

Grand Lodge of British Columbia
Ancient, Free & Accepted Masons



**HISTORICAL NOTES
AND
BIOGRAPHICAL SKETCHES
1848 – 1935**

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GRAND LODGE OF BRITISH COLUMBIA
A.F. & A.M.
HISTORICAL NOTES AND BIOGRAPHICAL SKETCHES — 1848 TO 1935.

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Chapter I
FREEMASONRY IN BRITISH COLUMBIA BEFORE THE GRAND LODGE:
The Nine Old Lodges

The Fur Trading era in what is now the Province of British Columbia came to an end in 1858. Not that the trade decreased at that time or for many years after, but it ceased to be the governing factor of the territory.

With one exception, no trace has been found of Freemasonry in British Columbia during this period, and that a very faint one. When Dr. William F. Tolmie came to Vancouver Island in 1859 from Fort Nisqually, in what is now the State of Washington, and made his home at Cloverdale, near Victoria, he brought with him a wooden "carrying case," adorned with a square and compass and other Masonic emblems. Whether he was a Freemason or not we do not know, but we have no reason to believe that he was; and we know that his son, the late Hon. Simon F. Tolmie, was not a member of the Craft. At one time, in 1902, he did apply for admission to Victoria Lodge and was accepted, but he withdrew his application "for family reasons." When, after the latter's death, the assets of the estate were sold, this "carrying-case" was bought by Bruce A. McKelvie, a well-known journalist, a non-mason, and presented by him to the late Dr. Frank Patterson, a member of Prince of Wales Lodge, No. 100 at Vancouver, B.C.. After Bro. Patterson's death, his widow presented it to her husband's lodge, which proudly preserves it as a priceless memento of the days long gone by. [*Now lost - ed.*]

The first great gold rush to British Columbia was in 1858. 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. The California mines had moved into the big business stage. In 1857 rumours were current that gold had been found in the North, on a hitherto almost unknown river called the Fraser. It was said that the Hudson's Bay Company was digging out millions; that it was a second California, The talk of gold being found on the bars along the river sounded good to the California miners.

Early in the spring of 1858 convincing evidence of the wealth of the Fraser came to San Francisco. 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 very large amount, as gold values went in those days, but with the decline of gold shipments from the California mines it was sufficient to start a rush to the North. A hardy band of gold-seekers sailed for the Fraser River and found gold near Fort Hope and Fort Yale. When news of their success reached California, others quickly followed on their trail, seeking "the new Eldorado - the golden realm of thrice ten thousand hopes." ¹ The Fraser River gold excitement had begun. Soon a veritable city of shacks and tents clustered about the Hudson's Bay fort at Victoria; a city had sprung up there, like Jonah's gourd, almost in a single night.

1. *The New Eldorado*, by Kinahan Cornwallis, London, 1858. p. 151.

Our First Masonic Lodge.

There were Freemasons among the newcomers, most of whom, whether they were citizens of the United States or of other countries, had learned the lessons of the Craft according to the American practice in the Lodges of the State of California. As soon as they got settled in Victoria they wanted a Masonic Lodge in their new home. Being on British soil, they naturally expected that they would need to have a Lodge with an English charter. There were sufficient English Freemasons in the little city to encourage that idea. There was urgent need for a Lodge, to act as a 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.

The town boasted a newspaper, the *Victoria Gazette*, published by journalists from San Francisco, and in its issue of July 10, 1858, the following item appeared:-

The members of the Ancient Order of F. & A. Masons in good standing are invited to meet on Monday July 12th at 7 o'clock, p.m. in Southgate & Mitchell's new store, upstairs. The object of the meeting is to consider matters connected with the permanent interests of the order in Victoria.

The reference to "F. & A. Masons" marks the writer as having been taught Freemasonry in the United States. An English Freemason would have used the contraction "A.F. & A.M." This has led many to believe that J. J. Southgate, an Englishman, who presumably inserted the advertisement, had been connected with the Craft in California, but no other evidence of such connection has been discovered.²

No doubt the Freemasons had discussed the possibility of establishing a Masonic Lodge in the gold regions of the North on shipboard, as they travelled from San Francisco to Victoria, but when they arrived they found no building there that could be used for a public meeting, let alone by a Masonic Lodge. Then, during the summer of 1858, Bro. J. J. Southgate and his partner, Mitchell, erected a two-storey building at the

2. **Joseph Johnson Southgate** came to Victoria early in 1858 and started business on Wharf Street as a merchant and importer. He must have had good connections in England, for we find him acting as a contractor for supplies to the Naval Forces stationed at Esquimalt during the San Juan incident. He was a public-spirited citizen and was one of the prime movers in the formation of the Victoria Hook and Ladder Company. In 1860, when Vancouver Island and the neighbouring islets had their own legislature, Southgate was elected representative for Salt Spring Island. He was re-elected in 1863. The *Colonist* (January 4, 1865), speaks of his ability as a legislator in these terms:

" Mr. Southgate has a good deal of Dr. Tolmie's utilitarian characteristics, but it is evident from the frequent absences from the House that he is more inclined to practice them in private than in public business. When he speaks, which is we must confess, rarely, he is generally sensible and to the point."

In 1865 he was resident in New Westminster, where, it is said, he was Secretary to Governor Seymour. In 1867, at the first election after the union of the two colonies of Vancouver Island and British Columbia, he was elected to the Legislative Council as member for Nanaimo. Later he returned to England, but revisited the Province in 1883. He died in England on October 4, 1894, at his residence, Esquimalt House, Grove Park Road, Chiswick, London, the name of which is reminiscent of his adventures in the Far West.

We know little of his experiences in Freemasonry. He was a Past Master of Victoria Lodge. On his visit here in 1863, he was made an Honorary Member of the Lodge.

South-east corner of Yates and Langley streets. It was evidently built hurriedly, but the upper storey furnished a meeting place where Freemasons and others could assemble and discuss matters of mutual interest. The building only stood for four years, when it was torn down to permit the erection of the building which still stands on the lot today. This was afterwards occupied by Hibben & Carswell, and later by Diggon-Hibben Ltd.

As soon as the new building was ready for occupancy, Bro. Southgate inserted in the *Victoria Gazette* for July 10, 1858, the notice already quoted above.

At least seven Brethren, perhaps more, met in the new building to discuss Masonic matters, pursuant to this notice. Those whose names we have were J. J. Southgate, George Pearkes,³ William Jeffray,⁴ James Nealon Thain and his brother, William Thain,⁵ Ronald J. McDonell,⁶ and Allen McDonald.⁷

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3. **George Pearkes**, the first practising solicitor in the Colony of Vancouver Island, was a native of Guildford, Surrey, England. His father was Richard Henry Pearkes, who, with his family, came to Upper Canada and settled at Port Hope, in Durham County, where he died in the early sixties. The mother then came to her son in Victoria. She died there on February 10, 1861. George studied law in Toronto, and was admitted as a solicitor and attorney there on August 25, 1851. Then he went to the United States, and the California gold rush took him to San Francisco, where he was admitted to the California Bar on July 23, 1852. The State census of 1852 has this item:

“Parkes, George: age 25; lawyer: previous residence, Port Hope: then residence, San Francisco County.” The San Francisco directories for 1852, 1856, 1857 and 1858 mention him as a practicing attorney; that for 1856-7 as being in partnership with W. Fred Green. Later, in Victoria, the two were again partners.

In 1855 Pearkes became a member of Occidental Lodge, No. 22, San Francisco, and in that year was made S.D. He took his dimit from the Lodge. This explains his joining Vancouver Lodge, No. 421. On April 30, 1869, Pearkes married Mary Elizabeth, eldest daughter of John Dorman. In the fall of 1870 he was seriously ill for many weeks. On his recovery he returned to practice in partnership with Edwin Johnson. He died March 18, 1871, aged 45 years.

4. **Captain William Jeffray** was a master mariner from Ireland. He was the first Port Warden of the City of Victoria. There is little doubt but that he was a Californian Freemason, but he was one of the founders of Victoria Lodge, No. 1085, E.R., at which time he probably thought that only an English charter could be obtained for a Lodge on Vancouver Island. When it became known that a Lodge could be organized under a Scottish Charter, and use the American ritual, he left Victoria Lodge and became one of the Charter Members of Vancouver Lodge, No. 421, S.C. and the first W. Master of the new Lodge. He held that office for two months, when he took his dimit and returned to California.

While in Victoria Jeffray carried on a business for a time as a broker and commission agent at the corner of Government and Wharf Streets. His wife conducted a millinery shop at the same address. We hear of him later as being a resident of Alameda, California.

5. James Nealon Thain and William H. Thain were brothers from Saint John, New Brunswick. The Thain family came originally from Banff, Scotland, to New England in 1765. When the Revolution broke out they came to New Brunswick as Loyalists. James had been a member since 1845 of Albion Lodge, No. 1, G.L.N.B., of St. John, New Brunswick, which has had a continuous existence since it was established by the Grand Lodge of Nova Scotia in 1825. Later he was a prominent businessman in San Francisco. While in California James Nealon Thain (or Thane) became a member of Davy Crockett Lodge, No. 7, in San Francisco. The name of the Lodge was changed in 1852 to San Francisco Lodge, No. 7. The charter of the Lodge was revoked by Grand Lodge on May 13, 1859. (See John Whicher, *Extinct Masonic Lodges of California*, San Francisco, 1933, p. 13, *et seq.*) Thain came to Victoria in 1858, as agent for the great mercantile firm of Samuel Price & Co. After 1862 he disappeared from business circles, but emerged occasionally from his retirement to contribute articles to the local press. He died in Victoria, on February 21, 1881. William Thain was a carrier and

No record of the matters discussed at the meeting is in existence, nor have we any account of the subsequent doings of the members of the Craft during the summer and autumn. It is quite evident, however, that a number of informal meetings were held in the room over the Southgate-Mitchell store, and at one of these, possibly on the advice of R.W. Robert Burnaby, it was decided to draft a petition to the United Grand Lodge of England, praying for a charter for a Masonic Lodge in Victoria. Bro. Southgate was evidently the moving spirit in these initial activities of the Freemasons, and when the petition was drawn up his name was placed upon it as that of the person selected for the office of Worshipful Master of the proposed Lodge. George Pearkes, the first lawyer to come to Vancouver Island, was to be the first Senior Warden.

Later in the year, in anticipation of the arrival of the Charter from London, still another meeting was held, at which the subordinate officers of the new Lodge were appointed. This we know because one of the persons present was Amor De Cosmos, editor and proprietor of the *British Colonist*, which had commenced publication a fortnight or so before. In the issue of December 27, 1858, the following paragraph appeared:-

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 (W. Jeffray),

stevedore. He had been a member of St. John's Lodge, No. 632, E.R., now No. 2, N.B.R., in Saint John, N.B., to which he was admitted in 1856. For a time he was Secretary of Victoria Lodge. He died in Victoria, September 12, 1882.

6. **Ronald J. McDonell** was born in 1813, a native of the Shetland Islands. He was educated at the Royal Military College at Sandhurst, and passed for commission in 1832. He was Gazetted Ensign in H.M. 28th Regiment in 1835, and served in New South Wales until 1840, when he left the Army. He remained in the Colony until 1846, when he went to New Zealand. Later he followed the trail of the gold-seekers of '49 to California, and in July, 1858, came to Victoria. Here he was for a time Police Court Clerk for Magistrate Pemberton. In 1864 he was at the Leech River mines, near Victoria. Later he was appointed District Paymaster and Store Keeper for the Canadian Militia for District XI, which gave him a small salary (\$50 per month) in his old age. He died in Victoria August 1, 1867, aged about 75 years. He was buried with full Military and Masonic honours.

His Masonic career is difficult to trace. In the Porch Book of Victoria Lodge, he described his Lodge as "Lodge 903, Unanimity and Concord, Illiwarra, New South Wales." The List of Regular Lodges (1932) includes "Unanimity Lodge, No. 227" at Sydney, which may possibly have some connection with it. He was a Charter Member of both Victoria Lodge, No. 1085, E.R., later No. 783 with its English ritual, and of Vancouver Lodge, No. 421, S.C. Apparently he preferred the American ritual, which the latter used. It is quite probable that he was a member of a California Lodge while in that State, but no precise information on the point has been discovered.

7. **Allen McDonald** was one of the nineteen miners who, in the winter of 1861 applied to Victoria Lodge for its assistance in procuring a charter from the Grand Lodge of England for a Lodge at Cayoosh (Lillooet). With the coming of spring the miners went north seeking gold, and the matter dropped. Later McDonald went into business at Douglas, at the northern end of Harrison Lake, in partnership with William Hales Franklyn, of Nanaimo. Franklyn soon became dissatisfied, and McDonald took over the entire business. In the Porch Book of Victoria Lodge he gives his Lodge as "From Lodge No. 516" St. Andrew's Lodge, Quebec. This was an English Lodge, originally numbered 784, re-numbered 516. He was later allowed to sign as a Charter Member of Victoria Lodge.

J.W.; A. De Cosmos, Sec'y; — Thane (J.N. Thain), Treas.; — Thane (W.H. Thain), S.D.; R.J. McDonald (McDonell), J.D.

No doubt we are indebted to De Cosmos for this information, though it cannot be said to reflect any great credit on that gentleman. It is hardly in accordance with proper Masonic practice. On the other hand, having decided to publish an account of the meeting, he might have taken the trouble to make his statement accurate and complete. He should, for instance, have been able to give the Christian names of the Thain brothers.⁸

The mails were very slow in those days, and England was very far away. The ordinary mail route from Victoria to London was via Cape Horn by sailing vessel. Later, letters went to San Francisco, and from there to Panama by steamer, across the Isthmus of Panama by rail, and thence by the Royal Mail Steam Packet Line to England. The petition to the United Grand Lodge went via Cape Horn and the petitioners were obliged to wait many weary months before a reply could be received. Eventually, when the long-awaited Charter (dated March 19, 1859) did arrive, an irregularity was discovered which necessitated its return to the Grand Secretary in England for correction. It was not until March of 1860 — nearly two years after the first meeting held to discuss the preparation of a petition — that the Charter finally arrived in proper form.

The original petition had seven signatures. From V.W. Sir A. Tudor Craig, Grand Librarian and Curator of the United Grand Lodge of England, it has been ascertained that, after it had been sent back to Victoria for amendment and returned to London, it was signed by eighteen names in all. Of these only four were English Freemasons — that is, Freemasons who became such in a Lodge chartered by the United Grand Lodge of England. Eleven of the signers were non-British. All of them came from California, where seven had been members of Lodges in San Francisco, while the remaining four were from Lodges elsewhere in the State. The seven British petitioners were: the two Thain brothers, who came from New Brunswick, where the accepted ritual was American, as it is in all the Lodges in the Maritimes; Allen MacDonell, a member of a Lodge in the Province of Quebec; George Rice, of Union of Malta Lodge, No. 588, later

8. **Amor De Cosmos** was an eccentric genius, but a genius all the same. An interesting account of him by a personal friend, the late Beaumont Boggs, of Victoria, appears in the Fourth Report of the B.C. Historical Association, published in 1929. The writer of these notes saw De Cosmos only once. His real name was William Alexander Smith, and he was born at Windsor, Hants Co., Nova Scotia, on August 20, 1825, the son of Jesse and Charlotte Esther Smith. He was educated at a private school and later at Windsor Academy. The family moved to Halifax in 1840, and there he was employed by Chas. Whitman & Co., and attended night school. About this time a William Smith joined a Masonic Lodge in Halifax, and in all probability this was our Amor De Cosmos. [*De Cosmo was initiated into Oroville Lodge No. 103, Oroville, California on September 5, 1856 - ed.*]

In 1851 he set out for California, which he reached after many adventures, in 1853. There he changed his name to Amor De Cosmos, the reason given being that there were so many Bill Smiths that he could never be sure of getting his mail. When he heard that gold had been discovered in the British lands to the north, he followed the rush thither. In December, 1858, he founded the *Victoria Colonist*, which is still going strong. He soon plunged into politics, and his name stands in capital letters on the pages of the early history of British Columbia.

No. 407, E.R.; William Henry Brown, Naval Paymaster, who had been made a member of the Craft in Keith Lodge, No. 365, S.C., now No. 17, N.S.R., in Halifax, N.S.; Thomas Sherlock Gooch, 2nd Lieutenant in H.M.S. *Satellite*; Captain J. C. Prevost, commander of the *Satellite*, who was a member of a Scottish Lodge, name and number unknown; and William Moriarity, an Irishman and Naval Lieutenant, from Leinster Lodge, No. 387, Malta, I.R.

The long-awaited Charter came from San Francisco in the regular steamer from that city. W. Bro. Southgate was a passenger on that trip, and no doubt it was in his possession when he reached Victoria on March 14, 1860.

In the files of the *British Colonist* you will find the following item in the issue of March 20, 1860. Presumably we owe it to Bro. Amor De Cosmos:-

Victoria Lodge, No. 1085. Our Masonic 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, Esq. Arrangements are now in progress to speedily organize the Lodge in "due and ancient form" of which the Brethren will have due and timely notice.

Again the Brethren got busy. They were now able to obtain the upper storey of the Fearon Building, otherwise known as "Stationers Hall", and the work of fitting it up for Masonic purposes was given to Bro. Richard Lewis, an architect by profession. In California he had been a member of Golden Gate Lodge, No. 30, Cal. R., a Lodge which still exists, and he was well qualified to do the work. W. Bro. Southgate was authorized to order from London and from San Francisco such regalia and Masonic clothing as were necessary when formal meetings were being held, and in doing this he necessarily became for a time a creditor of the Lodge to a considerable amount. After deducting what monies had been collected by Bro. J. N. Thain, who was acting as Treasurer, this liability assumed by Bro. Southgate amounted to about one thousand dollars. To cover this indebtedness promissory notes were given by the other promoters to Southgate and Thain in equal shares. Every Brother participated, but there were only about a dozen of them altogether. Soon the Hall was ready for use, and all the paraphernalia in place. The constitution of the new Lodge, and the installation of its officers was set for August 20, 1860.

The ceremonies were carried out as scheduled. Eleven Brethren were present as members of the Lodge. Bro. Richard Lewis, who had done so much work for the Lodge, could not take any official part in the ceremonies, but was a mere visitor, until he could be formally affiliated from his own Lodge, Golden Gate Lodge, No. 50, in San Francisco. The installing officers were W. Bro. Henry Aguilar, R.N., Past Master of Good Report Lodge, No. 158, later renumbered 136, of London, who was serving in H.M. gunboat *Grappler*, then stationed at Esquimalt, and W. Bro. Robert Burnaby,⁹ of the firm of

9. **Robert Burnaby** was one of the most prominent brethren in early Freemasonry in British Columbia. He belonged to an old Leicester family, and was born in that County on November 30, 1828. His father was the Rev. Thomas Burnaby, M.A., Fellow of Trinity College, Cambridge, rector of Market Bosworth, Leicestershire, 1841-42, Vicar of Blakesley, Northamptonshire, 1847-51, and Chaplain to the Marquis of Anglesea. His mother was Sarah, daughter of Andrew Neares, of Daventry. For

Henderson & Burnaby, in Victoria, A Past Master of Lodge "Royal Somerset House and Inverness," No. 4, of London, Burnaby affiliated with the new Lodge as soon as possible, and became one of the outstanding figures in early British Columbia Freemasonry. W. Bro. Aguilar,¹⁰ who never knew when he and his vessel would be moved to some other station, did not affiliate with the Lodge.

Later the Brethren present at the inaugural meeting were always mentioned in the early records as "charter members." Allen McDonald, one of the signers of the petition, had left Victoria before the Charter arrived, and was busy chasing the elusive gold nugget in the Cariboo country. Later, however, he was allowed to sign as a charter member of Victoria Lodge.

In the issue for August 22, 1860, the *British Colonist* refers to the meeting as follows:-

We take 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

seventeen years he was one of the staff of the Rt. Hon. Edward Bulwer-Lytton, Sr., then Comptroller of H.M. Customs. When he was 30 years of age, in 1858, he heard of the gold discoveries in what is now British Columbia, and came to Victoria. With him he brought a letter from Lytton, giving his opinion of Burnaby, and pointing out his good qualities, not to entitle him to any claim to employment in the public service of the Colony, but as a voucher for his respectability and for the character and positions he had held in England.

Notwithstanding the reservation in Lytton's letter, Colonel Moody, on his arrival in the Colony, appointed Burnaby his Secretary. As such he was practically Deputy Land Commissioner and head of the office staff, and laid out and saw to the sale of the first lots in the new settlements of Queenborough (New Westminster), Hope and Yale on the Fraser River, and Port Douglas at the northern end of Harrison Lake.

While Burrard Inlet was being surveyed in 1859 signs of coal were discovered. A syndicate composed of Southgate, Burnaby, A. F. Main, and others was formed, and an application made to the Government for the land on which the coal was supposed to be, but no coal measures of value were found. This did not convince Burnaby that they were not there, and in October, 1863, he obtained a Crown Grant of some 149 acres.

Late in 1859 or 1860 he settled in Victoria, and with a schoolfellow, William Henderson, commenced business there as a commission agent.

He visited England in 1864 (leaving Victoria in January and returning in November), and again in 1866. In 1869 his health began to fail and in the early part of 1874 he returned to England for good. He lingered on, helplessly paralyzed, until he died at Woodthorpe, near Loughborough, in Leicestershire, on January 10, 1878, aged 49 years.

He became a Freemason in the Frederic Lodge of Unity, No. 661, E.R., at Croydon, on May 30, 1854. His record as a Freemason in British Columbia is part of the history of Freemasonry here, and will be so treated. For further information see the biographical sketch by Bro. G. Hollis Slater in *G.L. Report, 1944*, p. 75 *et seq.*

10. **Henry Aguilar** was a tall man, who wore a black beard, after the fashion of the time. He was a Past Master of Good Report Lodge, No. 158, E.R., of London England, which number later, about 1863, was changed to 136. His name first appears in the signature book of that lodge in 1855. After the *Grappler* was sold out of the Navy in 1868, he returned to England. His name appears in the Navy List of 1860 and 1863 as serving in H.M.S. *Topaze* in the Pacific as Second Master. He did not affiliate with Victoria Lodge.

December, 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 until Monday last, in order to suitably fit up the Lodge Room over Messrs. Hibben & Carswell's store, Yates Street. We must say that the manner in which this 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 Aquilar 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.; Amor de Cosmos, S.; Wm. H. Thain, S.D.; K. Gambitz,¹¹ J.D.; L. Franklin,¹² I.G.; J. R. McDonell, O.G.

A very good write-up, and why not, when the Secretary of the Lodge was the proprietor of the newspaper; but, like the earlier news items, it rather shocks a Freemason of the present day. [1945 - ed.]

The First Masonic Funeral.

In the meantime, what might be called an "Occasional Lodge" had been held. It did not come strictly within the meaning of that word as defined by Mackey, for it was not called together by a Grand Master, there being no such person in the Colony; but it comes within the *Century Dictionary's* definition of "Occasional," in that it was "called forth, produced or used on some special occasion or event." In this instance the special occasion or event was the funeral of a Freemason in a place where there were Freemasons but no Lodge.

Bro. Samuel James Hazeltine, a native of Enfield in Middlesex, England, had been Chief Engineer of the Hudson's Bay steamer *Labouchere*, and had come out in her to Victoria from England in 1859. The steamer served first on the route from Victoria to the Company's forts on the Northwest Coast. On May 7, 1859, Bro. Hazeltine was appointed Steamboat Inspector by the Government of Vancouver Island. On August 26,

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11. **Kady Gambitz** was an American Jew who came to Victoria in 1858 and carried on business on Yates Street for a number of years. Like De Cosmos he was always considered a Charter Member of the Lodge although his name was not mentioned therein. He was a regular attendant at the Lodge and held the office of J.W. for two years, 1860 and 1861, S.W. in 1862, and W.M. in 1863. In 1865 he sold his business to Thomas and William Wilson, who for many years carried it on on Government Street as the "City House." It was in turn transferred to W. & J. Wilson, and is still being carried on under that name. Gambitz took his dimit from the Lodge and on July 28, 1865, left Victoria for California. He built the first brick building in the Capital City.
 12. **Lumley Franklin** was an English Jew. He was born in 1820 and came to California in 1849. He came to Victoria in 1858, and was in business with his brother, Selim Franklin, as an auctioneer. He was considered a Charter Member of Victoria Lodge although his name does not appear there. He was W.M. of the Lodge in 1865, after passing through various subordinate offices. In July, 1867, he affiliated with Vancouver Lodge, but he must have kept his membership in Victoria Lodge, as later he was appointed by Robert Burnaby as Director of Ceremonies in the District Grand Lodge. As a citizen of Victoria he was regarded as a public-spirited man: so much so, that in 1865 he was elected the second Mayor of Victoria. He could have had a second term, but refused re-election. He died in San Francisco, August 3, 1873.

1859, he was badly injured in an accident, and died on September 7 in the Royal Hospital in Victoria, an institution which had been established by Rev. Edward (later Bishop) Cridge and other philanthropic residents of the city. He was 43 years of age.

Although there was then no Masonic Lodge in Victoria, there were many Freemasons in the little city and they were all determined that Hazeltine should be buried with Masonic Honours. Accordingly the following notice was inserted in the *Colonist* newspaper of September 7, 1859:

At an informal meeting of Free and Accepted Masons held this day, it was RESOLVED, that all Master Masons in good standing, attached to the Navy, Army or Civil Departments of Her Majesty, or of the U.S. Navy, now sojourning in this Colony, be invited to participate in the obsequies of our deceased Brother SAMUEL J. HAZELTINE, meeting for that purpose at the Hall of the Royal Hotel tomorrow.

Brethren in good standing, resident or sojourning on the Island, are fraternally invited to attend. By order

B. F. Moses,¹³

Secretary pro tem

Victoria, V.I., September 6th, 1859.

John T. Damon,¹⁴

Acting W.M.

Many Freemasons attended the meeting at the Royal Hotel, which stood at the corner of Wharf and Johnson Streets. Freemasons from California vouched for each other and formed committees for the examination of others. This having been done, the

13. **Benjamin Franklin Moses**, "Dr. Moses", as many called him, was an apothecary who came from California to Victoria, and carried on that business in Victoria for a time. Later he transferred the business to New Westminster. In California he had been a member of Mount Moriah Lodge, No. 44, at San Francisco. While in New Westminster he assisted in founding of Union Lodge, now, No. 9, B.C.R. He returned to California in 1864.

14. **John F. Damon** (not T.) was born at Waltham, February 27, 1827. As a young man he took up journalism in Boston and in 1849 he went to San Francisco to write up the gold discoveries in California for the Boston Herald. While in San Francisco he became a member of the Craft by joining Lebanon Lodge, No. 49, Cal. R., and later was the W.M. of it. Its charter had been granted in May, 1854, and it ceased to exist in May, 1858. He soon became a part of the newspaper fraternity in San Francisco. As soon as the gold discoveries in British Columbia became known, he came north with the intention of promoting mining enterprises on the Fraser River. By 1860 things in British Columbia looked so bad that he moved to Port Townsend, where he established a newspaper, *The North West*, and carried it on for some years. While in Port Townsend he became a member of Port Townsend Lodge, No. 6, Wash. R. In 1862 he became Grand Lecturer and Grand Orator of that Grand Lodge. In 1863 he was re-appointed for another year, but at the communication in November, 1863, his office was abolished.

There was some dispute between Damon and some Victoria men over the title to the name and goodwill of the old *Victoria Gazette* which ended in a lawsuit in which Damon was the loser. In 1863 he was Deputy Grand Master of the Grand Lodge of Washington Territory, but never went farther. While a resident in Victoria he organized the Y.M.C.A. there.

From Port Townsend he went to Oregon where he was on the staff of the *Portland Oregonian*. For a time he was acting editor. In 1868 he affiliated with Salem Lodge, No. 4, at Salem, Oregon, and remained a member of it until his death. He became a clergyman of the Congregational Church in 1867 and founded the first Congregational church in Seattle and served as its minister until December, 1871, after which he was engaged in missionary work in that city. He died on January 11, 1904.

brethren exercised their ancient prerogative, and opened a Lodge in due form, electing Bro. John F. Damon as Acting Worshipful Master, and Bro. Benjamin Franklin Moses as Acting Secretary. Unfortunately the minutes, if any were taken, have been lost, so we do not know all who were present on that occasion. The following day the brethren again assembled, properly clothed in white gloves and white aprons, formed a procession, and marched to the Hospital, and from there to the cemetery beyond Christ Church, where the interment took place with due Masonic Honors. It is said that the white aprons were made for the occasion by a tent maker on Yates Street.

A letter written some years later by W. Bro. Henry Holbrook, a prominent citizen of New Westminster, and later one of the founders of and first Worshipful Master of Union Lodge in that city, states that he was one of a number of Freemasons who came from New Westminster to take part in the Hazeltine funeral, and that his papers, showing his rank in the Craft were examined and approved on that occasion by Bro. William H. Thain, one of the petitioners for a charter for Victoria Lodge.

The *Colonist* of September 9, 1859, under the heading of "Masonic Funeral" says:-

The remains of Mr. Samuel Hazeltine, whose sudden death has been so generally deplored, were followed to the grave on Wednesday by many friends and a large number of Masons, of which order he was a member. The funeral was conducted by the Masonic fraternity.

The First Appearance of Freemasonry on the Mainland.

The story of the first appearance of Freemasonry in the Mainland Colony has been told by Bro. F. W. Howay in the Grand Historian's report for 1937. We will retell it in his own words.

The winter of 1861-62 was very severe; the snow in Hope and Yale was from four to eight feet deep; on Front Street in Yale it was even with the tops of the houses. The thermometer fell to 16° below zero. The Fraser was frozen from below New Westminster to the canyons. On January 28, 1862, Mr. E. W. Crowe of Hope, with an Indian companion was travelling on the ice to New Westminster. About two miles above Harrison River he stopped to drink at an air hole. The ice gave way; Mr. Crowe was precipitated into the river head foremost, and immediately disappeared. The Indian, who was Billy Ballou's express messenger, returned to Hope with the sorrowful news. Mr. Crowe had been one of the early settlers at Hope and one of her most enterprising merchants. The Masonic fraternity in the village met on 31st January at Hope and passed resolutions which are given verbatim because of their importance in Masonic history in this Province.

"Whereas it has pleased Almighty God to remove from our midst our worthy Brother, Edward W. Crowe, Be it resolved;

- "1. That the Brethren of Hope feel it their sad duty to tender their sympathy to the Brethren of Minnesota Lodge, California, of which the late respected Brother was a member, and also to offer their sincere condolence to his relatives and friends under their heavy affliction;

- "2. That the Brethren wear the usual badge of mourning for thirty days;
 "3. That the Rev. A. D. Pringle be requested to preach a funeral sermon on this occasion on Sunday, 2nd February;
 "4. That a copy of the above proceedings be transmitted to Minnesota Lodge, and also to the *British Columbian* and *British Colonist* for insertion.
 "Hope, 31st January, 1862.

Wm. Knapp Kilborn, Chairman
 J. Spencer Thompson, Secretary."

Apparently the Brethren at Hope were not aware that Bro. Crowe's Lodge (Minnesota Lodge No. 67, in the town of that name in Sierra County, California) had ceased to exist.

Wor. Bro. Kilborn, who signed these resolutions as Chairman, died about nine months later, and a similar resolution was inserted in the *British Columbian* for October 25, 1862, signed by Donald Chisholm and C. Oppenheimer, Secretary. Bro. Howay says of these two men:-

The names signed to the above are well-known: Donald Chisholm, commonly called "Doc," because of his having practised medicine in the Californian mining camps and during the cholera epidemic there. He, later, removed to New Westminster and became its representative in the House of Commons. No man ever stood higher in the esteem of the people than 'Doc' Chisholm. Charles Oppenheimer was one of the well-known Oppenheimer Brothers.

Our Second Masonic Lodge, Union Lodge — at 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, and soon a flourishing settlement grew up there. There were many Freemasons in the new settlement, among them an able and enthusiastic gentleman Henry Holbrook.¹⁵

15. **Hon. Henry Holbrook** was a native of Cheshire, England, born at Northwich, July 11, 1820, the son of Samuel and Elizabeth Holbrook of Bradwell near Sandback. He received his education at Witton Grammar School, and commenced his business life as a merchant, in Liverpool. In 1854 he went to the Crimea as a contractor during the Crimean War. After the war was over he removed to Odessa, where he resided for several years. Later he came to British Columbia and commenced business at New Westminster. He was Mayor of the City for four successive terms. He was elected in 1853 as a member of the first Legislative Council of the Colony of British Columbia for the Douglas-Lillooet District, and re-elected by acclamation at the next election for the same district. 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 favor of the Hon. George Anthony Walkem, and accepted the unsalaried office of President of the Council. In the early eighties he returned to England and resided in retirement at Talbot House, Parkgate.

During the latter part of his life he took a great interest in the fishermen of the Dee Estuary, and was a member of the River Dee Fishery board more or less continuously during his residence there. He died at Talbot House about the middle of May, 1902, at the age of 81 years. At the time of his death he was the oldest living past Provincial Grand Officer of the Provincial Grand Lodge of

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 endeavor, 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 was obtained, which was considered satisfactory, in the Hick's Building, which stood on Columbia Street, at the corner of Lytton Square. The promoters of the new Lodge came from various jurisdictions: England, Scotland, California, Canada (which at that time meant "Ontario"), New York and Prince Edward Island; and for this reason the promoters agreed that it should be called "Union" Lodge. R.W. Bro. Holbrook, who had been prominent among those that had attended the Hazeltine funeral in Victoria, was to be the first Worshipful Master; Dr. John Vernon Seddall, assistant Staff Surgeon with the contingent of the Royal Engineers then stationed at New Westminster, who was probably an English Mason, was to be the first Senior Warden, although for some reason he did not sign the petition; and William Gilmour Peacock, clerk to Holbrook, who was a Scottish Freemason, was to be the first Junior Warden. Others in the group were Geo. Frye, an employee of the Customs Service; Solomon David Levi,¹⁶ a storekeeper, who afterwards went to Nanaimo; and William Stewart,¹⁷ who also 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 R.W. Bro. Holbrook, to apply to the Grand Lodge of England for a charter. The petition for it reads as follows:-

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- Cheshire, having been Provincial Grand Superintendent of Works from 1854 to 1856. On the occasion of his 80th birthday, Mr. Holbrook was presented with a solid silver salver by the members of Prince Arthur Lodge No. 1570, Parkgate, 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.
16. **Solomon David Levi** and Boas were merchants at New Westminster and at Barkerville in 1861. Later Mr. Levi moved to Nanaimo where he was a Charter Member of Nanaimo Lodge, No. 3, B.C.R. and afterwards of Caledonia Lodge, No. 6, B.C.R. He had been a member of Fidelity Lodge, No. 121 (120?), in San Francisco. It has not been possible to get any information as to Boas other than that he was associated in business with Bro. Levi.
17. **William Stewart** was a soldier's son, born in Halifax, England, in 1834. His father, with his family, on release from military duty, came to Prince Edward Island and settled on a farm near Charlottetown. In 1858 he became a member of St. John's Lodge in that city. This Lodge had been established in 1797 by the Grand Master of Ancient York Masons for the Province of Nova Scotia and its dependencies as No. 26. It continued on the Register of the Athol Grand Lodge until 1829, when it received a warrant from the United Grand Lodge of England as No. 833; subsequently on the closing up of the numbers in 1832 it became No. 562, which it held when Mr. Stewart joined it. In 1863 it became 397, and on the formation of the Grand Lodge of Prince Edward Island in 1875 it became No. 1 on its register.

In 1860 he was a Police Constable in New Westminster, and became one of the Charter Members of Union Lodge. Later he was appointed the Keeper of the Provincial Gaol at Nanaimo and resided in that city until his death on May 21, 1904. He took part in the formation of Nanaimo Lodge in that city, which, like Union Lodge, had an English Charter, and used the English ritual. This was not the work used in his Mother Lodge and he did not like it, so, as soon as the Provincial Grand Lodge was established, he, with others like himself, who were better versed in what they called the "Scotch Work", but was really the American form of ritual, broke away from Nanaimo Lodge and founded Caledonia Lodge. Later the two amalgamated as Ashlar Lodge which used the "American Work." His zealous attachment to all matters pertaining to the Craft in British Columbia will not soon be forgotten.

To the M.W. Grand Master
of the United Fraternity of Ancient 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 conveniency of our respective dwellings 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 Freemasonry, 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 Worshipful Master, Brother Solomon Levi to be the first Senior Warden, and Brother William Gilmour Peacock to be the first Junior Warden of the said Lodge.

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

Henry Holbrook P.M. 368 and 880 also P. Prov. Grand
Superintendent of Works for Cheshire G. L. of England
S. Levi,
Fidelity Lodge, No. 121 Cal.
William Gilmour Peacock,
St. John's Hamilton Kilwinning, No. 7, Grand Lodge of Scotland
George Frye,¹⁸
Mount Moriah No. 44, San Francisco, Cal,
Daniel B. Hickey,
Western Star No. 2, Shasta, Cal.
Valentine Hall,¹⁹
King Solomon's No. 896, Grand Lodge of England.
Hugh Campbell,
M. Wellington Lodge, No. 24, Canada
Oliver N. Hocking,

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18. **George Frye** of Mt. Moriah Lodge, No. 44, San Francisco, Cal. had lately removed from Hope to New Westminster, and entered the Government service in which he spent the rest of his life. He was the first Secretary of Union Lodge.
19. **Bro. Valentine Hall** was for a long time an insurance agent in New Westminster and for a time was City Clerk. He hailed from King Solomon Lodge, No. 896, E.R. King Solomon Lodge was established at Woodstock, Oxford County, Canada West, now Ontario, under an English charter, in 1853, as No. 896. It is now No. 43 on the Register of the Grand Lodge of Canada in Ontario. Valentine Hall, aged 36, merchant, was initiated in this Lodge on December 13, 1854, passed in April of that year, and raised October 31, 1854.

Henry Clay, No. 95, Sutter Creek, Amador Country, Cal.
 Silas E. Crain M.D.,
 Hiram Lodge No. 23 Owego State of New York U.S.R.
 William Stewart
 St. John' s Lodge No. 562 Grand Lodge of 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 in the books of the Grand Lodge of England, and Bro. 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 J.W. 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. The *British Columbian*, under date of June 25, 1862, had this item of news:

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 neatly furnished and fitted. We hope to give details in our next.

As has been pointed out, British Columbia and Vancouver Island were separate colonies at that time, so that the adjective "first" was quite applicable.

In the issue of the same newspaper for June 28, 1862, there was a detailed account of the first meeting of the Lodge. It reads:-

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 to 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 their 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 Malowanski, I.G.; (S.) Driard, and E. Franklin.

The usual ceremonies on such an occasion being concluded the Lodge was Consecrated by P.M., R. Burnaby, and the following officers installed, viz.:

Henry Holbrook, W.M.; Dr. J. Vernon Siddall, R.E., S.W.; Valentine Hall, J.W.; George Frye, Secretary; Captain J. Cooper,²⁰ Treasurer; Dr. S. A. Crain,²¹ S.D.; R. Dickinson,²² J.D., B. F. Moses, I.G.; and D. B. Hickey,²³ O.G.

20. **Captain James Cooper** entered the Hudson's Bay service in 1844 and with his wife came to Victoria as supercargo in the *Tory*, reaching Victoria on May 14, 1851. He commanded the barque *Columbia* in 1849, but soon after left the service and became an independent settler at Metchosin, on Vancouver Island. He was a member of the Council of Vancouver Island from 1851 to 1856, representing Esquimalt. He came to New Westminster in 1859, and was appointed Harbour Master for British

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. Greley with their usual taste and abundance in the Lodge room, and did not separate until a late hour.

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, 1853, appears the following item, quoted 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 W.M. and wished every success and prosperity to the same.

Union Lodge Changes Its Ritual.

Its original charter having been granted by the Grand Lodge of England, and its first Worshipful Master having been of high standing in a Lodge under the Grand Lodge of England, it was but natural that Union Lodge should use the English ritual, and it did. Later on, however, we find the Lodge using the American ritual, which, the members, of course, called the "Scotch" work. Many stories have been told as to when

Columbia in that year and held office until 1868. He was the agent of Marine and Fisheries for British Columbia from 1872 to 1879, when he went to California. Cooper Inlet, Hunter Island, Lama Passage, was named after him.

21. **Dr. Silas E. Crain** (sometimes written "Crane") was a physician and apothecary resident in New Westminster, who, like most residents there at that date, had some mining interests in Cariboo. He was born in New York City, and as soon as he was qualified he began to practice in the city of Owego, Tioga County, in that State. In 1851 he joined Friendship Lodge, No. 153, N.Y.R., of that city.

He withdrew from membership there on February 24, 1853. When he became one of the applicants for a charter for Union Lodge, he gave the name of his Lodge as "Hiram Lodge No. 23", Owego, State of New York. There is not now, and never has been a "Hiram Lodge" in that city. Acting on the possibility that he might have affiliated from a Lodge of that name in some other jurisdiction, search has been made, but without adding to our knowledge of Bro. Crain.

22. **Robert Dickinson** was born in Liverpool, England, in 1836. He came to New Westminster in 1859, soon after the city was founded, and was one of its most prominent citizens until his death in 1889. During his residence in the city he carried on business as a provision merchant. In 1861 he was elected as a member of the Municipal Council of the little city and re-elected in 1862. In 1863 he was again elected and became the president of the Council. He was re-elected to the Council for the years 1864, 1867, 1869, 1872 and 1873. In January, 1874, he was elected as the second Mayor of the city. In 1875 he became the representative of the city in the Legislative Assembly and attended the first session of that body after the election, during which he supported the Walkem Government. In the second session he and Ebenezer Brown, one of the members for New Westminster district, which up to this time supported the Government, voted against it. A new election was ordered in which the Walkem Administration was defeated. Mr. Dickinson was not a candidate for re-election. From that time on he confined his political activities to municipal matters, being Mayor of New Westminster for 1880, 1881, 1883 and the next five consecutive years.

He entered Freemasonry by becoming a member of Victoria Lodge in 1861. He took his dimit from that Lodge in 1864 and became a member of Union Lodge of which he was Treasurer for a number of years.

23. **Daniel B. Hickey** came from Western Star Lodge, No. 2, Shasta, California, Jonathan Nutt's Lodge.

and why the change was made. Some attributed it to W. Bro. Ebenezer Brown,²⁴ who had been Worshipful Master of the Lodge in 1875 and 1876 but this was merely hearsay, and there was no evidence to support it. Most of the records of the Lodge 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, Bro. James Spiers, J.W., gave notice 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 the Grand Lodge had no such work but they hated to give it the proper name. At the next regular meeting on December 3, 1877, the Worshipful Master W. Bro. J. S. Clute, read a letter from the Grand Master, M.W. Bro. Frederick Williams, 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 Worshipful Master read a second communication from Grand Master Williams giving his consent to the change of work. It was then moved by Bro. James Spier and seconded by Bro. William Howay "That this Lodge adopt the 'Scotch Work'." and the resolution was passed by a unanimous vote of the Brethren present.

The late Bro. F. W. Howay remembered Bro. Spiers very well as being a frequent visitor at his father's home, for he and his Brother William Howay were great cronies. At one time W. Bro. Spiers lived at or near Port Kells. When the change of work was made many of the Freemasons living in New Westminster had learned their Freemasonry either in the Maritime Provinces, or in the United States. All of these, and

24. **Ebenezer Brown** was a prominent citizen in New Westminster for many years. He came to British Columbia from Australia in 1853, and in 1859 came to New Westminster, where he remained the rest of his life. John C. Brown, who for years represented the city in the Local Legislature, and a strong temperance advocate, in a letter to the late Denis Nelson, written in 1927, thus refers to him:

"Ebenezer Brown came to British Columbia about 1858 or '59. I believe he was a stone mason by trade. He erected the International Boundary Monument at Point Roberts, but so far as I know did no other building here. I believe he was an Englishman. While I knew him (from 1863 until his death) he conducted a saloon on Columbia Street, and there never was a more orderly and respectable establishment." In the B.C. Directory for 1882-83 he is listed as "Liquor Importer."

In 1875 he was elected a member of the local Legislature for New Westminster District, and became President of the Council in the Elliott Government. Notwithstanding his position in the Cabinet, he joined in a public address to Lord Dufferin, the Governor-General, against the Carnarvon terms, knowing that the Premier was committed in their favor. This caused his dismissal from the Cabinet, but he continued his general support until 1878, when his adverse vote, coupled with the absence from the House of Robert Dickinson, the member for New Westminster, caused the fall of the Government. In the election which followed he was elected member for New Westminster city. In the election of 1882 he was not a candidate.

He had considerable interests on the south bank of the Fraser River, opposite the city of New Westminster, which was known as Brownsville. The first ferry across the Fraser in the 80's was called the "K de K," after his son-in-law, Alfred Knevett de Knevett, a Belgian of rank.

Mr. Brown died of a heart attack at New Westminster on the night of June 6, 1883. He was initiated in Union Lodge—age 46—merchant—April 5, 1870, passed, May 25, 1870, raised, June 27, 1870, S.W. 1871. He held office as W.M. for 1875 and 1876. In 1879 he took his dimit from Union Lodge and joined Vancouver and Quadra Lodge at Victoria and remained a member of that Lodge until his death.

there were many of them, were familiar with the American work, whereas few knew the English ritual. It is evident that Bro. 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.

At the same time that the Freemasons in New Westminster were taking steps to form a Lodge in that city, 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 during the summer, gathered at Cayoosh, on the flat on the eastern side of the Fraser, opposite the present town of Lillooet. The spot was sometimes called Parsonville, after Bro. Otis Parsons, who with Bros. J. H. Sullivan and S. P. Moody later lost his life in the wreck of the *Pacific* off Cape Flattery in 1875. There were Freemasons among these miners, including Allen McDonald, the Brother who signed the petition to the Grand Lodge of England for a charter for Victoria in 1858, but who took no further part in the formation of that lodge.

During the long winter 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 gather there. 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, which reads as follows:

We find our number consists of 17 Worthy Master Masons. We meet on occasions for the purpose of brightening and improving ourselves in Freemasonry. We have had a dinner on our great Patron's day.

There are many here of the proper material, wishing to be received into the Order - our being so far away from yours or any other Lodge, induces us to petition in this wise, so that we may be enabled to assist and relieve many worthy distressed Brothers who pass and repass — and being so far away and not properly organized, we are unable to meet those demands made upon us — as also to keep 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.

This communication was signed by Ronald MacDonell, Neil McArthur,²⁵ Allen McDonald, Henry Evans,²⁶ Felix Neufelder,²⁷ J. M. Foley,²⁸ F. J. Boyle, James E. Wade,²⁹ B. Gat, and Wm. H. Lighthall.

25. **Neil McArthur** was mining on Horse Fly Creek, in 1865 but with little success. The location of his claim was afterwards known as McArthur's Creek. In 1870 the yield on McArthur's Creek was good, but no mention is made of McArthur in connection therewith.

26. **Henry Evans** later lived at Ogdenville or Seymour, at the Northern extremity of Shuswap Lake. He died there on April 9, 1866. He was probably from the United States.

This document came before Victoria Lodge on March 28, 1861, and a committee consisting of Bros. 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 give it Masonic Burial. The body was received in due course and interred in the Jewish Cemetery with the ceremonies of the Craft.

The Committee, or rather two of them, Burnaby and Lewis, reported to the 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, the names of those on the books of the Grand Lodges of Scotland or Ireland could be included, and a statement made 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 to be accompanied by a fee of five guineas for the issue of a warrant, and half a crown for registration of each signer whose name was not on the books of the Grand Lodge of England. These particulars are inserted here as showing the conditions imposed by the Grand Lodge of England on an application for a charter for a new Lodge.

The secretary of Victoria Lodge, Bro. T. C. Nuttall³⁰ on May 13, 1862, forwarded a copy of this report, with the forms annexed, addressed to Ronald MacDonald and the brethren who had sent the communication from Cayoosh. In the meantime, however, spring had come, and the goldseekers there had passed on to other fields of work. Cayoosh had ceased to exist as a settlement and we hear no more of the proposed Lodge.

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27. **Felix Neufelder** came to Victoria in 1859, and later went to Richfield some time before 1868. He was a prominent man in Barkerville in its early days. He was a director of the Williams Creek Bedrock Flume Co. In 1870 he was largely interested in the Pioneer Quartz Mills Co. and in that year he built a large storage warehouse in Barkerville. He took part in the formation of Cariboo Lodge and for three years was Deputy Master, during the time the lodge was acting under its Scotch charter. About 1876 he came to Victoria, took his demit from Cariboo Lodge, No. 4, and affiliated with Quadra Lodge, No. 8. He died at Victoria on February 22, 1879, at the age of 59 years and was buried with Masonic honors. He is spoken of by the *Colonist* in Victoria, by the *Sentinel* in Barkerville, and by friends as a valuable citizen and the soul of honor. E. C. Neufelder, Grand Secretary of the Grand Lodge of British Columbia, 1884-88, a member of the firm of Ross and Neufelder, at Victoria, was his son.
28. **John M. Foley** was a member of St. Andrew's Lodge, No. 7, Sydney, Nova Scotia, which may have been St. Andrew's Lodge, No. 1, N.S.R. at Halifax, or St. Andrew's Lodge, No. 7, N.S.R. at Sydney, Cape Breton. On November 14, 1864, the *Colonist* speaks of his having been on an exploring party to Leech River. He was then going to Nootka to search for gold.
29. There was a **Jim Wade** in Cottonwood in October, 1863.
30. **J. C. Nuttall** in 1867 was a merchant, carrying on business on Wharf Street, Victoria.

The "Scotch" Ritual.

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 rush had attracted gold-seekers from all over the world. But many of them had become Freemasons there, 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. Moreover many of these immigrants had come originally from the Maritime Provinces, in which the Lodges used and still use the American ritual. Lest this term should be questioned, it may be pointed out that the highest authority in the United States, Dr. A. G. Mackey, in his *Encyclopedia of Freemasonry* 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. (see Mackey, 1906 edition, p. 872.)

The newcomers saw no reason why they should not have the pleasures and benefits of Freemasonry in their new home as they had had in their old. The American Freemasons attended the meetings of the Lodge which had been established in Victoria by the Grand Lodge of England, but they found that the ritual used there varied materially from that to which they had been accustomed. In many instances it may have actually shocked them. Their feelings may be compared to those of a person brought up as a Methodist of the old type who has suddenly been compelled to listen to the Liturgy of the Church of England. They did not wish to infringe on the rights of their English brethren, but they felt that they must have a Lodge in which they could use the familiar ritual, and feel at home.

So they took steps to form a Lodge which would use the ritual which, from their point of view, was the only right and proper one. The first thing was to get a charter. British Columbia was then what Freemasons call "Open Territory"; that is, there was no Grand Lodge within its boundaries, and any Grand Lodge, wherever situated, had full Masonic authority to establish Lodges there. Across the boundary line was the Grand Lodge of the Territory of Washington, using, of course, the American ritual which they knew and loved. Let the Englishmen have their own Lodge and their own ritual; they wanted the same and nothing more. So they sent a petition for a dispensation for a Lodge to the Grand Master of the nearest Grand Lodge, that which adjoined British Columbia on the South.

Much to the surprise of the applicants, this proposed application to Grand Lodge of Washington caused trouble among the Freemasons of Victoria. The members of Victoria Lodge went on the war path. The idea of a Grand Lodge in the United States granting a charter for a Lodge in British territory, especially when a British Grand Lodge had already exercised jurisdiction there, was in their opinion un-Masonic, illegal, and not to be endured. They warned the applicants that if such a charter were obtained and a Lodge established under it, they would hold it clandestine, and that they would have no Masonic communication whatever with its members.

The matter came before Victoria Lodge on January 24, 1861, and after considerable discussion the following resolution was moved by Bro. N. H. Thain:-

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 Lodges of the mother country in this place we shall hold as clandestine, and all Freemasons visiting such Lodges cannot be recognized as Freemasons.

There is nothing to show that this resolution was ever passed by the lodge. The minutes show only that it was proposed as above. It could not have been passed by the Lodge, because at the next regular meeting on March 28, Bro. Thain withdrew his "resolution relative to the establishing of an American Lodge in Victoria". It may, nevertheless, have had some influence on the mind of the Grand Master of Washington, who was a good Freemason, and a far-seeing man. He was anxious to maintain Masonic peace between the two adjoining jurisdictions, and he recognized that, whatever his strict legal rights might be, such action as had been asked by the applicants in Victoria, would likely cause trouble, and he would be no party to it. He therefore returned the petition to the senders without taking any action whatever in respect to it, and it never came before the Grand Lodge of Washington.

The applicants were now at a loss as to what further action could be taken in order to effect their desire. They had no ill feeling for the Freemasons who used the English work. All they wanted to do was to use their own work in their own way. While they were in a quandary as to which course to pursue, a Freemason came to Victoria who was destined to be one of the most prominent figures in British Columbia Freemasonry for many years.

This was Dr. Israel Wood Powell,³¹ He was a Canadian born and bred, of United Empire Loyalist descent, of the third generation. While a medical student in Montreal

31. **Israel Wood Powell** was born at Simcoe, Norfolk County, Ontario, on April 7, 1837. He was a grandson of William Dummer Powell, who was born in Boston in 1755, educated in England and then returned to Boston, where he served under General Gage. Upon the evacuation of Boston he went to England, where he was called to the Bar. He came to Canada in 1779 and practised for a time in Montreal. He was appointed Judge of the District of Hesse (which included all of Upper Canada from Long Point in Norfolk County to Detroit, then in possession by the British authorities) in 1789 and Chief Justice of Upper Canada in 1825. He retired in 1825 and died in Toronto in 1834.

His father, also Israel Wood Powell, settled at Port Colborne, at what is now the southern end of the Welland Canal, from which he operated a fleet of trading vessels on the Great Lakes for many years. He was a member of the Legislature of Upper Canada for 28 years.

Dr. Powell was educated in the local schools, and later tutored in anatomy and physiology by Dr. Covernton, the father of Dr. C. F. Covernton, now of Vancouver, B.C. When 19 years of age he went to McGill University, Montreal, to study medicine. He graduated in 1860, and for a short time

he had become a member of Elgin Lodge, No. 348, S.R. in that city, a Lodge which operated under a charter from the Grand Lodge of Scotland and used what was commonly called the "Scotch" work, or "York Rite"; in other words, a form of the American work. In 1881 this Lodge, and others holding similar charters, joined the Grand Lodge of Quebec, on the condition, *inter alia*, that it would be permitted to retain its "mode of work"³² and it still uses it, although, generally, Lodges in the Quebec jurisdiction now use the English "Emulation" work. After Dr. Powell settled down to practice in Port Dover, he had been instrumental in founding Erie Lodge, No. 149, G.L. of Canada (in Ontario), and was its first Worshipful Master. It has not been possible to ascertain precisely what ritual was used in that lodge in those early days, but in view of the chaotic condition of ritual in that jurisdiction at the time,³³ and also that Dr. Powell had learnt his Freemasonry in Elgin Lodge, one may safely draw the conclusion that he used the same work in it as was used in his Mother Lodge. The ritual for the Grand Lodge of Canada (in Ontario) does not seem to have been decided upon until about 1869,³⁴ and since that time it has used what is generally called in British Columbia, the "Canadian" Work, and is said to be approximately the English "Emulation" work. As soon as he settled in Victoria, Powell became interested in the state of affairs among the local Freemasons. He found the Brethren hopelessly divided on this question of ritual. He ascertained that he was the only person there who could solve the problem which was causing so much trouble in the Craft. His experience in Elgin Lodge gave him the means of doing so. He advised the votaries of the American work to abandon the idea of obtaining a charter from a Grand Lodge in the United States, and to apply instead to the Grand Lodge of Scotland for a charter. In this jurisdiction no standard ritual had been set up, and any Lodge belonging to it could adopt any recognized form of ritual which its members preferred so long as it was not inconsistent with the principles of the Craft.³⁵ Moreover, as the Grand Lodge of Scotland was a British Grand Lodge, a charter from it would not be from a "Foreign" Grand Lodge, and therefore no valid objection could be made to it by the English Freemasons. If such a charter were 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 taken by those desiring another Lodge, and immediately an application was made to the Scottish Grand Lodge for a charter. Not only was this course satisfactory to the members of Victoria Lodge. With the elimination of the "Foreign" element to which the English Freemasons had so strenuously objected, discord ended and peace reigned among all the members of the Craft in the city. At a meeting of Victoria Lodge held on May 16, 1862 the following resolution was passed,

practised his profession at Port Dover, near his home town. He came to Vancouver Island in 1862 and settled in Victoria, where he practised for many years.

In 1872 he was appointed Superintendent of Indian Affairs for British Columbia, and Indian Reserve Commissioner.

See also Bayfield, *G.L. Rept.*, 1938, p. 189, *et seq.*

32. Graham, *Freemasonry in Quebec*, Montreal. Lovell, 1892, p. 320.

33. Herrington, *His. of the G.L. of Can.* Hamilton, (1930) p. 115.

34. *idem* p. 124.

35. *Somerset Masters Transactions*, 1931, p. 99.

approving of the establishment of the new Lodge, without prejudice, as the lawyers say, to the right of precedence of the Grand Lodge of England in the Colony. This resolution was in the following terms:-

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

It is probable 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 was always loyal.

The Grand Lodge of Scotland did not delay in complying with the wishes of the petitioners, and a charter for Vancouver Lodge, No. 421, S.C. was duly issued and forwarded to them. On October 20, 1862, the following brethren met in the Hall of Victoria Lodge to organize the new Lodge, *viz.*: William Jeffray, Sam Goldstone,³⁶ J. R. Stewart, A. Scorgie, A. Blackman,³⁷ T. S. Allatt,³⁸ Morris Myers, and R. J. McDonald. Jeffray was installed as first W. Master, S. Goldstone as S.W., and Alex Cain³⁹ as J.W. The latter not being present, was installed by proxy. Dr. Powell immediately affiliated with the new Lodge. Jeffray only carried on as W.M. from the date of his installation until December, when he resigned and Dr. Powell took his place as Worshipful Master.

Thus the second Lodge in Victoria, the third in what is now the Province of British Columbia, was established. W. Bro. William Manson, well known to our elder brethren, a member of the Lodge in the early eighties, and later a member of Union Lodge at New Westminster, often stated in conversation, that the work used in it was that used in the Masonic Lodges in California. As most of the original members of the Lodge came from that State, it was only natural that this should be the form of work that would be used. Two charter members of Victoria Lodge, Wm. Jeffray and R. J. MacDonald, left it and became charter members of the new Lodge. J. Robertson Stewart, the first Secretary, was a former member of Canongate Kilwinning, No. 2, S.C. of Edinburgh. He only served a short time, signing the minutes of but five meetings. He

36. **Samuel Goldstone** came from Willamette Lodge, No. 2 Portland, Oregon. In 1862 he was in Barkerville in the Cariboo. He first affiliated with Victoria Lodge and later, on the foundation of Vancouver Lodge No. 421, S.C. he joined it, and became either Deputy or Substitute Master according to Scottish practice. He was a general merchant at 34 Wharf Street.

37. **Abraham Blackman** was a member of the firm of Blackman and Marks, hardware and crockery, 43 Yates Street. He was originally from Naval Lodge, No. 69, in New York City. He returned to California, and took his dimit from Vancouver Lodge in 1866.

38. **Thomas Smith Allatt** was a contractor and builder, a native of Wakefield, England. He was a member of the Victoria city Council for seven years. He died May 5, 1880, aged 62 years.

39. Little is known of **Alex J. Cain** except that he came to British Columbia from Walla Walla, though there is little doubt but that he was the "John Cain" who registered in the Porch Book of Victoria Lodge as of Mt. Tabor Lodge. Boston, Mass., where he joined the Craft in 1853-4. He took his dimit from Vancouver Lodge, No. 421, S.C. in 1866.

then resigned, and his place as Secretary taken by George H. Coe,⁴⁰ who took his dimit on March 16, 1864, and later became the first Grand Master of the Grand Lodge of Idaho.

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,⁴¹ 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 favorably received and the petition granted, and the warrant for Nanaimo Lodge, No. 1090, was issued forthwith. The low number of Nanaimo Lodge is explained by the fact that in 1863, before the petition was sent to the Grand Lodge of England, that body had renumbered its Lodges, in consequence of which Victoria Lodge, which was originally No. 1025, had become No. 783, and Union Lodge, originally No. 1201, had become 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 from that city 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, 1857. The Charter members of the Lodge were: W. H. Franklyn, Daniel Pender,⁴² Edward Beverly Bogg,⁴³ James Stanford Smith, Robert William Carral,

40. **George H. Coe** came to British Columbia from Siskiyou County, northern California, and was a member of Oro Fino Lodge, No. 137, at Oro Fino in that County. The charter was granted May 10, 1860. Its Hall and property were destroyed by fire in May 29, 1861. This resulted in the surrender of its charter and at the Annual communication of 1862 the Lodge was declared extinct. After leaving British Columbia, Coe went to Idaho City, Idaho, where he took a prominent part in the formation of the Grand Lodge of that State. He was Chairman of the convention held there on December 16, 1867, which formed the Grand Lodge of Idaho and was elected its first Grand Master. On April 26, 1867, he visited Victoria, and attended a meeting of Vancouver Lodge, No. 421, S.C. and at the request of the Worshipful Master conferred the Entered Apprentice degree on Constantine Astrico, and was made an Honorary Member of the Lodge. He died in San Francisco, Cal., December 17, 1873.

41. **Capt. William Hales Franklyn** of the Merchant Marine, was born in Kent, England, in 1816. During the Crimean War of 1854 he was Commander of the steam transport *Tonnong*, which carried several of the English Generals, Lord Clyde, Pennefather, Eyre, and others, to the scene of operations, and also noted regiments. He came to Victoria in 1860, and later was sent to Nanaimo as Stipendiary Magistrate, a position he held until 1867. In 1864 he was the chairman of the Branch Committee for exploring Vancouver Island, which had charge of the expedition under Dr. Robert Brown. For a time he was associated in a small business at the head of Harrison Lake with Allen McDonald, one of the signers of the petition to the Grand Lodge of England for a charter for Victoria Lodge, but who never became a member of it. This partnership was dissolved in 1860, McDonald taking it over. Franklyn left Nanaimo in 1867, and after a short stay in Victoria, returned to England, where he was appointed Chief Civil Commissioner of the Seychelles Islands, that scattered group of ninety-eight coral and granite islands in the Indian Ocean north of Madagascar, and remained in that position until his death on April 3, 1874. Franklyn Range, Loughborough Inlet, bears his name.

42. **Daniel Pender** was a member of a West of England Family, members of which have been in the British Naval Service for several generations. He arrived on this coast as second master of H.M. Survey Vessel *Plumper*, November 9, 1857. He was promoted Master June 21, 1859. On November,

Alexander Nayer, David Frew, and Miller Brown. 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. R.W. Bro. Robert Burnaby was not able to attend.

The meeting was held in the lodge room, at that time a one-storey house at the south-easterly corner of and Cavan streets, since torn down. The Lodge was duly constituted by R.W. Bro. Henry Holbrook, of Union Lodge, assisted by W. Bro. Richard Lewis of Victoria Lodge, and others. The following officers were installed: W. H. Franklyn, W.M., Wm. Clarke,⁴⁴ S.W., Wm. Stewart, J.W., Solomon David Levi, Treasurer, James Harvey, Secretary, W. A. Phillips, S.D., David Frew, J.D., Jas. M. Brown, T.G. and Jas. S. Smith, Tyler.

The proceedings concluded with a banquet and ball at which all present made merry. And good Mark Bate,⁴⁵ the friend of all Nanaimoites, although not then a

1860, he became Master of the *Plumper*. In January, 1861 he was transferred to the *Hecate*, which took the place of the *Plumper* in the survey of the coast.

In 1863 he was placed in command of the *Beaver*, which had been taken over from the Hudson's Bay Company for the purposes of the survey and carried on the work until 1870 when the survey terminated. He returned to England in 1871 and was engaged for many years in the Hydrographic Office in London, latterly as assistant hydrographer. He took his dimit from the Lodge in 1871 on leaving for England.

43. **Edward Beverly Bogg** had been a surgeon in the British Navy. He had been a member of, and Senior Warden in, Mundy Grove Lodge, No. 506, Derbyshire, England.

44. **Bro. Wm. Clarke** was a Master Mariner, probably the gunner of H.M.S. *Forward*, who became a member of Victoria Lodge in 1865.

45. **Mark Bate** was born in Birmingham, England, on December 11, 1837. He was the youngest son of Thomas Bate, a partner in the firm of Bramah, C. Cochrane & Co., of Woodside, Worcestershire. His mother was, prior to her marriage, Elizabeth Robinson, whose brother George Robinson was an employee of the Hudson's Bay Company, in charge of the Company's coal mines at Nanaimo, in the middle fifties.

As a youngster, Mark was educated at the Dudley Grammar School of the county, but left it at the age of sixteen to work in his father's business.

Shortly before he was twenty he received a letter from his uncle, giving a glowing account of the beauties and prospects of this part of the Far West, which so fascinated him that he determined to follow his uncle's footsteps. Accordingly, he set out for Vancouver Island in 1856, and in January, 1857, he reached Victoria. In February he arrived in Nanaimo. He was given employment by the Company at once, and it was not long before he became accountant and cashier of the mines. He held this position until 1869, when he became manager, and remained as such until 1884, when he retired from the service of the Company.

In 1886 he went into the service of the Provincial Government. At first he was Provincial Assessor for the District of Nanaimo. Later he was made District Registrar of the Supreme Court and Registrar of the County Court at Nanaimo. In 1913 he retired from the Government Service.

He was almost continuously Mayor in Nanaimo. Indeed, it is easier to specify the years he was not mayor, than the years in which he held office. He was the first Mayor of the city in 1875. From that time until the end of 1900, the only years he was not Mayor were 1880, 1887, and from 1890 to 1897. Sixteen times he was elected Mayor by acclamation.

In 1866 he was part owner and editor of the *Nanaimo Gazette*. During his long life there, no public matter of importance came up without his helping hand.

He joined Nanaimo Lodge soon after it was established and, being an Englishman, remained a member of it after Caledonia was organized. He was its Worshipful Master in 1871-2, and D.D.G.M. in 1900.

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 that city.

The comparatively small settlements on or near the Coast — Victoria, New Westminster, and Nanaimo — were now well supplied with Masonic Lodges, but there were none in that extraordinary aggregation of people (it could not be called a settlement), far in the mountains of the interior, in what was known as the Cariboo District. Here rich placer deposits had been discovered, and the lure of gold called thither gold seekers from all parts of the world. It was very much the same as the rush to California twenty years before, but access to the riches of the Cariboo was far more difficult, and the climate, especially in the winter months, much more severe. To reach the Cariboo, one had to go to Victoria, and thence by the Gulf of Georgia and the Fraser River to New Westminster. River steamers plied between that city and Port Douglas at the head of Harrison Lake; thence the gold seeker travelled alternately by trails and boats on the intervening lakes to Lillooet, on the Fraser. From that point, or rather from the flat on the eastern bank of the Fraser, there were two trails to Williams Lake. The shorter, along the east bank of the Fraser, was almost impassable; the other, the old Brigade trail of the Hudson's Bay Company, used by it for many years, was longer, but in much better condition. From Williams Lake a trail ran to the mouth of the Quesnel River, and on up that stream to the rich creeks of the Cariboo. Some weary traveller of that day — whom, we know not — told his woes in verse:-

Four hundred miles to travel,
Where nought but mosses grew,
To cheer the weary pilgrim
On the road to Cariboo.

The peak of the rush to Cariboo was reached in 1863. No one can give any exact figures of the number of people who were in Barkerville, the roaring metropolis of the district, and on the gold-bearing creeks in the vicinity, at that time. It has been estimated by those who were there at that time, and were in the best position to know, that it must have been in the neighborhood of 30,000.

This population can only be described as "floating", as few of the residents intended to remain there permanently. The chief desire of the miners was to separate the gold from the gravels of the various creeks; the balance of the residents were there to transfer as much of it as possible from the pockets of the miners to their own. By 1866 the Cariboo Road had reached Barkerville; many of the "floaters" had left for pastures new; many of the mines were producing steadily and gave promise of a comparatively long life; the people there had become acquainted with each other, and Barkerville was taking on itself more and more the status of a settled and staid community.

Among the residents of Barkerville and the surrounding territory were many Freemasons hailing from widely separated jurisdictions. Among them was Jonathan Nutt, the foreman at the Aurora Claim on Conklin's Gulch, a tributary of Williams Creek. R.W. Bro. Louis Lebourdais says he was an Englishman, and there can be no better authority. He had been a miner in California, and while there, in 1854, he had become a Freemason in Tehama Lodge, No. 3, at Sacramento. He had later affiliated

with Western Star Lodge, No. 2, at Shasta, California, he then being 34 years of age. This Lodge still carries on and the old temple in which it met at that time still stands.*

As the Cariboo promised to become a permanent community, the Freemasons saw no reason why they should not have a Masonic Lodge as well as the residents of the Coast. The matter was talked over informally among the brethren and at their request Bro. J. Spencer Thompson wrote to Vancouver Lodge, No. 421, S.C. 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, at New Westminster, 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 experiences 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. As one of the leading promoters of the scheme, Jonathan Nutt was chosen as chairman of the meeting with William Cochrane⁴⁶ acting as Secretary. Others present were George Grant, J. Spencer Thompson,⁴⁷ John R. Price, A. C. Campbell,⁴⁸ George Duff,⁴⁹ C. Strouss,⁵⁰ John Patterson,⁵¹ John B. Lovell,⁵² W. E. Boone, and William Bennett.

* Cf. p. 29. [ed.]

46. **Wm. M. Cochrane**, an Irishman, was Mining Recorder at Lytton in 1864-65. He moved to Richfield in 1866. Evidently a man of means, he was willing and able to make loans to the Lodge when it was in need. He decided to return to Ireland in 1869, and was lost on the *City of Boston*, which sailed from New York on January 23, 1870.

47. **J. Spencer Thompson** was first employed in Barkerville as a clerk by Buie Bros., General Merchants, and became one of British Columbia's prominent citizens. In 1861 he was a member of a Committee who met with Governor Douglas at Hope to discuss the financing of the proposed road to Cariboo through the Fraser Canyon. In September of that year he was the representative of Cariboo at the Convention at Hope which asked for representative government in the Colony, but received no reply from the Governor. In 1871 he was elected as the first member for Cariboo in the House of Commons at Ottawa, a position he held until his death in 1881. At one time he was Secretary of the Williams Creek Bed-rock, Flume and Ditch Company Limited, at Barkerville, which seems to have been of some importance, but it has faded away into the limbo of forgotten speculations.

We do not know anything about his early life, either personal or Masonic. The application to the Grand Lodge of Scotland for a charter for Cariboo Lodge bears his signature in flowing script, followed by the words "San Francisco, Cala. 7", and nothing more. There had been in San Francisco a Lodge, "Davy Crockett Lodge, No. 7", founded in 1849, under a dispensation from an unrecognized Grand Lodge in Louisiana. It was, however, a very active Lodge and its members were in good faith carrying on its Masonic work. Soon after the Grand Lodge of California came into existence the Lodge disbanded and the members as individuals applied for a charter which was granted on November 27, 1850. On August 18, 1852, the name of the Lodge was changed to "San Francisco

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, and a proper meeting place was necessary in order to obtain a charter. It could only be provided by the Freemasons themselves. Accordingly at this meeting they decided to build the necessary building themselves, and each of the persons present pledged weekly payments for that purpose. Twenty other Freemasons who had not attended, later joined in the project.

To build even the least expensive building suitable for the purpose would cost at least \$3,300.00. This meant that every one of the 33 subscribers must pay the sum of \$100.00. 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 shown by the entries in a small fabric-covered note book 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 of this book show the amounts paid into the building fund. Many paid fifty cents or a dollar per week. Patterson paid his share in one payment. Cochrane, Thompson, Strouss, and Campbell paid in installments of \$5.00 each. 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 about 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 3rd.

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.

Lodge, No. 7", which went out of existence in May, 1859, and dimits issued to the members. (*Extinct Masonic Lodges of California*, Whicher, 1935, p. 13).

48. **A. C. Campbell** was a blacksmith at Barkerville, and was one of the owners of the Foster-Campbell claim on Williams Creek. He was a cousin of the famous John A. ("Cariboo") Cameron.
49. **George Duff**, a Scotsman, was a shareholder in the "Never Sweat Co." on Williams Creek. He died in the Cariboo in 1877.
50. **Carl Strouss** was a merchant at Barkerville. In 1867 he bought the business carried on by Oppenheimer & Co. at Yale and in the Cariboo. On a trip to Victoria in 1869 he solicited subscriptions for the Barkerville Fire Brigade. In 1871 he sold his business at Yale and Barkerville to C. Oppenheimer and removed to Victoria. There he purchased a business property on Wharf Street from Henry Nathan, Jr., where he carried on business as an importer and dealer in general merchandise, under the name of C. Strouss & Co., at least until 1893. He also had a lot at the corner of Quadra and Fort Streets. A Charter member of Quadra Lodge, No. 8, he dimitted on November 24, 1876, leaving for England to reside there permanently.
51. **John Patterson**, partner with Andrew Kelly in the "Wake-up-jake" restaurant in Barkerville. He was spoken of as a good reliable fellow.
52. **John B. Lovell** was the first express agent at Richfield. He moved to Barkerville in 1866. Later he removed to Victoria, where he was interested in a real estate and insurance business, and where he became a member of Quadra Lodge, No. 8.

The petition was taken personally by Nutt to Victoria soon after. He attended a meeting of Vancouver Lodge on January 16, 1867, and presented it for approval by that Lodge. The Lodge approved of it, and it was thereupon endorsed by the three principal officers and delivered to R.W. Bro. I. W. Powell. The names of the persons signing are worthy of record as from the various jurisdictions mentioned we can appreciate the mixture of peoples from all parts of the world in the Cariboo at that time. There were two Canadians: D. McNaughton, from Durham Lodge, No. 66, of Newcastle, Ontario, and A. C. Campbell of Doric Lodge, No. 58, Ottawa; three from California; Jonathan Nutt from Western Star Lodge, No. 2, of Shasta, John Patterson of Manzanita Lodge, No. 102, at North San Juan, Nevada, Co. California (consolidated in 1910 with Nevada Lodge, No. 13 at Nevada City, Siskiyou Co. California) and J. Spencer Thompson of San Francisco Lodge, No. 7, San Francisco. Three were from Scottish Lodges: Geo. E. Ault of Kirkaldy Lodge, No. 72, Kirkaldy, John Muir of St. Andrew's Lodge, No. 126, Kilmarnock, and William Bennett of Glasgow Star Lodge, No. 219, Glasgow. There was one from Wales, Wm. Cochrane of United Lodge, No. 998, Welshpoll; one from Washington Territory, B. P. Anderson of Olympia Lodge, No. 1, Olympia; and one from Minnesota, W. E. Boone from Hennepin Lodge, No. 4, Minneapolis. Three have not been definitely located: Daniel B. Lewis of St. Louis Lodge, No. 86,⁵³ W. H. Hill from Aylmer Lodge, No. 138, and Wm. H. Fitzgerald of Albion Lodge, No. 17.*

On September 2, 1867, the applicants received from R.W. Bro. Powell, the Provincial Grand Master, 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 carefully labelled in gilt letter "Cariboo Lodge, No. 469, Barkerville, Vancouver Island." Evidently no one had explained to the Scottish authorities 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, St. John the Baptist's Day. The note for that day in the minute book of the Lodge reads as follows:

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

After the Lodge was closed in the afternoon, the officers and members went to a partially built cabin 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 other legends the story has no foundation in fact.

53. There is a St. Louis Lodge at St. Louis, Mo., now numbered 20, which may be Bro. Lewis' Lodge.

* Albion Lodge No. 2, Quebec. See *History of Grand Lodge 1871-1970*, John T. Marshall. p. 216-17. [ed.]

In the meantime the brethren had proceeded with the construction of their Masonic Hall. The contractors for the Hall were John Bruce and James Mann. There is no record of the date on which construction was begun or when the building was completed. We know that it was approaching completion on April 13, 1867, and that it had been completed before June 23 of that year. Neither Bruce nor Mann was a Freemason when the contract was let, but as soon as the Lodge was working they joined it. Bruce was admitted on September 14, 1867; Mann two months later.

The Hall was destroyed, with almost all the other buildings in Barkerville, in the great fire of September 15, 1868. Within 18 months the same contractor had built a second Lodge building, which remained in use until it was destroyed by fire on December 29, 1936. A third Masonic Hall now occupies the site.

British Columbia Lodge No. 1187, E.R.

The fourth Lodge to be established in this jurisdiction by the English Grand Lodge was British Columbia Lodge, No. 1187, in Victoria, the charter for which was dated July 26, 1867. One would have thought that one English and one Scottish Lodge would have been sufficient for the Masonic needs of the little city at that time, but there was at least one 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 Lodge in Victoria, and its members had wasted no time in forming a Provincial Grand Lodge with R.W. Bro. Powell as Provincial Grand Master. Victoria Lodge wanted to establish a corresponding Minor Grand Lodge, known as a District Grand Lodge, to be established there, but the English Grand Lodge could not do this until there were at least four Lodges in the jurisdiction owing allegiance to it. At the time there were only three such Lodges: Victoria Lodge at Victoria; Union Lodge at New Westminster, and Nanaimo Lodge at Nanaimo. There must be another English Lodge before the English Lodges could have all the privileges enjoyed by a single Lodge with a charter from the Scottish Grand Lodge. As R.W. Bro. Powell was the undisputed chief of the Freemasons, belonging to Lodges with a charter from the Scottish branch, so Robert Burnaby was pre-eminent among the English Freemasons, and without doubt would be selected for the office of District Grand Master.

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 Bro. 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 that there was some truth in this is that W. Bro. Southgate, who was the founder of Victoria, had little to do with the control of the Lodge after Burnaby took the reins. Indeed, Southgate felt so badly about it, 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 by some of the unaffiliated members of the Craft in the City. The Charter members were W. Bro. Thomas Harris, the first W.M. of the new Lodge; John Banks,⁵⁴ the first S.W.; Henry Nathan, Jr., J.W., George Creighton,⁵⁵ A. Finley Main,⁵⁶ and Eli Harrison. It was forwarded to the Grand Lodge authorities in England, and the charter issued. As soon as this was done, and even before the Lodge could be constituted, the Grand Master of the English Grand Lodge had established a District Grand Lodge in British Columbia, with W. Bro. Burnaby, as its District Grand Master.

As soon as the charter for the new Lodge reached Victoria, Victoria Lodge got busy. An emergent meeting of that Lodge 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", which stood on Douglas St., where the Hudson's Bay Company's big department store now stands, and listened to an impressive sermon by Rev. Bro. Gribble, the Lodge Chaplain, after which the brethren returned to the Masonic Hall on Government St, where now is View St, and R.W. Bro. Burnaby installed W. Bro. Harris and his officers, as follows:

W. Bro. Harris	W.M.
Bro. A. F. Nain	S.W.
H. Nathan, Jr. ⁵⁷	J.W.

54. **John Banks** was an Englishman who was initiated, passed and raised in Victoria Lodge in 1863, He took his dimit from that Lodge in 1867 and returned to England, where he became a member of Greta Lodge, No. 1073, at Keswick, in Cumberland. He returned to Victoria in 1870. He must have been an artist, amateur or professional, as we find in the *Colonist* of December in that year a reference to "a fine painting of the Gorge and surroundings, which has just been painted by Mr. John Banks, The view is beautifully portrayed and may be seen at Fawcett & Co.'s." In 1871 we find his name listed as a Past Master, affiliated. As he was never Worshipful Master of Victoria Lodge, he must have become a Master in his English Lodge. He took his dimit from Victoria Lodge in 1872, and probably returned to England.

55. **George Creighton** was probably the man of that name who became a member of St. John's Lodge, No. 632, E.R. (after 1863, No. 436 and now No. 2, G.L.N.B.) Saint John, New Brunswick, in 1849. (See Bunting, *History of St. John's Lodge, Saint John, N.B.*, 1895.) He affiliated with Victoria Lodge in 1862. In 1868 he was tyler of the District Grand Lodge. Probably he came to British Columbia with the Thain Bros.

56. **Alexander Finlay Main** was at one time an auctioneer. At the age of 32 years he joined Victoria Lodge in 1861. He was the first Secretary of the Victoria Board of Trade, of which Robert Burnaby was the President. At one time he was the owner and publisher of *Prices Current*, a trade and financial journal. In May, 1865, he was appointed Revisor of taxes for Metchosin District, and in 1866 he held the same office for the city of Victoria. He took his dimit from the lodge in 1872.

57. **Hon. Henry Nathan, Jr.** was one of the many members of the Jewish faith who have contributed much to Canada, politically, and to the Craft, in private life. He was the eldest son of Henry Nathan, a merchant of Maida Vale in London, where he was born on September 3, 1842. He was educated in London at the London University School.

Paul Medana	Treas.
A. Theakstone	Secretary
Eli Harrison	Senior Deacon
George Creighton	Junior Deacon
I. Ragazonni ⁵⁸	Inner Guard
P. Hall ⁵⁹	Tyler <i>pro tem.</i>

However, in constituting the Lodge, difficulties arose, and Burnaby was puzzled at first as to how to proceed. The Charter members of the new Lodge were W. Bro. Thomas Harris, W.M., John Banks, S.W., Henry Nathan, J.W., George Creighton,

The Nathans, father and son, came to Victoria in its early days, and established a mercantile business on Wharf Street. Nathan, Sr. also interested himself in real estate. He did not remain in Victoria continuously, but was frequently absent for long periods, leaving the business to be carried on by his son, later in his own name.

Henry Nathan, Jr. soon became well known in Victoria, and became a favorite with all who knew him. He became interested in public affairs, so much so, that in November, 1871, he was nominated for and elected as a member of the Legislative Council of the Colony of British Columbia for the City of Victoria, at the head of the poll. After his election he took a prominent part in the discussion of the terms of Union with the Dominion.

In order to be able to give his whole time to his public duties, he sold the Victoria business in February, 1871. In July, 1871, British Columbia became a part of the Dominion of Canada, and, under the terms of union, Victoria became entitled to two members in the House of Commons at Ottawa. Nathan and De Cosmos were candidates for election and Nathan headed the poll. In 1872 there was a new election for the Dominion House; again Nathan ran and was re-elected.

A follower of Sir John A. Macdonald, he was selected to move the reply to the Speech from the Throne, and acquitted himself so well that he was highly commended for his address. He abandoned politics in 1874 and was not a candidate for re-election in that year. In 1880 he returned to England, but from time to time he came back to Victoria to visit his many friends there.

He became a Freemason in 1862, when he joined Victoria Lodge. In 1867, when British Columbia Lodge was founded, he was one of the Charter Members, and was installed as Junior Warden in October of that year. In 1868 he was elected W. Master, but was not allowed to take his seat for the reason that he had not then served as Warden for one full year, but he served as Worshipful Master in 1869. He must have preserved his membership in Victoria Lodge for in 1870 he was Worshipful Master of that Lodge.

In March of that year he was S.G.W. of the District Grand Lodge, and served as such. In 1875 he attended the regular meeting of the Grand Lodge of British Columbia and was appointed Acting Deputy Grand Master for the session. We do not meet with him again in Grand Lodge or in Victoria Lodge, but his name remained on the roll of members of that Lodge up to, and inclusive of, the year 1892, but no longer.

The last we hear of his father is that *The Colonist* of March 31, 1874, reports his death.

58. **Innocent**, otherwise, **Vincent Ragazonni**, was born at Novara, Lombardy, Italy, in 1828. He came to California in the days of the gold rush, and in 1858 he followed the example of so many others and came to Victoria to see what was being done there. He went back to California and brought back his family with him. He had a grocery business at the corner of Yates and Douglas Streets.

This he sold two years later and opened a coffee and spice store on Johnson Street. In 1873 he went to Valparaiso, Chile, but came back to Victoria in 1875, where he carried on the Metropolitan Restaurant until his death on March 31, 1880, at the age of 51 years. He was a talented musician.

59. **Philip J. Hall** was an Englishman, born at Torquay, in Devon, in 1827. In 1849 he came to California from Australia. In 1858 he came to Victoria. In 1864 he kept a stopping place near Loon Lake on the trail to the Leech River mines. For fifteen years he was Steward of the Tiger Fire Department in Victoria. He died there in June, 1883, at the age of 56 years. His son, also Philip J. Hall, was Worshipful Master of Vancouver and Quadra Lodge, No. 2, B.C.R., in 1922.

Thomas Mann, A. Finlay Main, and Eli Harrison Sr.. Strictly speaking, these were the only members of the Lodge until it was duly constituted, and was in a position to affiliate or initiate other members. But Banks and Mann had left the Colony before the Charter reached Victoria, To return the Charter for amendment by the insertion of other names meant a delay of half a year, and even then there would be no certainty that all the persons whose names were added would not have gone away from Vancouver Island by that time.

Under the circumstances R.W. Bro. Burnaby did the best he could. He put Bro. A. Finlay Main in the Senior Warden's chair, *pro tem.*, and installed him as proxy for Banks. He made Paul Medana, A. Theakstone, I. Ragazonni, and Philip Hall, all well-known Master Masons who were to join the Lodge as soon as it was possible, Treasurer, Secretary, Inner Guard, and Tyler respectively. In this way it was possible for the Lodge to function with the necessary officers. At its first regular meeting all the substitutes were made members of the Lodge by affiliation, and confirmed in their respective offices. One ceremony overlooked, or, rather, thought unnecessary under the circumstances, was that of consecrating the Lodge, according to Masonic usage. It was thought that as the Hall in which they were meeting was a duly consecrated Masonic Hall, used only for Masonic purposes, no further consecration was necessary for British Columbia Lodge.

A report of the whole proceedings in connection with the inauguration of the Lodge was duly forwarded to the Grand Lodge of England at the end of the year. The London authorities were greatly shocked at the breaches of Masonic Law and practice which had taken place at the ceremony. The Grand Secretary of the Grand Lodge of England wrote to W. Bro. Harris, the Worshipful Master of the New Lodge under date of April 15, 1868, in part as follows:-

.... that in consequence of the Brother named in the warrant as Senior Warden having left the Colony Brother A. F. Main had been appointed to his office.

If the appointment of Brother Main was simply to fill up the office on this particular occasion, well: but if it is intended that he has been appointed to the office I beg to inform you that such proceeding is irregular and consequently null and void in as much as it is not within the power of any one save the M.W. Grand Master himself to put any person into a Warden's chair at the constitution of a new Lodge.

Notice also that certain Brethren were appointed to different offices whose names were not attached to the petition and who consequently were not members of the Lodge at the time. This is also another grave irregularity which I shall have to report to the Grand Master.

It is also to be regretted that the Lodge was not properly consecrated in compliance with the instructions given in the Book of Constitutions: the Lodge room having been previously consecrated did not justify you in omitting to carry out the general laws.

As regards qualification for the Worshipful Master's Chair, to which subject you allude I beg to inform you that no brother can be elected by a Lodge to that office unless he has served for one year as Warden of a Lodge under the Grand Lodge of England....

W. Bro. Harris meekly apologized for his misdeeds and promised that the Lodge should be consecrated forthwith. However he passed over the Grand Secretary's letter to R.W. Bro. Burnaby, as the person primarily responsible. Burnaby was made of sterner stuff than Harris. Except for the failure to consecrate the Lodge, which Burnaby acknowledged was an oversight, he justified his actions as the proper ones, and the only possible ones under the circumstances. He wrote in part:-

With reference to the third paragraph of your letter I wish to be informed what the proper course to adopt would be if, in any future occasion a similar case should occur here. Seven Master Masons apply for a charter which takes seven months in reaching them, and in the meantime two of them (one the Charter S.W.) leave the Colony. What are the remaining five to do — bearing in mind 5 to 7 months more must elapse before they could write to England and have a reply, Have they, or have they not, the privilege of electing among themselves two other Master Masons to fill the vacancies, (similarly as they had previously done when applying for the charter) of course not appointing a S.W. but placing a Bro. in that office *pro tem.* in order to install the W.M. & officers & organize the Lodge. If they have not this privilege then the charter is waste paper and a new one with new names must be applied for, which would, of course be the old five with the new two added & practically amount to the same thing, tho' it would be better to have more than seven names to the original petition.

I was pleased to observe your remarks regarding the omission of the consecration, in which of course, I entirely concur, as they will have a beneficial effect on the minds of the members of the new Lodge, & impress upon them the absolute necessity there is for a rigid discipline.

The Grand Secretary's reply to Burnaby's letter has not been found and we do not know how his defence of his action was received by the Grand Lodge authorities in England. We do know that the officers which Burnaby had put in charge of the Lodge continued to hold office until the end of the year and were re-elected for a further term. It may be taken for granted that the Lodge was duly consecrated, but no reference appears in any document which has come to hand. The protest of the Grand Secretary does not seem to have had any effect on the Lodge, which went on its way as a member of the sisterhood of British Columbia Lodges.

Caledonia Lodge, No. 475, S.C.

As we have seen, (p. 23, *et seq.*) a Masonic Lodge had already been established in the little town of Nanaimo. Its charter was from the Grand Lodge of England, as at the time of its formation the Grand Lodge of Scotland was not known here. The membership was about equally divided between those who had been members of Lodges which used the English ritual, and those who had been members of Lodges which used that form of ritual known as the "American" Ritual, otherwise, the "York Rite", or, in British Columbia as the "Scotch" work. This latter class were uneasy while the English ritual was forced upon them, but they stood it for a time as they had no option in the matter.

Then came word to the Nanaimo Freemasons that Vancouver Lodge had been formed in Victoria; that it had a charter from the Grand Lodge of Scotland, and that it used the American work, camouflaged under the name of the "Scotch" work. The devotees of that form of ritual then saw their way out. They would form a new Lodge, no matter how small, with a charter from the Grand Lodge of Scotland, and they would use the ritual they loved. Among them, and probably the most energetic, was Bro. William Stewart, of Scottish parentage but of English birth. He had learned the lessons of the Craft in Prince Edward Island where the family had gone when the father's term of service in the army had expired, in St. John's Lodge, now No. 1 on the roll of the Grand Lodge of that Province, which, like all the Lodges of the Maritimes uses the American ritual, under the label "Scotch". This form of ritual he considered to be the only one worthy of the Masonic Craft. As a good Freemason (and there was none better), when he was a resident in New Westminster, he had taken part in the formation of Union Lodge, the only Lodge available to him, which had an English charter, and, of course, under R.W. Bro. Holbrook, there could be no other ritual than the English. When he was transferred to Nanaimo, he found there a Masonic Lodge, Nanaimo Lodge, No. 1090, E.R., using the English ritual, and under the control of some English Freemasons of long standing. He became a member of it, of course, for, in his eyes, an English Lodge with an English W. Master was better than none, but a condition of things which should only be countenanced when there was no other option.

When word came from Victoria that a Masonic Lodge, Vancouver Lodge, No. 421, S.C. had been founded there, with a charter from the Grand Lodge of Scotland, and that it was using the ritual which had become his second nature in the old Lodge in Charlottetown, he saw the light, and he took measures accordingly, no doubt with the concurrence of the other members of the Lodge who held the same view as to ritual that he did. He took steps to divide Nanaimo Lodge, by taking from it the devotees of the American work, and establishing a Lodge which would agree with his ideas on ritual. The supporters of the English side of the matter thought that Bro. Stewart's ideas should be acted on, as they felt that the members on both sides would be better off if each could use the ritual he preferred. So arrangements were made by which the liabilities as well as assets should be divided equally, though there were few assets and considerably more of the former than of the latter. Each took half.

Two petitions were signed by the Lodge under its seal. One was to the Scottish Grand Lodge asking for a charter for a new Lodge at Nanaimo which was to be called Caledonia Lodge, and, as that would take considerable time; the other was addressed to R.W. Bro. Powell, the Provincial Grand Master of the Provincial Grand Lodge which had been established in British Columbia. Both were granted in due course. The dispensation from the Prov. Grand Master was issued without any delay on the part of the Provincial Grand Master and the Caledonia Lodge, U.D. was instituted on November 18, 1867. Bro. Solomon David Levi, a member of Fidelity Lodge, No. 120, San Francisco (he put it in a Porch Book as 125 by mistake) became W. Master, Bro. Stewart

was the first Senior Warden, with Bro. James Harvey, as J.W.; Bro. Arch. Muir,⁶⁰ Treasurer, and Bro. Arch. McAlister as Secretary. The charter for the Lodge as No. 478, S.C. did not arrive from Scotland until April 5, 1869, when the Lodge was duly constituted.

W. Bro. Wm. Stewart, our good Scotsman from Prince Edward Island, made the new Lodge as Scottish as possible. Not only did he give the Lodge a Scottish name, and saw to it that it used what he called "the Old Scotch work", but he also had it copy the regalia of Lodge Canongate Kilwinning, No. 2, S.C. This was used later by Ashlar, No. 3, B.C.R. when the two little Lodges at last combined to form one Lodge in later days. Ashlar Lodge stuck doggedly to the "Scotch" work, just like Vancouver Lodge. The English Freemasons of standing had gone away, and the remaining members of the Lodge were satisfied with the American work.

The consequence of the formation of a second Lodge in Nanaimo was that there were two Masonic Lodges merely existing, where one Lodge would have flourished. So small was Caledonia Lodge in 1859, that when the officers were in their chairs, there were only four Master Masons left, even if they were all present; that is if we do not include the Earl of Dalhousie, the Grand Master Mason of Scotland, who had been made an Honorary member, but whose attendance was merely an unexpected possibility. The effect on Nanaimo Lodge itself is evidenced by the fact that in 1871, after the officers were seated, there were only eight Master Masons, and two Past Masters who might be expected to attend.

It is needless to say that both Lodges found it difficult to carry on under these conditions. For such small Lodges to pay the ordinary expenses, rent, light, heat, etc., together with the dues to their respective District and Provincial Grand Lodges, was to put a burden on the members which was difficult to bear, for the members were, for the most part, men of small means. In 1873, soon after the Grand Lodge of British Columbia was established, and as soon as W. Bro. Stewart had succeeded in persuading all the Brethren to accept the "Scotch" work, the inevitable happened and the two Lodges amalgamated, under the name of "Ashlar" Lodge, No. 3, the number of the Senior Lodge.⁶¹ Since that time the amalgamated Lodge, under its new name, has been one of the leading Lodges in this jurisdiction.

Mount Hermon Lodge, No. 491, S.C. — Our Eighth Lodge.

While Masonic Lodges were being established on Vancouver Island and at New Westminster, on the Mainland, and among the mountains of Cariboo at Barkerville, a settlement was growing up on the shores of Burrard Inlet. Here was an absolutely safe landlocked harbour, easy of access. On its shores grew what has been called the finest

60. **Archibald Muir** was a son of John Muir who came to Vancouver Island on the barque *Harpooner* and reached Vancouver Island in 1849. At first he and his sons were employed as coal miners at Fort Rupert. There was trouble with the Indians and the family went to Nanaimo. About 1853 the Muir family purchased the land at Sooke which had come into the possession of Capt. W. C. Grant, at one time of the Scots Greys. One son Andrew was the first sheriff of Vancouver Island. Evidently Archibald preferred coal-mining to farming and stayed in Nanaimo.

61. See History of "Ashlar" Lodge, No. 3, B.C.R. (1942), *G.L. Rept. 1942*, p. 158 *et seq.*

stand of easily accessible timber in British Columbia — and that meant in the world. It did not remain long untouched.

As early as the Spring of 1863 men in the pay of T. G. Graham & Co., of New Westminster, were at work cutting the timber on the north side of the inlet, building a mill and equipping it with two centre-discharge waterwheels 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 Graham & Co’s financial resources, and in December, 1863, the mill, with the logs and limits, and other assets, was advertised for sale at public auction. The sale was held on the 16th of that month, and there were only two bidders, John Oscar Smith, and a shrewd Maine Lumberman, Sewell Prescott Moody.⁶² The latter does not seem to have been anxious to purchase the property, for he allowed Smith to acquire it for the sum of \$8,000.00. Perhaps he foresaw that he might be able to get it later at a price more advantageous to him.

Smith improved and added to the machinery and operated the mill for one year, under the name of the “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.” He 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.”

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, E.R., the only one in that part of the Province, and Moody, as well as many of his assistants, were members of it. Moody and Capt. Van Bramer⁶³ were the first to join, becoming members in 1863. Capt.

62. **Sewell Prescott Moody** was born in the State of Maine, the son of Joshua Moody. The family came across the plains in a covered wagon to San Francisco when he was a boy of fourteen. He was drowned in the steamer *Pacific* off Cape Flattery November 4, 1875. See Howay & Scholefield, *Hist. of B. C.*, Vol. 2 p. 338.

63. **Capt. James Van Bramer** was a Master Mariner from the United States who built and operated the *Sea Foam*, the first non-manual ferry on Burrard Inlet. It blew up while at Oliver Hosking’s wharf in November, 1869, badly injuring Bro. Dr. A. W. S. Black. The Captain was one of those who endeavored to develop coal mines on what is now the site of the City of Vancouver. (See Howay, *B.C. Quarterly*, January, 1940, p.6)

Philander Swett⁶⁴ and Josias Charles Hughes⁶⁵ joined it in 1864, and Coote M. Chambers in 1867-8.

But to get to New Westminster from Burrard Inlet, and especially to 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, (to "Brighton," as it was called, and still later, "Hastings") it was still difficult. Bro. F. W. Howay says:-

We have no description of that trip over the road but it requires little imagination to realize its discomfort. The road was then guiltless 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.⁶⁶

The employees of Moody's Mill were busy men. To cross the Inlet on the little ferry *Sea Foam*, and then to 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. J. C. Hughes was to be the first W. Master; Coote M. Chambers was to be the first Secretary, while Moody himself was quite satisfied to take the minor office of Inner Guard.

As in the case of Cariboo Lodge, at Barkerville, the first essential was to provide a meeting place for the proposed Lodge. There was then no building in existence on the North Shore suitable for Lodge purposes, so the only thing the petitioners could do was to build one for themselves; and as almost all the persons who proposed to become members of the new Lodge were employees or otherwise connected with the Mill, it

64. **Capt. Philander Swett**, like Moody was from Maine. The title of Capt., which was always given was of unknown origin. No one suggests that he was a Master Mariner and it probably arose out of the Civil War in the United States. He was Superintendent at the Moodyville Mill for many years. Later he purchased a farm at Canoe Pass, near the mouth of the Fraser River. He soon tired of farming, sold the place to Paul Swenson, a well-known resident of Delta Municipality, and removed to South Bend, Wash.

65. **Josias Charles Hughes** was born in Onamee, Peterborough County, Ont. about 1842. He came to British Columbia in 1862, where he was with Dietz & Nelson in the express business for about five years. Next he was accountant at Moody's Mill for about nine years. On retirement he was presented with a handsome gold watch and chain by his employers and his fellow employees. In 1871 he was elected member for New Westminster District in the first Provincial Legislative Assembly of British Columbia. In 1876 he was appointed Government Agent at New Westminster, and held that office and the other offices generally associated with it until 1886, when he was appointed by the Dominion Government as Indian Agent at Metlakahla. He left for the scene of his future duties, but became ill in Victoria and returned to New Westminster where he died on November 8 of that year. He was buried there on November 10, 1886, with all Masonic honours. His wife was Leonora DeBeck, daughter of George DeBeck, a pioneer of the lumbering industry in the Fraser Valley.

He became a member of Union Lodge, No. 899, E.R. at New Westminster in 1865. He was a charter member and first W.M. of Mount Hermon Lodge, No. 491 S.C. and was prominent in the work of the Grand Lodge of British Columbia in its early years.

66. *B.C. Hist. Quarterly* Vol. I, p. 106.

was desirable that the Hall should be as near it as possible. The Mill itself was some little distance east of the present (1944) grain elevators at North Vancouver; it is said that some of the piles which supported it are still in existence. 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 Masonic Hall at their own expense, and furnished it in the same way.

When the Hall was completed, Hughes wrote to R.W. Bro. 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 for the charter should be made at once, so that the Prov. G.M. 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 Prov. G.M. was anxious to add another Lodge to his roll, and the P.G. Secretary pointed out that the dimits 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 allow any technicalities to interfere with the immediate formation of the New Lodge. The dispensation from the Provincial Grand Master was duly granted on January 11, 1869. Moody paid the fees, \$54.00 for the charter, and \$10.00 for the dispensation. Soon after, the applicants were advised that the Provincial Grand Master was ready to come to the Inlet to consecrate the Lodge and install the officers, by the first direct steamer to Burrard Inlet.

It was not long before the necessary means of travel was provided, and R.W.P.G.M. Powell came to Moodyville to institute the new Lodge. On January 15, 1869, the ceremony took place in the new Masonic Hall. Dr. Powell had not been able to bring any members of the Craft from Victoria with him, and the only Freemason to attend other than the proposed members was Dr. A. W. S. Black, from Union Lodge at New Westminster. The Prov. G.M. was duly escorted to the Hall, where he opened his Provincial Grand Lodge, he presiding as P.G.M., with the officers-elect of the new Lodge occupying their respective stations, except that Bro. Black acted as Prov. Grand Secretary, and Bro. Coote M. Chambers acted as Prov. Grand Inner Guard.

The Lodge was duly consecrated, and the following officers duly installed:

Bro. Josias Charles Hughes	Right Worshipful Master
Bro. William O. Allen	Senior Warden
Bro. Philander Wheeler Swett	Junior Warden
Bro. James Van Bramer	Treasurer
Bro. Coote M. Chambers	Secretary
Bro. Geo. W. Haynes	Senior Deacon
Bro. Alex. McGowan	Junior Deacon
Bro. Sewell P. Moody	Inner Guard
Bro. S. F. Washburn	Tyler

It will be noted that the Worshipful Master was called Right Worshipful Master in the Scottish fashion, but there was no Deputy Master, or Substitute Master elected. Evidently the use of the American form of ritual caused these Scottish officers to be forgotten.

On January 20, 1869, the Prov. Grand Secretary reported the formation of the new Lodge to the Scottish Grand Lodge. He said in part:-

The Brethren there (Burrard Inlet) have, at their own expense and *prior to their application* erected a fine hall in consideration of which the Prov. G.M. 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 in the Craft, which probably hastened the formation of the Lodge on the Inlet. As has been stated, 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. Bro. 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, and the Moodyville brethren did not receive any notice of this second application, and did not attend the meeting when it came before the Lodge; the applicant was approved, and the candidate received the Entered Apprentice degree.

When the word came to 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 R.W. Bro. 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 that they could not and would not sit in 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 an English Lodge. If they could get a charter from the Scottish Grand Lodge as Victoria Lodge, No. 421, S.C. had done, they would be free from the domination of Holbrook and his friends. And they got it.

Bro. Geo. Black was the only member of the new Lodge who was not directly or indirectly, connected with the big mill at Moodyville. He was a member of Union Lodge, No. 899, in New Westminster, as were also Sewell P. Moody, P. W. Swett, Coote

Mulloy Chambers and James H. Van Brimmer, who is taken to be the James Van Bramer who was made the first Treasurer of the Lodge. Bro. 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 "Maxie's" from Maxie Michaud, who lived there for a time; later still it became "Brighton", and finally "Hastings", a name which persisted until modern times when it became a part of the City of Vancouver. We have no information relative to John MacDonald, except the fact that he was an employee of the mill and that he died on December 15, 1884. Bro. Wm. O. Allen, the Senior Warden, was a man of some standing in the mill, as, before he left the Inlet for Portland, Oregon, in 1870, he 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, a project to which Moody himself was the first subscriber. Reference has already been made to the Worshipful Master, J. C. Hughes. The Junior Warden was Philander Wheeler Swett, known to all as "Captain", or shortly "Cap". After he left Moodyville, and became the 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. This was F. W. Howay, who passed away October 3, 1943, after having served thirty years as the County Court Judge at New Westminster. Captain Swett did not long remain a farmer. He soon tired of it, sold out, and went into the real estate business in South Bend, Washington. James Van Bramer was probably the member of Union Lodge whose name appears on its roll as "James Van Rimmer." He brought the *Sea Foam* from the Fraser River and operated her as a ferry across Burrard Inlet. Bro. Coote Mulloy Chambers, the Treasurer, will be mentioned later. We know nothing of Bros. Geo. W. Haynes and Alex. McGowan, the Deacons; or of Bro. Washburn, the Tyler; but we know a lot about the Inner Guard, who was Sewell Prescott Moody himself, the proprietor of the Mill, although we would like to know more. Many confound him 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 the time that he constructed the North Road from New Westminster to the eastern end of the Inlet; but Moodyville was named for the Inner Guard of the new Masonic Lodge, Mount Hermon Lodge, No. 491, S.C., the owner of the big mill there. He came from Maine where his family had been in the lumber business for a long time. He knew timber and the timber trade. But he put on no "side". To every one, great and small, he was just "Sue Moody". Poor chap, he went down with the *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. But Moody left one memento behind him. A month after the disaster a stateroom stanchion is said to have been found on the beach below Beacon Hill near Victoria. On its white surface, written in a bold business hand, were the words "S. P. Moody, all lost." The writing was identified as Moody's.

In due course the charter was received from the Grand Lodge of Scotland, and Mount Hermon Lodge, No. 491, S.C. went on its way. In the report to the Provincial Grand Lodge for 1869, it appears that at the end of that year the Lodge had seventeen members in all. It may be interesting to note that in the report of the Grand Lodge for 1940 (*G.L. Rept. 1941*), the old Lodge then had 314 members, and assets of over \$40,000.00.

The last of the nine Old Lodges to be established was Quadra Lodge, No. 508, S.C. in Victoria. Just why it was formed is not apparent, unless it was thought advisable 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 was at that time 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 of 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, it only initiated nine members, but it had affiliated fifteen members from other British Columbia Lodges.

Its Charter members were:-

Dr. I. W. Powell, the Provincial Grand Master,
H. F. Heisterman, the Provincial Grand Secretary,
H. B. W. Aikman ⁶⁷
Andrew Astrico

all members of Vancouver Lodge;

Jas. A. Grahame, Hudson Bay Co's Chief Officer on the Pacific Coast ⁶⁸

67. **Hugh Bowsly Willson Aikman**, who had since 1864, been a member of Vancouver Lodge before he joined Quadra Lodge, was a native of Hamilton, Ontario where he was born November 15, 1863. He was the son of Col. Michael Aikman, and Grandson of Hon. John Wilson, at one time speaker of the Legislature of Ontario, and a nephew of the famous Egerton Ryerson, the father of the Common School system of Ontario.

Mr. Aikman took up the study of law at an early age, first with S.W. Freeman, Q.C., at Hamilton, and later with Highes Eccles Q.C., at St. Catherines. Then came the reports of the gold discoveries in the Far West, and, like so many others, he went west. But when he reached British Columbia, he made no effort to go to the gold regions, but stayed in Victoria and finished his legal studies there. In January he became a solicitor, the first law student to become a member of the legal profession in the Province. In 1873 he became a barrister.

He did not remain in practice for any great length of time for in 1870 he was appointed Deputy Registrar of Titles, to act in the place of E. Graham Alston, the Registrar-General, who was going to Sierra Leone, in Africa. Alston did not come back, for he was there only a short time when he died and Aikman was promoted to his office. He resigned in 1885 to become Dominion Lands agent at New Westminster. He left the Dominion service in 1890, and became associated with the firm of Drake, Jackson and Helmcken in Victoria. In 1890 he was appointed a K.C. He died at Victoria, July 25, 1904.

William Fraser ⁶⁹ John Kreimler ⁷⁰
 Otis Parsons ⁷¹ F. H. Lamb ⁷²
 George Grant ⁷³ C. Strouss.

68. **James Allan Grahame** was a Scotsman, born in Edinburgh on December 22, 1825, the son of a writer to the Signet, or solicitor in the Scottish Courts. At the age of eighteen years he entered the service of the Hudson's Bay Company as an apprentice clerk. He reached Hudson Bay by sailing vessel in 1843, and was sent south to Norway House, and then to Fort Garry. Here his abilities were soon recognized and he was sent to Fort Vancouver on the Columbia River.

In 1853 he became Chief Trader there and held this office until 1860, when the post was closed by the Company. He came to Victoria, but was soon given an extended leave of absence which gave him an opportunity to travel. On his return from abroad, he was put in charge at Quesnel and Fort St. James, and in 1870 was given charge of the affairs of the Company on the Pacific Coast. He visited London in 1872 and was appointed Sub-Commissioner for the Company. In 1874 he was made Chief Commissioner for Canada, with headquarters at Fort Garry, now Winnipeg. He retired in 1884 and moved to Montreal, but soon decided to come back to Victoria, where he resided until his death on June 19, 1905.

While resident at Fort Vancouver, he became a member of Multnomah Lodge, now No. 1 on the roll of the Grand Lodge of Oregon. This Lodge, chartered by the Grand Lodge of Missouri in 1846 at Oregon City, was the first Masonic Lodge established in the Territory. Later he became a member of Washington Lodge at Vancouver, Washington (now No. 4 on the roll of the Grand Lodge of Washington) chartered by the Oregon Grand Lodge of Washington Territory in 1858-9, and was Deputy Grand Master of that Grand Lodge for 1858 and 1859. He was one of the charter members of Quadra Lodge and was its first Worshipful Master. He was interested in the formation of the Grand Lodge of British Columbia and was the Chairman of the Convention which established it.

69. **William Fraser** was a Banker. In 1883 he was Cashier of the Tacoma National Bank at Tacoma.
70. **John Kreimler**, a Swiss, who was associated with Joseph Spratt in the Albion Iron Works in Victoria. He had been a Freemason in California. He was naturalized in Canada in 1872. In 1874 he went to Guatemala.
71. **Otis Parsons**, originally a Master Mariner, was the chief business man at the end of the Cariboo trails over which the Cariboo Pack trains plied between the end of the Harrison Lake route at Lillooet and the Mines. It was on the east bank of the Fraser, opposite the present town of Lillooet, and until the completion of the Cariboo Road, was a busy place, with the pack trains loading for the mines, and returning for more supplies. As he was the chief business man there, it was called Parsonville. Like so many towns in British Columbia that depended on the mines for their support, it passed away completely with the change of route to the Cariboo. He made a fortune here and left for the south to enjoy his wealth, but he with his wife and child, and his wife's sister, Alicia Mandeville were drowned in the wreck of the *Pacific*, off Cape Flattery, on November 24, 1875.
- He had been a member of Mountain Lodge, No. 82, Don Pedros Bar, Tuolumne County, a Lodge which was chartered in 1856, with 82 members. In November 1860 the town was destroyed by fire leaving no assets of any kind and it was formally declared extinct on May 18, 1861.
72. **F. W. Lamb** was the Superintendent of the Western Union Telegraph Company. In 1865 the telegraph line reached New Westminster, and was to be extended overland to Russia, a scheme which was never to be carried out. In 1869 a line to Moody's Mills by cable across Burrard Inlet was constructed at Moody's expense, under the directions of Mr. Lamb. Later he was in Victoria as Superintendent of the Telegraph Line in British Columbia. In November 1871 he resigned that position and went to Seattle but was still connected with the Company.

He is listed in the 2nd Annual Report of the Provincial Grand Lodge for 1869, as a member of Vancouver Lodge at Victoria. While at Moodyville he is mentioned as an "unaffiliated subscribing member." He took his dimit from Quadra Lodge in November, 1872.

73. **George Grant** was a banker who in 1869 became manager of the Branch of the Bank of British North America at Barkerville. Evidently he was transferred to the Victoria office. He took his dimit from Quadra Lodge in January, 1874.

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 Mt. Hermon Lodge at Burrard Inlet, mentioned its proposed foundation. 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 institution except that the charter had not arrived from Scotland, so the Lodge was duly instituted under the dispensation. Grahame became the first Worshipful Master; Grant, Senior Warden; Fraser, Junior Warden; and Heisterman, Secretary. Lamb, Strouss, and Astrico were the other officers.

The whole of 1871 passed, and still no charter was received from Scotland. But things Masonic moved rapidly that year. 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 of any use to it.

There were still some fees due the Grand Lodge of Scotland from the Scottish Lodges in British Columbia, and on January 9, 1872, Heisterman as the Grand Secretary of the Provincial Grand Lodge, made out a statement of the amounts due, deducting from it the ten guineas which had been remits 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 its receipt, 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 in which he stated that he would make a remittance of the Charter Fee, "if the Grand Master so instructs me." Whether the Grand Master gave any such instructions or not, is not known, but no trace of any such payment has been found in our records. Such is the story of the "lost" charter of Quadra Lodge, No. 508, S.R.

It is only fair to the Grand Lodge of Scotland to mention the fact that 1870 was a time of mourning for Scottish Freemasonry. Wm. Alex. Laurie, a famous Masonic scholar and author, who had been Grand Secretary of that body since 1831, died in October, 1870, after a long illness. Because of this, there may have been some disorganization in the Secretary's office, and this may have been the reason for the matter of the charter having been overlooked.

The Lodge only existed for seven years before it amalgamated with Vancouver Lodge, under the name of Vancouver & Quadra Lodge, No. 2, G.L.B.C. under which name it has grown and prospered. Notwithstanding its short existence it received into its membership some of the most prominent citizens of the City of Victoria. Among

these were R. B. McMicking,⁷⁴ Eli Harrison, Jr.,⁷⁵ R. P. Rithet,⁷⁶ F. J. Barnard,⁷⁷ and Arthur W. Vowell.⁷⁸

74. **M.W. Bro. Robert Burns McMicking** was born at Queenstown Heights, Welland County, Ontario, July 7, 1843, the grandson of a Scottish immigrant of 1780 or thereabouts. As a young man he was employed in the Queenstown office of the Montreal Telegraph Company. In 1862 he came to British Columbia overland, as one of that famous body of Overlanders whose story has been told by Margaret McNaughton in *Overland to Cariboo* (Toronto, Briggs, 1896) and by the late Dr. M. S. Wade in *The Overlanders of 1862* (Victoria, King's Printer, 1931). After a short and unsatisfactory experience in the mines of Cariboo, he came to New Westminster in 1863, and in 1865 he was for a short time in the employ of the Collins Overland Telegraph Co. which was, at that time, engaged in building a line from America to Europe, via Bering Straits, a scheme which was shattered by the success of the Atlantic cable in 1866. He was in charge of the Western Union Telegraph Co's office at Yale. In 1869 he married M. B. Leighton, daughter of David Leighton of Germouth, Scotland, who died early in 1944. In 1870 he was sent to Victoria by The Western Union Company, and was on the staff there until 1871, when the lines, etc., were taken over by the Government of British Columbia, and he was Superintendent in charge. He was the first person in the Province to become interested in telephones, and was the promoter of the first telephone company, the Victoria and Esquimalt Telephone Company, long since merged in the B.C. Telephone Company.

On the amalgamation of Quadra Lodge with Vancouver Lodge, under the name of Vancouver and Quadra Lodge, No. 2, B.C.R. he became the first Worshipful Master of the Lodge. He was Secretary of the Lodge from 1880 to 1887. He was Grand Master of the Grand Lodge of British Columbia in 1894, having been J.G.W. in 1892, and S.G.W. in 1893. In 1902 he again became Secretary of his Lodge, and held this position until 1913. He died at Victoria, November 27, 1915, full of years and honours.

75. **Eli Harrison, Jr.** son of Eli Harrison, Sr., was born at St. Louis, Missouri, on February 22, 1852, and as a child went with his parents to Salt Lake City, Utah; and from there to California, and in 1858 to Victoria.

Educated in Collegiate School and by private Tutor he was called to the Bar in 1875. In the Public Service as Clerk of the British Columbia Legislature and as Law Clerk of same; acting Registrar General of Titles; solicitor of Attorney General's Department; Bencher, Law Society of B.C. and Stipendiary Magistrate for the Province. County Court Judge for Nanaimo for many years. He died at Victoria, B.C., February 7, 1930.

Married Enice M. L. Seabrook, at Victoria, November, 1880, daughter of R. Seabrook, associated with the firm of Welsh, Rithet & Co.

76. **Robert Paterson Rithet** was born on April 22, 1844, a son of John and Jane Rithet of Applegarth, Dumfriesshire, Scotland. He was educated at Annan College. Later he entered a shipping and commission business at Liverpool, and remained there for three years. In 1862 he came to Victoria, and from there to Cariboo where he was engaged in mining. In 1855 he returned to Victoria and established the firm of Welch, Rithet & Co., the senior partner being a member of a similar firm in San Francisco, which ended in 1888, on the death of Mr. Welch. Since that time the firm has been R. P. Rithet & Co. Ltd.

He was Mayor of Victoria in 1875, and member of the Legislature of the Province for that City from 1894 to 1898. He died at Victoria, March 19, 1919.

On October 27, 1875 he married Elizabeth Monro, daughter of Alexander Monro, of the Hudson's Bay Company at Victoria.

77. **Francis Jones Barnard**, was born in Quebec City, February 16, 1829. For a time he resided in Toronto, which he left for the west in 1859 via Panama and so to Victoria. He went to Yale for a time, where he was constable. In 1860 he was purser on the Steamer *Yale* on the Fraser River. In that year he started Barnard's Express in a small way, which grew into a large and lucrative business. In 1870 he, in association with J. C. Beedy, of Van Winkle, attempted to put road steamers on the Cariboo Road, securing from the legislature the exclusive right to run them for one year, but the experiment was a costly failure. In 1880 he became paralyzed and died July 10, 1889.

From 1866 to 1870 he represented Yale in the Colonial Legislature, and was a strong supporter of the movement for confederation. In 1879 he was elected a member for Yale-Kootenay, and was re-

Freemasonry In B.C. Lays Its First Corner Stone.

There are two Masonic Ceremonies which are performed in the presence of all who wish to attend them, whether Freemasons or non-masons. One is the funeral service over the body of a deceased brother, and the other is laying of Corner or Foundation stones of certain classes of buildings. An instance of the first, was the funeral of Steamboat Inspector Hazeltine, at Victoria, September 7, 1859, which has been referred to.

The first instance of the other was in connection with the building of the Jewish synagogue in that city in 1863. In itself it is a memento of the days long since passed away, when our Masonic ancestors were operative Masons, skilled in the actual construction of great buildings. Even today the Freemasons will only take part in laying foundation stones, "in the cases of erection of structures of public utility and of stately, superb, or sacred edifices."

There were few, if any, anti-Semites in Victoria in those days. Members of the Hebrew race were not only among the outstanding businessmen, but they took their part in all matters relating to the community.

Some were members of the City Council, and of the local legislature; and one, Henry Nathan, Jr., represented the constituency of Victoria in the House of Commons at Ottawa so soon as Confederation came into being. *The Colonist* of that day said of them:-

The Israelites in Victoria are a large and highly respectable body. Many of them have resided in the city from the date of its earliest existence and their conduct and bearing has invariably been such as to earn for them the good wishes and esteem of their fellow citizens of other persuasions.

Needless to say, many of them were members of the Masonic Lodges. They were acquainted with the Masonic ceremony of laying Corner Stones of, *inter alia*, churches. The Jewish Congregation in Victoria was building a synagogue (which still exists) at Pandora and Blanshard Streets, and they wished to have this ceremonial performed in connection with the laying of its Corner Stone. There were two Lodges in the city at that time, Victoria Lodge, with a charter from the English Grand Lodge and Vancouver

elected at the next general election. He refused a third nomination in 1887, and refused the offer of a senatorship in 1888, on account of ill health. He died at Victoria on July 10, 1889. His wife was Ellen Stillman of Quebec whom he married in 1853.

78. **Arthur Wellesley Vowell**, son of Richard Prendergast Vowell of Clonmel, County Tipperary, Ireland, was born there on September 17, 1841. In his youth he served in the Irish Militia. He came to British Columbia in 1862, and like most newcomers, tried mining in the Cariboo for a time. He returned to Victoria, and resided there until 1866 when he went to the Big Bend mines. There he was appointed Chief Constable and acted as such until 1872 when he became Gold Commissioner and Stipendiary Magistrate for the District of Kootenay. In 1873 he was removed to Omineca, for the same duties, and in 1874, he was sent to Cassiar; but soon after resigned. In 1875 he was elected member for Kootenay in the Provincial Legislature but he resigned in 1876 to take up his old duties in Cassiar and remained there until the spring of 1884, when he was again sent to Kootenay where a strong hand was needed during Railway construction. He remained there until 1889 when he was appointed Superintendent of Indian affairs for the Province. He took his dimit from his Lodge on September 16, 1919. He died at Victoria.

Lodge with a charter from the Grand Lodge of Scotland, and both Lodges were quite willing. Everyone being agreed, the ceremony was at first fixed for June 1, 1863, but on account of rain it was postponed until the third. That day was fine and warm and everything was ready. Three platforms had been erected, one for the Freemasons, one for the members of the congregation, and the third for the accommodation, of the ladies, who were out in full force.

On the day fixed, at 2 p.m. things began to move. The band of H.M. *Topaze* was met by the Congregation Emanuel and the Germania Sing Verein opposite its rooms on Yates Street. From there they went to the "Star and Garter" hotel where they were joined by the Hebrew Benevolent, the French Benevolent, and St. Andrew's Societies. Then all these marched to the Masonic Hall on Langley Street where they were met by the members of Victoria and Vancouver Masonic Lodges, and all marched to the site of the proposed synagogue, reaching it about 3 p.m. The Masonic Fraternity were placed on the platform at the Northeast corner and that for the other societies on the southern, leaving the third for the ladies.

When all were seated the ceremony began. Bro. John Malowansky, a Russian Jew, who was prominent in the Victoria Fire Department, and had been the first initiate of Victoria Lodge, read a prayer in Hebrew. This was followed by an address in English by S. Hoffman for the congregation, and this again was followed by Bro. J. P. Davies in English pointing out that it was then 2,675 years since King Solomon's Temple had been built.

Then the Corner Stone of the synagogue was laid with all proper Masonic rites and ceremonies by R.W. Bro. Robert Burnaby, of Victoria Lodge. A vellum scroll in an hermetically sealed bottle was deposited in a hollow in the stone made for that purpose. On the vellum scroll was a statement of the date of the ceremony, the name of the two Lodges taking part in it, and set out the names of those Freemasons taking part in it. They were, beside R.W. Bro. Burnaby, R.W. Bro. I. W. Powell, Provincial G.M. of the Provincial Grand Lodge (Scottish); W. Bro. J. J. Southgate, the founder of Victoria Lodge; Bro. H. Aquilar, of H.M.S. *Grappler*; Bro. Geo. Cruikshank,⁷⁹ who filled the office of Treasurer, Bro. Wm. Henry Thain, Secretary; Bro. Richard Lewis, Principal Architect; Hon. Judge Cameron,⁸⁰ Bible Bearer, Rev. Richard L. Lowe, Chaplain, James Curtis, I.G.; James McCrea, Sword Bearer; Bearers of the Corn, Wine, and Oil, Bros. Wm. Jeffray, George Pearkes, and W. B. Naylor; bearers of the Lesser Lights, Bros. N. J. Neustadt, H. F. Heisterman and T. G. Williams; bearers of the Working Tools, Bros. Morris

79. **George Cruikshank** was an accountant in the Bank of British Columbia. At this time he was 39 years of age. He hailed from Arcana, No. 246, New York City. He was Treasurer in December 1862. He took his dimit, August 16, 1865.

80. **David Cameron** in his earlier days had been a linen draper. In 1851 in the absence of a qualified legal practitioner, he was appointed by Governor Douglas, his brother-in-law, as Chief Justice of Vancouver Island. We have little data as to his Masonic life. He seems to have given satisfaction as a Judge. He attended a few sessions of Vancouver Lodge. He seems to have been careless as to the payment of his dues. He died on May 15, 1872 and was buried in the old Quadra Cemetery, aged 68 years.

Meyers, Kady Gambitz and Moses Sporborg; bearers of the Ashlars, Bros. A. F. Main and Walter Edwards; Stewards, Bros. M. W. Waitt, L. Franklin, E. Marks and G. Webster; O. Guard, G. Creighton, D. of C., Louis J. Shepard and Marshal, John P. Couch. The silver trowel was duly presented by Bro. Kady Gambitz to R.W. Bro. Burnaby, and the ceremony was over. *The Colonist* of June 3, 1863, devoted considerable space to a description of the proceedings of the day, and ended it with the following statement with which we can all agree even at this late date.

Thus terminated an eventful day in the history of the Jews on Vancouver Island, and it must ever be a source of infinite gratification to that body, that the ceremonies of this day were participated in by all classes of our community with a hearty good will and brotherly feeling, evidencing the high esteem in which they are held by their fellow townsmen of the City of Victoria.

There was another Corner Stone laid by our Victoria Brethren in this period, that of the St. Andrew's Presbyterian Church, on August 20, 1869. This building stood at the corner of Gordon and Courtenay Streets, and R.W. Bro. Powell, the Provincial Grand Master officiated. Rev. Thomas Somerville, a devoted Freemason, was its first Pastor. He returned to Scotland in 1870. The Volunteer Band of Victoria supplied the music for which the Provincial Grand Lodge paid the sum of \$30.00. The building was used in later years for business purposes. It was in this building that the Newspaper *The Province*, one of the great newspapers of Vancouver, saw the light of day as a weekly,

Wearing Regalia In Public.

It was a sore point with the members of Victoria Lodge, that they were not allowed to wear their regalia at Masonic functions carried on outside of the Lodge Room, while the Scottish Lodges, under the milder rule of R.W. Bro. I. W. Powell, were given that privilege. There had been considerable discussion outside of the Lodge on this matter; and at the December meeting of the Lodge in 1865, Bro. W. H. Thain brought the question before the Lodge. He cited authority from Masonic publications to prove that they were entitled to this privilege, and yet it seems that R.W. Bro. Burnaby had been severely reprimanded by the officers of the English Grand Lodge at London for laying the Corner Stone of the Jewish Synagogue without having first obtained due authority from it. His attention had been drawn to the fact that he had no power to grant any dispensations, as in doing so he was taking upon himself the power of District Grand Master, which he was not at that time, as there was no District Grand Lodge in existence in the jurisdiction.

At the meeting of the Lodge on February 1, 1866, Bro. Robert Plummer, Jr. the S.D. referred to this matter following up the action of Bro. Thain. He moved that a committee be appointed to draw up a memorial to be presented to the United Grand Lodge in London, asking that the members of the Craft in Victoria be authorized to wear Regalia at Masonic Funerals, laying of Foundation Stones, etc. Such a committee was duly appointed. At the meeting on March 1, 1866, this committee reported at length, with a form of petition to be signed asking for the right to wear regalia as above set out and such as were being enjoyed by the members of the Sister Lodges under the Scottish

Grand Lodge, and in some way had been given to Union Lodge at New Westminster, a Lodge with a charter from the English Grand Lodge as Victoria Lodge had.

While this matter was being discussed, R.W. Bro. Burnaby sat listening attentively to the discussion but saying nothing. It was the first time he had been in the Lodge for a considerable time, owing to his absence from the Colony, and had not yet made any report of his sayings and doings while absent. Of course he knew that the Brethren were anxious to have the same right to wear Regalia in Public as the Scottish brethren had, but he had said nothing in the Lodge about it. When all the others had had their say, he rose and addressed the Lodge. He told the Brethren that he had just returned from England, and that he had taken the matter up with the authorities there. He had been severely criticized by them for having laid the Corner Stone of the Jewish Synagogue and told that he had no right to authorize the wearing of Regalia outside the Lodge room without a dispensation; and that such a dispensation could only be granted by a Grand Master or a District Grand Master, and that he was neither. At the same time, he had not forgotten that the Brethren of Victoria Lodge very seriously desired these privileges and that he had taken the necessary steps to give them this right. He then drew from his coat a document and handed it to the Secretary of the Lodge, who unfolded it and read it to the Lodge. It was a dispensation in proper form, signed by the proper officers of Grand Lodge, giving the Brethren of Victoria Lodge the rights asked for. This was duly entered verbatim as part of the minutes of the Lodge, the petition dropped there and then.

The Benevolent Fund.

There was one principle of Freemasonry which occupied the attention of the Craft in British Columbia from an early date, that of having a stable Fund which in cases of emergency could be drawn upon for relief, not necessarily for Freemasons alone who, of course, would naturally have preference, but for the relief of misery and want, wherever found. As early as 1869, and possibly at earlier dates there was considerable discussion about the formation of a Benevolent Fund for the benefit of all the Brethren on both Vancouver Island and in British Columbia. It came up for action in Victoria Lodge at its meeting in September 1869, when Bro. E. Graham Alston moved that one half of any balance remaining to the credit of the Lodge at the end of each year, be set aside in a separate account, entitled the "Benevolent Fund Account", and that this Fund be permanently invested. The motion carried. The next step was to communicate with the Provincial Grand Master, in order, if possible, to get the Lodges with a Scottish Charter to combine with the Lodges holding an English Charter in making a joint venture for the benefit of all Freemasons in Vancouver Island and British Columbia.

At the second Annual Communication of the Provincial Grand Lodge, on May 1, 1869, the Provincial Grand Master said in his address that he had received a letter from the District Grand Lodge suggesting that the two Minor Grand Lodges join in forming a Benevolent Fund to be managed and controlled by a joint Committee or Board of Relief from both the Provincial Grand Lodge and the District Grand Lodge. It was his opinion that the proposition was worthy of earnest consideration as being not only quite practical, but a step forward in that it bound all the Brethren in the common bond of

Brotherhood, with respect to the foundation of our Order — Charity. The Provincial Grand Lodge heartily concurred in the action of the District Grand Lodge in the formation of a Benevolent Fund. By that time the District Grand Lodge had been organized, and on motion of Bro. N. W. T. Drake (afterwards a Judge of the Supreme Court of British Columbia) it was laid over for a year, and in 1870 it was laid over for another year on motion of R.W. Bro. J. F. McCreight (also later a Judge of that Court). By that time its usefulness was gone as the Grand Lodge of British Columbia came into existence in 1872 and the necessity for any such an arrangement had vanished.

CHAPTER II. THE MINOR GRAND LODGES

Freemasonry is not an autocratic organization. As far as possible, the carrying on of its affairs is left to the constituent Lodges and to the good sense of the Brethren themselves, who are supposed to act in accordance with its precepts both in their private lives as well as in the Lodge; but necessarily there must be some higher authority or authorities to supervise and enforce its rules and regulations, if and when such enforcement may be found necessary.

In each of the Grand Lodges of England and Scotland the Grand Lodge was the supreme authority in the Craft. This did not mean that all difficulties which arose were to be taken care of by the Grand Lodge itself, for much was to be left to the local Brethren. In order to bring this responsibility home to them, and to relieve the central body of much detail work, Minor Grand Lodges were established in the various districts of each jurisdiction, subject, of course, to the right of any person who might feel aggrieved by any decision of such a body to take an appeal to the Grand Lodge.

Accordingly, within the jurisdiction occupied by the United Grand Lodge of England, Provincial Grand Lodges were established in each of the Counties within England. When Lodges were chartered outside of England, especially in the colonies, similar subordinate Grand Lodges were established; but on December 6, 1865, to distinguish them from similar bodies in England, the United Grand Lodge ordered that thereafter they should be called District Grand Lodges, with the same powers and privileges as Provincial Grand Lodges within England. The Grand Lodge of Scotland made no such distinction, but called all its Minor Grand Lodges, Provincial Grand Lodges, whether they were located in Scotland or in other parts of the world. In this work the word "Provincial Grand Lodge" will be used to refer only to the Provincial Grand Lodge established in British Columbia by the Grand Lodge of Scotland.

There was another difference between the United Grand Lodge of England and the Grand Lodge of Scotland as to the formation of their Minor Grand Lodges. The first would not establish a District Grand Lodge in a District unless there were at least four Lodges therein, holding charters from it; the other would establish a Provincial Grand Lodge, as soon as one Lodge was formed there, but this seems to have been a rule of practice rather than of substantive law. In forming a District Grand Lodge the District Grand Master was appointed by Patent from the Grand Master of the Grand Lodge of England; a Provincial Grand Master was appointed by a commission from the Grand Lodge of Scotland.

A District Grand Lodge consisted of the District Grand Master, the present and past District Grand officers, the Past Masters and Wardens of all lodges in the District, and Past Masters of any Lodge under the English Constitution, if members of the Grand Lodge; but no person could be a member of a District Grand Lodge unless he was a subscribing member of a Lodge within the District. Under the Scottish Constitution the members of a Provincial Grand Lodge were all the office bearers (excepting the Inner Guard and Tyler) and the Worshipful Masters and Wardens of the several lodges in the Masonic Province. In a District Grand Lodge the officers were appointed by the District

Grand Master; in the Provincial Grand Lodge the Deputy and substitute Grand Masters, two Wardens, the Secretary, and the Chaplain were appointed by the Provincial Grand Master; the other officers were elected annually by the Provincial Grand Lodge.

The District Grand Master had the power to hear and determine all subjects of Masonic complaint respecting Lodges or individual Freemasons within his District, with power of admonition, fine, or suspension, any such action to be reported to the Grand Master or the Grand Lodge of England. Under the Scottish Constitution all such powers were to be exercised by the Provincial Grand Lodge itself.

Thus it was that although the first Lodge of Freemasons in British Columbia held a charter from the United Grand Lodge of England, the first Minor Grand Lodge in this jurisdiction was established by the Grand Lodge of Scotland. In 1862 Vancouver Lodge, No. 421, S.R. was organized in Victoria with a Scottish charter, and soon after, steps were taken to obtain the necessary authority to form a Provincial Grand Lodge. Dr. Powell was the logical man for the office of Prov. Grand Master by reason of his experience in Freemasonry, and his standing in the community in which he lived. The Scottish Grand Lodge took its time in considering the matter. Then came a petition from the Brethren in Cariboo for a Lodge in Barkerville, approved by Vancouver Lodge on January 16, 1867. Evidently the authorities in Edinburgh had been dubious about the formation of a Provincial Grand Lodge in such a far-off land and one so little known, but when an application came for a second lodge, they acted. On May 6, 1867 a commission was issued appointing Dr. Powell Provincial Grand Master, the first step to the formation of a Provincial Grand Lodge. This Commission gave him this rank over Lodges "No. 421, Vancouver Lodge, Vancouver Island and No. 469, Cariboo, Barkerville, Williams Creek." The fact that the Lodge Books sent out to Cariboo Lodge are lettered "Barkerville, Vancouver's Island" makes it apparent that the officers of the Grand Lodge of Scotland did not comprehend the magnificent distances between Victoria and Barkerville, or that Barkerville was in a separate and distinct Colony, but must have thought that it was from some settlement on the Island. Had the officers of the Scottish Grand Lodge been fully cognizant of the whole facts relative to the proposed new Lodge in far off Barkerville, a mining town hundreds of miles away in the mountains of Cariboo, and especially its location being in another Colony, they might have asked the brethren in Victoria what they had to do with it. However the commission from the Scottish Grand Lodge appointing W. Bro. I. W. Powell as the first Provincial Grand Master of the new Provincial Grand Lodge was signed on May 6, 1867. It must have arrived in Victoria before September 2, 1867, for on that date the new Provincial Grand Master issued a dispensation for the Lodge at Barkerville, and he would not have been likely to take such a step before he had the requisite authority to do so in his hands.

The first meeting of the new Provincial Grand Lodge was held at Victoria on December 24th of that year. The only persons present were those who had been selected by the Provincial Grand Master to be the first officers of the organization. As they had not been installed, they took their seats as "Acting" officers. The Provincial Grand

Master presided. As might be expected almost all of them were members of the local Lodge, which had a Scottish Charter, Vancouver Lodge, No. 421, S.C.

W. Bro. Norton J. Neustadt¹ was to be Provincial Deputy Grand Master, W. Bro. R. H. Adams,² the Senior Grand Warden, W. Bro. M. W. Waitt,³ as Provincial Grand Junior Warden, W. Bro. J. E. Hunt,⁴ Junior Grand Warden, W. Bro. Rev. T. Somerville,⁵ Grand Chaplain, W. Bro. E. C. Holden⁶, Junior Grand Deacon, W. Bro. H. B. Aikman,⁷ Provincial Grand Sword bearer and W. Bro. Philip J. Hall⁸, Prov. Grand Tyler. All were members of Vancouver Lodge. Mount Hermon Lodge, on Burrard Inlet, then under dispensation, was recognized by giving the office of Provincial Grand Secretary to W. Bro. A. G. Richardson⁹ who is listed in the report of that Lodge for 1869 as one of the “unaffiliated subscribing members” although he was actually a member of Vancouver Lodge, but he soon gave up his office, because there was great difficulty in attending meetings from a town so far from Victoria. The last remaining officer, was W. Bro. A. C. Campbell of Cariboo Lodge, No. 466, S.C. who was appointed Provincial

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1. **Norton J. Neustadt** was for several years the official Secretary of the Spring Ridge Water Works. He resigned that position in 1869 to accept the more lucrative appointment as purser on the “George S. Wright”. Later settled in California. He came from United Tradesmen Lodge, No. 853 E.R. at Adelaide, S. Australia — now No. 4 G.L. of South Australia. He affiliated with Vancouver Lodge No. 2, Feb. 10, 1863.
 2. **R. H. Adams** was a pioneer in the hat trade in Victoria. He was in partnership with W. Bro. Robert Beaven as gents outfitters. He came to Victoria about 1863. He returned to California in 1870. He was initiated in Vancouver Lodge, No. 421 in 1864, then 37 years of age. He was W. Master in 1867. He died in San Francisco. In 1934 his son Frank, then 77 years of age, was a member of Peace River Lodge, No. 89, Alberta.
 3. **Marshall W. Waitt** was a member of the firm of M. W. Waitt & Co. which carried on the business of Booksellers and Stationers for many years on Government Street in Victoria, between Trounce and Fort Streets. He was from the United States where he had been a member of Henry Price Lodge at Charleston, Mass. He affiliated with Vancouver Lodge, No. 421 S.C. on November 24, 1862, giving his age then as 30 years. He was Worshipful Master of that Lodge in 1868. He died of smallpox in 1892.
 4. **John Edward Hunt**. The Press of the time records his marriage on November 29, 1865 “at the residence of the Right Rev. Bishop Demers, by the Rev. Father Seighers, Mr. John Edward Hunt to Miss Mary Ryan, both of this City”. He was a blacksmith and carriage builder by trade. He affiliated with Vancouver Lodge, No. 421, S.C. on March 16, 1864, from Ione Lodge, No. 80 of Ione City, California.
 5. **Rev. Thomas Somerville** was a Presbyterian clergyman from Glasgow, Scotland who was a member of Athole Lodge, No. 413, in that city. He affiliated with Vancouver Lodge in November 1865 and was the first Chaplain of that Lodge. He affiliated with Victoria Lodge in May, 1866 and was the first Chaplain of that also. At the inauguration of the new Masonic Hall on Government Street on Monday, June 25, 1866 he preached the sermon at the Presbyterian Church at Pandora and Blanchard Streets which so pleased its hearers that they had it printed in pamphlet form. He took his dimit from Vancouver Lodge in 1870 and returned to Scotland.
 6. **Ebenezer Charles Holden** was the proprietor of a hotel in Victoria. He was initiated in Vancouver Lodge in February, 1864. In December 1868 he removed to Portland, Oregon. He probably returned to Victoria, for he took his dimit from the Lodge in March, 1876.
 7. **Aikman** — see Chap. I, p. 41.
 8. **Hall** — see Chap. I, p. 32.
 9. **Archmetz George Richardson** was initiated in Vancouver Lodge in 1867, age 25. He was paymaster of the Western Union Telegraph Co. for a time at Moody’s Mills on Burrard Inlet, an office which he gave up in 1870, when he returned to England, took his dimit on August 20, 1869. An unaffiliated subscribing member of Mount Hermon Lodge.

Grand Treasurer. Probably he was spending the winter in Victoria, 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 was then opened in due form with solemn prayer". The Commission from the Grand Lodge of Scotland to the Provincial Grand Master was read and the officers, theretofore having had no powers, were formally installed in their respective offices.

The first Public appearance of the newly formed Provincial Grand Lodge was on St. 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 in the Alhambra Hall. And so the Provincial Grand Lodge got under way.

The question of funds was always a pressing one for the brethren of those early days. With the exception of the two Senior Lodges in the City of Victoria, Victoria Lodge and Vancouver Lodge, the membership was very small, and even these were small Lodges compared with some of the Lodges of the present day. One would have thought that the Craft could have gone 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 the 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, H. F. Heisterman, a special meeting was held on August 8, 1868, to consider the matter. At that meeting 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 Aug. 20 of the same year the District Grand Lodge held a meeting of its members and followed its example. It will economize space to insert the principal payments to be made by the officers and members of both of the Minor Grand Lodges to show the similarity of action by the two organizations:

Provincial Grand Lodge (England)		District Grand Lodge (Scotland)	
Prov. Grand Master	\$ 15.00	District Grand Master	no fee
Deputy Grand Master	\$ 7.50	Deputy Dist. Grand Master	\$ 10.00
Prov. Grand Wardens, each	\$ 7.50	District Grand Wardens, each	\$ 7.50
Prov. Grand Chaplain	\$ 7.50	District 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 Dist. G.L.	----
Not in Prov. G.L.	----	Dist. Grand Registrar	\$ 7.50

Prov. Grand Deacons, each	\$ 5.00	Dist. Grand Deacons, each	\$ 5
Prov. Grand Dir. of Cer.	\$ 7.50	Dist. Grand Dir. of Cer.	\$ 5.00
Not in Prov. G.L.	----	Dist. Dir. of Ceremonies (asst.)	\$ 5.00
Prov. Grand Sword Bearer	\$ 5.00	Dist. Grand Swordbearer	\$ 5.00
and every member	\$ 2.00	and every member	\$ 2.50

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

As has been said, if any officer or member was absent from a legally called meeting he was subject to a fine, which varied according to his position in the Lodge. However, in order that the strict enforcement of this rule should not work hardship on any of the Brethren, it was provided that the Provincial or District Grand Master or other officer presiding in their respective jurisdictions, could remit the fine, if a sufficient excuse were given. As an example of the difficulties of travel in those days, it may be mentioned that the first Provincial Grand Secretary was Bro. A. G. Richardson, a resident at Burrard Inlet at that time and paymaster for the Western Union Telegraph Company. He wrote a beautiful hand but was somewhat careless about putting in his dates. He gave up his office soon after the Lodge was formed because he was so far from Victoria. Heisterman¹⁰ took on his work, and he was a most careful and competent officer.

But with all the sources of revenue, which seem large in the story were very small owing to the small membership. The Minor Grand Lodges found it difficult to find 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. W. Bro. Fatt (*G.L. Report, 1937 p. 184*) says this was for \$500.00, bearing interest at the rate of 1% per cent per month, the current interest rate in Victoria at that time. In the Grand Clerk's report to the Provincial Grand Lodge for May 1869 it is stated as \$400.00, and the Grand Treasurer, in the same report, refers to a payment by him to Vancouver Lodge December 26, 1868 of \$200.00 "on account of P.G. Lodge note of \$400.00" and a payment of \$12.00 "being interest 3 months on said note", which shows that interest was being paid at the rate mentioned by W. Bro. Fatt. The amount of the loan as originally passed by Vancouver Lodge may have been, and probably was, for \$500.00; but evidently only \$400.00 had been actually

10. **H. F. Heisterman** was born at Bayreuth, Germany in 1832, came to England in 1853, where he was naturalized in 1861. He came to British Columbia in 1862. After an unsuccessful mining venture, he settled in Victoria where he remained until his death on Aug. 29, 1896. Carried on there a reading room, a paint and glass business for a time. In 1864 he was interested in real estate. One of the signers of the Annexation Petition in 1869.

Received in Bayreuth in the Grand Lodge Zur Sonne, but whether before he came to England or whether it was on a trip home from England is not known. He affiliated with Combermere No. 880, Birkenhead, Cheshire (later No. 605) R.W. Bro. Henry Holbrook's Lodge. Affiliated with Vancouver Lodge, No. 421 (S.C.) on Jan. 21, 1863. Secretary of that Lodge 1864-66. Grand Secretary G.L. of B.C. 1871-2-3. Grand Treasurer 1885 to 1896.

advanced to the Provincial Grand Lodge. Similarly the District Grand Lodge was compelled to get a loan from Victoria Lodge to meet the necessary expenses occasioned by its formation.

Passing over a special communication on Aug. 8, 1868, a communication of the Provincial Grand Lodge was held at Victoria, May 1, 1869. Representatives of the four Scottish Lodges then existing in British Columbia, Vancouver, Cariboo, Caledonia, and Mount Hermon were present, but all of them were residents of Victoria, as the officers of the outlying Lodges were unable to attend in person and were represented by proxies. The Provincial Grand Master made an eloquent address referring to various matters of interest to his hearers. 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 reluctance. He referred to the establishment of Mount Hermon Lodge at Burrard Inlet, and to the loss sustained by Cariboo Lodge at Barkerville by the destruction of their fine Hall together with the contents; but it was gratifying to know that another "little temple" had arisen 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 unfavorable, and after the Lodge had been closed. He said:

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 Wor. 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 honored 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 honor, 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.

The most convincing proof of 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.

A sidelight on financial matters at the time is given by him in his address.

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.

In the then small city of Victoria, the existence of two distinct bodies of Freemasons was bound to cause friction. As all Freemasons know, if an applicant for membership is rejected by the ballot, the applicant must wait a certain period of time before he can apply again. Some were of the opinion that this did not apply to an application to another Masonic body if any such existed. The Provincial Grand Master had received a letter from Vancouver Lodge complaining that an application by a person who had been rejected by it had been received by a Lodge of the other jurisdiction immediately after such rejection. He had communicated with District Grand Master Burnaby in respect to the matter, who had taken the ground that the Lodge referred to had an "undoubted right" to do so, and that "courtesy alone" must direct them in the disposal of such an application. We will see later what R.W. Bro. Burnaby had to say on this matter.

The Provincial Grand Master also pointed out to the Brethren that no discussion could be had where on balloting, the result was adverse to the applicant, that when the ballot had been announced by the Worshipful Master it was final, and no inquiry or suggestion could be had relative to the person who had or might have cast the black ballot; and this is as good Masonic law today as it was in those days long gone by.

He 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 favor of the organization of an Independent Grand Lodge were presented which will be referred to later. We also for the first time meet here Bro. H. F. Heisterman, who had been 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 was held on June 25, 1870, M.W. Bro. Powell presiding. Little but routine business was transacted. It was not long before the Grand Lodge of British Columbia was formed and the Provincial Grand Lodge passed into a mere matter of remembrance. Three of its members were John Robertson Stewart,¹¹ Grand Secretary and later Provincial Grand Treasurer; Frantz Jacob

11. **John Robertson Stewart** was one of the Charter members of Vancouver Lodge, No. 421, S.C. and was its first Secretary. He affiliated with that Lodge from Canongate Kilwinning Lodge, No. 2 of Edinburgh, Scotland. He was connected with, and advocated the Volunteer movement in 1861. He was an insurance agent and a speculator of sorts, who made his business pay. He came to British Columbia in 1861 and in July of that year, in company with a Mr. Hare, put on a line of stages from Port Douglas, at the head of Harrison Lake, to Lillooet. On April 3, 1862, he came back to Victoria with "gold galore" from Cayoosh and went back to his insurance business in a firm of "Stewart and Meldrum." In June of that year he was again in the stage business. In December, 1862, he went to England "for a couple of months". He dimitted from the Lodge on December 16, 1868, and returned

Wiessenberger,¹² Grand Treasurer at the meeting on December 27, 1867; and William Jackson,¹³ 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.

The Brethren of the English Constitution had, at an early date in their history, endeavored to secure the appointment of a District Grand Master, and had at various times passed resolutions and sent petitions to the Grand Lodge of England urging that such an appointment be made. For some time the Grand Master of England hesitated about granting their request. The first reason given was that no District Grand Master would be appointed until there were at least three Lodges in the Colony working under the English Constitution. This difficulty was removed early in 1866 when Nanaimo Lodge was warranted. In 1867 British Columbia Lodge at Victoria was established making four English Lodges in the jurisdiction, but still no patent was granted. Shortly before that date, however, the Grand Lodge of Scotland had appointed a Provincial Grand Master for the colony, and the Grand Lodge of England may have feared that the precedence so carefully reserved by Victoria Lodge was in danger of being lost and took action for a District Grand Lodge. In the Autumn of 1867 a patent, dated September 10, 1867 was issued by the Grand Master of the United Grand Lodge of England to W. Bro. Robert Burnaby, appointing him District Grand Master for the Colonies of British Columbia and Vancouver Island.

Although dated as above it is probable that the patent was not received by Bro. Burnaby until early in 1868, and it was not until the spring of that year that he communicated the fact to several Brethren in Victoria.

As soon as possible after the receipt of the patent, W. Bro. Burnaby acted, He selected the brethren whom he thought would be acceptable to all concerned, and invited them to meet at his residence for a preliminary discussion of the matter.

This meeting was held on March 14, 1868. The invited guests were Henry Holbrook and J. Cooper of Union Lodge, W. Clarke of Nanaimo Lodge and Lumley Franklin, G. Pearkes and R. Plummer, Jr., of Victoria Lodge. At this meeting he

to Scotland where he died on October 11, 1875, a wealthy man and, judging from the terms of his will, unmarried.

12. **Frantz Jacob Weissenberger** or Weissenburger was initiated in Vancouver Lodge, No. 421, S.C. in May, 1867. In 1867 he was Treasurer of the Lodge. In the directory of Victoria for 1867, published at San Francisco in that year, are two entries which refer to him: the first "Weissenberger & Schloesser, agents Lancashire Insurance Co." and "Weissenberger, F., real estate agent." In September *The Colonist* newspaper says that the firm were agents for a well known Paris firm. In June, 1868, the papers announced a farewell dinner to him as he was leaving the city soon. On October 22, 1871, *The Colonist* said: "Formerly of this City, died at Kiel lately from cholera."
13. **William Jackson**, who appears as Prov. Grand Junior Deacon at the meeting of December 27, 1867, was a medical man who came to British Columbia on board the *Cyclone* as ship's surgeon. Appointed Supt. of the Royal Hospital, January, 1864. Junior Deacon of Vancouver Lodge, No. 421, S.C. Dimitted from the Lodge in 1880. Made J.P. in 1885. *The Colonist* for April 24, 1890, announces the death of a William Jackson, and says that he was a native of Lincolnshire, England, aged 55 years. As he dimitted in 1876, he must have rejoined to have again dimitted in 1880.

announced that, subject to the approval of those present, he had chosen the following brethren to be the first officers of the new District Grand Lodge.

(Cl-13)	W. Bro. Holbrook, P.M.	Union Lodge	Dep. Dist, Grand Master
(Cl-56)	W. Bro. McCreight, W.M.	Victoria Lodge	Dist. Grand Warden
	<i>(For biography of McCreight see G.L. Rept. 1941 - p.173)</i>		
	W. Bro. W. H. Smith	Union Lodge	Junior Grand Warden
(Cl-35)	W. Bro. Rev. F.P. Gribble	Brit. Col. Lodge	Dist. Grand Chaplain
(Cl-3)	W. Bro. G. Pearkes, P.M.	Victoria Lodge	Dist. Grand Registrar
(Cl-55)	W. Bro. R. Plummer, Jr.	Victoria Lodge	Dist. Grand Secretary
(Cl- 8)	W. Bro. W. Clarke	Nanaimo Lodge	Dist. Grand Sen. Deacon
(Cl-35)	W. Bro. Thos. Harris	Brit. Col. Lodge	Dist. Grand Jun. Deacon
(Cl-7)	W. Bro. R. Lewis	Victoria Lodge	Dist. Grand Supt.of Works
(Cl-9)	W. Bro. Lumley Franklin	Victoria Lodge	Dist. Grand Dir. of Cer.
	W. Bro. W. Beck	Victoria Lodge	Dist. Grand Swordbearer
(Cl-36)	W. Bro. P. Medana	Victoria Lodge	Dist. Grand Organist
(Cl-16)	W. Bro. J. Cooper, and	Union Lodge	
(Cl-27)	W. Bro. W. H. Franklin	Nanaimo Lodge	Dist. Grand Stewards
(Cl-35) *	W. Bro. Geo. Creighton	Brit. Col. Lodge	Dist. Grand Tyler

All present approved the nominations and assured him that they all desired to co-operate with him in forming the new District Grand Lodge on a sure and lasting foundation.

After a social interlude, business was proceeded with. A 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. Burnaby informed those present that in order to avoid delay, he had ordered the necessary regalia for the officers of the Dist. Grand Lodge. He also suggested 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 the Lodge; such loan to be guaranteed, both as to principal and interest, by the four senior officers, and their successors. This loan, of \$600.00, was made later by Victoria Lodge which refused to take any personal security whatever.

The officers appointed by the District Grand Master, were duly notified of their respective appointments, and all accepted with the exception of W. Bro. Lewis of Victoria Lodge, who declined the honor and Bro. J. W. Toakey, of the same lodge was appointed in his stead. W. Bro. Franklin of Nanaimo was promoted to be Asst. Director of Ceremonies. W. Bro. Wm. A. Phillips of the same Lodge was requested to take his place as Steward, but declined on the ground of ill-health, and Dr. A. W. S. Black of Union Lodge was appointed in his stead,

Another informal meeting of the members of the District Grand Lodge residing in Victoria, was held in the Victoria Lodge room on St. George's Day, April 23, 1868. The greater part of the members of the District Grand Lodge were present, as there

* The purpose of Reid's notation is unknown.

were comparatively few members in the little Lodges of Union 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, and he thought a general discussion would assist in the progress which all desired for the new venture. He said that the regalia which he had ordered had not yet come to hand, but he hoped that it would be received very soon. He could not as yet appoint Bro. Gribble as Chaplain as he had not yet received the degree of a Master Mason, but he asked the officers of Victoria Lodge, as a personal favor to himself, to give him this degree as soon as possible in order to qualify him for the position. The necessary degrees were given Bro. Gribble in due course, and he was appointed Chaplain on August 4, 1868.

The by-laws were again discussed, with special attention to the articles relating to payments, and in respect to the proposed Fund of Benevolence.

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

The fees payable by the officers and members of the 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 Honor 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 Grand Lodge of England.

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, for the ordinary expenses of the Lodges. In spite of this meagre revenue, the District Grand Lodge started off by voting the District Grand Secretary a quarterly salary of \$75.00. However this did not last long. Bro. Robert Plummet¹⁴ was the first to occupy that position, and when he retired from office on Sept. 1869, the salary was reduced one third, and a little later was eliminated altogether.

The next meeting of the District Grand Lodge was held in the Hall of Union Lodge at New Westminster on Dec. 10, 1868. As this meeting has been referred to at length (see p. 45 *et seq.*) it will not be gone into again. Suffice it to say that ordinarily the meetings of both the Provincial Grand Lodge and the District Grand Lodge were routine affairs, of little interest in our day. There were two other meetings which are still interesting, and they are those where the Benevolent Fund was discussed, and the

14. **Robert Plummer, Jr.** in the Grand Lodge returns is described as an Engineer hailing from Druids' Lodge of Love and Liberality, No. 859, but that Lodge is given in the List of Regular Lodges as No. 589.

other where the differences between the two jurisdictions in respect to rejected applications for admission, both of which will be referred to a little further on.

The last meeting of the Provincial Grand Lodge, "Convocation" as it is called in the minutes, was held in the Masonic Hall at Victoria on June 25, 1870. It was practically confined to routine business. The question of having an Independent Grand Lodge is not mentioned in the minutes of it. Everybody knew that all its members were anxious to have one so no controversy could arise.

It was different with the District Grand Lodge. 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 Mar. 10, 1871. A communication had been received from the Secretary of Victoria Lodge, No. 783, E.R. enclosing a letter from a committee of Vancouver Lodge, No. 421, S.C. 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 V.W. Bro. John Hervey, Grand Secretary of the United Grand Lodge of England.

In this letter he enclosed the circular letter which had been sent out by Vancouver Lodge to the Lodges under his control as the District Grand Master. All of these Lodges except Victoria Lodge declined to consider the matter without authority of Grand Lodge. Victoria Lodge referred the matter to him, asking him to take the matter up with the authorities in London. He pointed out that, as a matter of course, under the circumstance 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 shewing every disposition to promote harmony amongst the Brethren, and is, 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 reply the Grand Secretary said in part:

I am sure 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 Grand Secretary of the Grand Lodge from which the last 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:

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. Bro. George Pearkes on Mar. 20, 1871, the last Comunication of the District Grand Lodge was held on Dec. 21, 1871. Things had changed in Freemasonry in British Columbia, in the meantime. The New Westminster brethren were detained in the Royal City by the breaking of the ice in the Fraser district but R.W. Bro. Holbrook had evidently taken another boat and was among those present.

The District Grand Master spoke at first. He regretted that the attendance was small as there were important matters to be discussed. The Provincial Grand Master had been absent from the city. On his return he had taken up with him 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 act on the result of such vote. The vote had been taken and the number in favor of an Independent Grand Lodge were 42 and against 25. The Members of the Provincial Grand Lodge were unanimously in favor of the Independent Grand Lodge; the minority was in the District Grand Lodge, but even then there was a majority in favor of a Grand Lodge. Only two Lodges, Union Lodge at New Westminster, and Nanaimo Lodge at Nanaimo, both very small Lodges, had shown a majority in favor of remaining as they were. He had reported this state of affairs to the Grand Secretary of the United Grand Lodge of England at London.

In a letter in reply from the Grand Secretary he 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 a letter had been received from Bro. 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. It may be noted that Union Lodge members voting were nine against the formation of an Independent Grand Lodge, and 2 for; eleven in all; and Nanaimo, which voted 2 for, and 9 against, also eleven in all.

R.W. Bro. 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 various 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 R.W. Bro. Holbrook would convey to the Brethren of it the fraternal desire of himself and District Grand Lodge to be at all times on the best of 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 many shortcomings.

So at this last meeting of the District Grand Lodge R.W. Bro. Holbrook stood firm, and when a resolution was moved and seconded that it cease to exist, he moved as an amendment that the whole matter be referred to the Grand Lodge of England for decision. W. Bro. Henry Nathan was so disgusted with these attempts at postponement that he handed in a resignation of his office. The resolution was put to the meeting and all present voted in favor of it but R.W. Bro. Holbrook.

But during the time that the two Minor Lodges were in existence there was one matter of prime importance in which the two organizations worked together harmoniously, that of promoting one of the great objects of the Craft, 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 duty was one which was incumbent on all Freemasons without distinction of any kind. So action was taken, and this was the origin of our present Benevolent Fund, which is today, a source of pride to all the Brethren in this jurisdiction.

The establishment of such a Fund, and its organization was first suggested by the District Grand Lodge at its Quarterly meeting at Victoria on March 11, 1869. At that meeting it was moved by Eli Harrison, Sr., seconded by Henry Nathan, Jr.

That this District Grand Lodge invite the co-operation of our Sister Provincial Grand Lodge, S.C. in forming a Fund of Benevolence for the Relief of the fraternity in the colony, and of Travelling Brethren. Such fund to be under the management of a United Board of Relief consisting of three members to be appointed by each Grand Lodge; the funds to be raised by a per capita tax on each Lodge in the Colony of not less than fifty cents per annum for each member on its roll; the Board to formulate Rules for the management of the Fund, such rules to be approved by each of the Grand Lodges.

Some of the members were doubtful as to the wisdom of this proposal. McCreight did not object to the principle, but doubted if it was worth while to create machinery for the distribution of so small a fund. Some of the smaller Lodges feared

that it would be too heavy an impost on their membership, and thought it would be better to keep matters as they were, and he thought the views of the Lodges should be ascertained. Burnaby's view was that however jurisdictions might differ, they could surely unite on the fundamental principle of Brotherly Love and Relief. The motion carried.

A copy of the resolution of the District Grand Lodge was immediately forwarded to the Secretary of the Provincial Grand Lodge for the information of the Provincial Grand Master, who brought it before his Lodge for consideration at the regular meeting on May 1, 1859. In his address he referred to the matter in these words:

I have to report the reception of a letter from District Grand Lodge, inviting us to join with them, in the formation of a Benevolent Fund to be managed and controlled by a joint Committee or Board of Relief from both Grand Lodges. This proposition is worthy our earnest consideration, as being not only quite practical, but as binding us in the common claim of Brotherhood, with respect to the foundation of our order, Charity. At present, Worshipful Masters of Lodges are subjected to much trouble and annoyance through appeals for charity, and in some instances that I am aware of, have been grossly imposed upon. The formation of the projected board will, in my opinion, relieve them of this responsibility, and at the same time refer claims for charity to greater or more secure scrutiny, while the time of the Lodges will not be taken up in discussing them.

The matter then came before the Lodge and on motion the proposition of the District Grand Lodge to form a joint Board of Relief was referred to a Committee of three, consisting of Simeon Duck, W. Jackson, and James Harvey.

The action of the Provincial Grand Lodge was duly reported to the District Grand Lodge, which at its meeting at Nanaimo in June appointed a similar committee consisting of Hon. J. F. McCreight, Joshua Blackbourne, and Eli Harrison, Sr., to unite with the Committee of the Provincial Grand Lodge and arrange for the formation of the joint Board of Relief.

The committees duly met and formulated a plan of action. A United Fund of Benevolence was to be raised by a per capita tax on the Lodges of both jurisdictions, and there was to be a Board of Relief independent of either Grand Lodge but composed of members of them. It was recommended that the yearly assessment should be two dollars per head for each member of each Lodge, to be devoted solely to Masonic charity.

When the matter came before the District Grand Lodge in September there was considerable discussion. McCreight was still of the opinion that the Lodges should be consulted. Holbrook was opposed to the whole plan. He thought \$2.00 per member was excessive. He said that the distance would preclude his Lodge (Union, at New Westminster) from being represented on the board. Nathan did not agree with him and pointed out that it would throw the onus on all the Lodges and so ease the burden on the individual Lodges and give more speedy relief to the recipients. Harrison thought

some of the speakers did not fully comprehend the beneficial effects of the proposed plans. He pointed out that it would assist the smaller Lodges by concentrating the efforts of all the brethren in the Colony. At present the Lodges were divided and their efforts thereby weakened; but by concentration the Lodges would help each other; the poor Lodges would be relieved and their burdens lightened. The motion approving the report was carried.

In order that the members of the English Lodges should all clearly understand what was intended, the District Grand Master sent to each of the Lodges under his control a detailed statement of the proposal, pointing out that this was not a matter for the District Grand Lodge but one which concerned the whole fraternity in the Colony. It was a co-operative movement by the Craft to carry out one of the fundamental principles of Freemasonry. The proposed Board of Relief would not be under the control of either Grand Lodge but would be independent of either, although all the members of it would be members of one or other of them. Each Lodge would contribute according to its numerical strength, and all monies received would be disbursed by it for the purpose for which it had been given. The District Grand Master would be willing at any time to discuss the matter with any members of any of his lodges who wished for any further information and he hoped that the plan would have the cordial support of all the brethren.

No further steps seem to have been taken in the matter. The question of the formation of an Independent Grand Lodge, which would unite all members of the Craft in the Colony in one organization, then under discussion, pushed all questions of co-operation into the background.

The members of the Scottish Lodges were practically unanimous that such a Grand Lodge should be formed; some of the English Freemasons were openly favorable to such a union, but some were strongly antagonistic to the severing of the ties which bound them to the United Grand Lodge of England. We hear nothing more of a Benevolent Fund until the Grand Lodge of British Columbia was finally established and in operation.

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 all these two formidable organizations have to deal with? Four lodges in Victoria, two belonging to each jurisdiction; one lodge, yet 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 changes from time to time. In all, the whole membership, with all its imposing array of officers, hardly ever exceeded three hundred in all.

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. Negotiations were going on for the joint establishment of a united Fund of Benevolence for the whole Craft in the Province. 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 Lodges of the other, and, speaking generally, harmony prevailed among the brethren.

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

In the year 1868 one E. A. Whittingham had applied to Vancouver Lodge, No. 421, S.C. for membership but had been rejected. Some time later he had made a similar application to British Columbia Lodge, No. 1187, E.R. and it had been accepted and Mr. Whittingham 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 Lodges it was passed around that so soon as it became known that the applicant had been rejected by Vancouver Lodge, that 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, that he did so apply and became a member of that Lodge. The reports persisted and on Oct. 12, 1868 Provincial Grand Master Powell wrote District Grand Master Burnaby, setting out the rumors he had heard and asking for an explanation. R.W. Bro. Burnaby immediately made a careful investigation, and replied on the 22nd.

In his reply Burnaby said that:

After the closest enquiry, I am unable to find the least ground for the statement that the Candidate in question was "advised to apply to B. 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 W.M. 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 is 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 did not convince the Provincial Grand Master that the District Grand Lodges were “playing ball” with the Provincial Grand Lodge.

At the meeting of the Provincial Grand Lodge in May 1869, the Provincial Grand Master had considered the matter to be of sufficient importance for him to make an extended reference to it. He said that he had received an official letter from the Secretary of Vancouver Lodge, complaining of the actions of a Lodge of the Sister jurisdiction, in receiving applications for candidature immediately after rejection by Vancouver Lodge. He said that he had corresponded with R.W. Bro. 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 of the same nature by the same Lodge. He did not intend to go into the strict jurisprudence of the matter, but he desired the Lodge to consider whether such a lodge merits our recognition or Society, which would repeat such a flagrant and unpardonable breach of “courtesy” to a sister Lodge. He 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 wide our portals to the questionable, if not the 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 adroitly worded. It was as follows:

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.

Evidently, the first Lodge accused of receiving a candidate after rejection by a Lodge of the Sister jurisdiction was British Columbia Lodge, No. 1187, E.R. as on October 22, 1868, a letter had been sent to it by the District Grand Master, advising that complaints had been made to him on this account. He 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 jeopardised.

The action of the Provincial Grand Master was referred to by the District Grand Master at the Quarterly Meeting of the District Grand Lodge at Nanaimo on June 10, 1869 in his address to the Provincial Grand Lodge. The following is an extract from his address on that occasion:

With respect to candidates who have been rejected by our lodges being admitted into another's, I wish to make a few remarks. 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 would 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 that could be done was to defer consideration of the matter until the next quarterly meeting in September, 1869. At that meeting there was produced a copy of the Provincial Grand Master's address of May, 1869. 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 the matters would yet admit of a satisfactory adjustment, based on the true spirit of Charity. He had, as the members of

the Lodge knew, studied to meet R.W. Bro. Powell with the greatest cordiality and good-feeling, and he saw no reason to anticipate anything to the contrary in the future.

At this meeting a Committee was appointed to consider the matter and report at the next meeting of the District Grand Lodge. It was then supposed that this meeting would be held in December, 1869, but owing to the illness of the District Grand Master, it was not held, and there was no meeting of that body until March, 1869. At this meeting the Committee submitted its report as follows:

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 P.G. Lodge (as reported 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 P.G. Sec. 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 here. 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 23rd, 1870 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 to it. The only point he desired to notice was the remarks of the P.G.M. with reference to the delay of a year having elapsed before notice of the objections. He reminded R.W. Bro. Powell of his personal promise to hand him a copy of the report (then going through the Press) in time for the Quarterly Communication of the District Grand Lodge, held at 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, and a committee appointed to deal with it. That owing to his 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 was sent to him.

At that meeting the last gun was fired in this engagement. Burnaby expressed his opinion that the report was the result of pains and careful study and entitled to respect and weight.

CHAPTER III. THE FORMATION OF THE GRAND LODGE OF BRITISH COLUMBIA.

There is no doubt but that, from the earliest days of Freemasonry 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 of Vancouver Island and British Columbia. Had all the old Lodges received their charters from the same source, it might have been established much earlier, and this with the consent and approval of all the members of the Craft, and we would have been spared the difficulties and disputes which attended its birth. The unfortunate existence of different jurisdictions, and the adherence by the brethren to differing forms of ritual, made an agreement for union in one Grand Lodge a matter of considerable difficulty.

At the same time the condition of Freemasonry in British Columbia, as hereinbefore set out, 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 authority whatever.

But this was not the only reason 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 in each instance. More than that, it was almost impossible for those authorities to clearly 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 to another, and where many of the brethren were either natives of foreign countries or had acquired their Freemasonry there. They had never known any such conditions as prevailed here, or 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.

The existence of two distinct organizations of Freemasons in a country, where a bare handful of people were occupying a vast extent of territory, naturally led to jealousy and rivalry between the various Lodges. At the same time the resident Freemasons deplored such a condition of things and sought to remedy the troubles which 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.

Just how this could be done, how the Mother Lodges would look at such a proposal and how an Independent Grand Lodge could exist and prosper with such a meagre membership, were matters discussed by the members of every Lodge in the Province. 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.

The first and most persistent advocates of the establishment of a British Columbia Grand Lodge were the members of Vancouver Lodge No. 421, S.C. This was natural, for many of them were from California or other parts of the United States, and if not natives of that country, had learned their Freemasonry 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 English charters. As for the members of the Scottish Lodges, most of them knew her only as a Grand Lodge which allowed them to use the ritual they preferred, without objection; of Scottish Freemasonry and its traditions, most of them knew little and cared less.

So Vancouver Lodge took the first step toward local government, or should we say, "Home Rule"? After much discussion among the brethren of the Lodge, on December 16, 1868, W. Bro. R. H. Adams gave notice that at the next regular meeting he would propose a resolution in the following terms :

1. That there are at present in the Colony of British Columbia, a Provincial Grand Lodge of Freemasons under the Jurisdiction of the Grand Lodge of Scotland, and a District Grand Lodge under the Jurisdiction of the Grand Lodge of England.

2. That under these Provincial and District Grand Lodges, there are only Eight Subordinate Lodges (one under Dispensation) representing numerically a Brotherhood of about Three Hundred.

3. That the support of these two Provincial and District Grand Lodges — in addition to the transmission of Grand Lodge Fees to both Mother Grand Lodges in Scotland and England — causes a drain upon the funds of the subordinate Lodges, so great as to prevent their accumulation for any local benevolent or other purposes calculated to advance the interests and happiness of the Order in this Colony.

4. That the existence of the two Grand Lodges, or financially speaking four Grand Lodges, tends (besides scattering the funds) to create jealousies and rivalry highly injurious to what would otherwise be a happy and united Brotherhood, to open our portals to the unworthy, and dissipate strength and resources which combined, would fully establish, support and amply provide for the permanent success and prosperity of One Independent Grand Lodge.

5. That the decisions and edicts of the Provincial and District Grand Lodge are unsatisfactory, inasmuch as they are not final and may be appealed from, and the great distance of England or Scotland from the Colony, the uncertain mail communication, and the delays which are apt to, and do occur in correspondence, causing often vexatious repetition, so as entirely to prevent the good results which would accrue from the establishment of Grand Lodge authority in this Colony.

6. That the formation of an Independent Grand Lodge in British Columbia, uniting the Brethren of both Jurisdictions under one Grand authority, responsible 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 Grand 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.

7. 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.

“This,” says Bro. Fatt (*G.L. Report, 1938, p. 185*) “is of permanent importance to all members of the Craft and should be preserved as our Magna Charta [*sic*], shewing as it does, the reasons which under laid the movement for a Grand Lodge in British Columbia”. The resolution, seconded by Bro. H. E. Seelye, came before the Lodge on January 2, 1869 and was passed, and a committee consisting of the mover and seconder with W. Bro. M. W. Waitt, was appointed to carry on the movement. The committee was instructed to confer with all the sister lodges, and if it was considered advisable, to recommend the best means of carrying the resolution into effect.

In accordance with the terms of the resolutions so passed by Vancouver Lodge they were duly forwarded to all Lodges within British Columbia, and were approved by all the Lodges which held 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. The copy of the resolutions which was forwarded to Victoria Lodge, with a suggestion that the Lodge appoint a Committee to co-operate with the committee of Vancouver Lodge, came before it 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 Feb. 4, 1869, and the resolutions and the request of Vancouver Lodge asking for the appointment of a Committee were ordered to be forwarded to the District Grand Master R.W. Bro. Robert Burnaby with a request that the matter be laid before the Grand Master of the United Grand Lodge of England for such advice and direction as might be considered proper.

The District Grand Master, R.W. Bro. Robert Burnaby, a member of Victoria Lodge, was an Englishman by birth and breeding and of high standing in English Freemasonry. He was a cautious and conservative man who highly appreciated the honour 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 United 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 above set out.

He complied with the wishes of the Lodge, and on Feb. 8, 1869, he wrote to V.W. John Hervey, Grand Secretary on the subject. This letter is important because it shows

not only Burnaby's ideas on the matter, but that of the English Freemasons generally, the troubles of the craft in general, and his desire for counsel and advice. He says:

V.W. and Dear Sir and Brother,

I enclose for your information a circular which has, without my concurrence, been forwarded to the several Lodges under my Jurisdiction.

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 issued under which we work, I could not for an instant entertain such questions as those 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 English 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, (meaning, of course, the ritual used in the Scottish Lodges in British Columbia which was the American ritual).¹ This tends to unite the sympathies of these two branches of the Order, and to render our Jurisdiction more isolated and select. Those Freemasons 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

1. Evidently R.W. Bro. Burnaby had never sat in a Lodge in Scotland, as attendance on one Session of a Lodge in Scotland would have taught him the contrary.

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 Lodge 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 this 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 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 shows clearly why the English Lodges were not anxious to take part in the movement, and why the Scottish Lodges favored it.

The Grand Secretary of the United Grand Lodge did not consider the matter of sufficient importance to lay it before the Grand Master, but took upon himself to advise Burnaby. The only fact that seemed to impress him was what he calls "the paucity of numbers" in the proposed new Jurisdiction. The possibility of future growth in this new land does not seem to have occurred to 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 is dated May 10, 1869, and is in part, as follows:

I am sure 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 would tend to allay their desire for change. It should be borne in mind that it is of far more importance for the Freemasons 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 favored with some further information and communication from you, *when, if the matter appears to 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. (*Italics mine*)

Burnaby's letter to the Grand Secretary was laid before the District Grand Lodge on March 11, 1869, and the reply on Sept. 9, 1869. As Burnaby was in no position to contradict the reasons set out by the Grand Secretary, and, so far as the English Lodges were concerned, the matter was dropped for the time being.

But Vancouver Lodge went on its way just the same. It brought the matter before the Provincial Grand Lodge at its second annual Communication on May 1, 1869, but R.W. Bro. Powell, the Provincial Grand Master, like R.W. Bro. Burnaby, refused to take any part in the movement until he had submitted the resolutions to his Grand Lodge, although apparently he was more in favor of it. He said:

My position here as representative of the M.W. the Grand Master Mason of Scotland prevents me from taking any notice of this document either in favor of 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 passed by the Brethren of a sister colony, fosters estrangement among the Brethren of a society which in itself knows no country, is confined to no race.

He duly transmitted the resolutions to the Grand Secretary of the Grand Lodge of Scotland. *No reply whatever* was made to his communication by the Grand Secretary.

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, and to the Grand Lodge of Canada and probably to others, asking for opinions as to the feasibility of the formation of an independent Grand Lodge, which would be recognized by other Grand Lodge Jurisdictions. In the covering letter, the Prov. Grand Secretary states that the Provincial Grand Master has deferred acting until he could ascertain the disposition of the neighboring Grand Lodges, as to possible recognition by them. He says:

The District Grand Lodge (having 4 subordinate lodges) under English jurisdiction, under no event, will declare themselves independent, but a great number E. R. will dimit the moment an independent Grand Lodge is formed.

The answers received were evidently satisfactory to the supporters of the movement, for when the latter came up to Vancouver Lodge on Jan. 18, 1871, it was announced:

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.

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. W. Bro. Fatt says:

From other sources we learn 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 B.C., and a letter from W. Bro. Wm. Stewart, the Grand Old Man of Freemasonry in Nanaimo, dated 21st Dec. 1870 to Bro. H. F. Heisterman, Prov. G. Secy. is evidence of this. In it he says:

I hope before Freemasonry declines too far that a Grand Lodge of B.C. 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 P.G.M. would pay us a visit this winter.

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

The year 1871 was an important one in our annals. But before we go into details, let us look for a moment at the condition of Freemasonry in the Province at the beginning of the year. All power in the Craft was centered in Victoria. Travel to 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, as 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 their proxies to their friends in Victoria to act as they thought best. Victoria Lodge, with her offspring, British Columbia Lodge No. 187 acted for the outside Lodges having English charters; Vancouver Lodge, with the new Quadra Lodge, her offspring, for those having Scottish charters.

The tie between the United Grand Lodge of England and the English Lodges here was much stronger than that which bound the Scottish Lodges to the Grand Lodge of Scotland. In the English Lodges were a number of Englishmen who were or had been members of English Lodges, and especially Robert Burnaby, the Dist. Grand Master and Henry Holbrook, the Deputy District Grand Master. There were, so far as is known, few members of old country Scottish Lodges among the leaders in the Provincial Grand Lodge or in Vancouver Lodge. 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. This being done, they had no reason to remain in that jurisdiction any longer, if another form of Government was thought better, and the only one that presented itself was the formation of an Independent Grand Lodge.

By the end of 1870 everything seemed to be ready to go ahead. The promoters of the scheme knew what 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 that they would not get it, they went ahead on their own. They did expect some of the English brethren to leave their Lodges, and come with them, but not as Lodges.

At any rate, at a meeting of Vancouver Lodge held on January 18, 1871 it was decided to go ahead and form an Independent 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. Bro. Simeon Duck, W. Bro. G. C. Keays, and Bro. H. F. Heisterman, with power to act. Later the committee added to its number Bro. Geo. Grant, late S.W. of Cariboo Lodge, No. 469, but at that time S.W. of Quadra Lodge.

The action of Vancouver Lodge was communicated to Victoria Lodge by the above committee, for on Feb. 2, 1871, "certain documents" relative to forming an Independent Grand Lodge were laid before the Lodge. Before they were read W. Bro. Henry Nathan protested against their being read, and moved that the Secretary be instructed to reply to Bro. Heisterman that Victoria Lodge could take no action, but that application should be made to the District Grand Lodge.

Notwithstanding the Grand Secretary's disapproval, some of the members of Victoria Lodge were in favor of the movement advocated by Vancouver Lodge, for an amendment made by W. Bro. Eli Harrison and seconded by Bro. W. T. Leigh to the effect that R.W. Bro. Burnaby be applied to for permission to appoint a committee as requested, was carried.

This request was communicated to R.W. Bro. Burnaby but the permission was refused. He said (Mar. 2, 1871) 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 G.L. He further said that:

It will not be proper for any step to be taken in the premises by your Lodge 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.

In his address to the Quarterly meeting Burnaby reiterated that 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 also stated "that he personally did not think that the proposed change would be in any way advantageous."

The District Grand Lodge accepted the decision of the Dist. G.M. and notified the Committee accordingly.

Without waiting for the decision of the Dist. G.L., the Committee appointed by Vancouver Lodge went ahead and arranged the date for a convention To meet at the Masonic Hall in Victoria on the 18th day of March, 1871, at 2 p.m. All Lodges in B.C. whether English or Scotch were invited to appoint their Worshipful 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 R.W. Bro. Powell been in British Columbia at this time possibly some further steps might have been taken to heal the breach before a decisive step was taken. But he was in England, and in his absence, there was no one who could or would attempt to check the movement. The day arrived. All Lodges acting under a Scottish Charter were represented; no representatives of the English Lodges appeared.

Again we are indebted to W. Bro. Stewart for a couple of flashes of light on those days. On 9th Feb. 1871, he writes to Bro. Heisterman that Caledonia Lodge has 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 new fees to be paid for a charter from such Grand Lodge; if there would be any increase in the dues to be paid to it: and above all would the "Ancient" work be used and none other. (by which word we understand that he meant the work as still used in Ashlar Lodge No. 3, at Nanaimo).

On 9th March, 1871, Stewart wrote again to Heisterman. It shows Stewart's feelings towards the English Lodges and probably that of others, so far had the circumstances of the time embittered the relations of Freemasons among themselves. Here it is in full.

I hear that Bro. Burnaby (Dist. G.M. Eng.) 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.* (Italics mine.)

The Convention of members of the Craft to form a Grand Lodge of British Columbia met pursuant to call at Victoria on March 18 and 20, 1871. Representatives of all the Scottish Lodges in the Colony were present; the English Lodges ignored the call and sent no representatives. James Allan Grahams, a Past Master of Quadra Lodge, was elected Chairman, no other candidate being named for the position. Bro. H. F. Heisterman, the Provincial Grand Secretary was appointed as its Secretary. The resolutions adopted by Vancouver Lodge, and those passed by its committee and addressed to all the Lodges in the Colony in respect to the calling of the Convention for this day, were read. The chairman pointed out that a Committee on Credentials should be appointed to examine all proxies and decide as to who were entitled to seats in the convention. This was done, and W. Bro. Wm. Stewart of Caledonia Lodge, No. 478 at Nanaimo, W. Bro. Simeon Duck and Bro. James Crump, both of Vancouver Lodge, No. 421 at Victoria were appointed as such committee. The duties of the committee having been carried out, and a report made to the convention, it was discharged.

Then an incident of real importance took place. There was one person present, 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; Eli Harrison, Sr., a Past Master of British Columbia Lodge, No. 1187, E.R. He 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 moved by M. W. Waitt and seconded by Bro. James Crump, both of Vancouver Lodge, that W. Bro. Harrison, although not representing his Lodge, be entitled to a seat in the convention, with the right to speak and vote as a member of it. W. Bro. Harrison, of course, after taking this step in the face of Burnaby's prohibition, could no longer remain a member of an English Lodge. He took his dimit from British Columbia Lodge, and joined Quadra Lodge, and remained a member of it, and of Vancouver and Quadra Lodge, No. 2, B.C.R. after the amalgamation of the lodges, until his death many years later.

The major purpose of the convention was then carried out. W. Bro. Marshall W. Waitt moved, and Bro. H. F. Heisterman seconded, a resolution that the convention proceed to organize a Grand Lodge of British Columbia, and this passed by a unanimous vote. It may be mentioned in passing as showing the influence of United States Freemasonry at the time, that the term "F. & A.M." was used twice in this resolution as do our Brethren south of the boundary, instead of "A.F. & A.M." as universally used by us.

The preamble to the resolution sets out the reasons assigned for taking this important step. It is an important landmark in our history and deserves to be set out in full.

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 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 1855, 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 form perfect fraternal union and harmony, to establish order and ensure tranquility, 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, 478, Mount Hermon Lodge, 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*.

Bro. M. W. Waitt moved and Bro. Levi seconded the following resolution:

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

This resolution having been passed by a unanimous vote, it was moved by W. Bro. Marshall W. Waitt and seconded by Bro. Solomon D. Levi, and duly passed, providing that in order to organize "The Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of British Columbia" that a lodge of Freemasons be opened for the purpose of inaugurating the same.

Before the Lodge was opened by the convention, W. Bro. Eli Harrison, Sr. made an address to the members in the form of a letter which gave his 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. He said:

Brethren:

It is with pleasure I meet you this evening in Convention for the purpose of founding a Grand Lodge in 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 the 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 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.

(Signed) Eli Harrison, P.M.

Brit. Col. Lodge, 1187

Following this, an Extraordinary Masonic Lodge was duly opened in due and ancient form in the Master Mason's degree, with James Allan Grahame (I.49) as W.M., Simeon Duck as S.W., Wm. Stewart (I.9) as J.W., H. F. Heisterman as Secretary, G. C. Keays as S.D., James Crump as J.D., A. Gilmore as I.G. and Philip J. Hall (I.37) as Tyler.

As soon as the Lodge had been opened, this resolution was passed by a unanimous vote, including the vote of W. Bro. Harrison. Another resolution was passed to the effect that for the present the constitution of the Grand Lodge of Scotland should be adopted so far as the same should be applicable to existing circumstances.

The Lodge then adjourned until the evening.

At the evening session the First officers of the new Grand Lodge were elected as follows:

Grand Master	Israel Wood Powell (C1-23)
Deputy Grand Master	James Allan Grahame (C1-48)
Senior Grand Warden	Marshall W. Waitt (C2-59)

Junior Grand Warden	Solomon D. Levi (C1-1.4)
Grand Treasurer	Charles Strouss (C1-31)
Grand Secretary	H. F. Heisterman (C2-62)
Grand Tyler	Philip J. Hall (C1-37)

After a pause for refreshment the Deputy Grand Master elect announced the names of the appointive officers. They were:

Grand Chaplain	W. Bro. Jonathan Nutt
Grand Marshal	W. Bro. A. Gilmore
Senior Grand Deacon	W. Bro. G. C. Keays
Grand Director of Ceremonies	W. Bro. F. H. Lamb (C1-49a)
Grand Steward	W. Bro. Josias Charles Hughes (C1-43)
Grand Steward	W. Bro. A. Muir
Grand Organist	W. Bro. Coote M. Chambers

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 that city, while the appointive officers were evenly divided between the Victoria members and the other parts of the Province.

Other business transacted at this meeting were: The number and status of each constituent lodge in the new Grand Lodge was to be determined by the date of its warrant from the Grand Lodge of Scotland.

That any lodge in the Colony of British Columbia not represented at the meeting could, "Upon proper application" receive a dispensation for \$5.00 and a charter for \$10.00, provided that the application for the same was made within one year from the date of the convention, and that such lodge or lodges were to be permitted to retain their present mode of working. Nothing was said as to how the number or status of any such lodge would be determined.

That a tax should be levied by the Grand Secretary pro rata, not to exceed \$150.00 in all, to defray the expenses of printing the proceedings of Grand Lodge, and to procure charters, blanks, and seal; the lodges to be notified of the amount due by each to the Grand Lodge, and such sums to be deducted from their Grand Lodges dues.

Heisterman, Waitt and Duck were appointed to a committee to draft a constitution for the government of the new Grand Lodge.

The next thing to be done was to arrange for some prominent member of the Craft to be present on the 20th of March to consecrate the new Grand Lodge and install its officers. The nearest Grand Lodge was that of the Territory of Washington and application was to be made to the Grand Master of that body to be present and carry out this function. A telegram was sent to him, asking him to come over to Victoria to do

this, and, if he was unable to come over in person, if he would arrange to have M.W. Bro. Elwood Evans ² of Olympia to act in his place.

The Lodge opened by the Convention then adjourned until the evening of Mar. 20, 1871. The members felt that they had done a good piece of work during the day. 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 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. Wm. 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.

On Monday, the 20th, M.W.P.G.M. Elwood Evans of Olympia, Washington Territory, reached Victoria at 5 p.m. Earlier in the day a telegram from him had been received by the Secretary, Bro. H. F. Heisterman, advising him that he would be there in time to perform the ceremony requested at 7.30 p.m. No mention of the function or of the fact that M.W. Bro. Evans would be there was given to R.W. Bro. Burnaby, Dist. Grand Master, until, at 6.30 p.m. he received a note from H. F. 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, for at

2. **Hon. Elwood Evans** was a prominent man, not only in Freemasonry in the Territory of Washington, but also in the public life of that part of the United States. He was born in Philadelphia, Dec. 29, 1828. He came to the Pacific Coast in 1851 as deputy clerk of the Collector of the Puget Sound district, but returned to Philadelphia in 1852. He returned to the Territory in 1853 as private secretary to Governor Stevens. He was appointed Secretary of the Territory in 1862 and acted as Governor during 1865. He filled other public stations including that of Speaker of the Legislature in 1875, and published much concerning the early history of the Territory. His best known publication is a lecture which he gave before the Tacoma Library Association entitled "The Re-annexation of British Columbia to the United States, Right, Proper and Desirable" printed at Olympia, W.T., Jan. 18, 1870, which had a large circulation.

He was initiated in Olympia Lodge, No. 1, at Olympia on April 11, 1863; elected Junior Warden of his Lodge, Sept. 5 of the same year, to fill a vacancy, and W. Master in December of that year. He was installed as Grand Secretary of the Grand Lodge of the Territory in November, 1863 and again in November of 1864. In November, 1865 he was elected Grand Master, having then been a Freemason for only two years and seven months. He died at Tacoma, Wash., Jan. 28, 1898.

3 p.m. on 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 that he would be glad if such notice were given to him at once, as it was only right that it should be known that he would take action in the matter.

When at last he received Heisterman's invitation to be present, he was ready for action. A letter had been drawn up for presentation to M.W. Bro.. Evans, together with a formal protest setting out the reasons why the District Grand Master considered the action of the Convention to be illegal and un-Masonic. He made no appearance himself, but he instructed the District Grand Secretary, Thos. Shotbolt to attend the meeting and deliver the letter and protest to Evans. Shotbolt did as directed. There was also a letter handed over at the same time to the Secretary, H. F. Heisterman, declining his invitation to Burnaby to attend the meeting. The letter to Evans was as follows:

Victoria, B.C., 20th March, 1871.

The Most Worshipful Ellwood Evans, P. Grand Master of Washington Territory.

Dear Sir and Brother:

I am directed by the R.W. District Grand Master of F. & A. Masons under the Jurisdiction of the Grand Lodge of England in British Columbia, to enter a formal protest against your installing an Independent Grand Master until you shall have been fully satisfied from 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.D.G. 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 unmasonic. Any further information you may require, I am directed to state shall be furnished you in ample detail.

I have the honor to be,
Most Worshipful Sir and Brother,
By Command of the D.G.M.,
Thos. Shotbolt, D.G.S.

The formal protest was based on, *inter alia*, 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 custom of other Jurisdictions at their formation.

3rd - Contrary to Masonic discipline: In as much 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 P.G.M. for the Scotch Jurisdiction in his Address to his P.G. Lodge, May 1st, 1869.

4th - Contrary to any expressed wish of a 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 were 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 thereto) 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 D.G.M., 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.

The letter to Heisterman was curt and definite. Here it is :

H. F. Heisterman, Esq.,

Sir, - Your letter of this date to the D.G.M. informing him that the P.G. Master of Washington Territory will install the so styled G.M. 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 request 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. I am, Sir,

Your most obedient Servant,
Thos. Shotbolt, D.G.S.

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 opened on the M.M. Degree and properly tiled as such. The lodge was being presided over by a Brother Grahame who was the W. Master of a Lodge acting under dispensation from the Provincial Grand Master of Scotland, Quadra Lodge. That he had thrice demanded to see the warrant or other authority under which the assembly was acting. 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, M.W. Bro. 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 that 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, 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 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.

On his return to Olympia at 10.30 a.m. the next day M.W. Bro. Evans wrote a long letter to R.W. Bro. Burnaby in answer to the letter and protest delivered to him in Victoria. He does not concur with many of the grounds set out in the protest, but explains his position in the matter. It gives an invaluable sidelight 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. For this reason it is important enough to be set out in full :

Olympia, Washington Territory,
22 March, 1871.

R.W. Robert Burnaby,
District Deputy Grand Master, A.F. & A.M.,
Victoria, British Columbia,

R.W. Sir and Bro :

I had the honor on Monday, the 20th inst. (in the evening) to receive a communication emanating from you protesting against the installation of the officers elected by the recent convention held by five chartered subordinate 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 such 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 matters connected with Freemasonry and especially the subject matter of your letter. Years ago I regarded your opinions 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 W.M. 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 M.W. 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, Gr. Sec. Elect.” It is averse 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 honor, 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 nowise 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 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 a *Creature* permitted by the M.W.G.M. 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 Scotch 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 D.G. 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 who 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 they 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 willfully 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

Ever faithfully yours,
(Signed) ELLWOOD EVANS, P.G.M.

Such a courteous letter, deserves an equally courteous reply, and got one. Here it is :

Victoria, April 3, 1871.

Ellwood Evans, Esq.,
Olympia, Wash. Territory.
Most Worshipful and My dear Sir:

I beg to thank you most heartily for your kind and courteous letter of the 22nd of March and 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 honorable 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 Bro. Heisterman, the so styled G.S. and requested him to inform me if it was 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 I mean to take action upon it." Being then in possession of your telegrams 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 Bro. Heisterman, which reached me at half past six o'clock, 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 Lodges in the Colony, and also adverting 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 Conventionists forestalled 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.

You will I am sure pardon me for pointing out a trifling error in your description of the Office I hold. You style me District Deputy Grand Master, whereas I am *District Grand Master* and as such possess here, all the power and authority for exercising it as completely, as if I were G.M. 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 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 acceptance 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 Honor and Justice which you have displayed as a Freemason.

(Signed) Robert Burnaby,
D.G. Master,
British Columbia.

Even after Evans' refusal to act, the supporters of the Grand Lodge of the Convention did not lose heart. They were going to carry on as soon as Dr. Powell returned. On Mar. 21, 1871, the Secretary, Bro. H. F. Heisterman, wrote to M.W. Bro. J. T. Jordan at Seattle, the Grand Master of the Grand Lodge of Washington Territory, telling him of M.W. Bro. 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 motion had been put and carried to that effect. He advised him that the Grand Master elect would be home about the middle of June, and requested M.W. Bro. Jordan to attend with his Grand Lodge officers and perform the ceremony, as guests of the Grand Lodge.

On May 30, 1871 Heisterman wrote again to M.W. Bro. Jordan, advising him that Dr. Powell had been in Chicago on May 27, and would be in Victoria early in June. He hoped that the Grand Master 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 him as soon as Dr. Powell arrived. He also wrote to M.W. Bro. Evans and gave him the same information, and pressed him to come and favor the meeting with his oration.

Dr. Powell arrived in Victoria early in June as Heisterman expected, but he took no steps to get the new Grand Lodge on its way or to have himself installed as Grand Master. He found the relations between the English and Scottish Freemasons to be worse than ever, as W. Bro. Fatt, the historian of Vancouver Lodge, says, "All this hubbub brewing and stewing." 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 delay.

With this object in view he immediately sought and obtained an interview with R.W. Bro. Burnaby. At this meeting, the two, close personal friends, in a long discussion went over the whole matter, 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.

Neither of them felt any concern as to what the authorities in England or Scotland might think or say. Burnaby had written to the Grand Secretary of the United Grand Lodge at London who had treated the matter as trivial, and not even of sufficient importance to be submitted to the Grand Master; Dr. Powell had laid the matter before the Grand Secretary of the Grand Lodge of Scotland, and had not been favored by a reply. Under these circumstances both considered that the only thing they could do was to formulate the best plan they could devise to preserve amity and peace among the

Lodges under their control. After a long discussion, they came to the conclusion that a plebiscite of the individual members of the Fraternity in the Colony should be taken as to whether an Independent Grand Lodge should be formed, comprising all the Freemasons in the Colony, or whether they desired to leave things as they were; and that action should be taken according to the wishes of the majority. They also decided that this could best be done by taking a *per capita* vote of all Freemasons in the Colony, members of any of the Lodges. If there were a two-thirds majority in favor of an Independent Grand Lodge, it should be established; if not, nothing would be done for the time being. Accordingly a circular letter to the Lodges was drawn up, signed by Dr. Powell and concurred in by Burnaby, It read as follows:

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 that 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 Freemasons namely, the unity and unanimity of the Brethren of both Jurisdictions in British Columbia.

It is the object of my highest aspirations 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 the English and Scottish Freemasons in the Colony. When I received the high honour 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 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 Freemasons 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 favourable 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 the proof of the conciliatory spirit by which he is prompted, has issued the following circular letter to his own subordinate Lodges:

Victoria, B.C. June 26th, 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 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 unbiased vote on this 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) I. W. POWELL
Provincial Grand Master
British Columbia, R.S.

The arrangement decided upon between Powell and Burnaby seems to have been satisfactory to almost all concerned. The only conscientious objector was W. Bro. Wm. Stewart of Caledonia Lodge. 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 which he called "The Old Scotch Work" being that now carried on in Ashlar Lodge, No. 3. 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 [sic] been taken in regard to the formation of the Independent G.L. I am sorry that Burnaby has anything to do with it at all — if Dr. Powell don't accept, Bro. Graham [sic] is the man — who has stood to his post through thick and thin — coming in at the 12th hour after the pamphlet, the Shotbolt pamphlet before referred to, 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 Freemasonry — we want the old work and nothing else — or we will remain the way we are at present.

The circular letter signed by Dr. 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, but the Brethren were to have plenty of time to consider the matter, and fully understand its purport. 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 should be discussed at length, and the vote taken, either *viva 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.

The memorandum signed by R.W. Bro. Burnaby, and made a part of the statement of R.W. Bro. Powell in his circular to the Scottish Lodges, (see p. 92) was sent as a circular to all the English Lodges and similar instructions as to voting as above, by Bro. Thos. Shotbolt, the Dist. Grand 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 it put 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 retraced. Here is the address:

ADDRESS

DELIVERED AT THE QUARTERLY COMMUNICATION OF FREEMASONS
UNDER THE GRAND LODGE OF ENGLAND at Nanaimo, June 14th, 1871, by
Robert Burnaby, Esq., D.G.M.

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

Brethren: -

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 Freemasons, 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. Freemasonry 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 Worshipful 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 authorise 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 banner 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) imperiled 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 undoubted 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 the City of Victoria; but it may, at least in part, account for the negative votes in Union Lodge at New Westminster and in Nanaimo Lodge at Nanaimo.

The idea of any such amalgamation as suggested and the formation of an Independent Grand Lodge had no attraction for Hon. Henry Holbrook, the Deputy District Grand Master, the strong man of Union Lodge. Union 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 Aug. 28, 1871 stating the objections made by Mr. Holbrook, and received the following peremptory reply:

28th August, A.D. 1871.

I am directed by the R.W. the D.G.M. before whom I have laid your letter of the 25th inst.; to state in reply that the W.M. of Union Lodge No. 899, E.R. is again called upon to fulfil 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 D.G.M. again desires may be done without delay.

Any resolution of the R.W. the Deputy D.G.M. 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 D.G. 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 W.M. 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.

(Signed) Thos. Shotbolt, D.G.S.

This letter procured the action asked for by Union Lodge. On Sept. 21 the full information as to the result of the voting was sent to Mr. Murray and the Lodge was advised through him that it was necessary for representatives of his Lodge to be sent to Victoria on Oct. 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 was duly taken in the method prescribed. Members of all the Scottish Lodges were unanimously in favor of the establishment of an Independent Grand Lodge. Among the English Lodges, Victoria Lodge voted in favor of it, 18 to 3, 2 not voting; British Columbia Lodge went the same way, 19 in favor, 7 against. The other two English Lodges were against the plan, Union Lodge at 2 for, 9 against and Nanaimo Lodge at Nanaimo, 3 in favor, 6 against. The total vote was 194 votes for, to 28 votes against. The Fraternity had spoken with no uncertain voice, and a Grand Lodge of British Columbia was now a certainty.

Pending the taking of the vote as agreed upon, Burnaby advised the Grand Secretary of the United Grand Lodge of England of his action, and of his reasons for same. The letter was dated July 14, 1871 and is as follows:

Dear Sir and V.W. Brother:

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 this Colony would be seriously imperiled, 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 previously 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 third 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 insure 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.

A few days later, on July 24, Powell wrote a similar letter to the Grand Secretary of the Grand Lodge of Scotland. He said:

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 M.W. 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 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 Freemasons in the Colony respecting the proposed movement.

Second, that we both should govern ourselves according 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 M.W. Grand Lodges of a proposed independent 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 favor of inaugurating the Grand Lodge of British Columbia. An additional reason therefor, being the Confederation of the Colony with Canada, 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 herewith the high honor of the Provincial Grand Mastership of this Colony bestowed upon me by our M.W. Grand Lodge. The 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 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 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 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 only 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 that the reception of the same, will have your speedy acknowledgment.

I would beg too as a special favor to myself and those I represent that should our M.W. Grand Lodge concur in the position which I have found it 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.

As soon as the votes were received and counted, and it was known that an overwhelming majority of the Freemasons in the jurisdiction were in favor of the establishment of an Independent Grand Lodge of British Columbia, the date of the meeting of a new Convention to take the necessary proceedings to do so, was fixed by the District and Provincial Grand Masters for Oct. 21, 1871, at 7.30 p.m. at Victoria. Notice of the meeting and the purposes for which it was called, was sent on Sept. 21, 1871 to each of the Lodges in the Province by H. F. Heisterman the Provincial Grand Secretary, in this form:

Victoria, B.C., 21st. September, 1871.

TO THE W. MASTER, OFFICERS AND MEMBERS OF THE LODGE

..... No..... R.S.

W. Dear Sir and Brethren.

Referring to the R.W. Provincial Grand Master's Circular of the 26th June, 1871, respecting a per capita vote of the Brethren of our Jurisdiction on the question of an independent Grand Lodge of British Columbia, I am requested to enclose herewith for the information of your Lodge, the resulting return of such vote. In accordance therewith, your Lodge is now desired to authorize the W. Master, Past Masters, and Wardens to meet like representatives from all other Lodges in this Province in Convention on the 21st October, 1871, at 7.30 o'clock p.m., in the Masonic Hall, Government Street, Victoria, to determine details and to take such action as may be deemed necessary for the formation of an Independent Grand Lodge of Freemasons in British Columbia. Proxies in lieu of Officers may only be appointed if there be an impossibility of the latter being able to attend.

I beg to remain, W. Sir and Brethren, yours fraternally,

H. F. HEISTERMAN,

Prov. Grand Secretary.

Pursuant to the terms of these notices, representatives of all the lodges, except one, met at the time and place set for the meeting. One Lodge, Union Lodge at New Westminster refused to have anything whatever to do with the Convention and would not send any representatives, notwithstanding the arrangement made between Burnaby and Powell. Under the tutelage of Hon. Henry Holbrook, the Deputy District Grand Master, the members decided that, even if the Lodge had to plough a lonely furrow, it would remain, as it was, a part of the United Grand Lodge of England. The members of the other lodges recognized the right of Union Lodge to take this position if its members thought fit to do so, but its decision had no effect on the representatives of the other lodges. They had met at Victoria to carry out a purpose approved by the majority of the members of the Fraternity in the Province, and they were going to act, even if one small lodge, as Union Lodge was at that time, refused to join them.

But there was one thing which had to be done before the Convention could feel free to act. One Convention had met already, and it had taken steps to form a Grand Lodge, and had then adjourned. It was nominally still in existence. It was necessary to cancel its existence and its actions. Accordingly, one half hour before the Convention of the day was to begin its sittings, a skeleton of the old convention met formally, the officers in their chairs, and the following resolution was passed cancelling all its proceedings:

Whereas it has been ascertained since this Convention was called off on the 20th March last — that the sister Lodges working under the English Dispensation are desirous of uniting with us in forming a Grand Lodge of British Columbia BE IT HEREBY RESOLVED that for the promotion of harmony the proceedings of this Convention be now cancelled, with a view of carrying out that laudable and fraternal intention, so as to unite the whole body of English and Scotch Freemasons in one brotherly bond and jurisdiction. Carried unanimously.

This done, the way was clear for the new Convention to proceed.

The meeting of the new Convention 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. W. Bro. James Allan Grahame of Quadra Lodge, who had been the Chairman of the old Convention became, by unanimous consent, the Chairman of the second; Heisterman, as usual, became the Secretary. The first step taken was, of course, to appoint a Committee on Credentials, consisting of W. Bro. Solomon David Levi of Caledonia Lodge and W. Bro. W. H. Thain of Victoria Lodge, Proxy for W. Bro. Charles A. Allport, W. Master of Nanaimo Lodge, and on its report all the representatives of the Lodges present were seated. These representatives who organized our Grand Lodge were as follows:

VICTORIA LODGE, No. 783. E.R.

C. Thorne, W.M.

R. Burnaby, P.M. (C1-7)

J. F. McCreight, P.M. *G.L. Rept. 1941* — p.173

H. Nathan, Jr., P.M. (C1-36)

John Banks, P.M. (C1-35)
 Saml. L. Kelly, S.W.
 I. Raggazoni, J.W. (C1-36)

VANCOUVER LODGE, No. 421. S.C.

W. Dalby, W.M.
 Dr. I. W. Powell, P.M. (C1-23)
 Simeon Duck, P.M. (p. 84)
 M. W. Waitt, P.M. (C2-9)
 Joshua Davies, proxy for G. C. Keays, P.M. (p.84)
 Jas. Crump, S.W.
 John Stafford, J.W.

NANAIMO LODGE, No. 1090. E.R.

W. H. Thain, (C1-47), proxy for Chas. A. A. Allport, W.M.
 Geo. Booth, " " Capt. W. Clarke, P.M. (C1-28)
 Geo. Bevilockway, S.W.
 Edw'd Quennell, proxy for Mark Bate, J.W. (C1-28)

CARIBOO LODGE, No.1469. S.C.

H. F. Heisterman, (C2-62) Proxy for J. S. Thompson, W.M. (C1-31)
 Jer. Madden, " " Jonathan Nutt, P.M. (C1-30)
 Alex. Gilmore, " " John Bruce, S.W.
 R. P. Rithet, " " Edwd. Pearson, J.W.

BRITISH COLUMBIA LODGE, No. 1187. E.R.

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

CALEDONIA LODGE, No. 478. S.C.

Eli Harrison, (C1-35), proxy for W. Stewart, W.M. (C1-14)
 S. D. Levi, P.M. (C1-14)
 W. B. Wilson, proxy for I. Renwick, S.W.
 J. Kriemler, (C1-48), proxy for A. Muir, J.W. (C1-40)

MOUNT HERMON LODGE, No. 491. S.C.

Dr. W. Jackson, (C2-65), proxy for John McDonald, W.M.
 Simeon Duck, " " J. C. Hughes, P.M. (C1-43)
 Chas. Taylor, " " Coote M. Chambers, P.M. (C1-43)
 W. Dalby, " " G. W. Haynes, S.W. (C1-45)
 J.W. not represented

QUADRA LODGE, R. S.

Jas. A. Grahame, W.M. (C1-48)
 Eli Harrison, P.M. (C1-35)
 C. Strouss (C1-31), proxy for W. Frazer, S.W. (C1-48)
 H. B. Willson Aikman, J.W. (C1-47)

The first question which came 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. 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.

Dr. 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, three of his Scottish Lodges in Cariboo (Cariboo Lodge), Burrard Inlet (Mount Hermon Lodge), and Nanaimo (Caledonia Lodge), would not be represented. He therefore moved:

That any Worshipful 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.

This motion was seconded by Burnaby and carried. The Report of The Credentials Committee was then received and adopted.

As a compliment to the English Freemasons, Dr. Powell moved and W. Bro. H. L. Nathan of Victoria Lodge seconded, a motion that the rules of the United Grand Lodge of England be adopted, and this was carried.

Then followed the great work of the Convention, and it was moved by Burnaby himself, the minutes say:

R.W. Bro. Burnaby, in a brief and appropriate speech, which was seconded by R.W. Bro. Dr. I. W. Powell, moved the following resolution: Resolved, — 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 the resolution was declared carried by a unanimous vote.

The next resolution moved by W. Bro. Levi and seconded by W. Bro. M. W. Waitt was a necessary complement of the first and was as follows:

RESOLVED — That the representatives now in Convention assembled on behalf of their respective Lodges represented by them, do hereby declare themselves to be and that they now proceed to organize the most Worshipful Grand Lodge of Ancient Free and Accepted Masons of British Columbia.

Then followed the third, moved by Burnaby and seconded by Powell:

RESOLVED — That the constitution of the Grand Lodge of England for the present be adopted, so far as may be found applicable to existing circumstances, except nevertheless that the following officers shall be elected by Grand Lodge, *viz.*: Grand Master, Deputy Grand Master, Grand Wardens, Grand Chaplain,

Grand Treasurer, and Grand Tyler, the remaining officers to be appointed by the M.W. the Grand Master.

Before this resolution was passed, the old and ever new question was raised; should the Grand Secretary be appointed or elected, a question which has been a living issue even to our own day. Waitt moved and Dalby seconded an amendment to the effect that that officer should be elected, but it was defeated by a vote of 15 ayes to 19 noes, whereupon the original resolution as moved was carried.

The Convention having become a Grand Lodge by virtue of this resolution above mentioned then proceeded to the election of Grand Officers. Some representatives suggested that the Convention adjourn until Monday, the 23rd, but the majority of them were in favor of completing their work without further delay. The following were duly nominated and elected by a unanimous vote:

M.W. I. W. Powell (C1-23)	Grand Master
R.W. Hon. J.F. McCreight (G.L. Rept.1941, p. 173)	Deputy Grand Master
R.W. Simeon Duck (p. 84)	Senior Grand Warden
R.W. Henry Nathan, Jr. (C1-36)	Junior Grand Warden
V.W. and Rev. F. Gibble (C1-35)	Grand Chaplain
V.W. N. W. Waitt (C2-59)	Grand Treasurer
Bro. Philip J. Hall	Grand Tyler.

It was quite in order that Dr. Powell should be preferred for the first Grand Master, as he had brought with him to the Convention five Lodges, while Burnaby could only muster three. But Burnaby was not forgotten. On motion of W. Bro. Henry Nathan, seconded by M. W. Waitt a resolution was adopted; in the following words:

Whereas, the R. Worshipful Robert Burnaby, Esq., District Grand Master under England at the time of the erection of this Grand Lodge, has rendered valuable services to the Craft in general in this Province, and has distinguished himself as a brother of eminence and ability, therefore be it

RESOLVED — That the R.W. Robert Burnaby is hereby constituted a permanent member of this Grand Lodge with the title, rank and dignity of Past Grand Master.

This was followed by one conferring the degree of Past Deputy Grand Master on R.W. Bro. James Allan Grahame, who had been the chairman of both Conventions.

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. A Committee of five members, with the Chairman and Secretary of the Convention, was appointed to frame a Constitution and General Regulations for the Government of the Grand Lodge; and Burnaby, Powell, Henry Nathan, Jr., Simeon Duck and M. W. Waitt were appointed by the Chairman as members of the Committee.

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 Jan. 1, 1872.

Both the M.W. Grand Master elect and the M.W. the Past Grand Master elect, having been absent during the election, then returned to the Convention, and the Chairman notified them of its action. There was the usual speeches suitable for the occasion, and the Convention adjourned at the call of the Chairman. Its work was done. The Grand Lodge of British Columbia had come into existence with the consent of all the Masonic Lodges in the Province except Union Lodge.

CHAPTER IV.
The Grand Lodge of British Columbia.

The first thirteen years, 1871 to 1884.
Existence, not growth.

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. The number of Freemasons on the roll of members at the time of its formation was 295; it was not until 1884 that the number had increased to 301. In 1877 the membership was 312, in 1878, 317, and in 1880, 306. During this period no new lodge was established; on the contrary the number of lodges decreased. In 1873 Caledonia Lodge, No. 6 united with Nanaimo Lodge, No. 3, under the name of Ashlar Lodge, No. 3. In 1877 Victoria Lodge, No. 1 united with British Columbia Lodge, No. 5 under the name of Victoria-Columbia Lodge, No. 1; and Vancouver Lodge, No. 2 and Quadra Lodge No. 8 united under the name of Vancouver and Quadra Lodge, No. 2. This left only six lodges on the Roll.

Under these circumstances it has been thought advisable to treat these years as one period, setting out the conditions 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. We have seen that prior to 1858 the Hudson's Bay Company was the only civilized organization within what is now 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 our shores in the early days of the Gold Rush, had gone back to the United States and more were going. Vancouver Lodge, to which the California Freemasons had naturally gravitated, owing to the fact that it used the California ritual, was the greatest loser by this emigration, as, between 1862 and 1869 no less than thirty-nine of its members had taken their dimits and left the country.

In 1871 we find British Columbia 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. Farming, as a business was of little account. The timber trade was increasing slowly, but had not, as yet assumed the proportions of later years, The local demand was small, and the foreign trade was practically confined to the two mills on Burrard Inlet. 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, was the largest business 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 Convention which formed our Grand Lodge, R.W. Bro. 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, at the mouth of the River, now Astoria, 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 severe was the depression in business in the Province at the time of the formation of the Grand Lodge of British Columbia and prior thereto, that many of the residents here 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 President Grant of the United States, and signed by many business men and other citizens, asking him to negotiate with the British Government for a transfer of the Colony to that country. It is only fair to point out, however, that of the forty-three who signed the original petition, and the sixty-one on the supplementary one sent in later, almost all had come from the United States, divided between those who were natives of the Great Republic to the South; and those who had come originally from other countries to the United States and from there to British Columbia, The names of English and Canadian residents are almost entirely absent from the petition. But one earnest advocate of annexation, who claimed to be "a loyal Briton," wrote to the "British Columbian" newspaper in New Westminster on April 20, 1869, over the nom 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. ¹

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

This petition was presented to President Grant on Jan. 11, 1870, and a supplementary list of signers was forwarded to him on September 1, 1870, with an eloquent letter in support of the movement from Mr. H. F. Heisterman who seems to have been one of the leaders of the movement. No action whatever was taken by the Government of the United States and the matter dropped.

So much for the condition of British Columbia at the time. Let us now take a glance at Freemasonry. On the formation of the Grand Lodge of British Columbia there were 295 names on our Membership Roll. 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 the jurisdiction, and that if this step was taken that it might be made the subject of "ridicule."

Under these circumstances it took courage and a firm belief in the future of the Province, to establish an Independent 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

1. See Ireland, W.E., "The Annexation Petition of 1869," *4 B.C. Hist Quarterly*, (1940) p. 269 *et seq.*

was small and it was a long time before the number of brethren increased. 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 taken from its shoulders. The first was a hope; the latter a fact. But it was long before the Railway could become a reality, and the population would increase. It was not until the middle eighties that the Canadian Pacific Railway became a real factor in the prosperity of the Province, and British Columbia began to grow. This is evidenced by the fact that no new Lodge was established in the jurisdiction until 1886, when Kamloops Lodge No. 10 was chartered in that city. Then followed Mountain Lodge No. 11 at Donald, B.C. in 1887, later moved to Golden when Donald ceased to exist. Cascade Lodge No. 12, at Vancouver, was the next lodge established and it was chartered in 1888. An attempt was made in 1871 to establish a Lodge at Yale, but it did not succeed.

Not only were there no new lodges established during this thirteen year period, nor any real increase in membership, but the number of constituent lodges materially decreased. In 1873 Caledonia Lodge No. 6, at Nanaimo, amalgamated with Nanaimo Lodge, No. 3, the name of the amalgamated Lodge being changed to Ashlar Lodge, No. 3. In 1877 British Columbia Lodge No. 5, amalgamated with Victoria Lodge No. 1, under the name of Victoria-Columbia Lodge, No. 1; and about the same time Quadra Lodge became a part of Vancouver Lodge, No. 2, the name of the amalgamated Lodge being changed to Vancouver and Quadra Lodge, No. 2. These amalgamations reduced the number of constituent Lodges to six, and these carried on during the period.

Under the circumstances of the times, but with great hopes for the future, the first communication of the Most Worshipful Grand Lodge of British Columbia met at the Masonic Hall, Government Street, in Victoria, on Dec. 26, 1871, at 2 p.m. A Masonic Lodge was opened in due form, Grahame in the Worshipful Master's chair. The R.W. District Grand Master of the English Lodges acted as Installing Master. With all due ceremonies he installed R.W. Bro. Powell as the first Grand Master of the Grand Lodge of British Columbia, followed by the installation of the other officers, elective and appointive. The names of the elective officers have already been given (see p. 103), the names of the appointive officers were as follows:

W. William Clarke	Senior Grand Deacon (C1-28)
W. I. Ragazzoni	Junior Grand Deacon (C1-36)
W. R. Lewis	Grand Superintendent of Works (C1-16)
W. Eli Harrison	Grand Director of Ceremonies (C1-36)
W. W. Dalby	Grand Marshal (C3-109)
W. Thos. Shotbolt	Grand Sword Bearer (C3-109)
W. W. B. Wilson	Grand Standard Bearer (C3-109)
W. J. J. Austin	Grand Organist
W. S. L. Kelly	Grand Pursuivant (C3-109)
W. J. Winger	Grand Steward (C3-109)

W. J. Crump	Grand Steward (C3-109)
W. H. Brown	Grand Steward
W. J. S. Thompson, M.P	Grand Steward (C1-31)
W. J. C. Hughes, M.P.P	Grand Steward (C1-43)
Bro. P. J. Hall	Grand Tyler (C1-37)

One of the elective officers, R.W. Bro. Henry Nathan, Jr. M.P. (C1-36) for Victoria in the House of Commons in Ottawa, was absent owing to his Parliamentary duties, and W. Bro. Thomas Harris (C1-16) of Victoria Lodge occupied his place *pro tem*. Of the elective officers, W. Bro. J. S. Thompson, M.P. of Cariboo Lodge, No. 4, was absent for the same reason as was also W. Bro. Josiah Charles Hughes of Mount Hermon Lodge, No. 7, M.P.P. [*sic*] for New Westminster District.

While the details of the various ceremonies incident to a meeting of this kind are not set out as being well known to the members of the craft, it has been thought proper to insert the addresses made by the two most prominent members of the Craft at this historic meeting, as they give us a detailed account of the condition of things at that time, and therefore worthy of remembrance. The first is the address of the Installing Master to the M.W. Grand Master as follows:

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 Freemasonry in this Province will be amply sustained and jealously guarded. I beg to assure you, Most Worshipful Grand Master, 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 Freemasonry 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 today.

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 so 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.

Free Masons Hall, London, W.C.
5th October, 1871.

“ Dear Sir and Brother:

“I last had the pleasure of addressing you on the 23rd June, since which I am in receipt of your favor 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 for British Columbia, have been submitted to the Colonial Board and have been carefully read and considered by the President and the 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.

I have the honor to be,
Dear Sir and R.W. Brother,
Truly and fraternally yours,
JOHN HERVEY, G.S.”

—

“ ROBERT BURNABY, ESQ.,
 R.W.D.G.M. British Columbia,
 etc., etc., etc.,

DISTRICT OF BRITISH COLUMBIA.
 DISTRICT GRAND SECRETARY'S OFFICE,
 MASONIC HALL, GOVERNMENT STREET,
 VICTORIA, B.C., 6th Nov. 1871.

“ TO THE V.W. BRO. J. HERVEY,
 Grand Secretary, etc.,
 Freemasons' Hall, London.

V.W. Dear Sir and Bro.

“I am in due receipt of your favor 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 P. G.M., 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., Nansimo,
 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 Scotch Jurisdiction, five in number, were in each case unanimously in favor 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-third vote of the Craft favored the movement, I would at once strongly recommend the proposed

Grand Lodge of British Columbia for fraternal recognition by our 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 M.W. the Grand Master, with deep regret, the resignation of the trust confided 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 the 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 that 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 opposition 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.

I have the honor to be,
Dear Sir and V.W. Brother,
Truly and fraternally yours,
ROBERT BURNABY
D. G. M. "

(Signed)

In conclusion, Most Worshipful Grand Master, 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 endeavor to cement our order with the bond of Brotherly love, unanimity and concord, I beg further, Most Worshipful Grand Master, 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.

To which the M.W. Grand Master replied as follows:

Permit me, Most Worshipful Brother, 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 Freemasonry 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 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 cooperation. 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 omission were I not to advert to your letter of resignation of the District Grand Mastership, and fail to convey to you an expression of our heartfelt appreciation of the noble spirit of 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. Brother, on behalf of many brethren, to present you with this handsome and magnificent jewel of a Past Grand Master which I beg to assure you 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 should be the first to wear the badge of a Past Grand Master of the Grand Lodge of British Columbia.

The Grand Lodge was then duly consecrated and dedicated according to ancient custom. At the evening session the Grand Master addressed the Grand Lodge as follows:

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 have 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 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 of 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 superstructure 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 now 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 on this thrifty and flourishing Continent. The youngest, though perhaps not 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 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 the 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. (For this letter see C3-105 *et seq.*)

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 that with the joy of second and perhaps 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 Freemasonry 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 in 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 this Province, Under any circumstances I cannot conceive that the M.W. 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 so to do. 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 your 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 M.W. Grand Lodge. It is a matter of pride and congratulation to me here to state, that the Pro. Grand Lodge over which I have 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 least for some time to come.

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 G.L. 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 Prov. (Dis.) 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 this 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 might be made. The formation of such a Board would relieve Worshipful Masters of Lodges of much responsibility, and at the same time refer these claims to greater or 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, so 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 this 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 I have before me from a 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 as 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 offspring indeed we are cause us 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 Freemasonry'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 the most joyful augury. Submitting at all times gracefully to the wishes of a 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 the 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.

(Sgd). I. W. POWELL
Grand Master.

At this meeting the draft Constitution as drawn up was submitted for approval and later approved.

At this meeting the Grand Master advised the Grand Lodge members that he had granted intermediate warrants to the following Lodges:

Victoria Lodge,	No. 1
Vancouver "	No. 2
Nanaimo "	No. 3
Cariboo "	No. 4
British Columbia Lodge,	No. 5
Caledonia "	No. 6
Mount Hermon "	No. 7
Quadra "	No. 8

and his action was confirmed. The Grand Master was requested to take immediate steps to establish fraternal relations between the Grand Lodge of British Columbia and all other Grand Lodges either by an inter-change of representatives or in such other way as he might deem advisable. Another resolution was passed asking the United Grand Lodge of England to permit the District Grand Master to retire with the rank of Past

District Grand Master, notwithstanding the fact that he had not served as such for five years owing to the formation of the Grand Lodge of British Columbia, and that he be appointed as the representative of that Grand Lodge near this Grand Lodge. R.W. Bro. Grahame was thanked for his services as Chairman of the Convention, etc.

The final meeting of this Communication was held at 2 p.m. on the 27th, when the proceedings of the Convention and of the earlier meetings were confirmed, and the various recommendations of the Grand Master were approved. Other formal resolutions were passed and the Grand Lodge closed in ample form.

UNION LODGE, No. 899, E.R.
New Westminster, B.C.

It will be remembered that only eight Lodges were represented at this meeting of the Grand Lodge. Union Lodge was conspicuous by its absence. Hon. Henry Holbrook, the Deputy District Grand Master of the District Grand Lodge, now defunct, had been the one principally responsible for its being established, and during its existence had at all times exercised a strong influence over the action of its members. He was an English Freemason of high standing, and was determined that his Lodge should maintain its connection with the United Grand Lodge of England, irrespective of what other British Columbia Lodges might do. He was no party to the arrangement made by Burnaby and Powell as to taking a vote of the Freemasons in the Province on the question of forming an Independent Grand Lodge. Union Lodge would not even vote on the question until the Secretary of the Lodge had been sharply reprimanded by the District Grand Master for its delay in doing so, and even then, under Holbrook's influence, there were nine votes against the formation of a Grand Lodge, to two in favor. When it was found that there was a great majority of the members of the Craft in the Province in favor of the formation of such a body, Union Lodge was still determined to go on as it was and refused to send any representatives to the Convention which established it. After the Convention had acted and the Grand Lodge of British Columbia had been formed a meeting of the District Grand Lodge had been called to dissolve itself; Holbrook had 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 Grand Master 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 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 find any of the letters written by Holbrook *to* these Lodges but we have the reply to one from British Columbia Lodge, then No. 5, B.C.R., and dated June 6, 1872, which clearly indicates his action. It is as follows:

Dear Sir and Brother,

I am in receipt of your letter of the 17th ult 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 W.M. will refer your letter and enclosure to the M.W. the Grand Master for further action if it may be deemed necessary.

I am, Dear Sir & Worshipful Brother,

Yours fraternally,

Thos. Shotbolt,

Secy. B.C. Lodge, No. 5 B.C.R.

W. Bro. Holbrook, etc., etc.,
New Westminster, B.C.

Similar letters were sent to Victoria Lodge, No. 1 and Nanaimo Lodge, No. 3, and these letters had also been forwarded to the Grand Master for such action as he thought proper. By his direction, they were passed on to John Hervey, the Grand Secretary of the United Grand Lodge of England for his consideration, with a protest against such interference with 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 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 numbers during the preceding years, is an interesting episode in our history. 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 B.C., and from this we are able to verify the main points of the story.

On April 2, 1872, the Grand Secretary forwarded to Union Lodge a copy of the proceedings of the Convention preliminary to, 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 Grand Master 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 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 to 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 the Lodge, although they did not act at once as he desired.

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 a 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 Grand Master 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 his hopes to accede to their wishes as soon as more definite arrangements were decided upon and made known to him.

Evidently the invitation to the Grand Master had been given by Union Lodge, either without the knowledge of R.W. Bro. 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 Grand Master 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 Grand Master early in June advising him that he considered his acceptance of the invitation of Union Lodge (which had not been 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 of England, to which the matter had been referred, or the resignation by Union Lodge, No. 899, E.R. of their present charter, as he wished to avoid any "unfortunate issues in 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 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 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 any understanding

come to at that time that if the Grand Master would lay the Foundation Stone as requested, Union Lodge would abandon her English Charter and join the Grand Lodge of British Columbia is not known. It is quite possible. At any rate, the Grand Master 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 Grand Master except the Deputy Grand Master, R.W. Bro. McCreight, W. Bro. J. C. Hughes of Mount Hermon Lodge, No. 7 taking his place; the Grand Treasurer V.W. Bro. N. W. Waitt, represented by V.W. Bro. C. Thorne; and the Senior Grand Deacon W. Bro. Wm. Clarke represented by W. Bro. Robert Plummer, both of Victoria Lodge, No. 1. They were accompanied by about fifty officers and members of the various Lodges of the Province.

The Grand Lodge was duly opened in AMPLE form at 2 p.m. This being done a procession was formed on Columbia Street. It was headed by two Tylers with drawn swords. Then followed the Noble Grand, Officers and members, of New Westminster Lodge, No. 3, I.O.O.F. one of the few and probably the only time in British Columbia that the members of any other fraternal organization has been invited to, and has taken part in a Masonic celebration. After two Grand Stewards followed the Royal Arch Masons. Then came the Freemasons in proper order according to rank; with the Grand Master at the place of honor 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 we now call 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 Grand Master 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.

There is no doubt but 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 Union Lodge 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 Grand Secretary and enquire as to the necessary steps to effect this purpose. He did so under date of Aug. 6. The Grand Secretary replied on the 8th. 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 other Lodges, she will be admitted in accordance with the Constitution as No. 9.

The Grand Master sent his congratulations, saying that he thought that it would result in the present and future prosperity of the Lodge, which it undoubtedly did. The Grand Secretary offered to assist it 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 the option of paying to the Grand Lodge the moneys which had been due to the District Grand Lodge, (now extinct), about \$150.00, and being No. 2 on the roll of Ledges of the Grand Lodge of British Columbia, or pay nothing on these old accounts and be satisfied with No. 9. The Lodge was very small, only eleven members had voted on the plebiscite for or against a Grand Lodge, 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 Grand Secretary by letter dated Sept. 12, 1872. He referred to his letter of May 25, 1872, complaining of the conduct of R.W. Bro. 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 suggests that these Lodges should be allowed to keep them in their archives as "pleasant Memorials" of their parent Grand Lodge, As to Bro. Holbrook himself the Grand Secretary 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."

The consequences of the action of Union Lodge in joining the Grand Lodge of British Columbia did not end here, so far as R.W. Bro. Holbrook was concerned. At a meeting of Union Lodge held prior to the abandonment of the English charter, it is impossible now to ascertain, whether it was the one at which it refused to recognize his jurisdiction, and its appeal to M.W. Bro. Powell to lay the Foundation of the Mortuary chapel, or whether it was the one at which it was resolved to abandon the English warrant and come under the jurisdiction of the Grand Lodge of British Columbia, R.W. Bro. Holbrook was present, and after a heated argument, during which all the other members there opposed him, he refused to obey the commands of the W. Master, and left the Lodge without his permission and without the customary salutation of respect to his position. In October, 1872 the Lodge wrote to the Grand Secretary for instructions as to what course should be pursued and he advised that R.W. Bro. Holbrook should

again be asked to apologize. If he still refused to do so the Lodge could exclude him from membership, but the Grand Master would be glad if he could be prevailed upon to retain his membership in the Craft in the Province,

It is evident that he would not apologize, and again the Lodge sought advice as to what could and should be done. The Grand Master approved the action of the Lodge in calling any brother to account for non-obedience to the Worshipful Master in Lodge assembled, and asserted that no brother, however high in position, could be justified in leaving a Lodge without his permission and on salutation. It appears that Holbrook had been suspended pending action by the United Grand Lodge of England, but it had no longer had any authority here, and the Grand Master suggested that the Lodge, in default of an apology, should dispose of the matter by the ordinary form of trial, and on conviction impose a penalty of suspension, admonition, or exclusion, as the Constitution directed. However the Grand Master counseled reciprocal moderation on the part of R.W. Bro. Holbrook and the Lodge, and trusted that the lapse of time might have softened the ill feelings of the past, and that R.W. Bro. 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 the Lodge acted on the advice of the Grand Master; 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 probably Holbrook did not attend, and he was suspended for un-Masonic conduct. In the Grand Lodge Report for 1873 there appears the name "Henry Holbrook" under the heading "Suspended for un-Masonic Conduct."

It is unfortunate and unfair to him that such an entry should appear on our published records without any 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. He was an English Freemason of many years standing; he had been instrumental in founding Union Lodge, and, in his opinion it was bound to maintain its connection with the Grand Lodge which had given it existence. To have it 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, may to some extent, sympathize with him 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 had, by this 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 would have called "Justice." The matter was again referred to the Board of General Purposes for consideration. Union Lodge produced its files and there is no doubt but that Holbrook was given a hearing and after such hearing the 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 man, 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. Shortly after this Mr. Holbrook left for England and remained there until his death in 1902.

The action of Holbrook had a serious effect on the membership of Union Lodge. Evidently some members had left the Lodge, for on the plebiscite on the Grand Lodge question, only eleven voted. As soon as Union Lodge became a part of the new Grand Lodge the membership increased, and in 1872 there were 24 members, it decreased some during the dark days of the middle seventies, but later increased, and varied from 32 to 35 until 1884.

GRAND MASTERS, 1871 to 1884.

The first Grand Master of the Grand Lodge of British Columbia was M.W. Bro. Israel Wood Powell, (C. 1-23) a member of Vancouver Lodge, No. 2, who, as we have seen, had been Provincial Grand Master of the Provincial Grand Lodge (Scottish), during its entire existence. He took office in 1871, as Grand Master when the Grand Lodge was formed; was re-elected in 1872 and 1873, but refused re-election on February 20, 1875, having filled the office for three years and two months.

From the time he came to the Province, until the Canadian Government claimed his whole endeavor, he was the most prominent member of the Craft in the jurisdiction both before and after the formation of Grand Lodge. He had presided at the first public appearance of the Grand Lodge on July 30, 1872, when he laid the Corner Stone of the mortuary chapel which was to be constructed in the Masonic Cemetery at New Westminster, but was never built. But outside of the success or failure of the plan for a chapel, the occasion enabled him to get in close touch with the New Westminster Freemasons of Union Lodge, and arrange for that Lodge to come into the new Grand Lodge, and so complete it by the inclusion of all the Lodges in the Province, much to the disgust of R.W. Bro. Henry Holbrook.

At the meeting of Grand Lodge at Victoria on December 7, 1872 all regular meetings of that organization being held there until 1883, when it met at New Westminster, the Grand Master's address to Grand Lodge in that year covered many matters of interest to the whole jurisdiction. Especially gratifying to himself and to the members of the Craft generally, was the accession of Union Lodge to the Grand Lodge. He mentioned the Fund of Benevolence, which had been discussed but not established, during the Minor Grand Lodge period, but which could now become a reality now that all Lodges had a common organization. In that year he was again elected Grand Master, and when Grand Lodge met on December 6, 1873 he was, as the Grand Secretary says in the report of that year, "On the Throne". During the year just past he had visited all the Lodge except little Cariboo Lodge, No. 4, away up north in the Cariboo mountains. It was impossible for him to go on such a trip, much as he would have liked to do so; but finding that the Deputy Grand Master, R.W. Bro. J. A. Grahame, had to go to Barkerville

on business, he delegated him to attend to Masonic matters as well. On his return, R.W. Bro. Grahame reported that the Lodge had all the elements of prosperity; that its members manifested great interest in its welfare, and that its funds were accumulating.

There was no meeting of Grand Lodge during 1874, but it was summoned to meet on February 20, 1875. This time we hear nothing of the "Throne"; the Grand Master just "presided". Various matters of interest to the Craft were discussed, and one of these was the necessity for a Masonic Temple, of such a size and design as to be worthy of the organization. M.W. Bro. 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 M.W. Bro. Powell; but he absolutely refused to accept it, so the Brother who stood second on the ballot, R.W. Bro. Simeon Duck,² was declared elected Grand Master. He too, was a member of Vancouver Lodge, No. 2.

The new Grand Master claimed to be a real British Columbia Freemason, for, as he said, at a Grand Masonic Re-Union of the Grand Lodges of Oregon, Washington Territory, Idaho and British Columbia, at Victoria on August 19, 1875, at which he presided, that he had never visited a lodge outside of the jurisdiction of the Grand Lodge of British Columbia, and but once, outside of the City of Victoria. He had, however been Provincial Grand Warden in the Provincial Grand Lodge in 1868. But the new Grand Master had a business that took a great part of his time, and he had political ambitions. By 1882 he was one of the members of the Legislature for the City of Victoria, and in 1885 he was Finance Minister, but lost his seat in the general election of 1886. In 1888 Mr. E. G. Prior, one of the members for Victoria, resigned and Mr. Duck again became a member of the Legislature for a short time. We meet him no more on the seats of the mighty.

2. **Simeon Duck.** Farmer's son, of William and Mary Jackson Duck who came from England to Ontario in 1833. Born at St. Catherines, Ontario, Dec. 1, 1834. Arrived in British Columbia July 21, 1859, via Panama, and went direct to Fraser River mines. Worked a hill claim on Hill's Bar but with little success. In autumn of that year he returned to Victoria where he established a carriage factory, but there was little demand for wagons at that time. Later the Cariboo Road was opened, and wagons were in demand, the most of which were supplied by him. He was an active supporter of Confederation, and was elected as a member of the first Legislative Assembly for the City of Victoria with three other Freemasons, Hon. J. F. McCreight, Dr. Trimble and Robert Beaven. He ran again at the next election but was defeated. In 1882 he was a candidate as an Independent and was elected, and became Finance Minister in the Smithe Government, a post which he held until 1886. In 1887 he was again a candidate but was defeated. However in 1887 Col. Prior resigned his seat in the Local House to be a candidate for the House of Commons at Ottawa, and Mr. Duck was elected to the Local House in his place. Married to Mrs. Sarah Miller of Victoria in 1865. He became a member of Vancouver Lodge, No. 421, S.R. in its early days and was W. Master of his Lodge in 1868, and S.G.W. of the Provincial Grand Lodge. His name appears in the list of members of Vancouver and Quadra Lodge, No. 2 for 1880 but not for 1881, so he must have taken his dimit about this time. He died on February 5, 1905; aged 70.

Our next Grand Master was M.W. Bro. Frederic Williams,³ a Past Master of Victoria Lodge, No. 1, elected February 24, 1876, and re-elected for a second term on February 17, 1877. He was an Englishman who had affiliated with Victoria Lodge in 1861 when it was No. 1085 E.R.

He was W.M. in 1873 and 1874. Made an Honorary member of his Lodge in 1882. Been for a time in California, where he had been a member of the Craft. In 1878 he presided at the Annual Communication of Grand Lodge at Victoria.

He reported that he had not been able to meet with the Brethren at Barkerville, but authorized W. Bro. Jonathan Nutt as proxy to examine the books of Cariboo Lodge, No. 4 and its work, and report to him. He felt it incumbent on him to visit the Brethren of Union Lodge, No. 9, at New Westminster and see how they were getting along with the Holbrook troubles. When he arrived at New Westminster on September 12, 1876 he met W. Bro. Ebenezer Brown the Wor. Master of Union Lodge, who told him that a person suffering from small-pox was in the building where the Lodge met, and he thought it dangerous to call the Brethren together there, but he would endeavor to get a safe meeting place for the next day. As this left him with some time on his hands the Grand Master went over to Burrard Inlet to meet with the Brethren of Mount Hermon Lodge, No. 7, or some of them. When he arrived at his destination he found that Moody's Mills was a very busy place, both day and night, He spent the evening in the Lodge room, where he met such of the members as were able to come in and talk to him. He was gratified to find that the Lodge was being carried on in perfect harmony and was financially strong.

The next day he returned to New Westminster and met the Brethren of Union Lodge, No. 9, in an informal meeting held in the Good Templar's Hall. The shadow of the Holbrook matter was still over Union Lodge. The matter was discussed at length and the papers examined; and when Grand Lodge met in 1878 they were laid before Grand Lodge by the Deputy Grand Master R.W. Bro. Eli Harrison, and Union Lodge cleared of all blame.

M.W. Bro. Williams also presided at the Annual Communication of Grand Lodge at Victoria on February 16, 1879. He reported the amalgamation of Victoria Lodge, No. 1 with British Columbia Lodge, No. 5 under the name of Victoria-Columbia Lodge, No. 1, and the amalgamation of Vancouver Lodge, No. 2 and Quadra Lodge, No. 3. He wanted particularly to see one thing more, and that was a properly equipped Masonic Temple in Victoria. The Deputy Grand Master. W. Bro. Eli Harrison informed Grand Lodge that lots had been purchased at the corner of Douglas and Fisgard Streets; that Bros. Trounce

3. **Frederick Williams.** A native of Suffolk, England, about 1822. Went to California during the Gold Rush of 1849 and succeeding years. Interested [*sic*] in Columbia Lodge, No. 28, of Columbia, Tuolumne County, California, 1853 when that city was a flourishing center of the goldmining industry, now deserted. That Lodge consolidated with Sonora Lodge, No. 8, at Sonora, in the same County in 1891. He came to Victoria about 1860, and established a hotel at Esquimalt. Served two terms in the Local Legislature as member for Esquimalt, 1875 and 1878. Under the Walkem administration 78-82 he was the Speaker of the House. Suffered from palsy in his later years, and lived quietly at his home on Superior Street. Died November 30, 1899.

and Teague, both of them architects, had submitted plans and those by Bro. Teague had been accepted, and contracts let, and that the Temple, he hoped, would be ready for dedication on June 24, of that year. Subscriptions for shares in the building Fund amounting to \$4,412 had been made by the time of holding Grand Lodge, and \$3,028 was still to be obtained.

The next Grand Master was one of our great Freemasons, the one who held that high office for a period longer than any other member of the Craft, Eli Harrison of Vancouver and Quadra Lodge, No. 2 (C1-75). He was elected Grand Master on February 16, 1878; re-elected on June 19, 1879 and again re-elected on June 19, 1880 making in all three years and four months, the longest term of service of any of our Grand Masters. Grand Lodge would have re-elected him again in 1881, but he firmly refused to hold the office any longer. By a coincidence his son, Eli Harrison, Jr. was Grand Secretary during two years of his father's term as Grand Master.

Grand Master Harrison kept pressing on the construction of the Masonic Temple. He laid the Corner Stone on April 22, 1878; on October 28, 1878 he consecrated it, making a most able and interesting address on each occasion, especially at the consecration. In the evening there was the usual grand ball at the Pavilion Skating Rink.

At the eighth Annual Communication he presided, and had the pleasure of reporting to Grand Lodge the completion of the Masonic Temple. He had visited the two Lodges in Victoria, Ashlar Lodge, No. 3, in Nanaimo and Union Lodge, No. 9, in New Westminster. The Craft was not increasing in number, but the new material coming forward was good. Relations with Freemasonry in France had been broken off, due to the Grand Orient of that country erasing from her constitution the name of God and not requiring a belief in Deity as a prerequisite for initiation. At the session of Grand Lodge held as usual in Victoria on June 19, 1880, M.W. Bro. Eli Harrison, Sr., presiding. He referred to the visits made by him during the year. He had visited the two Victoria Lodges but had gone no farther. He had commissioned R.W. Bro. C. M. Chambers to visit Mount Hermon Lodge, No. 7 and Union Lodge, No. 9 at New Westminster. The weather being "very unsettled" he had not visited Nanaimo, and left it to be done later in the year, but he had a favorable report from W. Bro. Mark Bate, Past Grand Deacon and W. Bro. Stewart, Past Grand Steward, on Ashlar Lodge No. 3. Bro. Joseph Sprats, contributing member of Vancouver and Quadra Lodge, No. 2, and Bro. Capt. Geo. Rudlin also of that Lodge, had provided passage and care of sick Freemasons travelling on their boats, for which they were thanked by him; as also was Bro. Capt. John Irving and Bro. R. P. Rithet, in similar cases. Cariboo Lodge, No. 4 at Barkerville was to be reported upon again by W. Bro. Jonathan Nutt as before, and by W. Bro. Eli Harrison Jr. who probably was on a visit to that part of the Province.

The Irish Famine Fund was increased by \$214.50 by gifts from four Lodges. In this year, for the first time there is the first report on Foreign Correspondence made by R.W. Bro. H. F. Heisterman, of Vancouver and Quadra Lodge, No. 2, W. Bro. Thomas Trounce, of Victoria-Columbia Lodge No. 1 and Wor. Bro. W. T. Livock of the same Lodge. At long last the Grand Lodge of Scotland had acknowledged the legality of the existence of the Grand Lodge of British Columbia, but not as soon and as freely and as

speedily as had been done by the Grand Lodge of England, which had put no conditions on their action; now Scotland follows her example, but grudgingly for she claims:

Without prejudice to the jurisdiction of the Grand Lodge of Scotland over any Lodge which may now or hereafter choose to adhere to her in that colony of the British Crown.

The Grand Lodge ordered the communication filed and refused to accept any such conditions.

M.W. Bro. Eli Harrison, Sr.'s final appearance as Grand Master was at the Tenth Annual Communication in 1881. As he remarked in his address to Grand Lodge the Order in the Province was united, and financially in a prosperous condition. There was no unfinished business on hand; no disputes or contentions. This might be considered by some high praise; but it might also indicate that the organization was in a somewhat comatose condition.

M.W. Bro. Eli Harrison, Sr. could have gone on as Grand Master if he had desired to do so, but he declined the honor, and W. Bro. Coote M. Chambers,⁴ an initiate of Union Lodge, No. 9 at New Westminster, later a charter member of Mount Hermon Lodge, No. 7 at Burrard Inlet, but who now had removed to Victoria and joined Vancouver and Quadra Lodge, No. 2, had taken a prominent part in the work of Grand Lodge, was elected Grand Master. He had had a year's experience as Grand Secretary in 1875-6, and was thoroughly qualified to carry on the work of Grand Master. He presided at the Eleventh Annual Communication of Grand Lodge on June 17, 1882. His address to Grand Lodge was merely a resume of the ordinary doings of the craft during the year. He notes the death of Bro. A. Rocke Robertson, a Judge of the Supreme Court of British Columbia, whose son, a non-mason, is (1944) a Judge of the Court of Appeal of the Province.

M.W. Bro. Chambers was succeeded in the office of Grand Master by R.W. Henry Brown⁵ of Victoria-Columbia Lodge, No. 1, and as such presided at the Twelfth Annual

4. **Coote Mulloy Chambers.** A native of Dublin, Ireland, born about 1838, son of Hugh Chambers, accountant for several years at Moody's Mills on Burrard Inlet. He was initiated in Union Lodge, No. 899, E.R. at New Westminster, October 20, 1867, and took his other degrees in 1868. Charter member of Mount Hermon Lodge, No. 491, S. R., and was W. Master of that Lodge 1870, 1872, and 1873. Affiliated with Vancouver and Quadra Lodge, No. 2, Victoria, January 1874. Took his dimit from Mount Hermon Lodge on April 4, 1874. Secretary of Vancouver and Quadra Lodge, No. 2, 1878, 1879 and 1880. Elected Grand Secretary Grand Lodge of B.C. 1874 and held that office until 1877 when he became Junior Grand Warden. Senior Grand Warden in 1878. Deputy Grand Master in 1879; and 1880. Grand Master in 1881. Died of Chronic Bronchitis, August 3, 1888 at Victoria. Married Elizabeth Calder of Victoria on June 2, 1870.

Removed to Victoria in 1873 where he was accountant in the Dominion Government service. Public School Trustee for several years. A leader in promoting musical festivals, concerts, etc.

5. **Henry Brown,** born in Nottingham, England about 1842. Came to Victoria, B.C. via Cape Horn in ship "Tynemouth" in 1862. Spent some time in Cariboo. Returning to Victoria, he, in company with Edward White, opened a dry goods store on Government Street under the name of Brown and White. Initiated, passed and raised in British Columbia Lodge, No. 1187, in 1869. W. Master in 1872. Died at

Communication of the Grand Lodge held in the temporary Hall of Union Lodge, No. 9 at New Westminster, on June 23, 1883, the first meeting of Grand Lodge to be held at any place other than in Victoria. During his term of office, Grand Master Brown visited all the Lodges except, yes, Cariboo Lodge, No. 4 at Barkerville and Mount Hermon Lodge, No. 7 on Burrard Inlet. The old standby, R.W. Bro. Jonathan Nutt, with W. Bro. H. McDermott were to report on the first, and W. Bro. W. Howay of Union Lodge, No. 9, and W. Bro. Ben Springer of Mount Hermon Lodge, No. 7 on the second. Cariboo Lodge was reported as being "Fairly prosperous". Presumably the other was also, but an examination of the printed report has not brought it to light.

W. Bro. Edgar Crow Baker⁶ of Victoria-Columbia Lodge, No. 1 who had been working as Grand Secretary for some years was elected Grand Master for 1883-4. A special Communication of Grand Lodge was held by him at Victoria on July 28, 1883, to lay the foundation stone of the new building about to be erected for the B.C. Protestant Orphans' Home.

He presided at the 13th Annual Communication held on June 21, 1884 at the Masonic Hall at Nanaimo. The Grand Secretary, V.W. Bro. A. R. Miine, stated that there was no doubt "that the reason of the "paucity of members" (we seem to have heard that phrase before) was due to the difficulty of making satisfactory arrangements so that members could go and return without too much loss of time. Those from the Mainland had to travel via Victoria necessitating a loss of time so as to be in attendance at the meeting. Many matters were discussed by the Grand Master in his address to Grand Lodge. Speaking of visits to constituent Lodges, he asked for the indulgence of the Brethren as his duties as a member of the Dominion Parliament, required his attendance there for four months every year. However he had got as far as Nanaimo. He was

his residence on Fort Street, May (error in *G.L. Report, 1891, "March"*) 15, 1891. Buried in Ross Bay Cemetery, Victoria with Masonic Honors.

6. **Edgar Crow Baker**, born at Lambeth, England, in 1845, son of Edward William Baker of Liscard Park, Cheshire. He was educated at Royal Hospital School, Greenwich. He joined the Royal Navy as Master's assistant, now classed as navigating midshipman. After nautical training he was appointed to H.M.S. *Victory* and then transferred to 'Rolla', a ten gun sailing brig. In 1861 he was transferred to the "Cygnet" on North American and West Indies service, and later was paid off at Halifax, N.S. in October, 1864.

He later served on H.M.S. "Fox", H.M.S. "Sirius", H.M.S. "Cockatrice", H.M.S. "Niobe". He retired from the service in 1872. In civil life in Halifax he became accountant in Stores Dept. of Intercolonial Ry. He came to British Columbia with his family in 1874.

He was accountant for Hastings Mill Co. for 3 yrs, and for about the same time in the Prov. Treasury. Organized Pilotage system of B.C.. Was at one time Pres. of B.C. Bd. of Trade. In 1882 was a member of City Council of the City of Victoria. In same year elected as member of the House of Commons for Victoria, re-elected 1867, resigned 1889 for business reasons, in 1882 organized the Vict. & Esq. Telephone Co., now merged in B.C. Tel. Co., and other business enterprises in Victoria.

Married Francis Mary, daughter of Capt. Richard Jones of Halifax, N.S., Mar. 1, 1869. After her death, married Marion Henrietta, daughter of the late John Greaves Clapham of Quebec, still living (1942) at family residence, "Lissinghurst" Gorge Road, Victoria.

Affiliated with Victoria Lodge, No. 1 in 1874 from Cumberland Kilwinning Lodge, No. 217, Port Glasgow, Scotland (S.C.) Was S.W. of his Lodge in 1879 and W.M. 1880. Grand Sec. G.L. of B.C. 1880 to 1883; Grand Master, 1883 and 1884. Died Nov. 3, 1920, buried Ross Bay cemetery.

taking advantage of having to remain in the East, to visit some of the Lodges in Ottawa and proposed to visit more as opportunity offered. He draws 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 of Grand Lodge would not justify the expenditure necessary to purchase the same and asked for a Committee to be appointed to consider 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".

Grand Master Baker was re-elected as Grand Master for the ensuing year, notwithstanding his Legislative duties in Ottawa.

THE BENEVOLENT FUND.

The attempt to form a Benevolent Fund during the Minor Grand Lodge period, whereby all the lodges in the Province, whether English or Scottish, were to pay certain specified amounts yearly into a joint fund for Masonic Charities, to be held by trustees nominated as such by both the District Grand Lodge and the Provincial Grand Lodge and distributed as needed, has already been referred to. (See Chap. 5). In this way applications for assistance could be dealt with promptly, there would be less chance of deception on the part of applicants, and the necessary payments would not fall on any one Lodge, but be borne equably by the whole Masonic body in the Province.

Owing to the division between the two bodies of Freemasonry in British Columbia at that time, the plan could only be put in operation after considerable discussion and negotiation. Before it was possible to get the details agreed upon, the Grand Lodge of British Columbia was established, with all the members of the Craft in the jurisdiction united in one organization. When this was accomplished the problem again came up for solution. At the first Communication of Grand Lodge in 1871, the Grand Master, M.W. Bro. I. W. Powell, in his address to the Brethren, impressed upon them the urgent necessity for the establishment of such a fund, and that without further delay. He spoke of the difficulties which had arisen under the old regime, and expressed a hope that under the changed conditions, and with unity among the Brethren, the plan could now be carried out to the satisfaction of all. He pointed out that such action would relieve the Worshipful Masters of the Lodges of a burdensome responsibility, claims for assistance could be dealt with promptly, and all claims could be more carefully scrutinized than they could possibly be on the floor of the respective Lodges.

His suggestions were approved by Grand Lodge, which coupled its approval with the condition that no expense should be incurred until the Benevolent Fund plan was actually in operation. It must be remembered that Grand Lodge funds were very limited in those days, and every possible economy was absolutely essential. No further action was taken at that meeting.

At the Communication of Grand Lodge in December, 1872, the Grand Master in his address again referred to the proposed Benevolent Fund. He regretted that up to that time it had been impossible to establish it on a permanent basis. But the matter had not been neglected. During the interval, the Grand Secretary, V.W. Bro. H. F. Heisterman, no doubt with the concurrence of the Grand Master, had paid considerable attention to the matter, and had drafted certain regulations which he proposed to lay before Grand Lodge for consideration. The Grand Master, in referring to the matter spoke of him as "Our worthy and active Grand Secretary," and said that:

I have no doubt that any scheme which commends itself to your notice in regard to one of the great principles of our Order, 'The greatest of the three', will merit and have your highest consideration.

The Committee on the Grand Master's address concurred with him on the importance of the matter and hoped that it could be inaugurated without delay.

The regulations, as drafted by the Grand Secretary, had been embodied in a circular dated Oct. 21, 1872, and this had been forwarded to all the Lodges for consideration, so that the matter could be intelligently discussed at Grand Lodge. A synopsis of his suggestions were: The Fund was to be called "The Benevolent and Widows and Orphans Fund." Every Freemason who was a member of a lodge in the Province, was to pay forthwith \$1.00 to start the Fund; that upon the death of any member one dollar should be levied in the same manner and remitted to the Secretary of the Fund. Each Lodge was to pay to the Fund \$10.00, or such other sum as might be agreed upon, on the initiation of a candidate. One Hundred Dollars was to be paid to the relatives or legal representatives of any member on his death. Each member while incapacitated by illness was to receive \$10.00 per week. Thirty-five cents of every dollar collected was to be allocated to a separate Widows and Orphans Fund. The Worshipful Master and Secretary of each Lodge were to make half-yearly reports on behalf of their Lodge. If the Benevolent Fund should at any time become exhausted, a levy, not exceeding \$2.00 per member, was to be made by the Trustees of the Fund.

The regulations as drafted by the Grand Secretary were referred to a Special Committee, consisting of the Worshipful Masters of all the Lodges represented at the Communication. Where the Worshipful Masters of the Lodges were not present, their proxies acted in their behalf. There was little left of the Grand Secretary's draft when it had finished, and no attempt was made to put the recommendations of the Committee in force; but the whole matter was referred to the Board of General Purposes to frame such laws as they should deem expedient, and it was ordered that the same were to be submitted to the Grand Master for his approval, and if so, to become law. This was done, approval was duly given, (subject to the omission of Cariboo Lodge, No. 4, from the plan) and the regulations as revised by the Board of General purposes, became the law of the Craft. Revenue began to come in, and by the time that Grand Lodge met in December, 1873 there had been paid into the Benevolent fund the sum of \$935.50 from all the Lodges, except Cariboo Lodge, which had at all times refused to have anything whatever to do with it. Union Lodge had, at that time made no returns respecting it. Cariboo Lodge, No. 4, far away in the mountains of the interior, was going to attend to

its own charities without any long range correspondence, and Union Lodge, No. 9 just had not got around to it.

The final form of the regulations applicable to the Benevolent Fund as finally approved and passed by Grand Lodge, was as follows:

1. That the Lodges in this jurisdiction shall pay Two Dollars from each subscribing member on their roll, also for every Candidate raised or affiliated hereafter from a Lodge without the Province, the aforesaid sum of Two Dollars, in order to start the said Fund.

2. Each Lodge in this jurisdiction shall pay Seventy-Five cents quarterly, in advance, for every Member in good standing.

3. All monies collected as aforesaid, shall be remitted to the Grand Secretary, who should keep proper accounts of all monies so received and pay the same over to the Grand Treasurer in the following proportions, to wit:

$\frac{3}{4}$ ths to the Fund of Benevolence.

$\frac{1}{4}$ th to the Widows' and Orphans' Fund.

4. The Worshipful Master and Wardens of every Lodge in the Province shall constitute the Board of Relief for each Lodge and shall have power to relieve any sick or distressed Brother, being a member in good standing in the Province, to the extent of Ten Dollars per week, or temporary relief to the Widows and Orphans of any brother as aforesaid, not exceeding One Hundred Dollars, but that no relief be afforded to any Brother whose illness was caused by his immoral conduct, and shall have power to draw on the Grand Treasurer, whenever sums so paid shall amount to \$40.00, but at the end of every Masonic year, in November, any amount disbursed by any Lodge, if less than \$40.00, shall be drawn as aforesaid, so that a statement of all transactions made, may be submitted to the Grand Lodge at the annual Communication; provided not more than one fourth of the amount in the Treasurer's hands at the end of any year shall be at the disposal of any Lodge during the ensuing term, without the express permission of the Board of General Purposes.

5. The Worshipful Master of each Lodge shall have power in case of the decease of any Master Mason as aforesaid, dying in needy circumstances, to draw upon the Grand Treasurer to the extent of Seventy-five Dollars in order to bury him with all honors due a Freemason.

6. All monies belonging to the Benevolent Fund and Widows' and Orphans' Fund shall be lodged in a Joint Stock Bank or Government Savings Bank, or invested in such manner as the Board of General Purposes shall direct.

7. The Board of General Purposes shall be the Trustees of the aforesaid Funds.

8. The Widows' and Orphans' Fund shall be allowed to accumulate at the pleasure of the Grand Lodge.

There was no General Communication of Grand Lodge in 1874. At the Communication in December, 1873, it was decided that the date of the next General

Communication of Grand Lodge was to be left to the Board of General Purposes in its discretion, to fix the date on which Grand Lodge should meet, and this was fixed by it for February 20, 1875. At that meeting it was reported by the Board that the working of the Fund had been attended by marked success. However, the Grand Secretary suggested certain amendments to the regulations referring to the local Boards of Relief, which were passed on to the Board of General Purposes to take such action as it might see fit. Under these proposed amendments, *inter alia*, was a provision that any relief amounting to a sum larger than \$10.00 could only be made by the outside Lodges after the proposed grant had been approved by the Board of Relief for Victoria. This, and other suggested amendments, did not receive the approval of the Board of General Purposes, which made some changes in practice, reduced the fees to be paid by the lodges, and made other changes of small importance. These amendments were approved by the Grand Lodge in 1876.

In 1877 the Grand Secretary reported that the alterations made in the regulations at the last session appeared to have worked satisfactorily, and that notwithstanding a great reduction in the receipts, the system under which charities were then dispensed had worked so admirably that the Fund showed a steady increase. In this year the invested funds of the Benevolent Fund and the Widows' and Orphans' Fund together amounted to \$1,810.00.

In 1878 a further clause was added to the regulations providing that only the income of the Fund during the previous year, together with the interest on invested funds, could be used in charity during any year, except pursuant to a vote of Grand Lodge.

But popular as the Benevolent Fund was in Victoria, it was not so on the Mainland. Mt. Hermon Lodge, No. 7, at Burrard Inlet, was faithful to her Victoria friends, but in that she stood alone. Cariboo Lodge, No. 4, never would and never did agree to come into the scheme, and when the regulations were adopted by the Board of General Purposes, its plan when approved by the Grand Master, but Cariboo Lodge was specifically exempted by him from its provisions. Then the Lodges at New Westminster and at Nanaimo, after a time, declined to go on with it and withdrew.

It looks as if these lodges did not approve of Victoria's dominance. At any rate in 1879 Ashlar Lodge, No. 3, at Nanaimo, gave notice of her withdrawal from the Fund and that in the future she would attend to her own charities in her own way; and in 1880 Union Lodge No. 9 at New Westminster followed her example. This left only the two big lodges at Victoria, and the little Lodge at Burrard Inlet the only ones contributing to it. In 1877 the receipts of the Fund are given in the Grand Lodge Report of that year as \$743.87, but there are some doubts as to the accuracy of this entry. In 1880, the receipts were \$596.32; in 1881, \$182.00; in 1882, \$182.50; in 1883, \$224.00; and in 1884, \$228.50.

One further item has some interest as it shows the care with which the Craft protected the feelings of Brethren in distress. In 1880 it was ordered that the names of Brethren receiving assistance should not be published in the printed proceedings, but

that the Grand Secretary should number such cases, giving only the name and number of the lodge to which the Brother receiving aid belonged.

RECOGNITION OF OR BY FOREIGN LODGES.

It was a matter of pride and gratification to the members of the Craft in this Province, that there was no delay in the recognition of the Grand Lodge of British Columbia by the other Grand Lodges of the Dominion of Canada and of the United States. The first to grant us recognition were, of course, our neighbors of the South, the Grand Lodges of Washington Territory, Oregon, and California, the officers of which had strongly advised that a Grand Lodge of British Columbia should be formed. All the then existing Grand Lodges of Canada, and almost all the Grand Lodges in the United States, did the same. The only Grand Lodge of importance which deferred recognition, was that of the State of Indiana, which did not refuse, but deferred recognition until it could ascertain what position the Grand Lodge of England Would take in the matter. As soon as our Grand Lodge had been recognized by that Grand Lodge, the Grand Lodge of Indiana followed its example.

The silence of the Grand Lodge of Scotland was a matter which greatly disappointed the Grand Master. In his address to Grand Lodge in 1871 he refers to his service as Provincial Grand Master of the Provincial Grand Lodge, under that Grand Lodge, and the difficulties he had from time to time experienced in communicating with it. He said that for two years before he resigned his office, he had had no word from its officers; and although it had been a year and a half since he had forwarded his resignation to it, he had received no reply. Matters continued in the same condition, but without comment by any one until 1877. In that year the Grand Master, M.W. Bro. Frederick Williams refers to the strange silence observed by that Grand Lodge, broken only by a circular which had just been received from it, requesting the Grand Lodge whose existence it had not previously recognized, not to recognize a Grand Lodge which had just been established in New South Wales in Australia.

It was not until 1880 that the Grand Lodge of Scotland awoke from its long sleep and made some steps toward recognition of the Grand Lodge of British Columbia. Even then it was not ready to give full recognition of its exclusive rights within its boundaries. It expressed itself as being willing to acknowledge the fact of the existence of the Grand Lodge of British Columbia by that name, but such acknowledgment was to be subject to the right of the Grand Lodge of Scotland to "protect" any Lodge in that jurisdiction which might wish to continue its adherence to it, notwithstanding the fact of the existence of a local Grand Lodge; and also, the right to "protect" any lodge or lodges which might hereafter choose to adhere to it; in other words to establish lodges here in the future if it thought advisable. The first condition was of little importance, for there had only been one Lodge in the Province which had hesitated about joining the Grand Lodge of British Columbia, and that was Union Lodge at New Westminster, which had an English charter, not a Scottish one; and even that lodge was now under the jurisdiction of the local Grand Lodge. The other condition was of much greater importance. To consent to it would mean that, notwithstanding the existence of a Grand Lodge of British Columbia, the Grand Lodge of Scotland would have the right to

establish Scottish Lodges here, and to permit a divided allegiance here as before, with all the troubles which had been experienced by reason thereof. To this the Grand Lodge would not agree, and the Grand Lodge of Scotland was told so in no uncertain terms, saying that such a right in any outside Grand Lodge would be "mischievous and at variance with the established principles of the Order". A formal resolution to that effect was drawn up, passed by Grand Lodge, and forwarded to the authorities of the Grand Lodge of Scotland at Edinburgh. It was not until 1883, twelve years after the establishment of the Grand Lodge of British Columbia that the Grand Lodge of Scotland condescended to formally recognize the Grand Lodge of British Columbia without conditions, and R.W. Bro. Edward Savage, Provincial Grand Master of the Provincial Grand Lodge of the city of Aberdeen was appointed as the Representative of the Grand Lodge of British Columbia near the Grand Lodge of Scotland. Since that time the relations between the two Grand Lodges have been satisfactory to all concerned.

The Grand Lodge of England made no unreasonable objections to the recognition of the Grand Lodge of British Columbia. It waited only to see that the new Grand Lodge was established on a firm foundation and then it acted. It recognized our Grand Lodge in the early part of 1874, and this information was forwarded to it by a letter from John Hervey, the Grand Secretary in a letter dated April 14, 1874, which also recommended as our representative near the Grand Lodge of England Mr. John Braddick Monckton, P.S.G.D. and President of the Colonial Board. A further letter from him dated September 9, 1874 reported that the Grand Lodge of England had appointed Hon. J. F. McCreight as its representative near the Grand Lodge of British Columbia.

Other Grand Lodges than those in Canada and the United States held out a friendly hand to the new Grand Lodge of British Columbia. As early as 1873 the Grand Orient of Hungary applied for recognition. It had seceded from the Grand Orient of France, which, while not yet repudiated was, apparently, under suspicion. After investigation, it was formally recognized in 1875, and W. Bro. Henry Nathan, Jr. was appointed as its representative near the Grand Lodge of British Columbia, with Lewis Rosenberg our representative there. About the same time a letter came from the Grand Master of Gross Lodge, Zur Sonne, the Head of the German Grand Lodge League, offering to recognize the Grand Lodge of British Columbia, and to enter into Masonic intercourse with it. The offer was accepted and V.W. H. F. Heisterman was recommended as its representative here. His credentials, as such, were in hand at the time of the meeting of Grand Lodge in 1879 and he was duly received. This Grand Lodge continued its connection with the Grand Lodge of British Columbia until the first Great War, when all Masonic communications with Lodges on the Continent of Europe ceased to exist.

We also heard from the West Indies. In 1878 the Grand Master reported that the Grand Lodge of Cuba had applied for recognition. This was duly passed over to the Board of General Purposes for consideration and report. In 1879 The Grand Lodge of Colon, also claiming jurisdiction in Cuba, made similar advances. Both Lodges were advised that if they were united there was little doubt but that our Grand Lodge would be glad to grant their request. In 1880 word came that the two Grand Lodges had united

under the name of the United Grand Lodge of Colon and Cuba, and on July 23, 1880 it was officially recognized, and it so appears under that name in our Grand Lodge reports for 1887 and 1888. After that time the "Colon" is dropped and it appears as "Cuba". It has remained on our list of Grand Lodges duly recognized as such, until the present time, but, strange to say, while our representative there is still active, there is no representative of it near our Grand Lodge. The last representative here of Cuba was W. Bro. Hon. Charles Wilson of Cascade Lodge, No. 12, who died March 1, 1924. No successor to him as such has been appointed.

There were troubles in Eastern Canada in the middle seventies. There was a Grand Lodge of Canada, covering the two Provinces of Ontario and Quebec duly recognized by us. An attempt was made in that year to form a Grand Lodge of Ontario and in 1878 an application was made to our Grand Lodge for recognition, but it appears, according to information laid before Grand Lodge by the Grand Master, that no such regularly constituted Grand Lodge existed; that the brethren who had attempted to establish it, 42 in number, had been expelled from Freemasonry by the Grand Lodge of Canada. For these reasons the Grand Lodge of British Columbia refused to recognize it, as did most other Grand Lodges.

In 1879 all relations with the Grand Orient of France were broken off, a severance which has never been healed. In that year word came from the Grand Lodge of England that at the regular communication of the Grand Orient in 1877, it had removed from its Constitution one of the most vital principles of Freemasonry, *viz.*, that requiring candidates to express a belief in the Great Architect of the Universe, the chief cornerstone of our institution. Under these circumstances, Grand Master Harrison said that it would be the proper course to require any members of the Grand Orient of France to declare their belief in God before admitting them to our Lodges. Even if they refused, while they could not be recognized as members of the Craft, if destitute, they should be relieved as fellowmen in their hour of need, hoping that the Grand Orient would, in time, recognize the ancient landmarks of the Order, and that fraternal relations would be re-established.

Grand Lodge went further than the Grand Master and severed all connection between the two organizations. The following resolution was passed by Grand Lodge, and forwarded to the Grand Orient of France:

Resolved, that the Grand Lodge of British Columbia deeply regrets that the Grand Orient of France has departed from the ancient landmarks of our Order, by erasing from her Constitution, in ignoring the name of God, and not requiring a belief in Deity as a pre-requisite for initiation, and does further express its indignation at the course pursued by that Grand Orient, and now severs all relations that have heretofore existed between this Grand Lodge and said Grand Orient until such time as she shall acknowledge the Supreme Ruler of the Universe, and otherwise act and abide by the ancient usages of our Honorable Fraternity to the satisfaction of the Grand Lodge of England and other Grand Lodges.

The Grand Orient of France has never complied with the conditions of this resolution and has remained a stranger to all regular organizations of Freemasons.

Reference has already been made to a circular sent to our Grand Lodge in 1877 relative to the Grand Lodge of New South Wales, asking that it be not recognized. (p. 134) In 1879 the matter came before our Grand Lodge, when the Grand Master advised it that he had read the proceedings of that Grand Lodge and a number of letters relating to it, and, subject to the decision of Grand Lodge, it was his opinion that the Craft in New South Wales would do much better if they had control of their own affairs. The conditions of things Masonic there, with the Lodges divided between various Grand Jurisdictions, greatly resembled Masonic affairs in British Columbia prior to the establishment of our Grand Lodge in 1871. The Committee on the Grand Master's Address approved the recommendation of the Grand Master, and the Grand Lodge of New South Wales was duly recognized.

On January 16, 1872 the Grand Lodge of Utah was formed and soon after it applied to the Grand Lodge of British Columbia for recognition, which was granted at the meeting of our Grand Lodge in December of that year with V.W. Bro. Heisterman as its representative here. Prior to the formation of that Grand Lodge the three lodges then existing there had refused to admit persons who professed the tenets of the Mormon church, which then included as one of them, a belief in the righteousness of polygamy. The new Grand Lodge followed the same course. In 1879 there arose a bitter controversy on the matter arising from the expulsion from the Craft of a Mormon who had been admitted by one of the lodges. This, no doubt had its repercussions here. A circular letter had been prepared by Grand Secretary Diehl of the Grand Lodge of Utah on the matter showing the position of his Grand Lodge on the matter. A copy of this was sent to its representatives at the other Grand Lodges. Bro. Heisterman thought it advisable to lay this before his Grand Lodge. It showed, *inter alia*, that while the Fraternity in Utah believed and upheld the universality of Masonic institutions, and recognized the right of every craftsman to join any church, and embrace any creed he chose, and demanded of him only that he should admit the theological belief taught at the threshold of our sacred Temple, and that he must at all times be loyal to the Government under which he lives, and yield a willing obedience to all its laws; and that as United States statute has declared polygamy to be a crime, therefore a man who was a member of a church which made it one of its principal doctrines that polygamy was a righteous mode of life, is not a proper person to become a Freemason,

A committee to consider the matter approved the course followed by the Grand Lodge of Utah, and the matter was dropped.

THE GRAND SECRETARY'S OFFICE

The Grand Lodge of British Columbia commenced its existence with an able, active, and experienced Grand Secretary, V.W. Bro. H. F. Heisterman, who had occupied that office in the Provincial Grand Lodge during its brief existence, and was conversant with all matters connected with Freemasonry in this jurisdiction. A native of Germany, he had resided in England for a number of years before he came to British Columbia in 1862. At the first meeting of Grand Lodge in 1871, a question arose, which

is still a bone of contention in Grand Lodge, as to whether the Grand Secretary's office should be elective or appointive. At that time a majority was in favor of its being appointive, although there is little doubt but that if the decision of Grand Lodge had gone the other way, that Bro. Heisterman would have been preferred to all others for the post. In 1876 the question again arose in Grand Lodge and it was decided that thereafter the office should be an elective one. During these years the salary of the Grand Secretary varied from \$100.00 to \$150.00 per year.

So much were V.W. Bro. Heisterman's services to the Craft appreciated that in 1872 he was presented with a gold chronometer watch, suitably engraved, as a token of gratitude to him for his eminent services to the Craft. This watch cost Grand Lodge the sum of \$170.00, a large expenditure, considering the limited resources of Grand Lodge at that time.

In 1875 V.W. Bro. Heisterman retired from the office of Grand Secretary, and Coote M. Chambers, a charter member of Mount Hermon Lodge, No. 7, at Burrard Inlet, but at that time a resident of Victoria, and a member of, and secretary, of Vancouver Lodge, No. 2, was appointed to the office, and in 1876 he was duly elected to the same position. He was succeeded in office in 1877 by W. Bro. Eli Harrison, Jr., of the same Lodge, who was re-elected in 1878. In 1879 W. Bro. Edgar Crow Baker was elected to the office and held it until 1883. During part of the last year in which he served in this position he was absent in Ottawa as member of the House of Commons for the constituency of Victoria, and W. Bro. R. B. McMicking acted as Grand Secretary in his absence. In 1853 W. Bro. Alexander R. Milne of the same Lodge, was elected to the office, and in 1884 he was succeeded by W. Bro. E. C. Neufelder also of that Lodge, which seems to have almost obtained a prescriptive right to the office of Grand Secretary. In 1882 the salary of the office was reduced to \$120.00 with a contingent allowance of \$25.00, but later it was raised to the old level of \$150.00.

COMMUNICATIONS OF GRAND LODGE

Freemasonry in the early days of British Columbia, was mainly centered in the City of Victoria. Here were the two large lodges, Victoria, No. 1, and Vancouver Lodge, No. 2, and two smaller ones, British Columbia Lodge, No. 5, and Quadra Lodge, No. 8. Both of these smaller Lodges soon became amalgamated with the larger lodges, British Columbia Lodge becoming a part of Victoria Lodge, under the name of Victoria-Columbia Lodge, No. 1, and Quadra Lodge joining Vancouver Lodge under the name of Vancouver and Quadra Lodge, No. 2. In these days of rail and steam we 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 in those days; then by River Steamer to Yale; followed by that long stage route up the Fraser Canyon to Quesnelle [sic], 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 Grand Master was a resident of that city; every Deputy Grand Master until 1887; every Grand Senior Warden and every Grand Junior Warden until 1882; every Grand Treasurer until 1901; and every Grand Secretary until 1890, lived there.

For many years all the regular meetings of Grand Lodge were held there. By section fifteen 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 W. Bro. Wm. Stewart of Caledonia Lodge, No. 6, afterwards of Ashlar Lodge, No. 13, moved a resolution to amend the Constitution by providing that the following meeting of Grand Lodge should be fixed at every session of Grand Lodge, but it failed to pass. In 1882 W. Bro. Stewart tried again, and this time he was successful and Section 15 was amended. The words, "The 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.

The first meeting of Grand Lodge was held on the 26th and 27th day of December, 1871. By the Constitution of that date the regular meetings were to be held on the first Saturday in December in each year. Accordingly the Communication of 1872 was held on December 7th, and that of 1873 on the 6th of that month. Apparently this time of the year was not satisfactory to the members, for 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 of this was that Grand Lodge did not meet until February 20, 1875. There was no regular meeting in 1874, but there was an emergent meeting on October 21, in that year, to consecrate the new Masonic Hall at Nanaimo. In 1875 the Fourth Annual Communication met on February 20; in 1876, on February 19, and succeeding days, in 1877 on February 17 and in 1878 on February 16. At that meeting the constitution was amended and it was provided that the Annual Communication of the Grand Lodge should be holden [*sic*] on the Saturday in June immediately preceding St. John's Day in each year. This provision, with the substitution of "Friday" for "Saturday" is still the law of the Craft in British Columbia. Emergent meetings, of course, could be called at any time by the Grand Master, and in the case of his absence or inability to act, by the Deputy Grand Master, or in case of the absence or inability to act of both, by the Grand Wardens. In 1883 a special Communication of Grand Lodge was held at Victoria on July 28, 1883, to lay the Foundation Stone of the Protestant Orphans' Home,

MASONIC TEMPLES, 1871-1884.

The first Masonic Temple constructed and consecrated during this period was that at Nanaimo. At first there were two Lodges in that city, Nanaimo, No. 3, and Caledonia, No. 6. The only difference between them was that of the ritual used, but this

did not prevent them from working otherwise in complete harmony. Together they collaborated in erecting a Masonic Temple for the use of both. The Corner Stone of the new building was laid on October 15, 1873, but as neither the Grand Master nor the Deputy Grand Master were able to attend, the duty devolved on the Past Deputy Grand Master, Hon. J. F. McCreight. Many prominent Freemasons accompanied him on his visit, including M.W. Bro. Burnaby, P.G.M., The Grand Secretary, V.W. Bro. Heisterman, and others. So pleasant did the relations of the members of the two Lodges become in the joint work that they came to the very wise conclusion that it was a foolish thing to carry on as two small lodges, in such a small town, and soon after applied for leave to become one. This was granted and the united Lodges became Ashlar Lodge, No. 3.

Almost one year later, by October 2, 1874, the building was completed and ready for occupancy, and was duly consecrated on that date by the Grand Master, at an Emergent Meeting of the Grand Lodge. An eloquent address was given at this meeting by W. Bro. Frederick Williams, then Grand Director of Ceremonies, and later Grand Master in 1876 and 1878. This was the only meeting of Grand Lodge in 1874,

A subject of deep regret to the Craft in British Columbia was the lack of a proper Masonic Temple in Victoria, the centre of Freemasonry in the Province. There was, of course, a properly furnished Lodge room on rented premises, but it was felt that something better should be had. This condition of things was brought forcibly to the attention of the Victoria Brethren by the Grand Master in his address to Grand Lodge at the first Communication in 1871. He pointed out that the Victoria Lodges had already paid sufficient in rentals to have provided and furnished a building of their own, and suggested that the practical minds among them should consider the matter and see if something could be done to supply the need, either by stock subscriptions or otherwise. The Committee on the Grand Master's Address, agreed with him that a Masonic Temple in Victoria was a matter of prime importance, but no action was taken at that time. Nothing was heard of the matter in 1872. The Grand Master's Address in 1873 is not reported, but in it he evidently referred to the matter again, for the Committee on his Address refers to it, and expressed a hope that before another year expired, that some plan might be devised for the building of the desired Temple.

In 1875 Grand Master Powell again took up the matter in his address to the Brethren, and again pointed out that the Lodges in Victoria had already paid eleven or twelve thousand dollars in rents, which might have been saved had a Masonic Temple been built. As usual the Committee agreed with him but this time action was taken. The Board of General Purposes appointed a Committee consisting of Simeon Duck, Eli Harrison Sr., H. F. Heisterman and Thos. Shotbolt, all business men of the highest standing, to select a site, and a list of purchaseable lots, suitable for the purpose, with their prices, were submitted for consideration.

In 1876, the Grand Master, M.W. Bro. Simeon Duck, himself one of the members of the Committee, in his address, again spoke of the necessity of a Masonic Temple, and hoped that it could be provided soon. In 1877 the Grand Master, M.W. Bro. Frederick Williams expressed his hope that something would be done soon, and very truly

attributed the delay in acting to the depressed state of trade, the uncertainty of the future, and that Freemasonry, like everything else had been brought to a standstill.

This year action was taken in earnest, and the Deputy Grand Master, V.W. Bro. Eli Harrison, was particularly active in pressing the matter to a conclusion. Two lots at the corner of Douglas and Fisgard Streets were purchased at the price of \$1,750.00. Plans for the construction of the building were submitted by Bros. Trounce and Teague, both architects of standing in the City. Bro. Teague's plans were preferred by the Committee, and the contracts were let for the work. A joint stock Company was formed, and subscriptions for stock solicited. The Lodges in the City did their best to help the matter along, Victoria Lodge subscribing for Shares to the amount of \$1,400.00, and Vancouver and Quadra \$500.00. Victoria Columbia [Royal] Arch Chapter subscribed \$300.00. Subscriptions among the Brethren amounted to over \$5,000.00. By April, 1878, the finances in hand were sufficient to make it possible to lay the Corner Stone, which was done with due Masonic ceremonial on April 22, 1878; the building was completed and consecrated on October 28, 1878.

At last Victoria had a Masonic Temple worthy of the Craft. It stands today, venerable though it be, a worthy memorial of the devotion and self-denial of the Elder Brethren of the Craft in the Capital City.

With the completion of the Masonic Temples in Victoria and Nanaimo, all the Lodges in the jurisdiction, except one, had their own homes, Mount Hermon Lodge and Cariboo Lodge having each its Masonic Temple, built before the formation of the Grand Lodge of British Columbia. Union Lodge at New Westminster was still without its Temple, but in 1884 it was considering the purchase of a lot for that purpose.

UNIFORMITY OF RITUAL.

It may seem strange to many that in a jurisdiction so small as British Columbia in the seventies, so far as numbers were concerned, that there should exist two distinct rituals, one used by the Lodges which had been chartered by the Grand Lodge of England, and the other by the lodges which had been chartered by the Grand Lodge of Scotland; while, as a matter of fact both of these Grand Lodges were, at that time, using what was practically the same ritual. The English Lodges were as a matter of course using a form of the English ritual. The Scottish Lodges, following the rule of the Scottish Grand Lodge which permits her daughter lodges to use any recognized ritual, whether it agrees with that used at home or not, were using a ritual which never came from Scotland, but which had been brought by California Freemasons to British Columbia, at the time of the foundation of Vancouver Lodge, and which had been used by all the Scottish Lodges here. In some way this came to be known as the "Scotch" or "The Old Scotch" work, and many still firmly believe that in some unknown way there had come to us from Scotland some ritual which had at one time been used in Scotland, though now absolutely forgotten there.

But, irrespective of origin, these two forms of the ritual had been used during the existence of the two Minor Grand Lodges. Things were changed now, and all the Lodges had become constituent Lodges under the Grand Lodge of British Columbia.

What was to be done now about ritual? Were we to follow the Scottish rule and allow each Lodge to use the form which appealed to the brethren of the Lodge, or was there to be one ritual for all? This was a burning question in British Columbia Freemasonry for many years, and finally resulted in the Scottish rule becoming the law.

This question of ritual came up for discussion at the first meeting of Grand Lodge in 1871. The Grand Master, himself, was, of course, in favor of the American Rite, which he had learned in his Mother Lodge, Elgin Lodge, No. 348, S.R., now No. 7, Q.R., in Montreal, when a student there. But while he favored this by reason of his early training, he was no narrow sectarian, and had no wish to cause a cleavage in the ranks of Freemasonry in British Columbia which he had taken so much trouble to build up. If any changes were to be made, he felt that they should come by persuasion and not by force. He asked the Brethren to give the matter the most temperate and careful consideration; that all would concede that it would be most desirable to have all the Lodges using the same ritual. At the same time it must be remembered that both the English and Scottish had combined to form the Grand Lodge of British Columbia, and that each division was "wedded and partial" to their own particular work. Under these circumstances it was only right and proper that they should still have the right to use the form of ritual which they desired, He would go further, and allow any Lodge which should be formed hereafter to choose and adopt either form of ritual at that time practised in the Province. These recommendations were approved by Grand Lodge and became law.

The stand taken by the Grand Master did not appeal to all the Lodges. Caledonia Lodge, No. 6, at Nanaimo, was particularly suspicious. Some of its members felt that the Grand Master was entirely wrong in making such a recommendation. A special meeting was called to consider the matter, as the members seemed to be afraid that that Lodge might be compelled to use the English work. Two prominent members of it, W. Bro. Wm. Stewart and W. Bro. S. D. Levi, had been compelled by force of circumstances to become members of English Lodges, in Union Lodge at New Westminster and in Nanaimo Lodge at Nanaimo, but they had not liked it. They had been instrumental in founding Caledonia Lodge in order that they might have the pleasure of using the work to which they had been accustomed in their early years in Freemasonry. The meeting directed the Secretary, Bro. Peter Martin, to write to the Grand Secretary and demand a guarantee that their Lodge would never be compelled to change their work. He did as he was instructed, by letter of January 11, 1872, and the reply was that the course advised by the Grand Master had been unanimously adopted by Grand Lodge, and that it was therefore a part of the law and constitution of the Grand Lodge, and that no stronger or other guarantee could be given to any Lodge in British Columbia.

There is no doubt but that this question was discussed in every Lodge in the jurisdiction during those years, but nothing appears on the record of Grand Lodge, until 1875. In the meantime Nanaimo Lodge and Caledonia had amalgamated under the name of Ashlar Lodge, No. 3, and had accepted the American Rite as practised in Caledonia. This left only two Lodges using the English work, Victoria and Union. In 1875 the Grand Master again brought the matter before Grand Lodge. He blamed the

use of different rituals for the lack of enthusiasm and interest at the meetings of the Lodges, and that reciprocal visitations were less frequent than they should be. Lodges of instruction were less frequent, and few members, apart from the Wor. Master were proficient in the work. He felt that rivalry between Lodges in Ritual work was beneficial, and that this laudable rivalry could not exist unless the Lodges did the same work. He asked Grand Lodge to again consider the possibility of adopting a uniform work, even if it were not made applicable to existing Lodges, but only to those which might be established thereafter. The Committee on his address agreed with him on the desirability of a uniform work and that if one were adopted that it would be of advantage. Later a resolution was passed referring the matter to the Board of General Purposes for consideration, with instructions to communicate with the several Lodges, requesting a discussion of the subject, so that when it came up at the next meeting of Grand Lodge, the views of all the Brethren would be known. An amendment to this motion was moved and seconded by members of Vancouver Lodge, as follows:

Resolved, that it is in the interest of Freemasonry that a Uniform Ritual be adopted for all future Lodges formed in this Province.

but this amendment was defeated.

M.W. Bro. Simeon Duck of Vancouver Lodge, No. 2 was Grand Master in 1876 and presided at the meeting of Grand Lodge in that year. It is evident that some of the Lodges were strongly against any movement which would force them to change their ritual, probably the ones who were doing the English work. They were a minority in the Craft, and knew that if a uniform work was decided on, the ritual of the majority would be the one selected, and the sturdy Englishmen of Victoria and British Columbia Lodges would no more agree to this, than the members of the Congregation of the Cathedral at Victoria would agree to the use of the form of worship used in the Methodist or Presbyterian churches. The Grand Master was probably in favor of a Uniform Ritual, so far as his own likes and dislikes were concerned, but he saw the danger of internal disputes if the course suggested was carried out against the wishes of an important part of the Fraternity. In his address to the Brethren, he stated that reports had been received from the Lodges on the question of ritual, and from them he had come to the conclusion that the disadvantages of double ritual had not, as yet, been sufficiently understood and appreciated by the Brethren, to induce them to make the necessary sacrifice on either side to accomplish so desirable an object as that of uniformity of work throughout the jurisdiction, and that the time had not yet come for its adoption. The committee on the Address regretted his conclusion but found no fault with it and the matter dropped. We hear no more about it during the period under review.

LODGES THAT MIGHT HAVE BEEN.

As has been said, no new Lodges were established in British Columbia during the years 1871 to 1884, but twice it seemed probable that there would be. At one time it seemed certain that a Lodge would be established at Yale. During the early eighties Yale was very prosperous. There was a real boom there. A contract had been let to Andrew Onderdonk for the construction of a line of railway from Emory's Bar to Port Moody, the commencement of the Canadian Pacific Railway line in the West. The general office

of the contractors was established at Yale; powder and acid works were erected there with a capacity of 2000 lbs. per day of the highest grade of explosives then known; engine and repair shops built; houses sprang up in every direction; hotels, saloons, and business places crowded each other along the narrow streets, A mixed population from all over the world gathered there. ⁷

Among the residents of the place at that time were many Freemasons, many of them members of other Lodges in the jurisdiction, and they naturally took the lead. There was Alex. Lindsay, a P.M. of Cariboo Lodge, No. 4, at Barkerville; Benjamin Douglas ⁸ of Union Lodge, No. 9, at New Westminster; Isaac Oppenheimer of Vancouver and Quadra Lodge, No. 2 at Victoria, originally from Union Lodge, No. 58, Sacramento, California; and Richard Deighton also of Cariboo Lodge, and later, for many years, partner with Douglas in business in the Royal City. A petition was drawn up and signed asking for a dispensation and forwarded to the Grand Secretary, who reported to Grand Lodge in 1881 that a Lodge was being formed at Yale to be called Cascade Lodge, and that it would be No. 10 on the Register of the Grand Lodge of British Columbia. The dispensation was accordingly issued, and the charter was to follow. A lodge room had been arranged for and duly furnished, and the Lodge was to be instituted and the charter presented on October 24, 1881. Lindsay was to be the first Worshipful Master, Oppenheimer Senior Warden, Douglas, Junior Warden, Wm. Teague, Secretary, and Richard Deighton of Cariboo Lodge, Treasurer.

Such a town as Yale, hastily constructed, and of wooden material, was what the insurance men call a "hazardous risk." There had been a severe conflagration there in July, 1880, but the town was quickly rebuilt. Shortly after the meeting of Grand Lodge in 1881, and before the Lodge could be formally constituted, another fire swept the place, destroying one-half the town, and with the rest, the Lodge room and the most of its contents.

The charter was temporarily surrendered until a suitable Lodge Room could be arranged for.

The Board of General Purposes accepted the surrender on these terms, and reported to Grand Lodge in 1882, that owing to the causes which had made it necessary, recent fires in Yale and changes incident to railway construction; and that the Brethren at Yale had been informed that if circumstances permitted, the Charter would be re-

7. Howay & Scholefield, *History of B. C. Vol. II.* p. 417, 419.

8. **Benjamin Douglas** was born at Huntingdon, Province of Quebec, May 6, 1838. He came to British Columbia in the autumn of 1862, and went to Cariboo for about a year and then came to Victoria, where he worked at his trade as a saddler. He then went to Puget Sound for a short time. While there he carried on a logging camp for a short time, and then came back to Victoria. In 1866 he was attracted by the boom at Yale and was there until 1884 when he came back to New Westminster and remained there until his death on Feb. 25, 1900, carrying on business with his friend Deighton as Douglas & Deighton. [Douglas Border Crossing is named after him.—ed.]

He joined Union Lodge, No. 9 in 1871. From 1885 to 1892 he was treasurer of his Lodge. On his retirement from office he was made an Honorary Member in recognition of his services as such. In June 1888 he was given the rank of Past Grand Treasurer. (see *G.L. Rept. 1900*, p. 12),

issued without further fees, and in the interim, Grand Lodge dues would be remitted. This was satisfactory to Grand Lodge.

In 1883 the Grand Master reported to Grand Lodge that no application had been made for the re-issue of the charter, and recommended that the time for such re-issue be extended for another year, to enable the Brethren to whom it was granted to take it up without expense if they should find themselves in a position to do so. But Yale ceased to be prosperous, many of the original petitioners moved to other fields of labor, and the proposed Cascade Lodge, No. 10, passed into oblivion.

It will be news to most of us to know that the first suggestion that a charter should be issued to a Masonic Lodge in the City of Calgary, now in Alberta, but then in the North West Territories was made to the Grand Lodge of British Columbia. On November 25, 1883 a letter from Bro. U. J. Lindsay came from that locality (which he spelled "Calgarry") asking for information as to the establishment of a Masonic Lodge there, and for a copy of the necessary petition, the constitution of the Grand Lodge, and the proceedings of the Grand Lodge for the current year, and a copy of the by-laws of one of the lodges in our jurisdiction. These were sent to him, with an assurance that such a lodge would be heartily welcomed. But the Brethren there changed their minds. They had discovered that it would be better to take a charter from the Grand Lodge of Manitoba as the distance to Winnipeg from Calgary was less than the distance from Victoria, and they did so. Our Board of General Purposes accepted the decision of the Calgary Brethren, pointing out, however, that as the political boundaries of the North West Territories had not at that time been settled, that if later it should be determined that Calgary was within the limits of British Columbia, it would be necessary to place the Lodge there under our jurisdiction, but that, at present no objections would be made to the course they proposed to pursue.

FINANCING AND MEMBERSHIP 1871-1884.

A subject such as this is always difficult reading, but it shows facts worthy of remembrance, as they make clear the trials and tribulations of our Elder Brethren in the days long gone by. With a small membership which was not increasing and with meagre revenues, their task was no light one, but they did the best they could considering what they had to do with.

At the time of the formation of Grand Lodge, the Scottish Lodges owed the Grand Lodge of Scotland dues amounting to \$61.35, and to the Provincial Grand Lodge, \$347.25. These sums were paid by the new Grand Lodge of British Columbia which took over its regalia, etc., and settled with the Grand Lodge of Scotland. The Provincial Grand Lodge had no other indebtedness.

In dealing with the District Grand Lodge, another condition of affairs had to be taken into account. It had, of course, its regalia, etc., as in the other case, but there was also an outstanding debt against it, large for those days. In order to finance its work it had been necessary in 1868 to borrow \$600.00 from British Columbia Lodge, and this loan bore interest at the rate of one per cent per month, a reasonable rate at that time. By 1871 this debt had been reduced to \$430.00. The Grand Lodge agreed to take over this

indebtedness, on the understanding that the Lodge dues which would have been paid to the District Grand Lodge, had it been in existence, would be paid to Grand Lodge and in consideration of the Grand Lodge taking over this debt it was to receive its regalia. This indebtedness to British Columbia Lodge was not entirely paid off until 1875. When Union Lodge came into Grand Lodge, it could not, or would not, pay the dues it owed to the District Grand Lodge, and therefore it was compelled to take its place as No. 9. If it had paid these dues it would have been entitled to have had No. 2, as being the second lodge established in this jurisdiction.

In 1872 the revenue of Grand Lodge from its constituent lodges was \$520.00 and the membership reported that year was 301. In 1873, the revenue increased to \$561.00, principally by reason of an item for "Registration of Intrans &c." (whatever that was) of \$72.00, but the membership had dropped to 282. In 1875 the revenue increased to \$626.75 but the membership decreased to 275. In 1876 the revenue was \$584.75, the members, 301. In 1878 the figures are, revenue \$503.35, membership, 317, the largest in the period; 1879, revenue \$576.85, membership, 295; 1880, revenue, \$764.45 (16 months) membership, 306; 1881, revenue 11394.75, membership, 287; 1882, revenue, \$494.25, membership, 295; 1883, revenue, \$484.25, membership, 293, and in 1884 revenue, \$462.75, membership, 301.

It speaks well for the Freemasons of that day, that they were able to keep their membership at such a level during the difficult times through which the Province was passing at that time.

Report of Foreign Correspondence.

The yearly Report on Foreign Correspondence, which has become such a prominent feature of our yearly reports in later years, was first brought to the attention of Grand Lodge by the Grand Secretary, Coote M. Chambers, in 1877. He suggested that such a report should be compiled and published yearly, and asked that the matter be taken up for consideration at that session of Grand Lodge, but nothing was done in the matter. In 1880 there was a Committee on Foreign Correspondence, consisting of V.W. Bro. H. F. Heisterman, W. Bro. Thomas Trounce, and W. Bro. W. T. Livock, and a report on this subject was laid before Grand Lodge. Outside of a list of the proceedings of other Grand Lodges, there was nothing in the report except one comment praising the Grand Lodge of the State of Mississippi for its good work during a fever epidemic there. The Report of 1881 was a similar one, but without any comment whatever.

The Report of 1882 was a more ambitious effort. It gives the list of the proceedings of Grand Lodges which have been received, statistics of membership of each, and then reviews the proceedings Of them all, twenty-three in all. There was no report in 1883. In 1884 the only reference to the other Grand Lodges was a list of the proceedings received, given by the Grand Secretary.

Miscellaneous Items of Interest.

Grand Lodge Library.

The necessity for a Grand Lodge Library was first mentioned by Grand Master Powell in his address to Grand Lodge in 1875. His suggestion was that a Masonic library was an essential part of the equipment of a Grand Lodge and this was approved by the Board of General Purposes, which also thought it necessary to procure a bookcase for the safe keeping of the library books, and that this should be in charge of the Grand Secretary. A committee consisting of R.W. Bro. Eli Harrison, Sr., W. Bro. Frederick Williams, and W. Bro. Astrico, was appointed to look after the matter. The first thing the Committee did was to purchase the bookcase, which cost Grand Lodge the tidy sum of \$71.50. Of course during the period in question the library consisted of little else than the reports of other Grand Lodges and a few Masonic journals. Nothing else could be expected when we remember the extremely small revenue of Grand Lodge at that time.

Non-affiliates.

There seems to have been considerable dissatisfaction in those days with Brethren of the Craft from other jurisdictions, residing in the City but not affiliating with one or other of the local Lodges. They, of course would be welcome at first, but if they continued to visit from time to time, and so enjoy the benefits of Masonic fellowship it was felt that they should become members and help to pay the expenses of one or other of the Lodges. On the other hand, in a country like British Columbia at that time, where the residents could not be sure whether they would remain here permanently or not, many were anxious to preserve their membership in their home lodges, especially in those jurisdictions which did not permit of dual membership. There were instances among our own citizens, where members of the Craft took dimits from their lodges and still claimed the right to use the lodges as Freemasons without expense to themselves.

So onerous had these claims become that in the first Constitution of Grand Lodge in 1871, it was provided that no Brother residing in the Province, and not affiliated with some Lodge, should be entitled to the benefit of the Benevolent Fund for himself or family, nor to Masonic burial, nor to take part in any Masonic ceremony, public or private, nor be entitled to any Masonic privilege whatsoever, nor could he be permitted to visit any Lodge in the town or place where he resided more than once during his secession from the Craft. This provision also appears unchanged in the Revised Constitution of 1878.

This provision was ambiguous. What do the words "some Lodge" mean? Do they mean some Lodge in British Columbia, or do they refer to any Lodge wherever situate? If the former, the legislation seems drastic. If the latter, it could only refer to such members of local or other lodges, holding dimits from their Lodges, whether here or elsewhere, and yet claiming Masonic rights during what the Grand Lodge called "Secession" from the Craft in general.

At any rate, whatever the construction of the provision may have been by the Masonic authorities, there must have been considerable trouble at that time, for in 1875 the Grand Master refers to the matter in these terms:

There is in this community a large number of non-affiliated Freemasons to whom such legislation is most applicable and whose status in the order should be known and recognized.

The Committee on the Address re-echoed his words, and suggested that strong measures be taken by Grand Lodge in respect to it. A resolution prescribing serious steps in the matter was proposed, but not carried, and an amendment passed providing only that:

The Lodges be requested to take such measures as will meet the views expressed by the Grand Master in regard to non-affiliates.

Nothing more was done in this matter by the Grand Lodge during the period.

International Meetings.

The first Re-Union of other Grand Lodges took place at Olympia, Wash., on February 17, 1876. 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 Deputy Grand Master Frederick Williams, the R.W. Senior Grand Warden, and others. Owing to fog they were not able to reach Olympia for the first session on the 17th, but were present on the 18th, where they were heartily welcomed. They, in turn, 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 come, but the others came, reaching Victoria at 5 p.m. on the 19th. 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 M.W. Bro. Simeon Duck, the Grand Master, and by the visiting Grand Masters. A Ball was held in the evening, and the next day the visiting Brethren were escorted to the pier by another parade, where, after a few speeches of farewell, the interesting function was concluded.

On July 12, 1883 British Columbia was honored by a visit from that great Masonic scholar, Illustrious Bro. Alfred [*sic*] Pike, accompanied by many eminent Brethren from the United States. In the evening he addressed a large gathering of Freemasons at the Masonic Temple on "The Symbolism of Our Order". He died at Washington, D.C. April 2, 1891 aged 91.

Charity non-Masonic.

Our early Brethren did not always confine their charitable donations strictly to Freemasons in good standing. There were, no doubt many donations of this kind of which we have no record, but some appear on our records. In July 1879, they subscribed \$38.00 to enable John Ferguson, who, at one time had been a member of Keith Lodge, No. 17 at Halifax, N.S., to enable him to go to San Francisco for medical treatment. He

died soon after at Seattle. The Brethren here subscribed the sum of \$65.00 to pay the expenses of his funeral, and raised and paid to his family the sum of \$112.00.

In the same year they sent £20 * to the "Duchess of Marlborough's Fund" for the relief of the sufferers from famine in Ireland, and in 1880 the sum of \$353.00 more. In 1881 they donated \$25.00 to the Anatolia Fund for sufferers in Asia Minor.

* Bill of Exchange sent to the Grand Lodge of Ireland. See *Annual Proceedings 1880*, p. 35. — ed.

CHAPTER V.

Growth: The C.P.R. comes to B.C. 1885-1894

Confederation brought little immediate benefit to British Columbia, but there was included in the Terms of Union a promise of a Transcontinental Railway which would join the lone Province on the Pacific Coast with her sisters in the Far East. Long years passed before this promise could be carried out, for it was a tremendous task which the young Dominion had undertaken. Enormous sums of money had to be arranged for; the surveys necessary to be made before construction could be commenced covered vast districts; there were political troubles in the original Provinces of the Dominion owing to the fear that such a great undertaking might bankrupt Canada, In the meantime British Columbia had her lean years.

By 1885 things had changed. The Canadian Pacific Railway was at last actually under construction, and for this, money in huge quantities was being expended. The new railway was linking together the Interior with the Coast settlements, and settlers were following it, and populating the fertile valleys. Small towns were coming into existence along the railway and in the lands adjacent. As population increased, the Craft grew with it, and soon the Grand Lodge of British Columbia found itself besieged for charters for new Lodges. The influence of the new conditions was not wholly confined to the districts contiguous to the railway, but other sections benefitted by the new spirit of progress, which affected the Province as a whole.

As soon as Railway construction across British Columbia was an actual fact, and little towns were growing up along it, Masonic Lodges were established; at Kamloops at the junction of the North Thompson and the south Thompson Rivers; at Donald on the Columbia River north of the present town of Golden; and at Revelstoke on the same river flowing southerly. Vancouver City, then coming into its own as the greatest city in the Province, established two lodges, and Mt. Hermon Lodge No. 7, tired of carrying on with about a dozen and a half members, moved across the Inlet, and began that growth which has since made it one of the large lodges in the jurisdiction. The Okanagan Valley produced Spallumcheen Lodge at Lansdowne and Miriam Lodge at Vernon. Vancouver Island felt the spirit of progress and one lodge grew up in the Comox valley, another at Esquimalt, a second at Nanaimo, and another in the vicinity of Wellington. The Fraser Valley responded to the call, and a second Lodge was established at New Westminster, one at Mission City, and still another at Chilliwack. It must have been a joy to the older members of the Craft who had borne the Masonic burden in the days now past, to see Freemasonry grow and prosper in the new life of the Province. Even those citizens who in the dark days of the past had turned for relief to a scheme for the annexation of the Province to the United States, forgot their old plans, and worked together for a Canada joined together from the Atlantic to the Pacific in one great Commonwealth. Nothing was ever heard of it after the transcontinental Canadian Pacific Railroad became a reality.

Grand Masters, 1885-1894.

The Brethren who occupied the office of Grand Master during this period were men of high standing in the communities in which they lived. In the first part of it they were invariably members of the Victoria Lodges, as the greater proportion of the members lived in or around the Capital City, and the executive officers were necessarily resident there. As the population increased in other parts of the Province, and the older Lodges became larger and new Lodges were established, the number of available candidates for this high office increased, and Grand Masters were elected who were resident in other parts of the jurisdiction.

The Grand Master in office in 1885, M.W. Bro. Edgar Crow Baker, had been elected for a second term although he was, at the time the representative for Victoria in the House of Commons at Ottawa. For this reason it was impossible for him to be present at the Annual Communication of Grand Lodge held at Victoria on June 20, 1885 and in his absence the Deputy Grand Master, R.W. Bro. Thomas Trounce¹ presided in his stead. As soon as Grand Lodge was opened for business, an address to the Brethren sent by the Grand Master from Ottawa was read by the Grand Secretary, V.W. Bro. E. C. Neufelder. There was little in it, which might be called constructive. He praised the work done by the Board of General Purposes in revising the Constitution, and hoped for that which no legislation ever is; so complete that it embraces every necessary provision for its good government, and containing clauses so free from ambiguity that "he who runs may read".* He also gave some interesting notes on the history of the Craft.

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1. **Thos. Trounce** was a well-known and respected business man of Victoria for many years. He was one of the first architects to practise his profession in the City. He was an Englishman, born at Truro, Cornwall, about 1822. When he came of age he went to London and became an architect and builder. After five years there he went to Tasmania where he practised his profession in the wake of the miners. In 1848 he followed the rush to California until word came that gold had been found in British Territory to the North and he came with it in 1858. Many buildings are still standing in Victoria which were built from his plans. He visited England in 1870 while resident in Victoria, and when he affiliated with British Columbia Lodge, No. 5, it was as a member of Elms Lodge, No. 1212, E.R., a Lodge which was not founded until 1868. In 1875 he was W.M. of his Lodge and Treasurer in 1877 when it amalgamated with Victoria Lodge, No. 1.

In the archives of Confederation Lodge, No. 116 at Victoria is a silver plated salver, 24 inches across, with the following inscription:

Presented to
M.W. Bro. Thomas Trounce
By the members of the bodies interested.
As a token of appreciation of
His services as Trustee of
The Masonic Temple property
Victoria, B.C. Jan. 5th, 1893.

At his death it was bought by the Temple Trustees and is now on show and use in the Masonic Temple in Victoria.

He was married twice. His first wife Jane, a Cornish woman died Feb. 3, 1886; his second, survived him. He died June 30, 1900.

* Habakkuk 2:2, *King James Bible*.

The Grand Master was very popular with his brother Freemasons, and would, in all probability, have been re-elected again but for his continued absence from the Province, and in return for the good work done by R.W. Bro. Thomas Trounce it was thought advisable to let him have the name and elected him Grand Master for the ensuing year.

So in June 1886 he presided over the Annual Communication of Grand Lodge in his own right as Grand Master. In his address to Grand Lodge he was able to point out that at last the Grand Lodge of British Columbia had been able to add to its roll of constituent Lodges a new Lodge at Kamloops which, if a charter was granted would be No. 10. He had granted a dispensation and recommended a charter be granted to it, which Grand Lodge duly ordered. He also commented on the fact that he had not been able to visit the Lodges as he should have liked to do. While he does not specifically mention the cause, one can gather that it was occasioned by illness in the family. Other matters considered at the meeting were practically all routine. It was during his regime that Mount Hermon Lodge, No. 7 crossed Burrard Inlet and took its abode in the City of Vancouver where it has grown and prospered ever since.

His successor in 1886 was Wm. Dalby,² a well known and respected citizen of the Capital City, a member and Past Master of Vancouver and Quadra Lodge, No. 2, B.C.R. During his regime, Donald Lodge, No. 11, at Donald, B.C., now of Golden, B.C. was welcomed to our Fraternity. He also had the pleasure of welcoming to British Columbia the Honorable Thos. White at one time, and Right Honorable Sir John A. Macdonald at another, both prominent Freemasons of Eastern Canada,

The next Grand Master was Alexander Roland Milne, C.M.G.³ who was elected in 1887, and re-elected in 1888, a member also of Vancouver and Quadra Lodge, No. 2. He

2. **William Dalby** was a native of Ontario, having been born at Richmond Hill, York County, Ontario, Jan. 28, 1839. He came to Victoria in the early sixties, and was a prominent business man of that city for many years. In 1889 he was Manager of the Belmont Tanning and Boot and Shoe Manufacturing Company. In 1892 he was carrying on a Real Estate and Insurance business at 55 Albert Street. In 1893 he was a member of the firm of Dalby and Claxton, Financial and Cannery Agents, at 64 Yates St. In 1899 he had returned to the Real Estate business at 60 Yates Street. He died January 22, 1916. His wife was a sister of Sewell P. Moody of the Moodyville Saw Mills at Burrard Inlet, a charter member of Mount Hermon Lodge, No. 7, B.C.R.

In 1867 he joined Vancouver Lodge, No. 421, S.R. in 1867, was W. Master in 1870, and Secretary in 1872. He was Representative of the Grand Lodge of Canada (in Ontario) at the Grand Lodge of British Columbia for many years.

3. **Alexander Roland Milne** was born at Morayshire, Scotland, Dec. 20, 1839. He was educated at the old Marischal College at Aberdeen. In 1855 the family, of which he formed a part, came to Ontario, and for a time he was in business there. He came to British Columbia in 1864 and for a time mined in Cariboo. He came to Victoria in 1874, where he was in the employ of the Canadian Customs. In 1855 he was appointed appraiser of the Port of Victoria, and in 1887 he was made a member of the Board of Dominion Appraisers at Ottawa. In 1889 there was a vacancy in the office of Collectors at Victoria, and in 1890 he was appointed to that position. He was originally a member of Pythagoras Lodge No. 137, G.R.C. of Meaford, Grey County, Ontario. He joined Vancouver and Quadra Lodge, No. 2, about 1876, and was W.M. of that Lodge in 1882. He died at Victoria, January 17, 1904. In 1895 M.W. Bro. Milne was honored by being made a Companion of the Order of St. Michael and St. George, in recognition of the efficient services rendered in connection with the Behring [*sic*] Sea Sealing arbitration held that year in Paris. On that occasion he prepared, to a great extent the case for the

officiated at the laying of the Corner Stone of the Masonic Temple of Union Lodge, No. 9, at New Westminster on August 27, 1887, and dedicated the same on June 23, 1888.

During his term of office, on January 13, 1888, he had the pleasure of entertaining the venerable Freemason, Rob. Morris, the well-known Masonic Poet, who composed a poem in honor of the Grand Master, which is worthy of reproduction:

Oh, what shall I ask for thee, dear Milne,
 When, on my knees in prayer,
 My heart goes up to the throne on high,
 And pleads for the friends most dear?
 Will lengthened life and freedom from strife,
 And wealth and health suffice?
 Then will I pray the gracious GOD
 Give these as a fitting prize.

And when the gavel shall fall, dear Milne,
 And death beclouds your eye,
 May hands reach down, unflinching, strong,
 And raise you to the sky!
 There good words spoken and good deeds done,
 And prayers for your fellow men,
 And all recorded at the throne
 And all remembered then.

May he who gives you honor there,
 Amongst this noble Band,
 Grant that through Heaven's eternal year
 That honor still may stand!
 May stand, and spread the wide world through,
 Wherever the Craft are seen,
 That both in Heaven and here below
 Your memory may be green!

The Venerable Brother also visited Nanaimo, Vancouver, New Westminster, and the Lodges along the line of the C.P.R. He died on July 31, 1888.

Grand Master Milne also presided at the unique Communication of Grand Lodge which was held at Vancouver on March 29, 1889 and following days for the purpose of dedicating the Hall being used by Mount Hermon Lodge, No. 7, and Cascade Lodge, No. 12, and for the Exemplification of the E.A., F.C. and M.M. Degrees of Freemasonry as practised by the various Lodges in the jurisdiction. Many of the members of the Lodges of the jurisdiction using the American Work had never seen a Canadian Lodge using the work approved by the Grand Lodge of Canada in Ontario; on the other hand,

Dominion Government and his able presentation of the facts was the subject of a great deal of favorable comment. Probably no one, then living, had a better knowledge of sealing affairs than he, and on all controversial questions his advice was always sought and considered invaluable.

members of Lodges in Ontario had never seen the American Work exemplified. So, after the ceremony of dedication was over, the Grand Master explained the position of Freemasonry at the formation of Grand Lodge, and stated, that however desirable the uniformity of ritual might be, still there were certain privileges, granted to Lodges in existence at the formation of Grand Lodge, which would have to be respected. Bro. Wm. Stewart of Ashlar Lodge, No. 3, spoke in favor of a uniformity of ritual. One wonders what his action would have been if the English, or the Canadian, had been made compulsory on all the Lodges in the jurisdiction. At any rate, Victoria-Columbia, No. 1, under its W. Master, G. S. Russell, exemplified portions of the English Ritual, W. Bro. Buie of Union Lodge, No. 9, and W. Bro. Wolfe, of Ashlar Lodge, No. 3, portions of the American, and W. Bro. Downie of Cascade Lodge, No. 12, portions of the Canadian Work.

It was an interesting exhibition of ritual, but, so far as can be seen, it had little or no effect on the Craft here, as no advocate of either form of Ritual ever conceded that any other form of work but that one to which they were accustomed, was better than their own.

Grand Master Milne was succeeded in the chair of the Grand Master in 1889 by John Stilwell Clute⁴ of Union Lodge, No. 9, at New Westminster, the first Grand Master to be elected from any other part of British Columbia, other than Victoria. He seems to have had a very uneventful term of office, and no new lodge was formed in that year. During the year he had the pleasure of welcoming to British Columbia the M.W., the Grand Master of Manitoba, Rev. Canon O'Meara on July 4, 1889, and on July 22, 1889, accompanied by several Grand Lodge officers, he presented V.W. Bro. Sillitoe, Bishop of New Westminster, with a piece of plate from the Grand Lodge, "In recognition of his valuable and instructive services to the Craft in the Province".

Our next Grand Master elected in 1889 was M.W. Bro. Angus McKeown,⁵ of Victoria-Columbia Lodge, No. 1, at Victoria; a Past Master of The Belleville Lodge,

4. **John Stilwell Clute** was born in Kingston, Ont. June 15, 1840. His early education in the schools of that city, until in 1859, his father was appointed Customs Officer at Picton, Ont., and he completed his education there. After some experience in various lines of business, he went to Texas, where he became Secretary of the Texas Telegraph Company of which his brother was the Superintendent. On the outbreak of the Civil War he returned to Ontario. On May 7, 1862 he came to British Columbia, via Panama. Like almost all of the early immigrants to this Province he spent some time in Cariboo, and came back and settled in New Westminster. In 1865 he was elected a member of the Municipal Council of that city, and later President. (They did not have a Mayor in those days). In 1870 he went to Sedalia, in the State of Missouri to rejoin his brother but returned to the Royal City in 1875. In 1878 he became a member of the Department of Customs, and continued in that employment until his retirement in 1898.

He became a member of Union Lodge, then No. 899, E.R. in 1864 (now No. 9, B.C.R.) when it was using the English Ritual. Evidently he did not approve of the American Work, for on the formation of Lewis Lodge, No. 57, which did the Canadian, he left Union Lodge and joined it. In 1927 he was honored by his Lodge with a Grand Master's jewel. He died March 3, 1929.

5. **Angus McKeown** was a native of Belleville, Ontario, and a member and Past Master of The Belleville Lodge, No. 123 of that City. He came to British Columbia in 1885, where he entered the employ of the Ames Holden Shoe Factory, became Superintendent of it, and later purchased it. He operated it for several years and then sold it, and went into the wholesale leather business, which he carried on until

No. 12, at Belleville, Prince Edward Co. Ontario. He was a thorough student of all matters relating to the Craft. During his term of office, he laid the foundation stone of the Y.M.C.A. building in Vancouver on July 24, 1890. He also had the pleasure of welcoming to our ranks three lodges; Hiram Lodge, No. 14, at Comox, Kootenay Lodge, No. 15, at Revelstoke, and Pacific Lodge, No. 16, at Mission. He was a good administrator of the affairs of Grand Lodge, and beloved by all the members of the Craft. At the time of his death in 1935, he was the Senior Past Grand Master of Grand Lodge.

Many prominent Jews have been members of the Craft, in British Columbia as elsewhere. They have been as welcome to our Lodges as any other class of our citizens, and have played their part in them as good Freemasons should. One of them, Marcus Wolfe⁶ of Ashlar Lodge, No. 3, in Nanaimo, became Grand Master in 1891. He had been a regular attendant of Grand Lodge since he had become qualified to do so. He was popular with the brethren and had been found to be both zealous and capable. In 1889 he had been elected G.S.W., in 1890 D.O.C. and G.M. the next year. During this period he had been active in promoting the establishment of Hiram Lodge, No. 14 at Comox.

On Friday, June 19, 1891 he was installed as Grand Master and on Monday, June 22, he laid the Corner Stone of St. Alban's Episcopal Church, at Nanaimo. On Wednesday, July 22, of the same year he dedicated the Hall of Hiram Lodge, No. 14 at Comox and on the next day he laid the Corner Stone of St. Peter's Episcopal Church at that place.

1934, when he retired. He took an active interest in public affairs in Victoria serving for one year on the School Board of the City, and for three years as alderman.

His ability and knowledge of Freemasonry was soon recognized by the Brethren, so much so, that in August, 1886, he was deputed by M.W. Bro. Dalby, the then Grand Master, to constitute Kamloops Lodge, No. 10, and install its officers. The Grand Master reported to Grand Lodge that this had been done to the satisfaction of the Lodge, "and done as all Masonic work performed by Bro. McKeown is, in a very able and satisfactory manner".

He died at Victoria on March 5, 1935. See also, *G.L. Rept. 1935*, pp. 15 and 148.

6. It has been found impossible to obtain any information as to the place of birth or early life of **M.W. Bro. Wolfe**. The probability is that he came to British Columbia from California. The first we know of him, is in Barkerville in 1871, in the employment of I. Oppenheimer, who must have had a great deal of confidence in him, for he entrusted him with his power of attorney to act for him in his absence from the Cariboo. He seems to have been a person of some importance in Barkerville, for we find him on the Jury list on a trial before Judge Begbie in 1872. In that year he was on the managing committee of the Cariboo Amateur Dramatic Association, and he gave prizes in the Barkerville School, one for the best reader among the boys, and one for the best speller among the girls. He also served as a member of the managing committee of the Cariboo Amateur Athletic Association.

In Barkerville he joined Cariboo Lodge, No. 469, S.C. (now No. 4, B.C.R.) in 1871. In his application he gives his age as 23 years, this would indicate that he was born in 1848. In the *G.L. Rept.* for 1882, he is on the list of the members of Cariboo Lodge. In the list for 1883 he is shown as a member of Ashlar Lodge, No. 3, in Nanaimo. So he must have become a resident of that city about that time. He was J.D. of Ashlar in 1884; J.W. in 1885, S.W. in 1886 and W.M. in 1887 and 1888.

He married Bertha Mayer, daughter of A. Mayer a merchant in Nanaimo. It is said that for a time after he settled in Nanaimo he acted as a Real Estate and Financial Agent, with an office in Room No. 11 Johnston Block. If this is so, he did not remain long at this business, for he soon became a partner with his father-in-law, under the name of "A. Mayer & Co." He died at Nanaimo.

His address to Grand Lodge at the Communication of June 1892 was a clear cut description of Freemasonry in British Columbia. After the introduction he discusses the various matters which were in the minds of the Brethren. He takes up the question of Masonic clothing, especially referring to the claims of Victoria-Columbia and Ashlar Lodges to certain privileges; the necessity of having the by-laws of the lodges in accordance with the terms of the Constitution; a list of his visitations during this year of office; gives certain rulings; and proffers advice on various matters of Masonic interest. Especially memorable is his advice on the question of a Masonic Home; advice that the Brethren of the jurisdiction have followed ever since, to the well-being of the Craft. He cautions the Brethren against going to the expense necessary in erecting, furnishing, and carrying on such an institution, and advises that the charity be carried on in the future as in the past.

The fourteenth Grand Master of the Grand Lodge of British Columbia was Wm. Downie⁷ of Cascade Lodge No. 12, of Vancouver. He had not been long in British Columbia, but his ability and knowledge of the Craft made him prominent in British Columbia Freemasonry and he was soon marked for preferment. He had had experience in Ontario, and since coming to this Province he had been one of the chief movers in the establishment of Cascade Lodge, of which he was the first W. Master. While occupying a high position in the Railway world, he was not the typical railwayman. He is described as having been prim, precise, well groomed, and careful of speech, meticulous and methodical in his habits, with prematurely white hair and beard. He had the respect and affection of all the employees under his charge by reason of his ability and fair dealing.

Such a man was bound to rise in whatever sphere of action he moved. He was elected G.S.W. in 1889, S.G.W. in 1890, D.G.M. in 1891 and Grand Master in 1892. During his term of office he issued dispensations for the formation of Doric Lodge No. 18 at Nanaimo, Ionic Lodge No. 19 at Chilliwack, and Miriam Lodge No. 20 at Vernon. His decisions did not always find favor with Grand Lodge but he always gave what in his judgment were good reasons for making them. He refused dispensations for a

7. **William Downie** was an Irishman, born in County Monaghan, Ireland, in 1850. The family came to Canada while he was still a lad. As a youth he entered the service of the Northern Railway of Ontario. In 1885 he joined the C.P.R., and was sent west to Port Moody as Superintendent of Western Lines, where he supervised the construction of the Railway from Port Moody to Vancouver. He was in charge of the line along the Fraser River in the dark days of the Great Flood in 1894, when Katz Landing was the actual terminus of the C.P.R. in the West. In 1903 he was sent to Saint John, New Brunswick, as General Superintendent of the Atlantic Division, where he remained until his retirement in 1914, and went to reside in Whitby, Ont. He died at Whitby, Sept. 4, 1934. His wife, who survived him, was Charlotte Wilson, daughter of David Wilson, Parliamentary Law Clerk at Ottawa.

In 1877 he joined Wilson Lodge, No. [133] G.R.C. in 1877, in 1882 he became a Charter member, and later was a Past Master of Kerr Lodge, No. 230, Barrie, Ont. In British Columbia he first joined Mr. Hermon Lodge, No. 7, and later a Charter member and first W. Master of Cascade Lodge No. 12, Vancouver, elected Honorary Life Member of that Lodge Feb. 21, 1898. Honorary life member of Canada Lodge, No. 3527, London, England, 1927.

See also J. B. Alexander "Fifty Years of Cascade Lodge, 1888-1938," Vancouver, 1938 and *G.L. Rept. 1935*, p. 149 *et seq.*

Lodge at Wellington, Vancouver Island on the ground that that place was near Nanaimo, where there were two chartered Lodges; and for Acacia Lodge at Vancouver on the ground that there were enough lodges there at that time. In both cases he was over-ruled by Grand Lodge.

He made a record by visiting every Lodge in the jurisdiction except Hiram Lodge, No. 14 at Comox. Far to the north was old Cariboo Lodge No. 4 at Barkerville, established in 1866, and a constituent Lodge of the Grand Lodge of British Columbia since its organization in 1871. During all that period no Grand Master of the Grand Lodge of British Columbia had ever set foot in Cariboo Lodge. On November 4, 1892 he visited it and was received with delight by the Brethren there. As a sidelight on the distance of Barkerville from the other inhabited centers in British Columbia in those days look at this quotation from his address to Grand Lodge at the Communication in June, 1893. He says:

I had to travel 200 miles by rail and 300 miles by stage coach to reach Barkerville; but I assure you I would not have missed the opportunity of meeting the Brethren of that far famed district had the distance been much greater.

He would have visited Hiram Lodge, No. 14, during the Spring of 1893, but was prevented by business engagements, much to his regret.

Although, as has been said, Cascade Lodge was not the first Lodge to use the Canadian Work, it was, due in great part to the work of M.W. Bro. Downie that it became so well known, that today more B.C. Lodges use it than any other form of ritual.

Our fifteenth Grand Master was Sibree Clarke ⁸ of Kamloops Lodge, No. 10, of Kamloops, B.C., the first to come from the Interior of the Province, elected at the Communication of Grand Lodge at Nanaimo, June, 1893. He had in turn been G.J.W. in 1890, S.G.W. in 1891, and D.G.M. in 1892. He had the honor of laying the Corner Stone of St. Andrew's Presbyterian Church in Nanaimo on July 18, 1893.

8. **Sibree Clarke** was a native of the City of Coventry, England, born in July, 1832. His father was an Episcopal clergyman who came to Dresden, Lambton County when Sibree was a mere lad. He was for a time a druggist there, and later studied medicine, obtaining his diploma as a physician in 1877 but he seems to have practised little, restricting his activities to his drug business. In 1883 he came to British Columbia, and for some time, as a partner with D. S. Curtis, in New Westminster. In 1885 he moved to Kamloops and opened a pharmacy there. He was appointed Coroner for the district, and acted as such for the rest of his life. He took a keen interest in civic affairs and was the first Mayor of the city of Kamloops. In 1910 he removed to Lillooet and was in business there for some years. He then moved to Ashcroft acting both as a druggist and as a physician. In April 1919 he was taken ill, and went to the Royal Hospital at Kamloops, where he died May 8, 1919, aged 87 years.

He became a member of the Craft on January 9, 1871 joining Wellington Lodge, No. 46, G.R.C. at Chatham, Ontario. He took his dimit from that lodge on April 10, 1871 to become a charter member of Sydenham Lodge, No. 255, Dresden, Ontario and later became its W. Master. He took a prominent part in forming Kamloops Lodge, No. 10. His first attendance at Grand Lodge was in 1887. In 1890 he became G.J.W. and passed from office to office, becoming Grand Master in 1893. He was not able to attend Grand Lodge in 1894, a fate that also befell the representatives of Mountain Lodge, No. 11, Spallumcheen Lodge, No. 13, and Kootenay Lodge, No. 15. See also Wood, *G.L. Rept.* 1937, p. 174, *et seq.*

The 23rd Communication of Grand Lodge was held at New Westminster on June 21, 1894 but neither the Grand Master, M.W. Bro. Sibree Clarke nor the Immediate Past Grand Master, M.W. Bro. Downie, was able to attend owing to the flood on the Fraser River at that time. The Deputy Grand Master, R.W. Bro. R. B. McMicking presided, and read the address of the Grand Master. The first paragraph of this address has its interest, showing how completely all communication between the Interior and the Coast was cut off for a long time. He says:

It was my intention to start for the coast early in the present month and to visit as many as possible of the Mainland Lodges, but the train service became demoralized, and I found it impossible to carry out that intention.

His term of office seems to have been uneventful, possibly due in great part to the railway trouble. Two new Lodges received their dispensations during his year of office, Nelson, afterwards No. 23 at Nelson, B.C. and United Service Lodge, afterwards No. 24, at Esquimalt, B.C.

The sixteenth Grand Master of the Grand Lodge of British Columbia, and the last for this period, was Robert Burns McMicking,⁹ elected in 1894 at the Communication held at New Westminster. He was a member of Vancouver and Quadra Lodge, No. 2, at Victoria. He was prominent in the business world of Victoria and in the Masonic life of that City. A busy man, his visitations to Lodges were confined to the lodges in Victoria, New Westminster and Vancouver. He differed from Grand Master Wolfe on the question of a Masonic Home for the Widows and Orphans of deceased Brethren and recommended that steps should be taken as soon as possible to establish such an institution. On November 22, 1894 he presided over an Emergent Communication of Grand Lodge at Victoria, which was not attended by any representatives of the New Westminster or Vancouver Lodges, with the exception of Mt. Hermon, where the Constitution was again settled, and the Burial Service, which had been adopted by Grand Lodge, was included. Two thousand copies were ordered printed.

9. **Robert Burns McMicking** was born at the family homestead, Stamford Township, Welland Co. Ontario, July 7, 1843. He entered the service of the Montreal Telegraph Company, at Queenston, Ontario, at the age of thirteen and remained in that employment until he left for British Columbia in the spring of 1862, with the Overlanders, the story of which has been told by Mrs. McNaughton in "Overland to Cariboo", Toronto, Briggs, 1896, and by Dr. H. S. Wade in "The Overlanders of '62", Victoria King's Printer, 1931. He reached Quesnel on September 11 of that year and New Westminster later. He stayed there until November 1865, when he joined the Collins Overland Telegraph Company, which was to have constructed a telegraph line through B.C. and Alaska to Asia and Europe but failed by reason of the success of the Atlantic cable. He was telegraph operator at Deep Creek, Quesnel and Yale. In 1870, he was in charge of Western Union Telegraph office at Victoria. In that year he was appointed Superintendent of the Provincial Government Telegraph Lines in the Province, with headquarters at Yale, and later at Victoria. Built first telephone line in Victoria in 1878, and one of the organizers of the Victoria and Esquimalt Telephone Company in 1880. Appointed General Manager, B.C. Telephone Company in 1904. Died November 27, 1915, at Victoria.

Became a member of Quadra Lodge, No. 8, at Victoria, December 1, 1871, and later of Vancouver-Quadra Lodge, No. 2, on the amalgamation of the two lodges. Was W.M. in 1878 and later Secretary of it for a number of years.

New Lodges.

The first Lodge to be established by our Grand Lodge since it came into existence, was at the then little settlement of Kamloops, one of the oldest villages in the Province. In its earlier days it was, of course, connected with the fur trade. By 1885 it was feeling the effect of the construction of the Canadian Pacific Railway, and many men connected with that work were stationed there at the time, some of them being Freemasons. There were also members of the Craft among the business men of the place. The Episcopal clergyman in residence was Rev. Darrell Hollet Webb Horlock,¹⁰ Past Provincial Grand Senior Warden of Cornwall, England, who took an active interest in the endeavor to form a Lodge in his new home.

After full consideration by the members of the Craft at Kamloops a petition was drawn up and submitted to the Grand Master, M.W. Bro. Thomas Trounce. The application was approved by the nearest existing Lodge, which was Union Lodge, No. 9, at New Westminster, on Dec. 28, 1885. Although the dispensation was dated Jan. 27, 1886,* it must have been issued before, for the first meeting was held on Jan. 5, 1886, at which time the first W. Master, Rev. Mr. Horlock announced that he had received the Dispensation from the Grand Secretary, which he presumed enabled the Lodge to hold regular meetings and transact the ordinary Masonic business. As the W. Master had belonged to a Lodge in England which used that form of the English work known as the "Oxford" ritual, that Work was used in Kamloops Lodge, and this accounts for the fact that while it is now supposed to be doing the "Emulation" work, it varies to some extent, from that "Work" as used by other Lodges in this jurisdiction.

The first officers of the new Lodge were:

Worshipful Master.....	W. Bro. D. H. W. Horlock ¹⁰
Senior Warden.....	W. Bro. Sibree Clarke ⁸
Junior Warden.....	Bro. John Ogden Grahame ¹¹
Secretary.....	Bro. Frederick Horace Robson ¹²

10. **Rev. D. H. W. Horlock**, a graduate of Oxford came to British Columbia in 1882, and had been sent by the Bishop of the Diocese of New Westminster, which then included, *inter alia* the Kamloops District, V.W. Bro. Acton Windeyer Sillitoe, who was an enthusiastic Freemason, and for years Grand Chaplain of the Grand Lodge of British Columbia. Mr. Horlock had been the resident clergyman at Yale during its short period of prosperity, and when Yale became defunct he was transferred to Kamloops. In 1885 he returned to England, where he was first Curate, and later vicar of Milton-under-Wychwood in Oxfordshire, where he died on Feb. 2, 1911. He was one of a committee with R.W. Bro. Viscount Valentin, Deputy Provincial Grand Master who revised the Work in 1893, and their changes in the ritual were approved by Lord Jersey Prov. G.M. of Oxon. W. Bro. Horlock was a member of three English Lodges; Bowyer Lodge, No. 1036 of Chipping Norton, Bucks; Dunheved Lodge, No. 789, Launceston; and of Thames Lodge, No. 1095, in Oxfordshire. He was a Past Master of one of these, but of which, we do not know.

* Frank T. Wright, Kamloops Lodge secretary, claimed that it was issued and approved on 31 December 1885 – ed.

11. **John Ogden Grahame** was the Manager of the Hudson Bay Company's Business at Kamloops. Initiated in Prince Rupert Lodge, No. 1, Man. R. Winnipeg 1877, Affiliated with Northern Light Lodge, No. 10, Man. R. Winnipeg in 1880. Still living in Victoria (1942).

12. **Frederick Horace Robson** appears in the B.C. Directory for 1887 as a clerk in Kamloops and in that of 1889 as a merchant. As his name does appear in the list of affiliates published in the *G.L. Rept.* for

Treasurer	Bro. John Andrew Mara ¹³
Senior Deacon	Bro. Thomas Roadley ¹⁴
Junior Deacon	Bro. Henry John Cambie ¹⁵
D. of C.	Bro. William P. Trounce ¹⁶
I.G.	Bro. John P. Burnyeat ¹⁷
Tyler.	Bro. Walter H. Smith ¹⁸

There are several errors in the names as they appear on the list given in the G.L. Report for 1886, which are noted below.

Kamloops Lodge No. 10 was granted its charter at the meeting of Grand Lodge in June, 1886, and it was duly constituted and dedicated by W. Bro. Angus McKeown, (later Grand Master), on Sept. 6, 1886, under commission from M.W. Bro. W. Dalby the Grand Master, W. Bro. McKeown reported that he found the W. Master, officers, and

1886, and is not on the list of any of the other B.C. Lodges, it is probable that he was one of those initiated while the Lodge was under dispensation.

13. **John Andrew Mara** was a native of Toronto, Ont. and educated there. He came to British Columbia in 1862. At first he was in business at Yale. In 1886 he was a General Merchant at Kamloops. He was one of the strong supporters of Confederation, and was elected as a member of the first Provincial Legislature, as member for Kootenay. In 1875 he was elected a member of that body for Yale District and held it until 1886, when he was elected a member of the House of Commons at Ottawa, by the same District. He died in Feb. 1920.

He joined Union Lodge, No 899, E.R. in 1864. In 1875 he was a member of Vancouver Lodge No. 2, and remained as such until the establishment of Kamloops Lodge, No. 10.

14. **Thomas Roadley** (erroneously spelled Roadley) was a saddler and implement dealer at Kamloops. He had formerly been a member of Nanito Lodge, No. 90, at Collingwood, Ont
15. **Harry John Cambie**, erroneously written "Henry Thomas Cambie", was prominent in C.P.R. Circles in British Columbia for many years. He was born in Tipperary, Ireland, Oct. 25, 1836, and educated in England. The family came to Ontario about 1852, where he became a civil engineer, and was employed in railway work in Nova Scotia, on the Intercolonial Railway, and in Ontario. He came to B.C. in 1874 and took a leading part in the construction of the road through the Province, and other matters in which the Railway was interested. On his retirement he lived in the City of Vancouver until his death on April 23, 1928. Cambie Street in Vancouver, B.C. bears his name.

On his becoming a member of Kamloops Lodge, No. 10 in 1886, he is noted as having been a member of Civil Service Lodge, No. 148, Ottawa; on Apr. 15, 1889 he joined Cascade Lodge, No. 12, giving his former lodge as Rothsay Lodge, No. 1245, E.R. Rothsay Lodge is located at Bridgetown, Annapolis County, N.S., and is now No. 41, N.S.R.

16. **William Pond Trounce**, erroneously printed "Thomas Trounce" in the list of members of Kamloops Lodge, U.D., was a stockman near Kamloops, and had been previously a member of Cariboo Lodge, No. 4. Evidently the secretary confounded him with the Grand Master. Dimitted 1891.
17. This name as it appears in the list of members in the Grand Lodge reports and elsewhere is puzzling. In that list it appears as "**J. P. Burryeat**", In the B.C. Directory for 1887 it appears as "**John Purvis Burnyeat**." The card in the Grand Secretary's list states that he was from Keith Lodge, No. 23, Nova Scotia, which Lodge is at Stellarton, in Pictou County. His name does not appear at all in the list of affiliates for 1886, where the other members of the Lodge are listed as such, but among them appears the name of "W. Burzent" of Keith Lodge No. 23, Grand Lodge of New Brunswick, at Moncton, whose name is found nowhere else, either in the Grand Lodge Reports, The Grand Secretary's records or in Directories of the period. It appears clear the "W. Burzent" was J. P. Burnyeat" but how such a mistake was made is incomprehensible.
18. **W. H. Smith** who appears in the Grand Lodge list of members for 1886 as Tyler, is Walter Hichens Smith, of Dunheved Lodge, No. 789, E.R., Launceston, Eng. who affiliated that year with Kamloops Lodge, No. 10.

brethren to be enthusiastic Freemasons, well versed in the laws and usages of Freemasonry, and comprised some of the best men in the Province.

At the time the Lodge was established there were two young Lawyers living in Kamloops, one a Freemason, the other not. One was George Anthony Walkem, who was a member of King Solomon Lodge, in Toronto, the other was William Ward Spinks, a non-mason. Both joined the Lodge, one by affiliation and the other in the usual way. The first became Premier of the Province, and for many years was Judge of the Supreme Court of British Columbia. The other became one of our County Court Judges and retired some years ago after thirty years on the Bench. After he retired he wrote "Tales of British Columbia Frontier" (Toronto, Ryerson, 1833) in which he recounts many interesting stories of the early days in and around Kamloops.

The next application for a charter came from Donald, a little railway town on the Columbia River.¹⁹ When the C.P.R. was being constructed west of the summit of the Rockies, it was at first intended to locate the Divisional point at the junction of the Kicking Horse River and the Columbia. This caused a "Tent town" to spring up at that point during the summer of 1884, before the railway reached there. This settlement was called "Golden City", but it is not the City of Golden of the present time, which is a little further up the river.

On examination, however, it was found that owing to the low level of the land along the river, it was subject to flood by reason of ice jams in winter, and therefore the cost of building a foundation for a divisional point would be too expensive. It was therefore decided to establish it at the first crossing of the Columbia River, about sixteen miles northwest, and this location was christened "Donald" after Donald A. Smith, later Lord Strathcona. Here James Ross, Manager of construction had his headquarters during 1884 and 1885.

The construction of the railway was completed in November, 1885 and it was the first blow to Donald. However times improved with the construction of snow sheds along the railway during 1886 and 1887. There were then about three hundred permanent residents in the town. However, the land in the vicinity was of little use for agricultural purposes, and the local merchants had to depend wholly on the resident railway employees for business. In 1897 the divisional point was moved to Revelstoke. In consequence of this all the residents left the town, the railway employees going to Revelstoke, the new divisional headquarters and the others to the town of Golden, twenty miles south, and then about the size of Donald as it was before the change of the divisional point. Nothing but a memory remains of the town of Donald.

The brethren in Donald had seen a new Lodge established in Kamloops, and saw no reason why one should not be formed in their home town, as every one expected that it would be permanent. Accordingly, after some discussion, and selection of officers, the necessary petition was drawn up, signed, and forwarded to the Grand

19. See Mountain Lodge, No. 11, by Bro. C. H. Parsons, with Historical notes by Bro. J. H. Griffith, *G.L. Rept. 1933*, p. 181 *et seq.*

Master. The copy of the petition in the Grand Secretary's office, shows that it was signed by F. L. Newman of St. James Lodge, No. 74 of South Augusta Co. Ontario, who was to be the first W. Master; Richard Marpole²⁰ of Corinthian Lodge, No. 96, Barrie, Ontario, who was to be the first Senior Warden; Thomas Downie²¹ of Kerr Lodge, No. 230, Barrie, Ontario, who was to be the first Junior Warden; Lacey R. Johnston²² of St. John's Lodge, No. 63 Carleton Place, Ontario, afterwards Grand Master; John Aiken Sweat²³ of Shepherd River Lodge, No. 169 (not identified); Geo. E. Adams of Chesterville Lodge, No. 320, of Chesterville, Dundas County, Ont., and E. J. Russell of Moosejaw Lodge, then No. 26, Manitoba R. but now No. 8, Saskatchewan R.

A dispensation was granted pursuant to petition by Grand Master, M.W. Bro. Wm. Dalby on October 9, 1886, authorizing the brethren to work as such until a charter should be granted by Grand Lodge. The Lodge was instituted on February 14, 1887, by W. Bro. Horlock of Kamloops Lodge, No. 10, assisted by W. Bro. Sibree Clark of that Lodge, and Rev. W. Bro. A. H. Cameron, of Belmont Lodge, No. 13, Man. R., of Morden, Manitoba and other visiting brethren. The charter to Mountain Lodge, No. 11 was granted by the Grand Lodge at the Communication of June, 1887. It was duly constituted, and the officers installed on December 5, 1887. As almost all of the officers were from Ontario, it was only natural that the Canadian Work, a form of the English Work as used in that jurisdiction, should be used, and the Lodge still continues to use it. If we consider it to be separate Ritual from the English, as is commonly done, it introduced a third Ritual into British Columbia.

Cascade Lodge, No. 12, at the City of Vancouver was the next to appear on our Register. The City was growing fast in 1887. The only Masonic Lodge in it was Mount Hermon, No. 7, which had moved over the Inlet from Moodyville in 1886, and was fast increasing its membership. Like causes produce like effects, and the establishment of the second lodge in Vancouver was caused by a similar state of affairs to that which had existed in Victoria in the early days, and had caused a second Lodge to be established there, only in reverse. In Victoria the Senior Lodge had been an English Lodge and used

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20. **Richard Marpole** (written in the list of members of Mountain Lodge, No. 11 in G.L. Rept. for 1887, as "Richard Maypole") was born in Wales, 1850. Educated in Wales and in Glasgow. He was connected with railway work in England for several years. He then came to Canada, where he was, for some time, with the Northern Railway of Canada. In 1881 he became associated with the C.P.R., first as a contractor, and then, 1882, as a member of the official staff. In March 1886 he was transferred to the Pacific division as superintendent of construction. In 1907 he became general executive for British Columbia. Marpole, now a part of the City of Vancouver, bears his name. He died at Vancouver.
21. **Thomas Downie** was a brother of Wm. Downie, the founder of Cascade Lodge No. 12 and was also in the employ of the C.P.R. in construction days. He was killed by a snowslide near Albert Canyon, April 11, 1904, while on duty.
22. See p. 204.
23. There is another puzzle to the name of this brother. In the list of affiliates in the G. L. Rept. for 1887 he appears as **John Aiken Siveat**, in the list of members of Mountain Lodge, No. 11 in the same report, and on the register of Grand Lodge, it appears as John Aiken Sweat. In the B.C. Directory for 1887 there appears the name of Dr. Liveat, Medical officer in charge of Mountain division. The name as it appears on the copy of the petition referred to in the text may be either "Liveat" or "Siveat". There is no such person named in the Directory as either "Siveat" or "Sweat".

the English Ritual, and this did not please the Freemasons of the City who had come from the Maritime Provinces of British North America, or those who had come from California. To them the American Work was the only one which was satisfactory, or which should be used in a Masonic Lodge. So a Scottish charter was obtained, the American work was used, and every one was happy. In Vancouver it happened that the Senior Lodge Mt. Hermon, No. 7, was doing, as it had always done, the American work. The newcomers who had come from Ontario with the C.P.R. were familiar only with the work as done in that Province, what we now call the "Canadian Work"; a form of the English Work as settled by the Grand Lodge of Canada about 1868. When Wm. Downie, himself a Past Master, came to Vancouver in 1887, he visited Mt. Hermon, and had to call on his friend, W. O. Miller, who was with him to vouch for him, as the officers of the Lodge knew nothing of the Canadian Work, and he knew nothing of the American.²⁴ Downie and his friends were like the Californians in Victoria, they wanted their own way of doing things, and would not be satisfied until they got it.

Accordingly on April 25, 1888, thirty-five Freemasons from Ontario, met in the office of J. W. Horne, and agreed that a petition should be drawn up and sent to the Grand Master asking for a dispensation for Cascade Lodge at Vancouver. Wm. Downie was to be the first W. Master, J. W. Horne to be first Senior Warden, and Lacey R. Johnson, whom we have met in Mountain Lodge, No. 11, at Donald, the first Junior Warden. The dispensation was issued by Grand Master A. R. Milne on May 11, 1888.

Some of the promoters of the new Lodge were afraid that there would be some opposition from Mt. Hermon Lodge to its establishment owing to the fact that it was well-known that it would use the Canadian work. But no such opposition arose. On the other hand, all assistance possible was given by the Senior Lodge.

The Charter for Cascade Lodge No. 12 was authorized by Grand Lodge at the Communication in June, 1888; and the Lodge was constituted by Deputy Grand Master, J. S. Clute on November 19, 1888, and the officers installed. It, of course, used and still uses the Canadian work. It is often stated that Cascade Lodge introduced this form of Ritual into British Columbia. This is not correct, for the first Lodge in this jurisdiction to use the Canadian work, was the little Lodge at Donald, B.C. Mountain Lodge, No. 11.

The first British Columbia Lodge to be established in a rural community was Spallumcheen Lodge, No. 13, at Landsdowne in the north Okanagan area. The word comes from the Indians and covered this particular district. It took some time for the spelling to become settled, for Leonard Norris of Vernon, says in the 6th report of the Okanagan Historical Society, that in the Government records in Victoria between 1879 and 1884, it is spelled in thirteen different ways by actual count.

Landsdowne was at the meeting of three highways, and in 1885 a hotel was opened there which the proprietor called "The Landsdowne Hotel" after Lord Lansdowne, then Governor General of Canada. The nearest center of population was at Kamloops, some seventy-five miles away.

24. For this and other information about Cascade Lodge, see Alexander, J. B., "Fifty Years of Cascade Lodge, 1888-1938," Vancouver, 1938.

There was a Masonic Lodge at that center, the W. Master of which was the Anglican Clergyman, Rev. Mr. Horlock. His assistant, Rev. Canon W. H. Cooper²⁵ was also a Freemason of standing. Apparently it was his duty to look after the spiritual needs of the scattered settlers of the district and this frequently brought him to Landsdowne. There he found a few Freemasons who were anxious to have a Lodge where they could meet without being compelled to make the long trip to Kamloops. Mr. Cooper was delighted to be able to help them carry out their plan. He had been one of the charter members of Kamloops Lodge No. 10, and a member of Mountain Lodge No. 11. A petition was drawn up which named the Reverend Brother as the first Worshipful Master, G. H. Rashdall²⁶ as the first S.W., and John Hamill²⁷ as the first Junior Warden, and this was sent to the Grand Master who issued the Dispensation asked for, on June 20, 1888. The Grand Lodge met on the 25th of that same month, and the charter for Spallumcheen Lodge No. 13 was granted at that communication.

The procurement of the charter was an easy matter compared with their other troubles. There was no Hall at Landsdowne in which the Lodge could meet, so in default of a more desirable place they fixed up as best they could, a loft over a tool house at the back of the hotel, and there they met. They were not able, owing to the distance to other centers of population, to get the proper regalia and jewels, so the wives of the members made the collars and the local tinsmith, W. J. Armstrong, who afterwards became a member of the Lodge, cut them for temporary use, from pieces of tin.

The Grand Master did not find it possible to go so far afield to open the Lodge in person, so on July 14, 1888 he issued his commission to Canon Cooper, who with Sibree Clarke of Kamloops duly constituted the Lodge. The community was small, about one hundred inhabitants, and it was difficult many times to get a quorum at its meetings but it carried on as best it could and gradually increased in membership. A new Masonic Hall was constructed and furnished in 1892. Then came the blow which killed Landsdowne. A railway was built through the valley in 1893, but it by-passed that

25. **Canon William Henry Cooper** has a wonderful record for his work as a Church missionary as well as a member, an officer, and a founder of Masonic Lodges. His place and date of birth we do not know. [Dublin, c. 1835 — ed.] He was ordained Deacon in Cashel, County Tipperary, Ireland in 1860 and Priest in 1861; Curate at Tallow, County Waterford, 1862-64. Stationed at various places in Australia and New Zealand, 1864. Missionary in Western Canada 1885 to 1889. In England in hostel work for invalid clergy, 1892-1895. In Australia again, 1900-1904; Chaplain Landsdowne Hospital, Bath, 1906. Died, 1910. [died 13 April 1909 — ed.]

Joined Lodge of Concord, No. 40, Belfast, Ireland in 1856. Member of one other Lodge in Ireland; three Lodges in England; four lodges in Australia, two in New Zealand, and four in British Columbia. He founded Harlesden Lodge, No. 2098, in London in 1885.

Received his title as "Canon", probably while on duty in Saskatchewan, but this has not been verified. (See also *G.L. Rept. 1943*).

26. **G. H. Rashdall** (or Rashdale) was a young Englishman, who, with G. R. Lawes built a big grist mill at Enderby in 1885. The venture was a failure. Later he was Mining Recorder at Nelson.

27. **John Hamill** was from Belfast, Ireland. He was a carpenter and builder. Some of his family are still living in Armstrong.

settlement, and the whole town was moved bodily to Armstrong, Masonic Lodge included. Nothing is left today of Landsdowne, but the old cemetery.

In its new home the Lodge has grown and prospered. In the beginning it probably used the English Ritual, as did Kamloops, but at present it uses the Canadian work.

We come back to Vancouver Island for Hiram Lodge No. 14. A prosperous community had grown up at Comox, North of Nanaimo, dating its first settlement to 1862. Its business and social connections were closely associated with Nanaimo. There were Freemasons at Comox and they visited Ashlar Lodge, No. 3, when opportunity offered. Soon the question of forming a Lodge at Comox arose and it was encouraged by the Ashlar brethren. Accordingly, with the formal approval of Ashlar Lodge an application was made on October 3, 1890 to Grand Master McKeown for a dispensation, naming Dr. W. J. Young, as first W. Master; G. W. Clinton of Victoria-Columbia, Lodge No. 1, as first Senior Warden, and J. A. Lindsay as first Junior Warden. The dispensation was duly granted, and the charter granted by Grand Lodge at the communication of Grand Lodge in June 1891, and issued by Grand Master Marcus Wolfe.

The first meeting of Hiram Lodge, U.D., was held in the K. of P. Hall at Comox on January 7, 1891. It expressed its gratitude to R.W. Bro. Ralph Craig, the D.D.G.M. of the District, a member of Ashlar Lodge for a set of "mallets" (gavels?), apparently the ones still in use by the Lodge, and to Ashlar Lodge for a "kind gift" (the nature of which is left to the imagination of a Freemason). On April 25, 1891 it was visited by Marcus Wolfe, then Deputy Grand Master who reported most favorably on the work and membership of the new lodge. It has grown and prospered ever since. As it was sponsored by Ashlar Lodge, No. 3, it took the same work, *viz.* the American ritual, and has continued to use it ever since.

As long as the Divisional Point remained at Donald the Lodge was prosperous, but when this was removed to Revelstoke, at the second crossing of the Columbia, it took the railway men away and it was on those that the well-being of the place depended. Some of the business men of the town went with them. Soon there was a movement for a Lodge at the new town of Revelstoke. On December 23, 1890 a petition was signed there by seven Freemasons for a dispensation for Kootenay Lodge, No. 15. They were John Hamilton, train despatcher and later Station Agent at Revelstoke, a Past Master of Mountain Lodge, William Austin Jowett, also of Mountain Lodge, of the firm of Jowett and Haig, Real Estate and Mining brokers, member of Ionic Lodge No. 25, Man. R., Winnipeg, Robert Howson a builder and undertaker from Cascade Lodge, No. 42, G.R. Man. the Lodge which is now Cascade Lodge, No. 5, G.R. Alberta at Banff; Herbert Creelman of Truro Lodge, No. 45, Truro, Nova Scotia, Engine driver who died [Nov. 22, 1947]. Daniel Robinson of "Sharon Lodge No. 93, Ontario," probably Sharon Lodge No. 93, of Queensville, Ontario; and Henry Joseph Bourne and Thomas James Lindum, both members of Mountain Lodge. The petition was recommended by Mountain Lodge No. 11.

The petition for the new lodge reached Grand Master McKeown on March 11, 1891 and the dispensation asked for was granted by him. The charter for Kootenay

Lodge, No. 15 was ordered by Grand Lodge at the Communication at Kamloops in June 1891. Like Mountain Lodge No. 11 it has always used the Canadian Work.

The Lodge had difficulties to overcome in its earlier days. Shortly after it was organized, W. Bro. Hamilton, the W. Master, was transferred to Nelson, as C.P.R. agent there. Soon after that, Bro. William Jowett was also moved to Nelson and this left Bro. Robert Howson, the Junior Warden to carry on as W. Master. Bro. John Kirkup of the Provincial Police, who was Senior Warden the second year of its existence, was transferred to Rossland during his term of office. So Bro. Howson served for two years.

Mountain Lodge No. 11 was now derelict. The town in which it had been established had ceased to exist. There were two towns which coveted it, Golden, a thriving little town a few miles south of Donald; and Revelstoke, which had a lodge of its own, but if it could be amalgamated with Mountain Lodge would be able to obtain No. 11, instead of No. 15, the charter number.

At a regular meeting of Mountain Lodge, No. 11 held on December 11, 1899, after a lively discussion, it was moved and seconded that the regular meetings of the Lodge should be held at the Masonic Temple, Revelstoke instead of at Donald, B.C. but this motion did not pass. Then notice was given by W. Bro. J. C. Pitts, later of Columbia Lodge No. 38, at Windermere, B.C., and seconded by Bro. C. H. Parsons, that at the next regular meeting a motion would be made that the word "Donald" in the second line of Article I of the bylaws be struck out, and the word "Golden" be inserted in lieu thereof.

At the next regular meeting of the Lodge on December 27, 1899 there was as large an attendance as possible of members from Revelstoke to defeat the motion. Some of the brethren from Golden expecting this, would have been too late to reach the Lodge Room in Donald in time to vote on it, had not Bro. Killeen of Cascade Lodge at Banff, and assistant roadmaster at Field, happened to be in Golden that afternoon. He heard their troubles and gave them the loan of a hand car—old fashioned pump style—and the Brethren pumped the car twenty miles to Donald. They walked into Lodge just in time to give the votes which decided the matter in favor of Golden, and Golden has the Lodge to this day. Then the Brethren had to pump their way back, through 12 degrees below zero weather going, and over 20 degrees below returning, so it was necessary to pump or freeze. Luckily for them they did not meet a train either going or coming. But they were happy in that they had succeeded in getting the Lodge for their town, where it has grown and prospered ever since. Revelstoke had to be satisfied with its own name and number. Grand Master R. Eden Walker gave formal permission for the removal of Mountain Lodge No. 11 to Golden on January 11, 1900.

In 1891 a petition came to the Grand Master, approved by Kootenay Lodge, No. 15, at Revelstoke, asking for a Lodge at Ainsworth. He did not grant it, but laid the matter before Grand Lodge for its consideration, for certain reasons not disclosed in the Grand Lodge report for that year. Grand Lodge decided not to grant a warrant but referred the petition back to the Grand Master to issue a dispensation at his discretion.

At the communication of June, 1893 Grand Master Downie reported to Grand Lodge that he had been informed that a number of the Brethren whose names were

attached to the petition had since left Ainsworth and that those remaining did not deem it expedient to open a Lodge there at present, in October, 1892 he had gone to Nelson, hoping to see some of the Brethren, but he had not been able to meet any of them. Under these conditions, nothing further was done in the matter.

We come back to the Coast for the next four Lodges, Pacific Lodge, No. 16, King Solomon Lodge, No. 17, and Ionic Lodge, No. 19 in the Fraser Valley, and Doric Lodge, No. 18, in Nanaimo on Vancouver island.

On March 9, 1891 a petition was drawn up asking for a Lodge at Mission City a station on the C.P.R. and the chief business point for the district lying between the Stave River (so called, because it was the source of supply of staves to Fort Langley for use in making barrels for the shipment of salmon overseas) and Nicomen Island. It later became the junction of the C.P.R. and the branch line south to Sumas connecting with the railway systems of the United States. The petition was signed by Wm. McGillivray of Bow River Lodge, No. 28, G.R.M. at Calgary, the lodge which very nearly got a charter from the Grand Lodge of B.C.²⁸ in 1883, but the applicants changed their minds and took their Charter from the Grand Lodge of Manitoba, and is now Bow River Lodge, No. 1, Alb. R.; Donald McKay of Murray Lodge, No. 408, G.R. Can. of Beaverton, Simcoe County, Ont.; John B. Cade²⁹ of King Solomon's Lodge, No. 394, Thamesford~Oxford County, Ont.; Wm. R. Dunn a Real Estate Agent and M. F. Shook, Station Agent at Mission, both of Cascade Lodge, No. 12 at Vancouver, B.C.; E. Daires of Zetland Lodge, No. 1005, England; John Barker, of Whitby Island Lodge, No. 15, Coupeville, in the State of Washington; A. W. McIntosh of Union Lodge, No. 9, at New Westminster; John Boyd of Maxville Lodge, No. 418, Maxville, Glengarry Co. Ont.; Archibald York, Real Estate Agent, of Mt. Hermon Lodge, No. 7, at Vancouver; and Frank B. South, farmer of Casselton Lodge, No. 12, Casselton, now No. 2 on the register of the Grand Lodge of North Dakota since 1889. Dunn was to be the first W.M.; Cade, the first S.W., and Shook the first J.W. The proposed Lodge was approved by Union Lodge, No. 9 at New Westminster and the dispensation was granted by Grand Master McKeown on April 20, 1891. The Grand Lodge in June of that year ordered the Charter to be issued but to be withheld until the W.M., Wm. R. Dunn should have completed his term as Junior Warden of Cascade Lodge No. 12 and retired or dimitted from that Lodge.

Then followed King Solomon Lodge, No. 17 at New Westminster. Union Lodge, No. 9 in that city was steadily increasing its membership, and others desired to join the Craft. If rumour is to be believed, one of the reasons for forming a second lodge in that city was that the older men in Union Lodge naturally were in command, and the younger men felt that a Lodge of which they had control would be more to their liking. At any rate, on July 1, 1891 a petition was drawn up and signed and forwarded to the

28. See p. 145.

29. **John B. Cade** was born at Addington County, Ontario, June 9, 1847, and educated in Middlesex County to which his family had removed when he was four years old. At the age of seventeen he went to Michigan and remained there for two years. After his return to Canada he had some part in the Fenian Raid of 1866, as one of the defenders of Canada. He came to B.C. in Jan., 1889, and in July of that year homesteaded near Mission. Later he had a sawmill near there.

Grand Master, M.W. Bro. Marcus Wolfe, asking for a dispensation, which was granted October 25, 1891, after correspondence with R.W. Bro. Peter Grant, the Senior Grand Warden and a resident of New Westminster, W. Bro. Rev. A. W. Sillitoe, W.M. of Union Lodge, and a personal interview with the proposed officers of the new Lodge. The signatories of the petition were Alex. M. Fraser, P.M. of Union Lodge after W. Bro. Hugh Youdall found that he was unable to act, was named as first W. Master; Malcolm MacAskill of the same Lodge, the first Senior Warden; and Geo. Cunningham, blacksmith, of Halsey Lodge, No. 61, Halsey, Oregon, as first Junior Warden. The others were E. C. Mahony, also of Union Lodge, J. H. Shirley, Merchant, of Ashlar Lodge, No. 3 of Nanaimo, B.C.; F. W. Howay, Barrister, of Kentville Lodge, No. 59, Kentville, Nova Scotia;³⁰ Hugh Youdall³¹ of Harbor Grace Lodge, No. 476 S.R. of Harbor Grace, Newfoundland; M. D. McLennan of Solomon Lodge, No. 46, of Port Hawkesbury, Nova Scotia; James Leamy, the Contractor who built the railway through the Fraser Canyon, now part of the C.P.R. from Lodge of Fidelity, No. 231, at Ottawa; and his Brother Andrew Leamy, from the same Lodge, a lawyer at New Westminster, and afterwards County Judge in the Interior; D. A. Crawford, from Cameron Lodge, No. 232, Dutton, Ontario; Joseph Burkitt, of Belmont Lodge, No. 13, Morden, Manitoba; George T. Lundy, Boot and Shoe merchant, of the same Lodge; and Benjamin Marshall of St. John Kilwinning Lodge, No. 25, Kirkintilloch, Scotland. Following the favorable report of the Grand Master the Charter was authorized by Grand Lodge at the Communication of June 1892.

Doric Lodge, No. 18 at Nanaimo, comes next on our list. Ashlar Lodge, No. 3 was getting over-crowded. The City was growing fast, and in it there were a number of Freemasons who, for some reason or other, would not or did not join the older Lodge. A few of its members joined with these and took steps to form a new Lodge. The question of ritual did not enter into the matter, for the supporters of the movement had no desire to use any form of work but that of Ashlar Lodge. They met, discussed the matter at length, agreed to the formation of a new Lodge, and drew up a petition, had it signed and forwarded to Grand Master Marcus Wolfe for his consideration. As a resident of

30. The last of the charter members of King Solomon Lodge, No. 17, the original Secretary, **Frederic William Howay**, died Oct. 4, 1943.

He was born at London, Ontario, November 25, 1867. Son of Wm. Howay, prominent in Union Lodge circles. Teacher in B.C. public schools. Studied law at Dalhousie College, Halifax, N.S. taking the degree of LL.B in 1890. Practiced Law at New Westminster 1891 to 1907. Appointed County Court Judge at New Westminster in 1907, retired, 1937. Given the honorary degree of LL.D. by University of British Columbia in 1933. Historian of the North West Coast of North America *par excellence*. Author of many volumes on the subject and many articles in leading historical publications. Member and first President of the Royal Society of Canada from west of the Rocky Mountains, 1941-42.

Became a Freemason at the age of 21 years while studying law in Nova Scotia, in Kentville Lodge, No. 59, at Kentville, King's County, N.S. Charter member and first Secretary of King Solomon Lodge, No. 17, made an Honorary Member in [no date supplied].

31. **Hugh Youdall** was born in Dumfriesshire, Scotland in 1845. Went to Newfoundland in 1859. Manager of John Nunn & Co. at Harbor Grace for eight years, and for 12 years in business for himself. Came to B.C. in 1884 and was in the employ of the Dominion Government in connection with fisheries. Died in Vancouver, B.C. in 1911.

Nanaimo himself, and a member of Ashlar Lodge, he was fully aware of all the circumstance, and on July 21, 1892 he issued the desired dispensation, naming W. Bro. Ralph D. Craig, of the Nanaimo Steam Carriage Works, to be the first W. Master; S. B. Yuill, P.M., Jeweller, the first S.W.; and W. Bro. Andrew Haslam,³² the first J.W. These with Bro. M. R. Counter, Jeweller, Bro. F. McB. Young,³³ Barrister; Charles Honeyman, Stevedore; Neill McCuish, Clerk with James McCuish, General Merchant, W. A. Young of the Hamilton Powder Works, and E. M. Yarwood³⁴ were signers of the petition.

There is no information as to the date of institution or if there was any such formal ceremony. While under dispensation it was visited by M.W. Bro. Marcus Wolfe, P.G.M., as R.W. Bro. Wm. Stewart, who had the appointment, had disagreed with Grand Master Downie over the question of the jurisdiction of a Lodge over rejected material, and had resigned his office. In his report to Grand Lodge M.W. Bro. Wolfe gives the new Lodge high praise. He says that "the material allowed in has been of the very best, mainly young, bright, intelligent men who will be a credit to the fraternity. The Charter was granted by the Grand Lodge at the Annual meeting in 1893, and was constituted on July 17, 1893 by the Grand Master, M.W. Bro. Sibree Clarke. It uses the same ritual as Ashlar Lodge, No. 3.

Our next Lodge, Ionic Lodge,³⁵ No. 19 was established at Chilliwack. This settlement dates from 1862 where a number of immigrants, more interested in farming than in mining, made their homes there. A trading center grew up near the Fraser where the City of the same name now stands. To this center there came in 1892, a Presbyterian Clergyman, who had been a member of, and W.M., of North Star Lodge No. 74, Londonderry, Colchester County, Nova Scotia. A zealous Freemason, he soon gathered together the Brethren in the settlement and took steps to establish a Lodge. A Lodge of Instruction was formed with the approval of Pacific Lodge, No. 16 at Mission and was held weekly at the manse. The necessary petition was drawn up and signed by Rev. Mr. Logan; W. M. Wood, School teacher, of Keene Lodge, No. 374, Keene. Peterborough Co., Ont.; A. M. Nelson of Central Lodge, No. 45, China, Kennebec County, Maine; J. A. Campbell, farmer, of Cornwall Lodge No. 125, Cornwall, Ont.;

32. **Andrew Haslam** was born at Woodhill, in Northern Ireland on June 23, 1846. In 1861 his parents moved to Albert County, New Brunswick. In 1870 he came to Winnipeg, where he was associated with McArthur & Co, in the lumber trade. In 1871 he went to Texas and was there for two years, erecting bridges and in sawmill work. In 1876 he came to B.C., and was in the lumber business, being one of the proprietors of the Royal City Planing Mills at New Westminster. While living there he was three times elected a member of the City Council. In 1885 he removed to Nanaimo and established and carried on the Nanaimo Saw Mill Co. In 1889 he was elected a member of the Legislative Assembly to fill the vacancy caused by the death of Hon. Robert Dunsmuir.

He joined Union Lodge, No. 9 at New Westminster in 1879, and was Secretary of that Lodge in 1880 and W.M. in 1883.

33. For biography see *G.L. Rept.*, 1941, p. 181.

34. **Edmund Montagu Yarwood**, Barrister, practised at Nanaimo for many years. He was born at Belleville, Prince Edward County, Ontario, June 13, 1864. Studied at Osgood Hall, Toronto. Came to British Columbia in 1889, and was admitted to practice in the Courts of British Columbia in 1900. Police magistrate for the City of Nanaimo and Stipendiary Magistrate for the district.

35. For history of Ionic Lodge, No. 19, see Stark, *G.L. Rept.* 1935, p. 163.

C. B. Reeves, merchant, of Walsingham Lodge, No. 174, Port Rowan, Norfolk Co., Ont.; G. W. Lundy, Hotel keeper, of Belmont Lodge, No. 13, Morden, Manitoba; A. Drisdoll, Surveyor, of King Solomon Lodge, No. 69, Aylmer, Ottawa County, Quebec; Thos. Knight, Blacksmith, of Pembroke Lodge No. 128, Pembroke, Ont. signed but did not affiliate with the Lodge until 1923, and W. H. Lilly (Lodge unknown) never affiliated with it.

The dispensation for the Lodge was issued by Grand Master Downie on April 3, 1892 and instituted by R.W. Bro. Wm. Manson on April 27, 1892. The charter was granted by Grand Lodge at the communication in June, 1893, and the Lodge was constituted by R.W. Bro. W. O. Miller, D.D.G.M. of District No. 2, on August 17, 1893. As Rev. Mr. Lodgan, the first W. Master, was a Nova Scotia Freemason, a jurisdiction in which the American Work is used, it naturally followed that the Lodge took the same ritual, and has continued to do so.

We go again to the Okanagan Valley for Miriam Lodge, No. 20, at Vernon, B.C. which, up to November 1, 1887 had been called "Priest's Valley", owing to the fact that the Fathers at the Mission near where the City of Kelowna now stands, had built a rest house there, as a convenient day's journey from the Mission. It took its new name from Hon. Forbes George Vernon, the then owner of the Coldstream Ranch, who was at the time Chief Commissioner of Lands and Works in the Provincial Government.

Here a small town was growing up. There were Freemasons there among others, J. P. Burnyeat, surveyor, whom we have already met as one of the charter members of Kamloops Lodge, No. 10. The first organization meeting was held at the office of Caryell & Burnyeat in October, 1892, and was attended by all the Freemasons in the settlement. It was agreed to proceed with the matter and soon a petition was drawn up asking for a dispensation and signed and forwarded to the Grand Master.

The signatories were: W. Bro. Ainsley Megaw who was named as the first W. Master, Bro. A. J. Venn, first Senior Warden; and J. P. Burnyeat from Kamloops Lodge, No. 10 as first Junior Warden, R.W. Bro. John Highman, Bros. C. A. Shortt, H. McIntosh, W. Reinhard, J. M. Martin, L. Girouard and W. L. Germaine. Bro. Luc Girouard, who died Jan. 22. 1895 belonged to a well known French-Canadian family, was a Roman Catholic, and was refused the last rites of his church on his death bed because he would not abjure Freemasonry.

But sending in a petition did not, in itself, necessarily mean that a dispensation would follow as a matter of course. The Grand Master, M.W. Bro. Downie was not, at first, disposed to establish a new Lodge, an act which would have the effect of depriving an already established Lodge of a large part of its territory, and the proposed Lodge would take away a large part of the jurisdiction of Spallumcheen Lodge, No. 13. Some of the brethren of that Lodge were antagonistic to the proposed new Lodge on that ground, and without the consent of that Lodge it was clear that the Grand Master would not grant the dispensation asked for. To overcome the opposition W. Bro. Ainsley Hegraw rode eighteen miles and return to a meeting of Spallumcheen Lodge one cold winter's night in January, 1893. After a long discussion he prevailed upon the Brethren to withdraw their objections and consent to the formation of a Lodge at

Vernon. The objection being waived by Spallumcheen Lodge, the Grand Master granted the dispensation.

The next Lodge to appear on our Roll was St. John's Lodge, No. 21, at Wellington, near Nanaimo. At the communication of June, 1893 Grand Master M.W. William Downie reported to Grand Lodge that he had received a petition from a number of brethren asking for a dispensation for a Lodge at this settlement but he had declined to issue it as all the petitioners, with the exception of one (Bro. Henry McMillan, who hailed from Signal Lodge, No. 141, Osage City, Kansas) were members of Ashlar Lodge, No. 3. He gave his reasons at length. 1st. There is a Lodge already working under dispensation in Nanaimo, Doric Lodge, No. 18 which is only some five or six miles distant, and connected with Wellington by an excellent road.

2nd. There is also a warranted Lodge in the same place.

3rd. The three brethren named in the petition as officers of the proposed Lodge are residents, not of Wellington, but of Nanaimo.

4th. The population of Wellington and Nanaimo did not appear to him to be sufficient to warrant him in issuing a dispensation for the formation of a third Lodge.

The three named in the petition as the first officers were W. Bro. Wm. Stewart, as the first W. Master; W. Bro. John Frame as first Senior S.W. and W. Bro. C.N. Westwood as first Junior Warden, all Past Masters of Ashlar Lodge.

Grand Master Downie was a comparatively newcomer and apparently did not comprehend the fighting ability of that grand old Scot, W. Bro. William Stewart, and Ashlar Lodge backed him. They appealed forthwith to Grand Lodge, on the following grounds:

That it was decidedly inconvenient for the brethren at Wellington to attend the meetings of Ashlar Lodge at Nanaimo, without incurring expense travelling, and loss of time from work, hence they seldom attend;

That Wellington is a large and rapidly growing town, situated from Nanaimo, a distance of about six miles, in the District of Wellington, and has a population of about 6,000, which is steadily increasing. The brethren there have already secured a commodious hall for Masonic purposes only.

It would in our opinion be greatly beneficial to the Craft in this locality to form a Lodge at Wellington.

This petition was signed by fifty Freemasons, mostly members of Ashlar Lodge.

When the matter came up in Grand Lodge in 1894 there was a lengthy discussion of the question, and explanations made by Brethren who were acquainted with the circumstances which resulted in the granting of the dispensation being approved by Grand Lodge. Stewart and Frame remained with the new Lodge, but Westwood seems to have changed his mind, for we find him remaining a member of Ashlar, and the office which he was to have taken in the new Lodge was taken by Bro. Geo. Thomson, another member of Ashlar Lodge, These three Brethren walked from Nanaimo to

Wellington and back an incredible number of times in order to take part in the proceedings of the new Lodge.

When the Dunsmuir interests abandoned Wellington and opened mines in the vicinity of Ladysmith, a large part of the people of Wellington moved also and the Lodge followed its members in 1901. As might be expected of a Lodge, in which W. Bro. Stewart took a leading part, its ritual was what he called the "Old Scotch Work", otherwise the American work.

The last Lodge established and carrying on the business of Freemasonry in British Columbia during this period was Acacia Lodge, No. 22. It was to be located in Mt. Pleasant, on what is now Main Street but which was originally called Westminster Avenue, The change was made because the old settlers in Vancouver felt that "Westminster" smacked too much of the "Royal" City on the banks of the Fraser. "In those days Mt. Pleasant was so far away" said W. Bro. A. C. Stewart, in an address given to the Lodge many years after;

"In those days Mt. Pleasant was so far away that we were considered by the "down town" denizens as a rural community, and very rural at that. It was currently reported by those who never saw us at work that we had a tinge of June verdure."

Notwithstanding its remoteness, steps were taken to establish a Masonic Lodge there. The usual petition was drawn up and signed by many members of the Craft of high standing in the community. W. Bro. John Gavin, Rev. C. F. Yates, Dr. W. B. Brydone-Jack, Alexander Bethune, A. C. Stewart and others of equal prominence, and it was presented to the Grand Master, M.W. Bro. William Downie. Whether he thought it would interfere with his pet Lodge, Cascade, No. 12 or not one cannot say. What he said to Grand Lodge in June 1893 in explanation of his refusal was;

To Acacia Lodge, I refused a dispensation, as it was intended to open in the outskirts of the city, which would have had a depressing effect on the Lodges meeting in the Masonic Temple, in view of the fact that they were about to purchase lots on which to erect a building of their own. Furthermore I felt it was premature to open Lodges in the outlying portions of the city, as the area of the City is not sufficient nor the population dense enough to warrant it."

The Committee on the Grand Master's address was very polite to the Grand Master. It commended the great care taken by the Grand Master in respect to Acacia Lodge and another application to which he had refused a dispensation, but as both were to be laid before Grand Lodge for consideration the Committee considered an expression of its opinion would be premature. On the matter being laid before Grand Lodge at a later date at the request of the Grand Master the dispensation was ordered granted. On June 21, 1894 the dispensation was presented to the petitioners, and the officers approved by R.W. Bro. W. O. Miller, the retiring D.D.G.M. and on July 26, the Lodge was instituted by R.W. Bro. W. A. DeWolf-Smith, D.D.G.M. for Dist. No. 27 and the officers installed.

As a number of the early members of the Lodge came from the Maritime Provinces it was only natural that the American work, which is used there, should be used in Acacia, No. 22.

Nelson Lodge, No. 23, at Nelson, B.C. and United Service Lodge, No. 24, at Esquimalt although actually chartered in 1894, really belong to the next period of our history and will be referred to in the next chapter.

Grand Secretaries

There were three Grand Secretaries during this period, Edward Collins Neufelder,³⁶ a member of Vancouver and Quadra Lodge, No. 2, who had been elected to that office in 1884, re-elected in 1885, 1886 and 1887, but declined re-election in 1888, as he was leaving the jurisdiction. The Grand Master thanked him for the prompt and efficient way in which he had performed all the duties which were incumbent on him during his term of office. In 1888 M.W. Bro. Henry Brown,³⁷ of Victoria-Columbia Lodge, No. 1 was elected in 1888 and re-elected until his death May 15, 1891.

On the death of M.W. Bro. Brown, W. Bro. Walter Jocelyne Quinlan³⁸ of Victoria-Columbia took up the work as acting Grand Secretary, until the meeting of Grand Lodge in this year, when he was elected to that office, and was re-elected every year during the rest of the period.

Grand Lodge Library

Little was done to increase the Grand Lodge Library during this period. Apparently it was, as yet, practically confined to reports of the proceedings of other Grand Lodges. In 1892 Grand Master Marcus Wolfe called the attention of the Grand Lodge to the unsatisfactory condition of the Library and the advisability of making an appropriation for binding these reports. He says that it is true that the Library, in the absence of a Librarian, is of little practical use, but that it is necessary to look to the future, and preserve the records of the Fraternity for those who follow. This was approved by Grand Lodge and \$100.00 was voted for binding Grand Lodge proceedings and other Masonic literature. In 1893 a further grant of \$60.00 was made to complete the binding of proceedings of other Grand Lodges for the Library.

36. E. C. Neufelder was the son of Felix Neufelder of Cayoosh fame and later a member of Cariboo Lodge, No. 4 at Barkerville, and of Vancouver and Quadra Lodge, No. 2 at Victoria. He was initiated in Cariboo Lodge on Nov. 7, 1874 and was S.W. of that Lodge in 1877, S.D. of Vancouver and Quadra Lodge in 1880, J.W. in 1883, and W.M. in 1884. While in Barkerville he had been a director of the Mechanics' Institute there. In Victoria he was a member of the firm of Neufelder and Ross, wholesale and General Grocers on Government Street, between Yates and Johnson Streets. At the completion of his term of office as Grand Secretary in 1887 he was given the honorary rank of Past Grand Senior Warden. Soon after he left British Columbia and took up his residence in Seattle, Wash. where he was in the banking business.

37. For **Henry Brown**, see p. 128.

38. **W. J. Quinlan** was born in Toronto, Nov. 10, 1860. Educated Brantford Collegiate Institute and Toronto University. Attended Royal College of Dental Surgeons and graduated at Philadelphia in 1886. Came to B.C. in 1886 and practised his profession at Victoria and later at Nelson. He was for a time at Carnduff in Saskatchewan where he joined Charity Lodge, then No. 25, G.R. Manitoba but is now No. 15, G.R. Sask., Died Apr. 22, 1934.

Constitution.

During the period the Grand Lodge kept revising the Constitution from time to time, but never seemed to be able to get it in shape to suit everyone. It had been under revision for some time but in 1885 the work had not been completed. The Board of General Purposes had been devoting much time to it, but important matters were still to be considered. In 1886 the revision had been completed, and copies had been sent to all the Lodges with the proposed alterations and amendments, some of which proposed by W. Bro. Wm. Stewart of Ashlar, No. 3, which shewed careful attention in the work of revision. In 1892 various amendments were made. In 1893 Grand Lodge directed that the Committee on the Constitution, with such Brethren as should be selected by Grand Lodge, were to revise the Constitution and submit the result to the next meeting of Grand Lodge.

In 1894, owing to the great floods on the Fraser River, many of the Lodges were not represented at the Communication of Grand Lodge; even the Grand Master himself could not be present. Under these Circumstances, the consideration of the revision of the Constitution was postponed until a special Communication for that purpose could be called at the discretion of the Grand Master; and the Grand Secretary was instructed to notify the Constituent Lodges of the intention to consider the revision at such Communication, and that they were requested to offer any further suggestions or additions they might deem advisable.

Victoria-Columbia Lodge, No. 1 and Ashlar Lodge, No. 3, Prescriptive rights claimed by.

At the Annual Communication of Grand Lodge in 1892 there was considerable discussion as to uniformity of Regalia in the Lodges, and especially as to the right of Ashlar Lodge, No. 3 to use a form of regalia not in accordance with Articles 169 to 175 of the Constitution. Owing to this, Grand Master Wolfe issued a circular asking for strict compliance therewith. All Lodges complied with the demands of the Grand Master, except Ashlar Lodge, No. 3, which denied the right of Grand Lodge to alter their clothing or jewels, claiming an existing right as set forth at the formation of Grand Lodge, and in the first Constitution, which read as follows:

The jewels and regalia of subordinate Lodges are as follows: it being understood that Lodges in this jurisdiction already supplied in this respect, may continue the adoption and use of the same as long as they so desire.

This clause had been carried over into the subsequently revised constitutions but eliminated from the latest one as further revised. Victoria-Columbia Lodge, No. 1 also claimed, for the same reason, the right to appoint the Secretary, notwithstanding the Constitution now states that he "shall be an elective officer."

The Grand Master (himself a member of Ashlar Lodge) was of the opinion that the claims of these two lodges were in violation of the laws of Grand Lodge. He consulted two outstanding Masonic scholars of the United States, who agreed that under Masonic Law, the claims could not be recognized, and cited the case of the old Lodge No. 1 at Hartford, Conn. which set up a similar claim to vested rights which had

been taken from it by action of the Grand Lodge in regard to ritual, and that on account of its rebellion the Grand Lodge had arrested its charter, and declared all its members excluded from the rights and privileges of Freemasonry. This action had been sustained by all the Lodges in the jurisdiction (except the recalcitrant one), and by all the Grand Lodges in the country.

He pointed out, however that the questions at issue were not of vital importance. He had let the matter stand until the matter could be laid before Grand Lodge for final action and decision, it being a matter touching the Constitution. If Grand Lodge held that the Lodges are wrong it would be a guidance and precedent for all Lodges in the jurisdiction, or if in the right, then all Lodges may exercise the same privileges. This last statement of the Grand Master seems not to be well founded as no other Lodges in the jurisdiction have any grounds for making such claims. The Committee on the Grand Master's address referred the matter to the Grand Lodge for final decision. It was moved by R.W. Bro. Eli Harrison, Jr. and seconded by W. Bro. Williams:

That inasmuch as certain rights and privileges were given at the time of formation of this Grand Lodge, to Victoria-Columbia and Ashlar Lodges, as to regalia worn by the latter, and the appointment instead of election of Secretary, in the former: be it therefore resolved,—That these Lodges shall retain the privileges accorded, as long as they so desire.

The motion was carried, and the Lodges were allowed their claims,

The decision caused considerable criticism in the Grand Lodges in the United States, The Colorado reviewer in 1893 rather sarcastically remarks:

The same persistency by old Lodge Hiram, No. 1, of Hartford, Conn. (? New Haven) that it had vested rights in regard to certain features of the ritual, was declared to be rebellion and resulted in the arrest of the charter. Our brethren of British Columbia believe in getting along smoothly even if the sovereignty of Grand Lodge has to be relaxed and its own laws abrogated to suit special cases.

The South Carolina reviewer states the facts and says:

We concur with the Grand Master, but Grand Lodge resolved that the Lodge be allowed to retain its original privileges, so long as it should desire to do so.

The Utah reviewer commented as follows:

Two lodges showed a little spirit of insubordination, claiming that because the Constitution adopted in 1871 gave them certain rights no amendment to that instrument subsequently could take these privileges from them..... It was just such an idea that caused the rupture between Hiram Lodge, No. 1, of New Haven, and the Grand Lodge of Connecticut. That Lodge came back into the fold after seeing the folly of its actions, and so would the two Lodges in British Columbia if the Grand Lodge had pushed the matter and not "smoothed it over."

In the report of the Grand Lodge of Canada (in Ontario) the reviewer curtly says after referring to the decision of the Grand Lodge of British Columbia on this matter of vested rights:

But the unconstitutionality of the acts, the allowance of the claims of Victoria-Columbia and Ashlar Lodges remain the same as before.

Uniformity of Ritual.

The old controversy as to Uniformity of Ritual was very much to the fore during the period. The chief advocate of a Uniform Ritual was our good friend Wm. Stewart of Ashlar Lodge, No. 3. New Lodges were being established, and the first two had elected to use the English Ritual or its variant, the Canadian. If the American Ritual was to be the uniform work of the jurisdiction it must be decided while the lodges using it were in the majority. Something must be done at once. Accordingly, at the meeting of Grand Lodge in 1888, W. Bro. Stewart moved, seconded by V.W. Bro. W. H. Cooper:

That a uniform system of work and lectures be adopted by Grand Lodge for all subordinate Lodges in this jurisdiction, with the exception of those Lodges which took part in the formation of the Grand Lodge of B.C.

This resolution was cunningly worded, as, if it had passed (and with almost all the Lodges then using the American ritual) the only Lodge which could use anything but that form of work, would have been Victoria-Columbia Lodge, No. 1, and the predominance of the American work would be absolute. The fact, that the seconder was a new man in Grand Lodge and knew nothing whatever about the controversy which had been going on for a long time over the adoption of a uniform ritual, is significant. However the resolution did not go unchallenged. An amendment was moved by W. Bro. Sibree Clarke, seconded by W. Bro. A. McKeown, that the question be referred to a Committee of three to take the matter of uniformity of Ritual into consideration and report to Grand Lodge. An amendment to the Amendment was made and carried that a uniform system of work and lectures be adopted by Grand Lodge for all Subordinate Lodges that might thereafter be chartered in this jurisdiction, and those now holding charters, as the majority of the Lodges shall desire.

It was at this Communication that the Grand Master was requested to hold an emergent meeting of Grand Lodge to exemplify the various rituals used in the jurisdiction, which has already been referred to.

In 1899 the matter came up again. R.W. Bro. Henry McDermott, the D.D.G.M. for District No. 4, which was Cariboo Lodge, No. 4, there being then no other lodges in the District, informed Grand Lodge that his Lodge was unanimous in opposition to any change of ritual from that used there and said:

As we believe from our intercourse with Freemasons from the neighbouring States, that it is nearly, if not entirely similar to that in use in a great majority of the Lodges on this continent.

Of course he was absolutely right, for the ritual to which he referred was brought by Jonathan Nutt from California, where he had been made a Freemason, and where he had been the member of two lodges before he came to British Columbia, in the same way as other Californians had brought the same ritual to Vancouver Lodge, No. 2, in Victoria.

At this Communication W. Bro. John Buie of Union Lodge, No. 9 seconded by W. Bro. Wm. Stewart of Ashlar Lodge No. 3, moved the following resolution:

All Lodges which shall hereafter be chartered in this jurisdiction, together with such of those now holding charters, as by a majority vote of the members present at a meeting called for that purpose may desire it, shall open and close, initiate pass and raise in conformity with the York Rite of Masonry, as is the practice in the Lodges under the jurisdiction of the Grand Lodges of Nova Scotia, New Brunswick, Prince Edward Island, and the several Grand Lodges throughout the United States of America, and assimilate their work as closely as possible to the work as it is now done in Lodges 2, 3, 4, 7, and 9 of this jurisdiction.

It never seems to have come to the mind of the mover and seconder of this resolution, that the members of any Lodge, could, by any possibility, contemplate changing from the "York" Rite, (which has no historical claim to that name) to any other form of Ritual; or that in the future the members of any new Lodge might be just as attached to some other form of work, as the advocates of the American form.

It may be taken for granted that such a resolution could not be voted on without a very heated discussion. Victoria-Columbia Lodge. No. 1, with its English traditions no longer stood alone. W. Bro. Downie, of Cascade Lodge, No. 12, with his training in the Canadian work, in Ontario, was firm in his opposition to any lodge being forced to use a Ritual of which the members did not approve, as were the members of No. 1. W. Bro. W. W. Northcott of No. 1 and W. Bro. Downie of No. 12 moved an amendment, as follows:

That the rituals now practised in this jurisdiction by the Subordinate Lodges under the G.L. of B.C., *viz.*, the English, the Scottish or York Rite, and the Ritual of the Grand Lodge of Canada, remain as at present in use by the Lodges, and that new lodges be permitted to select one of the three as they may see fit; but that no other Ritual shall be recognized in this jurisdiction.

A further amendment was then made that the whole matter lie over until the next meeting of Grand Lodge. The motion and the amendments on being put to vote were *all* negatived [*sic*]. W. Bro. George S. Russell of No. 1, then moved that Grand Lodge adopt the English Ritual for all new Lodges; and that Lodges then existing be permitted to adopt the same if desired, but he soon asked leave to withdraw it. It must have shocked the advocates of the American Work, and without delay the leave was granted. It looks as if W. Bro. Russell had a sense of humour.

A sidelight on the trouble over uniformity of ritual comes from the Grand Lodge of Wyoming in 1890. In its review of Foreign Correspondence for that year it refers to this matter, and calls our efforts in regard to uniformity of ritual as "tinkering", and thinks it just as well they came to naught.

Nothing was heard of the Ritual trouble in 1891, but it came up again in 1892, when the attention of Grand Lodge was called to the fact that no action had been taken to implement the resolution passed by Grand Lodge in 1888, and Grand Lodge was

asked to consider the most advisable method which could be adopted to carry out the intent and spirit of that resolution. After discussion it was resolved that the Grand Master should appoint a committee of five to take the matter of a uniform Ritual into consideration, and report at the next annual Communication. The Committee as appointed by the Grand Master consisted of Marcus Wolfe, P.G.M., John S. Clute, P.G.M., A. R. Milne, P.G.M., Sibree Clarke, P.G.M., and B. Williams, Grand Marshal. In 1893 the Committee reported as follows:

Your Committee to whom was referred the question of Uniformity of Ritual in this jurisdiction, beg to report, that after due consideration of the question they recommend that no change be made in the Work as now practised by the existing Lodges. That all Lodges which shall hereafter be inaugurated be required to select and work one of the three Rituals now practiced in this jurisdiction, i.e.:

“The English” as practiced by Victoria-Columbia Lodge, No. 1.

“The Scotch” as practiced by Ashlar Lodge, No. 3.

“The Canadian” as practiced by Cascade Lodge, No. 12.

Whether this report was so satisfactory to everyone that it did not require any express approval by Grand Lodge, or whether it was equally unsatisfactory, we cannot tell, but no action appears to have been taken in respect to it by that body.

While on the question of Ritual, it may be interesting to mention one of the troubles of the outlying Lodges in respect to it. In 1893 Grand Master Downie pointed out to Grand Lodge that the Lodges at Barkerville and Comox were out of the line of travel, and by reason thereof seldom enjoyed visits from expert Brethren from other Lodges. He therefore suggested that some competent Brother should be asked to visit them once a year or at least once in two years, to exemplify the work, and to give the officers and members full instructions as to the routine working of a Lodge. He suggested that a sum of \$200.00 be granted that year for the purpose but no action was taken in the matter by Grand Lodge.

Regalia.

The Regalia of the officers of Grand Lodge was getting shabby by 1888. It will be remembered that the Regalia used by it had come down to Grand Lodge from the Provincial Grand Lodge (Scottish) and the District Grand Lodge (English) and was getting the worse for wear. In that year it was moved in Grand Lodge by Deputy Grand Master Clute and seconded by R.W. Bro. Wm. Stewart that new regalia be furnished for the Grand Officers during the coming year if the funds are adequate.

At the next meeting of Grand Lodge in 1889 it was reported that communication had been had with Bro. Geo. Kenning of London and from Bro. Morrison of Toronto, who had each had furnished prices and estimates for the new regalia required, and these were laid before Grand Lodge. The matter was laid over for one year. At the meeting of Grand Lodge in 1890, M.W. Bro. A. R. Milne asked if anything had been done in the matter of New Regalia. On being advised that nothing as yet had been done since the last meeting of Grand Lodge, a resolution was passed providing that a Committee of three be appointed to act with the Grand Master and the Grand Secretary,

to provide a set of regalia for the Grand Lodge, utilizing what can be used of the present regalia. The Committee appointed consisted of M.W. Bro. A. R. Milne, P.G.M., Bro. W. J. Quinlan and M.W. Bro. Wm. Dalby.

In 1891 Grand Lodge was informed that the order for Regalia had been placed with Kenning; that it had been found impossible to repair the old regalia; that the new regalia had been received, and that the total cost, including duty and freight, *etc.*, amounted to \$679.56. The Committee recommended (a). that the regalia of the Dist. Dep. Grand Masters should be handed over to the present incumbents; (b). that the Lodges in each District should pay the cost of the regalia for the D.D.G.M. in that District, and that it was to be the property of the District, and pass to each successive holder of the office. (c). That the D.D.G.M. for each District should be nominated by the representatives of the Lodges and the Past Masters of such District, present at the annual communication, by ballot; the representatives and Past Masters of the District voting in the same manner as upon the election of other officers, and the selection be confirmed by the Grand Master. (d). That in default of any such nomination being made, the Grand Master elect should appoint a duly qualified brother as D.D.G.M. (e). That all D.D.G.M.s must be Past Masters and resident within their respective Districts and must not be, during their term of office, the Wor. Master of a Lodge.

Grand Lodge made short work of these recommendations. Only one was accepted, *viz.*, that providing for the retention by the D.D.G.M.s of the regalia of their office during their term of office. The suggestion that the Districts purchase the regalia for their D.D.G.M.'s was not approved. The Grand Master ruled that the proposed form of election was unconstitutional.

District Deputy Grand Masters.

Appointment of District Deputy Grand Masters in British Columbia dates from 1888. In that year it was moved by R.W. Bro. John Stilwell Clute, seconded by W. Bro. Henry Hoy, that the jurisdiction be divided into four districts as follows: No. 1, District, Vancouver Island; No. 2, New Westminster District; No. 3, Yale-Kootenay; and No. 4, Cariboo. This was approved by Grand Lodge and the first Brethren to be appointed were, W. Bro. Dixie H. Ross of Vancouver and Quadra Lodge No. 2 for District No. 1; W. Bro. Isaac Oppenheimer of Mount Hermon Lodge, No. 7, for District No. 2; W. Bro. Sibree Clarke of Kamloops, No. 10, for District No. 3; and Henry McDermott of Cariboo Lodge, No. 4, for District No. 4. The first reports of three of these officers appear in the G.L. report for 1889, but there is none from the representative of District No. 1.

In 1889 the number of Districts was increased to four, Nanaimo and the surrounding country being removed from No. 1, and made district No. 4. Andrew Haslam, of Ashlar Lodge, No. 3, was the first District Deputy Grand Master for that District.

In 1891 Grand Master McKeown recommended to Grand Lodge:

That in future the delegates from the several Masonic Districts should elect, at the annual session of Grand Lodge, their own District Deputy Grand Masters. By doing so the Grand Master will be relieved from a delicate task, and the various

districts conferring the honor will naturally place a greater value on the office. The majority of Grand Lodges adopt this method, and it meets with satisfaction.

The suggestion made by the Grand Master although, with others, approved by the Committee on the Address and by the Committee on Regalia, was held unconstitutional, and no attempt was made to amend the Constitution so as to make such a course of action possible.

Laying Corner Stones.

The laying of Corner Stones (Foundation Stones, as they are often called) is a function peculiar to Freemasonry, due, no doubt, to its traditions as a building fraternity. Mackey says:

The Corner Stone is the stone which lies at the corner of two walls, and forms the corner of the foundation of an edifice. In Masonic buildings it is now always placed in the north-east; but this rule was not always formerly observed. As the foundation on which the entire structure is supposed to rest, it is considered by Operative Masons as the most important stone in the edifice. It is laid with impressive ceremonies; the assistance of Speculative Masonry is often, and ought always to be, invited to give dignity to the occasion; and for this purpose Freemasonry has provided a special ritual which is to govern the proper performance of that duty.”³⁹

The first instance of a ceremony of this kind in British Columbia was at a time when there were only a handful of Freemasons in Victoria, the birthplace of the Craft in the Colony. Victoria Lodge was still No. 1085, E.R. and Vancouver Lodge, No. 421, S.R. On May 20, 1863 an invitation was received by the latter inviting the Lodge to assist in laying the “Foundation” Stone of the Synagogue of Congregation Emanu-El. On June 2, with the Collaboration of Victoria Lodge, the Stone was well and truly laid. This was the first public appearance of Freemasonry in British Columbia.

During the period we are dealing with, Grand Lodge was active in this work. On August 6, 1884, W. Bro. John Buie, W. Master of Union Lodge, No. 8, at New Westminster, under commission from Grand Master Trounce, and assisted by W. Bro. J. C. Hughes and Brother the Rt. Rev. A. W. Sillitoe, Bishop of New Westminster, and many of the Brethren, laid the Corner Stone of the little Episcopal Church, still in use at Surrey Centre, then the site of the Municipal Hall of the Municipality of Surrey, about two miles from the present town of Cloverdale, a name that came into existence at the time of the construction of the N.W. and Southern Railway through the District.

On May 22, 1888, the Corner Stone of the Episcopal Church at Kamloops was laid by V.W. Bro. the Rt. Rev. A.W. Sillitoe, then occupying the Chair of Grand Chaplain in the Grand Lodge of British Columbia; and on June 27, of that year the Corner Stone of the Masonic Temple in that city was laid by W. Bro. James Ogden Grahame, then W.M. of Kamloops Lodge No. 10 under Commission from Grand Master Milne.

39. See Mackey, Encyc. of F.M., Phila., 1898.

On March 18, 1890 the Corner Stone of St. Leonard's Hall at New Westminster, was laid by W. Bro. A. Charleson, W.M. of Union Lodge, No. 9, and his officers in the presence of M.W. Bro. A.R. Milne, the Grand Master. On July 24, 1890, Grand Master J. S. Clute in person, laid the Corner Stone of the Y.M.C.A. building in the City of Vancouver. On April 30, 1891 the Corner Stone of Alexandra Hospital [at Victoria] was laid by W. Bro. Wm. Downie under commission from Grand Master Clute.

On June 22, 1891 the Corner Stone of St. Alban's Episcopal Church at Nanaimo was laid by Grand Master Wolfe, who also laid the Corner Stone of St. Peter's Church at Comox now Courtenay on July 22nd of that year.

Up to this time all the proceedings at a ceremony of this kind had been printed *in extenso*, but at the suggestion of Grand Master Wolfe, approved by Grand Lodge, the last two ceremonies, and all that follow them, give merely an abstract minute of the persons who officiated and of the proceedings, thereby saving a considerable amount in the cost of printing the proceedings of Grand Lodge.

On Nov. 26, 1892, the Corner Stone of the First Presbyterian Church at Vancouver was laid by Grand Master Wm. Downie, who also laid the Corner Stone of the Protestant Orphan's Home at Victoria, on June 24, 1893. The last occasion of this kind during the period in question was the laying of the Corner Stone of St. Andrew's Church at Nanaimo on June 21, 1893, by Grand Master Sibree Clarke.

Benevolent Fund Becomes Charity Fund.

As has been pointed out, the great majority of the members of the Craft being in and around Victoria, this made them the predominant influence in Grand Lodge; they had the power and they willingly accepted the responsibilities which that power involved. The existence of the Benevolent Fund had been their work, and after Cariboo Lodge, No. 4, refused to have anything to do with it from the beginning, and Ashlar Lodge, No. 3, and Union Lodge, No. 9, broke off their connection with it, the two Lodges in Victoria, with some help from Mt. Hermon, No. 7, the little lodge on the north shore of Burrard Inlet, carried it on without complaint, in 1885 Grand Master Trounce, himself a member of one of the Victoria Lodges, speaks of its usefulness in assisting transient brethren, and in relieving widows and orphans in the jurisdiction. Up to this time there had been no complaints about the unwillingness of the outside lodges to bear their share of the burden. In 1885 the receipts of the Fund amounted to \$207.50, and in 1886, \$257.90.

In 1886 the condition of things were changing owing to the coming of the Canadian Pacific Railway. At the meeting of Grand Lodge in that year, a charter for a new lodge, Kamloops, No. 10 was ordered by Grand Lodge, and more lodges were expected to be established in the immediate future. There was now a feeling among the Victoria brethren that some change should be made, and that the cost of Masonic charity, which was sure to increase with the growth of population, and consequently the number of lodges in the jurisdiction, should be borne, not by a part, but by the whole of the Fraternity. The first sign of this appeared at Grand Lodge in 1886 when the Constitution was amended by adding a Charity Committee to the number of other

Committees, and the release of the Board of General Purposes from its duties in this regard.

In order to mark the decision that all the Lodges should take a hand in Grand Lodge Charity, and not have it confined to Victoria, the Grand Master appointed as the first members of the Charity Committee, R.W. Bro. Mark Bate, of Ashlar Lodge, No. 3, at Nanaimo; M.W. Bro. T. Trounce, P.G.M. of Victoria-Columbia Lodge, No. 1; R.W. Bro. Geo. Frye of Vancouver and Quadra Lodge, No. 2, of Victoria; with R.W. Bro. Jonathan Nutt of Cariboo Lodge, No. 4, Barkerville; and R.W. Bro. R. B. Kelly of Union Lodge, No. 9, New Westminster, from the Mainland.

The matter came up for final consideration at the Grand Lodge Communication in 1887. In the meantime another Lodge, Mountain Lodge, No. 11 at Donald had come into existence. In his address to the Brethren, Grand Master Dalby referred to the matter at some length. He pointed out that the Benevolent Fund was a Grand Lodge Fund, but that as only three Lodges contributed to its maintenance, they were the only ones who were entitled to draw from it, and that really it belonged to those three Lodges. He thought the time had come to put it on a proper basis, and asked the Brethren to mature a plan whereby a worthy Brother would be able to receive the assistance which, as a Freemason, he had the right to expect, and the unworthy would be debarred from receiving what he was not entitled to.

Accordingly after discussion it was agreed that the laws governing the Benevolent Fund should be rescinded and abolished. All contributions and dues paid by the constituent Lodges to the Fund prior to December 31, 1879, (when Ashlar Lodge, No. 3, refused to be a party to the Fund), with interest at 5 per cent per annum to date; and all sums willed by deceased brothers, and all donations to the Fund with interest at the same rate since receipt thereof, after deducting the amount of disbursements for charity or otherwise to December 31, 1879, should remain in the hands of Grand Lodge and be a General Charity Fund for the fraternity. The residue was to be equitably divided between the three lodges which had been the sole contributors to the Fund since 1879, *viz.*, Victoria-Columbia Lodge, No. 1, Vancouver and Quadra, No. 2 and Mount Hermon Lodge, No. 7, *pro rata* according to their contributions to the said fund since 1879, to be devoted by the said lodges solely to charity. The Grand Master was to appoint a Committee to formulate rules for the government of the Charity Fund, and when these rules were approved by him they were to be embodied and printed as part of the Constitution. M.W. Bro. Henry Brown of No. 1, Bro. William Stewart of No. 3, and R.W. Bro. H. Hoy of No. 9, were appointed as such Committee. The directions given by Grand Lodge were carried out, and when Grand Lodge met in 1888, the Charity Fund was the possessor of 200 shares in the Masonic Temple Company, valued at \$4,000.00, and \$352.00 in Cash in the Bank. In 1889, one fourth of the revenue of Grand Lodge, amounting to \$250.97, a dividend of 5¾% on the shares of \$230.00, and donation of \$100.00 from Cariboo Lodge, No. 4 had been received with a small amount of Interest from the Bank \$9.38, less a donation to Union Lodge, No. 9 of \$263.59, left the balance of assets of the Charity Fund at \$4,678.70. In 1889 the Masonic Lodges in the

City of Victoria purchased the shares from the Charity Fund. In 1891 Grand Lodge paid into the Charity Fund one quarter of its income, later it was reduced to ten percent.

Finances And Membership.

During the period in question the membership was steadily increasing, and with the increase in membership there was an increase in the revenue of the Grand Lodge. Not only were there new Lodges added to the Roll, but, with one exception, there was an increase of membership in all the lodges, old and new. Victoria-Columbia, No. 1, rose from 107 to 165; Vancouver and Quadra, No. 2, from 91 to 124; Ashlar No. 3, from 67 to 98; Mount Hermon, No. 7 from 50 to 98; Union, No. 9 from 68 to 83. Of the old Lodges only Cariboo No. 4, remained as it was with 21 members at the beginning of the period, and the same number at the end. Of the new Lodges Kamloops, No. 10, had increased from 25 to 35; Mountain Lodge, No. 11, from 36 to 51; Cascade Lodge No. 12, from 29 to 139; Spallumcheen Lodge, No. 13 from 19 to 28; Hiram Lodge, No. 14, from 11 to 36; Kootenay Lodge, No. 15, from 7 to 17, and Pacific Lodge No. 16 from 25 to 66.

As the membership increased the revenue of Grand Lodge also increased. In 1885 the revenue was \$470.00; in 1886, \$577.25; in 1887, \$840.00; in 1888, \$977.64; in 1889, \$1,233.25; in 1890, \$1,253.00; in 1891, \$1,353.00; in 1892, \$1,647.00; in 1893, \$1,991.75; and in 1894, \$1,999.50.

So prosperous was Grand Lodge in 1894 that the Finance Committee recommended to Grand Lodge that the dues *per capita* be reduced from \$1.25 to \$1.00, and that the proportion of the income carried from General Revenue Account to the credit of the Charity Fund be reduced from 10 per cent to 5 per cent. This recommendation was laid over to be considered under Revision of Constitution, and the Committee on Jurisprudence asked for further time to report on the matter.

Miscellaneous.

Committee on Petitions and Grievances.

This Committee was established by Grand Lodge in 1886.

Mt. Hermon Lodge No. 7.

In 1886 Mt. Hermon Lodge had for many years been located on the north shore of Burrard Inlet at Moodyville. During this existence it had a very small membership, between fifteen and twenty. Vancouver, on the southern shore was commencing to grow, and promised to become a large city, while there was, at that time, no immediate growth expected on the North Shore. As there was no Lodge in the new City on the South it was deemed advisable to remove the Lodge across the Inlet to Vancouver. On February 20, 1886 the Lodge voted unanimously to make the change. An application was made to Grand Master Trounce for permission to do so, and his permission was granted on February 27, 1886. A Lodge Room was obtained, and was to be dedicated by Grand Master Dalby on April 2, 1887. On that day the Grand Master, with the Deputy Grand Master, A. R. Milne, and a large number of the members of Grand Lodge and others, went to the pier at Victoria, to take the night boat for Vancouver. No boat appeared. They stayed there until 5 a.m, when the boat arrived, but found that she was

not returning. The cause of her delay had been the stranding of the Steamer "Mexico", near Plumper's Pass, and the *Princess Louise*, the C.P.R. Boat had stopped to take the passengers of the wrecked boat on board. They attempted to telegraph the W. Master of Mt. Hermon Lodge that they were unable to meet with the Brethren on this occasion owing to the fact that the Steamer was not returning, but found the wires were not in working order. As we hear no more of the dedication, it may be presumed that the service was carried out, but without the Grand Master and the Victoria Brethren.

Union Lodge, No. 9, New Westminster.

During this period New Westminster had one of its disastrous fires and the Masonic Temple was one of the victims. On February 20, 1891 the Grand Master issued a dispensation allowing the Lodge to meet in St. Leonard's Hall. In 1892 the Hall was being rebuilt, and Grand Lodge voted the Lodge the sum of \$500.00 towards the cost. The building was completed by December of that year and was dedicated by Grand Master Downie on St. John's Day, Tuesday, December 27, 1892.

Burial Service.

It is evident that there had been various forms of the Burial Service used by different Lodges. In this state of affairs it was agreed by all, regardless of the form of work they used, that one form should be used by all Lodges in the jurisdiction. A Committee had been appointed for the purpose of revising and unifying the Burial Service used by the constituent Lodges and it presented its report in the form of a revised Ritual at the meeting of Grand Lodge in 1892. The matter was discussed to some extent in an informal way, and its consideration was laid over until the next Communication, and it was arranged that the Grand Secretary should have copies made of the proposed ritual, and printed and sent to members of Grand Lodge with the notice of meeting. The Committee which had the revision in hand was composed of V.W. Bro. A. W. Sillitoe, Past Grand Chaplain; R.W. Bro. Sibree Clarke, Senior Grand Warden, and R.W. Bro. R. B. Kelly, Past Senior Grand Warden.

The report came before Grand Lodge in 1893 and was accepted and the use of the Burial Services revised to be used by all the Lodges. The members of the Committee were thanked for their efficient services.

Lodge of Sorrow.

A Lodge of Sorrow in honor of the memory of the brethren who had been victims of the smallpox epidemic of 1892, was held conjointly by Victoria-Columbia Lodge, No. 1, and Vancouver and Quadra Lodge, No. 2, at Victoria on Sunday, October 2, 1892. It was a solemn and impressive ceremony and the attendance was very large. Two well known Freemasons of high rank, were, among others, victims of this plague; V.W. Bro. M. W. Waitt, Past Grand Treasurer, and Bro. W. R. Brown, Senior Warden of Victoria-Columbia Lodge, No. 2.

Communications of Grand Lodge,

The annual Communications of Grand Lodge were held in Victoria in 1885, 1886, 1889 and 1893, in Nanaimo in 1887 and 1892, in New Westminster in 1888 and 1894, at Vancouver in 1890, and at Kamloops in 1891.

There was one Emergent meeting of Grand Lodge which is particularly worthy of remembrance. It is the one held in Nanaimo on May 5, 1888 to unveil a monument to the memory of Bro. Samuel Hudson, a member of Ashlar Lodge, No. 3, a native of Durham, England, aged 34 years. He was in Wellington at the time of the explosion in the coalmines at Nanaimo on May 3, 1887. Hearing of the disaster he hastened from Wellington, formed a search and rescue Party, and went down the mine to endeavour, if possible to save some of the workers there. Venturing too far from the clean air he was caught and suffocated by deadly after damp. He was brought to the surface and all that possibly could be done to resuscitate him [*was done*] but without effect.

In token of the self-sacrifice of Bro. Hudson, the Freemasons and other reputable citizens, raised a sum sufficient to erect a monument at his grave, and this was unveiled, with appropriate ceremony by Grand Master A. E. Milne on the day mentioned.

Honorary Rank.

The Grand Lodge has never been lavish in giving Honorary Rank to members of the Craft, but there have been cases where it has been thought fit and proper to reward good service, and where such reward could only be made in this way. In 1877 Jonathan Nutt (C1-30) the founder of Cariboo Lodge No. 4 at Barkerville, was made a permanent member of Grand Lodge by giving him the rank of Senior Grand Warden. At the same time the same rank was conferred on one of the founders of Victoria Lodge, No. 1, J. J. Southgate (C1-2) on his leaving for England to reside there permanently.

In 1888 Grand Secretary E. C. Neufelder (p. 173) who had held that office for three terms, resigned that office, as he was leaving the jurisdiction. In recognition of his services as such he was also given the rank of Senior Grand Warden.

In 1888 Bro. Benjamin Douglas, Treasurer of Union Lodge, No. 9 at New Westminster was given the rank of Past Grand Treasurer for his long service as one of The Trustees of Masonic property. He died at New Westminster, on Feb. 25, 1900.

Recognition of and by Foreign Grand Lodges.

There is little to add to what has already been said on this subject. Most of the Grand Lodges of the world had already recognized our Grand Lodge. It may be interesting to note that in 1885 our Grand Lodge recognized the Grand Lodge of Peru, but refused recognition to the Grand Lodge Sybolica Mexicana. In the same year the Grand Lodge of South Australia was placed on our visiting list; the United Grand Lodges of New South Wales and the United Grand Lodge of Victoria in 1889; The Grand Lodge of Tasmania in 1891; and the Grand Lodge of New Zealand in 1892.

Grand Representatives.

At the Communication in 1889 Grand Master Milne discussed the duties of Representatives of other Grand lodges. He says that it is the imperative duty of each brother who consents to represent a foreign Grand Lodge, to be present at the "Communications" of the body to which he is accredited, and make known to them whatever of importance has occurred in the jurisdiction he represents, and give careful attention to whatever transpires that affects that jurisdiction. How many of our representatives carry out their duties to this extent?

He goes on to say that some of our sister Grand Lodges have adopted the plan of a fixed term for which their Grand Representatives near other Grand Lodges shall be appointed. The Grand Lodge of Delaware makes it three years; Illinois, five. He recommends that Grand Lodge define the term of commissions, and make it the law that no brother should represent more than one Grand Lodge. The Committee on the Grand Master's address agreed with him on these points, but no action was taken by Grand Lodge.

From Grand Master Marcus Wolfe's address in 1892 it appears that the Grand Lodge of Massachusetts did not believe in the Grand Representatives system, and had abolished it some years before, although it had given full and fraternal recognition to the Grand Lodge of British Columbia.

Grand Chaplain.

Many eminent brethren have occupied the office of Grand Chaplain in our Grand Lodge, but none more respected and efficient than Rt. Rev. Acton Windeyer Sillitoe,⁴⁰ Lord Bishop of New Westminster, who held the office for five successive years, having been elected and re-elected for the years from 1886 to 1890. In 1891 he was the W. Master of Union Lodge, No. 9, at New Westminster, and it is probable that this was the reason why he declined further re-election. On June 22, 1889, he was presented, by Grand Master Clute and other Grand Lodge officers, with a handsome piece of plate, voted him by Grand Lodge in recognition of his valuable and instructive services to the Craft in the Province.

Dual Membership.

At the meeting of Grand Lodge Bro. Canon W. H. Cooper, a charter member of Kamloops Lodge, No. 10, and later a charter member of Mountain Lodge No. 11, and still later a charter member of Spallumcheen Lodge, No. 13, asked the Grand Master Milne for an expression of opinion on dual membership. The Grand Master replied that in his opinion dual membership in this jurisdiction was inexpedient. The matter was laid over until the Committee on Constitution should report.

Non-affiliates.

The question of the right of non-affiliate Freemasons to attend lodges was a matter which bothered the members of the Craft in other jurisdictions than our own. M.W. Bro. W. S. Herington, the historian of the Grand Lodge of Canada (in Ontario), in

40. **Acton Windeyer Sillitoe** was born in Sydney, New South Wales in 1840. The family returned to England in 1854. He was educated in King's College School, London, and afterwards at Pembroke College, Cambridge, where he took his degree of B.A. in 1862, and of M.A. in 1866. In 1869 he was ordained Deacon, and in 1870, as priest. He served as curate at Brierly Hill, Staffs. and later as curate in charge of All Saints, Wolverhampton, for two years. From 1873 to 1876 he held the curacy of Ellenbrook, under the Earl of Mulgrave later Marquis of Normanby. In 1876 he was British chaplain at Geneva, and later chaplain of the British Legation at Darmstadt. In 1879 he was consecrated Bishop of the Diocese of New Westminster, B.C., at Croydon, by Archbishop Tait of Canterbury. In 1880 he came to his diocese where he resided until his death on June 9, 1894.

While resident in Wolverhampton he became a member of Honour Lodge, No. 526, A zealous Freemason, he soon joined Union Lodge, No. 9 at New Westminster, and remained a member of it until his death.

his history of that Grand Lodge, tells of the trouble in his jurisdiction over this matter and recites the experience of other Grand Lodges.⁴¹

We have already mentioned the troubles of our Lodges with non-affiliates in the early days of the Fraternity in the Province. It came up again in 1888, when Grand Master Milne, in his address to Grand Lodge refers to the matter at length. He says:

The question has been frequently propounded to me 'What shall we do with Freemasons who are domiciled within our jurisdiction and are not connected with any of our Lodges, and do not contribute to the support of Freemasonry.' There is no doubt this important matter has been brought very forcibly home to our brethren since the completion of railway communication with the east. Numbers of Freemasons are now domiciled in this jurisdiction, whom we never know or hear of until sickness or distress comes upon them, or at times when they want to display their connection with us on public occasions; others again retain their membership with Lodges in other jurisdictions where their dues are small..... While we stand ever ready to help those who are found worthy, the fact must be borne in mind that the expenses attending our charities are threefold greater than they are in the Eastern Provinces, and as a consequence sometimes heavy burdens are thrown upon our Lodges....

I am of opinion that Freemasons, resident within our Province should contribute to the support of the institution in this jurisdiction, otherwise not expect to receive its benefits and privileges, and I would recommend the enactment of a regulation limiting the time voluntary non-affiliates with our Lodges should be entitled to the privileges of Freemasonry.

The Committee on the Grand Master's Address merely suggested that the recommendation regarding non-affiliates should be taken up by Grand Lodge at an early date, but nothing was done in the matter. Evidently neither the Grand Master nor Grand Lodge could suggest a practical remedy for the trouble.

The matter did not come up again until 1892, when Grand Master Wolfe referred to it in his Address to Grand Lodge, and makes clear the difficulty of dealing with it. His suggested remedy of reducing the affiliation fee does not seem adequate.

He says,

Although a comparatively small jurisdiction, yet we have a number of non-affiliated and dimitted Freemasons. While I do not propose suggesting a method as to how they should be dealt with (as wiser heads than mine in nearly all Grand Lodges have been unable to cope with the question or lessen the alarming increase of this class) yet I would offer a suggestion (which I hope will receive your favorable consideration), one, which in my opinion, would be an incentive for such to join our Lodges, and that is, to do away with the fee for affiliation

41. Herrington, W. S., *History of the Grand Lodge of Canada in the Province of Ontario*, Hamilton, Ont. 1930, p. 88 *et seq.*

demanded at present, There could be no harm in trying it for a year and see if it would not bring about the desired effect.

The Committee on the Grand Master's Address made no reference to the suggestion of the Grand Master, and the matter dropped.

Report on Foreign Correspondence.

There had been an attempt in the early days of Grand Lodge to compile a report on Foreign Correspondence, but it had had little success. In this period nothing was done about it in the years 1885 to 1888. In 1889 a short review of the other Grand Lodges was laid before Grand Lodge by Deputy Grand Master Clute, who was the Chairman of the Committee. It was received and by order was printed as an appendix to the Proceedings of that year. In 1890 there was no report, nor in 1891 or 1892.

In 1893 the Committee on Foreign Correspondence consisted of Past Grand Masters Marcus Wolfe, and A. R. Milne, and V.W. Bro. E. D. McLaren and it produced the first of that series of reports which are an honor to the Grand Lodge of British Columbia. There are many interesting selections from the addresses which might be quoted, but space forbids, all but a very few, In the address of M.W. Bro. John Ross Robertson of the Grand Lodge of Canada (in Ontario), he refers to certain practices which he deploras, and among other things he says:

There is no reason why at a ball or concert, at a picnic or steamboat excursion, the Craft clothing should be worn, and that a man should carry a thermometer around his neck to grade his earnestness in our work, or as evidence of the number of degrees he has through merit and ability, received during his Masonic career.

Another matter of common discussion among Freemasons is what is the proper descriptive name to be given to the separate Lodges under the rule of a Grand Lodge; is it "Constituent" Lodge or "Subordinate" Lodge? In the Report of the Committee on Foreign Correspondence for 1893 is given a selection from the report of the Grand Lodge of Tennessee which is of value. The reviewer says:

An animated discussion has been conducted on the propriety of saying "Constituent" Lodges, or "Subordinate" Lodges.

Webster defines 'Constituent', that which establishes, determines and constructs. Grand Lodges are established, determined and constructed; hence, Lodges are "Constituents" of Grand Lodges.

Webster defines "Subordinate", inferior in order, in nature, in dignity, in power, importance or the like. Lodges which constitute Grand Lodges are inferior in order, in rank, in dignity, in power and importance to the Grand Lodges they have established and constructed; hence Lodges are Subordinates of Grand Lodges.

All this being true, the Committee is unable to see much propriety in attempting to make a distinction where no distinction exists.

CHAPTER VI.

The days of the Mining Boom in the Kootenays, 1895-1901.

The completion of the main line of the Canadian Pacific Railway made British Columbia a part of the North American continent; no longer a distant land, far in the Pacific Ocean, accessible only by Steamer from San Francisco, or other Pacific Port in the United States. Its reputation as a land of Gold, another Eldorado, had gone far afield. There were possibilities that other valuable minerals were to be found in its mountains. A flood of men seeking riches poured into the Province from the East and South. From the United States Boundary to the lands lying north of the main line of the Railway, and from the sources of the Columbia River to the Coast so many came to seek wealth in that part of the Province, that, as Judge Howay says, it was "infected with prospectors."¹ Many sought placer deposits; others mineral deposits of all kinds and especially silver mines. Many and rich deposits were found. It only needs a casual glance at the official reports issued by the Minister of Mines of the Government of British Columbia during the middle nineties, to see how busy were the prospectors and how successful their efforts. Towns grew up like Jonah's gourd, almost in a single night. No one seems to have remembered that cities supported wholly by the wealth taken from the mine, as towns whose resources depended wholly on timber, were founded on a wasting asset, and when that asset was gone they might possibly cease to exist. Many of the towns in time fade out of the picture; others developed other branches of industry and business, and have remained prosperous communities. The oldest, and most permanent of all was the City of Nelson, the business center of the whole District. Kaslo and New Denver added agricultural resources of great value to the mining resources in the vicinity, while of Sandon and Phoenix only the names remain.

As soon as these settlements appeared to be permanent, the Freemasons resident there saw no reason why they should not have the benefit and pleasure of a local Masonic Lodge. The Grand Lodge was delighted to see the Craft increasing in numbers and, with a few exceptions, granted the requests. As a large part of the population came from the United States or from the maritime Provinces of Canada, it is not surprising to note that out of thirteen Lodges, nine used the American ritual, as against four, the Canadian.

The New Lodges of the Period, 1895-1901.

Although Nelson Lodge, No. 23, at Nelson, B.C. obtained its charter at the meeting of Grand Lodge in 1894, it has been included in this chapter because it was the first Lodge established in the Mining Districts of the Kootenays, Here a small town was growing up, following mineral discoveries in the neighborhood. In 1892 (we do not know the exact date) a meeting of Freemasons was held at the office of McLeod and Richardson on Baker Street and the question of forming a Lodge in Nelson was discussed. Following this a petition was drawn up, the penmanship beautiful, (the document is undated) and sent to the Grand Master. It was signed by:

1. Howay & Scholefield, *History of B.C.*, Vol. II, p. 475.

John Hamilton, P.M. ² of Mountain Lodge, Wm. Austin Jowett, M.M. of Kootenay Lodge, Mining and Real Estate Broker;	No. 11 of Donald, B.C. No. 15, Revelstoke, B.C.
Frank Fletcher, M.M. of Northern Light Lodge, Dominion Land Surveyor;	No. 10, Winnipeg, Man.
Edward Charles Arthur, M.M. ³ of Union Lodge, Physician;	No. 118, Schomberg, Ont.
William Payne Robinson, M.M. of Alma Lodge, Deputy Sheriff;	No. 72, Galt, Ont.
Frank Gibson Christie, M.M. of Kootenay Lodge, John Anthony Turner, M.M. of Kamloops Lodge, Manager of Hume & Co.;	No. 15, Revelstoke; No. 10, Kamloops, B.C.
George Robert Robson, M.M. of St. George's Lodge, Manager of Hudson's Bay Co.	No. 431, North Shields, Eng.
George Willian Richardson, M.M. of "Eliot" Lodge, put down by him as of "Boston" but really of Jamaica Plain near that City, Real Estate and Financial Agent;	
Franklin Teetzel, of Kootenay Lodge, Druggist;	No. 15, Revelstoke;
Edward Hall Stanley, M.M. of St. John's Lodge, Quebec City, though the number is not given, and it may be No. 27 of Mansonville, Photographer.	probably No. 3 of Que.

Christie is rather an elusive person as, although he signed the petition, he does not appear as a member of the Lodge in the Grand Lodge list of 1893, but does appear in the Grand Lodge list of 1894 as having taken his dimit from the Lodge.

The petition was duly forwarded to Grand Master Sibree Clarke and the necessary dispensation was issued October 25, 1893. The Lodge was organized in the Odd Fellows Hall on Water Street in Nelson, with W. Bro. John Hamilton as first W. Master, W. A. Jowett as first Senior Warden and Frank Fletcher as first Junior Warden. One of the first affiliates was W. Bro. Geo. N. Taylor,⁴ who later assisted in

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2. **John Hamilton** was born at St. Mary's, Perth County, Ontario, March 27, 1856. He was a telegrapher in the employ of the C.P.R. In 1885 he went to Farwell later Revelstoke, and in 1886 to Donald as train dispatcher, where he joined Mountain Lodge, No. 11 and was W. Master of that Lodge, 1888-89. In 1891 he was sent to Nelson as General Agent of the Railway, and occupied that position for many years. He was alderman in Nelson for three years, and later Mayor of that City. He died about 1909.
 3. **Dr. Edward Charles Arthur** was born in Prince Edward County, November 29, 1856. He was educated in the Public Schools of Hallowell in that County and later in Victoria University, graduating in 1880. Studied medicine in Trinity for a time and then joined the medical service of the C.P.R. in 1890.

At first he was stationed in Revelstoke, but in August he was sent to Nelson. In January 1891 he entered into private practice, and continued it until his death on July 6, 1932.

He was active in civic affairs for many years; member of the School Board from the date of its organization and alderman for one year. He was coroner for the district for many years.

4. **Geo. N. Taylor** was born at Cornwall, New York State. We know nothing of his early life, until he joined Jerusalem Temple Lodge, No. 721, N.Y.R. there. His business was that of an architect and contractor. He was in Vancouver, B.C. in 1892, where he affiliated with Mount Hermon Lodge, No. 7.

forming the Lodge at Rossland, and was the organizer and first Master of Tuscan Lodge, No. 38, at Trout Lake. (*G.L. Rept. 1937*, p.161). The W. Master and several others were from Ontario and Quebec, it was only natural that the ritual used was the Canadian.

United Services Lodge, No. 24 is included in this chapter because it was junior to Nelson Lodge, No. 23, the first Lodge in the Kootenays. It has this distinction, that it was the first Lodge chartered by the Grand Lodge of British Columbia in the Victoria District. With some few exceptions, it consisted, not of men who were in any way connected with British Columbia, but who were only here until their duty called them elsewhere, and that call might come at any time. They were members of the British and Naval services, hence the name "United Service". Many of them were members of English Lodges, from all parts of the Empire. Esquimalt was much farther from the centre of Victoria than it is now, owing to the improved means of communication. But while they were stationed in Esquimalt, they saw no reason why they should not have a Lodge of their own. So they got together and sent a petition, approved by Victoria-Columbia Lodge, No. 1, to Grand Master Sibree Clarke, asking for the usual dispensation.

The petition, dated November, 1893 was signed by the following:

George Hickey, P.M.,	St. Aubyn Lodge, No. 954, E.R.,	Devonport, Eng.
A. C. Muir, P.S.W.,	Vancouver and Quadra Lodge, No. 2,	Victoria.
Henry E. Hammond, P.S.W.,	Adams Lodge, No. 158, E.R.	Sheerness, Eng.
James Hughes, P.J.W.,	Victoria-Columbia, No. 1, (but not found in G.L. list.)	Victoria.
John James Beatley, M.M.,	Victoria-Columbia, No. 1, affiliated	Kosmos Lodge, No. 7, Peru.
Charles Glen, M.M.,	United Service Lodge, No. 1428, E.R.	Landport, Portsmouth.
John P. Day and J. Andrews, M.M.s, both of	Victoria-Columbia No. 1,	Victoria.
D. McKnight of St. Clair Lodge, No. 2074, E.R.,		Landport, Portsmouth, Eng.
Walter E. Leggatt, M.M.,	Phoenix Lodge, No. 1860, E.R.,	Simons Bay, South Africa.
William Barber, M.M.,	Fidelity Lodge, No. 30, (Devonport, Plymouth and Stonehouse are all one city now.)	Devonport, Eng.
Joseph Tyrrel, M.M.	Charity Lodge, No. 223,	Plymouth.
Alfred Austin Emptage, M.M.,	United Services Lodge, No. 1341, E.R.	Hong Kong.
Walter Scott,	St. Aubyn Lodge, No. 954, E.R.	Devonport.

He did not remain there long, for in the same year he took his dimit from that Lodge and affiliated with Bellingham Lodge, No. 44, Wash. R. His visit there was short for in 1894 we find him a member of Nelson Lodge, at Nelson, B.C. while it was under dispensation. In 1895 he was one of the Stewards of that Lodge. In 1896 he took his dimit from that Lodge, and joined Corinthian Lodge, No. 27, B.C.R. at Rossland, and, as S.W. in 1896-7, and W.M. in 1897-8. About 1902 he went to Trout Lake City where he busied himself in forming Tuscan Lodge, No. 39, B.C.R. and was its first W.M. Trout Lake City died and the Lodge died with it. W. Bro. Taylor then went to Midway, B.C. but finding nothing there he went to Spokane, Wash., and from there to The Pas, Northern Manitoba, and after a time to Denver Colorado, where he remained until his death on Nov. 22, 1932. (See also *G.L. Rept. G.L. of B.C., 1957*, p. 161 for extended account.)

Charles Nokes, M.M.	St. John's No. 60, S.C.,	Inverkeithing, Scotland.
Archie D. McLellan,	United Service Lodge, No. 1428, E.R.,	Landport, Portsmouth, Eng.
Aaron S. Brown, M.M.,	De Shurland Lodge, No. 1089, E.R.,	Sheerness, Eng.
Wm. J. Norton, M.M.,	Zetland Lodge, No. 515, E.R.,	Malta.
Alfred W. Hobbs, M.M.	Ebrington Lodge, No. 1847,	Stonehouse, Plymouth,
Eng.		
Wm. H. Nye,	St. Margaret's Lodge, No. 548, S.C.,	South Queensferry,
		Linlithgow.
Joseph H. Hughes, M.M.,	Fortrose Lodge, No. 108, S.C.,	Stornoway, Isle of Lewis,
		Outer Hebrides.
C. J. Stroud, M.M.,	Phoenix Lodge, No. 914, E.R.,	Port Royal, Kingston,
		Jamaica.
H. J. Verrall, M.M.,	Zetland Lodge, No. 515 E.R.,	Malta.
R. H. Briggs, M.M.,	United Brethren Lodge, No. 1923, E.R.,	Malta.
W. Johns, M.M.,	Meridian Lodge, No. 893, E.R.,	Millbrook, Cornwall, Eng.
Albert E. Fox, M.M.,	El Moghreb Al Aksa Lodge, No. 670, S.C.,	Gibraltar.
G. H. Babbage, M.M.,	Union of Malta Lodge, No. 407, E.R.,	Malta.

Of this long list, fourteen were of the crew of H.M.S. *Royal Arthur*, then stationed at Esquimalt; three of H.M.S. *Nymph*; and two of H.M.S. *Garnet*. Two were in the Royal Artillery. One of the "J. Hughes" (which, cannot now be ascertained) and Andrews, Stroud, Briggs and Johns do not appear in the list of members in the G.L. Report for 1894, and evidently did not become members of the Lodge. Tyrell becomes "Furrell" in the list, and Verrall, "Verroe". The first W. Master was George Hickey, a carpenter connected with the Royal Navy at Esquimalt. Besides having presided over a Lodge in Devonport in England, he had also been W. Master of a Lodge in Jamaica, and brought to the new Lodge certain innovations which involved the wearing of white robes, and the use of incense, which have been embodied in the working of the M.M. Degree as exemplified by the Lodge. A. C. Muir, the first Senior Warden, was the Chief engineer of the Dry Dock at Esquimalt. He died in 1900.

Henry E. Hammond, the first Junior Warden, was a fitter in the Esquimalt Yard. He took his dimit from the Lodge in 1899. Many of the original members took their dimits from the Lodge from 1894 to 1896.

The chief source from which the Lodge drew its membership was the British Navy, and its men were seldom in port long enough to make an application at a regular meeting and have it lie over for a month, and then be present to receive a degree. Grand Master Walker called the attention of Grand Lodge to this matter in 1899. He quoted section 185 of the English Constitution, and suggested that a similar clause should be put in ours. His suggestion was acted on, but coupled with a condition that it was to be confined to members of the Army and Navy only.

The Lodge built for itself a Lodge room, which it occupied for many years. It was one of the oldest buildings in Esquimalt when it was condemned by the Municipal Council and demolished. When the British Government ceased to occupy Esquimalt for naval purposes, the membership ceased to have the old majority of Service men, and

became a city Lodge of the usual kind. Esquimalt, with a good tram service, became a part of Victoria in all but name, and on the destruction of its old Lodge Hall the Lodge took up quarters in the Shrine Temple in Victoria. As might be expected from a Lodge established by such English Freemasons, as was this Lodge, it uses the English work.

We now go to the Kootenays for our next Lodge, Kaslo Lodge, No. 25. Minerals had been found in the Slocan mountains, and Kaslo was the distributing point for the District. In 1894 fire and flood nearly wiped it out, but it was soon rebuilt. It was this period that the Freemasons of the town combined to obtain a charter for a Masonic Lodge. The movement was encouraged by W. Bro. E. E. Chipman, a Past Master of an Ontario Lodge, who was not a charter member, but who attended all the meetings and affiliated with the Lodge as soon as it was ready for work. He was afterwards Grand Master.

A petition was drawn and sent to Grand Master McMicking asking for a Dispensation. It was signed by the following Freemasons; although there are some of the signers who did not become members of the Lodge.

Duncan McGregor, M.M., of South Pueblo Lodge, No. 31 of Pueblo, Colorado, U.S.A.
Thos. W. Gray, M.M., of Union Lodge, No. 9, building contractor, New Westminster,
father of Hon. Arthur Wellesley Gray, member of the British Columbia
Government, late deceased.

John F. Kennedy, P.M., of Lisgar Lodge, No. 2, Man. R. of Selkirk, Man.
Alex. A. MacKenzie, M.M., of Alexandra Lodge, No. 158, G.R.C., Oil Springs, Ont.,
Merchant.

John F. McIntosh, M.M., of Blackwood Lodge, No. 311, G.R.C. of Woodbridge, York Co.
Ont., Collector of Customs, later he moved to Medicine Hat, Alberta, where he
died.

S. B. Shaw, M.M. Golden Gate Lodge, No. 30, San Francisco, California.

James Beattie, M.M., Journeymen Masons Lodge, No. 8, Edinburgh, Butcher.

Robert Strathern, M.M., Orillia Lodge, No. 192, G.R.C., Orillia, Ont., Jeweller.

Alex. J. Scott, N.N., Rising Sun Lodge, No. 129, G.R.C., Aurora, York Co. Ont. Stage
driver, died at Three Forks, B.C. Oct. 1, 1896.

H. E. Porter, M.M., Kinistino Lodge, No. 16, Prince Albert, now No. 1, Sask. Reg.

R.W. Yuill, M.M., Columbia Lodge, No. 28, Columbia, Tuolumne Co. California, which
in 1891, consolidated with Tuolumne Lodge No. 8 at Sonora in that County,
Miner and prospector.

Wm. Roberts, M.M., Negaunee Lodge, No. 202, Negaunee, Marquette Co. Mich. Owner
of the Great Northern Hotel.

Wm. Goodwin, M.M., Moose Jaw Lodge, No. 26, at Moose Jaw, Man. R. now No. 3,
Sask. R.

Robert Ewart, M.M., Fidelity Lodge, No. 42, now Temple Lodge, No. 42. Cheney,
Spokane Co. Wash. He went back to Spokane in 1886. [sic]

A. Carney, M.M., Bow River Lodge, No. 28, G.R. Man. now Alb. R. No. 1, at Calgary,
the Lodge which at one time we expected would be chartered by the Grand
Lodge of B.C., Miner.

Hamilton Byers, of Scotia Lodge, No. 31, N.S.R., Yarmouth, Nova Scotia, Hardware merchant.

A. J. McMillan, M.M., Vancouver and Quadra Lodge, No. 2, Civil Engineer.

Daniel McMillan, M.M., Ashlar Lodge, No. 3, Nanaimo, went to coast. [sic]

Duncan McMillan, M.M., Oxford Lodge, No. 76, G.R.C., Woodstock, Oxford Co., Painter.

Jas. A. Deacon, M.M., Mt. Hermon Lodge, No. 7, Burrard Inlet, Blacksmith.

Henry P. Jackson, M.M., Caledonian Lodge, No. 238, S.C. Annan, Dumfrireshire, Scotland.

This list is an interesting one, especially when compared with that of United Service, No. 24. In that case the members were mostly English, and there were ties between them arising out of a common service and a common loyalty. In the case of this lodge there was no tie between the members but that of Freemasonry. Five came from Ontario and five from the United States; Four from what was then the Grand Lodge of Manitoba, four had been members of other Lodges in British Columbia, two were from Scotland, and one from Nova Scotia. It gives a small cross section of the Kootenay people at that time.

In August 1894 the Deputy Grand Master, R.W. Bro. Lacey R. Johnson visited Kaslo at the request of the Grand Master. He found a nice lodge room, well furnished, and a number of very worthy Freemasons, and so reported to the Grand Master advising that the asked-for dispensation should be granted, and it was, on August 27th. There is no record of any formal institution but the first meeting was held on October 1, 1894. The charter was granted by Grand Lodge at the Annual meeting in 1895. The Lodge was constituted on November 4, 1895 by R.W. Henry Hoy, (always known as "Harry" in New Westminster) of Union Lodge, No. 9. The first officers were Duncan McGregor, W.M., A. J. McMillan, S.W. and A. J. MacKenzie, J.W. As many of the members, including the first W. Master, were from jurisdictions which used the American Ritual, this was the form of the work used in Kaslo Lodge.

Kaslo Lodge was very fortunate in having as one of its first affiliates, W. Bro. Elon E. Chipman, an experienced Freemason to assist the brethren during its early years. Indeed he acted as secretary of the first meeting, before he had actually become a member of the Lodge.⁵

The first lodge to be established on Vancouver Island during this period was Cumberland Lodge, No. 26, at Cumberland in the District of Nelson, some distance west of Comox. Here coal had been mined since 1888, and a considerable settlement had grown up. As in other new settlements, there were many Freemasons, and it was not long before there was a movement to have a Lodge there. At first there was talk of moving Hiram Lodge, No. 14 from Comox to Cumberland, but the farmers of the Comox Valley did not appreciate the suggestion that they should be deprived of the

5. For history of Kaslo Lodge, See *G.L. Rept., 1940*, p. 157 *et seq.*

pleasure of having a Lodge nearby, where they had been meeting for a considerable time.

Not being able to get Hiram Lodge moved to Cumberland, the next step was to get a Lodge of their own at that place and a petition for a Lodge at Cumberland was signed and sent to the Grand Master asking for this privilege. The petitioners were:

Wm. B. Ferguson,	M.M.	of Ashlar Lodge, No. 3, Engineer.
Kendrick Sharp,	M.M.	of Victoria-Columbia Lodge, No. I, Carpenter
James McKim,	P.M.	of Hiram Lodge, No. 14 Comox, of McKim & Sons, General Merchandise.
James Abrame,	P.M.	of Ashlar Lodge, No. 3, Tailor
Wm. Mitchel,		of Hiram Lodge, No. 14, Section Foreman
James Reid,	M.M.	of Ashlar Lodge, No. 3
John Paulson,		unidentified
Thomas Irwin,	M.M.	of Ashlar Lodge, No. 3
Henry McGregor,	M.M.	of Ashlar Lodge, No. 3, of the firm of Grant & McGregor Hardware Merchants
G. W. Clinton,	P.M.	of Hiram Lodge, No. 14, Paymaster of Union Colliery Co., Postmaster
Alexander Grant,	P.M.	of Hiram Lodge, No. 14, of R. Grant & Co., Sawmill manager.
Matthew Mitchell,	M.M.	of Clydesdale Lodge, No. 551, probably No. 556, at Glasgow, Scotland, Miner.
and Robert Cessford,	M.M.	of Hiram Lodge, No. 14.

Grand Master Lacey R. Johnson granted the dispensation on December 10, 1895, naming W. Bro. Ferguson as first W. Master, Bro. Kendrick Sharp, S.W., and Bro. Henry McGregor, J.W. The Lodge was instituted on December 18, 1895 by R.W. Bro. John W. Coburn, D.D.G.M. for District 5, who reported in favor of a charter being granted and it was granted at the Annual Meeting of Grand Lodge in 1896. The Lodge was constituted on July 9, 1896 by R.W. Bro. F. McB. Young, D.D.G.M. for District 5. There must have been a considerable number of English and Canadian Freemasons among the members of the new Lodge, for although all the Lodges in the vicinity; Ashlar Lodge, No. 3, Hiram Lodge, No. 14, and Doric Lodge, No. 14 used the American ritual, Cumberland Lodge, No. 26 took the Canadian.

The next Lodge to come on our roll was Corinthian Lodge, No. 27,⁶ at Rossland, B.C. In July, 1890 the mining claims which made the LeRoi Gold Mining Co. were staked on Red Mountain, near where the old Dewdney trail crossed the Columbia River. There was a rush to the newly discovered mines and Ross Thompson's pre-emption claim became a City which, from his name, became Rossland. Among the thousands who came were many Freemasons, and it was not long before steps were taken to establish a Lodge. On September 14, 1895, an informal meeting was called by

6. For History of Corinthian Lodge, No. 27, see Forin, *G.L. Report*, 1939 p. 146, *et seq.*

Bros. H. J. Raymer, a past D.D.G.M. of Manitoba, Geo. N. Taylor, who afterwards founded and was first W. Master of Tuscan Lodge, No. 39, at Trout Lake. John Kirkup, Geo. C. Hodge and Jesse A. Bigelow to discuss the matter. Steps were taken to provide a place to meet by building a rough hall on a lot opposite the old Court House, the title to which was in litigation, and the only right the builders had was a squatter's right.

This took up the energies of the promoters until December 5, 1895, when a meeting was held to organize a Lodge. Raymer was chosen to be the first W Master, G. N. Taylor (who had been a charter member of Nelson Lodge, No. 23) was to be S.W., and Jesse A. Bigelow, J.W., M. A. McKenzie, Secretary, and John Kirkup, Treasurer. A petition was drawn up and signed, approved by Nelson Lodge, No. 23, and forwarded to the Grand Master Lacey R. Johnson, who, after receiving a report from V.W. Bro. Quinlan, Grand Secretary, then living in Nelson, and one from R.W. Bro. Robt. Kelly of Union Lodge, No. 9, who, as living in Rossland at the time, issued the necessary dispensation on March 4, 1896. The Charter was granted by the Grand Lodge at the Annual meeting in 1896. The Lodge was constituted by R.W. Bro. E. E. Chipman of Kaslo Lodge, No. 25 (afterwards Grand Master), on November 19, 1896. The Lodge did not have to worry long over its title to the property on which their first Hall was built~ as the building was burnt down in July 1899. Pending the completion of a new Masonic Temple, the Lodge held its meetings in the Baptist Church. The first officers were those selected in 1895, with the exception that Bro. Wm. N. Dunn was first J.W. instead of Bro. Jesse Bigelow.

No new lodges were established in 1898. In that year Grand Master E. D. McLaren reported to Grand Lodge that it was probable that a petition would be sent to the Grand Lodge of B.C. asking for a dispensation for a Lodge at Dawson City, in the Yukon Territory, that he had written to Bro. Richardson, of Victoria-Columbia Lodge, No. 1 who was resident there at that time, authorizing him to examine the Brethren who might be recommended as the officers of the proposed Lodge; and that he had communicated with the Grand Master of the Grand Lodge of Manitoba asking if the Grant Lodge of Manitoba claimed jurisdiction in the Yukon Territory. The reply from the Grand Lodge of Manitoba was that it claimed no exclusive jurisdiction in the Yukon, but that it was open to any Masonic authority to establish Lodges there if it saw fit.

Grand Lodge approved of the action taken by the Grand Master, but gave its opinion that the Territory, by reason of its geographical position, formed a part of this jurisdiction. However, nothing was done, and in 1900 a Charter was granted to Yukon Lodge by the Grand Lodge of Manitoba. Later the Lodge was transferred to this jurisdiction but this will be dealt with hereafter.

The next Lodge established was King Edward Lodge, No. 28, at Greenwood, B.C. in the Mining District adjacent to the Kootenay, but properly described as in the Boundary District. Here a mining town had sprung up, and the Freemasons there, like the other B.C. towns wanted a Lodge of their own, and very properly so, for it was a long distance from Greenwood to the nearest Lodge, which was Corinthian Lodge, No. 27 at Rossland. In November 1898 a petition was drawn up and forwarded to Grand Master David Wilson asking for the necessary dispensation to carry on. It was signed by

W. Bro. C. Scott Galloway and six others, naming him as first W. Master, Bro. A. S. Black (later of Princeton, B.C.), as S.W. and Bro. J. W. McFarlane, as J.W. The dispensation was issued November 17, 1898 and the Charter was granted at the Annual Meeting of Grand Lodge in 1899. The Lodge was constituted by R.W. Bro. A. S. Goodeve, J.G.W, on November 10, 1899.

For some time there had been a demand for a Lodge at Sandon, in the Slocan. A visit was made to Sandon by the D.D.G.M., E. E. Chipman for the district on June 8, 1897, who reported to Grand Lodge at the Annual Meeting in that year that there was good material there, but he could not recommend the Hall which it was proposed to use, as it was small, uncarpeted and was being used by three other societies. He recommended that action be deferred until better accommodations could be provided. The brethren later were able to provide a proper Hall, well fitted up, and on December 26, 1898 Grand Master McLaren granted a dispensation for Alta Lodge, No. 29, at Sandon, with W. Bro. J. N. Bernard as the first W. Master; Bro. M. L. Grimmett, City Solicitor of Sandon, (afterwards Grand Master) as first S.W., and Bro. Alexander McMillan; Alexander Crawford, Blacksmith and a member of the City Council, later of Stewart, B.C.; J. H. Hawke, later of Lulu Island, B.C.; Ephraim Foster McQueen, Druggist, who later went to the United States; Philip J. Hickey, General Manager of Minnesota Silver Co. Ltd.; Robert McTaggart, Foreman Sawyer of the Sandon Saw Mill; George Whitfield Grimmett, Jeweler, now (1943) in the Peace River Country; George Frank Lowes of the Bartlett Hotel; James Elliot Wood, Bookkeeper for Henry Giegerich; and Charles Milo Wilson, Chemist and Mining Engineer. This time R.W. Bro. Jno. A. Turner, the D.D.G.M. for the District reported favorably, stating that the brethren had a comfortable Lodge room, the necessary paraphernalia, a "snug credit" in the bank, and a first class secretary, Bro. Wm. Henry Lilly, the Police Magistrate. The charter to Alta Lodge, No. 29, was granted at the annual meeting of Grand Lodge in June 1899 and the Lodge was constituted by R.W. Bro. R. F. Green, D.D.G.M. August 3, 1899. As many of the brethren were from the United States, the new lodge, like so many of the Kootenay Lodges, preferred the American Ritual.⁷ Owing to the decline of the population in Sandon this Lodge was in 1939 consolidated with Slocan Lodge, No. 71 at New Denver under the name of Slocan Lodge, No. 29.

Our next Lodge was North Star Lodge No. 30 at Fort Steele, B.C. In 1899 Fort Steele was a flourishing settlement and the administrative centre of a large district. In later years it has been to some extent overshadowed by the growth of its sister city, Cranbrook, but the old Lodge still carries on. In 1898 a young lawyer, Wm. Roderick Ross⁸ was practising there, and he, with other Freemasons, thought that the time had arrived when Fort Steele should have a Lodge as well as the other towns in the district.

7. For history of Alta Lodge, No. 29, see Towgood, *G.L. Rept. 1934*, P. 156 *et seq.*

8. **Wm. Roderick Ross** was born at Fort Chipewyan, Athabasca, Mar. 29, 1869. He was educated at Winnipeg and graduated at St. John's College there. He was admitted to the Manitoba Bar in 1890. In 1897 he came to British Columbia and commenced to practice at Fort Steele and later in Fernie where he joined Elk River Lodge, No. 35. From 1903 to 1912 he was a member of the British Columbia Legislature. In 1910 he became Minister of Lands in the McBride administration and held that office until 1916. He died at Cranbrook in 1928.

Accordingly arrangements were made for suitable premises, and a petition was sent to Grand Master David Wilson asking for the usual dispensation. It was signed by the following:

Wm. Roderick Ross,	Northern Light Lodge,	No. 10,	Winnipeg, Man.
Arthur W. Bleasdel,	Alberta Lodge,	No. 3,	McLeod, Alta.
Druggist			
Chas. Ault. Procnier,	Kaslo Lodge,	No. 25,	B.C.R.
Anglican Clergyman.			
Arthur Downey	—	—	—
R. L. T. Galbraith,	The Belleville Lodge,	No. 123,	Belleville, Ont.
Ont. Indian Agent.			
Robert George Shear,	Fidelity Lodge,	No. 428,	Port Perry, Ont.
Henry H. McVittie,	Kerr Lodge,	No. 230,	Barrie, Simcoe Co., Ont.
Miner.			

The first W. Master was to be W. Bro. Ross, the S.W., Bro. Procnier, and the J.W., Bro. H. H. McVittie.

The Dispensation was issued on February 21, 1899, There does not seem to have been any formal institution; the D.D.G.M. for the District, R.W. Bro. J. A. Turner reporting that he had not been able to visit it as it would have taken from four to six days. Distances were great in those days. However the first meeting of the Lodge was held on March 7, 1899. The charter was granted at the Annual meeting of Grand Lodge in June, 1899, as North Star Lodge, No. 30, B.C.R.⁹ It was constituted by V.W. Bro. Quinlan on September 2, 1899. Many of the members were Ontario Freemasons so that the Lodge used the Canadian work.

Then followed Ymir Lodge, No. 31, at Ymir, B.C. This settlement was on the Salmon River which runs north to join the Kootenay river near Nelson. A number of promising mineral claims had been located near the mouth of Quartz Creek and the small town of Ymir had grown up, which in 1900 is said to have had a population of about 800 people. The Freemasons there thought the settlement was a permanent one and they arranged for the necessary Hall and paraphernalia. In the Spring of 1899 they prepared the necessary petition and forwarded it to Grand Master R. Eden Walker.

It was signed by the following brethren:

Solomon DesBrisay, M.M. of St. George's Lodge, No. 42, G.R C., London, Ont. who traded in Ymir as the DesBrisay Jobbing Co.
 Grant Morris, M.M. of Sprague Lodge, No. 40, G.R. Wash. at Sprague, Washington, the proprietor of the Hotel Ymir.
 John McLeod, M.M., of Acacia Lodge, No. 58, G.R. Wash. at Davenport, Wash. the Post Master, and keeper of a General Store.
 Hugo Heilberg, M.M. of Morning Sun Lodge No. 142 G.R.N.Y. at Port Huron, Essex County, New York State.

9. For history of North Star Lodge No. 30, See Blumenauer, *G.L. Rept. 1938*, p. 193, *et seq.*

N. John Ford Burne, P.M.¹⁰ of Spitzie Lodge, No. 45, G.R. Man. at Pincher Creek, Alberta, now No. 6 G.R. Alberta, a solicitor.

Charles Weir, M.M. of Hudson Lodge, No. 77, G.R.N.S. at Thorburn, Pictou County, Nova Scotia.

Wm. Clark, M.M. of St. John's Lodge, No. 68, G.R.C., Ingersoll. Ont. Furniture dealer and contractor;

and Chas. A. Brown, M.M., of Strict Observance Lodge, No. 27, G.R.C. at Hamilton, Ont.

Burne as the only Past Master became the first W. Master, John McLeod the first S.W. and Grant Morris the first J.W. As the majority of the members were from jurisdictions which used the American Work, that form of the ritual was adopted.

This was forwarded in due course and the dispensation granted as of July 21, 1899. The charter was granted by Grand Lodge at the Annual meeting in 1900. The Lodge was instituted on August 4, 1899 by V.W. Bro. Quinlan, the Grand Secretary, then living at Nelson. It was constituted by John Hamilton, D.D.G.M. for District No. 6, but the date is not given in his report. He visited it again on December 27, 1900. He reported that the lodge had a comfortable and commodious lodge room, but Grand Master H. H. Watson who visited it on October 3, 1900 expressed his fear that it would not be permanent. He regarded it "as a weak Lodge, not because the brethren were not zealous and energetic, but because Ymir was only very small place," and he had grave doubts of its being able to support a good Masonic Lodge. The Lodge, however succeeded in carrying on at Ymir until 1935, when it was removed to Salmo some little distance to the north, where it has prospered.

The next Lodge to be established was Fidelity Lodge, No. 32 at Trail, where the old Dewdney trail crossed the Columbia River hence the name. On Red Mountain, up the Hill from Trail, was Rossland with its great mines, and to deal with the ores from these, a small smelting plant, the Canadian Smelting Works, had been established at Trail, the forerunner of the great Consolidated plant of today. Then Rossland was the city and Trail a mere suburb, but with the exhaustion of the mines on the hill, and the growth of the great works at Trail, Rossland is now the residential district of Trail. A Masonic Lodge had been formed at Rossland, and Trail desired to follow its example. Accordingly on May 15, 1899, a petition was drawn up and signed by the following:

Wm. Munter, P.M. of Gallatin Lodge, No. 6, Bozeman, Montana, a Director of the Canadian Smelting Works and a member of the firm of McCarthy & Munter, Grocers.

James H. Schofield, P.M. of Fidelity Lodge, No. 105, at Sumas, Wash., C.P.R. Agent.

H.V.O. Chatterton, M.M. Spitzie Lodge, No. 45, at Pincher Creek, Alberta, G.L. of Manitoba, now No. 6, G.L. of Alberta.

Louis J. D. Berg, P.M., of Tuscan Lodge, No. 22, G.R. Quebec, at Levis, Quebec.

10. **John F. Burne** was an old country solicitor. He later moved to Kelowna, where he became a member of St. George's Lodge, No. 41. He died there about 1931.

Tom. C. Gray, M.M., St. Servanus Lodge, No. 771, G.R.S., at Alva, Clackmannan, Scotland.

D. H. Chapman, P.M., Cascade Lodge, No. 61, of South Prairie, Pierce Co. Wash.

J. G. Dauber, M.M. Sprague Lodge, No. 40, of Sprague, Lincoln Co. Wash.

H. M. Flinn, M.M. of Memphremagog Lodge, No. 465, Newport, Vermont.

A. E. Campbell, M.M. of Port Elgin Lodge, No. 429, G.R.C., at Port Elgin, Bruce Co. Ont.

W. Osborne, M.M. Ionic Lodge, No. 25, G.R.C., Toronto, Ont.

Three others, P. D. McDonald, D. F. Jelly, and R. M. Perdue also signed, but only set down "Demit."

This petition was endorsed by Corinthian Lodge, No. 27, and presented to Grand Master R. Eden Walker, and on September 14, 1899 the necessary dispensation was issued. The Lodge was instituted by W. Bro. H. J. Raymer of Corinthian Lodge, No. 27, on October 13, 1899. The Lodge was called Fidelity Lodge, probably from the Lodge of that name at Sumas, Washington, of which W. Bro. Schofield had been a charter member. W. Bro. Munter became the first W. Master of the new Lodge, with W. Bro. Schofield as S.W. and Bro. P. D. McDonald as J.W. The Charter was granted by Grand Lodge at the Annual meeting in June, 1900. It was constituted on July 27, 1900 by R.W. Bro. E. Horace J. Raymer, D.D.G.M., of Corinthian Lodge, No. 27. The Lodge uses the American Ritual.

The other Lodge to be established on Vancouver Island during this period was Temple Lodge, No. 33, at Duncans, now Duncan, in the Cowichan Valley. It was the trading center for a very rich and well settled farming district.

It is evident that R.W. Bro. Wm. Stewart then D.D.G.M. for District No. 5 took an active interest in promoting the establishing of this Lodge as five of his old friends in Ashlar Lodge, No. 3 at Nanaimo were among the charter members. Ashlar Lodge recommended its formation, and he certified to the proficiency of the first officers. The signers of the petition for a dispensation were:

Harry Smith, M.M., merchant, of Port Townsend Lodge, No. 6, Port Townsend, Wash.

Jonathan Griffith Hands, M.M. Teacher of the Public School at Quamichan, of Manito Lodge, No. 90, G.R.C., Collinwood, Ontario.

William Gidley, P.M., of Verulam Lodge, No. 268, G.R.C. at Bobcaygeon, Ontario.

Lewis H. Truesdal, M.M., Teamster, of Harmony Lodge, No. 57, G.R.C. Binbrook, Ontario.

W. F. Chapman, W.M., of Wellington Lodge, No. 46, G.R.C. of Chatham, Ontario and

H. S. Hollings, farmer, Cobble Hill, of the same Lodge. (Chapman's name was struck off, no dimit or receipt for dues having been recorded.)

Samuel Robinson, M.M., Carpenter.

John Frame, P.M., coal miner.

Samuel Erb, M.M., Sawyer, Chemainus Mill, Chemainus. Killed while at work.

James W. Richardson, M.M.

and A. J. Thurston, M.M., sawmill worker, Chemainus Mill, Chemainus.

all of Ashlar Lodge, No. 3, Nanaimo, B.C.

J. M. Mutter, M.M., Major in British Volunteers, not Regular Army. M.P.P. Supt. Gov. Jail at Victoria, of St. Mark Lodge, No. 102, S.C., of Glasgow, Scotland.

James S. Gibson, M.M., Master Mariner, of California Lodge, No. 1, Cal. R. at San Francisco.

Edward Calder, M.M., Miner and prospector, of Shell Lake Lodge, No. 221, Wis. R., Shell Lake, Wisconsin. Died at Dawson, Y.T.

James Evans, M.M., J.P. and farmer, of Michigan City Lodge, No. 47, Cal. R. at Michigan City, afterwards known as Michigan Bluffs, Placer County, California, a Lodge that surrendered its charter in 1897 after forty-three years of good work.

A well known Freemason, Michael D. Lininger, was appointed to collect all unpaid dues, which he did, and rendered a final report in October, 1899.

The dispensation was issued by Grand Master R. Eden Walker on December 2, 1899, and the Lodge was instituted by D.D.G.M. Wm. Stewart on the 10th of that month. The charter was granted by Grand Lodge in 1900. The Lodge was constituted by R.W. Bro. F. McB. Young, D.G.M. on July 21, 1900. The third applicant for initiation was Charles Herbert Dickie,¹¹ well known in British Columbia business and public life. The Lodge has grown and prospered and has now over 140 members. When we consider that R.W. Bro. Wm. Stewart was particularly interested in the formation of the Lodge, and that W. Bro. John Frame of Ashlar Lodge was the first W. Master, Bro. Harry Smith of Port Townsend Lodge, the first S.W., and Bro. Samuel Robinson, of Ashlar Lodge the first J.W., it was only natural that the Lodge should use the American work.

Cranbrook Lodge, No. 34 was established at Cranbrook, the divisional point on the Crow's Nest Pass Railway, a subsidiary of the C.P.R. At first it had been supposed that the railway would pass through Fort Steele, the administrative center, but the C.P.R. was attracted by what was then called Joseph's Prairie, and made its divisional point there, and around it grew the town of Cranbrook. It grew amazingly fast, and in 1900 it was supposed to have some 2,000 residents. As usual the Freemasons living there wanted a Lodge. Accordingly a petition was drawn up asking for a dispensation and a charter, and sent to the Grand Secretary, V.W. Bro. Quinlan, signed by the following Brethren:

Archibald Leitch, M.M. of Oak Lake Lodge, No. 44, G.R. Man., Pres. and Manager
Cranbrook Lumber Co. Now living at Vancouver.

Jno. Leask, M.M. of Manitoulin Lodge, No. 407, G.R.C. merchant tailor

Alex. Moffat, P.M., of North Star Lodge, No. 11, G.R. Man. now No. 4, G.R. Alberta, at
Lethbridge, Accountant for Cranbrook Lumber Co.

11. **Charles Herbert Dickie** was born in Oxford County, Ont. Sept. 14, 1858. He was educated in the public schools in that County, and in the University of Michigan at Ann Arbor, after which he was logging inspector in northern Michigan until 1885. He was two years in California, then came to Puget Sound, and thence to Victoria, where he was in the railroad employ for three years. He later became a hotelkeeper at Duncans, and was interested in the Tyee copper mine. In 1897 he was elected member of the Provincial Legislature, and held that office until 1900, when he refused the proffered nomination for another term.

- Robert Ethelbert Beattie, of North Star Lodge, No. 30, at Fort Steele, B. C., postmaster and jeweler.
- William F. Tate, M.M., Alberta Lodge, No. 37, G.R. Man. now No. 3 G.R. Alberta at McLeod, Alberta, Watchmaker and jeweler.
- Geo. Johnson, M.M., Renfrew Lodge, No. 122 G.R.C. of Renfrew, Ont., assayer and metallurgist.
- Reuben Steeves, M.M., of Emerson Ledge, No. 6, G.R. Manitoba at Emerson, Manitoba. Despatcher C.P.R. at Cranbrook Station.
- James Ryan, M.M., of Perfection Lodge, No. 60, G.R. Man. now No. 9, G.R. Alberta Calgary, Prop. of Cranbrook Hotel;
- W. L. MacKenzie, M.M. of J. B. Hall Lodge No. 145, G.R.C., Millbrook, Durham Co. Ont. Assistant Engineer of Construction, C.P.R.
- Jas. H. Schofield, P.M., of Spitzie Lodge, No. 45, G.R. Man. now No. 6 G.R. Alberta at Pincher Creek, Alberta, Mgr. London and Liverpool Mercantile Co. (not to be confounded with his namesake of Fidelity Lodge, No. 32 at Trail).
- John McDuff, M.M. of Alberta Lodge, No. 37 G.R. Man. later No. 3, G.R. Alberta, McLeod, Alberta.
- D. H. Davidson, M.M., of Ionic Lodge, No. 25, G.R. Man. Winnipeg.
- W. S. Bell, M.M., of Mount Zion Lodge, No. 28, G.R.C., Kemptville, Leeds and Granville Co., Ont.
- J. W. H. Smythe, M.M., of Harris Lodge, No. 216, G.R.C. Orangeville, Cardwell Co. Ont.
- P. D. Hunt, M.M., set down as of St. Francis Lodge No. 28, G.R.C. (but not identified.)
- R. S. McNeil, M.M., of Pontiac Lodge, No. 40 G.R.Q. of Shawville, Pontiac Co., Quebec.
- A. D. Grant, M.M., of Fortitude Lodge, No. 188, Two Harbors, Lake County, Minnesota.
- James H. King of North Star Lodge, No. 30, B.C.R. Fort Steele, B.C., Physician, now member of the Canadian Senate at Ottawa.
- H. D. McMillan, M.M., of North Star Lodge, No. 46, Glasgow, Valley County, Minnesota, Cranbrook Hotel.

The Grand Master, M.W. Bro. R. Eden Walker, at first declined to grant the request of the petitioners, as with the knowledge he then had, he did not deem it expedient to do so. Later in the year fuller information caused him to change his mind, and upon a second application he granted the dispensation asked for, on March 29, 1900; W. Bro. Alex. Moffat, P.M. to be the first W.M.; Bro. Wm. F. Tate first S.W. and Bro. Robert E. Beattie as J.W. The Lodge was instituted by V.W. Bro. Quinlan on April 7, 1900. The Charter was granted by Grand Lodge at the Annual meeting in 1900, and was constituted on July 27, 1900 by R.W. Bro. Geo. L. Morrow, D.D.G.M. for District No. 8. George L. Morrow himself a member of the Lodge, who had been appointed D.D.G.M. of District No. 8 for 1900-1. The Lodge uses the American Ritual.

Grand Masters, 1895-1901.

The Grand Masters during this period were all men of high standing in the Province. No one class or occupation furnished more than one. One was a Railway executive, another a lumber manufacturer, a third a well known and beloved

clergyman. There followed a scholar of high rank in our educational system, a physician, a business man, and a lawyer, afterwards a Judge.

The Grand Master for 1894-5 was Lacey R. Johnson,¹² a Past Master of Cascade Lodge, No. 12. He was one of the executives of the Canadian Pacific Railway Company at Vancouver for many years. He had been a member of St. John's Lodge, No. 63 at Carleton Place, Carleton County, a short distance south of Ottawa. He, with his friend Wm. Downie, was a charter member of Cascade Lodge, No. 12, and was the first Junior Warden of it. In 1890 he was W. Master of his Lodge. A man of ability and standing, and a lover of the Craft, he soon made his mark in the business of Grand Lodge, and in 1893 he was elected Senior Grand Warden, in 1894, Deputy Grand Master, and in 1895 he became Grand Master. Acting as Grand Master he officiated at the laying of the Corner Stone of Christ Church at Vancouver on July 28, 1894; he dedicated the Masonic Hall of Ionic Lodge, No. 19 at Chilliwack on November 28, 1895; and he officiated at the laying the Corner Stone of the Methodist Church at Wellington, on Vancouver Island on December 14, 1895. He had the pleasure of welcoming to the Craft Cumberland Lodge, No. 26 at Union, B.C., and Corinthian Lodge, No. 27 at Rossland, B.C. He died at Westmount, Montreal, April 17, 1915.

The Grand Master elected for the year 1896-7 was Alexander Charleson,¹³ a Past Master of Union Lodge, No. 9, at New Westminster, who had passed through the offices of J.G.W., S.G.W., and Deputy Grand Master during the preceding years. He joined Stevenson Lodge, No. 218, at Toronto in 1871. Later he removed to Michigan where he joined Ancient Landmark Lodge, No. 303, at Saginaw. In 1883 or 1884 he came to New Westminster and soon after joined Union Lodge. In his address to Grand Lodge in 1897 he paid a well-deserved tribute to the late M.W. Bro. Marcus Wolfe, one of the

12. **Lacey R. Johnson** was born at Abingdon, England and educated at the Grammar School there. In 1870 he entered the service of the Great Western Railway at Swindon. He became chief engineer of several paper mills, and in 1875 he entered the Royal Arsenal at Woolwich. He was sent to India, and after some experience there he came to Canada and joined the Grand Trunk Railway in 1882. Later he was appointed general foreman at Carleton Place, and thereafter his rise was rapid. He became Assistant Master Mechanic of the Lake Superior Division in 1885, and in 1886 was transferred, in the same capacity, to the Pacific Coast. He was in Vancouver for some years in command of the marine engineering department of the Pacific Steamship Service, a position which required periodical visits to Japan and China. In 1901 he became Assistant Superintendent of rolling stock at Montreal. He took a great interest in military matters, and was in command of the Heavy Artillery of Montreal which later took part in the First Great War.

In 1905 he was in charge of the designing, manufacture and repairs of locomotives and machinery in the Angus shops. He was a member of the Canadian Society of Civil Engineers, and in 1905 was the President of the Canadian Railway Club.

13. **Alexander Charleson** was born at the City of Quebec on June 5, 1845. His father was a native of Caithness, Scotland, who came to Canada and was in the lumber business and shipbuilding on the St. Lawrence River in and out of Quebec. His mother was a native of Cork, Ireland.

As a young man Mr. Charleson was for a time (1860-65) in the United States and had a part in the Civil war of that period. We then find him in Toronto. From there he went to Saginaw in the State of Michigan where he was in the lumber business. He married Agnes Henderson McBain of Huntington, Province of Quebec, at Saginaw Sept. 5, 1877. In 1883 or 1884 he came to New Westminster where he resided until his death on April 16, 1926. He was in the employ of the McLaren Brothers at Fraser Mills as an expert timber cruiser for many years. He was a well-known and highly respected citizen of New Westminster.

ablest men who ever held the office of Grand Master; and to that good old stalwart of Freemasonry in British Columbia, V.W. Bro. H. F. Heisterman who had just passed away. The other matters dealt with were mostly matters of routine.

In 1897 Grand Lodge elected Rev. Ebenezer Duncan McLaren,¹⁴ of Cascade Lodge, No. 12 as Grand Master for 1897-8. He was well known to the members of the Craft, for he had been Grand Chaplain for three years, 1891 to 1894, when he became Junior Grand Warden; in 1895, Senior Grand Warden; and in 1896 Deputy Grand Master.

As Grand Master he carried out his duties to the full satisfaction of the Craft. During his term of office he had an experience, which probably was unique in the history of Freemasonry. While a resident of British Columbia he had lived in the City of Vancouver as pastor of St. Andrew's Church, and he knew nothing of the newcomers who were pouring into the mining districts in the Eastern part of the Province. The residents there were practically all newcomers from the East and South, who had little knowledge of the people of the Western part. It was his first visit to the Kootenays when he went to visit the Lodges there in his official capacity as Grand Master. On February 17, 1897 he visited Kaslo Lodge, No. 25. He knew no one there and no one there had any personal acquaintance with him. No one could vouch that he was a qualified Freemason. The Secretary was E. E. Chipman, afterwards Grand Master, who had had a long experience in the Craft. The matter was discussed at length informally, and the conclusion was come to that he, although he claimed to be the Grand Master that, under the circumstances, he must be treated as any other visitor who could not be vouched for. Accordingly a Board of trial was convened, the Grand Master appeared before it and was examined, and admitted to the Lodge. He always assured his friends, with a twinkle in his eye, that he passed a most satisfactory examination.

In his address to Grand Lodge he makes it clear, that in his opinion the action of the Lodge was entirely proper. At the same time it is interesting to see the comments made on this episode by various reviewers in other jurisdictions. The one in the Grand Lodge of Canada thinks that M.W. Bro. McLaren must have experienced a "new sensation" on the occasion of the visit to Kaslo Lodge. The one in Georgia thinks it was rather a ridiculous position for a Grand Master to find himself in when he had to appear before a Board of Trial. Maine thought it a curious state of things when the

14. **Rev. Ebenezer Duncan McLaren**, D.D. was born in Lanark County, Ont. in 1850. He was educated in Lanark Grammar and High Schools and Middlesex Seminary in which his father was Master of Classics. He graduated in Queens University, at Kingston, Ont. in 1870 as B.A., received his M.A. and B.D. in 1873, and D.D. in 1901.

His first pastorage was at Merrickville in eastern Ontario, where he joined Merrickville Lodge, No. 55, G.R. Can. In 1889 he came to Vancouver as the first pastor of St. Andrew's Presbyterian Church. In 1902 he was appointed General Secretary of Home Missions of the Presbyterian Church, Western Section. For three years during the First Great War he served as chaplain, mostly on hospital ships. After the Armistice he was chaplain to the soldier patients in Tranquille and Shaughnessy hospitals, in which position he served until his death. In 1935 he was given the award of the Good Citizen's Medal, given by the Native Sons of British Columbia, and no one deserved it more. See also Henderson, *G.L. Report, 1936*, p. 175 Alexander, J. B., *History of Cascade Lodge, No. 12*, p. 30.

Grand Master had to submit to an examination before visiting one of his Lodges; and New South Wales calls it "unique" as, no doubt, it was. The condition of things in the Province at the time, the episode took place, was one which had probably never happened before, and may never happen again.

He lived to a ripe old age, and to his last days he made an effort to attend his Lodge whenever possible, and although in those last days his sight was failing, and he was quite deaf and could hear little of what was being said, he would sit in Lodge with a most satisfied look on his face, happy to be again with his brethren. He died on November 29, 1935, aged 85 years.

In 1898 David Wilson, B.A. was elected Grand Master for the year 1898-9. He was well known in the Province having been Principal of the Boys School at New Westminster from June, 1885 to June, 1887, at which time he became the first Inspector of Schools for the Province. Prior to that date, S. D. Pope had been not only Superintendent of Schools but also the only Inspector of Schools, and those of us who were connected with school matters in those early days, remember him riding on horseback along the alleged roads of the time, making his rounds. Needless to say that inspection of the outlying schools was not a frequent occurrence, and some of the faraway ones seldom or ever. While in New Westminster Bro. Wilson affiliated with Union Lodge, No. 9 and was Secretary of it for some years. His Mother Lodge was Zion Lodge, No. 21, of Sussex Vale, King's County, New Brunswick. When he became Inspector of Schools it was necessary for him to remove to Victoria, where he became a member of Vancouver and Quadra Lodge No. 2, and was W. Master of that Lodge in 1894. In 1897 he was elected Deputy Grand Master of the Grand Lodge, and Grand Master the following year. In his address to Grand Lodge he spoke at length of the troubles about the recognition of Negro Masonry in the United States, a matter which will be referred to later. His distinction between dispensations which were specifically permitted by the constitution, and dispensations which allowed that to be done, which under the constitution was forbidden, is one that appeals to the mind of one trained in the law. The latter, he says should never be done. He pleads for more Masonic literature available to the members of the Lodges. In all, his address is one that is worthy of full consideration, and study at the present day.

Grand Master Wilson had the honor of presiding at the ceremony of laying the Corner Stone of St. Saviour's Episcopal Church at Nelson, B.C. on August 12, 1898, and also the Corner Stone of the new Masonic Temple at New Westminster on March 31, 1899. He also had the pleasure of welcoming to our ranks Greenwood Lodge, No. 28, Alta Lodge, No. 29 at Sandon, and North Star Lodge, No. 30 at Fort Steele.

Following M.W. Bro. David Wilson was Dr. Richard Eden Walker,¹⁵ elected for 1899-1900, a member by initiation of Union Lodge, No. 9, at New Westminster, of which he was W. Master in 1895.

15. **MW. Bro. David Wilson** was born at Richibucto, New Brunswick in 1854. He was the son of John S. Wilson, originally of Londonderry, Nova Scotia, who later moved to Richibucto. He was educated in the common and high schools of his native town, and graduated at the University of New Brunswick

He had been a practising physician in that City since his coming there in 1890, and soon after his taking up his residence there he had joined the Lodge, and from that time on an active participant in its affairs. He was elected Junior Grand Warden in 1897, Deputy Grand Master in 1898, and Grand Master in 1899. On June 20, 1900 he dedicated and consecrated the new Masonic Temple in New Westminster. His term of office was during the Boer War in South Africa and in his address to Grand Lodge in 1900 he advised the Grand Lodge to make a substantial donation to the Patriotic Fund. A donation of \$100.00 was made.

Another question which arose during his term of office was the question of Lodge incorporation under the laws of the Province. He objected to this, as it would make the lodge so incorporated subject to the general law, and not alone to the Grand Master and Grand Lodge. There have been cases, he said, where incorporated lodges have instituted legal proceedings against their Grand Masters much to the scandal of Freemasonry. He considered that it would be sufficient to have lodge property in the name of trustees, elected annually or otherwise, by the lodge. This was approved by Grand Lodge, and has been acted on ever since.

M.W. Bro. Walker had the pleasure of welcoming four new Lodges, three in the mining districts and one on Vancouver Island: Ymir Lodge, No. 31 at Ymir, Fidelity Lodge, No. 32 at Trail, Temple Lodge, No. 33 at Duncan, and Cranbrook Lodge, No. 34, at Cranbrook, all of which are still functioning.

A recommendation of the Grand Master that an allowance should be made by Grand Lodge for some compensation for the services of the Grand Master and the District Deputy Grand Masters to cover, at least travelling expenses. The Grand Lodge approved of the suggestion, but did not "Consider it advisable to adopt the recommendation of the Grand Master at this time."

The Grand Master for 1900-1 was Harry Holgate Watson,¹⁶ of Cascade Lodge No. 12, one of the best known and best loved men in British Columbia Freemasonry. He is

in 1874. He taught in the Collegiate School in Fredericton 1874-5 and at other places in New Brunswick. In July, 1908 he was appointed Officer in Charge of the Free Text-book Branch of the Department of Education for the Province, and held that position until his superannuation in 1920. For many years he was Secretary of the Board of Examiners for the Province. He died at Victoria May 15, 1935. See also *G.L. Rept. 1936*, p. 171.

Richard Eden Walker was born in Orillia, Simcoe County, Ontario, December 26, 1864. Son of James Walker (a Yorkshireman) and Helena (Corbould) Walker. He was educated at Trinity College, Port Hope, and studied medicine at Trinity Medical College Toronto. He took a two years postgraduate course in Edinburgh and London. He commenced to practice in New Westminster in 1890, and continued there until his death on August 27, 1923. His wife was Helen Homer, daughter of the well-known merchant and member for New Westminster in the House of Commons at Ottawa, Joshua A. R. Homer.

16. **Harry Holgate Watson** was born at Milton, Halton County, Ontario, Dec. 27, 1867. Son of Henry and Jane Elizabeth (Holgate) Watson. Father from Yorkshire, Mother from Middlesex, England. Educated in Milton Public Schools, Upper Canada College, and Ontario College of Pharmacy. Came to Vancouver in the summer of 1889, and was a clerk with H. McDowell & Co. at the corner of Carrall and Cordova Streets, but soon after became a member of the firm. Carried on business as a druggist until 1910, when he retired and since has been in business as a financial agent. Married Kathleen Constance Black, daughter of Dr. and Mrs. A. W. S. Black of New Westminster. Has one daughter,

now (1943) the Senior Past Grand Master, and has for many years and is today, diligent in the work of the Craft. He came to British Columbia in 1889, and in 1892 became a member of Cascade Lodge, and its W. Master in 1897. His ability and popularity soon won him preferment in Grand Lodge. In 1898 he was elected Junior Grand Warden; in 1899 he became Deputy Grand Master, and in 1900 Grand Master. In this position he was indefatigable in carrying out his duties, visiting all the Lodges in the jurisdiction but three, and knowing his delight in attending Masonic gatherings, and his clever gift of speech, there is no doubt but that the brethren enjoyed his visits as well as he enjoyed being with them. He supported the movement for the appointment of a Grand Historian, and recommended the appointment of R.W. Bro. W. A. DeWolf-Smith, who had made his mark in the Reports of Foreign Correspondence, for that position. In his address to the Brethren at the Annual Meeting of Grand Lodge in 1901, knowing the difficulties of the average Worshipful Master in the matter of ritual, especially in the outlying districts, he recommended to Grand Lodge that an official instructor be appointed for each of the three forms of work, so that if any Lodge desired instruction in ritual matters, it could call on the proper instructor to give it the necessary assistance, paying, of course, the expenses. The Committee on the Grand Master's Address expressed no opinion on the matter but referred it to Grand Lodge, which took no action in respect to it. On the conclusion of his term of office in 1902 he was elected Grand Treasurer and has been maintained in that office ever since, a most complete proof of his business ability, and of the confidence which the brethren have in his integrity and foresight.

Grand Lodge Library.

In 1899 Grand Master David Wilson paid his respects to the Grand Lodge Library, so-called. He said this consisted of 600 or more bound volumes, mostly copies of foreign proceedings. Four Hundred of these volumes were in two book cases with glass door; others were on rough shelves or tables. There were also about 1,200 copies of paper-covered proceedings, quite uncared for, and quite inaccessible for purposes of reference. He could not make out whether there was a complete file of these proceedings or not. There used to be a sum expended for binding these proceedings but he had been unable to ascertain whether any outlay for this purpose had been made since 1895. He told Grand Lodge that if it was the intention to preserve these books that more bookcases were necessary, and it might be desirable to add a few standard Masonic works of reference. Some first class Masonic Journals should also be added, Before 1895 there had been a few of these subscribed for, but had been discontinued "and perhaps prudently so, for some of them remain unopened." The Committee on his

Mrs. Robin Bell-Irving. Member of the Local Legislature for Vancouver, 1907-1916. Residence, 1386 Nicola Street, Vancouver.

Joined Cascade Lodge, No. 12 at Vancouver in 1892 and still retains his membership and is a regular attendant. W. Master of his Lodge 1897, Representative of the Grand Lodge of Scotland near the Grand Lodge of British Columbia. President of the Vancouver Masonic Temple Company since its formation. Member of many of the Concordant orders.

address failed to take any notice of his suggestions on this matter, and the Finance Committee did the same.

In 1900 Grand Master Walker went into the matter again. He referred to the extent of the Library as mentioned by his predecessor. He suggested that a suitable room or rooms should be provided for the Grand Secretary's office and the Library and in these all records, books and proceedings should be placed. The difficulty of this at that particular time was that the Grand Secretary lived in Nelson, B.C. and the Library and the records were in Victoria. The Committee on the Address considered his remarks as of the highest importance, but as any complete and satisfactory method of dealing with the matter would involve the selection of a permanent place of meeting for Grand Lodge, and the election to the office of Grand Secretary a brother residing in that place, the Committee would not make any recommendation, It did, however recommend that a small sum should be voted annually for binding, and a small reference library be procured for the official use of successive Grand Masters. A Hundred Dollars was voted for binding, and for the necessary reference books, M.W. Bro. David Wilson and W. Bro. deWolf-Smith were appointed a committee to obtain the reference books; but that inasmuch as the prospects of the appointment of a permanent meeting-place of Grand Lodge in the near future were evident, that the Grand Lodge Library be allowed to remain in Victoria pending such action. In 1901 the special Committee reported that it had purchased Mackey's *Masonic Parliamentary Law*, Mackey's *Masonic Jurisprudence*, and Mackey's *Masonic Lexicon*, for the Grand Masters, and that \$25.00 had been appropriated for the purchase of any necessary additions.

Ritual.

There was little trouble about Ritual during the period. It only came before Grand Lodge once, and the Grand Lodge Reports for 1899 and 1900 do not make clear the nature of the trouble. At the meeting of Grand Lodge in 1899, W. Bro. Fred. Buscombe, the W.M. of Cascade Lodge, No. 12, stated that on investigation, it was found that the Lodges using the "Canadian ritual" were in some respects at variance, but no particulars are given. It was therefore resolved in Grand Lodge that a committee be appointed to unify the Canadian work as practised, and to report at the next Annual Communication. This Committee appointed consisted of R.W. Bro. H. H. Watson, of Cascade Lodge, No. 12, W. Bro. Geo. Johnstone of Nelson Lodge, No. 23, and W. Bro. Simon J. Tunstall, of Kamloops Lodge, No. 10. This Committee reported to Grand Lodge in 1900, but the report as it appears on our records seems to have little to do with the complaint made by W. Bro. Buscombe. It is as follows:

Your Committee appointed at the last Communication of Grand Lodge to re-arrange the opening and closing ceremonies of the Canadian Ritual beg to report:

That they have given the matter considerable attention and are of the opinion that no change be made.

The report was received, adopted, and the Committee discharged.

It not being at all clear, just what was the matter at issue, an application was made to M.W. Bro. Watson for an explanation. His statement in reply to this query clarifies the matter. He says:

When Cascade Lodge began we did all our business at regular meetings in the first degree, as they still do in Ontario, so that at our monthly meetings the Lodge (unless degrees were to be conferred) would never get higher than the E.A. Degree. Grand Master Downie ruled that all business at regular meetings must be transacted in the 3rd degree. This gave Lodges working the Canadian Ritual a very long opening and closing, beginning at the E.A., then F.C. and M.M. before getting down to business, and Lodges began taking short cuts. The Committee, as you can see by their report, gave the matter considerable thought, but could not recommend any tampering with an accepted work. The Lodges after that began opening directly in the third degree, ignoring the E.A. and F.C., except when degrees were to be conferred. This is as near as my memory serves me.

The reviewer of the Grand Lodge of Virginia as it appears in the Grand Lodge Report for 1900 sets out the easy way to uniformity in Ritual. He says:

Cannot we, the correspondents, by agitating this matter, induce those Grand Jurisdictions not at present under our rite to come under it, and thus make us the universal brotherhood we claim to be?

Imagine the Freemasons of England or of Ontario giving up their work for the so-called "York" rite. One might as well have asked R.W. Bro. Wm. Stewart to persuade Ashlar Lodge to use the Canadian Ritual.

The Color Bar in Freemasonry.

This question caused a great deal of controversy between the various Grand Lodge jurisdictions about the close of the last century and the opening years of the present one. It is not the intention to go into the matter at any length here, but as some of our Grand Masters of the period have referred to it to some extent, it may be of interest to some of our readers, to say something about it, and to point out the reports in which the whole matter is discussed from every point of view, if they wish to go into it at length.

There are in the United States, Grand and constituent Lodges of Colored men, claiming under an English charter dated March 2, 1754 of African Lodge, No. 1459, E. R. to Prince Hall and fourteen other negroes who had been initiated into the mysteries of Freemasonry in an army Lodge, warranted by the Grand Lodge of England.

On many grounds this branch of the Craft has never been recognized by the Freemasons of the United States. In 1898 two Prince Hall Masons, as they are sometimes called, resident in Seattle, of unimpeachable standing, sent a petition to the Grand Lodge of the State of Washington asking it:

To devise some way whereby we (the writers of the letter) as true, tried and trusty Masons, having been regularly initiated, passed and raised, can be

brought into communication with, and enjoy the fraternal confidence of the Craft in this State.

In a report made by a committee of eminent brethren the whole question of Prince Hall Masonry was gone into at length, and four resolutions were proposed. The last one being merely the forwarding it to the petitioners. The first laid down the principle that Masonry was universal, and race and color were no tests of fitness for admission of candidates.

The second, that Prince Hall Masonry was legitimate. The third, that as Freemasonry is a social institution, probably it would be better if citizens of African descent confined themselves to Lodges made up of brethren of their race.

Many of the Grand Lodges in the United States, and particularly those of the South were mortally offended by the action of the Grand Lodge of Washington, and broke off fraternal relations with it at once. Other Grand Lodges deplored its action. After a period of wordy warfare, the offending resolutions were modified by the Grand Lodge of Washington, and the old relations established sooner or later.

In 1899 Grand Master David Wilson referred to this controversy in guarded terms, but was sympathetic to the action of the Grand Lodge of Washington. In 1900 Grand Master R. Eden Walker took much the same stand. The last part of his reference to the matter probably sums up accurately the feeling of the British Columbia Freemasons generally. He said:

The question is one which interests us in British Columbia in theory rather than in practice, but I cannot help feeling that the "color line" has so far warped the better judgment of the members of the fraternity in some of the Grand jurisdictions of the neighboring republic as to make them unable, under any circumstances or condition, to view any man of African descent as a "Brother".

Any one interested in the question of Negro Freemasonry will find a tremendous amount of information on all sides of the question, in the Review of Foreign Correspondence in our Grand Lodge reports from 1899 to 1901.

Finances And Membership.

In 1895 the membership as shown by the Grand Lodge Roll was 1,269, a gain of 193. It was practically static in 1896, being 1,272. There was a slight decrease in 1897, the number then being 1,242, with two lodges not heard from. In 1898 it had grown to 1,339, in 1899 to 1,639, in 1900 to 1,759 and to 1,957 in 1901.

The revenue of Grand Lodge followed the membership, with the exception of 1897 when it was slightly less. In 1895 it was \$2,067.00, in 1896, \$2,100.00, in 1897, \$1,832.00, in 1898, \$2,166.00, in 1899, \$2,428.00, in 1900, \$3,389.50, and in 1901 \$3,422.00.

In 1900 Grand Master Walker made an investigation into the investments of Grand Lodge funds, and was not satisfied with some of them, He suggested that the whole system of investing the funds should be looked into, and that the Trustees be instructed to invest the funds of Grand Lodge in such securities as would be practically safe and at the same time readily realizable, such as municipal debentures and

Government securities, and that the moneys on hand be kept in the savings department of some chartered bank, until suitable investment offered, One wonders if the Grand Master had been with us in these later days, if he would have included Municipal debentures as "practically perfectly safe." The Committee on his address approved the Grand Master's suggestion as to the investment of Grand Lodge Funds, and recommended it to the careful consideration of the Finance Committee and the Trustees of Grand Lodge property.

Report On Foreign Correspondence.

The Committee on Foreign Correspondence for 1895 was Marcus Wolfe, P.G.M., Rev. E. D. McLaren, P.G.M. and A. R. Milne, P.G.M., but the Report is signed only by the first two. One of the matters referred to in the Report is the question of jurisdiction over rejected material. The Grand Lodge of Canada (in Ontario) had always refused to accept the claim of perpetual jurisdiction, and this was the decision of Grand Master Downie in British Columbia, much to the disgust of R.W. Bro. Wm. Stewart of Ashlar Lodge, No. 3, who resigned his office as D.D.G.M. on account of the Grand Master's decision. Indiana was of the same mind as M.W. Bro. Downie. Kentucky's reviewer was of the same opinion. But Maryland held firm by the doctrine of perpetual jurisdiction, holding that a candidate, rejected by one Lodge could not be made a member of another without the consent of the rejecting Lodge.

The matter was argued pro and con in 1896, but it is too long to go into it further. The Nebraska reviewer got jocosely, and suggests that when P.G.M. Marcus Wolfe writes of "sister" Lodges it is "probably because the apron is the tie that binds."

In 1897 we find the name of W. A. DeWolf-Smith as one of the reviewers, the first of that long series of Reports, down through the years, ending only with the report of 1942, which have done credit to our jurisdiction among the Craft in all America and beyond. His knowledge of Freemasonry in general, and his genial, but sometimes biting wit, make it a pleasure to read them. Almost all the other jurisdictions make reference to the untimely death of M. W. Bro. Marcus Wolfe who had become so well and favorably known to the other reviewers.

In 1898 M.W. Bro. DeWolf-Smith was again chairman of the Committee, and there is little doubt but that the office of the other members was more or less of a sinecure.

In 1899 Grand Master David Wilson went out of his way to compliment W. Bro. Smith, as he was then, on his work of the Report handed in that year; and any one who had the pleasure of a close acquaintance with the Grand Master will know that praise from him was praise indeed, it is probably due to his Scottish descent that his only word of criticism of the Report, was that it was a little too long, and so increased the printer's bill. He thought that 150 pages should be sufficient for a small jurisdiction such as this.

In 1900 Grand Master Walker spoke of the approval by the members of Grand Lodge of the work of the Chairman of the Committee on Foreign Correspondence, and also by the reviewers in other jurisdictions. He was not of the opinion that the report

should be curtailed, but pointed out that, in the interest of economy, smaller type might be used.

This, he said, would in no way detract from its appearance and usefulness, but would materially reduce the cost. The type then used was long primer with brevier quotations, and this was changed in 1901 to brevier and nonpareil, which to some extent lessened the expense of printing.

Charity Fund.

The condition of the Charity Fund in 1895 was brought before Grand Lodge in a report made by the Finance Committee, W. Bro. Benjamin Williams, P.M., of Victoria-Columbia Lodge, No. 1, W. Bro. A. B. Erskine, P.M. of Vancouver and Quadra Lodge, No. 2, and W. Bro. A. W. Black, W.M. of Cascade Lodge, No. 12. From it we learn that the total assets of the Fund at that time amounted to the sum of \$6,351.83. This consisted of loans to Lodges and to Columbia Arch Chapter of \$3,700.00 in all, bearing interest at 6%; loans to private individuals amounting to \$2,000.00, bearing interest at various rates varying from 8% to 10%; cash in hand, \$526.58; with interest to the date of the report of \$125.25. At that date it was the practice to refund to the Lodges yearly the amount of the charity to transients given by them during the year, and there was a charge against the Charity Fund in this respect, at the time of the report, of \$206.70.

In 1896 the amount of the Charity Fund was \$6,389.43. It had been administered by V.W. Bro. H. F. Heisterman up to this time, but he was getting on in years, and was very ill, and his report had to be completed by the Committee. He died late in August of this year, and was buried September 1, 1896. Under these circumstances it was considered advisable to relieve the Trustees of the Fund of the responsibility of administering it, and to vest it in the Grand Master and Grand Wardens for the time being and their successors in office, as trustees, who would also act as an advisory body to assist the Grand Treasurer in investing it. It was also decided that the Grand Treasurer should be bonded in the sum of \$5,000.00, the premium on the bond to be paid by Grand Lodge. In view of the age and illness of V.W. Bro. Heisterman, W. Bro. Erskine took the office of Grand Treasurer.

The amount of the Charity Fund in 1897 was \$6,289.08, and in 1898, \$6,220.23. In 1899 it had further decreased to \$5,500.28. In this year the Grand Lodge authorities became alarmed by the steady decrease of the Fund, and Grand Master David Wilson in that year very forcibly impressed upon the Brethren the necessity for a change, He pointed out, *inter alia*, that by the fourth rule of section 133 of the Constitution, the Grand Treasurer should immediately after the Annual session of Grand Lodge pay to the Secretary of each Subordinate Lodge all sums expended by those Lodges in relief of transient brethren, and all such sums as might be ordered by the Charity Committee. Although by the second rule of that section, the Charity Committee was to decide how much of transient relief should be allowed to the Lodges out of the Charity Fund. Unfortunately the Charity Committee had allocated the cost of transient relief to be refunded to the Lodges in full, and not at the discretion of the Committee. It is needless to say that at that period of our history, when our mountains and valleys were being overrun by prospectors from the outside, that the cost of transient relief was

considerable. The Grand Master also pointed out that a Lodge should not expect or ask for a refund of charity, if it was in a financial condition to pay it out of its own funds. The limit of demands on the Charity Fund for any one year was the income for that year. The Grand Master did not consider that the 10% of Grand Lodge revenues paid yearly into the Charity Fund was in any sense income, but should be considered as an addition to principal. "For years", he said, "the Charity Fund proper has not been swelled to the extent of a single dollar."

The Committee on the Grand Master's address agreed with him and steps were taken to amend the Constitution so that the allowance to the Lodges from the Charity Fund should be in the discretion of the Committee, to be made only where the circumstances in which some particular Lodge needed financial assistance. These amendments came in force in 1901.

Masonic Home.

In 1895 Grand Master McMicking strongly urged the foundation by Grand Lodge of a Home for Widows and Orphans of deceased Brethren. With a membership of about 1,300, a donation of five cents per week per member would raise \$3380.00 per year. He thought that this would be an incentive, an inspiration to the charitably disposed, to give of their abundance to such a worthy cause, and so tend shortly to the accumulation of a more substantial and creditable fund sufficient to accomplish the object sought. He suggested that a committee should be appointed to investigate, devise and report.

The Committee on the address expressed its hearty agreement with the suggestions of the Grand Master, but felt that the time was not yet ripe for such an undertaking; and that charity as dispensed by the various Lodges had, thus far, met the needs of the Jurisdiction in this particular. However the appointment of a Committee, as suggested by the Grand Master was approved, and being approved by Grand Lodge, the Grand Master for the coming year, M.W. Bro. Lacey R. Johnson, and the Grand Wardens R.W. Bro. Alex. Charleson and R.W. Bro. A. E. Lees were named as such Committee.

About the same time this matter of a Masonic Home was being considered by the Grand Lodge of Iowa. In the Report on Foreign Correspondence for 1895 there is quoted lengthy extracts from a report made by a Committee of that Grand Lodge epitomizing the efforts of the various jurisdictions in the United States, in that direction. The Iowa Committee, after considering the whole matter in the light of the experience of its sister Grand Lodges, came to the conclusion that the best and most satisfactory method of dispensing Masonic charity was through the medium of the subordinate Lodges, with such assistance as might be needed from the Grand Charity Fund; and that it was inexpedient and unwise for the Grand Lodge to establish a Masonic Home.

With this voluminous report on the matter from Iowa before the members of the Committee, it is difficult to see how any favorable action could be taken on M.W. Bro. McMicking's suggestion. The report of the Committee appointed in 1895 was presented to Grand Lodge in 1896. It was of the opinion (1), that the erection or purchase of a

building suitable for the purposes of a Masonic Home, would require a very much larger sum than Grand Lodge would likely have at its disposal for a long time to come. (2) It did not feel warranted in recommending that such a Home be opened in rented quarters. (3) It recommended that the cases of any child or children of deceased Masons in this jurisdiction, left in destitute circumstance should be at once reported to the Charity Committee of Grand Lodge, and that such Committee should be authorized to arrange for such child or children being cared for in some orphanage already established, drawing upon the Charity Fund for this purpose, if necessary, to the extent of \$500.00 in the aggregate, and reporting the same to the next meeting of Grand Lodge. This report was adopted by Grand Lodge.

Grand Historian.

The Grand Lodge of British Columbia had its 30th birthday in 1901. There were some of its members who saw the years passing, but no attempt was being made to place any of its history in permanent form. One of these was Grand Master Watson. In his address to the Brethren he said:

As time goes along the difficulty of collecting the history of the formation of this Grand Lodge becomes more and more manifest. I think an effort should be made to collect all the historical data available, R.W. Bro. W. A. DeWolf-Smith already has a large amount of information, and if the Grand Lodge would give him the necessary authority and title of Historian, I am sure it would result in a very great deal of satisfaction and instruction to the whole jurisdiction, as well as securing an authentic record of the history of Freemasonry in the Province of British Columbia.

It was only natural that R.W. Bro. W. A. DeWolf-Smith should have been selected by the Grand Master for this office, He had made his mark as a student of Freemasonry, and as a fluent writer in his office as Chairman of the Committee on Foreign Correspondence, As R.W. Bro. DeWolf-Smith was, himself, a member of the Committee on the Grand Master's address, he could not take part in the approval of the appointment, but this approval was made by the other two members, M.W. Bro. R. Eden Walker, and W. Bro. Fred Irvine. Their report, in this regard is as follows:

We fully concur in the suggestion of the Most Worshipful the Grand Master that R.W. Bro. DeWolf-Smith be appointed Historian for this Grand Lodge. The zeal and ability which Bro. Smith has displayed as Chair of the Foreign Correspondence Committee, and the fund of valuable knowledge which he has already acquired regarding the history of Masonry in this Grand Jurisdiction, makes it extremely desirable that we should not only appoint him Historian, but should annually vote a sum of money for the efficient carrying out of this important work.

The report, so far as this appointment was concerned, was approved by Grand Lodge, and the Committee on Constitution reported advising an amendment as follows:

That Section 42 of the Constitution be amended by adding after the words "The Right Worshipful D.D. Grand Master", the words "The Right Worshipful Grand Historian:

That the Constitution be amended by adding after section 73 a new section, to read as follows:

"It shall be the duty of the Grand Historian to take charge of and report upon any documents or papers relating to the history of the Grand Lodge, and generally to perform such duties as usually appertain to the office of Grand Historian."

The minutes of the Annual Communication are not at all clear as to the first appointment of a Grand Historian. After the report of the Committee above mentioned, appears a report of the Committee on Constitution which does not mention the Grand Historian; and later there was a motion made by M.W. Bro. R. Eden Walker to amend the constitution by inserting a section to be numbered 73a. This is somewhat different in its terms from that recommended by the first named committee. This proposed amendment was in the following words:

73a, Grand Historian.

That a Grand Officer, to be known as Grand Historian, be appointed by this Grand Lodge, whose duty it shall be to collect all data relative to the formation and progress of this Grand Lodge. That he shall rank as a Right Worshipful Brother and take precedence after D.D.G. Masters.

This was referred to the Committee on Constitution to report. There is nothing in the report for 1901 to show that the Committee on Constitution ever acted in the matter, or that any such amendment as above was passed by Grand Lodge, and R.W. Bro. DeWolf-Smith's name does not appear in the list of officers appointed that year. On the other hand, there appears in the Estimate of Expenditure for the current year the sum of \$100.00 for the "Historian", which is, perhaps, the best evidence that he was duly appointed to the office, It may be noted that, in M.W. Bro. Walker's motion that there is no mention of the Grand Historian having any duty to make any report to Grand Lodge of any data which he may have collected, and have the same printed.

Notes On Individual Lodges Cariboo Lodge, No. 4, Barkerville.

In 1895 it was reported to Grand Lodge that Cariboo was reviving as a mining area and that Cariboo Lodge, No. 4, at Barkerville was increasing in membership. It was in a District of its own, No. 4, and R.W. Bro. Henry McDermott was the D.D.G.M. for many years. It had never been visited by a Grand Master but once, in 1892, when Grand Master Downie made the Grand Tour and met the brethren there. R.W. Bro. McDermott, in his report urged the necessity of a competent person being sent to it to give the members instruction in ritual work.

He says :

I think I am safe in saying that Cariboo is entitled to almost any reasonable consideration, never having been any expense to the Grand Lodge, on the other hand, having contributed its full share to the funds of the Grand Lodge. I would not mention this, did I not feel the need of it.

It would seem to have been a reasonable request but Grand Lodge took no action in the matter.

Kaslo Lodge, No. 25, Kaslo, B.C.

In 1895 Grand Master Lacey R. Johnson issued a dispensation to this Lodge permitting Bro. R. F. Green, one of the first initiates of the Lodge, to be elected the second Master of the Lodge, although he had not held the position of Warden, or, indeed, of any office whatever in the Lodge. No other such dispensation has been issued in this jurisdiction. It is interesting to note that the reviewer of Foreign Correspondence for the Grand Lodge of Indiana doubts the power of a Grand Master to set aside one of the oldest "landmarks" and to permit a thing to be done which the old Constitutions say shall not be done. However our Constitution specifically permits a dispensation in such a case, if the Grand Master considers that there is good grounds for doing so.

United Service Lodge, No. 24.

The W. Master of this Lodge declined to attend the Lodge and wrote to say that his religious convictions would prevent him in future from taking part in any Masonic ceremony. In a quandary as to what should be done, it was thought that, to avoid trouble, it would be best to allow matters to remain as they were until his term of office should expire, the I.P.M. doing his duty in the meantime, and this was done.

A similar question arose in Nebraska in 1897. In that case three brothers wished to quit the Fraternity on account of their religious convictions, and the question arose as to whether there was any way a dimit could be granted. The ruling was that a dimit should and would be granted, and a record made of the reasons for the same. Probably there were some provisions in the constitution which do not appear in ours. In British Columbia there was a conspicuous instance of this. We had one eminent brother who had occupied the position of Deputy Grand Master, John Foster McCreight, who having become a member of a religious organization which forbid its members to belong to the Craft, took his dimit in the ordinary way, and no objection was made by anyone.

D.D.G.M.s

In 1896 the number of Districts for the District Deputy Grand Masters was increased by creating District No. 6 covering that part of Yale and Kootenay south of the 50th parallel. By 1900 the lodges in the District had so increased in numbers that their District was divided into three: District No. 6 to cover Rossland Riding; No. 7 to include Nelson and Slocan Riding; and No. 8 to include South-East Kootenay. When Temple Lodge, No. 33, was formed in 1901, a question was raised as to whether it should be placed in District No. 1, (Victoria), or in No. 5, (Nanaimo and vicinity), it being equally

distant from those cities. It was decided to put it in No. 1 as it made a better division of the Lodges.

Miscellaneous.

Laying Corner Stones.

The Corner Stone of Christ Church, Vancouver, B.C. (now the Cathedral) was laid by M.W. Bro. Lacey R. Johnson, Deputy Grand Master on July 28, 1894, who as Grand Master performed the same ceremony for the Methodist Church at Wellington, near Nanaimo, on December 14, 1895. On August 12, 1898 M.W. Bro. David Wilson, Grand Master, laid the Corner Stone of St. Saviour's Church at Nelson, B.C., and on March 31, 1899 he performed the same ceremony for the new Masonic Temple at New Westminster. These were all the Corner Stones laid by the Grand Lodge during the period.

It is interesting to note that in 1899 the Grand Master of California was requested to lay the Corner Stone of a building erected at Wheatland, California, by the Masons and Oddfellows Building Association; but having ascertained that the building had already been entirely completed, with a niche left for what was called the "Corner Stone", he declined to grant the request.

Constitution.

A thorough revision of the Constitution was the work of an Emergent Communication held at Victoria on November 22, 1894. This matter had been under consideration by a Special Committee for some time and the result of its work had been printed and was laid before the Grand Lodge. Much of the new Constitution, the definitions, the "Charges", "Ancient Landmarks" and "Forms" as found in the Constitution of the Grand Lodge of Manitoba, were accepted for British Columbia, subject to any such alterations as might be thought necessary. The Burial Service as adopted in 1893 was incorporated. The Constitution as passed by Grand Lodge was then ordered to be printed, and the members of the Committee thanked for their attendance and their zeal in the matter.

Communications.

The annual Communications during this period were very fairly divided. 1895 and 1900 were held at Vancouver; 1896 at Nanaimo; 1897 at Victoria; 1898 at New Westminster; 1899 at Kamloops; and 1901 at Nelson, the first to be held in the eastern part of the Province. The Emergent meetings, other than those for laying Corner Stones, were those at Victoria on November 22, 1894 for settling the form of the new Constitution; at Chilliwack on November 28, 1895 to dedicate the Masonic Hall of Ionic Lodge, No. 19; in Vancouver, on June 22, 1898 to dedicate the new Masonic Temple there; and in New Westminster on June 20, 1900 to dedicate the new Masonic Temple.

Representatives of other Grand Lodges.

There was considerable discussion in those days as to the benefit of having Representatives of Foreign Grand Lodges at other Grand Lodges. Under date of November 12, 1894, the Grand Master was advised that the Grand Lodge of Kentucky

had passed a resolution to the effect that all commissions of representatives near other Grand Lodges be revoked, and that the Grand Master request the revocation of commissions to Grand Representatives of other Grand Lodges near the Grand Lodge of Kentucky. It is needless to say that the request was, so far as the Grand Lodge of British Columbia was concerned, complied with. This action did not meet with the approval of the Grand Lodge of Colorado. Its Grand Master said:

I am led to believe that the Representative system is of far more importance than a mere matter of form, as some are inclined to call it, If for no other reason, it is a Masonic courtesy, and tends to create a fraternal feeling of friendship between the several jurisdictions of that great fraternity, which has for its standard "Friendship and Brotherly Love."

California did not agree with Kentucky and Wyoming, which had taken the same stand. Its Grand Lodge did not believe the system of the exchange of Representatives was necessary, but it liked it, and would regret to see it abolished.

Grand Master David Wilson discussed this matter in his address to Grand Lodge in 1899. He spoke of the doubt expressed by various Grand Bodies as to the value of the representative system, and its abolition in some jurisdictions. No one could deny that the system was correct in principle, but it could have no practical value unless the representatives attended the meetings of the Grand Lodge to which they had been accredited. He pointed out that there were some who had not, for some years, attended this Grand Lodge to prove that they have not entirely forgotten the name of the Jurisdictions they are commissioned to represent. He pointed out that in Nova Scotia the Grand Lodge had gone so far as to pass a resolution declaring that representatives who had failed to attend Grand Lodge for three years should forfeit their appointments. He was of the opinion that the list of Grand Representatives should be revised. Grand Lodge concurred with the opinion of the Grand Master.

In 1900 Grand Master Walker also referred to the matter. He was of the opinion that the system was a good one and should be productive of good results; but that repeated absence of Grand Representatives from Grand Lodge meetings defeated the object aimed at.

How this could be remedied was a difficult problem to solve. He pointed out that the representatives of other Grand Lodges were not officers of our Grand Lodge, but of those from which they received their appointments. Had they larger powers and responsibilities it might cause them to take more interest, and secure a more regular attendance, but that at present the duties were so purely honorary that their very lightness promoted indifference. The Committee on his address agreed with him, but were unable to suggest any means whereby the system could be improved.

Grand Secretary.

As V.W. Bro. W. J. Quinlan occupied this office during the whole of the period under consideration in a manner satisfactory to the craft in this jurisdiction, there is nothing more that can be said on the matter.

Dual Membership.

Dual membership was still prohibited in this jurisdiction, although there were many in which it was allowed, and its allowance or prohibition was much discussed by the reviewers of Foreign Correspondence. In 1899 our Report on Foreign Correspondence gives a quotation from Virginia, which shows how it is looked upon there. It is as follows:

Dual or plural membership in Lodges, as permitted in Virginia, has built up not a few weak Lodges, carried them beyond the periods of struggle and discouragement, and left them able to maintain their proper place on the Lodge roll of the Grand Jurisdiction. This is also the custom prevailing in the jurisdiction of the United Grand Lodge of England, and when the Brethren can afford to keep up their membership in different lodges, it would seem that there cannot be much, if anything, that is objectionable in the custom.

In 1900 our reviewer refers to the last report of Alabama, where the Reviewer of that Grand Lodge disapproves of dual membership, giving as his reason that a brother belonging to two Lodges might receive a summons to attend a meeting of each, and this he would find difficult of accomplishment should the meeting of each be on the same night. But in England a brother may belong to as many as he wishes. Our reviewer points out that Arizona also approves of it, and expresses his own view that there is no reason why a Brother should not belong to a dozen Lodges if he sees fit to do so.

Masonic Trials.

In Kootenay Lodge, No. 15, at Revelstoke a member was tried on a charge of un-Masonic conduct, and was recommended for expulsion. The matter came before the Committee on Petitions and Grievances, consisting of W. Bro. Wm. Stewart and W. Bro. W. A. Dewolf-Smith, in 1898 and was sent back for a new trial on the following grounds:

- (a) that there was no evidence adduced in support of the charge, the only evidence being hearsay;
- (b) that the record did not state that such evidence as was offered was taken in the form prescribed in the Constitution;
- (c) that the transcript of the trial was defective, in that it does not furnish several particulars called for by the Constitution;
- (d) that the material was not submitted to Grand Lodge in the prescribed form.

Recognition of Foreign Grand Lodges.

In 1899 Grand Master David Wilson reported to Grand Lodge that in June 1897 the Grand Lodge of Peru had given its sanction to a decree issued by the then Grand Master, Christian Dam, ordering the Lodges under his jurisdiction to remove the Bible from their altars and substitute therefor a copy of the Constitution of the Order of Freemasonry, and also directing the word "Bible" to be struck out of all Rituals and the words "Constitution of the Grand Lodge of Peru" put in its place.

As soon as this suicidal act became known abroad, it was followed by a general declaration of non-intercourse by other Grand Lodges. Our executive does not seem to have been aware of the radical change in the Landmark which had been taken there, for no action was taken by our Grand Lodge. However the successor in office of Dam, promptly repudiated the decree, and the Grand Lodge revoked its former decision, thus restoring the Great Lights in the Lodges. On receipt of a letter from the new Grand Master of the Grand Lodge of Peru detailing all the circumstances, the relations between the Grand Lodge of British Columbia and the Grand Lodge of Peru went on as before and the same Grand Representatives were continued in office.

In 1901 the Grand Lodge of Western Australia applied for recognition. W. Bro. W. A. DeWolf-Smith reported for the Committee on Foreign Correspondence that all the Lodges in that jurisdiction, except one E.C., 1 S.C., and 2 I.C. had concurred in its formation, and that it had been recognized by the Grand Lodges of England, Ireland, most of Australian Colonies and by many in the United States. He therefore recommended that it be recognized, and it was.

In the same year an application from the National Grand Orient of Egypt for recognition, but this received no approval from W. Bro. DeWolf-Smith. He reported that it apparently was a Scottish Rite Body, intimately connected with the Scottish Rite Supreme Council, the seals of both the Grand Orient and Supreme Council being appended to the document. As it was not a Supreme governing body with exclusive control over the symbolic degrees, the Committee could not recommend the Grand Lodge of British Columbia to have any relations with it and the request was denied by Grand Lodge.

A third application that year was from the Grand Lodge of Costa Rico, Central America and it was more successful than the last. The Committee reported that it had complete control over the Craft Degrees, and had no connection with the Grand Orient. Several of the Grand Lodges in the United States had recognized it as a sovereign, independent Grand Lodge, and the Committee recommended that it be recognized, and the recommendation was approved by Grand Lodge.

A further application that year from a second Grand Lodge in the State of Ohio, formed by three Lodges in that State, received no countenance either from the Committee or from Grand Lodge.

Honorary Rank.

In 1896 the Honorary Rank of Past District Deputy Grand Master was conferred on W. Bro. Hickey of United Service Lodge, No. 24, as a reward for his valuable services in founding and organizing that Lodge.

In 1900 M.W. Bro. John Corson (or Corsan) Smith, Past Grand Master of the Grand Lodge of the State of Illinois, was presented to Grand Lodge, and was received with "Grand Honors", and seated in the "Grand East". Later he gave an address to Grand Lodge, and gave a most interesting account of Masonry as practiced in Egypt and other Oriental countries, and many episodes of his personal experiences enjoyed while travelling in foreign lands. In 1901 Grand Master Watson recommended that

M.W. Bro. John Corsan Smith, by reason of his advice and many kindnesses shown, and his address to Grand Lodge in 1900, be made an Honorary Life Member of our Grand Lodge. This was so ordered by Grand Lodge.

Non-affiliates.

It will be remembered that M.W. Bro. Marcus Wolfe in his address to the Brethren at the meeting of Grand Lodge in 1892 recommended that non-affiliates should be allowed to affiliate without fee, as an inducement to become contributing members of a lodge.

In 1896 the Grand Master of the Grand Lodge of North Dakota made the same recommendation, but we have no information as to whether this rule went into force, or if so, what effect it had on this class of Freemasons. In 1898 a Committee appointed by the Grand Lodge of Idaho reported to it:

(1) That it is the duty of every Freemason to belong to some Lodge.

(2) That every Mason in the Jurisdiction of Idaho, holding a dimit, should, within six months, make application for membership in some Lodge, failing which, charges of Unmasonic conduct should be preferred against him, and if found guilty, he should be expelled from the order.

This evidently became law, for in 1899 the Grand Master of that jurisdiction, speaks of it as too severe, which possibly accounted for its non-enforcement. No such charges had ever been laid against a non-affiliate. He did not think it a good law, and would like to see it repealed, but if it was kept on the book it should be enforced. The Grand Lodge did not agree with the Grand Master, and made it the duty of each Grand Master to order every W. Master by "diligent search and inquiry" to find out all non-affiliated Masons and prosecute them, under pain of having the Lodge charter withdrawn in case of default. The Grand Lodge of British Columbia has not seen fit to put such drastic measures in force, and several other Grand Lodges in the United States did not approve of it.

Incorporation of Lodges.

Grand Master Walker refused to allow a Lodge to incorporate under the Laws of British Columbia. He decided that it was sufficient to vest property in Trustees, elected annually or otherwise. Incorporation is allowed in some of the jurisdictions in the United States, as it is necessary under law. The Grand Master pointed out that incorporation would make the Lodge so incorporated amenable to the general law and not alone to the Grand Master and the Grand Lodge. His action was approved by Grand Lodge,

Concurrent Jurisdiction.

it was held in Maine in 1899 that where a district in which there were two Lodges, each with its separate jurisdiction, became one municipal organization, the lodges held the same jurisdiction as before the change. The practice of British Columbia is that when two or more Lodges are situated in the same place, (city or town), they have concurrent jurisdiction.

Regalia.

It was brought before Grand Lodge in 1898 that the custom of wearing linen aprons, instead of those prescribed by the Constitution was prevalent in the Victoria Lodges, and on the increase. The D.D.G.M. for District No. 1, R.W. Bro. D. Cartmel, who made this report, also suggested that all Lodges should present each newly made M.M. with an apron, and keep a few for visitors, who might come without their own. Nothing further appears on the Grand Lodge report for that year as to the apron question, and apparently nothing was done.

Ballot Papers.

In 1900 R.W. Bro. Charles Nelson, of Mount Hermon Lodge, No. 7, D.D.G.M. for District No. 2, pointed out to Grand Lodge that some Secretaries printed the name of candidates for the ballot, and that this meant that outside parties became aware of candidates for Freemasonry; and if some were rejected, the would-be Mason's position is made public. This he thought was objectionable, if not un-Masonic. This was approved by the Committee on Reports of the District Deputy Grand Masters, and its report adopted by Grand Lodge.

CHAPTER VII.

1902 to 1910

Prosperous days for British Columbia and the Craft.

The period in question was a prosperous one for British Columbia. A series of deficits in provincial finances became a series of surpluses. Bro. Howay, of King Solomon Lodge, No. 17, at New Westminster, the Historian, par excellence, of British Columbia, sums up the condition of things during these years as follows:

First and foremost must be set the placing of the Province on a sound financial basis — the bringing of the Canadian Northern transcontinental line into British Columbia, the building of the Kettle Valley railway, the satisfactory arrangements with the Grand Trunk Pacific Railway Co. regarding its terminus at Prince Rupert, the legislation conserving the water power and the timber; the legislation compelling lumbermen to manufacture within the Province all timber cut on Crown lands; the endeavor to preserve the public lands, as far as possible, for the actual settler; the inauguration of the Provincial University; the very large increase in public works, especially roads, trails, and bridges, throughout the province; the opening up of the undeveloped — untouched — northern portion of the province; the impetus given to agriculture and fruit growing; the establishment of a new, modern and thoroughly-equipped hospital for the mentally afflicted, and of a model farm in connection therewith; the improvement of the civil service commission; legislation to give greater safety to workers in mines and the inauguration of stations for rescue work in coal mines; and an energetic publicity work which has been one of the greatest factors in inducing settlement and the introduction of capital. ¹

With the work which produced these results, were associated many members of the Craft. Premier McBride, afterwards Sir Richard McBride, K.C.M.G., was a member of Union Lodge No. 9, at New Westminster; The President of the Council and afterwards Attorney General, was Hon. Charles Wilson of Cascade Lodge, No. 12, at Vancouver; Hon. R. F. Green, Minister of Mines, was a Past Master of Kaslo Lodge, No. 25 at Kaslo, B.C.; Hon. A. S. Goodeve, Provincial Secretary, a Past Master of Corinthian Lodge, No. 27, at Rossland; Hon. W. J. Bowser, Attorney General, of Mt. Hermon Lodge, No. 7, at Vancouver, Grand Master of the Grand Lodge of B.C., 1904-5; Hon. W. R. Ross, Minister of Lands, the founder and first W.M. of North Star Lodge, No. 30, at Fort Steele; Hon. Thomas Taylor, Minister of Public Works, at one time a member of Kaslo Lodge, No. 25; and many others.

With the condition of affairs such as set out above, there followed a similar prosperity in the Craft. New Lodges were established in the new communities which were the result of the growth of population; and the increase of population in the older communities added to the membership of the older Lodges, and also the creation of new ones. In all, no less than 25 new Lodges were added to the Grand Lodge Roll

1. Howay & Scholefield, *History of British Columbia*, Vol.II, p.550.

during this period, either by Charter or Dispensation, including two Lodges in the Yukon Territory, which had at first taken charters from the Grand Lodge of Manitoba, one at Dawson City and one at White Horse, but which now came over to our Grand Lodge.

With an increase in the membership of the Lodges there followed an increase of revenue, and this enabled Grand Lodge to do many things which had been impossible in the days of poverty. For the first time it was able to provide a reasonable salary for its Grand Secretary, which in 1910 had reached the sum of \$1,200.00 per year, not an exorbitant allowance for one who had on his shoulders the burden of the work of the Grand Lodge and its responsibilities. It had been able to provide at that time the sum of \$400.00 per annum for its Grand Library, one of the essential requirements of any self-respecting Grand Lodge. It has been able to build up a Charity Fund of \$22,000.00, wherewith to supplement the charitable work of the Lodges, and was able to assist other charitable organizations, such as the Anti-Tuberculosis Society, It had been able to provide a Grand Historian to preserve the history of the Grand Lodge and the constituent Lodges at an allowance of \$100.00 per year, an allowance which has never been increased or diminished, irrespective of the work done by the respective brethren who have held that office; and to provide an allowance of the same amount for the reviewer of Foreign Correspondence, raised to \$200.00 in 1921, which has produced a series of most valuable articles, printed in our reports, which are both instructive and interesting, and have been highly praised by members of many other Grand Lodges.

Grand Masters

The first Grand Master of the period, the 23rd of the Grand Lodge of British Columbia, was Frederick McBain Young,² a Past Master of Doric Lodge, No. 18, of Nanaimo. He was a Canadian Mason from Grimsby, Ontario, where he had been a member of Union Lodge, No. 7, G.R.C.

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2. **Frederick McBain Young**, was born at English River, near Montreal, on Oct. 30, 1863, the son of Rev. Alexander Young, of the Presbyterian Church, who came from Invernesshire, Scotland. His mother was Helen McBain, a member of an old Quebec family. He was educated in the public and high schools of his native Province, and in Queen's University, at Kingston, Ont.

He studied law at Osgood Hall in Toronto, and was admitted to the Bar of Ontario. He first practised at Grimsby, Ont. where he became a Freemason. In 1892 he came to British Columbia, and as soon as he was able to comply with the regulations, was admitted to the B.C. Bar, and began practice at Nanaimo. Here he married Mary Edith Glaholm, There were two children of this marriage, one son, Alexander McBain Young, a legal practitioner at Prince George, B.C., and one daughter, Marguerite, now wife of Alexander Carmichael, with the Canadian Bank of Commerce at Vancouver.

In 1905 he was appointed County Court Judge for the newly created County of Atlin, with headquarters at Atlin, removed in 1907 to Prince Rupert. Here he resided and carried on his judicial duties until 1935, when he retired from the Bench on account of failing health. He resided in Vancouver from the time of his retirement until his death on May 31, 1937. He was buried in the Nanaimo Cemetery on June 2, 1937, with all due Masonic honours.

For further particulars see Bayfield, *Grand Lodge Report, 1941* p. 181.

He came to British Columbia in 1892, was admitted to the Bar of British Columbia, and commenced practise of law at Nanaimo. He first affiliated with Ashlar Lodge, No. 3, but later became a charter member of Doric Lodge, No. 18, He held the office of Senior Warden of his Lodge in 1893-4, and that of W. Master in 1845. His talents soon became known in Grand Lodge, and in 1896 he was appointed D.D.G.M. for District No. 5, and again in 1897. In 1898 he was elected S.G.W., and again in 1899. In 1900 he was elected Deputy Grand Master, and in 1901 he was elected Grand Master. He never held the office of Junior Grand Warden.

His report to Grand Lodge in 1902 shows that the year he held the office of Grand Master must have been a busy one. The list of decisions on important matters which came before him during his term of office, covers over four pages and, no doubt, were carefully considered by the learned editor, R.W. Bro. Judge Eli Harrison, Jr., in his Masonic Code of 1912. He makes a reference to the passing of two of the stalwarts of Grand Lodge who passed away during his term of office; R.W. Bro. Peter Grant³ of Union Lodge, No. 9, at New Westminster, and R.W. Bro. Win. Munter,⁴ the first W. Master of Fidelity Lodge, No. 32 at Trail. He also referred to the death of some prominent brethren in other jurisdictions, including Bro. Wm. McKinley, President of the United States, who was assassinated in 1901.

During his term of office he issued many dispensations, but several he refused, one being by a Lodge for permission to confer degrees on Sunday. He also refused a dispensation asked in order to enable a Lodge to allow other organizations to use its Hall and a third to allow a Lodge, after a fire which consumed its Hall, including the charter, to carry on its work pending the issue of a new charter.

In his Address he mentions a number of matters, with suggestions as to the preserving the minutes of Grand Lodge, regulations regarding procedure at Masonic funerals, the power of the Trustees of the Grand Lodge to lend its funds on first mortgages of real estate; that a set of vessels should be obtained for the purpose of laying Corner Stones; and that a Brother elected to the office of Worshipful Master should undergo an examination on the work before installation.

It was during his term of office that the Boer War in South Africa was ended, for which he expressed the gratefulness of the Craft. He would have felt still more thankfulness, had he been able to foresee that in another Great War one of the leaders of Great Britain's enemies of that time, General Smuts, would be the Premier of a loyal South Africa.

3. **R.W. Bro. Peter Grant** was a well-known and respected citizen of New Westminster; Past Senior Grand Warden; Representative of the Grand Lodge of Nova Scotia; a member of Union Lodge, No. 9; died at his home in April 1902. Originally a member and Past Master of Solomon Lodge, No. 46, Port Hawkesbury, N.S.R.

4. **R.W. Wm. Munter**, D.D.G.M. for District No. 7, and a P.M. of Fidelity Lodge, No. 52 at Trail, B.C. died at his home there on April 28, 1902. He became a member of the Craft in New York State in 1860. He was a Past Master of Deadwood Lodge, No. 7, of Deadwood, North Dakota; a member of Gallatin Lodge, No. 6, of Bozeman, Montana; and the first W. Master of Fidelity Lodge, No. 32, at Trail, B.C. A good citizen and a faithful Brother in the Craft.

The 24th Grand Master of the Grand Lodge of British Columbia was M.W. Bro. Elon Ezra Chipman⁵ of Kaslo Lodge, No. 25, of Kaslo, B.C., elected to that office at the annual communication of 1902. He had already been S.G.W. in 1900-1, and Deputy Grand Master in 1901-2.

He came to British Columbia in the early nineties from Ontario, bringing with him a wealth of Masonic experience. Born on a farm at Portland, Rideau Lake, in Eastern Ontario, he soon left it, and became a school teacher in a rural District near Newboro. Here he became a Freemason in Simpson Lodge, No. 157, G.R.C. Later he went to Waterford in Haldimand Co. and assisted his brother, Barnabas Chipman, in the publication of a newspaper. In 1872 he went to Parkhill in Middlesex Co. at the invitation of an uncle, and remained with him until about 1880 engaged in mercantile business and the publication of the *Parkhill Herald*. He then went west. While there he affiliated with Doric Lodge, No. 233, G.R.C., in which Lodge he was S.W. in 1874, W. Master in 1875, and Secretary until he left Ontario for the west.

We know little of his early days in the West. Apparently he learnt much about mining, but with little financial reward. By the early '90s he had drifted into the Kootenays as far as Ymir, where it is said that he staked the property later known as the Ymir Mine. Unfortunately for him, he failed to do the assessment work required by British Columbia law, and his rights lapsed, and the mine was staked by others. He came to Kaslo in 1894. Like others he staked some claims which proved to be of little value. He then settled down as a permanent resident of the little city, and became its first City Clerk,

While he was still a new-comer he got in touch with the Freemasons resident there and took a leading part in the formation of Kaslo Lodge. His experience and ability made him a tower of strength to the brethren. He became temporary secretary and general adviser. He acted as such until his affiliation, and then he formally took that office and held it until he was elected Grand Master in 1902. After his term of office expired he remained in Kaslo, and held the office of Treasurer of the Lodge from 1904 to 1912 inclusive. He died there on April 21, 1918, and was buried with full Masonic Honors.

One who knew him well for many years, says of him:

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5. **Elon Ezra Chipman** was of United Loyalist descent, being a direct descendant of Barnabas Chipman, who, with his three brothers, Amos, Jesse, and Ami came to Canada and settled in Leeds County. His father, Abner Everett Chipman was the son of Barnabas. His mother was Elizabeth Mattice also of Loyalist descent.

Soon after he came to British Columbia, in 1896, he became City Clerk at Kaslo, a position he held until August 13, 1900, when he resigned owing to his appointment by the Government of the Province as Government Agent, Gold Commissioner, Stipendiary and Official Administrator. On April 1, 1913 he resigned all his Provincial offices and, as he thought, retired to private life. But the City Council did not agree with him, for on Oct. 21, 1913 he was appointed Police Magistrate for the City of Kaslo, an office which he held until his death.

A confirmed bachelor, he lived during his last years at the Kaslo Club. He died there on April 21, 1918.

See also *G.L. Report, 1940*, p. 168 *et seq.*

He was a most genial man, a friend of everyone, and it was never a trouble for him to go out of his way to give a helping hand to anybody.

His work as Grand Master was satisfactory to the members of the Craft. He agreed with Grand Master Wilson that a Grand Master could only grant a dispensation where the Constitution specially provided that he could do so, and that he had no power to dispense with its specific provisions. It was his privilege to issue dispensations for three new Lodges: Harmony Lodge at Grand Forks, Columbia Lodge at Windermere, and Tuscan Lodge at Trout Lake. The first two are still in existence and flourishing, the last, after a short career, died with the death of the town where it was established. He gave great praise to V.W. Bro. DeWolf-Smith for his work as Librarian of Grand Lodge and his efforts to arrange and classify the documents of Grand Lodge for preservation for the future, and for his work as Chairman of the Committee on Foreign Correspondence. In all these the Grand Lodge approved his opinions.

The 25th Grand Master, Rev. Cato Ensor Sharp,⁶ was in many respects different from his predecessor. Grand Master Chipman was Canadian from the farm, who had wandered over a large part of America, but knew little or nothing of British Freemasonry. His successor M.W. Bro. Cato Ensor Sharp was an Englishman, brought up in the Church, and educated at Cambridge. His education completed, he took Holy orders, and passed his life as a clergyman of the Established Church, at first, in a large parochial district in the East End of London. He came to British Columbia as rector of St. Paul's Church at Esquimalt in 1894, and soon after he came to his new home he became a member of United Service Lodge, No. 24 there. In 1895 he was Chaplain of the Lodge; in 1896 Senior Deacon; in 1897, Senior Warden; and in 1898, W. Master. He took that office again in 1901; and again in 1905, after he had served his term as Grand Master. In 1900 he was elected S.G.W.; in 1901, J.G.W.; in 1902, Deputy Grand Master; and Grand Master in 1903. It was during his time in Esquimalt that St. Paul's Church was moved to another site, owing to there being a risk that it might be damaged by gun fire from Signal Hill.

As Grand Master he officiated at the funeral of M.W. Bro. Alexander Roland Milne, P.G.M. on January 20, 1904, and presided at the 33rd Annual Communication of Grand Lodge, at Rossland, on June 23, 1904. In his Address as such he called the attention of the Brethren to the necessity of a strict examination of all Masters elect by a Board of Installed Masters. He reminded them that the Master-elect should have a thorough knowledge of the Ritual and a fair acquaintance with the Book of Constitutions, the Rules of Order, and the Duties of officers, that such examination was the guarantee to the Installing Master, and to the Brethren of the Lodge, that the candidate was properly qualified to hold that office.

6. **Rev. Cato Ensor Sharp** was born in England Nov. 18, 1858. B.A. Cambridge, 1887, M.A. 1891. Ordained Deacon, 1888, priest, 1889, Curate, All Saints, Newington, Surrey, 1889. Assistant Missionary, Wilworth College Mission, Wilworth, 1889-1892. Rector, St. Paul's Church, Esquimalt, 1894-1906, where he was also Chaplain of 5th regiment, C.G.A. and naval units, and Principal of Collegiate School. In 1908 he was made Chaplain of 10th Royal Grenadiers at Toronto and in 1910 was promoted to the rank of Major. Married Stella, daughter of E. Edward Mainwaring Johnson of Victoria. Left one son, Capt. Mainwaring Ensor Sharp, of the Lancashire Regiment.

During his year of office he personally constituted two new Lodges, Harmony Lodge, No. 37, at Grand Forks and King Edward Lodge, No. 36, at Phoenix; and a third, Columbia Lodge, No. 38, was constituted by R.W. Bro. W. R. Ross under his commission.

In 1906 M.W. Bro. Sharp was appointed Assistant at St. Thomas Church at Toronto, and soon after became Rector, and he remained in that position until his death on February 6, 1929. He never lost his affection for his British Columbia Brethren, and in 1921 when the fiftieth anniversary of the Grand Lodge was celebrated, he came from Toronto to be with us and to deliver a magnificent address.

The twenty-sixth and twenty-ninth Grand Masters, Wm. J. Bowser and Frank Bowser, of the Grand Lodge of British Columbia were brothers, the only case in our history where two members of the same family have occupied that high office. They were descendants of Thomas Bowser, one of that band of sturdy Yorkshiremen who came to Nova Scotia in 1760 and settled in and around what is now the town of Sackville, then a portion of that Province, but which in later days became a part of the Province of New Brunswick.⁷ There were dark days on the Isthmus of Chignecto in 1775 when an attempt was made by some of the New England settlers in that district to overturn the British Government in Nova Scotia, but the Yorkshiremen scorned the principles advocated by the rebels and maintained a staunch loyalty. Indeed, if it had not been for them, it is possible that the history of Nova Scotia might have been entirely different.⁸

W. J. Bowser of Mount Hermon Lodge, No. 7, at Vancouver came to Vancouver in 1891 and commenced the practise of law there.

But politics had a greater charm for him than law. He soon became one of the members of the Local Legislature for the City of Vancouver, and occupied responsible positions in the McBride Government. On the retirement of Sir Richard McBride as Premier, he took that office.

In May 1895 he became a member of Mount Hermon Lodge, No. 7, at Vancouver, and soon made his way upward. In that year he accepted the comparatively humble office of Inner Guard. In 1896 he was Senior Deacon. In 1897 he was Junior Warden; in 1898, Senior Warden; and in 1899, W. Master. He soon made good in Grand Lodge, and in 1901 he became Junior Grand Warden. He passed successively to Senior Grand Warden in 1902, Deputy Grand Master in 1903, and Grand Master in 1904.

Grand Master J. Bowser presided at the 34th Annual Communication of Grand Lodge held at New Westminster on June 22, 1905. In his address to Grand Lodge he referred to the fact that he had issued a dispensation for Atlinto Lodge at Atlin, on December 30, 1904; for Enderby Lodge at Enderby on January 16, 1905; and for St. George's Lodge at Kelowna on March 25, 1905. In the case of the two last mentioned he had met with the brethren, and found that every thing was in good shape and the members well qualified. As to Atlinto Lodge, he said that as mining was in its infancy

7. See History of Chas, Dixon & Sackville, N. B., 1891, pp. 3, 115.

8. See Bird, *A Century of Chignecto*, Toronto, 1928, pp. 213, 214.

there, and that it was a long distance from the rest of the fraternity in the Province he suggested that the dispensation should be continued for another year.

These recommendations were approved by Grand Lodge. During his term of office he visited every Lodge in the jurisdiction except Cariboo Lodge, No. 4, at Barkerville, and being unable to visit that Lodge he had commissioned W. Bro. Chas. Wilson of Cascade, No. 12, then Attorney General of the Province, who was on a trip north, to visit it on his behalf.

He had discovered that the printed forms of proceedings, approved in 1903, were not satisfactory under the new Constitution; and he had had them revised and printed. He paid a high compliment to the Grand Historian, V.W. Bro. W. A. DeWolf-Smith, for the work that he had done in this connection. He had arranged matters concerning Greenwood Lodge, No. 28, in such a way that it had been relieved of a load of debt, and finding that it had been incorporated ordered it to dis-incorporate at once.

W. Bro. Wilson in his report of Cariboo Lodge, No. 4, praised the work of the Lodge, but pointed out that the Board of Installed Masters did not sit and that this degree was not being conferred. He suggested that steps should be taken to impart knowledge of the degree, and that the Board would act at once as soon as it had the proper instruction.

The collection of and publishing the photographs of the Past Grand Masters was first suggested by M.W. Bro. Bowser⁹ when he was deputy Grand Master in 1904. This work has been carried on until the photographs of all of them have appeared in the Grand Lodge Reports.

Grand Master Bowser was a strict and impartial disciplinarian. Finding that there had been canvassing for office going on in his own Lodge, he visited it as Grand Master, took charge of the Lodge as such, and gave the members a lecture on their improper conduct which, no doubt, put an end to it. Those of us who have had the opportunity of knowing him personally can easily imagine the "dressing-down" he gave his fellow members at that time.

9. **William J. Bowser** born at Rexton, New Brunswick, Dec. 3, 1867, the son of William Bowser and Margaret (Gordon) Bowser. Educated in the common schools of his native Province, Mount Allison Academy.

He took two years in Arts at Dalhousie, and then entered the law department of that famous old school, and graduated, LLB in 1890, and was then admitted to the Bar of New Brunswick. He came to Vancouver in 1891 and established the firm of Bowser & Lavelle. Later the firm became Bowser, Godfrey & Christie, and after a time, Bowser, Reid & Wallbridge, which continued until he retired from practice on Sept. 29, 1922.

In 1903 he was elected a member of the Provincial Legislature, and was re-elected in 1907, 1909, and 1912. In 1907 he became a member of the Government and for many years was Attorney General. On the retirement of Premier McBride he became Premier, but his Government was defeated at the election following. In 1922 he retired from his law firm. He died at Vancouver on Oct. 25, 1933 in the midst of a political campaign. He hated retirement, and longed to return to the political arena, but his physical condition could not stand the strain.

The 27th Grand Master, and the first native son of British Columbia to hold that office, was Thomas Joseph Armstrong¹⁰ of King Solomon Lodge, Lodge, No. 17 at New Westminster. His father, Hon. W. J. Armstrong, was one of the great men of the Province during the Colonial days, and his mother was a Ladner, another well-known pioneer family.

He was member for New Westminster in the Provincial Legislature, and for a time held the position of Provincial Secretary and later was Sheriff of the County of Westminster. He joined King Solomon Lodge, No. 17, in 1893 and soon rose in the ranks. In 1894 he was Junior Warden; in 1895, Senior Warden; and in 1896, W. Master. In Grand Lodge he soon found his way up, In 1897 he held the office of Senior Grand Deacon. In 1902 he was elected Junior Grand Warden; in 1903, Senior Grand Warden; in 1904 Deputy Grand Master; and in 1905 he became Grand Master. In this capacity he laid the Corner Stone of St. John's Anglican church at Duncan on August 26, 1905, and presided at the 35th Annual Communication at Victoria on June 21, 1906.

Only two lodges were given dispensations during his year of office: Hedley Lodge at Hedley, B.C., which received one on November 20, 1905 and Southern Cross Lodge at Vancouver on June 9, 1906. In this year the officers of Alta Lodge, No. 29, at Sandon, the W. Master and both Wardens left the Lodge derelict, so the Grand Master issued a dispensation to W. Bro. Barton to carry on the work of the Lodge until these offices were filled by election at the proper time, He was not able to visit Atlinto Lodge, U.D., but he arranged to have the Lodge visited and examined by M.W. Bro. F. McB. Young, whose report was very favorable. The same course was pursued in respect to Hedley Lodge, in which case the inspection was made by R.W. Bro. C. J. Becker the D.D.G.M. for District No. 3, and was entirely favorable.

It was during his term of office that we had the pleasure of welcoming the Grand Lodge of Alberta to the ranks of Canadian Grand Lodges.

The 28th Grand Master of our Grand Lodge was James Hargrave Schofield¹¹ of Fidelity Lodge, No. 32, of Trail, B.C. He had been a member of two Lodges before he

10. **Thomas Joseph Armstrong** born at New Westminster, in 1864, son of Hon. W. J. Armstrong and Honor C. (Ladner) Armstrong. Educated in the common and high schools of that city. He was clerk in a bookstore in New Westminster for a time. Later, he took up pharmacy in San Francisco, and later in New Westminster. In May, 1886 he became Sheriff under his father. On September 17 he was appointed Acting Sheriff. On July 25, 1892 he became Sheriff for the County, and carried on as such for many years. Later he resigned his office and went to California where he was associated with a Life Insurance Company. Died in Seattle, Wash. June 8, 1943.

11. **James Hargrave Schofield** was born at Brockville, Ont. on Feb. 19, 1866, the son of Frederick James Schofield and Letitia (Lockhart) Schofield. Educated at Brockville public and high schools, and at Trinity College, Port Hope, Clerk in the employ of the Canadian Pacific Railway at Brockville, and later sent as such to the master mechanic's office at Donald, B.C. in 1886. After one month there he was sent to Yale, and from there to Vancouver, and so to Mission. In 1891 he was sent to Huntingdon, B.C. as C.P.R. agent. In 1899 he was sent to Trail. In 1899 he was elected to the School Board of Trail Creek Rural School, and served as such until the incorporation of the city. In 1902, the city having become incorporated, he was elected as alderman, and in 1903 he was elected Mayor, and re-elected for four successive terms.

joined Fidelity Lodge, one in British Columbia and one in the State of Washington. An employee of the Canadian Pacific Railway, he was initiated, passed and raised in 1892 in Pacific Lodge, No. 16, at Mission City, a short distance up the line from Vancouver. Shortly after, he became C.P.R. agent at Huntingdon, on the north side of the boundary line; Sumas City being on the other side of that line in the State of Washington. There was a movement in the Washington town in 1896 to establish a Masonic Lodge there, and as boundary lines do not exist between Freemasons, he took part in the scheme and became a charter member of Fidelity Lodge, No. 105, Wash. R. and was the first Junior Warden in the new Lodge and the second W. Master.

In 1899 Bro. Schofield was transferred to Trail by the C.P.R. In that year a Lodge was being established there, and, of course, he was a charter member of it. It is generally supposed that the new Lodge in Trail was named Fidelity Lodge, after Bro. Schofield's Lodge at Sumas City. He was the first Senior Warden of the Lodge, and W. Master in 1900 and 1901. He was D.D.G.M. for District No. 7 in 1903. He was elected Junior Grand Warden of the Grand Lodge in 1904; Deputy Grand Master in 1905, and Grand Master in 1906. He presided at the 36th Annual Communication of Grand Lodge at Vancouver on June 20, 1907. On March 11, 1907 he issued a dispensation for the formation of Arrow Lodge, at Arrowhead, B.C.

There is little of more than ordinary interest in his address to Grand Lodge. There are the usual references to matters of ordinary administration, decisions of little interest except at the time, and the ordinary list of official visits. During his term of office petitions were received from Yukon Lodge, No. 79, Man. R., at Dawson City and from White Horse Lodge No. 81, Man. R., asking for charters from the Grand Lodge of British Columbia which were referred to the Committee on Constitution for report.

The 29th Grand Master of the Grand Lodge of British Columbia was Francis Bowser,¹² the elder brother of Grand Master W. J. Bowser. After a more adventurous career than his brother, he came to Vancouver in 1888, and in 1894 he joined Acacia Lodge, then in its infancy. In 1895 he was Treasurer of his Lodge. In 1896 he was Junior Warden; in 1897 Senior Warden; and in 1898, W. Master. In 1900 he was appointed

In 1906 he left the employ of the Railway Company, and from that time until his death carried on an insurance business. In 1907 he was elected to the Provincial Legislature, and remained a member until 1928. In 1933 he retired from public life, owing to ill health, and died on December 9, 1938.

While at Huntingdon, he married Elizabeth Maude Peverley of Brockville. They had one daughter, Letitia, and two sons James Peverley Schofield and John Lockhart Schofield. Both of his sons are members of Fidelity Lodge, No. 32. See also Curran. *G.L., Rept. 1941* p. 178.

12. **Francis Bowser** was born at Kingston, now Rexton, New Brunswick, Sept. 13, 1858, son of William and Margaret (Gordon) Bowser. He was educated in the public schools of New Brunswick until he went to sea as a boy of seventeen. Five years later he went to the United States and Brandon, Man. in 1881. From there he went to Moose Jaw, Sask. for a time, but soon after came to British Columbia in 1883. He was occupied in construction work on the Onderdonk Contract for the Railway up the Fraser Canyon until 1885, when he came to Victoria and was for a time in the employ of the Canadian Pacific Navigation Company. In 1888 he came to Vancouver and went into the Dominion Customs as Landing waiter, and later as Chief Landing waiter, until 1908 when he retired. Later he was Reeve of Point Grey Municipality and first chairman of the Vancouver & District Joint Sewerage & Drainage Board. On Aug. 8, 1885 he married Julia J. Sinclair, daughter of Wm. Sinclair, a retired H.B.C. official. He died Sept. 26, 1929.

D.D.G.M. for District No. 2. His report to Grand Lodge in 1901 shows the careful way in which he carried out his duties during his term of office, and, no doubt his conduct in this work accelerated his progress in Grand Lodge. In 1905 he was elected Senior Grand Warden; in 1906, Deputy Grand Master; and in 1907, Grand Master.

On November 26, 1907 he issued a dispensation for Western Gate Lodge at Vancouver; on January 17, 1908 for St. Andrew's Lodge at Victoria; on March 25, for Burrard Lodge at North Vancouver; and on May 18, 1908 for Okanagan Lodge at Penticton, now Orion Lodge No. 51. He personally instituted Western Gate Lodge in Vancouver on December 9, 1907; St. Andrew's Lodge at Victoria on February 14, 1908; and Burrard Lodge at North Vancouver on April 3, 1908. He gave permission for a Lodge of instruction to be held at Moyie, on the recommendation of Cranbrook Lodge, No. 34. There were also applications to him for a Lodge at Creston, which he laid over awaiting a report from R.W. Bro. Irvine, the D.D.G.M. of District No. 6. There was also some demand for a Lodge at Nicola, but this also was laid over. The two Lodges in the Yukon Territory came under the jurisdiction of the Grand Lodge of British Columbia during this year; Yukon Lodge at Dawson as Yukon Lodge, No. 45, and White Horse Lodge, at White Horse as No. 46.

The 30th Grand Master of our Grand Lodge was William Kyle Houston¹³ a well known business man of Victoria, who came from Australia to British Columbia in 1898. Soon after his arrival, in 1899, he became a member of Victoria-Columbia Lodge at Victoria. In 1900 he was Senior Deacon of his Lodge; in 1901, Junior Warden; in 1902 Senior Warden; and in 1904, W. Master. He must have been a man of ability and charm for in 1905 he was elected Junior Grand Warden; in 1906, Senior Grand Warden; in 1907, Deputy Grand Master; and in 1908, Grand Master. As such he dedicated the new Masonic Hall at Fernie on May 10, 1909, and presided at the 38th Annual Communication of the Grand Lodge at Vancouver on June 17, 1909.

In his address to Grand Lodge he referred to the disastrous fire which had wiped out the city of Fernie, and that he had wired the District Deputy Grand Master for District No. 8, R.W. Bro. Ellwell of Cranbrook Lodge, No. 34, to draw on the Grand Treasurer for \$500.00 to be applied as the brethren of Elk River Lodge, No. 35, should direct.

Dispensations to allow degrees to be conferred in less time than that required by the Constitution, are generally frowned upon by Grand Lodge. In one case the Grand Master had issued such a dispensation to confer the M.M. degree on a brother who was leaving for northern Alaska and did not expect to return for a year and a half, and was well prepared. The Committee on his address did not approve of his action, but Grand

13. **William Kyle Houston** was born at Maghera, County Kerry, Ireland on Jan. 21, 1854. He was in the linen trade in Belfast for a number of years. In 1882 he went to Sydney, Australia and came to Victoria, B.C. in 1898, in partnership with H. J. Brady he established the Brady-Houston Pickling Co. He subsequently became a member of a firm of Dry Goods Manufacturers' Agents with one Appleby, under the name of Appleby, Houston & Co., but later returned to the pickling business. He was an unsuccessful candidate for a seat in the local Legislature in 1909. He was elected Alderman for the City of Victoria in 1913. He died Nov. 19, 1916 and was buried in Ross Bay Cemetery.

Lodge held that under the circumstances that the action of the Grand Master was fully justified.

No less than seven dispensations for new Lodges were issued by Grand Master Houston: Salmon Arm Lodge at Salmon Arm with W. Bro. W.V. Leonard as W. Master, on June 27, 1908; Nicola Lodge at Nicola with W. Bro. M. L. Grimmett as W. Master, August 11, 1908; Creston Lodge at Creston, with W. Bro. James Cook as W.M., on November 3, 1908; Selkirk Lodge at Moyie, with W. Bro. George T. McGregor as W.M. on December 23, 1908; Summerland Lodge at Summerland with W. Bro. John C. Robson as W. Master, on February 9, 1909; Lewis Lodge at New Westminster, with W. Bro. George E. Martin as W.M. on May 29, 1909; and Similkameen Lodge at Princeton, with W. Bro. F. Francis Pyman as W.M., on May 25, 1909.

The 31st Grand Master, and the last in this period, was Harry Nelson Rich¹⁴ of Ladner, B.C., a member of Union Lodge, No. 9, at New Westminster, B.C. It was the nearest Lodge to Ladner, where he lived, and he became a member of it in 1888. As he lived a distance from the Lodge, and was a busy man, it is not surprising that he does not appear in the list of officers of the Lodge until 1894, when he was Junior Warden. In 1895, he was Senior Warden, and in 1896, W. Master, His first office in Grand Lodge was that of Grand Pursuivant in 1897. In that year he became a member of the Finance Committee, and in 1899 he was appointed Chairman, a position he continued to hold until 1902, except during the year he was Grand Master, and the years 1906 and 1907. In 1906 he was elected as Junior Grand Warden; in 1907, Senior Grand Warden; in 1908, Deputy Grand Master; and in 1909, Grand Master. As Grand Master he dedicated the new Masonic Hall at Victoria and celebrated the Fiftieth Anniversary of the introduction of Freemasonry into British Columbia. On March 15, 1910, he dedicated the new Masonic Temple at the corner of Seymour and Georgia Streets in Vancouver, which is still in use.* On June 10, 1910 he dedicated the new Masonic Hall at Cranbrook. He presided at the 39th Annual Communication of Grand Lodge at Cranbrook, on June 23, 1910, where it was welcomed by Bro. J. P. Fink the Mayor of the City, a member of the local Lodge. During his term of office he visited Arcana Lodge, No. 87, Washington

14. **Harry Nelson Rich** was born at Twickenham on the Thames, England, Jan. 11, 1857. He was a son of Capt. Henry Robins Rich, a veteran shipmaster and Elizabeth (Noris) Rich. As a small boy he attended Bath House School at Twickenham, during which time his father, who commanded clipper ships to India in the tea trade, died, and was buried at sea. His mother died soon after, and he went to live with an aunt at Oxford. In 1870 he was sent to All Saints' School at Bloxham, where he remained until 1873.

In his early twenties he came to America, and reached Astoria in Oregon, where he was in the employ of Benjamin Young commonly known as "The Salmon King". In 1880 he came to British Columbia and worked in the British American cannery also owned by Young. Later he was with the late Thomas E. Ladner in the Wellington Cannery. From 1883 to 1886 he held various positions including one in the survey of the C.P.R. branch to New Westminster under A. R. Green. In 1886 he became accountant with Thos. McNeely at Ladner and continued as such until 1920 when he commenced business for himself at Ladner as a Real Estate and Insurance agent, and he carried this on until his death on July 2, 1932. In 1889 he married Lydia Mary Green, daughter of Chas. F. Green at Ladner, and had one son, Sydney Norris Green who was killed in the first Great War. See also *G. L. Report 1933*, p. 216 *et seq.*

* The building at 698 Georgia Street was sold in 1968, converted to offices and still stands today [2020].

Reg. at Seattle, on June 13, 1910, and Perfection Lodge No. 9, at Calgary, on June 13, 1910.

Something went wrong in Similkameen Lodge, U.D., at Princeton, what, we do not know, but Grand Master Rich withdrew its dispensation, and placed a brother there in charge of its books, papers and regalia for the time being, He recommended that a charter be issued to Tsimpsean Lodge, U.D. at Prince Rupert. On March 24, 1910 he issued a dispensation for Kilwinning Lodge at Vancouver, with W. Bro. W. J. Campbell as W. Master, using the Canadian Work. He recommended a grant of \$500.00 to the Tranquille Sanatorium from the Charity Fund, and this recommendation was approved and acted upon by Grand Lodge. During his term of office he prohibited the use of dedicated Lodge Rooms by Chapters of the Eastern Star, as permitted by Grand Master Francis Bowser, not W. J. Bowser, as set out in the Grand Lodge Report for 1910.

Grand Secretary.

The Grand Secretary during the whole of this period was Robert Emmet Brett,¹⁵ a Past Master of Victoria-Columbia Lodge, No. 1, of Victoria which he had joined in 1892, and had been W. Master in 1899. At the time of his first election the salary of the Grand Secretary was \$750.00 per year, His services were so much appreciated by Grand Lodge, that in 1908 his salary was raised to \$1,200.00 per year.

New Lodges.

The next Lodge on our Grand Lodge Roll was King Edward Lodge, No. 36, at Phoenix, B.C. An application for a dispensation for this Lodge was made to Grand Master H. H. Watson in the Spring of 1901, but he declined to act until he had further information, and requested M.W. Bro. David Wilson, who was soon to visit Phoenix, to investigate and report to Grand Lodge, which he did. About the same time Grand Master Watson refused a similar application for a Lodge at Mother Lode, a short distance from Greenwood; first on account of its proximity to Greenwood, and also because he had doubts as to the permanence of the camp, a doubt which ripened into certainty soon after.

When Grand Lodge met in 1901 it had before it a report on the Phoenix application from M.W. Bro. David Wilson, and as this was favorable the Committee on Petitions and Grievances, to which the matter had been referred, reported in favor of the dispensation being granted. Accordingly Grand Master F. McB. Young issued it on June 25, 1901 and placed it in District No. 7. The Lodge was duly instituted in July 1901 by R.W. Bro. Wm. Munter, of Fidelity Lodge, No. 32, of Trail, D.D.G.M. for District No. 7. It used the American Work.

15. **Robert Emmett Brett** was a native of Toronto, born, September 22 1869. He was cousin of Dr. Brett, Lieut. Governor of Alberta. He came to British Columbia when about twenty years of age, and remained in Vancouver for a time, and later went to Victoria, where he was employed in the Attorney-General's office. In 1901 he was District Manager for the New York Life Insurance Co. with office at 15 Bastion Street. In 1904 he was the Manager of the Imperial Life Insurance Company for Victoria. He died at Victoria, March 13, 1930 and was buried in Ross Bay Cemetery.

Prior to the meeting of Grand Lodge in 1902 the Lodge was inspected by Deputy Grand Master E. E. Chipman. He found everything in order, comfortable quarters, and well-furnished. He recommended that the charter be granted, but before action could be taken by Grand Lodge certain irregularities came to light which had to be cleared up before a charter could be granted, so the matter laid over for another year. These troubles having been settled, the Charter was ordered by Grand Lodge in 1903, and the Lodge was constituted by Grand Master C. Ensor Sharp on August 6, 1903 with W. Bro. Fred Lucas Cook a P.M. of Hiram Lodge, No. 14, at Courtenay as its first W. Master. The Lodge was prosperous for a number of years, but the exodus of brethren to take part in the Great War of 1914-1918, and the closing of the mines on which the city depended for maintenance, left Phoenix practically without inhabitants, and the Lodge was not able to carry on. In 1930 what was left of it amalgamated with Greenwood Lodge No. 28.¹⁶

Harmony Lodge, No. 37, at Grand Forks, B.C. was our next Lodge. In 1902 an application was made to Grand Master F. McB. Young for permission to hold a Lodge of instruction there. From the reports received by the Grand Master it appeared that some of the applicants were not skilled in the work, so he had no alternative but to refuse the request. He pointed out the mere existence of the requisite number of Masons at a particular place is not in itself, a sufficient reason why a Lodge should be established there. It must appear probable that the settlement would be permanent, as it would be a distinct injury to the Craft to establish Lodges which could only have a mere temporary existence.

However Grand Master E. E. Chipman was more optimistic than his predecessor, and issued a dispensation for Harmony Lodge on October 26, 1902. It was instituted by R.W. Bro. Geo. Hering, D.D.G.M. of Corinthian Lodge, No. 27, at Rossland District No. 7 in November 19, 1902 with Bro. John Westwood as W. Master. The charter for the Lodge as No. 37 was granted by Grand Lodge in 1903, and it was placed in District No. 7. It was constituted by Grand Master C. Ensor Sharp on August 5, 1903. Grand Master Young's fears as to the permanence of the city of Grand Forks have not been realized, for the town and the Lodge still flourish. It uses the American Work.

Grand Master Young was also pessimistic as to the prospects of the next Lodge, Columbia Lodge, No. 38¹⁷ at Windermere, B.C. The necessary dispensation was applied for in 1902, sometime before the Annual Meeting of Grand Lodge, but was refused because, as he said, "The first three officers had not proved their proficiency as required by the Constitution." The Committee on the Grand Master's address did not agree with the Grand Master and recommended the application to the immediate consideration of the incoming Grand Master, and this was approved by Grand Lodge. The new Grand Master, M.W. Bro. E. E. Chipman, issued the desired dispensation on November 28, 1902, and the Lodge was instituted by R.W. Bro. Alexander Moffatt of Cranbrook Lodge, No. 34, D.D.G.M. of District No. 8 on December 20, 1902, with W. Bro. W. S. Ruttan as W. Master. It was constituted in October, 1903, by R.W. Bro. W. R. Ross and placed in District No. 8. It uses the Canadian Work.

16. See also History of King Edward Lodge, No. 36, *G.L. Rept. 1939*, p. 137 *et seq.*

17. For history of Columbia Lodge, No. 38, see Hamilton, *G. L. Rept. 1933*, p. 21.

The next Lodge to be formed was the ill-fated Tuscan Lodge, No. 39, at the little mining town of Trout Lake on the lake of that name, situated between the Columbia River and Kootenay Lake. Grand Master Chipman issued the dispensation for it on March 25, 1903. It was instituted by R.W. Bro. Frederick W. Fraser, of Kootenay Lodge, No. 15, at Revelstoke, D.D.G.M. for District No. 3, on April 13, 1903. This Lodge while under dispensation was visited by Grand Master C. Ensor Sharp on January 21, 1904 who was well satisfied with it, and recommended to the Annual Communication in that year that a charter be granted, and the Lodge placed in District No. 5. This was done. In 1905 it was transferred to District No. 6. The Lodge was constituted on August 22, 1904 by R.W. Bro. J. M. Harper of Kamloops Lodge No. 10, D.D.G.M. for District No. 3, with W. Bro. Geo. N. Taylor, a much-travelled Freemason, as the first W. Master. Later the town died, and the Lodge died with it, amalgamating with Arrow Lodge, No. 47 at Arrowhead, which itself passed out of existence a few years ago.¹⁸ It used the American Work.

Enderby Lodge, No. 40, was the third Lodge in the Okanagan valley. It was established at Enderby on the Spallumcheen River, a place formerly known by different names, To the Indians it was "Spallumcheen"; the townsite was surveyed and plotted by the Government as "Belvidere"; but the majority of the people in the vicinity called it "Lambly's Landing." A prosperous settlement was growing there.

In the early summer of 1887 at a time when the Spallumcheen river was flooded and overflowing its banks, a number of ladies were looking at the waters from a safe place, when one of them, Mrs. Oliver, prompted no doubt by the scene, recited a poem by Jean Ingelow, then a well-known English Poet now almost forgotten, "High Tide on the Coast of Lincolnshire."

He looked across the grassy lea,
To right, to left, "Ho, Enderby!"
They rang "The Brides of Enderby."

When she had finished, another lady present, Mrs. Frances Lawes, suggested that the town should be called "Enderby", and "Enderby" it has been ever since.

Some of the residents of Enderby were members of Spallumcheen Lodge, No. 13, at Armstrong, but it was quite a distance to go to attend its meetings. In 1905 an application was made to the Grand Master for a dispensation to establish a lodge in Enderby as being more convenient. A petition was presented to Grand Master W. J. Bowser who visited Enderby and was satisfied with the arrangements made and on January 16, 1905 a dispensation was issued for it. The Charter was ordered by Grand Lodge at its meeting in 1905 and it was constituted by R.W. Bro. C. J. Becker of Spallumcheen Lodge, No. 13, D.D.G.M. for District No. 3, on August 9, 1906, with W. Bro. Robert McQuarrie of Spallumcheen Lodge, as its first W. Master and was placed in District No. 3. Like its mother Lodge it uses the Canadian work.

18. For history of Tuscan Lodge, No. 39, see *G.L. Rept.*, 1937, p. 161.

About the same time an application was made by the Freemasons at Kelowna for a Lodge at that place, to be called St. George's Lodge, and on March 27, 1905 a dispensation was issued for it by Grand Master W. J. Bowser after he had visited Kelowna and met the members of the Craft there. There could be no objection to such a flourishing settlement as Kelowna obtaining a charter and that without delay. D.D.G.M. C. J. Becker of Spallumcheen Lodge, No. 13 reported to Grand Lodge in 1906 that the financial condition was good and the membership increasing, and that he expected to see it the banner Lodge of the Okanagan. The Charter was granted to St. George's Lodge, No. 41, by Grand Lodge at that communication and the Lodge placed in District No. 3. Among its members and the first Secretary was that veteran Freemason R.W. Bro. John F. Burne, whom we have met as one of the founders of Ymir Lodge, No. 31, at Ymir in 1899. Constituted by R.W. Bro. C. J. Becker,¹⁹ with W. Bro. Benjamin F. Boyce as the first W. Master, on August 16, 1906. It also uses the Canadian Work. Neither R.W. Bro. J. M. Harper D.D.G.M. for District No. 3 for 1904-5, or R.W. Bro. Becker, his successor in office for 1905-6, mentions the institution of either Lodge, but as they were both visited by R.W. Bro. Harper, St. George's Lodge on May 15, 1905, and Enderby Lodge on May 18 of the same year, it may be taken that the respective lodges were instituted at those dates.

The way was not so easy for the next Lodge, Atlinto, No. 42, at Atlin, B.C. It was in a new mining district, far from any other center of population, and the question as to the value and permanence of the mines there had not then been demonstrated. However Grand Master W. J. Bowser knew some of the brethren whose names were attached to the petition for a dispensation, the proposed first W. Master being James A. Fraser, Gold Commissioner for the District, a Past Master of Shuniah Lodge, No. 287, G.R.C., at Port Arthur, Ontario. He was also acquainted with W. Bro. C. D. Mason, a Past Master of Victoria-Columbia Lodge, No. 1, at Victoria, at that time resident in Atlin, and to him he committed the work of organizing the new Lodge. The dispensation was therefore issued on December 30, 1904. Notwithstanding its issuance the Grand Master in his address to Grand Lodge, suggested that, under the circumstances, the charter should not be issued in 1905, but that the dispensation should remain in force for a second year. This was approved by Grand Lodge.

In 1906 M.W. Bro. F. McB. Young had been appointed County Court Judge for the County of Atlin, and had taken up his residence there. He reported to the Grand Lodge at the Annual Communication of that year that he had made several visits to the Lodge and had seen the work done and otherwise observed the workings of the Lodge; that the officers were proficient in their work and the members were taking an active interest, that there was suitable furniture and clothing and that all necessary requirements had been complied with. He therefore recommended a grant of a charter. The Committee on the Grand Master's address approved the report, and the charter was granted. No information is available as to the dates of institution or constitution of the Lodge. As the first W. Master was a brother from Ontario it is only natural that, unlike the majority of Lodges in the mining districts, it has always used the Canadian

19. R.W. Bro. Charles J. Becker was the Head Miller of the Okanagan Flour Mill Co. Ltd. at Armstrong.

Work. The Lodge was placed in District No. 2 (Vancouver), but it was suggested that, owing to its situation, it should, like Cariboo Lodge, be placed in a District of its own.

Hedley Lodge, No. 43, the next on our roll, was one of the two Lodges organized during the regime of Grand Master Armstrong, who issued a dispensation for it on November 20, 1905. R.W. Bro. C. J. Becket, D.D.G.M. of District No. 3, in which it was placed, was directed to act for the Grand Master in organizing the Lodge, but as he was unable to act, he deputed R.W. Bro. John F. Burne of St. George's Lodge at Kelowna to act in his place. In September, prior to the issuance of the dispensation, he had visited it and found that the proposed officers were well qualified, and he so reported, in January, 1906 he again went to Hedley and instituted the Lodge. The Lodge received its charter at the Annual Communication of Grand Lodge in 1906, and was constituted by R.W. Bro. John Highmen, of Miriam Lodge, No. 20, D.D.G.M. for District No. 9, on July 20, 1906, with W. Bro. Ainsley Megrew, a Past Master of Miriam Lodge, No. 20, at Vernon, as its first W. Master. In a mining district, it uses the American Work.

Southern Cross Lodge, No. 44 at Vancouver followed. There are several very interesting matters in connection with this Lodge. At that time there were a number of Australians in Vancouver, zealous Freemasons, who loved the Craft, and particularly as it was carried on in their home land. They saw no reason why they should not have a Masonic Lodge to be carried on in the Australian manner. In this movement the Miller brothers (by the tie of blood and by the Masonic tie also) J. J. and William, took the lead in forming one with a peculiarly Australian name, and asked that it be allowed to use the Australian ritual. They saw several differing rituals being used already, and they felt that one more could not be objected to. The name was to be "Southern Cross", the constellation in the heavens familiar to every native of the great Island.

The Australian ritual was essentially English, although differing in some non-essential matters. It had come into existence in this way. There had been three Grand Lodges in New South Wales for a number of years; the English, the Scotch and the Irish rituals were used, all basically English, but differing in details. When the three Grand Lodges merged in one Grand Lodge, it was arranged to have a common ritual. Accordingly a learned and scholarly Committee was appointed to frame it. This Committee took what it thought was the best in each of the rituals which had been used prior to that time, and the result was the formation of an impressive and erudite ritual.

One might ask why such a course could not be taken in British Columbia and so have a common ritual for all British Columbia Lodges. The reason is quite clear. In British Columbia a ritual is being used in many Lodges, an excellent one which is used by many jurisdictions in Canada which is in no way identified with the English ritual. That is what Mackey calls "The American Ritual". It is not intended to express here any opinion as to which is the more desirable form of work, that is a matter of opinion; but pointing out that it is a very difficult thing to get men to change the wording of a ceremony after they have used it so long that it has become a part of themselves,

Our Australian friends would have been shocked, had it been even suggested to them that they should use the American ritual as were our California friends when the only place they could attend Lodge was in Victoria Lodge with its English work. They

soon got a Lodge of their own where they could use the American ritual. As soon as possible they had formed Vancouver Lodge with a Scotch [*sic*] charter, and then they used the work that pleased them, and to which they were accustomed. Like them they (our Australian friends) wanted the Australian work and they got it. The proposed charter members went to W. Bro. H. H. Watson representing the Grand Master, M.W. Bro. T. J. Armstrong, and discussed their ritual with him. Some small variations were made to fit it in with the work done by the local Lodges and a dispensation for the Lodge was issued on June 9, 1906 naming W. Bro. J. J. Miller²⁰ as the first Worshipful Master. At the meeting of Grand Lodge in 1906, the dispensation was continued for another year, as it had only been instituted on June 15, 1906 by R.W. Bro. Francis Bowser under special commission from the Grand Master. The D.D.G.M. for District No. 2, R.W. Bro. S. C. Sykes of Cascade Lodge, No. 12, at the Annual Communication of Grand Lodge in June 1907 recommended that the charter be granted, and his recommendation was acted on by Grand Lodge. The Lodge was constituted by M.W. Bro. Frank Bowser, Grand Master, on July 17, 1907.

While the dominating influence in the Lodge was Australian, all the charter members were not from that part of the world. The Australians, other than the Miller brothers, were the two Kingsford-Smiths, father and son from Atherton Lodge No. 124, Q.R. at Atherton in Queensland. The father, W. Bro. William Kingsford-Smith, who had

20. **J. J. [John James] Miller**, born at Berrima, New South Wales, Australia, Nov. 9, 1860, son of Rev. John Miller, Anglican clergyman. Educated in Public schools and private tuition. Early settler in Cootamundra District of New South Wales where he established Littledale estate five miles from Cootamundra, now in possession of his brother Nevil. In 1885 established the firm of "Miller & Miller's auctioneers and stock and station agents. Mayor of Cootamundra in 1892. Married Mrs. Susannah Barnes, widow of E. P. Barnes of Cootamundra, daughter of John Gordon of Cardiff, Wales.

Came to Vancouver in 1903 and entered real estate business. Was Alderman of Vancouver for one year. Established Vancouver Exhibition [now Pacific National Exhibition] in 1910 and was President of it for 13 consecutive years. On retirement was created Honorary Life President. First churchwarden of St. Savior's Church at Grandview and is now serving in that capacity.

Initiated in 1885 in Lodge St. John, N.S.W.R. No. 124 at Cootamundra; W.M. in 1892. In 1896 District Grand Inspector, an office similar to our D.D.G.M. In 1906 was prominent in the formation of Lodge Southern Cross, No. 44, B.C.R. and was first W.M. which uses the Australian ritual with some slight variations. In 1910 D.D.G.M. for Dist. No. 2, Honorary Life member of Southern Cross Lodge, No. 44; Burrard Lodge, No. 50; Tsimpsean Lodge, No. 58; Kilwinning Lodge, No. 59; Grandview Lodge, No. 96; Trinity Lodge No. 98; and Unity Lodge No. 106. Southern Cross Lodge celebrates its Annual Anniversary yearly in May, with "J. J." in charge. On the 36th anniversary he was installed as W.M. of the Lodge, installed by R.W. Bro. H. E. McDonald of Cascade Lodge, No. 12, who had been present and assisted at his installation 36 years before.

Author of "Vancouver to the Coronation" published in 1911. A contributor to several Masonic journals.

At this date (1944) well and busy in Masonic Life and in business,

William Miller, born at Pejar, New South Wales, Jan. 11, 1863, brother of R.W. Bro. J. J. Miller. Educated in the Public Schools and private tuition. Seven years in the employ of the Bank of New South Wales, and later in business with his brother, J. J. Married Susie Ellen Barnes, daughter of E.P. Barnes of Cootamundra. Came to Vancouver in 1905 and went into business with his brother there. At the time of the depression, when he was 82 years of age he went to California, where he died June 10, 1944. He was a Freemason for fifty years, initiated in St. John, N.S.W.R. No. 124, at Cootamundra. Charter member of Southern Cross Lodge, No. 44 at Vancouver. W.M. in 1909, and later made an honorary Life Member of the Lodge.

been manager of the Brisbane branch of the Bank of North Queensland was the first Secretary of the Lodge. Later he returned to Australia where he died. His dying wish was that his youngest son, the famous aviator, Sir Chas. Kingsford-Smith, who was too young when here to be a member of Southern Cross Lodge or any others should take his ashes up in his plane, also called "Southern Cross", and scatter them on the Pacific Oceans and his request was carried out. When Sir Charles made his epic flight from America to Australia in his plane W. Bro. J. J. Miller gave him a letter from Lodge "Southern Cross" to be delivered to his father in Sydney, and this was duly delivered and an acknowledgment received, the first letter by air mail from America to Australia.

Bro. Harold Kingsford-Smith was the first Senior Warden of the Lodge and second W. Master. Later he went to California where he carried on a shipping business. He died there sometime in 1939 and was buried with Masonic honors by a California Lodge at the request of Southern Cross Lodge, another brother, Eric Kingsford-Smith became a member of Southern Cross Lodge, by initiation, and is now a member of a Lodge in Sydney.

Other Australians in the new Lodge were John Diplock Ward, who is listed as from "Ionic Lodge, No. 181" in Sydney. The list of regular Lodges shows such a Lodge there, but gives its number as No. 65; Arthur Newland, or Newlands, from Lodge "Clyde, No. 99" at Sydney. He was the steward of the Australian Club in Vancouver, and Max Freed the proprietor of the Max Freed Furniture Company at 62-64 Hastings Street, listed as from Tranquility Lodge, No. 46, England. A London Lodge bears that number, but its name is "Old Union". Those not from Australia were Matthew McPhatter from Galt Lodge, No. 267 of Galt, Ontario; Wm. John Kyle from Atlinto Lodge, No. 42, when U.D.; Lambert Bond an Irish Lawyer who practised for some years in Vancouver and who is given as hailing from "Dublin Lodge, No. 25" in Dublin, an error evidently, for Duke of York Lodge, No. 25 at Dublin; W. J. Oliphant from St. John's Lodge, No. 175, Greenock, Scotland; James Finnegan from Lodge Concord, Cork, Ireland; Jacob Fleishman, jeweler, 1039 Barclay Street, Vancouver, from Medicine Hat Lodge, No. 51, Man. R., now No. 2. Alb. R.; H. M. Graham of Vancouver & Quadra Lodge, No. 2, B.C.R., Victoria; Tom Wilson from Mt. Hermon Lodge, No. 7, at Vancouver; Jno. Wm. Prescott a well known real estate man with offices at 349 Homer St. from Ancient Landmarks Lodge No. 5, Man. R. at Winnipeg; and Ambrose Gothard from St. Stephen's Lodge, No. 145, S.C., at Edinburgh, an employee of the *World* newspaper; all of whom have passed to the Grand Lodge above except J. J. who still (1944) takes his part in the work, Needless to say the Lodge still uses the Australian rituals.

The next two Lodges on our roll, Yukon Lodge, No. 45, and White Horse Lodge, No. 46, are in a class by themselves, and may be considered together. It will be remembered that during the time that M.W. Bro. E. D. McLaren occupied the position of Grand Master, that there were communications between the Grand Lodge of British Columbia and the Grand Lodge of Manitoba as to the Masonic status of the Yukon Territory in respect to Freemasonry, and that both agreed that it was open territory and that either Grand Lodge had full right to establish Lodges there. Some steps were taken

to establish a Lodge at Dawson under the Grand Lodge of British Columbia, but it was a failure for some reason now unknown, and the Grand Lodge of Manitoba established Lodges at both Dawson and White Horse. These Lodges functioned for some years under their Manitoba charters, but they soon found that their business relations were mostly direct with British Columbia, and that it would be more convenient to be members of the Grand Lodge of British Columbia than of the Grand Lodge of Manitoba. Consequently, in 1907, these Lodges sent petitions to the Grand Lodge of Manitoba asking permission to surrender their charters and to take new charters from the Grand Lodge of British Columbia. These petitions were granted on the condition that the Grand Lodge of British Columbia would accept the Lodges and give them charters from it in lieu of their Manitoba Charters, and this notwithstanding that in 1906 the Grand Lodge of Manitoba had amended its constitution so as to claim exclusive jurisdiction over, *inter alia*, the Yukon Territory.

The petitions for charters for these Lodges came before the Grand Lodge of British Columbia at its Annual Communication in 1907, and were referred to the Committee on Constitutions to report as to its authority to issue charters to Lodges in the Yukon Territory as being "Unoccupied" territory, and the Committee reported that it had full power to do so without any amendment of the Constitution. The matter was then referred to a special Committee, which reported that, provided letters which would no doubt be received from the Grand Lodge of Manitoba in a few days, were found to be in conformity with telegrams received, and in proper form, that the Grand Lodge should issue charters, dated June 26, 1907 to the two Lodges in question, to be designated Yukon Lodge, No. 45, situated at Dawson, and White Horse Lodge, No. 46, situated at White Horse, both in the Yukon Territory, and that these Lodges be placed in a new district to be known as District No. 10. There is no mention in the Grand Lodge report for that year as to the action of Grand Lodge on the report of the Committee, but as the Lodges appear on our roll in 1907, and have ever since remained there, there is no doubt but that it was approved by Grand Lodge and the charters duly issued in accordance therewith.²¹ Both Lodges use the Canadian Work.

Arrow Lodge, No. 47, was the next Lodge established. Its home was at Arrowhead, a village at the north end of Upper Arrow Lake, a part of the Columbia River, at the terminus of the Arrow Lake branch of the Canadian Pacific Railway, where the steamers from Robson connected with the railway. The chief support of the settlement was the timber in its vicinity, and when this was cut, the settlement faded out. However, in 1907 it was a flourishing town and, of course, wanted a Masonic Lodge. On March 11 of that year Grand Master Schofield granted a dispensation for a Lodge there with W. Bro. Wm. R. Reid of the firm of Reid & Young in Revelstoke as its first W. Master, and R.W. Bro. H. McPherson, of Tuscan Lodge, No. 39, the D.D.G.M. for District No. 6, as his representative. It was instituted by him on April 24 of that year. It did not receive its charter that year as the dispensation was continued until 1908, when the charter was granted. It was placed in District No. 6. Grand Master Frank Bowser visited it on April 11, 1908 and was much pleased with it. The Lodge was constituted by

21. For history of Yukon Lodge, No. 45, see Thompson, *G.L. Report, 1936*, p. 177.

W. Bro. Henry Noble Coursier of Kootenay Lodge, No. 15, at Revelstoke, on July 22, 1908, officiating on behalf of the Grand Master.

The Lodge was prosperous for a number of years, and then declined with the town. When Tuscan Lodge, No. 29, at Trout Lake died in 1922, the remnants were amalgamated with Arrow Lodge, No. 47, and that Lodge became Tuscan Lodge, No. 47 at Arrowhead. But even this injection of new blood could not keep the Lodge alive, and after a prolonged struggle, it became dormant in 1940.

The fifth Lodge in Vancouver City was Western Gate Lodge, No. 48. In 1906 Cascade Lodge, No. 12, was the largest Lodge in the jurisdiction with a membership of 302. Many of the members were of the opinion that it was getting too large, and on April 18, 1906 a petition was presented by a number of Cascade's members asking for the approval of an application to the Grand Master asking for a dispensation, for Western Gate Lodge with W. Bro. C. H. Gatewood as the first W. Master. The petition was approved and the application duly made. The dispensation was granted on November 26, 1907, by Grand Master Francis Bowser, and the Lodge was instituted by him on December 9, 1907. The charter was granted by Grand Lodge at the Annual Communication in 1908, and was constituted on July 6, 1908 by Grand Master W. K. Houston. Like its Mother Lodge, Cascade No. 12, the Lodge uses the Canadian Work.

Victoria followed the Vancouver example by establishing a third Lodge there, St. Andrew's Lodge No. 49. The dispensation therefor was issued on January 17, 1907 by Grand Master Francis Bowser with W. Bro. Peter J. Riddell as the first W. Master, who instituted it on February 14, 1908. Like its contemporary, Western Gate Lodge, No. 48, it received its charter at the Annual Communication of Grand Lodge in 1908, and was constituted by Grand Master W. K. Houston on June 26, 1908. It uses the English form of ritual.

North Vancouver was becoming a growing city and a demand arose for a Lodge there. On March 25, 1907 Grand Master Francis Bowser granted the necessary dispensation for Burrard Lodge, No. 50, to be opened on the north bank of the Inlet, to fill up the gap left by Mount Hermon Lodge, No. 7, when it came across Burrard Inlet to Vancouver. It was instituted by him on April 3, 1907 with R.W. Bro. D. G. Dick of Cascade Lodge, No. 12, as the first W. Master. It received its charter from Grand Lodge at the Annual Communication of Grand Lodge in 1908, and was constituted by Grand Master Houston on July 7, 1908. It uses the Canadian Work.

On May 18, 1908 Grand Master Frank Bowser issued a dispensation for a Lodge at Penticton to be called Okanagan Lodge, which later became Orion Lodge, No. 51. It was instituted by R.W. Bro. Fred. H. Barnes of Enderby Lodge, No. 40, on June 3, 1908, with W. Bro. G.L. Estabrook as W. Master. At the Annual Communication of Grand Lodge in that year the dispensation was continued for another year. On February 13, 1909 the Lodge was visited by R.W. Bro. Ainsley Megraw, of Hedley Lodge, No. 43, D.D.G.M. for District No. 9, who gave a good report of the Lodge, and stated that the members desired to change the name from "Okanagan" to "Orion", which he approved, and recommended to Grand Lodge. It was also approved by the Committee on Petitions, etc. and the charter granted as Orion Lodge, No. 51. The Lodge was

“instituted” (so stated in the G.L. report, a mistake for constituted”) by R.W. Bro. B. F. Boyce of St. George’s Lodge, No. 41, D.D.G.M. on July 7, 1909. Its ritual is the Canadian.

Salmon Arm Lodge No. 52, was established at Salmon Arm.²² A prosperous community had been established here and the Freemasons wanted a Lodge. The village as it was then, was in the jurisdiction of Enderby Lodge, No. 40, but the members of that Lodge recognized that it was too far from their town to expect the brethren in Salmon Arm to be regular attendants if they became members of it, and they welcomed the formation of a new Lodge there. The usual steps were taken and on July 27, 1908 Grand Master W. K. Houston issued a dispensation for it, naming W. Bro. William Valentine Leonard, one of Salmon Arm’s successful farmers, a Past Master of Royal Hanover Lodge, No. 1777, E.R., as the first W. Master. He held that office for three successive terms. The Lodge was instituted on July 8, 1908 by R.W. Bro. A. H. Skey, of Kamloops Lodge, No. 10, D.D.G.M., for District No. 3. The charter was granted by the Grand Lodge at its Annual Communication in 1909. It was constituted on July 25, 1909 by R.W. Bro. J. N. Taylor of Mountain Lodge, No. 11, D.D.G.M. for District No. 3. The ritual used is Canadian.

Nicola Lodge, No. 53, the next Lodge on our roll, was located at the little village of that name on Nicola Lake, and later was removed to the town of Merritt, where it still prospers. W. Bro. Martin L. Grimmett, afterwards Grand Master, a barrister, had formerly practised at Sandon, but had later moved to Nicola. A zealous Freemason, at Sandon, he was a charter member of Alta Lodge, No. 29, and it was only natural that he should be the center of the movement in his new home. In 1908 the usual proceedings were taken and on August 11, 1908, Grand Master W. K. Houston issued the necessary dispensation, with W. Bro. Grimmett as the first W. Master, after the D.D.G.M. for District 3, R.W. Bro. Skey of Kamloops Lodge, No. 10 had visited Nicola on July 22, 1908, and had reported to the Grand Master that the petitioners were well-skilled in the work and had the necessary conveniences. On August 26, 1908 he again visited Nicola and instituted the Lodge. He recommended to Grand Lodge that a charter be granted, and the Grand Lodge did so at the Annul Communication in 1909. On July 26, 1909 the Lodge was constituted by R.W. Bro. J. N. Taylor of Mountain Lodge, No. 11, D.D.G.M. for District No. 3. As W. Bro. Grimmett was from Alta Lodge, No. 29, which like most of the Kootenay Lodges used the American ritual, Nicola Lodge, No. 53 did the same.

A settlement was growing up at Creston on the Crow’s Nest Pass Railway, 16 miles from Kootenay Landing, west of Nelson. Like all the growing places in the Province the resident Freemasons were anxious to have a Masonic Lodge. Accordingly, in 1908 an application was made to Grand Master W. K. Houston for a dispensation for Creston Lodge, later No. 54,²³ which was granted by him on November 3, 1908 naming W. Bro. James Cook as W. Master after receiving a report made by R.W. Bro. Edward Elwell of Cranbrook Lodge, No. 34, D.D.G.M. for District No. 8. The Lodge was instituted on January 7, 1909 by R.W. Bro. Elwell. The charter was granted at the Annual Communication of Grand Lodge in that year, and it was constituted on August

22. For History of Salmon Arm Lodge, No. 52, see *G.L. Report 1942*, p. 177.

23. For History of Creston Lodge, No. 54, see Hayes, *G.L. Report, 1944*, p. 159.

26, 1909 by R.W. Bro. A. B. Fenwick, of North Star Lodge, No. 30 at Fort Steele, D.D.G.M. for District No. 8.

Selkirk Lodge, No. 55, was established at first at Moyie, B.C., a town of some 500 people, situated on the western side of Moyie Lake, 22 miles west of Cranbrook, and entirely dependent for support on the timber resources and the mines in the vicinity. The resident Freemasons saw no reason why they, as well as the other towns in the District, should not have a Masonic Lodge. Accordingly they applied to Grand Master W. K. Houston for the necessary dispensation and this was issued on December 25, 1908, naming W. Bro. George T. McGregor as W. Master. The Lodge was instituted on January 15, 1909 by R.W. Bro. Edward Elwell of Cranbrook Lodge, No. 34, D.D.G.M. for District No. 8. In his report to Grand Lodge he strongly recommended that it should receive a charter. He said that the town was in a prosperous condition, dependent on lumbering and mining. The Grand Lodge followed the recommendation and granted the charter at the Annual Communication in 1909. The Lodge was constituted on August 25, 1909 by R.W. Bro. Arthur B. Fenwick of North Star Lodge, No. 30, D.D.G.M. for District No. 8. It uses the Canadian Work,

The ideas of the D.D.G.M. as to the prosperity of the town of Moyie proved to be entirely too optimistic, for it soon declined, and the brethren moved the Lodge to Kimberley where another mining town was growing up. This change was made in 1912. Things were not too hopeful in the new location, for Grand Master Jno. M. Rudd, who visited the Lodge on May, 12, 1912, speaks of it as having a very small active membership, and that its prospects for ultimate success were not very good. His forecast was little better than that made by R.W. Bro. Elwell as to Moyie, for Kimberley has prospered, and Selkirk Lodge has prospered with it. In 1941 it had a membership of 88 and assets of about \$15,000.00.

Summerland Lodge, No. 56, came along about the same time as Selkirk Lodge, No. 55. The necessary dispensation was issued by Grand Master W. K. Houston on February 9, 1909, naming W. Bro. John C. Robson as first W. Master. The Lodge was instituted on March 1, 1909 by R.W. Bro. Ainsley Megraw, of Hedley Lodge, No. 43, D.D.G.M. for District No. 9 who reported to Grand Lodge in that year recommending the issuance of a charter. The charter was ordered as recommended by R.W. Bro. Megraw. The Lodge was instituted on July 16, 1909 by R.W. Bro. B. F. Boyce of St. George's Lodge No. 41, D.D.G.M. for District No. 9. It uses the Canadian Work.

There were several reasons why Lewis Lodge, No. 57, was established at New Westminster; the first was that the town was growing and the existing Lodges were becoming over crowded; the second was that the two lodges existing there were both doing the American work, and those who had been brought up in the Canadian work, wanted a Lodge where they could use the ritual with which they were familiar. A prominent Lawyer of the City, George E. Martin²⁴ a Past Master of Temple Lodge, No.

24. **George Edgar Martin** was born at Woodstock, Oxford County, in Ontario, on December 18, 1862, son of Harry F. and Elizabeth Martin. He studied at Woodstock College and qualified for the law at Osgoode Hall, Toronto. He was called to the bar in 1886, and later practised in Hamilton. In 1897 he came to British Columbia, and settled for a time at Kaslo, coming to New Westminster in 1905, and

324, G.R.C., and later a member of Kaslo Lodge, No. 25, of Hamilton, Ontario, took a prominent part in the movement, and on May 20, 1909 Grand Master W. K. Houston issued the necessary dispensation naming him as the first W Master. The Lodge was instituted on May 24, 1909 by R.W. Bro. James Stark, of Mount Hermon Lodge, No. 7, D.D.G.M. for District No. 2. At the meeting of Grand Lodge in that year the dispensation was continued for another year. Among the members of the Lodge were four Past Grand Masters, M.W. Bro. T. J. Armstrong, M.W. Bro. Alex. Charleson, M.W. Bro. J. S. Clute and M.W. Bro. R. Eden Walker. The charter was granted by Grand Lodge in 1910, and it was constituted by Grand Master E. B. Paul on August 8, 1910. It uses the Canadian Work.

The last Lodge to be established during this period was Tsimpsean Lodge, No. 58, at Prince Rupert. Here a city was growing up at the Terminus of the Grand Trunk Pacific Railway, now part of the Canadian Northern Railway system.

Grand Historian and Librarian.

The office of Grand Historian dates from the Annual Communication in 1902, at which an amendment was made to the constitution providing for the appointment of such an officer, whose duty it was to be to collect all data relative to the formation and progress of the Grand Lodge. This Officer was to rank as a Right Worshipful Brother and to take precedence after District Deputy Grand Masters. R.W. Bro. W. A. DeWolf-Smith, who was already the Chairman of the Committee on Foreign Correspondence, was also the first Grand Historian. Although the appointment of such an officer was only authorized at this meeting, it is clear that he must have understood that the appointment would be made, for at it the first report of the Grand Historian was submitted to the Brethren.

In the report the Grand Historian mentions a circular which had been sent by the Grand Master to the Secretaries of all the Lodges, containing a series of questions relative to their history. Most of the Secretaries responded, but some, including the two oldest lodges, had not taken the trouble to reply. The Grand Historian also reported that he had obtained much material by a search in the Grand Secretary's office at Victoria, and also from the Provincial Librarian, and that he had had the assistance of R.W. Bro. Wm. Stewart of Nanaimo, one of the oldest Masons in the Province, so far, however, no attempt had been made to collate the information received into a history, as there was some further information he was endeavoring to obtain.

While not formally named as Librarian in 1902, R.W. Bro. DeWolf-Smith was busy at the books owned by Grand Lodge. As a special committee, he had on its behalf subscribed for a complete set of the transactions of the Lodge Quatuor Coronati, No. 2076, E.R., at London, then consisting of 14 volumes (now 54).

In 1903 the Grand Historian made a further report. He had then in hand histories of Victoria Lodge, No. 1, and Vancouver Lodge, No. 2, up to the time of the formation

practised his profession as a member of the firm of McQuarrie, Martin & Cassady until his death on December 15, 1934.

of the Grand Lodge, and he had written the history of the District Grand Lodge, E.C. The answers made by the Secretaries of the various Lodges have never appeared in print and it has been impossible to find them among the records of the Grand Lodge. Why it was necessary to print the full report of the Committee on Foreign Correspondence, interesting and instructive as it was, and not the information gathered by the Grand Historian relative to the history of Freemasonry in British Columbia, is difficult to comprehend

In 1902 the Grand Lodge Library was formally placed in the custody of the Grand Historian, who, not being able to find room for it in the Masonic Temple at Victoria, and the Vancouver Brethren offering a suitable room fitted with the necessary shelving, etc., he moved it to Vancouver in January, 1903, and there it has remained up to the present time. At this time the Library consisted of 565 volumes, mostly proceedings of other Grand Lodges with a few Masonic histories and other publications. He was busy making a card index of them all,

In April 1904 the Grand Historian gave two lectures on the "History of Freemasonry" to the Vancouver brethren, which they proposed to have printed for distribution, but as none have come to hand, it is probable that the good intention was never carried out. In his report of that year he advised Grand Lodge that he had been able, by means of the recollections of M.W. Bro. J. S. Clute and R.W. Bro. Wm. Stewart, a charter member, to replace the lost records of Union Lodge, No. 9, at New Westminster, but as they were not printed, they also have been lost. Stewart also supplied many interesting details concerning the formation of the two early Lodges at Nanaimo, now combined to form Ashlar Lodge, No. 3. This, alas, cannot be found. He also reports the many accessions to the Library during the year preceding the Annual Communication.

In 1905 the Grand Historian reported to Grand Lodge that he was proceeding with the compilation of the History of Freemasonry in the Province as fast as the time available for that purpose would permit; and that he had compiled the history of Union Lodge, No. 9, the second Lodge to be formed in the Province, up to the date of its formation, notwithstanding that its earlier records had been destroyed by fire nineteen years before. This was never printed in the proceedings of Grand Lodge, and like so many other valuable records cannot now be found. The balance of the report is made up of a list of the volumes which had been added to the Library during the past year.

In 1906 the Grand Historian's report tells of his work on the history of Vancouver Lodge, No. 421, S.C., that he had discovered the first minute book, and that he has been working on the history of that Lodge and also on the history of Union Lodge, No. 9, and that he has been busy arranging and filing the correspondence of the Grand Secretary's office. He adds:

When this is done it will afford much information on the doings of this Grand Lodge during the first few years of its history.

This is quite correct, but these files also cannot now be found. The rest of his report refers to the many new books obtained for the Library, and he deserves great

credit for his work in this respect. One wonders how a man so busy in his profession could manage to give the Grand Lodge the service that he did during these years.

In the report for 1907 the only reference to work of benefit to the historian is the statement that he has completed the filing of the letters and documents in the Grand Secretary's office from 1871 to 1901; that they are placed in "Binding" cases and stored in the vault belonging to the Masonic hall in Vancouver. These also cannot now be found. The balance of the report is a list of accessions to the Library,

In 1908 his report is wholly confined to the increase of the Grand Lodge Library, as is also his report for 1909, In 1910 it is the same, except that he informs Grand Lodge that on December 14, 1909 he had made an address to the Lodges in Victoria on the early history of Freemasonry in the Province, This address was published by Grand Lodge as Appendix No. 2 to the report of Grand Lodge for 1911, and is of great historic value.

Grand Lodge Library.

In 1902 the Grand Lodge Library was in a woeful condition and Grand Master F. McB. Young referred to this at length in his address to Grand Lodge. He quoted Grand Master Wilson's remarks on the subject, and pointed out that nothing had as yet been done to remedy its condition, and agreed with him that it was the "rubbish" of the Victoria Temple. In that year the transactions of the Lodge Quatuor Coronati, No. 2076, E.R., the research Lodge, *par excellence*, of the world, were purchased, then only 14 volumes, now (1943) in its 54th. The Committee on the Grand Master's address regretted the then condition of the Library and recommended that the books be placed in charge of the Grand Historian, and lodged in some suitable place under his charge where they would be accessible to the members of the Craft.

In 1903 the Grand Historian reported to Grand Lodge that the books and manuscripts in the Library had been removed from the Masonic Temple at Victoria, where there was no room for them, and had been transferred to Vancouver, where a suitable room, fitted with the necessary shelving, had been provided for it by the Brethren there. The contents of the Library had been sorted, arranged and classified. Much praise was given R.W. Bro. W.A. DeWolf-Smith for his valuable services in this matter,

The Library in 1902 consisted of the following:

Proceedings of other Grand Lodges	Vols. 531
Masonic Histories	12
Constitutions	16
Miscellaneous	<u>6</u>
	Total 565

During the year 1902-3 there had been many additions to these including many more Grand Lodge reports and several Grand Lodge Histories. A card index and cabinet had been provided, and the Library became and has ever since been a real factor in our Masonic life. So little care had been given to the Library in earlier years, that it

did not at that time, have a complete set of its own proceedings. The Grand Historian, in view of this fact, and that requests had been made for them from other jurisdictions, suggested that reprints of some should be made, and this was done.

In 1903 the grant for the Library was \$300.00, and the same amount was voted in the years 1904, 1905, and 1906. In 1907 the yearly grant was increased to \$400.00, and the same amount was voted in each successive year during the period. With the care and trouble taken by the Grand Historian, and with these grants by Grand Lodge the Grand Lodge Library continued to increase from year to year.

Report on Foreign Correspondence.

The chairman of the Committee on Foreign Correspondence during the period was R.W. Bro. W.A. DeWolf-Smith, and there is little doubt but that he wrote the most, if not all, of the Reports, and they are excellent reading for any one who is interested in all aspects of Freemasonry. Nor was this its only work. To it were referred all claims for recognition by other Grand Lodges not theretofore in correspondence with our own. In 1902 an application was made to our Grand Lodge to join with the Grand Lodge of Switzerland and other foreign Grand Lodges in the establishment of an "International Masonic Office", at Geneva, It was referred to this Committee which recommended that no action be taken at that time, as the objects of the proposed "Office" were somewhat indefinite, as outlined in the circular received, and that the benefits of such an organization were fairly well attained in English speaking countries by the system of exchanging Grand Lodge reports. The Committee advised that no action be taken at that time and this advice was acted on by Grand Lodge. About the same time there were applications from Grand Lodges in Mexico for recognition, which were also referred to the Committee, but in view of the "Chaotic condition" of Freemasonry in that country at the time, the Committee advised that the question of recognition be laid over to await future developments. This advice was also accepted and acted upon by Grand Lodge.

In 1903 Grand Master Chipman had some very nice words to say about the Chairman of the Committee. He said that R.W. Bro. DeWolf-Smith was recognized in other jurisdictions as one of the brightest and best of the reviewers, and that the Grand Lodge of British Columbia might well be proud of him. Praise well deserved.

In 1905 the Grand Orient of Italy, with which our Grand Lodge was in correspondence, wrote to Grand Lodge pointing out that a distinguished brother had been expelled, and warning us against a clandestine Grand Orient at Milan. This, of course, was referred to the Committee. It reported that as the Grand Orient of Italy had not given the name of the person expelled that there was little could be done by us, and that we had not had any communication with the clandestine body named.

In 1909 R.W. Bro. DeWolf-Smith, following an example set by M.W. Bro. Cunningham of Ohio, reproduced two articles by Bro. A. G. Pitts which had been published in the *Tyler-Keystone*, one on "Practice vs Precept" and the other on "The Office of Grand Master." He says that these are well worth the perusal of every Mason.

Every member of the Craft will, no doubt agree with him, and wonder why more of such articles were not brought to the notice of the Brethren in later reports.

Charity Fund.

The Charity Fund grew rapidly during the period. In 1902 the securities had grown to \$7,288.30. By June 1905 these securities amounted to \$13,268.99. In 1908 the money in the Bank and securities amounted to \$19,671.89; and in 1910 the Charity Fund was \$22,264.79. The growth was made notwithstanding assistance to small Lodges, and gifts to Elk River Lodge, No. 35, at the time of the explosion in the mines at Fernie when \$500.00 was sent to it to be expended in relief; the payment of \$500.00 in 1907 to the Anti-Tuberculosis Society; and of \$250.00 in 1910 to the Sanitarium at Tranquille.

Finances and Membership.

The period in question was a prosperous one, both in increase of members on the Grand Lodge Roll and in its assets. In 1902 the membership was 2,355; in 1910 it was 4,550. New lodges were springing up in all parts of the Province. With the increase in membership, increase in the funds of Grand Lodge followed as a matter of course. In 1902 the revenue of Grand Lodge was \$3,720.10; in 1910, \$6,414.55.

Investment of the funds of Grand Lodge came before the Annual Communication in 1902. There was some dissatisfaction with investments which had theretofore been made; loans to Lodges, loans to private individuals, not gilt-edged securities. On motion it was resolved that the whole question of the investment and guardianship of the Grand Lodge Funds be referred to the Committee on Finance to report at that meeting. The Committee, consisting of R.W. Bro. H. H. Rich and W. Bro. P. McNaughton, reported that all available funds should be transferred to the Grand Treasurer, M.W. Bro. H. H. Watson, as Trustee for the Grand Lodge, to be invested by him in such securities as would be approved by the Supreme Court of British Columbia for the investment of trust funds, and that the securities now held by Grand Lodge be transferred to such Trustee, to realize the amounts due thereon and reinvest such amounts in Government or Municipal Bonds. This resolution was passed by Grand Lodge, and so the whole matter was turned over to the Grand Treasurer.

The task assigned to him by Grand Lodge was carried out with neatness and dispatch, and the funds invested in British Consols,* the safest securities in the world, but of course, bearing a very low rate of interest, averaging about 2½ per cent. This course was not approved by Grand Master Francis Bowser, who, in his address to Grand Lodge in 1908, pointed out that if the funds, then amounting in value to \$19,400.00, were invested in first-class securities in the Province, the returns would be much greater. He suggested that the Grand Treasurer, with the Finance Committee as an advisory Board, should be instructed at the most favorable time to realize on the consols then held by him, and that the proceeds be invested by him in first mortgages, in B.C. on revenue producing property only. The Finance Committee to which the matter was referred, reported that it was of the opinion that it was in the interest of the Grand Lodge that the funds should be continued to be invested in consols, or in such

* Bank of England consolidated annuities, issued from 1903 until 1923 — ed.

other securities as the Grand Treasurer and the Finance Committee may from time to time consider advisable, and this report was adopted by Grand Lodge.

In 1909 Grand Master W. K. Houston reported to Grand Lodge that, with his consent, a loan had been made on first mortgage on revenue producing property in Vancouver of \$20,000.00 bearing interest at the rate of 6% per annum, and that this would considerably increase the revenue of Grand Lodge. The only fly in the ointment was that on the sale of the consols a loss was made of \$1,511.68, but that was soon made up by the increased interest being paid on the new loan.

Communications.

The Annual Communications during the period were fairly distributed. The most convenient places for the majority of the brethren to meet, Victoria and Vancouver, naturally got the lion's share. Three of these were held at Victoria and the same number at Vancouver, one each at Rossland, New Westminster and Cranbrook. In 1904 there were two special Communications, one at Victoria on January 20, for the burial of M.W. Bro. A. R. Milne, Grand Master, Grand Master C. Ensor Sharp officiating, and one at Vancouver for the burial of Bro. Edward Hosker, Grand Tyler, presided over by R.W. Bro. W. J. Bowser. In 1907, M.W. Bro. Eli Harrison, Sr. was buried with Masonic honors at Victoria on September 23, 1907 with M.W. Bro. J. H. Schofield as Acting Grand Master. In 1908 W. Bro. Brenton Kelly, Past Senior Grand Warden was buried in New Westminster on July 16, with M.W. Bro. E. Eden Walker officiating.

An emergent Communication was held at Victoria on December 14, 1909, to dedicate the new Masonic Hall and to celebrate the fiftieth anniversary of the introduction of Freemasonry into the Province. The Grand Historian made an address to the Brethren on the early history of Freemasonry in the Province, and a letter was read from M.W. Bro. I. W. Powell, the first Grand Master, who was unable to attend owing to ill health. M.W. Bro. David Wilson also gave an address. On March 15, 1910 an Emergent Communication was held at Vancouver for the dedication of the Masonic Hall there, and another was held at Cranbrook on June 22, 1910 for the same purpose. R.W. Bro. E. B. Paul, Deputy Grand Master addressed both of these Communications.

District Deputy Grand Masters.

The office of District Deputy Grand Master is an important one in our Grand Lodge organization. It is particularly fitting that its occupant should be a Brother of standing and ability, for he is, as far as his district is concerned, for the time being, the eyes and ears of the Grand Master. It is his duty to visit every Lodge in his District at least once during his term of office, to observe the conduct and efficiency of the officers, to give such advice to the Brethren as he may think advisable, and to report to the Grand Lodge at the next Annual Communication the condition of Masonic affairs in his jurisdiction. To carry out such duties efficiently, makes considerable demands on his time, and in the early days of Freemasonry in British Columbia, and even yet, upon his purse also.

Many of the brothers holding this office felt that it was somewhat unfair that these expenses should have to be borne by them personally, but felt that they should be

paid, in whole or in part, by the Grand Lodge or by the Lodges in each District. The first formal complaint in this respect was laid before Grand Lodge at the Annual Communication of 1902 by R.W. Bro. Chas. Selden Stevens of Kamloops Lodge No. 10, District Deputy Grand Master for District No. 3. At that time this District extended from Kamloops on the West to Golden on the East, and South far enough to take in Hiriarn Lodge, No. 20, at Vernon. It is evident, that while he was a zealous Brother in the Craft, he was not too well furnished with the world's goods, as he was but an accountant and Insurance agent in the little town of Kamloops, which, at that time, could not have been a very lucrative calling.

In his report to Grand Lodge he suggested that until the Province became more densely populated, travelling expenses at least should be voted to those well-skilled Brethren, who as Grand Lodge Representatives, were entrusted with the care of the Craft. His suggestions were referred by Grand Lodge to the Committee on District Deputy Grand Masters' Addresses to report at the next Annual Communication.

In 1903 Grand Master Chipman in his address referred to the matter at some length. As a resident of the Eastern part of the province, where he had been one of these officers, he fully understood the difficulties of these officers in carrying on their duties considering the magnificent distances between the Lodges in that part of the country, and it was only natural that he should have a sincere sympathy with their plea for assistance. He advocated some plan being adopted by Grand Lodge, whereby they should be compensated by Grand Lodge, to the extent, at least, of their travelling expenses. The Committee on his address did not agree with the Grand Master, being evidently of the opinion that the Brethren appointed to this office were fully compensated for these expenses by the honor thus conferred on them. The Committee suggested, as an alternative, that a Grand Lecturer should be appointed to visit and direct the working of each Lodge throughout the whole jurisdiction and in accordance with the ritual practised by the respective Lodges. Under the circumstances, and with the diversity of rituals used, this looks more like a pious wish than a reasonable possibility. It is doubtful if there was any member of the Craft in the Province, competent to carry out such a program. At any rate no item for such an appointment was inserted in the estimates for the coming year, and the matter dropped. However some of the Lodges in the Interior recognized the righteousness of the position taken by the District Deputy Grand Masters and voluntarily paid the traveling expenses of the one appointed for their respective districts on visiting the Lodge. It was so reported to Grand Lodge in 1904, and no objection to such action was taken to such an expenditure.

With the growth in the number of Lodges it became necessary to increase the number of Districts, and to vary the boundaries. In 1905 Grand Master W. J. Bowser, in his address referred to the difficulties which had arisen owing to the greater burden laid on these officers. He suggested that District No. 3 should be limited to Kamloops Lodge, No. 10, Spallumcheen Lodge, No. 13, Miriam Lodge No. 20, Enderby Lodge, then U.D., and later No. 40, and St. George's Lodge then U.D. and later No. 41, and that a new District to be known as No. 9 be formed to include Mountain Lodge, No. 11, Kootenay Lodge No. 15, Columbia Lodge No. 38, and Tuscan Lodge No. 59, and

recommended that these suggestions be referred to the Committee on Constitution for any necessary amendments. This committee only recommended that the Constitution be amended so that Grand Lodge could deal with the matter as it saw fit without having to amend the constitution whenever it was necessary to alter the number or boundaries of the Districts. The Committee on Constitution approved the proposed change and it became law,

Following this amendment of the Constitution, the jurisdiction was divided into nine Districts in 1906 as follows:

- District No. 1. Including Lodges No. 1, (Victoria-Columbia, at Victoria), No. 2 (Vancouver and Quadra Lodge at Victoria), No. 24, (United Service at Victoria) and No. 33, (Temple Lodge at Duncan).
- District No. 2. Including No. 7, (Mount Hermon Lodge at Vancouver), No. 9, (Union Lodge at New Westminster), No. 12, (Cascade Lodge at Vancouver), No. 16 (Pacific Lodge at Mission), No. 17, (King Solomon Lodge at New Westminster), No. 19, (Ionic Lodge at Chilliwack), No. 22, (Acacia Lodge at Vancouver), and No. 42, (Atlinto Lodge at Atlin).
- District No. 3. Including No. 10, (Kamloops Lodge at Kamloops), No. 11, (Mountain Lodge at Golden), and No. 15, (Kootenay Lodge at Revelstoke).
- District No. 4. Including only No. 4, (Cariboo Lodge at Barkerville).
- District No. 5. Including No. 3, (Ashlar Lodge at Nanaimo), No. 14, (Hiram Lodge at Courtenay), No. 18, (Doric Lodge at Nanaimo), No. 21, (St. John's Lodge at Ladysmith), and No. 26, (Cumberland Lodge at Cumberland).
- District No. 6. Including No. 23, (Nelson Lodge at Nelson), No. 25, (Kaslo Lodge at Kaslo), No. 29, (Alta Lodge at Sandon), and No. 39, (Columbia Lodge at Windermere).
- District No. 7. Including No. 27, (Corinthian Lodge at Rossland), No. 28, (Greenwood Lodge at Greenwood), No. 31, (Ymir Lodge at Ymir), No. 32, (Fidelity Lodge at Trail), No. 36, (King Edward Lodge at Phoenix), and No. 37, (Harmony Lodge at Grand Forks).
- District No. 8. Including No. 30, (North Star at Fort Steele), No. 34, (Cranbrook Lodge at Cranbrook), No. 35, (Elk River Lodge at Fernie), and No. 38, (Columbia Lodge at Windermere).
- District No. 9. Including No. 13, (Spallumcheen Lodge at Armstrong), No. 20, (Miriam Lodge at Vernon), No. 40, (Enderby Lodge at Enderby), No. 41, (St. George's Lodge at Kelowna), and No. 43, (Hedley Lodge at Hedley).

This arrangement was quite satisfactory to the Craft at the time it was made, and for some time afterward, but by 1910 it became necessary to vary it. New Lodges were being established, and a new field for Masonic activity was being opened up in the far

North. In that year a new Lodge in Victoria, St. Andrew's, No. 49, was added to District No. 1. A great change was made in the boundaries of District No. 2. New Westminster with its three Lodges, Union, No. 9, King Solomon, No. 17, and Lewis Lodge, U.D. together with Pacific Lodge, No. 16 at Mission, and Ionic Lodge, No. 19 at Chilliwack, were left in it, and the Vancouver and North Vancouver Lodges, Mr. Hermon, No. 7, Cascade Lodge, No. 12, Acacia Lodge, No. 22, Southern Cross, No. 44, Western Gate Lodge, No. 48, and Burrard Lodge, No. 50, with Tsimpsean Lodge, No. 58, at Prince Rupert, were included in a new District which, for a time was called District No. 2A. District No. 5 took in Arrow Lodge, No. 47 at Arrowhead, now extinct, Salmon Arm Lodge, No. 52 at Salmon Arm and Nicola Lodge, No. 53 at Nicola, now at Merritt. District No. 4 still consisted of Cariboo Lodge No. 4, at Barkerville, and District No. 5 remained unchanged as did District No. 6 and 7. District No. 8 took in Creston Lodge, No. 54 at Creston, and Selkirk Lodge, No. 55 at Moyie, later at Kimberley. To District No. 9 were added Orion Lodge, No. 51 at Penticton, Summerland Lodge, No. 56 at Summerland, and Similkameen Lodge, then U.D. at Princeton. An entirely new District, No. 10, was created to include the northern Lodges, Atlinto Lodge, No. 42, at Atlin, Yukon Lodge, No. 45, at Dawson and White Horse Lodge, No. 46, at White Horse.

Ritual.

The question of a uniform ritual came up for discussion several times during this period. At the Annual Communication in 1902 the District Deputy Grand Master of District No. 3, R.W. Bro. Chas. Selden Stevens of Kamloops Lodge, No. 10, referred to it at some length in his report to Grand Lodge. He said that of the five Lodges in his District, three do the Canadian work and two the English work. He said that the small details in the floor work, which go so far in making the ceremony impressive, have become so changed by the different lodges, as to make it often appear to the casual observer as though several rituals were in use. He was of the opinion that the Brethren in his District would be willing to adopt any ritual which Grand Lodge would adopt as the standard, in order that uniform work might be had. If Grand Lodge would adopt a form of ritual for all Lodges he thought that the ritualistic part of our work would be improved. The Committee on the Grand Master's address approved the suggestions made by R.W. Bro. Stevens, and recommended that steps should be taken to secure greater uniformity. Grand Lodge received the report of the Committee and adopted it, but nothing was done to formulate any plan to carry it into effect. Evidently every one was in favor of a uniform ritual, so long as each Lodge could use the one its members were familiar with.

In 1909 Grand Master W. K. Houston, in his address also referred to the need of a uniform ritual. He regretted the divergence that existed in the working of the various lodges. He submitted to Grand Lodge that the time was at hand when the question of uniformity should be taken up and discussed calmly, intelligently, and in a spirit of brotherly love. He suggested that a Committee of Past Grand Masters should be appointed to go into the matter, and submit a report at the next Annual Communication.

The Committee on the Grand Master's Address were of the opinion, well founded as the history of the earlier days makes certain, that it would be impracticable to recommend the adoption of any particular work under the then existing conditions, but recommended that all Lodges endeavor to follow the workings as practised by Victoria-Columbia, No. 1, Ashlar, No. 3, or Cascade, No. 12, and that the District Deputy Grand Masters be specially instructed in these matters; and that the Grand Master appoint one skilled brother in each of these works to be at the disposal of any Lodge sending for him and paying his expenses. This plan was approved by Grand Lodge. Whether this scheme was carried out or not does not appear in the report of Grand Lodge for that year. Nothing was said about Southern Cross Lodge, No. 44, which had been permitted to use a slightly altered form of the Australian Work. However in 1910, R.W. Bro. J. J. Miller, D.D.G.M for District No. 2, expressed a pious hope that some day the beautiful work of the Grand Lodge of British Columbia would be an established fact, and that uniformity of work would obtain throughout this Grand Jurisdiction. One wonders if the Southern Cross Lodge members including the Right Worshipful Brother himself, would have been or would be willing now to accept the American work, if a majority of the Lodges decided to establish that form of ritual for the whole jurisdiction.

Many of our Lodges, indeed all of them in District No. 7, use what Mackey, in his *Encyclopædia of Freemasonry*, calls the "American Rite". He says (Edition of 1898, at p. 62)

It has been proposed, and I think with propriety, to give this name to the series of degrees conferred in the United States.

It has been the fashion among many of our members to call this form of ritual "The Scotch" or "The Old Scotch" work. There is no evidence whatever that it was ever used in Scotland, and we know that it is not used there now. In the United States it is often called, but without any historic basis, the "York Rite". The use of the term "Scotch" as applied to the American ritual used by some of the Lodges in British Columbia was a puzzle to the Reviewers in the jurisdictions in the United States. They were skilled students of Freemasonry, and knew that there was no such thing as a special form of ritual in Scotland, but that the Scottish ritual as used there was practically the same as that used in England. All they could think of as "Scotch Ritual" was a ritual as practised in the Ancient and Accepted Scottish Rite, one of the many concordant orders, but not in any way connected with Freemasonry. The Florida Reviewer says that in British Columbia there were Lodges in which the so-called "Scottish Rite" ritual was authorized by the Grand Lodge. Our Committee on Foreign Correspondence made confusion worse confounded by saying we use the "Scotch Work", something that did not exist. In reply to the Reviewer of Maine the Committee says that in British Columbia we have Lodges working the English, Canadian and "Scotch" works. If it had said that we used the term "American" or the "York" rite, it would have removed all misunderstanding. Under the head of Louisiana our Committee again uses the term "Scotch" but makes an effort to explain it by coupling it with the synonymous term "York Rite", which it is.

The Reviewer for the District of Columbia Grand Lodge as shown by the Committee's review for 1905 falls into the same error. He is under the impression that British Columbia uses the Scottish Rite ritual. He evidently knew of no other ritual bearing that name, and our reviewer merely denies the allegation, but makes no coherent explanation. In the Report of the Committee in 1906 the Reviewer of Louisiana insists that British Columbia uses the Scottish Rite ritual, but we only made a denial, when it would have been clearly understood if the proper terms "York Rite" or "American work" had been used.

By 1907 our Committee on Foreign Correspondence came to earth. The Chairman says :

It is true that all the Lodges of British America do not use the "American" work, but none of them use the "Scottish Rite" work. Many of them use the English work... and many more use work that is so like the work of the average Lodge in the United States that we think Brother Howard the Reviewer for Mississippi would be puzzled to tell the difference.

In other words many Lodges use the American Work, We have been a long time in saying in plain words that many of our Lodges do use the American Work, as Mackay calls it. At last, however, in 1943 the Grand Lodge in making out the list of Lodges specified the work used by each Lodge, and when it came to Lodges doing the American work, put the initial 'A' to indicate the Lodges where that ritual was being used.

Recognition of Foreign Lodges.

We have already, under the heading of Foreign Correspondence (p. 248) alluded to the refusal in 1902 to recognize Mexican Masons for the time being. In 1904 an application came to Grand Lodges for recognition from the Grand Lodge of Brazil. Grand Master C. Ensor Sharp recommended that recognition be accorded as it had already been recognized by the Grand Lodge of England. There was also a similar request from the Grand Lodge of Western Australia. Both of these were referred to the Committee on Foreign Correspondence for consideration.

Before the Committee reported, there were similar requests from the Grand Lodge of Queensland, and from the Grand Lodge of Porto Rico [*sic*]. As the Grand Lodge of Queensland had been formed by only thirty-nine Lodges out of one hundred and fifty two, the Committee recommended that it be not recognized, and this was approved by Grand Lodge. The Grand Lodge of Western Australia was also refused recognition as having been irregularly formed. As to Grand Lodge of Brazil the Committee had written several times to this body, but had not received a reply and recommended that the matter stand over for the time. The Chairman of the Committee stated that he had also been endeavoring to obtain information as to the Grand Lodge of Porto Rico, but had not been able to get any, and therefore recommended that this also should lie over for the present. The recommendations of the Committee were approved by Grand Lodge.

In 1906 there was an application for recognition from the newly formed Grand Lodge of Alberta and as usual it was referred to the Committee on Foreign Correspondence; but this was a mere matter of form, as everyone in British Columbia was delighted to welcome the new Grand Lodge to the Craft. An application from an alleged Grand Lodge in Massachusetts got short shrift; first, because that jurisdiction had already a Grand Lodge, full of years and honors, and secondly, because the application emanated from persons connected with a spurious Grand Lodge in Ohio, and this in itself was enough to warrant a refusal by any self-respecting Grand Lodge.

In 1907 there was an application before Grand Lodge from a body claiming to be the Grand Lodge of Guatemala asking for recognition. The Committee on Foreign relations advised Grand Lodge that it had written to the Secretary of the applicant asking for certain information and had not been favored by a reply, recommended that the matter be indefinitely postponed. This course of action was approved by Grand Lodge.

In 1908 Grand Lodge had applications for recognition from the newly-formed Grand Lodge of Saskatchewan, which was given with all our best wishes; the other from Gran Logia "Cosmos", of Chihuahua, Mexico. This application had been pending for some time. From information which had been received, it appeared that it was in fraternal relation with the Grand Orient of France, and with various Supreme Councils of the Ancient and Accepted Scottish Rite, and therefore it could not receive recognition by our Grand Lodge.

Miscellaneous.

Non-affiliates.

The rights, or rather the lack of rights, of an unaffiliated Freemason were specifically set out in Grand Lodge by Grand Master Young in 1902. He says that it is not permissible for an unaffiliated Mason to attend any Masonic ceremony, public or private, and that the W. Master has no discretion in the matter. To dimit from a Lodge is a voluntary act on the part of the Brother so doing, and a declaration by him that he renounces of his own free will, all rights and privileges of Lodge membership. However the rigidity of the rule has been somewhat softened in later days under section 168 of the Constitution, by providing that in some cases Masonic Burial may be given him, and that he may visit Lodges twice during the time he is non-affiliated. (See Constitution Section 168).

Incorporation of Lodges.

Grand Master Young at the Annual Communication in 1902 also decided that notwithstanding the amendments to the "Benevolent Societies Act" as amended in 1897, Masonic Lodges should not incorporate as it was contrary to Masonic usage. The proper thing to do was to vest the property of the Lodge in trustees. The Reviewer for Arizona noted this and said that the law was the same in that jurisdiction. In 1905 Grand Master F. J. Bowser found, on visiting Greenwood Lodge, No. 28, that it had been incorporated under that Act, and ordered the Lodge to dis-incorporate at once. The governing body of Freemasonry lies in the Grand Lodge and in no other power or authority.

The Color Bar in Freemasonry.

We hear little of Negroes in Freemasonry during this period.

The only Lodge in the jurisdiction of Nova Scotia or elsewhere in Canada admitting colored men was Union Lodge, No. 18, in Halifax. It was originally chartered by the Grand Lodge of England in 1856 as No. 994.²⁵ It carried on for many years, but in 1915 some irregularities with respect to jurisdiction and some shortages in remittances to a sick brother in British Columbia, were uncovered. This led to an investigation and the forfeiture of the charter in June 1918. Several of the members affiliated with other Lodges, but now there are no colored Freemasons in that jurisdiction.

Grand Lodge Printing.

Apparently the printers of the Coast had had a monopoly of the Grand Lodge printing, and with a Grand Master, M.W. Bro. Chipman a resident of Kaslo, the printers in the Interior thought it was time that they had an opportunity to tender for this work. In his address to Grand Lodge in 1903, the Grand Master referred to this matter, and suggested that all printing houses in the Province which had facilities for performing the work, should in future, be given an opportunity to tender. In awarding the contract, however, the Committee should be allowed to use their judgment, in considering, not the price alone, but the convenience to them for proof-reading and supervision of the work.

The Committee on Printing, *etc.*, explained that tenders had been asked and received from the *Colonist* in Victoria, the *Daily News* at Nelson, and the *News Advertiser* at Vancouver. The tender from the *News-Advertiser* had been the lowest, and it had been given the contract. Without a Linotype machine, no printer could do the work on anything like equal terms with those printing houses possessing them. Should any member of Grand Lodge know of any responsible firm wishing to tender on this work in future, the Chairman of the Committee would be glad to make a note of the fact and to act upon it.

The practice which has ever since been followed of having the reports of Grand Lodge officers in the hands of the members of Grand Lodge while that body is in session, was commenced in 1903. It was not entirely successful that year, but it has been carried on with good results ever since.

Canvassing for office.

The rebuke to his own Lodge for canvassing for office by Grand Master, W. J. Bowser has already been referred to (p. 229). The same matter was referred to by the Grand Master of California about the same time. He was of the same mind as our Grand Master. He pointed out that the officers of a Lodge, or of the Grand Lodge, should be the uninfluenced choice of a majority of its members. Consultations as to the best material are perfectly proper; but consultations, having the semblance of those methods so notorious in political consultations, should be avoided.

25. Lr. from R. V. Harris, P.G.M. and G. Historian, G.L. of N.S. dated Apr. 13, 1943.

The Grand Master of Arkansas says, and our Reviewer agrees with him, that it is one of the Landmarks of ancient Freemasonry that no Mason shall solicit or invite in any manner any other person to become a Freemason, or to petition a Lodge for initiation and that a brother violating this rule is guilty of Un-Masonic conduct and subject to trial and punishment.

Dual Membership.

As we allow dual membership in British Columbia, it is interesting to know the opinions of other Grand Lodges on this subject. The Grand Lodge of Colorado decided that a Brother from a jurisdiction where dual membership is permitted, cannot affiliate with a Lodge there, unless he gives up his other membership. New Hampshire abominates the very idea of dual membership, as it is of the opinion that single membership is absolutely necessary for the maintenance of discipline, the promotion of harmony and the prosperity of the Lodge. We have not found it so in British Columbia.

Loans of Grand Lodge Funds to Members.

Our Reviewer approves an opinion of the Reviewer of Wyoming who says that he is opposed to loaning Grand Lodge Funds to Subordinate Lodges or to members. He says that there should be a law against making such loans, and Lodges should be prohibited from loaning funds to Masons. Experience in many cases has demonstrated the bad policy of such loans. We have found that such loans in our own jurisdiction has been unwise, and such a practice has long been abandoned in British Columbia.

Use of Lodge Rooms by Concordant Orders.

In 1908 Grand Master Francis Bowser held that it was lawful to allow the Order of the Eastern Star to use the Lodge Room of Yukon Lodge No. 45 until other arrangements were made. The Committee's report on the Grand Master's Address made no reference to this ruling. A similar question came before Grand Master H. N. Rich in 1910, and he refused the request, The Committee on the address approved of all the decisions of the Grand Master and this report was adopted by Grand Lodge. The Reviewer for Alabama says that permitting the Order of the Eastern Star to occupy a Masonic Lodge Room, is putting something of a strain on the words "Masonic" purposes, an opinion with which our Reviewer concurs.

Lodge of Sorrow.

A Lodge of Sorrow was held in the Masonic Temple, on May 20, 1910 in Victoria in honour of the late King Edward VII. Addresses were given by Bro. Richard McBride, then Premier of the Province, and by Bro. W. W. Perrin, Lord Bishop of the Diocese of Columbia.

Masonic Funerals.

In 1902 Grand Master Young in his address suggested that regulations be prepared and adopted to govern the procedure to be followed by subordinate Lodges in the matter of Masonic funerals, at which other societies are present with the intention of carrying out their forms of burial service. At that time much uncertainty existed and unpleasant incidents had occurred. The Committee on the address endorsed the view of

the Grand Master, and thought that there would be no loss of dignity to the Craft, to await the conclusion of any ceremonial of other lodges that might be in attendance during the burial of a brother, always provided that the Lodge of A.F. & A.M. have had charge of the funeral, and have brought the ceremony to a conclusion.

Some Notes on Various Individual Lodges.

Spallumcheen Lodge, No. 15, of Armstrong in 1902 was refused a dispensation enabling it to carry on work after a fire until a duplicate charter was in the hands of the W. Master.

In May, 1905 Grand Master W. J. Bowser was advised by the Grand Secretary that the W. Master and Wardens of Ymir Lodge, No. 31, at Ymir, had all left the Province. The members were notified that the Lodge could not be opened without the leave of the Grand Master, The Lodge was in good financial condition, and the Brethren were eager to carry on. The Grand Master authorized W. Bro. Wm. Clarke to act for the Grand Master, with power to open the Lodge, to appoint temporary Wardens, and carry on until the next election of officers. In 1906 the same condition of things arose at Alta Lodge, No. 29, at Sandon. The same course was taken as had been ordered in the case of Ymir Lodge.

Masonic Homes.

Nothing was done during this period in the matter of providing a Masonic Home for either the old or the young. In 1902 (see Grand Lodge Report 1903) there was a discussion of the respective means of assisting indigent sons, their widows and orphans in West Virginia and Grand Lodge came to the conclusion that it would be better to provide private homes for them to be supported by the Lodges, assisted when necessary by grants from Grand Lodge, as is done in British Columbia.

Corner Stones.

Five Corner Stones were laid during this period. The first was that of the Victoria High School laid by Grand Master Young on October 5, 1902. The second was that of the Carnegie Library at Vancouver on March 29, 1902, at which Deputy Grand Master E. E. Chipman officiated, and W. Bro. L. Norman Tucker, W.M. of Cascade Lodge, No. 12 gave an eloquent address. In making repairs that year to the Masonic Temple at Kamloops it was found necessary to remove the foundation, including the Corner Stone which had been laid in July, 1888. A question then arose as to whether it was necessary to relay it as a new stone, or whether the old stone could be replaced in the new foundation. M.W. Bro. Young decided that it would not be necessary to relay the stone, and that it could be put back in its proper place in the new foundation, but that a new document, under the seal of the Lodge, should be added, setting forth the circumstances of the case, and the condition in which the original documents had been found.

There is a limit to the action of a Grand Lodge as to laying Corner Stones. During Grand Master W. J. Bowser's regime he was asked by the manager of the Crow's Pass Coal Company through Elk River Lodge, No. 35, to lay the Corner Stone of a new office building at Fernie. The Grand Master declined, pointing out that Freemasonry only

takes part in laying Corner Stones in cases of structures of public utility, and of stately, superb and sacred edifices.

Other Corner Stones laid during this period were that of St. John's Anglican Church at Duncan, on August 26, 1905 by Grand Master T. J. A. Armstrong; that of the new Public School Building at Nelson, B.C. on September 7, 1908 by Grand Master Schofield, who also laid the Corner Stone of the new Masonic Hall at Cranbrook on October 25, 1909.

Speaking of Corner Stones it is interesting to note that in 1907 in Mississippi the Grand Master refused to act in two cases where the wall had been run up and a hole left in it for the Corner Stone.

CHAPTER VIII,

1911 to 1915

Prosperity Continues till Great War, No. 1 Begins.

At the beginning of Chapter VII 1902 to 1910, a reference was made to the prosperity of British Columbia during that period as embodied in Howay and Scholefield's *History of British Columbia*. This prosperity continued unimpaired during this period with the exception of 1915, when the grisly spectre of the First Great War appeared on the World's stage. During the whole of the period the Province was increasing in population, and in wealth, Railway building was opening it to settlers and while the older settlements were increasing in population, new towns and villages were being established. In 1912 the work of the Premier, Bro. Richard McBride as Empire builder was fittingly recognized and the Province honoured, by the conferring upon him of the Order of Knighthood — Sir Richard McBride, K.C.M.G.

With the prosperity and growth of the Province, the Masonic Lodges already established increased in size, and new Lodges came into existence. The membership of the Craft in the Province doubled; the Lodges grew in number from 59 to 81; the Charity Fund was growing in amount from year to year, although all reasonable demands for assistance were met, and a contribution of \$500.00 was made yearly for some time to the Anti-Tuberculosis Sanitarium at Tranquille. Apparently no fraternal organization ever had the prospect of a more comfortable future. The office of Grand Master was occupied by a succession of gentlemen who held the esteem and approval of the whole population of the jurisdiction as well as the members of the Craft. In the year 1914 when Grand Lodge met, the future of the Province, and of our Grand Lodge, seemed assured.

When Grand Lodge met in 1915, all this had changed. Peace had fled from the Earth. As Grand Master Stark, the Grand Master of that unhappy time, said:

War, Hatred and Revenge are rampant, where Amity, Peace and Brotherly Love should prevail. The once happy home is now desolate and the widow and the orphan sit in sorrow and tears, mourning for the loss of the dear one, sighing for the touch of a vanished hand, for the voice that's forever still.

However in the period which we now have under review, with the exception of this last year, it was a time of peace and prosperity, and the main topics arising due to the War will come under discussion in the succeeding chapter.

Grand Masters.

The first Grand Master of this period was Dr. Edward Burness Paul,¹ of Vancouver and Quadra Lodge, No. 2, B.C.R. at Victoria, which he joined on April 28,

1. **Edward Burness Paul** was born Jan. 17, 1856 at Banchory, Devenick, Kincardineshire, Scotland, the son of Rev. William Paul, M.A., LL.D. the Presbyterian Minister, and Jessy (Stewart) Paul. He was educated at the Parish School there, and in the University of Aberdeen, his father's Alma Mater. He was a private tutor in England in 1870. In that year he was sent to Tokio [*sic*], Japan, as a member of the British Consular Service under Sir Henry Parkes, where he remained until 1879, when he returned to England. He was teaching until 1885, when he came to British Columbia and taught for a

1897. He was W. Master of his Lodge in 1901. He was also an Honorary Member of Tsimpsean Lodge, No. 58, at Prince Rupert. He was District Deputy Grand Master of District No. 1, 1903-4. He soon came to the fore in the Grand Lodge, and in 1907 became Junior Grand Warden, and being promoted year by year, in 1910 he was elected Grand Master.

An educationist of the highest standing in the Province, he carried into his Masonic Work the desire to learn and also to teach. Even after he was more than eighty years of age, he added what some have called "an epic" to Masonic literature. It was an address on "The Globes," a pilgrimage down the corridors of time to catch a glimpse of the dawn of intellect. It has been said of him by those who knew him best, that few in all of the Dominion of Canada could equal him in his knowledge of Masonic lore.

In his address to Grand Lodge at its Annual Communication in 1911, he refers in glowing terms to the prosperity of the Province, and the growth of the Craft in the jurisdiction, commensurate with that prosperity. He refers, with true British loyalty, to the fact that the very day he spoke, His Majesty King George V, and his august consort were being crowned in Westminster Abbey in far-off London, and asked Grand Lodge to send them its hearty and loyal congratulations through the Duke of Connaught, asking him as the head of Freemasonry in the Motherland, to present them to the Royal Pair, which, of course, Grand Lodge was delighted to do.

During his term of office M.W. Bro. Paul had the pleasure of visiting our Brethren to the South, by meeting with Arcana Lodge, No. 87, G.R. Wash. at Seattle, where the Grand Master M.W. Bro. J. J. Neterer, was unable to be present, but sent a genial and dignified gentleman, the Junior Grand Warden to act in his place. If a personal note may be injected here, it may be interesting to some to know that M.W. Bro. Neterer, and your Grand Historian were co-members of the Bar in what is now the City of Bellingham, but was then Whatcom, Sehome, Bellingham and Fairhaven, and were personal friends. "Jerry" was a mighty nice person to know in those days. That was many years ago, but seeing that the Grand Lodge of Washington later elected him Grand Master, he must have been the same in 1911.

In Grand Master Paul's address he refers to the revision of the Constitution and the work of R.W. Bro. W. T. Phillips, sec'y and P.M. of United Service Lodge No. 24, at Esquimalt, and V.W. Bro. R. E. Brett, the Grand Secretary, for their work in this behalf. He pays a high tribute to the latter for his work during the time he has held this office, and expressed to Grand Lodge his regret that the press of private affairs prevented him continuing in office. To take his place for the time being he had appointed as acting

short time at Lillooet and then became principal of the High School at Nanaimo, but left there for Esquimalt in November 1889. In 1892 he became head of the Victoria High School. In 1908 he became Municipal Superintendent of Schools for Victoria. When Victoria College was established in 1921 he became its first Principal, and retired from that position in 1926. In 1924 he received the degree of LL.D. from his Alma Mater the University of Aberdeen, and in 1932 from the University of British Columbia.

In 1889 he married Ada Hilton, daughter of Horatio and Mary Hilton of Nanaimo. He died at Victoria, Dec. 10, 1937, and was buried with all due Masonic Honours. (See biography, *G.L. Rept.* 1938, p. 187).

Grand Secretary W. Bro. W. W. Oddy of Victoria-Columbia Lodge No. 1, who had been secretary of that Lodge for twelve years, and had found him a faithful and efficient officer.

One of the activities in which the Grand Lodge had been interested was the establishment of the Sanitarium at Tranquille, for the treatment of persons suffering from tuberculosis and several donations had been made to it. Grand Master Paul had written the Senior Grand Warden, R.W. Bro. Arthur H. Skey, a member of Kamloops Lodge, No. 10, asking for information as to its work and means. R.W. Bro. Skey, who was also a member of the house committee of the institution, replied that notwithstanding the assistance given it by the Provincial Government, there was a great necessity for funds to enable the Sanatorium to be fully equipped so that it would be able to care for all patients that would be applying in the near future. The Grand Master pointed out that three or four of the members of the Craft were at that time receiving gratuitous treatment in that institution. He recommended that a further grant should be made by Grand Lodge to such a necessary institution in addition to the grants theretofore made. His recommendation was approved by Grand Lodge, and a further grant of \$500.00 was made to it from the Charity Fund.

One of the rulings of Grand Master Paul to the effect that an unaffiliated Freemason was not in good standing, will be referred to under the head of "Non-Affiliates" further on. In the field of Education, as well as in Freemasonry, he was one of our great men for over sixty years. His knowledge of men and books, and his genial disposition made him a favorite among all who had the pleasure of his acquaintance. His efforts on behalf of the development of higher education in the City of Victoria, and elsewhere in the Province, will not soon be forgotten.

The Grand Master for 1911-12 was Francis J. Burd² of Acacia Lodge, No. 22, at Vancouver. He and also his predecessor in the office of Grand Master, M.W. Bro. Harry

2. **Francis J. Burd**, newspaper director, was born at Muskegon, Mich. Jan. 7, 1870, son of J. S. Burd and N. J. (Evans) Burd. Married Frances Alice, daughter of A. M. Beattie, of Vancouver, June 7, 1905. Came to Winnipeg in 1883, and was identified with the *Winnipeg Free Press* in circulation department. Joined Klondike rush, and in company with his brother established a newspaper at White Horse, which was not a success. Returned to Vancouver and was associated with the *News Advertiser*, and later with the late Walter Nichol then proprietor of the *Province*. Became managing director when that journal was taken over by the Southam interests, and is now President of the Company. Past President Can. Daily Newspaper Association, Home, 1300 Comox Street, Vancouver. That he has carried into his public life the principles set out in his address to Grand Lodge is shown by the fact that outside of Freemasonry, in which he has been active in all good works, he has been on the Board of Directors of the Vancouver General Hospital for 25 years, assisted in the work of St. Luke's Home, King's Daughter's Home, Resthaven, Welfare Federation, B.C. Cancer Institute, and Treasurer of the Art Gallery, The Fairbridge Farm, and one of the Governors of the University of British Columbia. All these culminating in the receipt of the "Good Citizen" Medal for the City of Vancouver in 1938.

He became a Freemason in Winnipeg on April 7, 1893 in Ionic Lodge No. 25, G.R. Man. and passed the F.C. and M.M. later in that year. He was W. Master of that Lodge in 1898. On coming to British Columbia he affiliated with Acacia Lodge, No. 22, at Vancouver and still (1943) retains his membership in it but now as a Life Honorary Member. He is also an Honorary Life Member of his Mother Lodge in Winnipeg, also of Western Gate Lodge, No. 48, and Kilwinning Lodge, No. 59, at Vancouver and of Duke of Connaught Lodge, No. 64, at North Vancouver, Tyee Lodge, No. 66 at Prince Rupert, and Mount Lebanon Lodge, No. 72, at Marpole. In the Grand Lodge of B.C. he is the

H. Watson are still (1943) with us, and today, as in everyday during their life as Freemasons, are doing their share, and more than their share, in making Freemasonry a vital force in the Province in which they live. Grand Master Burd was a busy man during his term of office. He presided over eight Emergent Communications, only one not attended by him, being taken by M.W. Bro. J. H. Schofield, who presided at one in Trail. He made seventy-seven visits to various constituent Lodges, including those in the North Country, issued dispensations for nine new Lodges, dedicated three Masonic Halls, and laid six Corner Stones. He entertained the Grand Master of the Grand Lodge of Saskatchewan; visited Arcana Lodge, No. 87, G.R. Wash. at Seattle, and yet had time to consider and advise the Craft and Grand Lodge on many matters of great importance to the Brethren generally.

His first act as Grand Master was to cable to the Duke of Connaught, Grand Master of the United Grand Lodge of England, an address of congratulation on his appointment as Governor General of the Dominion of Canada and to welcome his coming.

Recognizing the need of a greater knowledge of our laws other than the constitution alone, he took upon himself to request R.W. Bro. Eli Harrison, son of that grand old pioneer of Freemasonry in British Columbia, M.W. Bro. Eli Harrison, Sr., 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 from its organization, a volume which has been of inestimable value, not only to the officers of Grand Lodge, but also to the whole body of the Craft in the jurisdiction, This had been completed, and the Grand Master asked that a reasonable honorarium be voted for the work and this Grand Lodge was very glad to do.

In order to further assist the brethren, he issued, during his term of office, three circulars calculated to draw their attention to matters of importance to all. The first related to conferring degrees upon more than one candidate at a time, and for balloting for more than one candidate at a time; the second, relative to the obligation of the members as to slandering a brother or repeating a slander current concerning a member of the Craft; and relating to the importance of preserving the Lodge records, especially the Minute Books, and recommending the Constituent Lodges to procure Fire-proof safes for that purpose. If this last had always been the rule in the Lodges the labors of the Grand Historians and their assistants would have been made much easier, and their work of more real importance to the Craft at large.

In addition to the circulars above mentioned, G.M. Burd made a number of recommendations to Grand Lodge and to his successors in office as Grand Masters. The first was that before granting dispensations for new Lodges the brethren asking therefor should be required to work as a Lodge of Instruction for such period of time as might be necessary to acquire proficiency in the ceremonial, This, he suggested, was

chairman of the Jurisprudence Committee, and is the representative of the Grand Lodge of England near the Grand Lodge of British Columbia. He also holds high rank in many of the concordant orders.

particularly advisable where some of the applicants had belonged to Lodges in different jurisdictions.

In various districts, Lodges, which had experienced a period of prosperity, so long as the mines in the vicinity were producing satisfactorily, found themselves in difficulties when these gave out, and no others had been discovered to take their places. This was becoming quite noticeable even in the days of Grand Master Burd, and he warned that particular consideration should be given to such localities, especially mining camps dependent upon one mine and prospects. He might have made this cover towns dependent on timber, or, as the economists say, solely dependent on wasting assets. Grand Lodge agreed.

He also pointed out that the rule as to the examination of Worshipful Masters prior to installation in order to make sure that they were properly qualified to carry out their duties had not been as strictly enforced as it should have been, and he impressed on the Brethren the necessity for strict compliance with the regulations; that the District Deputy Grand Masters who had faithfully carried out their duties as such should be granted thereafter the appellation of "Right Worshipful"; and that a Monitor or Manual should be prepared, embracing the lectures, and such other knowledge as is proper to be printed, of the two works popularly known as Canadian and American.

He felt that the Brethren using the Emulation, Oxford, Stability, Australian and Canadian, which vary so little in their forms of work, would, no doubt, welcome such a volume, while those using the American work would welcome a selection from some of the books used in one of the United States. This could be included in a volume with the "Forms and Ceremonies." The first of these was not alluded to by Grand Lodge, which disagreed with the Grand Master as to the District Deputy Grand Masters, and did not think it advisable to confer Past rank on them; neither did it agree with the compilation of a Monitor as suggested, as it was of opinion that owing to the diversity of ritual and the smallness of the jurisdiction it had better be dropped for the time being.

There were also some other matters of minor importance among his recommendations; the amendment of the Funeral Ceremonial, the adoption of the Harrison Digest, the necessity, if possible, of the Lodges having Halls for their exclusive use, and that two of the most eminent Masonic Historians, Bro. Robert Freke Gould of Woking, England, and W. J. Chetworde Crawley of Dublin, Ireland be made honorary Members of the Grand Lodge of British Columbia, with the rank of Past Grand Warden. With all these Grand Lodge agreed.

Another ruling made by G.M. Burd was the subject of considerable comment. He was of the opinion that the wearing of Masonic regalia while attending Divine service was wrong, as the Lodge would not be at labour at the time, but he granted dispensations for that purpose following the precedent set by his predecessors, and because the Constitution, by imposing a fee for these dispensations had tacitly authorized them. However the practice later has been in accordance with his opinion, and the brethren attend such services, but not in Masonic regalia. He absolutely refused to grant dispensations for wearing Masonic clothing at dances, and there is no doubt but that his ruling was correct.

In closing his address Grand Master Burd spoke of his desire to encourage the Brethren to look at Freemasonry from the standard of trying to live up to their obligations, and so make it a potent force in our citizenship, rather than that of meeting for transaction of business, and adding to our members. He also thanked the Brethren for the honor conferred on him by electing him Grand Master in words which express the feeling of every Freemason who has had the honour to occupy the position of Grand Master:

“ Brethren, the most honored position in your gift, or in the gift of man, has been mine during the past year, and for this I sincerely thank you.”

The Grand Master for 1912-13 was M.W. Bro. John N. Rudd³ of Doric Lodge, No. 18, at Nanaimo. In the common order of things, the Deputy Grand Master, R.W. Bro. A. H. Skey of Kamloops Lodge, No. 10, would have been promoted to the Grand Master's chair, but, owing to illness, he declined the office, and was continued as Deputy Grand Master for another year.

With the establishment of new Lodges, Grand Master Rudd was a busy man. He presided at six Emergent Communications to constitute the additions to our roll, and at one to dedicate a new Temple at Duncan. One Emergent Communication to constitute a new Lodge, Star of the West Lodge, No. 61, at Nakusp, was taken by M.W. Bro. J. H. Schofield. The forty-second Annual Communication of Grand Lodge was held at New Westminster on June 19, 1913, the Grand Master presiding. During the year he visited no less than sixty-one of the sixty-three constituent Lodges then existing. He issued four dispensations for new Lodges, at Quesnel, Abbotsford, New Denver, and at Eburne, and two Lodges of instruction in South Vancouver.

In his address to Grand Lodge Grand Master Rudd expressed his appreciation as well as that of the Lodges, for the new Harrison digest of the laws of the jurisdiction. He says that it was proving of great assistance to them all. Accompanied by M.W. Bro. F. J. Burd, M.W. Bro. H. N. Rich and W. Bro. Summers he had visited the Sanatorium at Tranquille, and recommended that the grant to it by Grand Lodge be continued, and this was authorized in due course. He made reference to the activities of 'Clandestine Masons' in the jurisdiction, but this will be referred to farther on.

Grand Master Rudd made one visit to the State of Washington, when he with a number of his officers, and Past Officers, attended a meeting of Tacoma Lodge, No. 22, at Tacoma, Washington. At this meeting no work was exemplified, as it was merely a fraternal gathering.

3. **John Rudd** was born at Liverpool, England Feb. 13, 1864. After attending Liverpool College, he was articled to a Ship Broker's office in that City. At the age of 24 years he came to Canada, and arrived at Nanaimo, where he remained the rest of his life. In Nanaimo he was, for a time with a furniture business, later with A. R. Johnson & Co., and in 1912 he became head of the firm of Rudd, Mitchell & Co. He was prominent in many matters pertaining to the public weal; president of the first building society; member, and later president of the Nanaimo Hospital Board; and a valuable member of the Nanaimo Branch of the wartime Patriotic Fund.

He became a member of the Craft in Doric Lodge, No. 18 in Aug. 1901, and W. Master, 1906. He died at Nanaimo, Jan. 30, 1939. (See also, Burd, *G.L. Report, 1939*, p. 135.)

He closed his address with a well-deserved tribute to M.W. Bro. Francis J. Burd, and the assistance given by him during the past year.

The Committee on the Grand Master's address was favorable except on one point. He had referred to the number of Lodges that he had visited and suggested that some steps should be taken to relieve the Grand Master, to some extent, from the arduous task of personally visiting all the Lodges. When this came before the Committee, a number of those present took it upon themselves to frame a resolution which would be acceptable to all, but without success, and the matter was laid over until the next annual communication.

It was naturally supposed that R.W. Bro. A. H. Skey, of Kamloops Lodge would be the next Grand Master. He had not accepted the office the year before, owing to illness. His report in 1913 showed that his illness had come to an end, for he had been able to visit many Lodges during that year. When it came to the election of officers in that year, he was elected Grand Master on the first ballot, but refused to accept the office. He thanked the Grand Lodge for selecting him for this important office, but stated that the exigencies of his private business would prevent him giving it the attention which it deserved. Finding that he was adamant in his refusal, R.W. Bro. William Henderson of Victoria-Columbia Lodge, No. 1 at Victoria was elected Grand Master for 1913-14. Some of the Reviewers of Foreign Correspondence make interesting remarks about R.W. Bro. Skey's refusal, and the reasons given by him for such refusal. The Ohio one in 1913 says:

"Another astonishing thing which happened was the declination of the Grand Master elected, who stated that his private business would prevent him from giving the office the attention which it deserved. This Brother should have a chromo, or something better than this, for the custom is to accept the office, and at the end of the year apologize for the fact that business had interfered with the faithful discharge of the duties of the office."

The Vermont Reviewer in 1914 makes a note of R.W. Bro. Skey's refusal to accept the office of Grand Master. He says: "A good example, but an unusual one."

As R.W. Bro. Skey refused to accept the office of Grand Master for 1913-14, the lot fell on R.W. Bro. William Henderson⁴ of Victoria-Columbia Lodge, No. 1 at Victoria, who had been Senior Grand Warden under Grand Master Rudd. With the number of

4. **William Henderson** was born at Dundee, Scotland in 1837. He came to Canada in 1857 and settled in the then little city of Bytown, now Ottawa. Here he remained until 1871 when he returned to Ottawa, then went to Battleford, then to Regina and to Victoria in 1896. An architect by profession, he was resident architect for the Dominion Government, and in that capacity supervised the erection of many important Government works in this Province. He died at Victoria on Sept. 24, 1931.

M.W. Bro. Henderson was a member of Wascana Lodge, No. 23 in Manitoba when he came to British Columbia. On February 6, 1902 he affiliated with Victoria-Columbia Lodge, No. 1 and remained a member of that Lodge until his death. He affiliated with Henderson Lodge, No. 84 on its establishment (it was named for him) and was also an honorary member of Vancouver & Quadra Lodge, No. 2 and Britannia Lodge No. 73. His last Masonic appearance was at the laying of the Corner Stone of the Shrine Temple at Victoria on May 24, 1929. (See also *G.L. Rept. 1932*, p. 148.)

Lodges being established in the jurisdiction, he also was a very busy man during his term. On July 11, 1913 Melrose Lodge, No. 67, at Vancouver was constituted by him at an Emergent meeting of Grand Lodge. The next day, July 12, 1913, he constituted Abbotsford Lodge, No. 70, at Abbotsford. On July 18, 1913 he constituted Vancouver Lodge, No. 68, at Vancouver. Another Lodge, Slovan Lodge, at New Denver, No. 71, was constituted on August 14, 1915, but the Grand Master was unable to attend, and R.W. Bro. George Johnstone of Nelson Lodge, No. 23, at Nelson, acted in his stead.

As Grand Master M.W. Bro. Henderson, on September 22, 1913 dedicated the Masonic Hall of Quesnel Lodge, No. 69, at Quesnel, installed the officers of Camosun Lodge, No. 60, at Victoria on January 15, 1914, dedicated the Hall of Arrowsmith Lodge, No. 62 at Alberni, on May 8, 1914, and laid the Corner Stone of St. Columba Presbyterian Church at Oak Bay, near Victoria on June 13, 1914.

The forty-third Annual Communication of the Grand Lodge of British Columbia was held at Prince Rupert on June 18, 1914, Grand Master Henderson presiding. Greetings from the Grand Lodge of Oregon were received. The list of official visits made to Lodges by the Grand Master was set out in the address, over forty. Dispensations were issued for eight new Lodges. The work of the Grand Secretary, V.W. De Wolf-Smith was praised, and a suggestion made that a definite place of meeting should be fixed for the meetings of Grand Lodge, or at least the meetings should be confined to Victoria, Vancouver and New Westminster, and that the expense of delegates to Grand Lodge should be paid. The Committee on the address referred these matters to the decision of Grand Lodge, which took no action in the matter.

M.W. Bro. James Stark⁵ occupied the Grand Master's chair, 1914-15. He was also very busy during his term of office. Hardly had he been installed in office when his services were called for in Emergent Communications to constitute Lodges, install officers, dedicate Halls, and conduct the Masonic funeral of the first Grand Master of the Grand Lodge of British Columbia, M.W. Bro. Israel Wood Powell. On June 25, 1914 he constituted Mount Lebanon Lodge No. 72, at Eburne. On July 3, 1914 he installed the officers of Melrose Lodge, No. 67, at Vancouver; on July 6, 1914 he constituted Maple Leaf Lodge, No. 73, at Vancouver; and on July 7, 1914 he constituted Composite Lodge, No. 76, in South Vancouver. In July 16, 1914, he went a little further afield and constituted Perfection Lodge, No. 75, at New Westminster; then to Victoria where he constituted Britannia Lodge, No. 73, on July 17, 1914.

He then came back to Vancouver and constituted Zion Lodge, No. 77, at Kerrisdale on July 20, 1914. September 14, 1914 he dedicated the Hall of Park Lodge,

5. **James Stark** was born at Dundee, Scotland, on May 25, 1845, son of Walter and Elizabeth Stark, and was educated in the Public schools of his native City. He emigrated to Canada in 1865 and for several years was employed in the dry-goods house of Robert Struthers at St. Catherine's, Ontario, and later at Brantford. He went into business for himself at St. George, Ont., in 1875, and later at Ayr, where he remained for 8 years. In 1892 he came to Vancouver, and opened a store on Carrall Street, Later he removed to Cordova Street, and then to Hastings Street, His sons are prominent in the business world of Vancouver at the present time (1943). In 1871, at Brantford, he married Julia Leck, daughter of Robert and Julia Leck.

No. 63. On October 5, 1914 he dedicated the Hall of Zion Lodge, No. 77, and on January 7, 1915, according to custom, installed the officers of Victoria-Columbia Lodge at Victoria. The last Emergent meeting of Grand Lodge was on Monday, March 1, 1915 when he conducted the funeral of that veteran Freemason, M.W. Bro. Israel Wood Powell, the first Grand Master of the Grand Lodge of British. In all these cases he was personally present, and asked no help from anyone. The forty-fourth Annual Communication of Grand Lodge was held on June 17, 1915 at Victoria, with the Grand Master presiding.

It is at this Communication that we first hear an official announcement of the beginning of a World War, now termed World War, No. 1, for as this is written, (1943) the thunder of World War, No. 2 is shaking the world, both civilized and uncivilized, Towards the end of 1914 our Grand Lodge had considerable correspondence with the Grand Lodge of Washington relative to the latter's proposal that the two Grand Lodges join in the celebration of "one hundred years of peace". It is needless to say that no such action was taken in view of the war which was then coming into existence. Instead of such action, the youth of the country were preparing for battle, and our report for 1915 has five pages of names of our members who, even then, had joined the British forces, and Grand Lodge had on November 3, 1915, sent \$1,000.00 from our Charity Fund to R.W. Bro. Rt. Hon. T. F. Halsey, of London, England, our representative at the Grand Lodge of England, to be used for Belgian Relief through that Grand Lodge.

Somebody in Vancouver, about this time, had been organizing a "Masonic Senate". The Grand Master did not approve of the scheme. He said that although the members might be the flower of Masonry, imbued with the very best intentions and the most fervent zeal in the interests of Freemasonry, yet submitted to Grand Lodge that such a body should not be permitted, as its perpetuation might eventually result in the usurpation of the powers of Grand Lodge, and he asked that a ruling should be made by it on the subject. The Committee on his address *were of the opinion that no organization should be countenanced that assumed a name with a Masonic appellation unless specially authorized by the Grand Lodge of the jurisdiction in which the same may be held, and were fully in accord with the remarks of the most Worshipful Grand Master in reference to the "Masonic Senate"* (italic's mine). Evidently its promoters of the "Masonic Senate" were enthusiastic Freemasons, anxious only, to promote the good of the Craft, and Grand Lodge struck out the words in italics to save their feelings.

The Grand Master in his address thanked the Deputy Grand Master, M.W. Bro. W. C. Ditmars, for his assistance during the year; praised the services of the Grand Secretary, and referred to the War which had just broken out; a war, he says, "unparalleled in the history of the world", and our duties under these terrible circumstances. He also reproved some Lodges for disregarding their own by-laws, and he recommended that the practice of initiating a candidate on the same night on which he is balloted for should be discontinued. In his opinion at least two weeks should elapse between a ballot and initiation, and one month between degrees, but this was not approved by Grand Lodge.

New Lodges.

We closed the roll for the last period with Tsimpsean Lodge, No. 58, at Prince Rupert, and we open this period with Kilwinning Lodge, No. 59, at Vancouver and close it with Triune Lodge, No. 81, at Powell River, a gain of 23 Lodges in five years. The dispensation for Kilwinning Lodge was issued by Grand Master H. N. Rich on March 24, 1910, and it was instituted March 31 of the same year, by R.W. Bro. Hugh E. McDonald, the veteran Treasurer of Cascade Lodge, No. 12, who is still going strong (1943), D.D.G.M. for District No. 2A, with W. Bro. J.W. Campbell of Dufferin Lodge No. 364, G.R.C. as the first W. Master and Bro. T. Proctor of Fort William Lodge No. 415, Fort William, Ont. as first Secretary. In all cases the names of the first officers are those in office on Constitution. As the name is taken from that of one of the oldest of the Scottish Lodges, and from the names of the early members, the greater part of the members were Scots or of Scottish descent. They were residents of that part of the City known as Grandview, and one of their ambitions was to build a Masonic Temple for themselves in that part of the City, but this ambition has never been carried out. They chose the Canadian work, and those who were made Masons in Scotland would have had no difficulty in using it. The Charter was granted in 1911 by Grand Lodge at the Annual Communication on the report of the Committee on Warranted Lodges, but at the same time that it recommended that the charter be granted, it pointed out that a number of candidates had been balloted on collectively, and that this practise must be stopped. The Lodge was constituted at an Emergent meeting of Grand Lodge at the Masonic Temple Vancouver, on July 13, 1911, presided over by Grand Master Francis J. Burd.

Then followed Camosun Lodge, No. 60, (American Work) at Victoria. The members did not seek a name from any place other than British Columbia or Victoria itself. Camosun, or as it is sometimes written, Camosack, was the Indian name of the inlet on which the City of Victoria is built. The dispensation for the new Lodge was issued by Grand Master Burd on August 15, 1911. R.W. Bro. P. J. Riddell of Victoria-Columbia Lodge, No. 1, D.D.G.M. of District No. 1, officiated at the institution of the new Lodge on September 25, 1911, and it received its charter at Grand Lodge in 1912. It was constituted by Grand Master John Rudd at an emergent meeting of Grand Lodge at Victoria on July 15, 1912 with P. M. James Tomlinson of Perfection Lodge No. 9, G.R.A. Calgary as the first W. Master and Wm. Alex. Smith Duncan of Treherne Lodge No. 51, G.R. Man. as the first Secretary.

The last Lodge to be established in the Kootenays, with the exception of Emulation Lodge, No. 125 a very few years ago, was Star of the West Lodge No. 61, at Nakusp. The Dispensation for this Lodge was issued by Grand Master Burd on August 17, 1911. Like most of the Kootenay Lodges it chose the American ritual for use in the Lodge. It was instituted on October 5, 1911 by R.W. Bro. L. N. F. Fraser, of Arrow Lodge, No. 47 (now extinct) at Arrowhead, D.D.G.M. for District No. 3.

The charter was granted by Grand Lodge at the Annual Meeting of Vancouver on June 20, 1912, and the Lodge was constituted at an Emergent meeting of Grand Lodge at Nakusp on July 31, 1912 by M.W. Bro. J. H. Schofield, Past Grand Master, with Wm. Edward Marshall of Alta Lodge No. 29, B.C.R., Sandon, as the first W. Master and

Bro. A. E. Haigh also of Alta Lodge, No. 29, as the first Secretary. The Hall could not be dedicated as it was in use by other societies.

From the Kootenays we go now to the West Coast of Vancouver Island and our next Lodge was Arrowsmith Lodge, No. 62, at Alberni. The dispensation for this Lodge was issued by Grand Master Burd on October 9, 1911, and it was instituted by him at an Emergent meeting of Grand Lodge at Alberni on October 19, 1912 and the Hall dedicated. The charter for the Lodge was ordered by Grand Lodge at its meeting on June 20, 1912, and it was constituted by Grand Master Rudd at an Emergent communication of Grand Lodge at Alberni on August 7, 1912, with W. Bro. D. Stephenson of Ashlar Lodge, No. 3, B.C.R. as the first W. Master, and Bro. Douglas Stone of Pattison Lodge No. 913, G.L. Eng. as first Secretary. The Lodge was named after Arrowsmith mountain (5,976 feet), which in turn was so named by Captain Richards, R.N. hydrographer, in 1864, after the famous English mapmakers of that name.

We now come to a number of Lodges in and around Vancouver. One was Park Lodge, No. 63, at Central Park about half way between Vancouver and New Westminster, hence its name; Duke of Connaught Lodge, No. 64, at North Vancouver; and Plantagenet Lodge, No. 65, at the City of Vancouver. Tyee Lodge, No. 66, was established at Prince Rupert. Then we come back to Vancouver and we have Melrose Lodge, No. 67, and Vancouver Lodge, No. 68.

Park Lodge (American Work), received its dispensation on November 11, 1911, and was instituted and Hall dedicated by Grand Master Burd at an Emergent Communication of Grand Lodge held at Central Park, November 13, 1911. The charter was ordered by Grand Lodge at the Annual Communication in June, 1912, and the Lodge was constituted by Grand Master Rudd at an Emergent Communication there on July 11, 1912. Duke of Connaught Lodge, No. 64 (English Work), was instituted on November 28, 1911 by Grand Master Burd at an Emergent Communication, and the Hall dedicated, and the Lodge constituted by Grand Master Burd on November 28, 1911, at an Emergent Communication of Grand Lodge at North Vancouver. R.W. Bro. Luther Watts-Doney of Burrard Lodge No. 50, B.C.R. as first W. Master and Edward Harry Bridgman of the same Lodge, now Deputy Minister of Agriculture at Victoria, as first Secretary. The Lodge was so named for the Duke of Connaught, then Grand Master of the Grand Lodge of England, and Governor General of Canada.

Followed Plantagenet Lodge, No. 65 at Vancouver, which received its dispensation on January 22, 1912. It was instituted on February 14, 1912 by R.W. Bro. Dr. C. H. Gatewood, of Western Gate Lodge, No. 48, D.D.G.M. for District No. 2A. It was given its charter at the Annual Communication in 1912 and was constituted by Grand Master Rudd at an Emergent Communication of Grand Lodge at Vancouver, on July 10, 1912, with R.W. Bro. John Clemens as the first W. Master and W. Bro. John Smith as its first Secretary.

Tyee (Chinook Jargon, "Chief") Lodge, No. 66, at Prince Rupert (Canadian work) shows the growth of the Craft in that city, and the fact that all the Freemasons there did not fancy the American work as used by Tsimpsean Lodge, No. 58. It received its

dispensation on January 31, 1912. Although so far from Vancouver, it was in District No. 2A, and was instituted by R.W. Bro. C. H. Gatewood of Western Gate Lodge, No. 48, on March 14, 1912. It, also, received its charter at the Annual Communication in 1912. It was constituted by Grand Master Rudd at an Emergent Communication held at Prince Rupert on July 31, 1912, with W. Bro. D.H. Morrison as first W. Master, and Bro. J.M. Carmichael as first Secretary. The Junior Warden was J. C. McLennan formerly of Union Lodge, No. 9, at New Westminster, a life-long friend of the present Grand Historian, and M.W. Bro. Alex. Manson, Grand Master in 1925-5, now a judge of the Supreme Court of British Columbia at Vancouver, was Senior Deacon.

Melrose Lodge, No. 67 and Vancouver Lodge, No. 68, both of Vancouver come next. Both, being in District No. 2A, were instituted by R.W. Bro. C. H. Gatewood, the first on March 29, 1912 and the other on May 31, 1912. Although well recommended, considering the short time these Lodges had been working, Grand Lodge thought that it was better for them to remain under dispensation for another year. Both received their Charter at the Annual Communication of Grand Lodge in 1915. The two were Constituted very soon after, by Grand Master Henderson, at Emergent Communications, Melrose Lodge on July 11, 1913 and Vancouver Lodge on July 18, 1913. Both use the American ritual.

There had been a Lodge of instruction carrying on at Quesnel and on October 1, 1913 a dispensation was issued by Grand Master Rudd for a Lodge there. The charter to Quesnel Lodge, No. 69 was authorized by the Grand Lodge at its Annual Communication in 1913 and Constituted by Grand Master Henderson on September 22, 1913 at an Emergent Meeting held at Quesnel, with W. Bro. C. H. Allison as the first W. Master, and W. Bro. J. H. Hutchcroft as the first Secretary. It uses the Canadian ritual.

The lower Fraser Valley comes to the front now with Abbotsford [*sic*] Lodge, No. 70, at Abbotsford, the half way house between Mission City and Huntingdon at the U.S. boundary. The dispensation for this Lodge was issued by Grand Master Rudd on October 5, 1912. (*G.L. Report* say "1913", but this evidently is a printer's error). It was instituted on October 15, 1912.

When visited by R.W. Bro. G. E. Martin of Lewis Lodge, No. 57, at New Westminster, D.D.G.M. for District No. 2 (date of visit not stated), he found that it had paid for its complete outfit and had a balance in the bank, and had sixteen applicants for initiation. The Lodge had built a Hall, but could not ask for dedication, owing to an outstanding debt existing thereon. He strongly recommended Grand Lodge that a charter be given the Lodge. Grand Lodge agreed and the charter was authorized at the Annual Communication in 1913. It was constituted by Grand Master Henderson at an Emergent Communication of Grand Lodge at Abbotsford on July 12, 1913, with Bro. Eric Scotrold as first W. Master and Bro. Arthur Salt as first Secretary.

Now back to the silvery Slocan. On March 3, 1913 Grand Master Rudd issued a dispensation for a Lodge at New Denver, after he had visited the settlement and found that it had not only mining support, but also valuable agricultural lands. The dispensation was granted by the Grand Master on March 3, 1913, The charter was

granted by Grand Lodge that year as No. 71, and the Lodge was constituted at an Emergent Meeting of Grand Lodge at New Denver on August 14, 1913, by R.W. Bro. George Johnstone of Nelson Lodge, No. 23 at Nelson with Bro. Ralph A. Hilton as the first W. Master, and J. B. D. Jewitt as first Secretary. Later the town of Sandon became unable to support a Lodge, and Alta Lodge, No. 29, at that place amalgamated with Slocan Lodge, No. 71, under the name of Slocan Lodge, No. 29, and No. 71 ceased to appear on our roll. (For history of Alta Lodge, No. 29, see *G.L. Report 1934*, Towgood, Page 156, and for that of Slocan Lodge, No. 71 see *G.L. Report* page 158).

Another Lodge now appeared in the Vancouver area, Mount Lebanon Lodge, No. 72, at Eburne, now Marpole. A dispensation for this Lodge was issued by Grand Master Rudd, on May 26, 1913. It was instituted on May 13, 1913 by R.W. Bro. W. C. Ditmars of Cascade Lodge, No. 12, D.D.G.M. for District No. 2A. Its charter was ordered at the Annual Communication of Grand Lodge in June 1914. It was constituted by Grand Master Stark at an Emergent Communication held at Eburne June 25, 1914, with Bro. Malcolm R. Wells as first W. Master and Bro. Robert J. Roche as the first Secretary. It uses the American work.

Victoria, with its smaller population than Vancouver, was doing well by the Craft. On September 11, 1913 a dispensation was issued by Grand Master Rudd, for Britannia Lodge, No. 73, It was instituted on September 19, 1913 by R.W. Bro. G. L. Milne of Victoria-Columbia Lodge, No. 1, D.D.G.M. for District No. 1. It received its charter at the Annual Communication of Grand Lodge in June, 1914. It was constituted by Grand Master Stark at an Emergent Communication of Grand Lodge held at Victoria on July 17, 1914, with Bro. Henry R. Woodley as first W. Master and Charles Dodd as first Secretary. It uses the English ritual.

Next comes Maple Leaf Lodge, No. 74, in South Vancouver, now part of Vancouver city. The dispensation for its formation was issued by Grand Master Rudd on October 13, 1913, and it was instituted on October, 1913 by R.W. Bro. Luther Watts-Doney of Duke of Connaught Lodge No. 64, D.D.G.M. for District No. 12. The charter was issued by Grand Lodge at the Annual Communication in June 1914, and it was Constituted on July 6, 1914 by Grand Master Stark at an Emergent Communication held in the Odd Fellows Hall, Main Street, South Vancouver, with Bro. Richard Charles Hodgson of Mount Hermon Lodge No. 7 as first W. Master and Bro. Kenneth Lamond, a life Member of Lodge Trafalgar, No. 155 Scotland, as first Secretary. It uses the American ritual.

New Westminster was also feeling the general prosperity and came in with a fourth Lodge, Perfection Lodge, No. 75. This Lodge got its dispensation from Grand Master Henderson on December 9, 1913, and was instituted on December 11th of that year by R.W. Bro. Carmichael of Ionic Lodge, No. 19 at Chilliwack, D.D.G.M. of District No. 2. It received its charter at the Annual Communication of Grand Lodge in 1914, and was constituted at an Emergent Communication of Grand Lodge held by Grand Master Stark at New Westminster on July 16, 1914, with Bro. Alex. Innes of Union Lodge, No. 9, B.C.R. as first W. Master and Bro. Kilburn K. Reid, of Carleton Lodge No. 55, East Florenceville, N.B. later elected Grand Junior Warden in 1943, as the first Secretary.

Back now to the Vancouver area with Composite Lodge, No. 76, in South Vancouver, a dispensation for which was issued by Grand Master Henderson on December 22, 1913. The Lodge was instituted on December 22, 1913 by R.W. Bro. Watts-Doney of Duke of Connaught Lodge, No. 64, D.D.G.M. for District No. 12. It received its Charter at the Annual Communication in 1914, and was constituted by Grand Master Stark on July 7, 1914 at an Emergent Communication of Grand Lodge at the Masonic Hall in South Vancouver, with W. Bro. George Morley of Tararna Lodge No. 67 G.L. New Zealand as first W. Master and E. M. LeFluffy of Clyde Lodge No. 408, Glasgow, Scotland, as the first Secretary. It uses the Canadian ritual.

Still another Lodge in the Vancouver area now comes along, Zion Lodge, No. 77, at Kerrisdale. The dispensation for it was issued by Grand Master Henderson on March 8, 1914. The Lodge was instituted on March 9, 1914 by R.W. Bro. Watts-Doney D.D.G.M. for District 12. It received its charter at the Annual Communication of Grand Lodge in that year and was constituted by Grand Master Stark at the Masonic Hall at Kerrisdale on July 20, 1914, with W. Bro. Sidney C. Sykes of Cascade Lodge No. 12 as the first W. Master and Bro. Albert Malcolm Brown of Kilwinning Lodge No. 59 as the first Secretary. It uses the Canadian ritual.

Now out to the Fraser Valley for DeWolf Lodge, No. 78, at Coquitlam, B.C. so named, no doubt, for the well-known DeWolf family of Wolfville, Nova Scotia, with which the Grand Secretary was connected through his mother, and used as part of his family name. It received its dispensation from Grand Master Henderson on May 6, 1914, and was instituted by R.W. Bro. J. W. Carmichael of Ionic Lodge, No. 19, at Chilliwack. His report to Grand Lodge in that year shows that he was at Park Lodge, No. 63 on May 18, of that year; that he went to Pacific Lodge, No. 16 at Mission City on the 29th and inserts between them a reference to his institution of this lodge, but does not give the exact date. No doubt it was about the middle of the month of May of that year. As its institution had been such a short time before the meeting of the Annual Communication, the charter was not issued until the Communication for 1915 and it was duly constituted by Grand Master Ditmars at an Emergent Communication of Grand Lodge held at Port Coquitlam on July 12, in that year, with W. Bro. David N. Paton of Newton-on-Ayr St. James Lodge No. 125, G.R. Scot. as the first W. Master and Bro. James McKie of Royal Arch Rutherford No. 116 G.R. Scot. as the first Secretary.

A new Lodge now appears on Vancouver Island, Concord Lodge, No. 79, at Parksville. This Lodge was given its dispensation by Grand Master Henderson on May 19, 1914. It was instituted on May 26, 1914 by R.W. Bro. John Stewart of St. John's Lodge, No. 21 at Ladysmith, D.D.G.M. of District No. 5. As it had been in existence but a short time when Grand Lodge met that year, it was left under dispensation. At the Annual Communication of Grand Lodge in 1915 it received its charter and it was constituted by Grand Master Ditmars at an Emergent Communication held at Parksville on July 5, 1915, and the Lodge dedicated, with Bro. Chas. R. Hardy of Ashlar Lodge No. 3, B.C.R. as the first Master and Bro. T. T. M. Custance of Hiram Lodge No. 141 B.C.R. as the first Secretary. It uses the American ritual.

We now go back again to Vancouver for St. James Lodge, No. 80. The dispensation was issued on March 8, 1915. The Lodge was instituted on March 9 by R.W. Bro. Matt J. Barr of Vancouver Lodge, No. 68, D.D.G.M. for District No. 12. The Charter was authorized by Grand Lodge at the Annual Communication in 1915 and the Lodge was constituted on June 20, 1915 by Grand Master Ditmars at an Emergent Communication held in the Masonic Temple at Vancouver, with W. Bro. James Irvine of Cascade Lodge No. 12 as the first W. Master and Bro. John G. Scott as the first Secretary. It uses the Canadian ritual.

One more Lodge and we will close the period. This was Triune Lodge, No. 81, at Powell River. The dispensation was issued by Grand Master Stark on, May 11, 1915, and the Lodge was instituted by R.W. Bro. Matt J. Barr above mentioned D.D.G.M. for District No. 12 on May 18 of that year. It received its charter at the Annual Communication of Grand Lodge in June, 1916, and was constituted on July 16, 1916 at an Emergent Communication at Powell River by Grand Master Astley, with W. Bro. Andrew Henderson of Triune Lodge, No. 190, G.R., Minn. as first W. Master, hence the name of the new Lodge. (See Lundie, Biography, *G.L. Report*, 1937, Page 172) and Bro. John Vincent of Buchan St. John Lodge, No. 636, G.R. Scot. as first Secretary. It uses the American ritual.

Finances and Membership.

As has been said this period was one of steady growth, both of membership and revenue, In 1910 the membership was 5,107, the revenue \$7,568.00; in 1911, membership 5,776 and revenue \$8,911.95; in 1912, membership 6,344, revenue \$9,660.70; in 1913, members 7,176; and in 1914, members 7,678, revenue \$10,472.65. By this time we were in the World War No. 1, the "War to end War", we called it. How strange that sounds to us today (1943) with the world blazing with World War No. 2, compared with which World War No. 1 seems but a good sized skirmish.

Corner Stones.

Grand Lodge, by its officials had a busy time laying Corner Stones during this period. Their services were required to lay the Corner Stone of two churches, St. Mary's Church at Oak Bay by Grand Master Paul on June 22, 1911, and of St. Columba's Presbyterian Church also at Oak Bay by Grand Master William Henderson on June 13, 1914. On October 20, 1911 Grand Master Burd performed the same service for the Presbyterian Church at Alberni. Such a ceremony was, of course demanded when Masonic buildings were being erected. On October 6, 1911 Grand Master Burd laid the Corner Stone of the new Freemason's Hall at New Westminster at which R.W. Bro. J. J. Miller delivered an eloquent address to the Brethren, on May 18, 1912 the Corner Stone of the Masonic Temple at Abbotsford was laid by Grand Master Burd, and on June 15, 1912 that of the Masonic Temple at Duncans. On October 22, 1910 the Corner Stone of the new Convalescent Home and Emergency Hospital at Duncans was laid by Grand Master Paul, and on May 2, 1912, Grand Master Burd laid the Corner Stone of the new Court House at Revelstoke.

Remembering the refusal of M.W. Bro. W. J. Bowser to lay the Corner Stone of a building for business purposes, as not being among the class of buildings within the scope of Masonic activities, it is interesting to note the action of some of the Grand Masters in the United States as to this Masonic activity. In 1910 the Grand Master of the Grand Lodge of Florida refused to make a farce of the ceremony by laying the Corner Stone of a building of which the walls were already built. In 1911 the Grand Master of Mississippi followed this precedent, as did also the Grand Master of Arkansas in 1911 when coming to a town to lay the Corner Stone of a High School, he found on his arrival that the building had been completed to the second story, and that the "Corner Stone", was only a tablet with the names of the School Commissioners, The Architect (not the great architect of the Universe) and the contractors. The Grand Master of Louisiana in 1913 agreed with these decisions, but for some reason unknown also refused to lay the Corner Stones of Churches. In 1913 the Grand Master of Tennessee refused to lay a Corner Stone on Sunday. The date was changed to Wednesday when it was discovered that the walls of the structure were up and the roof on. No ceremony was performed. In Wyoming in 1915 the Grand Master refused to participate in such a ceremony if other Societies were taking part, and this is approved by our Reviewer. In Illinois in 1913 the Grand Master refused to lay the Corner Stone of a jail.

Charity Fund.

Notwithstanding considerable payments made from the Charity Fund during the period, both for payments for Masonic purposes and for those not strictly belonging to the Craft, the fund grew enormously during that time. The amount of investments in it in 1911 is not at hand, but the Bank balance as reported in that year, after a grant of \$500.00 to the Sanatorium at Tranquille and various other donations was \$4,919.85. The donation to the Sanatorium was not made until after correspondence with R.W. Bro. Skey, the Senior Grand Warden, of Kamloops Lodge, No. 10, who was one of the promoters of that institution. He pointed out that, in spite of grants made by the Provincial Government, funds were urgently needed for further equipment. Grand Master Paul agreed with him and recommended a grant from the Fund. In this year the struggling Lodge at Trout Lake, Tuscan Lodge, No. 39, was in trouble. A member of the Lodge was ill in Spokane, Wash. and without funds. He had been relieved by the Lodge as far as its funds would allow, and by private subscriptions, but there was need for more. The Grand Master ordered a donation from the Charity Fund of \$50.00 and this was approved by Grand Lodge.

The donation of \$500.00 to the Tranquille Sanitarium was repeated every year during the period.

In 1912 the securities held for the Charity Fund amounted to \$26,000.00 and the cash in the Bank amounted to \$2,997.49. \$4,000.00 was added to this fund from general revenue. In 1913 \$2,500.00 was added from General revenue. The investments then were \$34,469.16. In 1914 the securities amounted to \$32,469.00. In 1915 the War had come. Beside the usual 10% of revenue yearly the sum of \$4,000.00 was transferred from general revenue to the Fund. While Grand Lodge kept up its usual yearly grant to the Tranquille Sanitarium, \$1,000.00 was sent to the Grand Lodge of England for the

“Belgian Relief Fund”, to be administered through our Representative there, R.W. Bro. the Right Honorable T. F. Halsey, and \$2,500.00 was donated to the Canadian Red Cross Society. The securities at that time amounted to \$46,908.58.

Communications.

The Annual Communications of Grand Lodge were well distributed during this period. They were held at Victoria in 1911 and 1915, at Vancouver in 1912, New Westminster in 1913, and at Prince Rupert in 1914. There were so many Emergent meetings that the Printer of the reports seems to have got mixed sometimes and headed the Annual Communications for 1912 and 1914, “Emergent Communication.” Grand Master Henderson in 1914 advised Grand Lodge that, in his opinion the Annual Communications should only be held at Victoria, Vancouver and New Westminster, but this was not approved by Grand Lodge. Seventeen Emergent meetings were held to constitute new Lodges; and three to institute Lodges. Two were for funerals, one of V.W. Bro. H. G. Fiennes-Clinton, the Grand Chaplain, our first Grand Chaplain, in 1912; and the other in 1915 for that of M.W. Bro. Israel Wood Powell, our first Grand Master. in 1915. Two were to lay Corner Stones, one at Revelstoke and the other at Oak Bay, Victoria; four to dedicate Masonic Halls; one to install the officers of Victoria-Columbia Lodge No. 1, at Victoria, where a custom has grown up for the Grand Master to install its officers every year; another to install the officers of Camosun Lodge, No. 60; and a third to install the officers of Melrose Lodge, No. 67, at Vancouver.

A very important Emergent Communication was held at Vancouver on October 5, 1910, to consider the report of the Committee on Constitution. The new Constitution was gone over clause by clause, many amendments made, and it was finally adopted and ordered printed, with revised Forms and Ceremonies.

Grand Historian.

Grand Historian, Librarian and Chairman of the Committee on Foreign Correspondence R.W. Bro. W. A. DeWolf-Smith now became Grand Secretary in 1911. On December 14, 1909 he had delivered a fine address on the fiftieth Anniversary of the introduction of Freemasonry on the origin and progress of the Craft in the Province, and this was reprinted in Appendix No. 2 in 1911. This was the first historical sketch of value on our early days, But all these offices were more than one man, able as he might be, to properly manage. No doubt he felt so himself, for at the Annual Communication in 1912 he had made no call on Grand Lodge for any honorarium as Grand Historian or for his work on the Committee on Foreign Correspondence, but took his salary as Grand Secretary as sufficient for that year. In 1912 however he dropped the office of Grand Historian, and Rev. Chas. Collins Hoyle, who had been a Past Master and a Senior Grand Warden in Western Australia, and at the time of his appointment the Chaplain of Union Lodge at New Westminster, was appointed as Grand Historian. His idea was that by sending circulars to the secretaries of the various Lodges he would be able to gather information relative to the Craft in general and to the various members in particular, to be tabulated and included among the archives of British Columbia Freemasonry. His first report was submitted to the Annual Communication in 1913. It contains some few personal items, a eulogy of the Grand Secretary, but little that could

be called History. In 1914 he made a further report, stating that he had sent out the circulars to the officers of Grand Lodge for particulars of their Masonic biography, which he has received and was digesting and tabulating. He was anxious to get the same from the Past Grand officers so that the records should be complete on this work. It is needless to say that such information would be valuable, but unfortunately they were not printed in the Reports and are not now to be found.

His Third Report appears in the Grand Lodge Report for 1915, dated from 12 Great Sutton Street, London, E.C. where he is now resident on May 15, 1915. His material collected has been handed over to the Grand Secretary. To fill the vacancy, *pro tem*, Grand Master Stark appointed W. Bro. Wm. Burns of the Normal School at Vancouver as Acting Grand Historian who continued the work began by V.W. Bro. Hoyle. He also made a report that year in which he stated that his intention was to send a circular letter to each Lodge asking for historical information, with a request for a record to be made out by the Master or Secretary of the foundation, successes and difficulties of his Lodge, and sent to the Grand Historian for his file. In that V.W. Bro. Burns was confirmed in his office as Grand Historian by Grand Lodge and acted as such for many years. We have his reports during his tenure of office, and these will be referred to later on,

Grand Librarian.

During this period, R.W. Bro. DeWolf-Smith continued as Grand Librarian, and year by year added many volumes to the Grand Lodge Library, lists of which are published in the reports. We have him to thank for the collection of Masonic literature in it. No member of Grand Lodge could have done better, and it is a monument to his interest in the work and to his judgment and knowledge.

Ritual

There is little to say about Ritual during this period. Each Lodge decided what form of ritual it should use, and everybody was satisfied, and this freedom has been continued ever since. Our Reviewer still persists in calling the American work, the "Scotch" work, much to the wonderment of our Brethren in the United States, although he now puts that word in quotation marks as above. He says that it is general among Lodges using this work in B.C. to open only in the third Degree when there is no work to be done in the first and second. Those doing the Canadian work open on the first, second, and third regularly.

Grand Master Burd calls the ritual used in the United States by its proper name, the "American" work. In 1912 he advised Grand Lodge that, as a basis for uniformity sometime in the far distant future, something he greatly desired, but which now seems no nearer accomplishment than it was when Vancouver Lodge was established in Victoria in the early days of Freemasonry, that a Monitor or Manual, such as is in use in other Jurisdictions, be prepared and enacted. It should contain the lectures and such other knowledge as could properly be printed of the two works known as the Canadian and the American. He is of the opinion that the Brethren of the Emulation, Oxford, Stability, Australian and Canadian, their differences being so small, would gladly

welcome one standard and those using the American work could use the works of some of the jurisdictions of the United States. In making this suggestion, he did not want to be understood as a disciple of the "letter perfect ritualists", but rather as looking to something for the guidance of those who succeed us, that they may the more wholeheartedly enter into the spirit of Freemasonry, and not be harassed as to what is right and what is wrong. This manual could take the place of the "Forms and Ceremonies" which would be included in it.

He also suggested that at each session of Grand Lodge, especially when held in cities, some Lodge should be requested to exemplify the ceremonial. That year Acacia Lodge, No. 22, at Vancouver, should be requested to exemplify the American work (Master Mason's degree), and Cascade Lodge, No. 12, at Vancouver should exemplify the same degree in the Canadian work,

Grand Lodge did not approve the formation of such a Monitor or Manual as suggested by the Grand Master. The Committee on the Grand Master's address was of the opinion that owing to the diversity of ritual used in the Lodges, and the small number of Lodges in the jurisdiction, that the time had not yet come for such a project. Probably many were of the opinion that it would be difficult to prepare such Manuals as would be satisfactory to all members of the Craft.

Jurisdictions which only have one ritual deem it a strange thing that others can get along harmoniously although different Lodges use different ones, The Reviewer for the Grand Lodge of Canada in the Province of Ontario in 1912 says it is a pity that Alberta permits a choice of two rituals, and adds sagely that "Trouble is sure to come from divergency of practice." Our Reviewer asks "Why?" He says that in British Columbia we have more than two and have had no trouble from that source. Indeed, after many years of what we might call "Free trade" in ritual, he would be a brave man who would counsel any change from the system which has been in force since formation of our Grand Lodge.

Miscellaneous

Harrison's Code.

Early in Grand Master Burd's term of office, recognizing the need of a greater knowledge of our laws than could be with only the Constitution to work with, he took it upon himself to request R.W. Bro. Eli Harrison, whose judicial experience and long connection with the Craft especially qualified him for the task, to compile an annotated digest of all the Constitutions, laws, edicts and decisions of the Grand Lodge from its organization. He agreed to do so and had completed it. At the Annual Communication of Grand Lodge in that year draft copies were presented to Grand Lodge and were referred to the Committee on Jurisprudence. That Committee approved the Draft code and submitted a printed proof to Grand Lodge, which accepted it and requested him to edit, arrange and annotate the Constitution, by-laws, regulations and other laws of the Grand Lodge as codified. In 1913 the code had been distributed through the jurisdiction and was highly appreciated by the Brethren. A suitable Honorarium was voted by

Grand Lodge to our learned Brother. The existence of this work has made it unnecessary to consider the legal side of Grand Lodge in this History.

Unaffiliated Freemasons.

The question of the rights and privileges of unaffiliated Freemasons came up in 1911 and caused considerable discussion both in our Grand Lodge and in the Foreign Correspondence. Grand Master Paul was asked for a decision as to whether an unaffiliated Mason could be made an Honorary member of a Lodge. His decision was that he could not, as an unaffiliated member was not in good standing. The Committee on the Grand Master's address did not agree with the Grand Master that an unaffiliated was not in good standing. The Committee was further of the opinion that in the great majority of cases it was both inadvisable and inexpedient to confer Honorary membership on an unaffiliated Mason; but it could conceive of circumstances in which it might be justifiable.

This question was commented on by some of the Reviewers of Foreign Correspondence. Before the question arose in British Columbia, in 1910, the Grand Master of Connecticut gave his opinion that a Master Mason, though unaffiliated, was still a Mason and entitled to all the rights and privileges of Masonry except those conferred by Lodge membership. This included Masonic burials. The veteran Grand Secretary of Utah, R.W. Bro. Diehl, agreed with Grand Master Paul and not with the Committee, while Kentucky agreed with the Committee, and so did New Mexico. The reviewer from the latter says:

“ In spite of the age of some Reviewers, we never did and never will think that non-affiliates are necessarily outcasts and wanderers. Reasons may exist imperative to the individual, and we, as Masons, have no right to put ourselves on a pedestal and call the other fellow names.”

University of British Columbia.

In 1911 the University of British Columbia was being organized and some of our members were of the opinion that Grand Lodge should take some steps to found a scholarship there by setting apart funds for that purpose. At the Annual Communication in that year it was moved by W. Bro. Monroe Miller, seconded by M.W. Bro. A. McKeown, that \$10,000.00 be set aside for this purpose, to be known as “The Masonic Fund for Deserving Scholars of B.C., descendants of Masons.” The matter was referred to the Committee on Finance to be reported on in 1912, In that year the Committee reported that as the Charity Funds of the Grand Lodge are available for any purpose which it may approve, the Committee cannot see any advantage for setting aside any particular sum for any particular purpose. This was approved by Grand Lodge.

Recognition of Foreign Grand Lodges.

In 1911 a communication was received from the United Grand Orient Portugal announcing the establishment of a Portuguese Republic, and asking the assistance of “All the Masonic Powers of the Universe” in propagating the progressive and

humanitarian aims of that republic. It was referred to the Committee on Foreign Correspondence, which recommended that, as its aims were purely politic, that no action be taken. The Grand Lodge approved the report.

In the early part of the same year there came a communication from the Grand Orient of Italy asking our Grand Lodge to appoint a representative to attend a Masonic congress at Rome in September of that years The communication assured us that “only the legitimate delegates of regular and recognized bodies will be allowed to take part in the discussions”, but as the general European idea of what constituted a “regular and recognizable” Masonic body differs materially from that prevalent among Anglo-Saxon Masons, the Committee on Foreign Correspondence turned the invitation down and the Grand Lodge approved its decision.

In 1910 a Committee of the Grand Lodge of California recommended that it request certain other Grand Lodges, of which the Grand Lodge of British Columbia was one, to discontinue fraternal relations with the Grand Orient[sic] of Spain, “*or at our next Annual Communication of the Grand Lodge of California give their reasons*” why they do not do so. Our reviewer dreads to think what might happen to these Grand Lodges if they do not appear as directed and show cause, etc. Evidently some members of the Grand Lodge of California saw the funny side of the proposition, and refused to pass the resolution. As a matter of fact the Grand Lodge of British Columbia did not at that time, recognize any Masonic body in Spain.

The Reviewer of Foreign Correspondence in Florida in 1910 comments on the absence of the representative of that jurisdiction from the meetings of our Grand Lodge. He says:

Florida’s Grand Representative must live in the remote portions of the Province for he is never recorded as present.”

R.W. Bro. W. A. DeWolf-Smith’s reply is characteristic. He says: “True; he lives in Victoria.” He was our good friend Geo. S. Russell, now passed away.

Great War, No. 1

Towards the end of the year 1914 the Grand Lodge of the State of Washington requested the Grand Lodge of British Columbia to join with it in celebrating one hundred years of Peace. The ink was hardly dry on the communication when World War, No. 1, broke out. In his report to Grand Lodge in 1915 Grand Master Stark refers to the history of the War up to the time of the Annual Communication of Grand Lodge, its universality and its bitterness. He speaks of the world being suddenly plunged into the vortex of a terrible war, unparalleled in the history of the world. In a circular issued by him he calls attention to the need of ample donations to the War Fund. He little thought that within a quarter of a century another Great War would be in full swing; a war to which Great War No. 1, would be but a small affair, and that War Funds in much greater amounts would be demanded from the people of Canada. He also issued another circular advising against expensive banqueting and the husbanding of all resources, and the necessity of all possible economy in every rank of life. These and other circulars referring to general Masonic matters were approved by Grand Lodge.

Payment of delegates to Grand Lodge.

The question of payment of expenses of delegates to Grand Lodge had been brought before Grand Master Henderson, and he passed it on to that body in 1914. In 1915 the question was referred to a Committee to be named by the Grand Master, who said he would appoint the Committee at an early date. We will hear more of this in the next Chapter.

Honorary Membership

In 1912 Bros. Robert Freke Gould of Woking, England and W. J. Chetwode of Dublin, Ireland, eminent Masonic Historians, were made Honorary Members of the Grand Lodge of British Columbia, with the rank of Past Grand Wardens. In 1914, whether due to this action by our Grand Lodge or not, the Grand Lodge of the District of Columbia made these two gentlemen members of that Grand Lodge. In 1915 we had word that R.W. Bro. Gould had passed away. In 1912 we had word that M.W. Bro. John Corson Smith, a Past Grand Master of the Grand Lodge of Illinois, and an Honorary member of our Grand Lodge was also dead.

Incorporation of Lodges.

In 1912 the much debated question as to the incorporation of Lodges, came to the front in Australia. At the Annual Communication of the Grand Lodge of South Australia, the Grand Master in his address to the Brethren, advised against it for the reason that, as he said:

We do not want any official or Government interference with Lodges. We are a secret Order and we do not want to do anything that will require us to make reports or expose our affairs to the outside world.

This ought to be good law, for the Grand Master who enunciated it was the Chief Justice of South Australia.

However the Grand Masters of Illinois (1911) and New Brunswick (1914) thought otherwise.

Order of the Eastern Star.

It will be remembered that in 1908 Grand Master Francis Bowser gave permission to Yukon Lodge, No. 45, at Dawson, to allow the Order of the Eastern Star to meet for a time in their dedicated Lodge Room and that this ruling was not challenged by the Committee on his address. A similar request was refused by Grand Master Rich in 1910, and his decision was approved by Grand Lodge. It may be interesting to note the action of other Grand Lodges in this matter. In 1909 the Grand Master of the Grand Lodge of Canada (in Ontario), had the same question to decide. In March of that year he learned that a lodge in the western part of the Province had permitted a society of ladies called the Order of the Eastern Star to meet in the Lodge room. He instructed the D.D.G.M. to admonish the W. Master of the Lodge that this could not be permitted. Such a society can not be Masonic for women cannot become Masons. If therefore it has any claim to be Masonic, it must be Clandestine Masonry, and we cannot have communion with clandestine organizations. In 1911 the Reviewer of Foreign

Correspondence for the Grand Lodge of Illinois pokes fun at the Grand Lodge of Canada, (in the Province of Ontario) because its members wear evening dress, and censures it because it will not allow the Order of the Evening [*sic*] Star to use its Lodge rooms, although he admits that it is not Masonic. Our Reviewer says that is just the reason why in Ontario and British Columbia it is not permitted to meet in dedicated Halls. The Reviewer for Iowa does not approve of Grand Master Rich's decision on the matter, and thinks that the Canadian brethren are "narrow minded."

In 1911 the Grand Master of the Grand Lodge of Nova Scotia gave a ruling as to the establishment of a Chapter of the Eastern Star. Our Reviewer asks what concern is it of any Grand Master whether this order or any other order, shall or shall not organize Lodges or chapters in the Province. The Reviewer for Nova Scotia answering a question asked by him of the Reviewer for Saskatchewan as to the Eastern Star says, that as he understands it the Order of the Eastern Star is where they make "Lady Masons". Our reviewer simply says: "Lady Masons! what do you know about that?" The Saskatchewan Reviewer approves of Grand Master Rich's decision. In the same year the Reviewer for Kentucky says that no harm would result if Chapters of the Eastern Star were permitted to meet in our Lodge rooms. Our reviewer retorts that no serious harm would be done if a Lodge of Moose, Elks or Red Men were given the same privileges, but they are not.

In Louisiana the Grand Lodge forbids such joint occupancy, and the Grand Master in 1912 did not approve of it, but notwithstanding that he granted dispensations permitting it. In Wisconsin the Reviewer resents the attempt to work in the Eastern Star as a part of the Masonic order, although every initiate is told that it is not a part of Freemasonry. In that year a Saskatchewan Lodge wrote to the Grand Master asking if the Grand Lodge had any objection to the formation of Chapters of the Eastern Star. He replied as follows:

The Order of the Eastern Star is not Masonic or in any way founded upon ancient Craft Masonry, therefore the Grand Lodge of Saskatchewan has no more to say about it than it would have to any other society not Masonic. The Order cannot under any circumstances be recognized by the Grand Lodge of Saskatchewan, nor can any special information from the Lodge books or rulings be furnished to any member of any Society not founded on Ancient Craft Masonry.

In British Columbia the Grand Master in his address to Grand Lodge in 1915 made some reference which does not appear in the printed report. Only a line of asterisks on page 30 has reference to the Order of the Eastern Star, for on page 94 under the head of PRIVILEGE, it is recorded that in Grand Lodge M.W. Bro. H. H. Watson, after a reference to certain items in the current press, called the attention of Grand Lodge to the fact that that organization was referred to in the Grand Master's Address, whereupon Grand Lodge ordered that the reference be struck out. Hence the asterisks.

Grand Secretary.

At the meeting of Grand Lodge in 1911 it was advised by Grand Master Paul that the Grand Secretary for many years, V.W. Bro. R. E. Brett, had resigned that office on account of the pressure of private business. The Grand Master spoke of his regret that one so well qualified for the position as V.W. Bro. Brett should feel himself compelled to take this step. He called the attention of the Brethren to the splendid service to Freemasonry rendered by him to the Craft during his tenure of office, his consummate tact, his thorough understanding of the duties of the office, and his kindness and amiability, and that his resignation was a great loss to Grand Lodge. As a temporary officer, pending the meeting of Grand Lodge he had appointed W. Bro. Ben S. Oddy of Victoria-Columbia, No. 1, who had been the secretary of that Lodge, as acting Grand Secretary [until] a successor to V.W. Bro. Brett being duly elected.

When the question of a successor to that important office came up, it was apparent that there was only one man in view, R.W. Bro. W. A. DeWolf-Smith, who at that time was Grand Historian, Grand Librarian and Chairman of the Committee on Foreign Correspondence, and the work of these offices was in itself sufficient to tax the energies of one man, The matter was discussed at length, and it was arranged that the office of Grand Historian should pass to someone else, that Bro. DeWolf-Smith should take the office of Grand Secretary and Librarian, and, at least for the time being, the Grand Secretary should remain with the Committee of Foreign Correspondence, his salary for these several offices to be \$1,500.00 per year, as against the salary of \$1,200.00 paid to V.W. Bro. Brett as Grand Secretary.

The change met with the approval, not only of Grand Lodge, but with that of the Grand Masters for many years. It was not until 1937 that he retired from that position on account of ill-health, on a well deserved pension. Even then, for some years, he was retained as the Chairman of the Committee on Foreign Correspondence until 1942. Grand Masters for many years paid tribute regularly to the ability, courtesy and services of R.W. Bro. W. A. DeWolf-Smith, and in appreciation for his long and able service, he was granted the Honorary Title of Past Grand Master.

District Deputy Grand Masters.

The report of the Committee on the Reports of the District Deputy Grand Masters for 1911 is interesting. R.W. Bro. M. A. Beale of Cranbrook Lodge, No. 34, reported that it had been brought to his attention that in one of the Lodges its affairs had been discussed by some of the Brethren with non-Masons. He had reprovved those guilty of such misconduct, and his action was approved. The Committee disapproved of the action of a Lodge in conferring no less than 78 Degrees during the year. It felt that so many could not be properly dealt with in so short a time.

The Committee also referred to the difficulty of getting a D.D.G.M., who would be able to visit the Lodge at Atlin and the two Yukon Lodges at Dawson and White Horse, owing to the distance necessary to be travelled to do so. It recommended that the district should be divided, but this suggestion was not accepted by Grand Lodge.

In 1912 R.W. Bro. C. H. Gatewood, of Western Gate Lodge, No. 48, D.D.G.M. for District No. 2A, which then included nine Lodges in Vancouver, and two in North Vancouver, together with the Lodge at Prince Rupert, in his report suggested that a new District should be created in Prince Rupert, as he felt that it was hardly fair to ask a D.D.G.M. to do the work which was required of him at home, and also make a 500 mile trip to visit Lodges in the north. The Committee was not moved by his plea, and brushed it aside. It felt that it was inadvisable at that time to create new Districts for one Lodge, Tsimpsean Lodge, No. 58, then the only Lodge at Prince Rupert, or for the Yukon.

In that year Grand Master Burd called the attention of Grand Lodge to the fact that D.D.G.M.s who had performed their duties to the satisfaction of Grand Lodge had not been granted the title of "Right Worshipful" since 1903. He thought that the laborer who was worthy of his hire should receive it. The Committee on the Grand Master's Address, without giving any reason for disagreeing with the Grand Master, merely reported that in its opinion it was not expedient to confer past rank on D.D.G.M.'s.

In 1913 the Committee on the reports of the D.D.G.M.s was headed by Past Grand Master W. J. Bowser. A person who knew him well will be convinced that he either wrote or dictated its Report. The Committee calls attention to the fact that the report of two Districts had been late in reaching the Grand Secretary, and that of three other Districts had not been received at all. It pointed out that this was a lack of courtesy to the Grand Master who has appointed them and a disregard of their duties. No Brother should accept the office unless he proposes to visit each Lodge under his supervision once, if not twice, during his term of office. Moreover the date of each visit should be included in his report. This report was approved by Grand Lodge.

Tyee Lodge, No. 66, had now been established in Prince Rupert, and representations were made that a new District should be made to include the two Prince Rupert Lodges. This was done and they became District No. 11, with R.W. Bro. D. H. Morrison of Tsimpsean Lodge, No. 58, as its D.D.G.M. District No. 2A covering Lodges in Vancouver and North Vancouver was numbered No. 12.

CHAPTER IX.

Great War, No. 1.

After many years of peace and prosperity, the first Great War of modern times broke out in the Autumn of the year 1914. A short time before the War began, a "Grand Peace Festival" had been held by the Grand Lodge of Canada (in Ontario), in connection with its Annual Communication. When the news came to British Columbia our Grand Lodge had under consideration a request from the Grand Lodge of the State of Washington asking our Grand Lodge to join with it in celebrating one hundred years of peace. Had things remained normal we would have been glad to join our neighbors in such a celebration, but the project died with the news of War, and all our efforts were directed to winning what we then called "The Great War"; but what we now call "Great War, No. 1". We then thought it was a war to end war, but now know that it was a mere preliminary to a much greater conflict a quarter of a century later, which is still (1943) raging, and as it practically covers the whole world, is often called a "Global" war.

When Grand Lodge met in 1915, Great War, No. 1 was at its height. In his address to Grand Lodge, Grand Master Stark referred to it as follows:

The year just passed has been perhaps the most eventful in the history of the world; it has been crowded with events of the most momentous and startling character and with far-reaching effects and consequences. Almost the entire human family has been touched to a greater or less extent. Only the comparatively fortunate few have been exempt from calamitous experiences either of a physical or financial nature.

Thousands of our brethren, who a year ago inhabited happy homes, are now scattered abroad over the face of the globe, and many have met with violent death in this terrible and bloody world war. War, Hatred and Revenge are rampant, where Amity, Peace and Brotherly Love should prevail. The once happy home is now desolate, and the widow and the orphan sit in sorrow and tears mourning for the loss of the dear one, "sighing for the touch of a vanished hand, for the voice forever stilled". [*Horace*]

Grand Master Stark recognized the fact that great demands would be made upon us of the Craft in common with other citizens, and on September 3, 1914 he issued a circular to the brethren of the jurisdiction, asking them to discontinue all expensive banqueting, the husbanding of our resources, and the study of economy generally. On November 4, of that year he asked for contributions for a fund for War Relief to supplement the funds of Grand Lodge in giving much needed assistance. These circulars were approved by Grand Lodge, and were successful in raising large sums for charitable purposes.

At the Annual Communication of Grand Lodge in 1916 Grand Master Ditmars refers to the same subject. He spoke of the effect of the struggle on the Masonic Lodges of the jurisdiction, which were working under disadvantages on account of the absence, in many cases, of their most active members, but were making the best of the conditions as they were. In many of the Lodges Honour Rolls had been provided upon which were

being inscribed the names of those who had heard the call and were then serving their King and Country on active military duty He spoke of those who had made the supreme sacrifice and were then "resting from their labours" on the fields of Flanders and elsewhere.

The United States had not, as yet, come into the War, but many of the members of the Craft were anxious to do something which might be of assistance in promoting Peace. Some Freemasons of New York State sent their Grand Master a form of prayers for that much desired object, and he passed them on to other Grand Lodges. The "Fourth Light" a Masonic publication issued by Howard Lodge, No. 35, F. & a.m. suggested that each Lodge in the jurisdiction of New York protest to the rulers of the warring nations to end the War. We have no data to show whether or not this course was taken, but if it was, it had no part in effecting its object.

The action of the Grand Lodge of England in barring from its Lodge Freemasons of enemy alien birth while the war was going on, and for some time after, and from exchanging representatives with Grand Lodges in enemy countries pending friendly relations being restored, was severely criticised by many of the Reviewers of Foreign Correspondence in the United States, as being foreign to every conception of Masonic duty and Masonic brotherhood. One, of German birth, said that "some of us are not so sure but what the War in Europe is after all a struggle for commercial supremacy." The Reviewer for Ohio (1916), not a German, as he says, was very much shocked at the action of the Grand Lodge of England, as "so foreign to every conception of Masonic duty and Masonic Brotherhood". The Kentucky Reviewer regrets the action, as being the first time in history that the right of Masonic Brotherhood had been disregarded; and the Missouri man regrets it and feels sure that it will be repudiated by the Grand Lodges in the United States. New Hampshire, North Carolina and Utah were of the same opinion. On the other hand California and Connecticut approved the action of the Grand Lodge of England.

The controversy was soon silenced. It was not long before the United States, itself, was compelled by the actions of the German Government to declare war against it, and so made it necessary to become a participant in the fight on the side of the French and British. The Grand Master of the Grand Lodge of Alabama in his address to his Grand Lodge describes the change of policy in fitting terms:

"Our reasons for entering are the most logical and convincing that could be conceived. Our existence as a nation has been imperiled, our honor and our rights upon sea and land have been violated; and notwithstanding the voice of the pacifist, the socialist, and the pro-German, we have cast our lot with those whom we conceive are fighting for the upholding of the right. To those of our countrymen who are opposed to war on principle, or whose views give them the opinion that war could have been avoided, let me state that the time has passed for such arguments as they advance; the only aim now considered is a successful and victorious ending at the earliest possible moment that our men, our guns, our explosives, and all other means at our command can accomplish, and the

man who opposes this aim, has no right to the protection of our flag or of our organization.

An interesting incident of the controversy, but, of course, of minor importance, was contained in the Report on Foreign Correspondence of the Grand Lodge of Quebec. In this a case was cited of a skilled mechanic of German birth who held, for a time, a position in a factory manufacturing munitions for the British Government, and while so engaged was permitted to attend the meetings of the local Masonic Lodge. Later he was arrested in one of the Maritime Provinces of Canada, and papers containing valuable information as to war material were found in his possession.

In any case the matter was really of little importance for immediately after the outbreak of the war the Grand Lodges of the Freemasons in Germany issued edicts severing fraternal relations with all Grand Lodges in enemy countries.

In the course of the war another question arose among Freemasons. The American and Canadian contingents contained a large proportion of Freemasons and when they reached England all Masonic Lodges were open to them. Later they passed to France. Here they also found Freemasons and Masonic Lodges. Owing, however, to certain changes having been made in what we consider essentials, by these Lodges and Grand Lodges, fraternal relations had been severed between them and those of England and America. They could not understand why they could not have the same rights and privileges in France as they had had in England, and their complaints to the Brotherhood at home were loud and long. Some Grand Lodges in the United States hastened to recognize French Grand Lodges in France and to enter into fraternal relations with them; other Grand Lodges in the United States gave the members of their Lodges permission to visit French Lodges although the Grand Lodges had not been recognized. As for the Grand Lodge of British Columbia, it did not vary its regulations in any way.

Grand Masters, 1916-1920.

The Grand Master for the year 1915-16 was William Carey Ditmars¹ P.M. of Cascade Lodge, No. 12, at Vancouver. He had already held the office of Senior Grand

1. **William Carey Ditmars** was born at St. Catherines, Lincoln Co. Ont., Nov. 12, 1865, the son of Jeremiah Vanderbilt and Josephine Deborah (Sculls) Ditmars, both natives of Digby County, Nova Scotia, who came to St. Catherines in the late '50's. The Ditmars family in America was founded by Jan Jansen of Ditmarsen in the Duchy of Holstein, Lower Saxony, who came to America and settled at Dutch Kills, Long Island, previous to 1647, in what is now the State of New York, while that was under Dutch government. His great grandson was Douwe Ditmars, born 1724, who came to Nova Scotia in 1783 as one of the United Empire Loyalists, and settled at Clementsport, Annapolis County, where he died in 1796. A tablet in the old church at that place bears his name.

R.W. Bro. Ditmars was educated in the schools of St. Catherines and later as office man in mechanical business. He came to British Columbia as office man and salesman for John Doty Engine Co. of Toronto, and took up residence in the Ellesmere rooms at the corner of Pender and Homer Sts, which still exists. In 1894 he returned to Toronto, but returned in 1897 to take up business here. Since that time he has been in business as a contractor, being President and managing director of Armstrong, Morrison & Co. and various other well-known concerns. He is now and has been for some years Hon. Chairman of the Vancouver General Hospital. In 1912 he married Winifred Calvert, daughter of F. J. and Mrs. Calvert.

Warden in 1913, and Deputy Grand Master in 1914. He was elected Grand Master on June 17, 1915, and officiated as such at the Emergent Communication held at Vancouver on June 29, 1915 when St. James Lodge, No. 80 was constituted. The other Emergent Communications held during his term of office were that held at Parksville, Vancouver island on July 5, 1915 when Concord Lodge, No. 79, was constituted, and that held at Port Coquitlam, on July 12, 1915, when DeWolf Lodge, No. 78, became a regularly constituted Lodge. On him fell the duty of carrying on the work of Grand Lodge during the bitter days of the World War. In his address to Grand Lodge in 1916 he refers to the strain on many of the Lodges by reason of the absence, in many cases of their most active members. Honor Rolls were provided and on these were being inscribed the names of those who have heard the call and were serving their King and country. Even in those crowded days he was able to visit forty-six of the constituent Lodges.

When making an official visit to Kamloops Lodge, No. 10, on October 12, 1915 he took time to visit the Sanatorium at Tranquille, which had been aided for a number of years from the Charity Fund of Grand Lodge, and the usual yearly contribution of \$500.00 was made.

During the year the Grand Master had been asked to issue an identification card for the use of Brethren while on Active Military Service. While he felt that without the approval of Grand Lodge he had no power to sanction the issuance of anything other than that authorized by the Constitution, he procured specimens as used in other Grand Jurisdictions, and submitted them to Grand Lodge for its instructions. Grand Lodge approved the action of the Grand Master, and ordered that an identification card be given to any Brother on active service; in such form as might be designed by the Grand Secretary, and signed by the Master of the applicant's Lodge, counter signed by the Secretary, and the seal of the lodge affixed.

Two old matters came up again for consideration. The first, was that of fixing the meetings of Grand Lodge at the Cities of Victoria, Vancouver and New Westminster. This had been brought up in 1914 by Grand Master Henderson, and had been approved by Grand Lodge, but no action had been taken. Grand Master Ditmars recommended that the matter be referred to the Committee on Constitution with instructions to make the necessary amendment. The amendment to the Constitution was drawn up in such a form that the Annual Communications could only be held at one or the other of the three cities named, but when it came before Grand Lodge the words "Unless otherwise directed by the Grand Lodge" were added, and in that form it was approved by Grand Lodge. One cannot see just what advantage was gained by the much discussed amendment.

Another matter had been brought before other Communications but no conclusion had been reached. It was whether D.D.G.M.s should continue to have the title of Right Worshipful after their term of office had expired. It was now amended to provide that the Committee on reports of D.D.G.M.s might recommend the granting the

In 1901 he joined Cascade Lodge, No. 12, was W.M. in 1911 and made Honorary Life member in 1916. He is also an Honorary Life Member of Western Gate Lodge, No. 48. He holds high positions in many of the Concordant Orders

rank of R.W. Past D.D.G.M. when in their opinion work done merited special recognition.

A new matter came before Grand Lodge this year, that of paying the travelling expenses of the Grand Master, either in whole or in a part. Some wanted to allow him \$500.00, others suggested the payment of all such expenses. It does not appear from the Report that any definite action was taken on the matter but a motion was made that the estimates include such an item, although two amendments were made and voted down. The estimates as brought in, were passed, but no item appears therein making any allowance to the Grand Master. A motion was made that the Finance Committee provide the sum of \$150.00 to purchase a jewel for the retiring Grand Master but this also failed to pass.

On motion, all the Lodges in Districts Nos. 12 and 13 were given concurrent jurisdiction, except in that part of the District north of Burrard Inlet.

The Grand Master for 1916-17 was R.W. Bro. William Astley, ² a past Master of Corinthian Lodge, No. 27, at Rossland. He had already served in the three lower grades, as Junior Grand Warden, for 1913-14, Senior Grand Warden for 1914-15 and Deputy Grand Master for 1915-16. There were only two Emergent Communications of Grand Lodge held during his term of office; one at Powell River on July 7, 1916 when Triune Lodge, No. 81 was constituted, and on October 21, 1916 when the Corner Stone of Kootenay Lake Hospital was laid at Nelson. In both these cases Grand Master Astley officiated.

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2. **William Astley** was born December 9th, 1874, at Wolverhampton, Staffordshire, England; At an early age he showed marked musical ability with a fine voice; and at 12 years of age he was a choir boy at Wolverhampton, where he continued as tenor till he was 22. His parents, Warren and Ann Astley sent him to Public School to be educated. Later he served his apprenticeship at the Great Western Engineering Works at Wolverhampton.

In May, 1899, his brother Joseph Astley, who was at Rossland, B.C., invited William and his mother to come to him and they arrived there in June, 1899. Shortly after his arrival at Rossland he joined the Parish Church of the Church of England, the clergyman at that time being the well known Father Pat. It was not long before William became renowned as the man with the fine tenor voice.

In the autumn of 1899 the Bill Rising Opera Company came to Rossland under contract for one month's entertainment. At the end of the first week the leading tenor became very ill and the performance had to close down for two days as there was no one to substitute for him. Bill Rising hearing that William was a good tenor approached him and asked him to try and fill the sick tenor's place until he was recovered. William consented and completed the following three weeks as leading tenor with great success,

William was initiated into Corinthian Lodge, No. 27, Rossland, B.C., on July 5th, 1900, and his brother Joseph acted as Junior Warden on that occasion. The F.C. degree was conferred on the 26th of the same month. When he was raised on Sept. 6 following, his brother John Astley acted as Warden in the west. The following year William was elected Junior Warden and was Worshipful Master of his Lodge in 1903. On October 10, 1910, he married Margaret Johnstone Stephen, widow of the late William Stephen, M.D. of Vancouver, B.C. He became M.W. Grand Master in 1916. On July 18th of that year he initiated the "one cent per day G.M. Fund" for war-disabled Brethren.

William Astley was thick set, well built and of handsome and imposing presence; and, as might be expected, of artistic temperament with which was blended a practical desire to relieve the necessities of worthy and needy Brethren.

He passed to his rest September 9th, 1942, at his home, Caulfield, B.C.

During M.W. Bro. Astley's term of office the chief business of Grand Lodge was concerning the War and matters arising out of it. He commenced his address by referring at length to it and ends with an account of his ONE CENT A DAY Fund for the benefit of returned soldiers, members of the Craft, and their dependents. The members of Grand Lodge at the last Communication, had hoped that before another year had elapsed peace would have come to the world. But war still was going on. He had endeavored to visit as many of the constituent Lodges as was possible and had found that notwithstanding the fearful drain that the Lodges in the jurisdiction have been subjected to by the brethren going to the front, that Freemasonry has, on the whole prospered. Some of the Lodges have sent no less than 38% of their membership. Nearly every Lodge that he had visited had Honor Rolls, and it was saddening to note the "killed in action" and "died of wounds" after so many Brothers' names. Notwithstanding the troubles of the times he had visited officially no less than sixty-three Lodges, and had attended a meeting at Bellingham of the Lodges in Whatcom Co., Washington, and also at San Juan Lodge, No. 175, Wash. R. at Friday Harbor, on San Juan Island.

Realising that there would be many broken, wounded, and permanently maimed Brethren returning to us, he had issued a circular letter on July 18, 1916, asking the Brethren of this jurisdiction to set aside ONE CENT PER DAY for the purpose of aiding them. While this request has not realized as much as he had hoped, yet a goodly sum has been collected. He sincerely hoped the Brethren would continue to add to this fund, as every cent would be required. He closed his address with another reference to this Fund, making a strong appeal to the Brethren for more and larger donations to it, He says that the money is being held in a savings account in the Merchants Bank, which was opened early in August, 1916, and had been added to every few days as the donations came along. The report purports to state the amount paid in, up to the Meeting of Grand Lodge, but an error in printing leaves the amount very vague, being in these words "able to state that \$ is now available." The Committee on the Grand Master's address commended the feelings which prompted the Grand Master to establish the fund, and noted with satisfaction that his action had received the support of a large number of Brethren throughout the Jurisdiction, and recommended the incoming and successive Grand Masters to undertake the future general administration of the Fund.

The Grand Master for the succeeding term, 1917-18, was W. Bro. Dr. Douglas Corsan³ of Elk River Lodge, No. 35, of Fernie, who had been Junior Grand Warden in

3. M.W. Bro. Dr. Douglas Corsan was born in Toronto, Ont. Dec. 13, 1863, the son of Dr. John Corsan and Ann (McEwan) Corsan. He studied at Woodstock, Ont. and medicine and surgery at McGill University at Montreal, graduating in 1885. He practised his profession in Montreal until 1893 when he came to Fort Steele, moving to Fernie in 1901, where he went into partnership with Dr. S. Bonnell, and remained there until his death on July 13, 1935, except for a short time when he was kept in Victoria by his duties during war time. His wife whom he married on June 5, 1888, was Charlotte Wardrope, daughter of Rev. Thomas Wardrope, of Guelph, Ont.

M.W. Bro. Corsan became a member of the Craft in Elk River Lodge No. 35, at Fernie in 1905. He was W.M. in 1911. He took his dimit on August 1, 1919 and joined St. Andrew's Lodge, No. 49, at Victoria, which he left on March 14, 1930, but in the meantime he rejoined his mother Lodge, Elk

1914-15, Senior Grand Warden in 1915-16, and Deputy Grand Master in 1916-17. During his term of office he was also Major in the A.M.C. His duties, as such, greatly interfered with his Masonic duties. There was only one Emergent Communication during his term, the Constitution of Prince Arthur Lodge, No. 82, at Vancouver on July 10, 1917, and at his request M.W. Bro. Francis J. Burd officiated in his place. He was, however, able to be present at the 47th Annual Communication of Grand Lodge, held at Victoria on June 20, 1918. In his address to Grand Lodge, he spoke of the hope he had had that the Great War would have ended before his term of office expired, but that hope had not become a reality. He expressed his regret that his military duties had not permitted him to devote that time to the Craft throughout the Jurisdiction which, under normal circumstances, would have been his great pleasure and delight.

He felt sure that the Brethren would appreciate his position during the past year, and that they would overlook his unavoidable absence from many interesting gatherings. He spoke of the trouble in a certain Lodge, which he had referred to the Deputy Grand Master, R.W. Bro. John Shaw, and on his report, the Warrant of the Lodge had been suspended. He had not been called upon to make any important rulings during the year as all questions asked were covered by the Book of Constitutions or by approved rulings. He had not been able to visit the Lodges throughout the Jurisdiction and was therefore unable to make any comments on their condition from personal observation, but the reports of the Deputy Grand Master and D.D.G.M.s will show that, with one or two exceptions, all the Lodges were doing well and were making satisfactory progress.

He also spoke of the One Cent Fund and its growth, and suggested that the amount collected be put in the custody of the Grand Treasurer, in a separate account, and that the incoming Grand Master appoint a strong committee to carry on the work of collection, and generally to manage the Fund. The Committee on the Address, in its report, wished it to be clear that the donations to it were entirely voluntary, as some of the numerically smaller Lodges had been paying direct to their members at the Front, or to their families, not as charity, but as a fraternal duty; and also that some of these smaller Lodges have been contributing 100% of their membership regularly, while the larger Lodges have not been contributing anything like in the same proportion. This was approved by Grand Lodge.

The Grand Master for 1918-19 was R.W. Bro. John Shaw ⁴ of Ashlar Lodge, No. 3, at Nanaimo. He also had held the office of Junior Grand Warden in 1915-16, Senior

River, No. 35 on June 1, 1923 and continued his membership in that Lodge until his death on July 13, 1935.

4. **M.W. Bro. John Shaw**, while of Scottish descent, was born in Manchester, England on July 4, 1863. His father, Alexander Shaw was a native of Ayrshire, and his mother, Anne (Rowan) Shaw came from Argyle. In 1869 the family came to Canada and settled in the County of Bruce in Ontario. He attended the Public Schools there, and left his higher education to be got (as he, himself, phrased it) "In the woods, farms, mines, and hills of B.C."

In 1879 he came to British Columbia and was by turns a miner at Yale, a farmer at Fort Langley, a salmon fisher on the Fraser, and a herring fisher in the waters of Burrard Inlet. In 1882 he was able to obtain a license to teach school, and taught at Salt Spring Island. In 1884 he taught in Nanaimo, and

Grand Warden in 1916-17, and Deputy Grand Master in 1917-18. He presided at two Emergent Communications; the first was the funeral of M.W. Bro. James Stark at Vancouver on November 28, 1918; and the second at the same place on January 16, 1919 to consider the question of revoking the Warrant of one of the constituent lodges which had been suspended for cause. After reading the reports on the matter, and hearing the W. Master, the suspension was continued until the next Annual Communication of Grand Lodge.

The forty-eighth Annual Communication was held at Vancouver on June 19, 1919. The Grand Master reported that he had been able to visit few Lodges during his term of office, only those in and adjacent to Nanaimo. Most of his rulings were in respect to what is often called "physical perfection" and referred to men who had been wounded in the War, in which the Grand Master went as far as he could to make it possible for them to join, considering the basic traditions of the Craft.

The Grand Master for 1919-20 was Samuel John Willis⁵ of Vancouver and Quadra Lodge, No. 2 at Victoria. He also had served as Junior Grand Warden for 1916-17, Senior Grand Warden for 1917-18, and Deputy Grand Master for 1918-19. There were no Emergent Communications that year. Grand Lodge met at Nelson in 1920, Grand Master Willis presiding. The early part of his term of office was largely devoted to welcoming, in his capacity of Grand Master, the return from Europe of the many distinguished soldiers who are honoured members of the Craft, for there was peace at last.

As Grand Master he was obliged to make many rulings relative to applicants for membership who had suffered the loss of some part of the body in the war. Most of these had to be refused under the rules of the organization. Grand Master Rich's ruling as to the Order of the Eastern Star not being allowed to meet in a dedicated lodge room was followed. Dispensations for seven new Lodges were issued. Comparatively few official visits were made, all of them in or around Victoria and Vancouver. The Grand

in 1887 he became Principal and remained as such until 1908 when he became an officer in the Dominion Civil Service, and this he held until 1932, when he retired on superannuation.

He was also prominent in public affairs in the Coal City. For twenty-eight years he was School Trustee, five years Alderman, and two years Mayor. He was Secretary of the Nanaimo Hospital for 21 years; President of the Nanaimo Board of Trade, Director of the Nanaimo Agricultural Society for 8 years; and Vice-President of the Nanaimo Branch of the Canadian Patriotic Fund from 1914 to 1919. In 1887 he married Catherine L. Haggart, daughter of James and Isabel Haggart of Wellington. She died in 1936.

M.W. Bro. Shaw became a Freemason in Ashlar Lodge, No. 3, in 1900, and was W. Master in 1905. In 1910 he was made an Honorary Life Member of Nanaimo Lodge, No. 110. He died at Nanaimo and was buried on July 4, 1937 under the auspices of his Mother Lodge. (See also *G.L. Rept. 1938*, p. 185).

5. **Samuel John Willis** was born at Kingston, P.E.I., July 28, 1877, son of Charles and Elizabeth Willis. Educated in the public schools of the Island and in Prince of Wales College, Charlottetown, and later at McGill University at Montreal where he graduated B.A. in 1900, Married Grace Elinor, daughter of Philip Ross Nisbet, December 27, 1905. Taught school at first in his native Province. Taught in High School in Montreal, Boy's Central, Victoria, B.C., then in High School there, and as principal. Dean of McGill University College at Victoria. Associate Prof. of Classics University of British Columbia, 1916-18; supervising Principal of King Edward High School, 1918-19, Superintendent of Education for the Province of British Columbia since 1919.

Master had intended to visit a considerable portion of the jurisdiction but it had been impossible for him to do so.

New Lodges.

On August 5, 1913 Grand Master William Henderson issued a dispensation for a Lodge at Peachland to be called Trepanier. The name comes from a creek of that name which runs into Okanagan Lake near Peachland. R.W. Bro. Leonard Norris, the historian of the District says that all the maps of that lake published for twenty years, from 1858 to 1878, show that the creek which enters the lake just north of Peachland as Jaques Creek, and the one on the south as Trepanier Creek. Since that time the maps have changed. Now the maps show the Creek on the north as Trepanier Creek and the one on the south as Deep Creek. ⁶ No one now knows the origin of the name. R.W. Bro. Norris thinks it had something to do with "trepanning", the surgical operation of removing a piece of bone from the skull, or of the instrument made use of in doing so, and cites an incident related by Ross in his "Fur Traders of the Far West" where such an operation took place somewhere, possibly in or near Okanagan Lake. That there was a family of that name in Eastern Northern North America is a certainty, as a short time ago a lady in the Eastern United States wrote to M.W. Bro. Morley, saying that she had learned that a post office of that name existed in British Columbia and wanted to learn the origin of it, as it was her family name. He made a study of it and his guess is that a landing place of the old fur-traders was at the mouth of the Creek, and as one of the leaders bore that name, this landing was given it, but he frankly admits that this is only a guess.

However a settlement grew up here called Peachland and when it was decided that a Masonic Lodge should be established there it was also named "Trepanier". A dispensation was issued as above mentioned and the Lodge was instituted on August 12, 1913, by R.W. Bro. Hamilton Lang of Miriam Lodge, No. 20, D.D.G.M. for District No. 9. At the Annual Communication in 1914 the dispensation was continued for another year.

At the meeting in 1915 R.W. Bro. D. W. Sutherland of St. George's Lodge, No. 41, at Kelowna, D.D.G.M. for the District, recommended that a Warrant be issued, but the Committee on Warranted Lodges and Lodges under Dispensation, after due consideration of the year's work, suggested that it be continued under dispensation for another year, and that the D.D.G.M. for the District be asked to make a particular examination of the Lodge and report to the next meeting of Grand Lodge as to whether the dispensation should be withdrawn or not. As the W.M. of the Lodge, W. Bro. Grant Lang was absent on military duty, W. Bro. Alex. Miller was appointed in his place. The D.D.G.M. for District No. 9, the successor of R.W. Bro. Sutherland, was R.W. Bro. T. D. Whitehouse of Spallumcheen Lodge, No. 13, at Armstrong, who reported that he had visited it on April 10, 1917. The attendance was small, due to a large proportion of its members being on active service. The brethren were very anxious to keep the Lodge

6. *Sixth Report of Okanagan Hist. Soc.*, 1935, p. 150, *et seq.*

together, and recommended that the dispensation be continued for another year; and the Committee in Grand Lodge agreed with him and it was so ordered.

In 1918 the same condition of things existed. The D.D.G.M. for District No. 9, R.W. Bro. Palmer B. Willits of St. George's Lodge, No. 41, reported that he had visited Trepanier Lodge, but said little about it except that the officers were working together harmoniously. The Committee again recommended that the dispensation be continued for another year, and this was approved by Grand Lodge. In 1919 the news from the Lodge was much happier. R.W. Bro. F. W. Andrew of Summerland Lodge, No. 56 was the D.D.G.M. for District No. 9. He visited the Lodge and found eighteen members of the Lodge present. Work put on was satisfactory. It was free from debt and had a small cash balance. Eight members of the Lodge had enlisted of whom one was killed. Thirty-three young men had enlisted from the District of Peachland, of whom 15 were killed or died on service. The older members carried on during the war as best they could. They were unanimous in asking for a Warrant, but the Committee did not think it advisable to grant one at that time and advised a further renewal of the dispensation, with the hope that as the war was now over, conditions would improve, and a Warrant could be issued.

In 1917 W. Bro. H. B. Morley came to Penticton to reside, and joined Orion Lodge, No. 51. In 1919 he was appointed D.D.G.M. for what was then District No. 9. Shortly after his appointment he received a telephone call from the lodge stating that they were having a meeting that night and they would like him to attend. It happened that R.W. Bro. Andrew McC. Creery, who had just been elected Junior Grand Warden, was at his home. He insisted that he go with him and he did. Bro. Morley says that it was "rather a stormy meeting". The Lodge had been under dispensation for five years, and again it was asked to carry on in the same way, when they should have been given a charter at the Annual Communication just past. The members were discouraged and indignant, and blamed some of the Officers of Grand Lodge for the delay. Between R.W. Bro. Creery and R.W. Bro. Morley they succeeded in getting the members to accept one year's further existence under dispensation. During that period he visited them six times, and brought members from Penticton, Summerland and Kelowna to encourage them. The result was that at the meeting of Grand Lodge in 1920 the charter was ordered and Trepanier Lodge, No. 83 came into existence, having concurrent jurisdiction with St. George's Lodge No. 41, over the territory West of Okanagan Lake. It was constituted by R.W. Bro. Morley at an Emergent Communication. The Lodge has prospered and will be out of debt, and "burning the Mortgage this year (1943).

During the year that M.W. Bro. Corsan was Grand Master a petition was presented to him asking for a dispensation to form a Lodge in the Rural Municipality of Oak Bay, which adjoined the City of Victoria. Everything was in order but the question of jurisdiction. He therefore deferred action, and at the Annual Communication, suggested that this question be referred to the Committee on Jurisprudence. No action seems to have been taken in the matter, until just before the closing of Grand Lodge when M.W. Bro. Wm. Henderson, who was to be its first W. Master, moved that

concurrent jurisdiction be granted to the Lodges in Victoria (Dist. 1) and the proposed Lodge at Oak Bay. There was some discussion after which the motion was withdrawn.

Grand Master John Shaw granted the dispensation for the Lodge at Oak Bay on May 24, 1919, and the Lodge was duly instituted on June 7, by M.W. Bro. Angus McKeown, P.G.M. This Lodge was named for M.W. Bro. Wm. Henderson, P.G.M. The Committee on the address thought the matter should stand over until this question of jurisdiction was settled, and referred it to the Committee on Warranted Lodges and Lodges under Dispensation, which recommended that the Lodge continue under dispensation for another year; and also that as Oak Bay bordered on the City of Victoria that the Lodges of both should have concurrent jurisdiction.

This was approved by Grand Lodge, and the matter referred to the Committee on Constitution to prepare the necessary amendment. The decision by Grand Lodge was that all Lodges in District No. 1 should have concurrent jurisdiction, except United Service Lodge, No. 24, at Esquimalt and Temple Lodge No. 33, at Duncan. The charter was granted at the Annual Communication in 1920, as Henderson Lodge, No. 84 and it was constituted by M.W. Bro. Edward B. Paul on July 16, 1920.

With the close of Great War No. 1, Grand Lodge found no less than seven new Lodges seeking dispensations. These were granted by Grand Master Willis as follows: On November 8, 1919 Empire Lodge at Vancouver, with 62 members; January 28, 1920, Nechako Lodge at Prince George with 30 members; February 12, 1920, Progress Lodge at Vancouver with 73 members; February 21, 1920, Ancient Light Lodge at Ladner, with 25 members; February 23, 1920, Mount Newton Lodge at Saanich with 35 members; February 24, 1920, Barclay Lodge at Port Alberni, with 21 members and February 27, 1920, University Lodge at Point Grey, with 27 members; now in the City of Vancouver. All these, with Trepanier Lodge, No. 83, were given their Charters at the Annual Communication in that year, Empire Lodge as No. 85, Nechako Lodge as No. 86, Progress Lodge as No. 87, Ancient Light Lodge as No. 88, Mount Newton as No. 89, Barclay Lodge as No. 90 and University Lodge as No. 91, Ancient Light Lodge, No. 88, was constituted by M.W. Bro. Francis J. Burd on July 14, 1920; Henderson Lodge, No. 84, by M.W. Bro. Edward B. Paul on July 16, 1920, Barclay Lodge No. 90 by M.W. Bro. John N. Rudd on July 17, 1920; Mount Newton Lodge, No. 89, by R.W. Bro. Wallace Terry on July 22, 1920; Progress Lodge, No. 87, by M.W. Bro. Wm. C. Ditmars on July 27, 1920; University Lodge, No. 91, by M.W. Samuel J. Willis, the Grand Master on August 4, 1920; Trepanier Lodge, No. 85, on August 10, 1920 by R.W. Bro. H. B. Morley of Orion Lodge, No. 51.

Annual and Emergent Communications.

In 1914 Grand Master Wm. Henderson suggested in his address "that the ends of the Craft would be better served if we meet at the Coast Cities of Victoria, Vancouver and New Westminster". This recommendation was approved by Grand Lodge, but no action appears to have been taken. In 1916 Grand Master Ditmars recommended that the matter be taken up by the Committee on Constitution, and the necessary amendment drawn up. Such an amendment could not be very popular with the Brethren in the Northern and Eastern parts of the Province, and at the same time it was

more convenient in every way to have the Annual Communication at one of the Cities named. The Committee on the Grand Master's address approved his action but when the matter came before Grand Lodge a few words were added which pleased everyone. In the final form as approved the clause read:

We recommend that the Annual Communications of Grand Lodge be held alternately in the cities of New Westminster, Victoria and Vancouver, unless otherwise determined by vote of Grand Lodge.

During the period, the Annual Communications were held in Victoria in 1915, and in 1918; at Vancouver in 1916 and 1919; at New Westminster in 1917, and at Nelson in 1920. In 1915-16 there were three Emergent Communications all to constitute new Lodges. One was held on June 29, 1915 at Vancouver to constitute St. James Lodge, No. 80. The Deputy Grand Master R.W. Bro. William Astley in his report to Grand Lodge says that this was a particularly happy occasion, because W. Bro. Rev. James Irvine demonstrated beyond question what it is possible to do in the way of getting un-affiliates into the fold, if the requisite amount of "strenuosity" be expended. The two others were the constitution of Concord Lodge, No. 79, at Parksville on July 5, 1915, and the constitution of DeWolf Lodge, No. 78, at Port Coquitlam on July 12, 1915.

In 1916-17 there were two Emergent Communications; one at Powell River to constitute Triune Lodge, No. 81, and the other at Nelson on October 21, 1916 to lay the Corner Stone of the new Kootenay Lake Hospital. Grand Master Astley officiated at each ceremony. In 1917-18 there was only one, which was held at Vancouver on July 10, 1917 to constitute Prince Arthur Lodge, No. 82. As M.W. Bro. Corsan was prevented from taking part in the ceremony by reason of his military duties, M.W. Bro. Francis J. Burd officiated on his behalf.

In 1918-19 there were two. The first was the funeral of M.W. Bro. James Stark on November 28, 1918 and the other held at Vancouver on January 16, 1919 to consider the case of a Lodge whose charter had been suspended by the Grand Master. After full consideration the suspension of the charter was continued until the Annual Communication. There were no Emergent Communications during 1919-20.

District Deputy Grand Masters.

There were three subjects of discussion as to these officers during the period. The first was whether or not the District Deputy Grand Masters should be entitled to the rank of "Right Worshipful" after their term of office had expired. This had already been brought before Grand Lodge by Grand Master Burd but no action had been taken. In 1916 Grand Master Ditmars referred to it again. He said in his address to Grand Lodge that when, in the opinion of the Committee on reports of District Deputy Grand Masters, those officers have faithfully and zealously carried out the details of the work of their respective offices, especially where the district is a large one, they should be granted the permanent rank of 'Right Worshipful' They often travel great distances and devote a great deal of time and energy to the work, and he felt that in honoring them, was but an evidence of the Grand Lodge's appreciation and of an honour well earned. The Committee on the address concurred with the Grand Master that the Committee

above mentioned might recommend such rank when in its opinion the work done merited special recognition. It may be of interest to note that in Iowa the Reviewer (1916) did not approve of the continuance of the title passing on after the term had expired as it would lose its dignity by being granted to so many.

There was another change suggested by M.W. Bro. Wm. Henderson in 1917, that instead of being appointed by the Grand Master, each District Deputy Grand Master should be elected by the Lodges in his District. This proposed change was referred to the Committee on Constitution to report on it at the next Annual Communication and [he asked] that a copy of any proposed amendment covering this be sent to every member of Grand Lodges. In 1918 the Committee on Constitution reported against the proposed change, and although there were some members in Grand Lodge in favor of the change the majority was against it and we hear no more of it. In 1920 the delegates from Corinthian Lodge, No. 27, at Rossland suggested that these officers should be elected at each Annual Communication by the delegates from each District instead of being appointed but again the Committee on Constitution, and the Grand Lodge, turned it down. New Hampshire's Reviewer (1929) says that trouble was averted when Grand Lodge refused to adopt legislation which would require the D.D.G.M.s to be elected by the several Districts. He says that they look upon these of officers as being the eyes and ears of the Grand Master, and that he should not be hampered, as he would be if any one else should have the right to say who should hold that office.

Grand Secretary.

M.W. Bro. W.A. DeWolf-Smith continued to hold the office during this period, with satisfaction to all the Grand Masters of the time, and there is no doubt but that no other member of Grand Lodge could have given such efficient service. He claims to have been a full-blooded "Bluenose" of United Empire Loyalist stock on both sides of the house. Had he consulted Eaton's "History of King's County, Nova Scotia", he would have found that the DeWolf family at Wolfville, for whom the town was named, and of which he was a descendant, was not Loyalist, but pre-Loyalist, and came to Nova Scotia long before the Revolutionary War. He was a good Grand Secretary all the same. At the same time as he was Grand Secretary he was also Secretary of Union Lodge, No. 9, at New Westminster, and on December 10, 1919 was presented with a gold watch and chain as a token of the Lodge's appreciation of his services as secretary of the Lodge for 25 years.

Grand Historian.

In 1916 the Grand Historian, R.W. Bro. William Burns submitted his first report. His chief reliance for data relating to the history of the various Lodges were memoranda sent to him by the Secretaries of the various Lodges. He says that he had applied to each Lodge for information as to their foundation and history but only twenty secretaries had acceded to his request. The remainder of the Lodges had failed to assist him in this work. He published items relating to 16 Lodges ranging from Vancouver and Quadra Lodge, No. 2, to Composite Lodge, No. 76, covering five printed pages of the Grand Lodge Report. Neither of these can be called a history, such a Lodge as Mount Hermon, No. 7, receiving one-half a page. At the same time these

short memoranda being printed and so preserved, are of considerable value. He also presented short obituaries of two Past Grand Masters, M.W. Bro. William Dalby and M.W. Bro. Robert Burns McMicking, of Bro. Theophilus Michell, Sr. and of R.W. Bro. W. J. Chetwode Crawley of Ireland who had been made an Honorary Senior Grand Warden of our Grand Lodge in recognition of his services to the Craft in general as a Masonic Historian.

His report in 1917 shows that he has abandoned the secretaries and has been appealing to the Worshipful Masters for data relative to the Lodges and has had some replies. He gives thumb nail sketches on matters taking place in twelve Lodges. In one case, that of Nicola Lodge, No. 53, at Merritt he had received a detailed account of the history of the Lodge written by R.W. Bro. M. L. Grimmett, afterwards Grand Master, and W. Bros. S. J. Solomon and A. R. Carrington. This is a real history but it did not commend itself to the Grand Historian. He cut it down to less than half a page and published that. He seems to have been afraid of the expense as he says "that was impossible to insert this in its interesting fullness of detail", but they could publish 114 pages in the report on Foreign Correspondence. Luckily he preserved the original document in his files and it may yet be published in full.

He continued his work in the same way in 1919 when he published what he calls "abstracts" covering five Lodges, and this term is also used in the motion adopting his report and ordering it to be printed. In 1920 he gives notes on twenty Lodges, describing the welcome given the Brethren of these Lodges on their return from the front after the declaration of peace. These memoranda are particularly valuable.

Finances And Membership.

In 1916 the revenue of Grand Lodge was \$9,614.70. The membership was 7,797 an increase of 100. In 1917 the revenue was \$6,041.27 and the membership was 7,083, an apparent decrease. However no report had been sent in by Creston Lodge, No. 54. If that Lodge had complied with the regulations the decrease, if any, would have been very small. This was the first year since the establishment of Grand Lodge that there was a decrease in membership. In 1918 the revenue was \$6,165.05. The number of members was 7,951, an increase in membership of 146. In 1919 the membership numbered 7,963 an increase of 12 and the revenue was \$8,623.55. In 1920 there was a large revenue. \$13,871.95 and the membership rose to 8,975, an increase of 1,012.

Charity Fund.

For some years there had been paid yearly the sum of \$500.00 to the Sanatorium at Tranquille. As soon as Grand Master Ditmars was elected to that office he made a personal investigation of the Institution and was convinced that it was doing a noble work for suffering humanity and was well worthy of generous support. In his address to Grand Lodge in 1916 he recommended that the Grant be continued, and this was approved by Grand Lodge. Doric Lodge, No. 18, at Nanaimo was assisted by a grant of \$500.00 and Nicola Lodge, No. 53, at Merritt by a grant of \$151.00. The investments of the Fund, including cash in hand, at this time amounted to \$50,757.68. The Trustees also made a donation of \$2,500.00 to the Canadian Red Cross, and of \$500.00 to the Relief

fund for the sufferers by the explosion in Halifax Harbor, Nova Scotia. An investment of \$2,905.68 was made in Dominion War Bonds.

In 1917 the Sanatorium received its annual donation of \$500.00 and \$10,000.00 of War Bonds purchased. There were no other payments made from the Fund during that year. The whole investments of the Fund now amounted to \$55,219.55, which included real estate valued at \$6,098.50 which had been taken over as the mortgagees were unable to keep up their payments under the mortgage. In 1918 the investments amounted to \$57,246.93. In 1919 \$2,000.00 went to the Charity Fund from general revenue. By this time more mortgaged property had to be taken over, but rentals were coming in. We do not find any reference to the Tranquille Sanatorium after 1917. At that time the assets of the Fund had risen to \$62,149.86.

In 1920 the Charity Fund amounted to \$70,475.98. More mortgages were falling in arrears owing to loan conditions during Wartime, and now amounted to \$33,076.77. However the properties were good for the amounts against them. It held Dominion War Bonds for \$21,000.00 and there was \$4,350.47 cash in the Savings Bank.

Great War, No. 1.

Considerable reference to Great War No. 1 has been made in connection with the various Grand Masters of the period. An interesting fact is that both Lord Kitchener and Lord Roberts were members of the Craft. Another is that Major General Arthur W. Currie was a Past Master of Vancouver and Quadra Lodge, No. 2, and that Major General Garnett Hughes, D.S.O., C.M.G., was a member of St. Andrew's Lodge No. 49, both Victoria Lodges.

At the Annual Communication in 1917 a letter received from the Secretary of the Military Service Department of the National Council of the Y.M.C.A. was read drawing the attention of the Grand Lodge to the patriotic work of the organization connected with the Canadian Army. It pointed out that the Military Department had practically charged it, with looking after the "off hours" of the men. It had to meet this responsibility, without making any charge and to provide and promote recreation giving for them religious services which were entirely non-denominational. It described its work in detail, its cost, and its needs. Understanding what Freemasonry stands for it made an appeal for assistance both to Grand Lodge and asked for recommendation for sympathetic consideration by the constituent Lodges. This letter was referred to the Finance Committee, which pointed out that after the payment of the usual yearly grant to the Sanatorium at Tranquille there was only \$1,067.67 available, and it recommended that \$1,000.00 be granted for this purpose. It also recommended that any appeal from the body to the constituent Lodges should be met by them with as liberal response as possible. This report and its recommendations were approved by Grand Lodge,

Before Grand Lodge closed in 1917 five resolutions relating to the War were brought before it and passed unanimously. The first expressed its heartfelt sympathy with the members of the Craft in this jurisdiction who had been bereaved by the loss of friends and relatives. "May the Supreme Grand Architect of the Universe grant them everlasting Peace"; the second expressing the need of prosecuting it to a successful end;

the third expressed the gratification of Grand Lodge, the fact that Lieut. Gen. Sir Arthur Currie, a member of the Craft in this jurisdiction had been placed in command of the Canadian Forces in the field; the fourth congratulating the Grand Lodge of England on the 200th anniversary of its foundation; and fifth, expressing its gratification at the fact that the United States had joined the forces of the Empire and its Allies. Resolutions much to the same effect were passed at the Annual Communication in 1918 and ordered to be sent, as far as possible, to every Brother on active service.

While we had the Grand Master's Cent a Day Fund, there was a Masonic Relief Fund, which by the time Grand Lodge met in 1919, had grown to \$10,000.00 in Dominion Government War Bonds and \$7,311.39. By this time the War was over, for which the Grand Master gave sincere thanks and every member of Grand Lodge echoed his sentiments. Then the question arose as to the admission to the Craft of German-born applicants, or as visitors. It was moved by Past Grand Master Corsan and seconded by Past Grand Master Paul, that for a period of ten years no man of German birth should be eligible for election into any Lodge under the jurisdiction of the Grand Lodge of British Columbia; and that for the same period no Mason of German birth from outside this jurisdiction, should be permitted the right to visit in any Lodge in the same jurisdiction. This was referred to the Committee on Jurisprudence. The Committee did not favor such a drastic regulation, and amended the resolution by omitting the clause as to visiting, and recommended that the Lodges be advised that in all applications for initiation or affiliation from those of alien birth, due caution be exercised by and through Freemasonry's foundation stone, the ballot. In this form it became the law of the Craft in British Columbia.

The Grand Lodge of California sent the sum of \$1,000.00 to Halifax for the sufferers in the great disaster there, and the Grand Lodge of Massachusetts sent the same amount.

The Lodges gave the boys from overseas a vociferous welcome. Two very important meetings were the one held in Victoria on October 10, 1919, when the eight Lodges in District No. 1 met to welcome W. Bro. Sir Arthur Currie home; and that held on October 10, 1919 at Vancouver by Cascade Lodge, No. 12 for the same purpose, and 500 of the Vancouver Brethren attended to welcome him together with Brig. Gen. Leckie, Bro. Cyrus Peck, V.C., and M.W. Bro. E. D. McLaren. The Lodge Room was too small to contain all those who wished to honour the guests, and after a short ceremony Lodge was closed and the Brethren went to the Vancouver Hotel where a banquet was held.

In 1920 the Masonic Relief Fund had grown to \$20,047.58 and \$1,620.90 had been paid out. \$17,000.00 of the fund had been invested in Dominion War Loan Bonds, and the balance was in the Bank in a savings account. Claims for assistance were being dealt with in 48 hours after receipt. This was not all, as there were subscriptions, amounting to more than \$4,000.00, made by Lodges but not at that time paid in to the Grand Treasurer.

Ritual.

The question of Ritual in British Columbia had become a settled affair. We had American or "Scotch" work as some delighted to call it, Canadian, from the Grand Lodge of Canada (in Ontario), English and Australian, and everyone was satisfied. In 1915 one Reviewer suggested that if uniformity of ritual is so important, Lodges in the United States which have adopted the Webb ritual (nearly all of them) should return to the beautiful and simple ritual of the Mother Grand Lodge of the world. But it is not absolutely certain that uniformity of ritual is essential. Our Reviewer, a devotee of the Webb (American) work as used in Union Lodge, No. 9, at New Westminster, did not have so high an opinion of the English ritual. He thought that the present English work as adopted at the time of the Union was certainly much inferior to the older ritual taught by Preston, "and is certainly neither as impressive nor as dignified as the Webb work."

Then we hear a voice from Prince Rupert. The District Deputy Grand Master, Leonard M. DeGex, of Tyee Lodge No. 66, which uses the Canadian work, in his report to Grand Lodge suggested:

That in order to advance the welfare of Masonry in the Province, the work should be standardized, and with any new dispensation granted, this point should be expressly stipulated.

But R.W. Bro. DeGex does not suggest the same as our Reviewer of Foreign Correspondence. He does not suggest that we return "to the simple ritual of the Mother Grand Lodge of the World," as the Ontario Reviewer says. He was a member of a Lodge which practised the Canadian work and he said that as we were Canadians, we should use the Canadian ritual. It is as we have often seen before, we should have a common ritual in all the Lodges. Which Ritual? Why of course the one that I know best. That has been true in British Columbia from the days when the Freemasons from the United States insisted on having a Lodge of their own, Vancouver Lodge, where they could use the ritual they had learned in California. They could not be content with Victoria Lodge because it insisted on using the English form of the Work.

Various Lodges.

Some notes relative to various Lodges are worthy of remembrance. Tuscan Lodge, No. 39, at Trout Lake was dormant. There had been no meeting since 1915, and only two or three members of the Lodge still resided there. R.W. Bro. K. L. Grimmett of Nicola Lodge, No. 53, the D.D.G.M. of District No. 3 was of the opinion that the Lodge should either surrender its charter or it should be forfeited. The Committee on the reports of District Deputy Grand Masters regretted to note the condition of this Lodge and suggested that unless conditions improve during the coming year that the question as to whether it should continue as a Lodge might be seriously considered.

The Lodge was allowed to carry on until 1919, no meetings were held and no returns sent to Grand Lodge. R.W. Bro. W. Bews of Kootenay Lodge, No. 15, D.D.G.M. for District No. 3 reported that there was only two members of the Lodge living there; that the furniture, books and Warrant had been stored in a private house, and that the

chance of holding future meetings was very poor indeed. The Committee on the Reports of the D.D.G.M.s advised that the Grand Secretary be instructed to secure possession of the Furniture, etc. Grand Lodge did not approve of this, and a motion that the Lodge appear at the next Annual Communication to show cause why the Warrant should not be revoked, was voted down. In 1920 there were no returns from the Lodge. Then there was trouble among the brethren of another Lodge. So bad was it that the Grand Master appointed the Deputy Grand Master to report. On receiving his report the Grand Master suspended the Lodge's charter. All attempts to make peace failed. When the matter came before Grand Lodge it was passed over by the Committee on the Grand Master's address to the Committee on Petition and Grievances. An Emergent Communication was called together to consider the Deputy Grand Master's report, and after a discussion the matter was laid over for the next Annual Communication for action. All parties were heard, and Grand Lodge ordered the Warrant of the Lodge be revoked. This is the only case in our history in which a Lodge was struck from our records for cause, and it has not been deemed necessary to identify the name or location of the Lodge. If any one is anxious to obtain further information the records of Grand Lodge are open to the curious seeker.*

Another Lodge was fast getting into the same condition as Tuscan Lodge No. 39, and that was Arrow Lodge, No. 47, at Arrowhead south of Revelstoke. In 1918 R.W. Bro. Archie Galloway of Kamloops Lodge, No. 10, D.D.G.M. for District No. 3, reported that while he had not visited the Lodge, members of the Lodge had informed him that it was not holding meetings by reason of the lack of resident members. North Star Lodge, No. 30, was also having difficulty in carrying on but still is with us. King Solomon Lodge, No. 17, at New Westminster had a Past Masters Night on September 17, 1918 with representatives of 53 Lodges attending. This is memorable because the chief speaker was Judge F. W. Howay who died on October 4, 1943.

In 1920 King Edward Lodge, No. 36, in Phoenix was not able to continue. Only 5 members of the Lodge were resident in the town. The mines had closed and the residents were being compelled to go away. The only possible course to pursue was to amalgamate with the Lodge at Greenwood under the name of King Edward Lodge, No. 28, and while the amalgamated Lodge has had its troubles, it is still going strong.

Miscellaneous.

Payment of Representatives.

In some Jurisdictions in the United States it is the custom to pay the expenses, and or a *per diem* allowance to the delegates to Grand Lodge Communications. There must have been some discussion in Grand Lodge in 1915, for it appears in the Report of that year that M.W. Bro. Wm. Henderson and M.W. Bro. F. J. Burd moved and seconded that the matter of paying the representatives to Grand Lodge be referred to a Committee, to report at a later date. This passed in Grand Lodge, and the Grand Master

* The warrant for Arrowsmith Lodge No. 62 in Port Alberni was revoked on 19 June 1919. See James G. Bennie, "Black Sheep Lodges of BC", Vancouver Grand Masonic Day, 2 March 2002. — ed.

stated that he would do so at a later date. The Committee so appointed consisted of M.W. Bro. Wm. Henderson, Chairman, M.W. Bro. F. J. Burd, W. Bro. C. H. Oatewood, M.W. Bro. H. N. Rich, and M.W. Bro. A. J. McC. Creery. The Committee reported in 1916 that owing to a recommendation in the Finance Committee's report the Committee considered it advisable to defer action in the matter.

Nothing more was heard of this proposal until 1920 when Corinthian Lodge, No. 27, at Rossland sent to Grand Lodge a resolution asking it to amend the Constitution by providing that it pay mileage and *per diem* expenses of the Worshipful Master and delegates to Grand Lodge, and that the matter be brought before it by the Resolutions Committee. The Committee gave it short shrift. It did not approve and we hear no more of it.

Incorporation of Lodges.

The Grand Master of California (1914) was asked whether real estate held for Masonic purposes should be deeded to the Trustees of the Lodge, or to the W. Master, or to the Lodge itself, and quoted what he calls "a sane and simple manner of conveying and receiving property" which is a part of the statute law of that state. This our Reviewer brings to the notice of our legislators, but such action on his part seems to have been without any result. The Maine Reviewer (1915) notes that Alberta has sanctioned incorporation, and thinks it is a mistake. In the last chapter we referred to the opinion of the Grand Master of South Australia on this question. He was M.W. Bro. S. F. Way, who was Grand Master of the Grand Lodge in that jurisdiction from 1884 to 1889, and from 1896 until his death in January 1916.

The Reviewer for Alabama (1917) also refers to Alberta's approval of the incorporation of Lodges. He thinks that the wisdom of this course is doubtful, to say the least. He asks how is Grand Lodge to retain control over a body created by the civil authority. He said that the Grand Lodge of Louisiana was at that time in litigation over such a state of affairs.

Masonic Senate.

The Reviewer for Illinois (1915) speaks of the Masonic Senate in British Columbia as something new to him. He remarks that the Grand Lodge did not accept the Grand Master's recommendation and that the "Senate" still remains. Our Reviewer corrects his statement and says that since the meeting of Grand Lodge that the "Senate" had been dissolved. The Reviewer for Delaware (1915) makes a reference to it and says that no organization should be countenanced that assumes a name with a Masonic appellation, unless specially authorized by Grand Lodge; while the Reviewer for New Jersey (1916) calls M.W. Bro. Star's views on the matter as "far-fetched". The Grand Master of the Grand Lodge of Canada (in Ontario) ruled (1918) that the word "Masonic" in the name "Canadian Masonic Club" is out of place and must not be used. The Reviewer for Florida (1918) refers to the action of the Grand Lodge in the matter of the "Masonic club" and says that it was not the fact of a club being objected to, but that the club had joined an association of clubs, extending throughout the United States, with a general head, from which it accepted rules and regulations, a member of a club in one State, a

member of the association, was also a member of all clubs in all States. In this way members of Lodges under one jurisdiction were receiving orders from an organization located outside that jurisdiction, and this could not be permitted. The Reviewer for West Virginia (1920) could not understand why everything carried on in a club could not be done equally well in a Lodge.

Order of the Eastern Star.

It is interesting to see how opinion differed as to this organization in the different jurisdictions. In Alabama, (1915) a communication from it was read in Grand Lodge, asking that the Grand Lodge adopt a suitable token and password, whereby members of the Order could make themselves known to Master Masons who were not Eastern Star members. It was referred to the Committee on Work, but it seems to have died there.

In 1915 (see B.C. G. Lodge Report p. 30, 94) a reference by the Grand Master to this Order was eliminated by Grand Lodge. The Reviewer of North Carolina (1916) waxes merry at this action. He says that in our proceedings he notices that a Past Grand Master, having been frightened by fear of an incursion by the women of this Order, procured the passage of a resolution demanding that the reference by the Grand Lodge be expunged from the records, and "strange to say it was done." The Quebec Reviewer (1916) was not so chivalrous. He speaks of the "Wise conservatism of our British Columbia brethren" and that "the reference was promptly ordered stricken out." However, the jurisdiction of South Dakota is the faithful friend of the organization. It was the foremost to recognize a Grand Chapter of the Order, and is said to occupy a position of great helpfulness in Masonic circles. As late as 1920, Grand Master Willis ruled that the Order of the Eastern Star could not be allowed to meet in a Masonic Hall which has been dedicated.

Master's and Warden's Club.

While the Masonic Club at Vancouver was frowned on, a Master's and Warden's club was formed in Victoria. As it did not use the Word "Masonic", no one objected to it. It met once a month and did not pretend to have any official standing or authority. It made possible a series of Masonic Lectures during 1917-18. R.W. Bro. Wallace Terry, later Grand Master, then D.D.G.M. of District No. 1 says it has been a most useful and helpful adjunct to the Masonic life of the District.

Dual Membership.

In British Columbia Dual membership is allowed, but if a Brother is suspended in one Lodge he is, *ipso facto* suspended in both. This seems to be contrary to the law in the Grand Lodge of Canada (in Ontario).

Physical Perfection.

This matter could not help coming to the front during the War and after. It is one of the things which has come down to us from the past when Freemasonry was an operative body. In those days it was a requirement which could not be avoided. A man wishing to be an operative Mason must necessarily be able to do a man's work. The

rules prescribed among other qualifications, "That no person shall be accepted a free Mason but such as are of able body." (see Harrison's code, p. 141) There seems to be good authority that this rule was in existence in about A.D. 1650, and it has always been a requirement of the Craft in later days. When the Constitution of Grand Lodge was drawn up it was provided that, every petitioner and candidate applying for the degrees of Masonry should, *inter alia*, be a man "possessing no maim or defect in his body that may render him incapable of conforming literally to what the several degrees respectively require of him". This was as far as could be gone even in these latter days. As long as the world was at peace, there were very few so crippled that the Craft would not accept them. But after a bitter war there were bound to be many who would be affected, even under the clause as it stood in our laws. There have been many rulings on the point. Remembering what we were taught in the Lodge, we can judge that the Grand Masters would be anxious to have as many of the returned men admitted as possible, in so far as it could be done without committing breach of the laws of the Craft. Grand Master Shaw during his regime (1918-19) ruled that the loss of a foot; the loss of the third and fourth finger, of the right hand and the first finger of the left hand or the loss of the right arm, barred the applicant from admission. The loss of the little finger of the left hand, loss of three fingers of the left hand, a stiff knee received on military service, and the loss of the thumb of the left hand, were qualified for admission, but the committee on the Grand Master's address approved the action of the Grand Master and pointed out that decisions of this kind should be granted with the utmost care and judgment.

Bro. N. J. Edwards of Victoria-Columbia Lodge, No. 1, asked for special legislation on the question, but the Committee on Constitution did not agree with him, relying on the Grand Master's discretion to be better than new legislation.

The Reviewer for Utah (1919), notes a case referred to by one of our D.D.G.M.s where an E.A. or F.C. returned from the War minus an arm and asked if he could be denied advancement and said that in his State he would not. Our Reviewer says that the same rule applied in British Columbia. That question had been settled before the war.

Recognition of Foreign Jurisdictions.

The only application for recognition during this period was from the Grand Lodge of the Philippine islands. The application was referred to the Committee on Foreign Correspondence which reported that in 1913 a similar request had come from this Grand Lodge. At that time there were five Lodges in the Islands, three warranted by the Grand Lodge of California, and two by the Grand Lodge of Scotland. The representatives of California had organized a Grand Lodge in which the Scottish Lodges were not represented, and applied to our Grand Lodge for recognition, having a majority of the Lodges there. The Committee hesitated to recognize it as the European population was small, and the Lodges few. Since that time the Grand Lodge has prospered, two new Lodges had been organized, and the membership was increasing. It therefore recommended recognition by our Grand Lodge and that the necessary steps be taken. Grand Lodge approved the Committee's report.

In 1918 the Grand Lodge resolved that fraternal recognition of, and exchange of representatives with, the Grand Lodges "Zur Sonne" of Beyreuth and of Hungary, be withdrawn and that the other Grand Lodges in the Dominion of Canada be informed of our action in this respect.

Corner Stones.

Only one Corner Stone was laid during this period as mentioned under the head of Emergent Communications. Three items mentioned in the Report on Foreign Correspondence are interesting. In Iowa (1917) the Grand Master says that they are laid for Masonic, religious, educational, charitable and governmental buildings, and are a part of the duty, privilege, and pleasure of the Craft. He says that all kinds and sizes of stones are met with. Sometimes it is made of cement pressed in the form of a stone, and sometimes it is a "phony" made of boards, to be replaced afterwards by a real stone. He suggests that the stone should be approved by the Grand Master as to quality, size and inscription before accepting the request to lay it. The Grand Master of Mississippi declined to lay two Corner Stones where the buildings were so far advanced that the "corner" stones would have to be shoved through a hole. The Grand Master of Texas (1917) says that three applications were refused, one because the building was a private undertaking, as did G.M., W. J. Bowser in British Columbia, another because the ceremony was to be held on Sunday, and the third because the building was a brick veneer structure.

CHAPTER X.

1921 TO 1925.

GRAND LODGE CELEBRATES ITS SEMI-CENTENNIAL.

With 1921 the Grand Lodge of British Columbia completed the first half century of its existence. When it was organized in 1871 it consisted of eight constituent Lodges, two of which were so feeble that they soon gave up the ghost and amalgamated with other lodges in the same city. In 1921 there were 93 Lodges including those under dispensation. In 1871 the total membership of the eight Lodges was 295; in 1921 the 93 Lodges had grown to 10,112. Under these circumstances it seemed proper for the rulers of the Craft to celebrate the occasion, and in Victoria, the city where the Grand Lodge of British Columbia was born; to do honor to the past and to plan for the future. The most convenient date for the Brethren, and especially for those who lived on the Mainland part of the Province, was to have it immediately before or immediately after the Annual Communication, so that both could be attended on the one trip. Accordingly an Emergent Communication was set down for Wednesday, June 22, 1921 to be followed by the regular annual meeting on Thursday, June 23rd.

The Emergent Communication was opened as arranged, with visitors from Saskatchewan and Alberta in the West, to Nova Scotia in the East; from the States of Washington and Montana, and one from England. The communication was opened at 1.30 p.m. by M.W. Bro. Martin Luther Grimmett, the Grand Master. The visitors were presented to him by M.W. Bro. E. B. Paul and were duly welcomed in the East. Then some of the Ancients were presented to the Grand Master: W. Bro. Thomas Shotbolt who had been a very busy man with M.W. Bro. Robert Burnaby in the hectic days of 1871; Bro. Ralph Borthwick, Bro. G. C. Keys, who spoke of the days of Golden Cariboo, but was a graduate of Union Lodge, No. 9, of New Westminster, and later a member of Vancouver and Quadra Lodge, No. 2. There was also Bro. Wm. Gordon, Bro. Joseph Boscowitz who spoke of early days in Victoria, Bro. Jeremiah Madden, R.W. Bro. Mark Bate of Nanaimo who was for years to be the continuous Mayor of the Coal City, Thos. E. Ladner of Ladner, another graduate of Union Lodge, No. 9, and Bro. James Andrews. Some of these had lost their membership in the Craft, but were welcomed just the same by the Grand Master as having been members of the Craft in the days when Freemasonry in British Columbia was in its infancy.

The Mayor of Victoria, Robert J. Porter, of Victoria-Columbia Lodge, No. 1, then welcomed the visitors for which he was thanked by the Grand Master. The Lodges in District No. 1 by R.W. Bro. Robert Baird did the same and M.W. Bro. A. McC. Creery made a fitting reply, Then followed M.W. Bro. Gorrell, Past Grand Master of the Grand Lodge of Saskatchewan, who made the first address of the Communication. He took his hearers back to the earliest days of Freemasonry when it was an operative body. Naturally he could not fail to refer to Kipling the poet of Freemasonry, who could, at such a time and with such a subject, and pointed out the duties incumbent on all Freemasons of today. It was received with "continued applause."

As soon as M.W. Bro. Gorrell concluded his address, the Grand Lodge with the visitors from other jurisdictions, formed in procession and marched to St. John's

Church, where the Rector, V.W. Bro. F. A. P. Chadwick, Grand Chaplain, assisted by the Bishop of New Westminster, and Bro. the Rev. J. Hinchcliffe, held a service followed by an address.

In the evening a banquet was given in the Drill Hall by the Brethren of District No. 1, comprising the following Lodges: Victoria-Columbia, No. 1, Vancouver & Quadra, No. 2, United Service, No. 24, Temple Lodge, No. 33, St. Andrew's, No. 49, Camosun Lodge, No. 60, Britannia Lodge, No. 73 and Mount Newton, No. 89. R.W. Bro. Wallace Terry who was fated to be elected Grand Master the next day, presided. Over nine hundred members of the Craft were present.

The repast concluded, and the usual toast to the King, given with the singing of the national anthem, the Chairman proposed a toast to the President of the United States, which was given followed by the singing of the "Star Spangled Banner". This is only what might be expected at the present time, but it was not so common in those days. There were speeches by the Chairman, followed by M.W. Bro. Gerrell and the Grand Master. Harry Watson, (I should say M.W. Bro. H. H. Watson) gave one of his characteristic talks, one sentence of which is even more applicable to these later days than it was then, and is peculiarly worth quoting now. He said:

In these days, when life's burdens are heavy, the days when unrest is great, when the heathen rage and *income tax reaches close to income*, the days when the parched remain thirsty. (Italics mine)

The speech delivered by M.W. Bro. James H. Begg, of the Grand Lodge of Washington was a gem. He not only kept his listeners in shouts of laughter, but what is more, he told an absolutely new story on Chief Justice Begbie, not of the State of Washington, but of our own Supreme court of British Columbia. It is proposed to put it here lest it should be forgotten:

It is just thirty-three years ago since I landed in this city from my native city of Glasgow. As I was looking for the boardinghouse which had been provided for me—somewhere on McClure Street, I was in distress for a clue to the place. It was a dark and stormy night; dark, indeed, for me, for I was alone, alone and without a friend and without a dollar. Soon I met a man coming along, with a slouch hat pulled down over his forehead, and he was accompanied by two dogs. I stopped him and asked 'Can you tell me where McClure Street is?' "Damned if I know," he replied and went on. I found out afterwards that he was no other than the Chief Justice, Sir Matthew Baillie Begbie. As for me I was grateful anyhow. I had heard the sound of a human voice.

One of our very own, M.W. Bro. C. Ensor Sharp, Grand Master in 1903, who had been living in Toronto for a number of years, had made it possible for him to be with us, and we were all glad to see him again and to hear him.

It would be a pleasant thing if we could reprint all the speeches that evening and the next day, but it is a satisfaction to know that they are all in print in the Grand Lodge Report for 1921. Any Freemason in our jurisdiction who has not read them, and did not

have the opportunity to be with us that night and the next day, should get a copy and spend an evening with the Brethren of 1921. A good crowd they were.

The regular Annual Communication was held the next day. Our visitors of the night before were with us. Many who had been invited but who could not come sent their regrets and good wishes. We also had a kind letter from Judge Swanson of Kamloops, the Grand Master of the Independent Order of Oddfellows of the Province, and from the Grand Chapter of the Order of the Eastern Star. This time no one remembered past days, and no one suggested that the reference to this latter organization should be struck from our minutes.

Grand Masters.

The Grand Master for 1920-1921 was M.W. Bro. Martin Luther Grimmett¹ of Nicola Lodge, No. 53 at Merritt. His Mother Lodge was, and he had been for a number of years, a member and Past Master of Alta Lodge, No. 29 at Sandon. Later he moved to Nicola where he was a charter member of Nicola Lodge, and first W. Master. When coal discoveries caused the business interest of the District to center at Merritt, the Lodge went with its members. In 1911 he refused further re-election as W. Master, and his faithful friend, Sidney J. Solomon, S.W. was his successor in that office, While interested in his Lodge, and a regular attendant, he does not seem to have attended Grand Lodge while a member of Alta Lodge, No. 29, nor of Nicola Lodge, No. 53 until 1914, when he was immediately marked out by the members for advancement. In 1915 he was appointed D.D.G.M. for District No. 3 and his report, to Grand Lodge shows how well he carried out his duties in that office. In 1916 and 1917 he was on the Committee of Petitions and Grievances, and in 1918 he was elected Senior Grand Warden. W. Bro. C. A. Welsh of King Solomon Lodge, No. 17 at New Westminster had been elected Junior Grand Warden in the preceding year, and according to ordinary custom, would have been advanced to Senior Grand Warden, but to any who knew him, it is quite clear that while he would have made a capable and competent presiding officer, it is also clear that his business affairs would not permit him to accept election as such. A man from the Interior was indicated as the Coast Masons had been filling most of the offices, and R.W. Bro. Grimmett seemed to be the man to take the position. In 1919 he was elected Deputy Grand Master, and in 1920 Grand Master. As such he presided at the Emergent Communication held on June 22, 1921 at Victoria to celebrate the semi-Centennial of the founding of the Grand Lodge of British Columbia and the fiftieth Annual Communication of that organization on June 23rd of that year. In his address to Grand Lodge he pointed out that he had realized that it would be impossible for him to visit all of the constituent Lodges, and as many of the Lodges in the interior of the Province had not had the pleasure of meeting and hearing other Grand Masters, owing to the condition of things in war-time, he determined to devote the time at his disposal to visiting them. He made one exception to this, the installation of the officers of Victoria-Columbia Lodge, No. 1, which ceremony by almost universal custom is

1. Martin Luther Grimmett was born in Bladon near Woodstock, Oxfordshire, England on May 22, 1862. The family came to America in 1871 and were in the United States for some years when they moved to Ontario and settled.

performed by the Grand Master in office at the time. He had arranged five trips; the first, taking in the Lodges at Quesnel, Barkerville and Prince George, the second; those at Sandon, New Denver, Kaslo and Nelson; the third at Creston, Cranbrook, Fernie and Arrowhead; the fourth at Greenwood, Grand Forks, Rossland and Trail; and the fifth at Salmon Arm, Enderby, Kelowna, Armstrong, Vernon and Kamloops. He also visited his own Lodge, Nicola, No. 53, Orion Lodge, No. 51, at Penticton, Summerland Lodge, No. 56, and Hedley Lodge, No. 43.

He urged the good results of visits to outlying Lodges and the great extent of the jurisdiction, and impressed on the Brethren the expense incurred by the Grand Master in doing so, and suggested that some grant be made to cover same, as is done in other Canadian jurisdictions. He also suggested that an allowance should be made to cover the expenses of at least one delegate from each Lodge. These suggestions were not approved by the Committee on his address, but on the report coming before Grand Lodge an honorarium of \$500.00 was voted the Grand Master.

He also pointed out that by reason of the mountainous nature of the Province, that the distance between Lodges should not be measured as the crow flies, but by the actual means of communication. The Committee declined to make any change in the matter of jurisdiction at that time, as the aeroplane might very soon become a common means of transportation.

He also noticed and remarked upon the fact that in visiting a small Lodge, that all the officers were in evening dress, and on enquiry he was advised that it was a settled practice of the Lodge that the officers should be so clothed. He did not suggest that all Lodges should have the same rule, but he did think that most of the Brethren are too lax in their appearance at Lodge. He says:

A Freemason should have the same respect for his Lodge as the devout churchman has for his church, and should in his dress, contribute as much as he can, to the dignity and grace of the Lodge meeting.

He also speaks of the necessity of admitting to our ranks only those who are moral and upright, and who will reflect credit on the Order; and points out that Freemasonry is not designed to make men good, that is the function of the Church, we only hope to make good men better.

From the records of Grand Lodge it appears that the members of Grand Lodge were not pleased at the condition of the gavel being wielded by the Grand Master. The records do not show in what particular it was defective, but a motion authorizing the Grand Treasurer to purchase a suitable gavel for the Grand Master's use, was moved by one P.G.M., and seconded by another, so it is quite evident that the need was pressing.

Our first Past Grand Master M.W. Israel Wood Powell was not forgotten although he had passed away some years before. M.W. Bro. E. B. Paul advised Grand Lodge that in company with the Grand Master and R.W. Bro. A. McC. Creery, he had called on Mrs. Powell on the evening before, and had, on behalf of Grand Lodge presented her with an address expressing the esteem felt by all members of the Craft in this jurisdiction for her late husband, and wishing her a long life filled with peace and

happiness; presenting her, also, with a souvenir of this occasion in the shape of a gold medal bearing the effigy of M.W. Brother Lieut. Col. Dr. I. W. Powell. Mrs. Powell was much touched by receiving this token of the high esteem in which Dr. Powell was held, and desired the committee to communicate her sentiments to Grand Lodge. The address and Mrs. Powell's reply will be found on pages 238 and 239 of the G.L. Report for 1921. Before passing from the subject of Grand Masters in 1921, it is well to note that at the end of the *Historical Sketch of Masonry in British Columbia*, by R.W. Bro. L. Watts-Doney, p. 210 of the Grand Lodge Report for 1921, is a list of all the Grand Masters up to and including that year, the dates of the death of those who had passed away, the No. of Lodges in existence and the total membership of the Craft in the jurisdiction in each year.

The Grand Master for 1921-1922 was M.W. Bro. Wallace Samuel Uttley Terry² of Vancouver and Quadra Lodge No. 2, B.C.R., after having passed through the offices of Junior and Senior Grand Warden and Deputy Grand Master. There were only three Emergent Communications during his term of office; the first at the Masonic Hall in the City of Vancouver on July 14, 1921 to constitute Victory Lodge, No. 94, and install its officers; the second at the Masonic Hall, Hollyburn on August 8, 1921 to constitute King David Lodge, No. 93; in both of which the Grand Master officiated in person. The third was held at the Masonic Hall at the town of Smithers on September 24, 1921 to constitute Omineca Lodge, No. 92, and was presided over by R.W. Bro. Cyril H. Orme of Tsimpsean Lodge, No. 58, D.D.G.M. for District No. 11. The fifty-first Annual Communication of Grand Lodge was held at Prince Rupert on June 22, 1922, the second time that Grand Lodge met at that City.

Following the precedent set by his predecessor in office, who confined practically all his official visits to the Lodges in the Interior, Grand Master Terry endeavored to visit the Lodges in the Districts which were not covered by him during his term of office, *viz.*, the Coast cities, the lower Mainland and Island points. He particularly refers to a meeting of "King Solomon Lodge" on September 6, 1921 held on the evening of the day that the Peace Arch was dedicated and opened. The Lodge meeting assumed somewhat of an international character, inasmuch as M.W. Bro. Begg, P.G.M. of the jurisdiction of the State of Washington, and several other distinguished brethren of that jurisdiction, were present. The spirit of "Peace" was strongly in evidence at the banquet

2. **Wallace Samuel Uttley Terry** was born at Pine Island, Minnesota, on May 9, 1871, the only son of Garra Kimal Terry and his wife Sarah, and was left motherless when he was only seven years old. His early education was received at Rochester, Minn. In 1883 his father moved to California and there his education was completed. After his graduation he went to Seattle but soon returned to San Francisco. From there he came to Victoria in 1891 and entered the drug business with D. E. Campbell. About this time he became a naturalized citizen of Canada. Soon after he went into business with Mr. Marett, and on the latter removing to Vancouver he bought his share in the business which he carried on until his death in 1932. On July 10, 1894 he married Ida Jane Tufts. He was active in business circles and in the work of the Rotary Club. He was consul for Belgium for twenty years.

He was raised in Victoria in Vancouver and Quadra Lodge, No. 2, in November 29, 1905 and was W. Master of it in 1913. In 1918 he was appointed D.D.G.M. for District No. 1, and in 1921 was elected Grand Master. On November 8, 1932 he was buried with full Masonic Honors by the W. Master of his Lodge, in Ross Bay Burial Park. See also Fatt, *G.L. Report 1933*, p. 220.

which followed. On November 11th, 1921, Armistice Night, there was a meeting held in Victoria under the auspices of St. Andrew's Lodge, No. 49, at which 400 were present, 107 of whom were Brethren who had seen service overseas. These war heroes assembled about the altar, and as each came up, introduced himself, giving his name, the name and number of his Lodge, and of the Battalion in which he saw service. In December of that year the Grand Master visited Lafayette Lodge, No. 241 G.R. of Washington at Seattle and was most hospitably entertained.

The question of registration of delegates from the various Lodges at the meetings of Grand Lodge was causing trouble owing to the increase in the number of and the membership in the constituent Lodges, and the Grand Master made a number of suggestions as to how it should be done in the future, and that a Committee should be appointed to work out the details, and this was done. The gavel for the Grand Master which had been ordered at the last Annual Communication, was presented to him by M.W. Bro. H. H. Watson. It was of ivory, beautifully engraved, and satisfactory to every one.

Andrew McCreight Creery³ was Grand Master for 1922-3. There were seven Emergent Communications of Grand Lodge during his term of office, five of which were presided over by him. The first was held on June 22, 1922 at Nelson to lay the Corner Stone of the Memorial Hall, presided over by M.W. Bro. James H. Schofield, Past Grand Master; the second was to lay the Corner Stone of the new Masonic Temple at Kamloops on July 7, 1922; the third was on July 11, 1922, to constitute Trinity Lodge, No. 98 at Vancouver; the fourth on July 12, 1922 was to constitute Grandview Lodge, No. 96 at St. Saviour's Parish Hall, Vancouver; the fifth on July 24, 1922 to constitute Vimy Lodge, No. 97 at the Oddfellows Hall, Main Street, Vancouver; the sixth on September 14, 1922 to constitute Similkameen Lodge, No. 95, at the Masonic Hall,

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3. **Andrew McCreight Creery** was born at Ardglass, County Down, Ireland, June 2, 1863, the son of Rev. Andrew and Alice (Tote) Creery. He was educated at Monaghan Diocesan School, Monaghan, County Monaghan, and at Foyle College at Londonderry from 1877 to 1882. He studied at Trinity College, Dublin, from 1882 to 1886, and graduated with the degree of B.A. After graduation he came to Calgary, Alberta where he was connected with the firm of Lafferty & Moore, investment bankers. In 1890 he came to Vancouver and opened a branch of his Calgary firm, which was later taken over by the firm of Casement & Creery, which carried on until 1896. After that time he was in business for himself as a real estate and insurance agent, until his death in 1942.

The son of an Anglican Clergyman, he took a prominent part in the work of the Church in British Columbia, and was Diocesan Treasurer for forty years. He was elected as a member of the Provincial Legislature in 1924 and served as such for one term.

In 1891 he married Anne Hulbert of Chilliwack, who predeceased him. Two sons, Cuthbert and Ronald were killed in the World War No. 1, one son, Kenneth Andrew is in business in Montreal, another, Leslie, is in business in Vancouver, and Commander Wallace B. Creery is in charge of H.M.C.S. "Fraser". One daughter, Clare, died in 1938.

He entered Freemasonry by joining Cascade Lodge, No. 12, in 1895. In 1908 he was a charter member of Western Gate Lodge, No. 48, and W.M. of it in 1913. In 1919 he was Junior Grand Warden of the Grand Lodge, Senior Grand Warden in 1920, Deputy Grand Master in 1921, and Grand Master in 1922. He was an honorary member with full voting rights, of Mount Lebanon Lodge, No. 72, Mount Moriah Lodge, No. 102, and Zenith Lodge, No. 104. He died suddenly in 1942, while on the way to Victoria. (See also *G.L. Rept. 1942*, p. 184).

Princeton; and the seventh on April 19, 1923, to dedicate the Hall of Hiram Lodge, No. 14 at Courtenay, presided over by M.W. Bro. Jno. M. Rudd, Past Grand Master. With the exception of the first and last above mentioned, all were presided over by the Grand Master.

At the fifty-second Annual Communication of the Grand Lodge held at New Westminster on June 21, 1923, Grand Master Creery presided. He had the pleasure of welcoming M.W. Bro. J. S. Clute, to whom he presented, on behalf of Lewis Lodge, No. 57, of New Westminster, a handsome Past Grand Master's jewel as a souvenir of his having entered upon the sixtieth year of his membership in the Craft. In doing so he expressed the pleasure, which he knew was shared by the whole Grand Lodge, at having such a Masonic veteran with them, and the hope that he might be long spared to wear it. The recipient, to whom the Honor was entirely unexpected, made a fitting reply in appreciation of the gift, and thanked Lewis Lodge for the remembrance.

Grand Master Creery then addressed Grand Lodge. He never forgot the classical training he received in his youth, and especially at Trinity College in Dublin. He was always ready with some apt quotation from the great authors of old, and he could not fail at such a time as this. In the first paragraph he spoke of the quiet but irresistible force of the Fraser River, and added:

*Rusticus expectat dum defluat amnis; at ille
Labitur et labetur in omne volubilis ævum. **

One wonders how many of his hearers were able to fathom his meaning; but the Committee on his address met him on his own ground. The members of it closed their report with the words:

Exegi Monumentum perennius ære. †

The aftermath of the Great War made it compulsory for him to refuse a number of applicants for admission owing to physical deficiencies much to his regret, who grieved for the loss of his own boys.

As Grand Master he had a busy time as applications for new Lodges were coming in, and had to be seriously considered. He also felt the need for visits to the existing Lodges. If our count is correct, he visited eighty-two Lodges during his term of office, but it was a labour of love, for he loved the Craft, and was never so happy as when on the floor of a Masonic Lodge, or attending a Masonic function of any kind, and the Brethren were always delighted to have him. One matter particularly attracted him; a leaflet which had come into his possession, issued by the Grand Lodge of Western Australia, which was to be given to every would-be petitioner to be read carefully before he signed his application for admission, showing what Freemasonry gives and what it demands from anyone who joins its ranks. He printed it as part of his address

* "He who postpones the hour of living as he ought, is like the rustic who waits for the river to pass along (before he crosses); but it glides on and will glide on forever." Horace—Epistles. I. 2. 41. [ed.]

† *Exegi Monumentum ære perennius*: "I have erected a monument more lasting than bronze." [ed.]

and it is worthy of perusal and re-perusal by every Freemason, and especially by every person who wishes to become one. His advice was approved by the Committee on the Address, and by Grand Lodge.

One of Grand Master Creery's decisions drew approval and dissent from some of our brethren in the United States. He was asked to advise as to what book a Hebrew should be obligated on so that it would be binding as it should be. He replied that while not agreeing that an obligation taken by the applicant on the Old and New Testament bound together would not be binding, he was of the opinion that in deference to his religious views the obligation should be taken on the Old Testament only. This decision did not appeal to the Reviewer for Maine (1923) who could not understand how the "Great Light" could be divided, in a comment by our Reviewer he says that the "Great Light" in B.C. is the Volume of the Sacred Law, by whatever name it may be known, being for each the volume which contains for him the revealed will of God. No confusion can exist because deference is shown for the religious beliefs of those who are not Christians, nor is there any possibility of a cleavage on religious or racial grounds. On the other hand the Reviewer for North Carolina (1924) fully approved of the law as laid down by our Grand Master.

He ended his address with a eulogy of Freemasonry, as one of the great stabilizing powers in the State; pointing out that the Craft is in itself a liberal education and is calculated to bring out the best that is in man, in his physical, mental and spiritual nature. It stands for law and order, and for the practice of the Golden Rule, to do to others as we would they should do to us, that we should strive to promote Peace, Harmony and Courage.

Let us take leave of him with one verse of the poem quoted by him at the conclusion of his address:

We go this way but once. Then let us make
The road we travel blossomy and sweet
With hopeful, kindly deeds and tender words,
Smoothing the path of bruised and stumbling feet.*

The Grand Master for 1923-4 was Charles E. Tisdall⁴ of Cascade Lodge, No. 12, at Vancouver. New Lodges were being formed and seven were ready for constitution.

* *We Go This Way But Once*, K. Quinn Lewis (1904-1987), Missouri : Dorrance and Company, 1943. [ed.]

4. **Charles E. Tisdall** was born in Birmingham, England, April 9, 1866 and was educated in Bishop Vesseys Grammar School, Sutton Coldfield. When he was 20 years of age he emigrated to Fredericton, New Brunswick, and two years later he came to Vancouver. Soon after his arrival here he opened a general Sporting Goods business, first on Cordova Street, and later in the 600 Block on Hastings Street. In 1898 he was elected to the Local Legislature, and re-elected in 1909 and again in 1912. In the last mentioned year his two running mates were W. J. Bowser and H. H. Watson both Past Grand Masters of this jurisdiction. In 1915 he was appointed Minister of Public Works, which at that time required a new election, and in it he was defeated. From 1904 to 1910 he served as chairman of the Vancouver Park Board, and for six years in the twenties he was a member of that body. He was elected as Alderman of the City in 1921 and Mayor in 1922. While Mayor, he had the honour of acting as host to President Warren Harding on his visit to the City. In 1928 he was again an aspirant for the mayoralty, but retired in favor of Mr. W. H. Malkin. In 1933 he was appointed Commissioner for the

On July 4, 1923 an Emergent meeting was held at the Knights of Pythias Hall in Vancouver to constitute Mount Moriah Lodge, No. 102, presided over by M.W. Bro. A. McC. Creery, who had just finished his term as Grand Master. On July 11, 1923 Eureka Lodge, No. 103, at Langley Prairie was also constituted by M.W. Bro. Creery at an Emergent meeting of Grand Lodge, Any one who attended that meeting will remember it as one of the hottest evenings he ever spent. On the same night R.W. Bro. A. M. Manson, of Tyee Lodge, No. 56, at Prince Rupert, Junior Grand Warden, presided over an Emergent Communication held in the Elk's Hall at Anyox to Constitute Enoch Lodge, No. 99, On July 12, 1923 Past Grand Master Ditmars presided over the Emergent Communication held at North Burnaby to constitute Zenith Lodge, 104, and on July 19, 1925 he presided at the Masonic Temple in Vancouver to constitute Prince of Wales Lodge, No. 100. The Grand Master in person presided at an Emergent Communication at the Freemasons' Hall at New Westminster on September 3, 1923 to constitute Prince David Lodge, No. 101, and on September 17, 1923 at an Emergent Communication at the Oddfellows Hall at Ashcroft to constitute Zarthan Lodge, No. 105. Two more Emergent Communications, one at Nelson on October 3, 1923, to lay the Corner Stone of a new Masonic Temple was taken by M.W. Bro. J. H. Schofield, and one at the Masonic Hall at Nanaimo on December 27, 1923, to dedicate the Hall of Ashlar Lodge, taken by M.W. Bro. John Shaw.

The fifty-third Annual Communication of Grand Lodge was held at the Masonic Temple at Vancouver commencing June 19, 1924, the Grand Master, Chas. E. Tisdall, presiding. In his address, after the usual preliminaries, he spoke of the growth of the Brotherhood in the Province, that the membership of the Lodges was increasing, and new Lodges were being established, and warned against increase at the expense of quality. He notes that marked attention is being given in all parts of the jurisdiction to hospitals. He is pleased to note that in an overwhelming majority of cases the Boards of Directors consist largely of members of the Craft. He calls upon Masons everywhere to seize the opportunity of leading in every good work, and so make themselves the centre of every movement for the moral advancement of the community, and for the benefit of humanity. He issued two dispensations for new Lodges at Kamloops and at Nanaimo, but declined to give one for a Lodge in the Kitsilano district in Vancouver, for while a Lodge there might be of use, the Brethren had no local meeting place, and it was proposed to meet in the City at a point where two Lodges were then meeting and this for an indefinite time. He had visited sixty Lodges and by holding joint meetings, eighty.

The strain of visiting so many Lodges was almost too much for the Grand Master's health, so much so that on March 27, 1924 he was ordered to return home and was compelled to forego the pleasure of attending a joint meeting of Trepanier, Summerland and Orion Lodges which had been set for that evening. However his

City of North Vancouver, but resigned the next year owing to a change of Government. He came back into the City Council in Dec. 1934, and was Deputy Mayor in 1935.

M.W. Bro. Tisdall became a Freemason in 1890 when he joined Cascade Lodge.

health having improved, on April 23rd he attended a meeting of these Lodges where all were glad to welcome him. He speaks, somewhat bitterly, of his political experiences and the criticism, "generally uncalled for", and contrasts it with the kindly and brotherly manner in which he has been received by the Brethren of the Craft. Like his predecessor he closes his report with a verse:

God send us men! God send us men!
Patient, courageous, strong and true;
With vision clear and mind equipped
His will to learn, His work to do. *

The Grand Master for 1924-25 was M.W. Bro. Stephen Jones ⁵ of Victoria-Columbia Lodge, No. 1, of Victoria, who had been Junior Grand Warden in 1921, Senior Grand Warden in 1922, and Deputy Grand Master in 1923. He presided at the Emergent Communication at Vancouver on July 10, 1924 when two Lodges were constituted in one ceremony, Unity Lodge, No. 106, and Meridian Lodge, No. 108, the only instance on our books where two Lodges have been constituted at the one communication. On July 1, 1924 he constituted Malahat Lodge, No. 107 at Shawnigan Lake and on September 1, 1924 he constituted Mount Saint Paul Lodge No. 109 at Kamloops.

The Corner Stone of a new school building was laid July 15, 1924 at Nelson by M.W. Bro. J. H. Schofield acting on his behalf. In person he laid the Corner Stone of the Masonic Temple of Grandview Lodge, No. 96 at Vancouver; dedicated Nechako Lodge, No. 86 at Prince George, and on October 15, 1924 he laid the Corner Stone of Saint Paul's Church at Kamloops. On May 30, 1925 M.W. Bro. Mc. Creery, on his behalf, laid the Corner Stone of a Memorial Arch at Hollyburn. At this communication an address was given by M.W. Bro. Chas. E. Tisdall, one portion of which is prophetic of today. He said:

I am one of those who think that we have not seen the last of war. Wars have existed since the dawn of history, and in my opinion will only cease when time is no more.

The Fifty-fourth Annual Communication of the Grand Lodge met at Kamloops on June 18, 1925, the Grand Master presiding. The Secretary of Kamloops Loyal Orange Lodge, No. 1570, wrote extending the fraternal greetings of that organization.

In his address to Grand Lodge, the Grand Master pointed out that the 20th Annual Communication had been held in Kamloops, 34 years before, and that M.W.

* *The Fellowship Hymn-Book*, "God Send Us Men," Frederick John Gillman. 1908.

5. **Stephen Jones** was born in Clinton, Huron County, Ontario in 1869. The family came to Victoria in 1872, where he went to the old Boys Central Schools. His father established the Dominion Hotel on Yates Street. From school he assisted his father in that hotel and also in the International Hotel at Esquimalt. After his father's death the conduct of the hotels fell on him. He was a prominent member of the Victoria Board of Trade, of which he became President. He was one of the early members of Rotary and a charter member of the Uplands Golf Club. He died at Victoria on October 3, 1933 and was buried on October 5 under Masonic auspices. He was a member of Victoria Columbia Lodge No. 1 and was W.M. of his Mother Lodge in 1911. (See also Nicholas, *G.L. Rept.* 1934, p. 151).

Bro. A. McKeown who presided at that Communication in June, 1891 was present with the brethren here in 1925. He congratulated the members of Kamloops Lodge, No. 10, on their splendid Temple, which he said, might well serve as a pattern for other Lodges contemplating building.

He regretted that he had not been able to visit all the Lodges in the jurisdiction, but he had tried to visit as many of those on the fringes of settlement or in the less peopled parts of the Province, and by his visits to hearten and encourage them. He referred to the growth of the Craft in this jurisdiction. At the time that Grand Lodge first met in Kamloops, to which he had made reference, there were thirteen Lodges in the jurisdiction and three under dispensation, with a total membership of 700; at the time he was speaking there were 105 Lodges with a membership of 13,393, and that with our limited population we were second in the number of members only to the Grand Lodge of Canada in the Province of Ontario.

During his term of office he granted dispensations for two new Lodges, Gothic Lodge at Cedar Cottage, Vancouver, and Joppa Lodge at White Rock, but he had declined to issue one for Williams Lake, as he was convinced that the time had not yet arrived for the establishment of a Lodge there.

He had ruled that there was no regulation either in General Masonic Law or of the Grand Lodge of British Columbia preventing a Lodge receiving petitions from persons of any nationality whatever, but he said:

In case of applicants not of the white race, however, particular care should be taken to satisfy yourself that the candidate can comply with the only religious test imposed by our laws, namely, that he holds and acknowledges a belief in one God.

This rule as laid down by Grand Master Jones seems too narrow as all our teaching is that the same rule applies as well to whites as to the colored races.

Although the so-called Masonic Senate was frowned upon by the Masonic authorities, Grand Master Jones approved of the local Past Masters forming themselves into an association to the great advantage of the Craft. Other suggestions he made were that the Grand Secretary accompany the Grand Master on his visits to the Lodges, and that his expenses should be paid by Grand Lodge, and that when Grand Lodge met in other places than Vancouver and New Westminster, his expenses should be paid. These suggestions were approved by Grand Lodge, and an item of \$500.00 placed in the estimates for these purposes.

Grand Secretary.

There is no reason for mentioning the Grand Secretary or his work during this period, Suffice it to say that without exception, every Grand Master during his long term of office praised his work and thanked him for his assistance. That they meant it, is proven by the fact that in 1921 his allowance, salary or honorarium, whatever you wish to call it, was fixed at \$2,000.00 per year; in 1923 he was given much needed clerical

assistance; and in 1925 he was made an allowance of \$500 per year to enable him to travel with the Grand Master when the latter was making his official visits.

Finances And Membership.

The Revenue of Grand Lodge as reported in 1921 amounted to \$15,372.70. The membership was 10,112. In 1922 the Revenue had increased to \$16,982.07, and the membership to 11,033, an increase of 979, In that year Grand Master Terry commented on the fact that several bylaws submitted to him for approval called for an increase in the annual dues, and he approved of them. In the case of many Lodges the amount set for dues had been determined many years before, when the purchasing power of the dollar was much greater than it was then. He pointed out that, as a general rule, the dues should be, at a sum at least commensurate with the fixed charges of conducting the Lodge.

In 1923 the revenue had increased to \$17,804.50, and the membership risen to 12,093, a gain of 997. In 1924 there was a very small increase in revenue to \$18,020.89 although the membership roll showed some considerable increase to 12,775, a gain of 684. Evidently the growth of the fraternity had increased the cost of administration. In 1925 the revenue was practically at a stand still, it being \$18,031.65. Actually there had been some gain in membership, as in that year no report had been submitted by Ymir Lodge, No. 31, but as that was a small Lodge it made little difference in the actual figure. In this year the list of investments was submitted by the Grand Treasurer, from this it will be seen that real estate mortgages were no longer deemed to be such securities as were proper for our trust Funds. Two properties on which Grand Lodge had had mortgages were still on hand, and were bringing in some revenue in rentals. All the other securities were either in Government or Government guaranteed bonds. while these brought in a lower revenue, there was no uncertainty as to what they would bring in, and the cost of administration was practically negligible. The War Relief Account, which was what the "One Cent a Day" account started by Grand Master Astley was now called, had grown to a large amount, including \$17,000.00 invested in Dominion Government Bonds, bearing interest at 5½%.

Great War, No. 1.

Although the Great War, No. 1 did not play as prominent a part in this period as in the one preceding, yet the steps taken by Grand Lodge to alleviate the suffering caused by the Great War, was one of its necessary duties. The principal task was to assist all those who had suffered by reason of it. The first step taken was the "One Cent a day Fund" of Grand Master Astley, which later became the "Masonic War Relief" account. The first report which mentions this Fund is that of 1919, and it then amounted to \$17,316.04. A list of Lodges also appears in that report listing those which have contributed to it, and shows a balance then on hand of \$16,880.50. In 1920 the account shows that in the year prior to it being issued the amount collected from the Lodges, together with interest on the Savings account, amounted to \$20,047.58 of which \$1,620.90 had been expended by the Committee in charge of it. The 1921 report shows further collections for this Fund of \$2,079.77.

In 1922 Grand Master Terry notes the heavy calls on the Fund and the assistance given in many worthy cases. He urges the Brethren to continue their donations. In that year there had been paid out in gifts to deserving Brethren and their dependents \$4,164.75. A few voluntarily repaid the advances made, as soon as they were able, but such were few and far between. The Committee points out that the demands will probably increase as time goes on, and urges further donations, as it is probable that the demands on it will increase as time goes on.

In 1920 our Grand Historian R.W. Bro. William Burns in his joy at peace coming to the world closed his report with these words:

Because from this day henceforth and forever the great Masonic principles of friendship and Brotherly Love will so rule the World that Wars shall cease and strife shall be no more.

The Reviewer for Nebraska (1921) quotes these words without comment. Our Reviewer only adds the word "perhaps". Unfortunately for us all, his sarcastic comment has turned out to be too true.

In 1923 the Masonic War Relief Fund had reached \$19,774.65 out of which had been paid by order of the Masonic War Relief Committee the sum of \$1,732.50, leaving a balance in Dominion Government Bonds and in the Savings Bank account of \$18,042.15. In 1924, one of the beneficiaries under this Fund who had received the sum of \$500.00 repaid to it in full. The investments of it remained at \$17,000.00, and the amounts paid out in relief amounted to \$1,767.81. In 1925 the investments remained the same. The grants from it were \$1,084.70 and one Brother who had received a grant of \$100.00, had repaid it to the Fund.

It is interesting to note that at the 53rd Annual Communication of the Grand Lodge of Quebec at Montreal on February 14, 1923 that a bronze tablet to the memory of the members of the Craft in that Province who had fallen in the War, was unveiled by the Grand Master M.W. Chas. McBurney. In the course of the ceremony an address was delivered by R.W. Bro. Sir Arthur Currie, of Vancouver and Quadra Lodge, No. 2, at Victoria.

R.W. Samuel McLure, of Henderson Lodge, No. 84, D.D.G.M. for District No. 1 reports that Commemoration of the Armistice was fittingly observed by the Lodges of the District on November 12, 1924. Bro. Lt. Col. Ross Napier made the address.

Charity Fund, Later Benevolent Fund.

In 1921 considerable attention was paid to this Fund. Some of the securities, mortgages on Real Estate had got in arrears and had to be taken over, probably by the depression in business caused by the War. In this year the Grand Treasurer had been able to dispose of them. At this time the investments had grown to \$77,253.73, and there was a balance in the savings department of the Royal Bank of Canada amounting to \$3,573.32. These investments had nothing to do with the War Relief Fund at this time.

At this Communication R.W. Bro. J. Munroe Miller of Vancouver and Quadra Lodge, No. 2 and W. Bro. F.A.P. Chadwick of Victoria-Columbia Lodge, No. 1 laid

before Grand Lodge a motion that \$5,000.00 be voted for the formation of a separate Fund to be known as the Widow's and Orphan's Fund, and that this amount be invested in Government bonds bearing not less than 5½% so long as such bonds are available. As long as the higher rate can be obtained \$2,000.00 was to be invested annually for this Fund, but when a smaller rate of interest is all that can be obtained, then the amount, placed annually to its credit, should be increased to \$2,500.00.

When the Annual Communication convened in 1922, Grand Master Terry referred at length to the Charity Fund. He said that it was the opinion of many that the Charity Fund was not receiving the attention or active interest that it should, and he suggested that Grand Lodge should actively and earnestly take up the matter of increasing its usefulness. In his opinion the Charity Committee of Grand Lodge, or some other Committee to be specially appointed, should take under advisement ways and means of increasing the Charity Fund to a sufficient one to meet the needs of the constituent Lodges. The Finance Committee, consisting then of M.W. Bro. H. N. Rich of Ancient Light Lodge, No. 88, Ladner,* W. Bro. C. H. Gatewood of Western Gate Lodge, No. 88, Vancouver, and M.W. Bro. John Shaw of Ashlar Lodge, No. 3, Nanaimo, strongly recommended that the Funds of Grand Lodge be kept as they were. The matter was then, at the request of R.W. Bro. Munroe Miller, laid over to the next Annual Communication.

During this year the sum of \$500.00 was given from the Charity Fund to the Relief Committee of Britannia Beach, and this was approved by Grand Lodge. The investments of the Fund in 1922, including the cash in the Savings account amounted to \$82,427.23. In 1923 the investment had increased to \$91,640.30 and the balance in the Bank Savings account was \$5,501.05.

In 1923 the whole Charity Fund was abolished from July 1, 1923, and the Benevolent Fund established to take over the administration of the Fund and also the Masonic War Relief Fund. A Board of Trustees, five in number, three of whom were to be resident in either of Districts No. 2, 12, or 13, *i.e.* New Westminster and the Fraser Valley, and the City of Vancouver so that a quorum could easily be got together, and business done without delay. R.W. Bro. Munroe Miller endeavored to get this provision amended so that there should be a separate Fund for orphans but it was voted down. The Trustees were to be appointed by the Grand Master so that one should hold office until the Annual Communication in 1928, another until 1927, and so on in 1926, 1925, and 1924. All others were to hold office for 5 years. Reports were to be made yearly to Grand Lodge. Provisions as to the increase of the Benevolent Fund were provided for, 10% of Grand Lodge revenue in each year to be added to the Capital Fund and \$4.00 for each initiate. Every Master Mason was to be requested to pay in to the fund as a voluntary offering \$10.00, during the next five years.

The full text of the Benevolent Fund's charter will be found in the Grand Lodge Report for 1923, p. 131.

* MW Bro. Rich resided in Ladner but was in fact a member of Union Lodge No. 9 in New Westminster, not Ancient Light Lodge, No. 88, in Ladner. *Vide supra* p. 233. [ed.]

Notwithstanding the new arrangement, the Charity Fund appears in the Report for 1924. The investments of Grand Lodge amount, in face value, to \$130,152.00. Only two mortgages are left to make the account look bad. However the Benevolent Fund had taken form and substance. A circular had been sent out by the trustees, addressed to the officers and members of all the constituent Lodges, giving an outline of what they propose to do, and what they expect from the Craft in general. They wanted to be able to receive from the Freemasons of the jurisdiction sufficient funds so that the interest on the invested funds would be sufficient to meet the probable demands upon it. Up to June 10, 1924 there were donations from the members of some 72 Lodges to the sum of \$6,953, and the Board was not at all satisfied. Payments had been made to Lodges amounting to \$2,805.00, and this had been deducted from the sum of \$5,000.00 which appeared in the estimates of 1923 as to be paid to the Fund, and a further sum of \$719.00 still remained to be paid, leaving to be returned to the Fund the sum of \$1,480.00. In 1925 the donations amounted to \$13,821.42, against which grants had been made of \$9,034.50 to Lodges, together with Funeral Grants of \$509.30. The words "Charity Fund" appears no more. The two items of real estate still appears on our books yielding a small revenue, but nothing proportionate to the amount invested.

Grand Historian.

During this period the Grand Historian was very busy. Not only that, but his work was supplemented in 1921, the fiftieth anniversary of the formation of the Grand Lodge of British Columbia, by an Historical sketch of Masonry in British Columbia by R.W. Bro. L. Watts-Doney, of Duke of Connaught Lodge, No. 64, of North Vancouver. It was the most ambitious attempt up to that time made to put in print the doings of the Craft in this jurisdiction, and it covered 41 pages in the printed report of that year. On the other hand the report of the Grand Historian R.W. William Burns was correspondingly reduced to 2 pages covering only a biography of M.W. Bro. Eli Harrison, Sr. It is evident that in view of the length of the "sketch" abovementioned, that the Grand Historian had been told to cut it short this year.

In 1922 the Grand Historian continued to look for the material for his work to be supplied by the Lodges, as, if not, he would be obliged "to rely on his imagination", as he says. He gives short accounts of Grandview Lodge, at Vancouver, then under dispensation; Mount Newton Lodge, No. 89, at Saanichton; which held its first meeting on October 9, 1919; and Barclay Lodge, No. 90, at Port Alberni in 1890. Evidently some part of his report for this year must have been omitted for a row of asterisks follows Barclay Lodge, and reminds one of a similar row which appears in the report of Grand Master Stark's address in 1914, where some reference to the order of the Eastern Star was eliminated. Whether or not the Grand Historian made some allusion to that Order or not we do not know.

There follows in the report short biographies of M.W. Bro. Robert Burns McMicking, M.W. Bro. William Dalby, and M.W. Bro. William K. Houston. We have in this report an interesting sample of R.W. Bro. Burns pawky Scotch humour. In the early part of it he speaks of those Lodges whose records have been lost or destroyed, and mentions particularly one Lodge which reported "that it has no events worthy of

record." He congratulates this Lodge if this is so, for "happy is the country which has no history," but, he adds, "life in that country must have been rather dreary and monotonous."

R.W. Bro. Burns was not the only Grand Historian who had trouble in getting historic data from the Lodges in his jurisdiction. The Reviewer for South Carolina (1923) noted the difficulty in getting many of the Lodges to furnish him with Historical material. In Nova Scotia (1924) the Grand Historian of that jurisdiction reported an unaccountable lack of interest on the part of many of the Lodges.

His report for 1923 is much the longest that he had laid before Grand Lodge, about 8 pages. There is quite a long history of Cariboo Lodge, No. 4 at Barkerville, covering nearly six pages; short notes on Cascade Lodge, No. 12, Kamloops Lodge, No. 10, Atlinto Lodge, No. 42, at Atlin, Prince Arthur Lodge, No. 82, at Vancouver, Henderson Lodge, No. 84, at Oak Bay, V.I., Empire Lodge, No. 85, of Vancouver and Enoch Lodge, U.D. at Anyox.

In 1924 he makes the same complaint; officers of Lodges fail to send him the information he needs. Others who have filled that office have the same complaint. He makes two references to Meridian Lodge, No. 108, as holding its sessions in the daytime, as many of the Brethren were engaged in the evening, leaving the Brethren able, where their business permitted to visit other Lodges in the evenings. He hoped to hear of other Lodges in the jurisdiction being formed with the same object. He gives an interesting account of Freemasonry in the early days on Burrard Inlet, with photographs of the old building at Moodyville where Mt. Hermon Lodge, No. 7 met when it was on the North Shore, and another of the premises where it met when it moved to Vancouver. There was also a picture of the first home of Cascade Lodge, No. 12, and of the Williams Block at the corner of Granville and Hastings Streets, and of the Masonic Temple at the corner of Georgia and Seymour Streets.

Then there are short notes also on St. John Lodge, No. 21, at Ladysmith, Acacia Lodge, No. 22, at Vancouver, Mount Moriah Lodge, No. 102, at Vancouver ending with "Abstract" on M.W. Bro. Dr. R. E. Walker on August 27, 1923.

In 1925 he is able to throw some light on Meridian Lodge, No. 108, Acacia Lodge, No. 22 at Vancouver; Harmony Lodge, No. 37, at Grand Forks; Similkameen Lodge No. 95, at Princeton; Unity Lodge, No. 106, at Vancouver; Mount St. Paul, No. 109, at Kamloops; Kamloops Lodge, No. 10, at Kamloops, with photos of the first meeting of Kamloops Lodge, the Hall where it met from 1888 to 1922, and its meeting place in 1925, with a view of its Lodge room.

Ritual.

The question of Ritual came up for discussion several times during the period under consideration, but no changes of moment were made. In 1922 Grand Master Terry laid before Grand Lodge the desirability of adopting some course of action which would result in greater uniformity in the three different rituals sanctioned in the jurisdiction. While he approved the wisdom of our pioneer brethren allowing the three rituals, the Emulation work as practised by Victoria-Columbia, No. 1, the American or

“Scotch” rite as practised by Ashlar No. 5, and the “Canadian” work as practised by Cascade, No. 12, is not specific enough, nor are the patterns which we are supposed to follow available for all the Lodges in different parts of the Province who may desire to use either of the allowable forms. Also, he doubts if the three Lodges above mentioned do the work as they did it ten or fifteen years ago. Minor innovations and changes must of necessity creep in, and he thinks that some plan should be worked out whereby “Schools of Instruction” could be held at stated periods, possibly at our Annual Communications, and, perhaps, once during the winter months, or the authorizing of certain skilled ritualists as instructors, would be of great assistance to new Lodges and tend to bring about more uniform use of the three rituals. This was approved by Grand Lodge, but no action was taken.

At the same communication, W. Bro. R. H. McDuffee, of Mount Hermon Lodge, No. 7, at Vancouver, drew attention to the fact that in the Book of Forms and Ceremonies the work done by certain of our Lodges, (including his own) was described as “American” Work, whereas it had always been known as “Scotch” work. After discussion it was moved by M.W. Bro. H. H. Watson and seconded by W. Bro. McDuffee, and Resolved, that in future the work referred to shall be known as the “Scotch” work. For many years this appellation of “Scotch” to the American work has been an obsession without a basis in fact, and dates probably to the days of R.W. Bro. William Stewart of Ashlar Lodge, No. 5, at Nanaimo, who brought the American work, which he called “Scotch”, with him from St. John’s Lodge, No. 1, at Charlottetown, Prince Edward Island, which like all the Lodges in the Maritimes, stemmed from the Athol Grand Lodge. An evening in Canongate Kilwinning Lodge, No. 2, in Edinburgh with the Master Mason’s degree being put on would convince any one that the ritual of Scotland and that of England, are to all intents and purposes the same. At any rate no such work as the ritual used by Mount Hermon Lodge, No. 7, will be found in Scotland at any time. Presumably M.W. Bro. Watson knew this but thought it of so little importance, that if some of the Brethren wanted to call the “American” work the “Scotch” work, it made for peace and hurt no one.

Our Reviewer, a strong supporter of the American work, objects to it being called the “York Rite” as is done by many in the United States. In his review of the Philippines (1921) he speaks of it being introduced there and was rapidly growing in favour. He puts in parenthesis “Would that we knew what it is.” In dealing with South Carolina he is willing to call it the “Webb-Preston” work, but how he drags Preston in has never been satisfactorily explained.

In the days of Grand Master Creery, 1922-3, the matter came up again. He suggested that a Committee of nine Brethren prepare and submit to Grand Lodge at its next Annual Communication standards for the three rituals authorized in the jurisdiction, and as usual calls the Ashlar Lodge work “the Scottish”. This was approved by Grand Lodge, but we have been unable to find any trace of the appointment of any such Committee. The matter was again brought up by R.W. Bro. S. Baker of North Star Lodge, No. 30, D.D.G.M. for District No. 8 in his report to Grand Lodge in 1923, who said that the three rituals were used in his District, but that there

were differences between what were supposed to be the same. His suggestion was that one or more well-posted Brethren should be appointed by Grand Lodge to visit the Lodges of the jurisdiction practising the particular ritual in which he or they were expert, to exemplify the same and instruct the officers so that uniformity could be established and maintained.

It is interesting to note in Western Australia the same trouble as to uniformity of ritual in the various Grand jurisdictions arose. There had been an Australian Masonic Conference in 1921 at which the question of uniformity of ritual in all the Australian Grand Lodges had come up, and the means of reaching such uniformity had been reached. Those from Western Australia did not agree with the majority and expressed themselves as being astonished at the importance attached to uniformity of ritual, especially as it was admitted that the essentials were identical, and that the only difference lay in the manner of communicating or demonstrating them to the candidate.

We have more of uniform ritual in 1924. In that year Grand Master Tisdall, in his address to Grand Lodge, had referred to it, but nothing had been done. He said that it would be bad enough if there had been only three authorized forms in use, but the three were now being rendered with variations in each. The Committee on his address agreed with him and repeated the suggestion made by the prior Committee that a special Committee should be appointed to find a way out of the difficulty. While a direct reference to the appointment of such a committee, or the names of its members, has not been found, it is evident that it was appointed as there is a reference to it in the report of R.W. Bro. W. C. Kiltz of Melrose Lodge, No. 67, D.D.G.M. for District No. 12, for in his report in 1924 he speaks of the appointment, and expresses his hopes that it will be able to submit to Grand Lodge at its next communication a uniform ritual that will be acceptable to all the Lodges "doing the Scottish or so-called American works." What he meant, is, of course, the American or so-called "Scotch" work.

The Reviewer for Virginia (1923) speaking about uniformity of ritual in various jurisdictions gets to the root of the matter when he says:

Uniformity of ritual would be satisfactory to none unless to the one jurisdiction whose ritual might be adopted without change.

The nomenclature of the various rituals has a new variation in 1925 when R.W. Bro. J. Fred. Semple of Ionic Lodge, No. 19, at Chilliwack, D.D.G.M. for District No. 2, in his report to Grand Lodge says of Prince David Lodge, No. 101, at Port Haney:

Hitherto the work of this Lodge had been carried on under the *Ontario* rite; but at this meeting the change was made to carry on under the *Scotch* rite. (italics mine.)

Physical Perfection.

This should, properly be called Physical Qualification for admission to the Craft. It was one of the requirements necessary for admission to the Fraternity when it was an operative body, that the applicant should be able to learn and to practice the work of an operative Mason, and when it became a speculative body the requirement continued.

Mackey, *Encyclopaedia of Freemasonry* (Phila. 1898) a recognized authority, refers to several authorities, of which we cite one, that of the General Charges of 1722, which is necessary for an applicant for admission to comply with, *viz.*,

That he must have no maim or defect in his body that may render him incapable of learning the art, of seeing his Master's Lord and being made a brother, And although a few jurists have been disposed to interpret this law with unauthorized laxity, the general spirit of the Institution, and of all its authorities, is to observe it rigidly.

In ordinary times this regulation made little difficulty but these were not ordinary. One of the Great Wars had been raging and many of the finest men in the country had been wounded and mutilated. The Craft wanted them and they wanted the Craft. Grand Masters did the best they could. If a candidate was in such a condition that he could comply with the regulations he was passed, if not he had to be rejected. Thus Grand Master Grimmett in 1921 refused a candidate who had his left foot amputated, but passed one who had lost a part of his toes. Grand Master Terry passed a person who had been wounded in the right arm, if he could use his arm and the fingers sufficiently to enable him to comply with the requirements of the ritual, and another whose left leg was, as the result of a fracture some inches shorter than the right, if he could comply with such requirements. On the other hand the Grand Master felt himself compelled to bar one who had lost his left hand and part, of left forearm and also one who had lost his left arm at the shoulder, and one whose right thumb had been amputated above the knuckle. All these rulings were approved by Grand Lodge.

Grand Master Creery in 1923 had the largest number of refusals to make, and we who knew him will sympathize with him in having to do so. One was the loss of left hand at the wrist, another the amputation of right arm above the elbow, a disability which prevented kneeling; an artificial leg below knee, and an ankylosed leg.

However British Columbia was not as severe as was the case in some other jurisdictions. Our Reviewer refers to a case in Texas (1921) where a man who had been entered and passed, who later met with an accident which deprived him of one of his hands, it was held by the Grand Master not to be entitled, to be raised, which is not the rule in British Columbia and other jurisdictions.

New Lodges.

This was period of growth in Freemasonry in all the Province except in the Kootenays and the Far North. The first Lodge to be established was Omenica Lodge, No. 92, at Smithers, which received its dispensation from Grand Master Grimmett on September 9, 1920. It was instituted on October 9, of that year by R.W. Bro. Jas. H. Thompson, of Tsimpsean Lodge, No. 58, D.D.G.M. for District No. 11, who also visited it again on May 21, 1921 and found it making good progress and he recommended Grand Lodge to grant it a charter as No. 92. His recommendation was carried out by Grand Lodge. It was Constituted on September 24, 1921, at an Emergent Communication presided over by R.W. Bro. Cyril H. Orme of Tsimpsean Lodge, No. 58,

D.D.G.M. for District 11. W. Bro. Stephen H, Hoskins was the first W. Master and Bro. George V. Storkey, the first Secretary.

The next Lodge on our Roll was King David Lodge, No. 93, at Hollyburn, now part of West Vancouver. The dispensation for it was granted by Grand Master Grimmett on January 10, 1921, and it was instituted On February 7, 1921 by R.W. Bro. J. W. Campbell of Kilwinning Lodge, No. 59, D.D.G.M. for District No. 13. He visited the Lodge again on May 13, 1921 and was so well satisfied with its progress, that he recommended Grand Lodge to issue a charter and his opinion was approved by that body. It was issued in due course and was constituted by Grand Master Terry on July 14, 1921 at an Emergent Communication of Grand Lodge opened for that purpose. The first W. Master was Bro. John Turner Watt, and the first Secretary, Bro. W. B. Small.

On October 22, 1920 at the request of a number of Freemasons resident in Squamish, R.W. Bro. J. W. Campbell, D.D.G.M. for District No. 13, visited there and held a meeting at which fifteen Brethren were present, and exemplified the work to his satisfaction. He made a favorable report to Grand Master Grimmett, who issued his dispensation on January 21, 1921 and R.W. Bro. Campbell instituted the Lodge on February 15, 1921. He visited the Lodge again on May 4, 1921 and was so well satisfied with matters there that he recommended Grand Lodge to authorize the issuance of the charter, but the dispensation was continued for another year.

Something went wrong. Rumor has it that some of the most reliable of the petitioners had gone away. All we have in the reports is a memo in the Report of the Grand Secretary to the effect that "Since the previous Annual Communication the affairs of Mount Garibaldi Lodge has been wound up, as directed."

Victory Lodge, No. 94, at Vancouver comes next on our Roll. The dispensation for this Lodge was issued by Grand Master Grimmett on February 17, 1921. In the report of R.W. Bro. J. W. Campbell of Kilwinning Lodge, No. 59, D.D.G.M. for District No. 13 he mentions Victory Lodge as having been "instituted in due course" but he does not state by whom, or on what date. The Committee on Warranted Lodges and Lodges under Dispensation reported in its favor, and its charter was ordered by Grand Lodge at the Annual Communication in 1921. It was constituted at an Emergent Communication at Vancouver on July 14, 1921, Grand Master Terry presiding. W. Bro. Robert L. Pallen of Cascade Lodge, No. 12, was its first W. Master, and W. Bro. Rev. James Irvine of the same Lodge, the first Secretary.

On February 10, 1921 Grand Master Grimmett issued a dispensation for a Lodge at Princeton to be known as Similkameen Lodge, No. 95. An attempt had been made to establish this Lodge in 1909 and the Lodge had been instituted by W. Bro. Ainsley Megraw of Hedley Lodge, No. 43, D.D.G.M. for District No. 9. The dispensation had been continued for another year and in 1910 Grand Master Rich, not being satisfied with matters there, withdrew the dispensation. Things had changed in Princeton since then and all were satisfied now that the old Lodge should be resurrected. It was instituted by R.W. Leonard Norris of Miriam Lodge, No. 20, at Vernon, D.D.G.M. for District No. 9 on April 7, 1921 but when the matter came before the Committee on Warranted Lodges and Lodges under Dispensation it was thought advisable to let it

continue as it was for another year. In 1922 R.W. Bro. Finlay Fraser of Hedley Lodge, No. 43, was the D.D.G.M. for District No. 9, and he visited the Lodge twice, on October 7, 1921 and on May 26, 1922. After the last visit he reported that the work was well done by the members, and that they took a great interest in both the Craft and the Lodge. Unfortunately a great many of the members had for some time been away from a Lodge, and were therefore not in close touch as they would otherwise have been with the rules and regulations, and although the moral and other essential qualifications of the members were of the best, the physical qualification of one member was not up to our requirements. Had it not been for that he would have had no hesitation in recommending that their application for a charter should be granted; but as it was, he felt that the best he could do was to recommend them to the favorable consideration of Grand Lodge. The Committee on Warranted Lodges and Lodges under Dispensation noted the remarks of the D.D.G.M. with reference to the physical defects of the brother in question but it felt that the raising of this objection would lead to greater care in the future, and recommended that the charter be granted, and Grand Lodge approved this recommendation. The Lodge was constituted by Grand Master Creery at an Emergent Communication held in the Masonic Hall, Princeton on September 14, 1922. The first W. Master was W. Bro. Alfred S. Black, a prominent member of the Bar, and Bro. L. W. Micke the first Secretary.

Now we go back to Vancouver for Grandview Lodge, No. 96, in the eastern part of the City. It received a dispensation from Grand Master Grimmett on February 19, 1921, and was instituted March 3, 1921 by R.W. Bro. J. W. Campbell of Kilwinning Lodge, No. 59, D.D.G.M. for District No. 13. At Grand Lodge in that year it was continued under dispensation for another year. It passed the Committee at the Annual Communication of 1922 and received its charter. It was constituted by Grand Master Creery at an Emergent Communication of Grand Lodge held at St. Saviour's Parish Hall at Vancouver on July 12, 1922, with W. Bro. William Ross, P.M. of Cascade Lodge, No. 12 as its first W. Master and W. Bro. J. J. Miller of Southern Cross Lodge, No. 44 as its first Secretary, both Freemasons of high standing in the Craft.

The next Lodge on the Roll was also from Vancouver, Vimy Lodge, No. 97, also in the eastern part of the City. Any one who lived through the dark days of the first Great War will know the origin of the name. It also received its dispensation from Grand Master Grimmett on March 19, 1921, and was instituted by R.W. Bro. J. W. Campbell, of Kilwinning Lodge, No. 59, D.D.G.M. for District No. 13 on April 6, 1921. At the Annual Communication in 1921 the dispensation was continued for another year. In 1922 it was recommended for a charter by R.W. Bro. John Clemens of Plantagenet Lodge, No. 65, D.D.G.M. for District No. 13. It was recommended for a Charter by the Grand Lodge Committee and the charter was granted by Grand Lodge. It was Constituted by Grand Master Creery at an Emergent meeting of Grand Lodge on July 24, 1922, held at Oddfellows Hall in Vancouver on July 24, 1922, at an Emergent Communication presided over by Grand Master Creery. The first W. Master was W. Bro. Vernon W. Ledger with W. Bro. Wm. Tyre of Plantagenet Lodge, No. 65 as first Secretary.

Trinity Lodge, No. 98, also of Vancouver, comes next. The dispensation for this Lodge was issued by Grand Master Terry on July 25, 1921, and the Lodge was instituted on August 3, 1921 by R.W. Bro. John Clemens of Plantagenet Lodge, No. 65, D.D.G.M. for District No. 13. At the Annual Communication of Grand Lodge held at Prince Rupert on June 22, 1922 it was given its charter, and the Lodge was constituted at an Emergent Communication of Grand Lodge held on Fraser Avenue in that city, on July 11, 1922, by Grand Master Creery. The first W. Master was W. Bro. Thomas F. Johnson, who is still with us, and Bro. Richard A. Webster was the first Secretary.

With Enoch Lodge, No. 99, we get to one of the real outlying parts of the Province. The name of the community where it was established was Anyox, taken from the Indian name, and means "Hidden Creek". Some attempts were made in 1914 to get a dispensation for a Lodge there, but without success. Later when the mines at Phoenix were closed down, many of the employees were transferred to Anyox, and the movement for a Lodge there was taken up again. On March 23, 1922 Grand Master Terry issued a dispensation for it under the name of Enoch Lodge. It was instituted on April 26, 1922 by R.W. Bro. Cyril H. Orme of Tsimpsean Lodge, No. 58, D.D.G.M. for District No. 11. At the Annual Communication of Grand Lodge in 1923 it was recommended for charter by the Committee, and the charter granted by Grand Lodge. It was Constituted on July 11, 1923 at the Elks' Hall at Anyox, by R.W. Bro. A. M. Manson, acting for the Grand Master. It was assigned to District No. 11. Later the town ceased to exist and the Lodge was removed to Stewart. The first W. Master was W. Bro. John Conway and the Secretary Bro. Berti Skelton. (See also Hist. of Enoch Lodge, No. 99, *G.L. Rept. 1931*, p. 141).

We come back to Vancouver again for Prince of Wales Lodge, No. 100. It is one of nine Lodges started by Grand Master Creery. The dispensation for this Lodge was issued by him on July 6, 1922, and the Lodge was instituted by R.W. Bro. E. M. LeFlufy, of Composite Lodge, at Vancouver, D.D.G.M. for District No. 13, on the same date, with 55 charter members. At the Annual Communication at New Westminster in 1923 the Committee recommended that it get its charter and Grand Lodge so ordered. It was constituted on July 19, 1923 at an Emergent Communication held at the Masonic Temple, Vancouver, M.W. Bro. W. C. Ditmars, P.G.M. acting for the Grand Master. The first W. Master was R.W. Bro. (Rev.) Harold G. King and W. Bro. J. G. Scott the first Secretary. It was assigned to District 13.

Prince David Lodge, No. 101 at Port Haney in the Fraser Valley is the first of the second century of our Lodges. The dispensation for this Lodge was issued by Grand Master Creery on October 2, 1922, with 41 charter members. It was instituted on October 9, 1922 by R.W. Bro. E. L. Berry, of Ancient Light Lodge, No. 88, at Ladner, D.D.G.M. for District No. 2, who recommended it for charter in 1923. At the Annual Communication for that year the charter was granted and it was constituted by Grand Master Tisdall, at an Emergent Communication on September 3, 1923 at the Freemasons's Hall at New Westminster. The first officers of the Lodge were W. Bro. Abner Poole of Anglo-Colonial Lodge No. 3175 E.R. as W. Master, and Frank C. McGee of Victory Lodge No. 112, G.R.A. as Secretary.

For our next Lodge, Mount Moriah, No. 102, we return again to Vancouver. The dispensation for this Lodge was issued by Grand Master Creery on November 28, 1922 there being 74 Charter members. It passed the Committee at Grand Lodge at the Annual Communication for 1923, and was given its charter. It was instituted on December 6, 1922 by R.W. Bro. W. H. Morrow of Prince Arthur Lodge, No. 82, D.D.G.M. for District No. 12, who recommended it for charter in his report to Grand Lodge in 1923, which ordered it to be issued. It was Constituted by Grand Master Creery in an Emergent Communication held in the Knights of Pythias Hall at Vancouver on July 4, 1923. W. Bro. Alex. McDuff of Mount Lebanon Lodge, No. 72 at Marpole was the first W. Master, and W. Bro. Hector Birnie of the same Lodge the first Secretary.

Eureka Lodge, No. 103, at Langley Prairie in the Fraser Valley, with 26 Charter members, was the next to appear on our Roll. It was instituted on December 13, 1922 by R.W. Bro. E. L. Berry of Ancient Light Lodge, No. 88, D.D.G.M. for District No. 2. At the Annual Communication in 1923 it was recommended for charter by the Committee, and this was granted by Grand Lodge. It was constituted at an Emergent Communication held at the Masonic Hall at Langley on July 11, 1923 by Grand Master Creery. Those who were present at that meeting will remember it as one of the warmest meetings they ever attended. During its days of organization it had the benefit of training by W. Bro. Duncan MacLennan of Perfection Lodge, No. 75 at New Westminster. The first Master after Constitution was W. Bro. Henry Milne and the first Secretary was Bro. Ian G. Davidson.

We again come back to the Vancouver District for our next Lodge, Zenith Lodge, No. 104, of North Burnaby, which received its dispensation from Grand Master Creery on December 29, 1922 with 25 charter members. It was instituted on January 18, 1923 by R.W. Bro. W. H. Morrow of Prince Arthur Lodge, No. 82, D.D.G.M. for District No. 12, who also recommended Grand Lodge to give it a charter; pointing out that the Lodge was the fruit of a group of brethren residing in North Burnaby. At Grand Lodge the Committee on Warranted Lodges, etc., agreed with R.W. Bro. Morrow, and the Charter was granted. The Lodge was Constituted at an Emergent Communication of Grand Lodge held at North Burnaby on July 12, 1923 by M.W. Bro. W. C. Ditmars acting for Grand Master Tisdall. The first W. Master was W. Bro. Alex Sellar, and the first Secretary W. Bro. Robert McManus.

The scene now changes to the Interior. A Lodge now No. 105 is asked for at Ashcroft.

The dispensation for this Lodge was issued by Grand Master Creery on January 23, 1923. There were 26 charter members. It was instituted on February 8, 1923 by R.W. Bro. G. E. Sanborn of Mountain Lodge, No. 11, D.D.G.M. at Golden for District No. 3. His report to Grand Lodge says: "I have every reason to believe that this Lodge will prove most successful". At Grand Lodge in 1923 the Committee recommended that the charter be granted and the recommendation was approved by Grand Lodge. The Lodge was constituted at an Emergent Communication held in the Oddfellow's Hall at Ashcroft on September 17, 1923, Grand Master Tisdall presiding. W. Bro. D. B.

Johnstone of Kamloops Lodge No. 10 was the first Worshipful Master and Bro. Charles E. Gooding was the first Secretary of Zarthan Lodge No. 105.

Vancouver comes into production again With Unity Lodge, No. 106, with 53 charter members. The dispensation for this Lodge was issued by Grand Master Creery on May 29, 1923. As the Lodge had only been in existence for a short time when Grand Lodge met that year, the dispensation was continued for another year. It was instituted on April 12, 1923 by R.W. Bro. E. M. LeFlufy of Composite Lodge, No. 76, D.D.G.M. for District No. 13. It was visited on July 26, 1923 by R.W. Bro. R. S. Rice of Western Gate Lodge, No. 48, D.D.G.M. for District No. 15, who was well pleased with the Lodge and in his report to Grand Lodge recommended it for a charter. At the Annual Communication of Grand Lodge in 1924 the Committee was quite satisfied, and the Charter was granted. The Lodge was constituted at an Emergent Communication of Grand Lodge held at the Masonic Temple at Vancouver, on July 10, 1924 by Grand Master Stephen Jones, and was placed in District No. 13. It may be mentioned as a matter of interest that Meridian Lodge, No. 108 was Constituted at the same place and time.

The first W. Master of Unity Lodge No. 106 was W. Bro. (Rev.) Samuel Fea, of Burrard Lodge No. 50, and the first Secretary was W. Bro. John J. Miller of Southern Cross Lodge, No. 44.

It had been some time since a new Lodge had been formed on Vancouver Island, and now Malahat Lodge, No. 107, at Mill Bay was established. The dispensation for this Lodge was issued by Grand Master Creery on May 29, 1923, and the Lodge was Instituted with 20 charter members on June 4, 1923 by R.W. Bro. D. E. Kerr of Temple Lodge, No. 33, D.D.G.M. for District No. 1. At the Annual Communication of Grand Lodge in 1924, with the Committee's approval, Grand Lodge granted the Charter and the Lodge was constituted at the School House at Shawnigan Lake on July 16, 1924, Grand Master Stephen Jones presiding. The first W. Master was Geoffrey W. Yates of Golden Fleece Lodge, No. 50, G.R. Sask. and the first Secretary, W. Bro. Edward M. Walbank of Howard Lodge No. 96, Cal.

Next Lodge, Meridian Lodge No. 108 has this peculiarity, it meets in the forenoon and not in the evening. Its members are those Brethren whose vocation is carried on in the evenings, as musicians. A number of these were Masons, who wanted a Lodge which would meet at an hour when they were not busy and could attend. The dispensation for this Lodge was issued by Grand Master Creery on May 21, 1923 and the Lodge instituted by R.W. Bro. Edward LeFlufy, above mentioned, on June 7, 1923. As it had only been in existence a short time when Grand Lodge met, it was continued under dispensation for another year. As this Lodge was placed in District No. 15 it fell under the jurisdiction of R.W. Bro. R. S. Rice of Western Gate Lodge, No. 48, D.D.G.M. for that district, in 1924. In that year he visited the Lodge and reported that it "was doing an excellent Masonic Work", and he strongly recommended the granting of a warrant. With this recommendation in hand, Grand Lodge was pleased to order the charter. It was constituted at the same time as Unity Lodge, No. 106, by Grand Master Stephen Jones, at an Emergent Communication held at the Masonic Temple at

Vancouver on July 10, 1924. The first W. Master was W. Bro. John W. Seed of Beaver Lodge, No. 3, G.R.C. and the first Secretary Bro. Joseph H. Whitworth of Townley Parker Lodge, No. 1032 E.R.

The Interior was growing in population as well as the Coastal Communities. Kamloops had one of our pioneer Lodges, Kamloops No. 10, but it was getting overcrowded. On November 20, 1923 Grand Master Tisdall issued a dispensation for Mount St. Paul Lodge at that city, with 38 charter members. The Lodge was instituted on December 5, 1923 by R.W. Bro. Sidney J. Solomon, of Nicola Lodge, No. 53, D.D.G.M. for District No. 3. At the Communication of Grand Lodge in 1924 the charter was granted, and the Lodge became No. 109. It was constituted at an Emergent Meeting of Grand Lodge at the Masonic Temple, Kamloops, Grand Master Stephen Jones officiating. The first W. Master was W. Bro. Chas. C. Tough of Kamloops Lodge, No. 10, and Bro. Daniel Menzies of Victory Lodge, No. 94, as first Secretary.

There was a request for another Lodge in the Kitsilano District of the City of Vancouver made about that time, but Grand Master Tisdall demurred. He pointed out that the applicants had no local meeting place, and proposed to meet in the city at a point where two Lodges were then meeting and this for an indefinite time.

Williams Lake, a new town on the P.G.E. Railway, was reported in 1924 as having a Lodge of Instruction at work, and that the Local brethren had erected a Lodge building at a cost of nearly \$4,000.00, the ownership being confined to Freemasons only. The Brethren have two Past Masters available, although they both live at some distance from the Village. R.W. Bro. E. J. Avison of Quesnelle [*sic*] Lodge, No. 69, D.D.G.M. for District No. 4, points out that the assistance of a Grand Lecturer would be welcomed in such cases.

Miscellaneous.

Citizenship in Freemasonry.

Many brethren in the United States seem to think that Freemasonry is something so good that only a citizen of that country should be allowed to be a member of the Craft within its boundaries. So said the orator for the day at a meeting of Grand Lodge in California. (1919). He was severely criticized by our Reviewer, who points out his mistake and speaks of the good American citizens living with us in Canada. Indeed in one case we made one a Grand Master of our Grand Lodge. In Minnesota (1921) the question was laid before the Grand Master who ruled that citizenship was not a prerequisite to admission. It is rather a compliment to the Craft when so many brethren in our good neighbours to the South think that Freemasonry is such a wonderful society that only citizens of the United States should enjoy its privileges in that country.

Freemasonry and the Roman Catholic Church.

Some interesting questions came up during the period as to whether a member of that church could be a Freemason. In California (1920) this question came up and the Reviewer for that Jurisdiction gave his opinion that Freemasonry as an organization had no quarrel with the Roman Catholic Church. In Wisconsin (1920) its Reviewer, with

which our Reviewer agrees, noted that a believer in Christianity, as taught by that Church, may be a good Freemason. Whether he would be good Catholic or not is a question for that Church to determine. There is one case on our books where the Mayor of the City in which Grand Lodge met, came to the Lodge Room and welcomed the members of the Craft. In his address he gave high praise to the work it was doing and left us with a smile. He was a life long member of the Roman Catholic Church. It is suggested that the secrecy of the Craft conflicts with the rules of the Church, which bars its members from Freemasonry.

Monthly Circular.

In 1922 Acacia Lodge, No. 22, asked Grand Lodge to recommend that all Lodges in Districts 12 and 13 be requested to support and make use of the monthly circular, by having the names of their candidates placed thereon. The Committee on Petitions and Grievances was in favor of the request of Acacia Lodge, No. 22, and recommended that where the Lodges in any District deem it advisable to issue such a circular, all Lodges under dispensation be required to support such service, but without paying any part of the cost.

Over-large Lodges.

In Texas (1921) the Reviewer speaks of large Lodges as "afflicted with Elephantiasis." He prefers the small country Lodge, 'Where everybody knows everybody, where the brethren extend the glad hand when they meet to open the Lodge.'

Incorporation of Lodges.

There is another witness to the folly of incorporating Lodges. The Grand Master of Rhode Island (1923) says:

It is apparent that if a Lodge becomes incorporated under civil charter, it immediately becomes subject to the jurisdiction of State laws and our Civil Courts, so that in the event of a revocation of a charter and the request to return the property of the Lodge to Grand Lodge, the return of same could be refused and the corporation and its members stand on their civil rights which would be upheld in a civil Court. The Grand Master said that this had actually occurred in the case of one Lodge.

Masonic Clubs.

We had a Masonic Senate which went out of business when the Grand Master frowned. Grand Master Jones was more friendly to Associations. True, they were not using the name "Masonic". In his address to Grand Lodge in 1925 he referred to the fact that in several of the cities of the jurisdiction the local Past Masters had formed themselves into an association to the great benefit of the Craft. The formation of these associations went far toward preserving for the Craft much useful service, and he strongly recommended the formation of such organizations in all our cities and districts whenever possible. Grand Lodge showed no sign of fright.

Non-affiliates.

The Reviewer for Utah (1924) criticizes the ruling of Grand Master Creery that a non-affiliate is in good standing. Our Reviewer explained that that depends on what is meant by "Good Standing". He is not in good standing in his Lodge nor is he entitled to Lodge privileges. On the other hand, he is in good standing in the Craft, and retains such privileges as accrue from membership in the Craft, as distinct from those resulting from membership in a Lodge. If, for example, a non-affiliate is not in good standing, how can a Lodge receive and act upon his request for affiliation?

Dual Membership.

We who have always had Dual Membership cannot understand why any one should object to it. In New Hampshire (1921) the Grand Master recommended the appointment of a Committee to study the question. He said that he was convinced that dual membership is a step in the right direction, but he limited it to Lodges in different States. For a brother to belong to two Lodges in the same jurisdictions was still abhorrent to him. Our Reviewer, in commenting on this said that he could not see why, if it was advantageous as between two jurisdictions, it would not be equally desirable between Lodges in the same State.

In California (1922) the Committee on Policy and General Purposes reported that in those jurisdictions where it was permitted it was found successful, and was meeting with approval, after years of service. It recommended that the Jurisprudence Committee draft such laws as it may deem proper to put it into immediate effects, We have nothing before us to show whether any thing was done or not. In Virginia (1922) the Grand Master ruled that as North Carolina did not allow dual membership, a member of a North Carolina Lodge could not be elected a member of a Virginian Lodge. He goes on to say that Massachusetts, Wisconsin and Virginia were the only Grand Jurisdictions which allowed Dual Memberships. Our Reviewer is slightly sarcastic. He says, "There are others, but doubtless not of sufficient importance to be noticed by the Grand Master." No doubt but that the Grand Master had before his mind's eye only the United States of America. In Iowa (1923) the Grand Master was asked why that jurisdiction forbade dual membership, and he admitted that he was unable to give any good reason for it, and recommended that a committee be appointed to study the matter.

In Kansas (1924) the Reviewer speaks of California as "Nibbling" at the bait of Dual Membership, and asks what justifies that Grand Lodge in adopting such a vicious system, which has no other tendency than that of destroying the records of any Grand Lodge properly kept. He claimed that the system was not practical and, in his opinion was not in keeping with the high standard of masonic records as they were kept in the United States. Our Reviewer replies that "Like the Grand Lodge of England, we permit Dual or Multiple Membership and we claim to have a complete record of our membership."

Order of the Eastern Star.

We have no reference in our records to this organization during the period. The Board of General Purposes in England decided not to recognize the order in any way. It

says flatly that no Freemason may attend any non-Masonic meeting, at which Masonry by direct implication is introduced, or to participate in any ceremony which is quasi-Masonic and under unauthorized auspices. The Secretary or any member of a Lodge, who gives to anyone outside, and particularly to a non-Mason, information on Masonic matters known to him because of his Masonic connection, commits a breach of discipline, which, when proved, will be severely dealt with.

Nova Scotia does not exactly say what it would do, if all Masonic insignia were removed whether Grand Lodge would object to the Order meeting in a Masonic Lodge room. The Grand Lodge of Tennessee ruled that a Mason who was also a member of the Eastern Star, was at liberty to inform a Chapter of the Eastern Star of the fact that two of its members had been suspended from membership in the Lodge.

Pennsylvania (1921) would have nothing to do with the Order of the Eastern Star, or any other organization consisting of both sexes. In an Edict, the Grand Master refused to allow any Freemason in his jurisdiction to be identified with, not only the Eastern Star, but with any co-Masonic body whatever, and anyone already a member of any such body was required to sever his connection therewith within six months and to file a stipulation in writing with the Secretary of his respective Lodges to the effect that they had abandoned all allegiance thereto.

D.D.G.M.s.

With the increase in the number of Lodges in and around Vancouver the work of the District Deputy Grand Masters of Districts became onerous, and in 1922 R.W. Bro. John Clemens of Plantagenet Lodge, No. 65, D.D.G.M. for District No. 13, reported to Grand Lodge that as there were now 16 Lodges in his District, and more were liable to be added in the near future, that he thought the District should be divided. This was approved by the Committee on the reports of the District Deputy Grand Masters. The matter laid over until 1923 when Districts 12 and 13 were divided into four: Nos. 12, 13, 14 and 15. The first three consisting of the Lodges in and around the City of Vancouver with concurrent jurisdiction, and District 15, for the Lodges on the North shore of Burrard Inlet. In 1925 a further consideration of the Districts in the whole jurisdiction was to be considered by the Finance Committee.

Various Lodges.

In 1921 it was reported that King Edward Lodge, No. 36, at deserted Phoenix and Greenwood Lodge, No. 28, had been amalgamated as King Edward Lodge, No. 28. R.W. Bro. Arthur Tyrrell of Kamloops Lodge, No. 10, D.D.G.M. for District No. 3, reported that although he had not been able to visit Trout Lake, he had ascertained that only one member of Tuscan Lodge was now resident there, and no meetings had been held for several years. The records and furniture were in the custody of W. Bro. McPherson, the Secretary. It had no liabilities and there were several Hundred Dollars in funds. He recommended that it be amalgamated with Arrow Lodge, No. 47, at Arrowhead, This was approved by Grand Lodge, In 1922 R.W. Bro. Thos. Hope of Kootenay Lodge, No. 15, Revelstoke, D.D.G.M. for District No. 3, advised Grand Lodge that he had visited Arrow Lodge, No. 47, with delegates from Tuscan Lodge, No. 39, and settled the terms

of amalgamation. He thinks that Trout Lake will some time be again a flourishing community, and that the two Lodges will again take their original identity. Grand Lodge approved the arrangement, and in 1923 the warrant for the amalgamation was approved by Grand Lodge. In 1926 the joint Lodge at Arrowhead had a resident membership of 12.

In 1923 United Service Lodge, No. 24, at Esquimalt demanded and was granted concurrent jurisdiction with the other Lodges in District No. 1.

In 1922 we hear again of Ymir Lodge, No. 31. It has been visited by R.W. Bro. Chas. J. Miles of Corinthian Lodge, No. 27, D.D.G.M. for District No. 7. He had made a visit to the little Lodge, and praises the effort the members have been making to keep it going. Many of the members have to travel from 15 to 20 miles to attend the meetings. A suggestion has been made that it be transferred to the neighbouring village of Salmo. In 1924 R.W. Bro. Donaldson of the Lodge reports that it is still going strong at Ymir, and that new members are coming in.

Payment of Delegates to Grand Lodge.

In 1921 Grand Master Grimmatt brought before Grand Lodge the question of the payment of expenses of some or all the delegates to it. If that could not be done, the expenses of one delegate might be paid, possibly the W. Master. In this way all the Lodges would be assured of representation. The suggestions of the Grand Master did not meet with the approval of the Committee on the Grand Master's address, and the matter dropped.

CHAPTER XI. 1926 to 1931
THE CRAFT MARCHES ON.

The Great War had been over for years, but its baneful effects on civilization still existed to a considerable extent. British Columbia had regained its prosperity and new Masonic Lodges were appearing as old settlements increased in population and new communities grew up. At the same time the Grand Lodge of British Columbia had a duty cast upon it to administer the War Relief Fund which had been set up to assist those of our Brethren who had lost their business by reason of the War, or who had been injured while on military service. It speaks well for the members of the Craft that most of those who received assistance were not willing to accept the grants as gifts, but insisted that all advances to them should be loans to be repaid as speedily as circumstances would permit, so that others might be relieved in their turn.

As to the new communities, or those whose population was increasing, there were always Freemasons among them, and to be a member of the Craft is to be one who objects decidedly to getting along without a Lodge. They had had the pleasure of Masonic Fellowship in their life before they came to British Columbia and they wanted it here. Especially was this true of those who were living in and around the City of Vancouver and its suburban districts, where many new Lodges were established, almost all of which grew and prospered.

Grand Masters.

The Grand Master for 1925-26 was M.W. Bro. Alexander Malcolm Manson¹ of Tyee Lodge, No. 66, at Prince Rupert, who had been Junior Grand Warden in 1922, Senior Grand Warden in 1923, and Deputy Grand Master in 1924. He was a young lawyer, born in the United States, although his mother came from Ontario, and his father, like the other families of that name well known in British Columbia, from the Orkney Islands. He had come direct from Osgoode Hall in Toronto where he had studied law and had become a member of the Ontario Bar. As soon as he had obtained his status he came to British Columbia, was admitted to the Bar here in July 1908 and

1. **Alexander Malcolm Manson** born in St. Louis, Missouri, October 7, 1883, son of Malcolm Manson and Katherine (MacTavish) Manson. Family came to Ontario in 1889. Educated at public school, Mosa township near Glencoe; Niagara Falls Collegiate; University of Toronto with first class honours. Studied law at Osgoode Hall 1905-1908. Called to Bar of Ontario June, 1908, to B.C. Bar, July, 1909. Practised at Prince Rupert 1908-1922, at Vancouver 1928-1935. King's Counsel 1922, Liberal Candidate in Skeena Riding but unsuccessful in 1912. Elected in Omenica constituency in 1916, 1920, 1922 (acc). 1924, 1928, and 1933. Deputy Speaker, 1918, 1919, and 1920. Speaker 1921, Attorney General, 1922 to August 1928. Married Stella Beckwith at Vancouver June 29, 1909. Daughter of Henry Giles Beckwith and Lizzie (Adams) Beckwith of Montreal, later of Toronto.

Children, Malcolm Alexander Manson, born January 6, 1913, Katherine Marguerite Manson, born April 16, 1916 and Marion MacTavish Manson born August 19, 1923. Church affiliation, Presbyterian. Initiated in Orient Lodge, No. 339, G.R.C. of Toronto, June 2, 1908. Passed in Tsimpsean Lodge, No. 58, G.R.B.C April 14, 1910. Raised in same May 21, 1910. Affiliated with same Lodge January 5 1911. Charter member of Tyee Lodge, No. 66, at Prince Rupert, and W.M., 1914-15. D.D.G.M. District No. 11, 1916-17. J.G.W. 1922-3. S.G.W., 1923-24. D.G.M., 1924-25, and G.M. 1925-26. Honorary Life Member of Enoch Lodge, No. 99, and of Orient Lodge, No. 359, Toronto.

Representative of Grand Lodge of Queensland near Grand Lodge of British Columbia. Appointed Judge of Supreme Court of British Columbia in 1935.

began practice at Prince Rupert. He soon drifted into politics and in 1916 he was a candidate for a seat in the British Columbia Legislature; and his opponent, William Manson also hailed from the Orkneys.

This time Alec was not lucky for his brother Orkneyman was too much for him. But he did not take his defeat to heart. Soon after he was elected to the Legislature from Omenica, a seat he continued to represent without interruption until he was appointed a Judge of the Supreme Court in 1935.

He was, to a limited extent, a Freemason when he came to British Columbia, an Entered Apprentice in Orient Lodge, No. 339, in Toronto receiving that degree on June 2, 1908. The other Degrees were conferred on him in Tsimpsean Lodge, No. 53, at Prince Rupert. He was one of the Charter members of Tyee Lodge, No. 66 at that city, and was W.M. of that Lodge in 1914-15. He was D.D.G.M. for District No. 11 in 1916-17, appointed by Grand Master Astley. It was a nice District for there were then only the two Prince Rupert Lodges in it. He was interested in Enoch Lodge, No. 99, at Anyox, but it did not get underway until 1923 when he constituted it as proxy from Grand Master Tisdall. The Lodge returned the compliment by making him, in 1923, an Honorary Life Member.

His career as a member of the Legislature was most creditable. He was Deputy Speaker of the House during the years 1918, 1919 and 1920, and 1921 Speaker and Attorney-General from 1922 to 1928, and Judge of the Supreme Court of British Columbia in 1935.

As Grand Master for 1925-6 he was diligent in carrying out his Official duties, although he must have had many calls upon his time. As Grand Master he made fifty official visits to Lodges in various parts of the Province, some of which, of course would be attended by the members of more than one Lodge. During his term of office he issued dispensations for two Lodges, Centre Lodge at Williams Lake, and the other for Chemainus Lodge at Chemainus on Vancouver Island.

At the time he took office as Grand Master, an effort was being made to establish a Benevolent Fund for the benefit of all Grand Lodge members. He took a very active part in the movement and during his term of office the capital of the Fund was increased from \$144,019.98 to \$188,904.84. As Grand Master he constituted Nanaimo Lodge, No. 110, at Nanaimo, B.C. on June 27, 1925 and Gothic Lodge, No. 111, in South Vancouver, on July 22, 1925, and presided at the 55th Annual Communication of the Grand Lodge on June 17, 1926 at Victoria. His address to Grand Lodge at this meeting is a very interesting one.

In his report to Grand Lodge we hear of a possible Lodge which never came into existence. On December 24, 1925 it appears that there was a Masonic Club at Mayo, Y.T. and the Grand Master directed that the Brethren of Yukon Lodge, No. 45 assist and guide the Brethren of Mayo in carrying on relief work.

The next Grand Master should have been R.W. Bro. Frank Sumner McKee who had been successively Junior Grand Warden, Senior Grand Warden and Deputy Grand Master but for business reasons it was impossible for him to accept office as Grand

Master for 1926-27. So the lot fell to R.W. Bro. Daniel Wilbur Sutherland ² of St. George's Lodge, No. 41, at Kelowna. He joined that Lodge while it was still under dispensation, and became interested in the Craft and its teaching. He became its W.M. in 1911. He was a Nova Scotian who had, in his youth, attended the famous old Pictou Academy, so well known to residents of the Maritime Provinces. He had taught school for a time in his native Province, and when he came to British Columbia in about 1893 he taught at Mt. Lehman in the Fraser Valley. Then he went into business at Kelowna where he remained until his death on October 4, 1931. During his term of office he constituted Joppa Lodge, No. 112, at White Rock and Centre Lodge, No. 113, at Williams Lake, and granted a dispensation for Lions' Gate Lodge at Vancouver, now No. 115. He was D.D.G.M. for District No. 9 in 1923-24, and later held the office of Junior Grand Warden in Grand Lodge, and in 1925-26 that of Deputy Grand Master. He presided at the 56th Annual Communication of Grand Lodge at New Westminster on June 23, 1927.

In his address to Grand Lodge he pointed out the necessity for more Masonic teaching in the Lodges. Some was being supplied but there was need for more. Two by-laws were not approved by him; one to refuse initiation to candidates unless the application was accompanied by a fee of \$10.00 for the Benevolent Fund, as it was the intention of Grand Lodge that contributions to this fund were to be voluntary; the other to make two classes of non-resident members, *viz.* those who were raised in the Lodge, and those who had become members by affiliation, by giving the first class a preference in the matter of dues. He urged for further donations to the Fund, as necessary for the proper fulfilment of the duties incumbent upon the members as Freemasons.

During his year of office the Grand Master had made a survey of the attendance in the Lodges of the jurisdiction and made it a part of his address. It will be found in the Grand Lodge Report for 1927, pp. 21-23. The little lodge at Hedley (No. 43) had a percentage of 92. But this was easy, for it had only 13 resident members. One of the large Lodges at the Coast had the smallest percentage, 12.5.

He had considerable to say about the Benevolent Fund. He thought that the Lodges were not giving it the support it deserved. At the same time he impressed on the Brethren to remember that the Fund will never take the place of the personal touch, the friendship and sympathy that accompanies local relief. The members of the Craft generally in the jurisdiction must understand that it will be used only in cases of permanent disability or where a Lodge cannot reasonably meet an urgent demand.

2. **Daniel Wilbur Sutherland** was born at Carlton, Colchester, Nova Scotia in 1865. Educated in the common schools of his native Province and in Pictou Academy. Taught school in Nova Scotia for one year, and then came to British Columbia. Taught school at Mount Lehman in the Fraser Valley from September 30, 1887 to December 31, 1890. He kept a general store there for some time, and then we find him as the first teacher of the School at Kelowna in 1893 and as late as 1903 we find him teaching there, but no longer. About this time he founded the Kelowna Furniture Co., which is still carried on by his son. He was a member of the first Municipal Council of Kelowna in 1905 and was either the Mayor or a member of the council in every year but one until 1929.

He died at Kelowna on October 4, 1931.

R.W. Bro. Frank Sumner McKee,³ of Mount Hermon Lodge, No. 7, B.C.R. became the Grand Master for 1927-28. He came to Vancouver from his native Ontario on October 26, 1899. He had his first taste of Freemasonry in Mount Hermon Lodge in 1900 and even more in later years, and he liked it so much that he has kept at it ever since. He was W. Master of his Lodge in 1915 and in 1918. In 1919-20 he was appointed D.D.G.M. of District No. 12, under Grand Master Willis. After passing through the Senior offices of Grand Lodge he was kept out of the running for a year owing to business affairs. He was elected Grand Master for 1927-28. He was soon appointed a member of the Board of Benevolence and is now the Chairman of the Board,

Grand Master McKee spent a busy year, visiting many of the constituent Lodges. He issued dispensations for two new Lodges, Confederation Lodge at Victoria, now No. 116, and Vanderhoof Lodge at the village of Vanderhoof, now No. 119. After due deliberation he declined to grant a dispensation for a Lodge at Oliver, with an explanation that he had found it necessary in several instances to discourage efforts to form Lodges, as in some cases Brethren incur trouble and expense before ascertaining whether their application will be approved; and when the Grand Master exercises his prerogative and refuses to grant it the result is not conducive to harmony.

On March 21, 1928 the Grand Master declined to give a dispensation to Similkameen Lodge, No. 95, at Princeton to attend as a Lodge and in Masonic clothing, the funeral of a Mason, one of eight victims of a fire, where identification was impossible and all eight were buried together, and the Masons were not having charge of the funeral.

He pressed on the Brethren the necessity of completing the Benevolent Fund, and how it should be used. He spoke of the formation of a Masonic Cemetery in Burnaby, near Vancouver and pointed out that while it was controlled by Masons for Masons and their families, it had no connection with Grand Lodge, but that the Trustees were M.W. Bro. Creery and M.W. Bro. F. J. Burd, two of the best known Freemasons in the Jurisdiction. He praised the work done by the Masonic Service Bureau at Vancouver, and the Boards of Relief at Victoria and New Westminster; and praised the Brethren of Kamloops Lodge, No. 10, and Mount St. Paul, No. 109, at Kamloops, for their untiring and unceasing attendance and assistance to those of our Brethren taking treatment in the Sanatorium at Tranquille.

When M.W. Bro. McKee ended his term of Grand Master, the Craft did not lose sight of him, for now (1943) he is the successor in office as Grand Secretary to that

3. **M.W. Bro. Frank Sumner McKee** was born at Bellwood, Dufferin County, Ontario Jan. 22, 1883, son of James and Ada (Martin) McKee. Educated in Rural School, No. 8, in the Township of East Garafraxa. Saw Masonic Light in Mount Hermon Lodge, No. 7 at Vancouver in 1906. W.M. of his Lodge in 1915 and 1918. D.D.G.M., for District No. 12 in 1919. Married Bertha M. Barker of Vancouver, Nov. 29, 1904, who died May 22, 1935. One son, Kenneth M. McKee, of Civisal [sic] Mission City, B.C. Arrived at Vancouver October 26, 1899. With A. E. Lees, Men's clothing until 1906. Commercial traveller until 1909. Member of the firm of Wray & McKee Ltd. until 1924, Agent for Manufacturers Life Insurance, appointed Grand Secretary of the Grand Lodge of British Columbia in March, 1938. He died at Vancouver, B.C. August 24th, 1944.

Masonic Veteran, M.W. Bro. W. A. DeWolf Smith, and as has been said, is Chairman of the Board of Benevolence.

The Grand Master for 1928-29 was M.W. Bro. Robert Baird, of Britannia Lodge, No. 73, at Victoria, where he was in charge of Municipal matters for the Provincial Government, a post he held from June, 1914 until his death in 1934. An Ontario Freemason, and a member of the Craft in Saskatchewan, he affiliated with Britannia Lodge in 1917, and was D.D.G.M. for District No. 1 in 1920. In 1925 he was elected Senior Grand Warden and held that office for two years.

He was one of the few Grand Masters who was able to visit our three northern Lodges; Atlinto Lodge, No. 42 at Atlin, Yukon Lodge, No. 45 at Dawson City and Whitehorse Lodge, No. 46. Sixteen years had passed since either of these Lodges had seen a Grand Master in the flesh, or on the floor of their respective Lodges. His reception by the Brethren of the northern Lodges was very pleasing to him, and he was never tired of telling about the hospitality he had received in the North, and the souvenirs he had collected there. In his report to Grand Lodge he speaks of his trip as "One of the happiest periods of his life."

On July 6, 1928 he Constituted Confederation Lodge, No. 116, at Victoria; on January 4, 1929 he dedicated the Masonic Hall at Port Alberni; and on February 23, 1929 he laid the Corner Stone of the New Masonic Temple at Saanichton. The charter of one Lodge had been revoked at the Annual Communication of Grand Lodge at Vancouver on June 22, 1928 when for the second time we had to erase from our Roll on account of misconduct a Lodge which had started with all the prospects of permanence and prosperity. The members whose misconduct had caused the Grand Lodge to revoke the Charter were dealt with. An Emergent Communication was held at Vancouver on May 22, 1929 to hear the report of the Committee and to deal with the accused. The matter was gone into at length by the Committee and it ended with a number of the members being expelled from Freemasonry and others severely reprimanded. *

On May 24, 1929 the Grand Master laid the Corner Stone of the Shrine Temple at Victoria, and on June 20, 1929 he presided over the fifty eighth Annual Communication of Grand Lodge. In his address to Grand Lodge he refers to the pleasure it gave him to be able to visit our northern Lodges and the reception given him by the Brethren. This took up so much of the Grand Master's time that he had been compelled to leave the visiting of the Lodges in and around Vancouver to the Deputy Grand Master.

On December 24, 1928 Grand Master Baird gave the Brethren of Kerrisdale the much desired, but heretofore refused dispensation for a Lodge at Kerrisdale with that well-known Freemason, R.W. Bro. R. L. Rice as the W. Master while under dispensation. It started with 68 members. On January 30, 1929 he gave the necessary dispensation for Adoniram Lodge, also at Vancouver, with 62 brethren.

Grand Master Baird presided at the Fifty-eighth Annual Communication of Grand Lodge held at Victoria on June 20, 1929. In his address to the Brethren, he

* For the history of Gothic Lodge No. 111, see James G. Bennie, "Black Sheep Lodges of BC." Vancouver Grand Masonic Day, 2 March 2002. See also p. 346.—ed.

referred particularly to his visits to the Brethren in the far North and to our only centenarian Alex. C. McKay, whose life history and picture will be found in the history of Slovan Lodge, No. 71, *G.L. Report* at page 163. He sets out his many visits to various Lodges, to the brethren who had passed away during his term of office, and his thanks to the other officers who had assisted him; as well as other matters of routine. He was fortunate in that he was not called upon to make any rulings; and made a reference to the necessity of further additions to the Benevolent Fund. The report of the Committee on the Grand Master's address was only an approval of his acts as set out therein, and was accompanied by the gift of a silk hat as a token of "felicitation" on his not having been required to make any rulings during his regime.

The Grand Master for 1929-30 was Robie Lewis Reid⁴ of Cascade Lodge, No. 12. He had been elected Junior Grand Warden in 1926, Senior Grand Warden in 1927, Deputy Grand Master in 1928. His first duty was to constitute Adoniram Lodge, No. 118, at Vancouver on July 11, 1929, and to install R.W. Bros. Robert McManus, Wm. S. Buell and Arthur S. Billings as the D.D.G.M.s of Districts 14, 16 and 17 respectively.

Grand Lodge met at Powell River on June 19th, 1930. There had been quite a battle in Grand Lodge in 1929 as to where it should meet, but an eloquent and witty speech by R.W. Bro. Andrew Henderson carried the day for Triune Lodge, No. 81, Powell River, and probably his election there as Junior Grand Warden.

During his year of office, Grand Master Reid had visited many Lodges, giving the preference to Lodges furthest from the centre of population, and especially those who had not been visited lately. He told Grand Lodge of his having been able to be in Barkerville on August 10, 1929, the day of the unveiling of the Cairn erected by the Historic Sites and Monuments Board of Canada, represented by Bro. F. W. Howay, of King Solomon Lodge, No. 17, at New Westminster, to mark the end of the Cariboo Road. The Ceremony had been sponsored by Cariboo Lodge, No. 4, and he was invited

4. **Robie Lewis Reid** was born in Cornwallis, King's County, Nova Scotia, November 3, 1866. Educated in the common schools and at Pictou Academy, and for a short time in Dalhousie College at Halifax. In 1884 he obtained a license to teach in the Public Schools of that Province. Came to British Columbia in 1885 and taught at Clover Valley, now Cloverdale, from 1885 to 1887. Studied law at the University of Michigan at Ann Arbor, and graduated L.L.B. in 1889. Practised law at Fairhaven, now a part of the city of Bellingham, 1890-1893. Returned to B.C. in 1893 and was called to the Bar of B.C. in that year. Partner with the late Judge Howay until 1895 when he came to Vancouver and later became a partner in the firm of which Hon. W. J. Bowser was the head. K.C. in 1907, and on the retirement of Mr. Bowser, head of the firm of Reid, Wallbridge, Gibson and Sutton until 1941, when he retired owing to ill health. In 1898-99 he was alderman in New Westminster. A member of the Board of Governors of the University of British Columbia from its inception to 1935. Given the Honorary Degree of LL.D. at a special convocation May 4, 1936. First President of the Vancouver Little Theatre Association. Bencher of the Law Society for many years. Member of the Royal Society of Canada, Canadian Author's Association, Canadian Historical Association and B.C. Historical Association.

Entered the Craft by initiation in King Solomon Lodge, No. 17 at New Westminster in 1899. Affiliated in Cascade Lodge, No. 1,2 at Vancouver in 1917 and seven years later he served as W.M. Honorary Life member of King Solomon Lodge, New Westminster, Cascade Lodge, No. 12, and Western Gate Lodge No. 48, at Vancouver. His hobby has been collecting books relating to Canada. W. Bro. J. B. Alexander in his history of Cascade Lodge says that his place in the affections of the brethren was summed up by quoting an obscure brother, "Robie Reid, why he's just folks." That is the most appreciated praise he ever received.

as Grand Master to take part in the proceedings. His Honor Judge Howay, of King Solomon Lodge, No. 17, as a member of the Board, took the principal part in the proceedings. Cariboo Lodge, No. 4, had a meeting that evening and had the largest attendance it had had for many years, perhaps during its existence. There were visitors from all parts of the jurisdiction and from other jurisdictions from Alaska to Montana, and a very interesting evening was spent by all.

On October 21, 1929 a dispensation was granted for a second Lodge at Chilliwack, Mount Zion Lodge, which afterwards was No. 120. The necessity for this Lodge arose from the old question of ritual. Ionic Lodge, No. 19, at all times used the American work. Later many Masons came into the community from the prairies and from Ontario, where they were accustomed to the use of the Canadian work. Ionic Lodge members could not understand why the newcomers were not satisfied with the work done by it, and could not see the necessity for the formation of a second Lodge. Several attempts were made to get a charter for the proposed new Lodge, but opposition on the part of the old Lodge prevented it. In 1929 a deputation met the Grand Master, who by the way was made a Mason in King Solomon Lodge, No. 17, at New Westminster which used the American Work, and had been the W. Master of Cascade Lodge, No. 12, which used the Canadian. He sympathized with them and on October 21, 1929 gave the necessary Dispensation, notwithstanding the opposition of the older Lodge. The new Lodge grew and prospered and so did the older one, and even the members of the latter will now admit that the coming of the new one was beneficial to all concerned.

Another matter pressed upon Grand Lodge by Grand Master Reid was that some means of Communication between Lodges, such as the *Masonic Sun* newspaper in Ontario should be established, and that a Committee should be appointed to consider the matter. He also discussed the question of Masonic Education at some length.

Before Grand Lodge closed, M.W. Bro. H. H. Watson presented the Grand Master with a handsome Past Grand Master's jewel from Cascade Lodge, No. 12, of which he was a Past Master. Before the Communication ended Grand Lodge appointed him Grand Historian to succeed W. Bro. William Burns who died on May 7, 1928.

M.W. Bro. Donald E. Kerr of Temple Lodge, No. 33 at Duncan was the next Grand Master and the last of this period, being the sixtieth anniversary of Grand Lodge, He had already served as Junior Grand Warden for 1927-28; Senior Grand Warden in 1928-29; and Deputy Grand Master in 1929-30; and had done good work in these offices, He had a busy term of office. On July 17, 1930 he laid the Corner Stone of St. George's Anglican Church at Port Haney; on July 18 1930 he constituted Mount Zion Lodge, No. 120, at Chilliwack; on August 9, 1930, he constituted Vanderhoof Lodge, No. 119; on August 22, 1930 he constituted Keystone Lodge, No. 121, at Vancouver; and on Feb. 23, 1931 he laid the Corner Stone of the new Masonic Temple then being erected at Port Haney by Prince David Lodge, No. 101.

The sixtieth Annual Communication of Grand Lodge was opened at the City of New Westminster on June 18, 1930, the Grand Master presiding. A characteristic letter was read from M.W. Bro. E. B. Paul explaining the reasons for his absence, and refers to

many of the Brethren in a jocular way; the Grand Master reading his address; the “noble” figure of the Grand Treasurer; Past Grand Masters Willis and Creery whispering ancient jokes from Aristophanes or Plautus; while he has to stay at home, his body in an arm chair with one leg on a comfortable stool, but in spirit with the Brethren in Grand Lodge, was reliving the many happy days he had spent with them all in Grand Lodge.

In his address to Grand Lodge the Grand Master referred to the meeting as being the sixtieth since Grand Lodge met at the City of Victoria in 1871 with M.W. Bro. Israel Wood Powell, presiding. It was not until the twelfth that it met in New Westminster, and at that time there were less than 400 Freemasons in the Province, and referring to them and those days, he very aptly quoted from the Masonic Poet, *par excellence*, Kipling:

We ‘adn’t good regalia,
An’ our Lodge was old an’ bare,
But we knew the Ancient Landmarks,
An’ we kep’ ‘em to a hair.

He expressed his pleasure at being able to welcome the members of the Craft at the “Royal and Historic” city on the Diamond Jubilee of the Grand Lodge of British Columbia.

During his term of office he had visited about 40 separate Lodges and some joint meetings of several Lodges. He specially mentions Cariboo Lodge, No. 4, at Barkerville, and its latest destruction by fire, including the Masonic Temple. It had been rebuilt, including its most advertised curiosity, the Silent Tyler. He refers feelingly to the loss sustained by Grand Lodge in the loss of several prominent Brethren.

It was a gala night in a certain Lodge and some intoxicating liquor had been purchased, which was in a hotel room for the entertainment of the members and their visitors. The by-laws of the Lodge provided that refreshments should be ordered by the Stewards, and that no intoxicants should be included. No intoxicating liquor should be allowed in the refreshment room of the Lodge. Here certain intoxicating liquors had been ordered by the Board of General Purposes, and were not used in any rooms in connection with the Lodge. Under these circumstances the W. Master ruled that lodge funds could be used in payment for such refreshment, and the Grand Master decided that under these circumstances the action of the Lodge was not illegal and that its funds could be used in payment.

Before passing from the Grand Masters a few matters may be found interesting. A yearly allowance of \$500.00 had been made by Grand Lodge to cover the Grand Master’s expenses in visiting Lodges. In 1926 Progress Lodge, No. 87, at Vancouver, asked Grand Lodge to increase this allowance to \$1,000.00 per year. The matter was referred to the Committee on Finance which did not agree with the proposal of the Lodge, and the allowance remained as it was, except that instead of calling it a “Honorarium”, it has been called “Expenses”.

It was not long since a gavel had been purchased for the use of the Grand Master in Grand Lodge. It now (1927) received another. W. Bro. [Charles Edward] Blaney [d. 1968/01/13] had been on a trip to the Holy Land, and on his return presented Grand Lodge with a gavel made from stone taken from King Solomon's quarries. For this gift he was thanked by a vote of the members.

The Reviewer of Foreign Correspondence in British Columbia and Manitoba had quite a funny contest over their knowledge of Latin. In Manitoba (1928) the Reviewer speaks of the Grand Lodge Officers in British Columbia being installed by P.G.M. Burd, and says that our Grand Secretary indulges in a touch of highbrow stuff, when he informs us that they were installed "Secundum artem". Upon looking up his dictionary he found that this meant "According to rule, Scientifically" and for the sake of the Brethren in Manitoba, and the credit of his home town down East where he once resided, he hoped that it was all true. Our Reviewer had the last word, and says that it sounded ambiguous, but he assured the Manitoba Reviewer that "as an installing officer that M.W. Bro. Burd is "Facilis princeps", and leaves the Manitoba Reviewer to look up his dictionary again.

Of our Past Grand Masters, Francis Bowser died September 25, 1929 and Rev. Cato Ensor Sharp died February 6, 1929. At the Annual Communication of 1931, there were present five Past Grand Masters of the 19th Century; Angus McKeown, William Downie, Rev. E. D. McLaren, David Wilson and Harry H. Watson, and the members of Grand Lodge rose to their feet, and greeted them with applause.

New Lodges.

It was about time that a new Lodge should follow the growth of Nanaimo, and the use of the name of the city as the name of a Lodge had long been available. In 1924 an application was made to Grand Master Tisdall for a dispensation for a new Lodge to perpetuate the name "Nanaimo" as the name of a Masonic Lodge there. On June 10, 1924, the necessary dispensation was granted. Forty-six brethren signed the petition for the charter. W. Bro. Geo. A. B. Hall, M.D. of Doric Lodge, No. 18, was named as W.M. under dispensation. There is no doubt but that the fact that both of the pre-existing Lodges used the American work, and that Nanaimo Lodge was taking the Canadian, is another instance of the fact that when a person gets used to one form of ceremony, the use of any other form is irritating. The Lodge was instituted by R.W. Bro. Donald Nicholson of St. John's Lodge, No. 21, at Ladysmith, D.D.G.M. for the District immediately after his appointment as D.D.G.M. in June 1924, but he does not give the exact date in his report. He recommends that a charter be granted it, and this was done at the Annual Communication in 1925. It was constituted by Grand Master Manson on June 27, 1925 as No. 110, with Joseph Mortimer Paterson of Tyee Lodge, No. 66, as the first W. Master and Leonard Alleyn Dodd, of Cariboo Lodge, No. 4, as first Secretary.

We find our next Lodge in the Vancouver area. On October 11, 1924 Grand Master Stephen Jones granted a dispensation for Gothic Lodge at Cedar Cottage. The signers of the petition were thirty. The Master of the Lodge while under Dispensation was W. Bro. Arthur Henry Mole of Park Lodge, No. 63. The Lodge was visited on January 15, 1925 by R.W. Bro. Chas. Bailey, of Zion Lodge, No. 77, D.D.G.M. for District

No. 14, who says in his report that he invested the officers, by which he probably means that he instituted the Lodge. The Lodge was given its charter by Grand Lodge in 1925 as No. 111 and it was to be placed in District 14. It was constituted on July 22, 1925 at an Emergent Communication of Grand Lodge held in the Composite Masonic Hall by Grand Master Manson. The Lodge did not continue long for at the Annual Communication of Grand Lodge held at Vancouver on June 21, 1928, the charter was revoked for misconduct on the recommendation of the Committee on Petitions and Grievances. At an Emergent Communication of Grand Lodge held at Vancouver on May 22, 1929, M.W. Bro. Baird, Grand Master presiding, several of the members of the Lodge were expelled from Freemasonry. This was the second case in our annals where such drastic measures had to be taken.

The next Lodge on our Roll was Joppa Lodge, No. 112, at White Rock, on the coast a short distance north of the boundary line between Canada and the United States. The dispensation for this Lodge was issued by Grand Master Jones on April 15, 1925, with R.W. Bro. J. J. Mahony of King Solomon Lodge, No. 17, as W. Master while under dispensation. It was instituted on April 30, 1925 by R.W. Bro. J. Fred Semple of Ionic Lodge, No. 19, at Chilliwack, D.D.G.M. for District No. 2. On October 27, 1925 the Lodge was visited by R.W. Bro. Jacob Rowland, of DeWolf Lodge, No. 78, of Port Coquitlam, D.D.G.M. for District No. 2 who made a very flattering report of its condition and recommended to Grand Lodge at the Annual Communication at Victoria on June 17, 1926 that the charter should be granted and it was. It uses the American work. It was constituted by Grand Master Sutherland at an Emergent Communication held at the Masonic Temple at White Rock on June 23, 1926. The W. Master under dispensation was J. J. Mahony of King Solomon, No. 17 at New Westminster and the first W. Master after constitution was W. Bro. John David McMillan of Limerick Lodge No. 109. G.R. Sask. and the first Secretary was Bro. Gordon Stanley Graves of Union Lodge, No. 9, B.C.R.

The next on the Roll was Centre Lodge, No. 113, at Williams Lake, some distance south of Quesnel. The movement for a Lodge was delayed by difficulties occasioned by the fact that there was no Past Master available in the vicinity to take up the work of the Lodge. Then some one remembered that W. Bro. Joseph Philip Patenaude, fifty years before, had been the W. Master of a Masonic Lodge in the Jurisdiction of Quebec, but he was 84 years of age and resided ten miles from the town. Notwithstanding these difficulties, the old gentleman was not going to see the Lodge go by default and proffered his services as the first W. Master. This having been settled Grand Master Manson issued the dispensation on January 14, 1926. It had 23 charter members. W. Bro. Patenaude did not long survive his work as W. Master of the Lodge. He died January 26, 1929.

However, before the dispensation was issued, the brethren of the proposed Lodge made a visit to Quesnel Lodge, No. 69. Owing to personal matters the D.D.G.M. for District No. 4, R.W. Bro. Alexander Wimbles of Nechaco [*sic*] Lodge, No. 86, was unable to attend and at his request R.W. Bro. Avison of Quesnel Lodge was instructed to report conditions to Grand Master Manson. The Brethren from Williams Lake took

charge of the Lodge and exemplified the work in a manner which was entirely satisfactory to Bro. Avison. He so reported to the Grand Master. The dispensation followed without delay, and the Lodge was instituted on January 26, 1926 by the D.D.G.M. At the Annual Communication of Grand Lodge on June 17, 1926, the charter was ordered, and the Lodge was constituted by Grand Master Sutherland at an Emergent Communication held at the town of Williams Lake on August 18, 1926.

The next Lodge established was at Chemainus a little south of Ladysmith on Vancouver Island, Chemainus Lodge, No. 114. Evidently there were quite a number of Freemasons there, and it was too far from St. John's Lodge, No. 21, at Ladysmith for the convenience of the Brethren. A petition signed by 29 charter members was presented to Grand Master Manson asking for a dispensation for the new Lodge, and this was issued by him on April 17, 1926. The new Lodge was allowed to meet in the Lodge Room of St. John's Lodge, No. 21, for the time being, but the petitioners assured the Grand Master that they had arranged for suitable premises in a new building then under construction at Chemainus.

The Lodge was instituted on May 26, 1926 by R.W. Bro. Leroy S. Cokely, of Hiram Lodge, No. 14, of Courtenay, B.C., D.D.G.M. for District No. 5, The Master under dispensation was W. Bro. Parkinson, the Immediate Past Master of United Service Lodge, No. 24, at Esquimalt. At that time R.W. Bro. William Adam, of Ashlar Lodge, No. 3, D.D.G.M. of District No. 5 reported that the new Hall was nearly ready and was of the opinion that the new Lodge would have one of the nicest Lodge Rooms in his District. The Committee on Warranted Lodges and Lodges under dispensation approving, Grand Lodge granted its charter at the Annual Communication in 1927. It was duly constituted as Chemainus Lodge, No. 114, by Grand Master McKee at an Emergent Communication of Grand Lodge held at the Masonic Hall in the village of Chemainus on July 16, 1927. It used the English Ritual, as might be expected with a W. Master from the Lodge at Esquimalt.

Vancouver comes again into the limelight with Lions' Gate Lodge, No. 115, the Lumbermen's Lodge. The dispensation for this Lodge was issued by Grand Master Sutherland on February 11, 1927 with R.W. Bro. Thos. Sanderson of Park Lodge, No. 63, at Central Park, as W. Master under dispensation and the first Secretary was W. Bro. N. J. MacDonald of Norwood Lodge, No. 119, G.R. Man. The Lodge was instituted on February 21, 1927 by R.W. Bro. Alex. MacDuff of Mount Moriah Lodge, No. 102, D.D.G.M. of District No. 12. It was passed for charter at the Annual Communication of Grand Lodge on June 23, 1927, and was constituted by Grand Master McKee at an Emergent Communication of Grand Lodge held at Vancouver on July, 1927. It uses the American ritual.

Victoria came to the conclusion about this time that it should have another Lodge, and the result was the formation of Confederation Lodge, No. 116. On October 18, 1927 the necessary dispensation was issued by Grand Master McKee with W. Bro. David Milne of Mizpah Lodge, No. 35, G.R. Alberta, as W. Master under dispensation. The Lodge was instituted on November 9, 1927 by R.W. Bro. George Sisman of United Service Lodge, No. 24, at Esquimalt, D.D.G.M. for District No. 1, who made a favorable

report on it. The Committee on Warranted Lodges and Lodges under dispensation at the Annual Communication of Grand Lodge in 1928 recommended that it be granted a charter, and Grand Lodge followed its recommendation, The Lodge was constituted at the Masonic Temple in Victoria at an Emergent Communication of Grand Lodge held by M.W. Bro. Robert Baird, Grand Master on July 6, 1928. The first Secretary was W. Bro. Alex. W. Strathern of Britannia Lodge, No. 73, B.C.R. It uses the Canadian ritual.

Victoria having done so well with Confederation Lodge No. 116, Vancouver came through with two more Lodges, Kerrisdale Lodge, No. 117, and Adoniram Lodge, No. 118. The first named received its Dispensation on December 14, 1928 with 68 petitioners, and the other on January 30, 1929 with 62. Kerrisdale Lodge was instituted on January 8, 1929 by R.W. Bro. E. Thomson of Cascade Lodge, No. 12, D.D.G.M. for District No. 15. The other was instituted by R.W. Bro. James E. Beck of Plantagenet Lodge, No. 65, D.D.G.M. for District No. 16, on February 14, 1929. The first W. Master of Kerrisdale Lodge, No. 117 was W. Bro. R. L. Rice of Zion Lodge, No. 77, and the Secretary was W. Bro. J. Russell Oliver, who has occupied that office ever since. Both Lodges received their charters at the Annual Communication of Grand Lodge at Victoria in 1929; the first was placed in District No. 15, and the other in District 16. Kerrisdale Lodge was constituted on September 10, 1929 at an Emergent Communication of Grand Lodge held at the Hall of Zion Lodge, No. 77 in Vancouver presided over by M.W. Bro. A. McC. Creery at the request of the Grand Master; and Adoniram Lodge, No. 118, was constituted at an Emergent Meeting of Grand Lodge held at the Vancouver Community Centre at Vancouver on July 11, 1929, Grand Master Reid presiding. The first W. Master of this Lodge was W. Bro. Arnleif L. Johannson, of Prince of Wales Lodge, No. 100, B.C.R. and later a member of Emulation Lodge, No. 12, at Trail, and the first Secretary Bro. Francis Jopling. It uses the Emulation work.

The next Lodge founded was in the village of Vanderhoof on the main line of the Canadian National Railway to Prince Rupert. The dispensation for the lodge was issued by Grand Master McKee on March 26, 1928. W. Bro. Julian P. Myers, of Elbowview Lodge, No. 56, Elbow, Saskatchewan, at that time a resident of Prince George, was to be the W. Master while the Lodge was under dispensation. It was instituted by R.W. Bro. John A. Fraser of Quesnel Lodge, No. 69, D.D.G.M. for District No. 4 on June 13, 1928. At the Annual Communication it was thought advisable to allow the dispensation to stand for another year. There had been some local troubles in the new Lodge, but a visit from the D.D.G.M. of District No. 4, R.W. Bro. Alward of Nechako Lodge No. 86, on August 21, 1928 cleared matters up. He visited the Lodge again on May 30, 1929, and found everything satisfactory and so reported it, but Grand Lodge was of the opinion that matters should remain as they were for another year. In 1930 the Lodge was visited by R.W. Bro. Louis LeBordais, of Quesnel Lodge, No. 69, who had become the D.D.G.M. for District, No. 4, and he found everything satisfactory. He complimented the W. Master under dispensation, who had to travel 150 miles to visit the Lodge.

In the mean time the Brethren of the Lodge thought that it would be better to drop the name of "Vanderhoof", and take the name of "Northern Gate", and sent a

petition to the Annual Communication of Grand Lodge in 1929 asking for the change, and the question of granting a charter was laid over for another year. Grand Lodge in 1930 authorized the issuance of the charter as Vanderhoof Lodge, No. 119. The question of changing the name seems to have fallen by the wayside, for we hear no more of it. The Lodge was constituted by Grand Master Kerr in an Emergent Communication of Grand Lodge at the Masonic Hall at Vanderhoof on August 9, 1930. The first W. Master after constitution was W. Bro. Harold J. Jennings and the first Secretary, Bro. Reginald C. Abbott. It uses the Canadian work.

About this time the brethren at Oliver were thinking about establishing a Lodge there; many of them were members of Orion Lodge, No. 51, at Penticton and were anxious to have a Lodge nearer their own locality. Grand Master Reid while travelling through the District had the pleasure of discussing the matter with them at luncheon but no definite steps were taken. A few years later their efforts succeeded by the establishment there of Southern Gate Lodge, No. 124.

We have already made considerable reference to the formation of Mount Zion Lodge, No. 120. Dispensation for this Lodge was given by Grand Master Reid on October 21, 1929, on a petition of 32 brethren.

The Lodge was instituted on November 12, 1930 by R.W. Bro. R.W. Holland of Prince David Lodge, No. 101, D.D.G.M. for District 18, who recommended it to Grand Lodge for charter, and this it received at the Annual Communication in 1931. It was constituted by Grand Master Kerr at an Emergent Communication held in the Masonic Temple at Chilliwack on July 18, 1930. The W.M. under Dispensation and the first afterward was W. Bro. John H. Jones of Unity Lodge No. 13, G.R. Sask. and the first Secretary was Bro. Wm. J. Pearce, Ionic Lodge, No. 19, B.C.R.

The next Lodge to appear on our Roll was from Vancouver and became Keystone Lodge, No. 121. Acting on a petition from 54 members of the Craft Grand Master Reid issued, on December 9, 1929, a dispensation for this Lodge. The W. Master while U.D. was that well-known Freemason R.W. Bro. John Warwick of University Lodge No. 91. The Senior Warden during that time was another prominent citizen of the City, W. Bro. Jonathan Cornett, P.M. of Maple Leaf Lodge, No. 74. The Lodge was instituted in the Oddfellows' Hall in Vancouver on December 12, 1929 by R.W. Bro. Robert McManus of Zenith Lodge, No. 104, D.D.G.M. for District No. 14. The Committee on Warranted Lodges and Lodges under Dispensation reported favorably on the Lodge at the Annual Communication at Powell River on June 19, 1930, and the charter was granted. The Lodge was constituted at an Emergent Communication held at the Oddfellows' Hall at Vancouver on August 2, 1930, Grand Master D. E. Kerr presiding. W. Bro. J. W. Cornett of Maple Leaf Lodge, No. 74, continued as First W. Master of the Lodge after constitution. W. Bro. R.W. Thompson also of Maple Leaf Lodge, No. 74, was the first Secretary.

The last Lodge of this period was Lynn Valley Lodge, No. 122, A petition for a Lodge in Lynn Valley on the north shore of Burrard Inlet, signed by 30 brethren was sent to Grand Master Reid who granted the necessary dispensation on May 30, 1930, with W. Bro. Joseph Nicholson of Burrard Lodge, No. 50, as the W. Master U.D. It was

instituted by R.W. Bro. Arthur F. Billings also of Burrard Lodge, No. 50, D.D.G.M. for District No. 17, on June 9, 1930. The Charter was granted by Grand Lodge at the Annual Communication of Grand Lodge in June of that year, and the Lodge was constituted on September 3, 1931 at the Masonic Temple North Vancouver by M.W. Bro. Henry B. Morley at an Emergent Communication of Grand Lodge. W. Bro. Nicholson remained as the first W. Master after constitution, and Bro. Donald George Tate was the first Secretary.

The Freemasons at Terrace on the Canadian National Railway East of Prince Rupert were holding a Lodge of Instruction during the year 1930-1, looking forward to the establishment of a regular Lodge there in the near future.

Benevolent Fund.

In 1925 Grand Master Jones made a report to Grand Lodge on the status of this Fund. He said that from his conversation with the Brethren while travelling through the Province he was convinced that all approved the action of Grand Lodge. They appreciated the need for it, and the support being given it was a source of satisfaction to the members. Every Lodge was supposed to pay in during the period of five years \$10.00 for each member of it. Up to June 6, 1925 the receipts amounted to \$15,821.42; and between that date and the opening of Grand Lodge a further sum of \$1,269.35 had been paid. Out of the fund there had been paid to various Lodges the sum of \$5,034.50, which was only a trifle more than the interest on the invested funds.

Grand Master Manson (1925-26) was particularly interested in the work of establishing this Fund. He says in his address to the Brethren at the Annual Communication of 1926 that there had not been that response to the call of Grand Lodge that there should have been, and that he had undertaken, with the assistance of the officers of Grand Lodge, and more especially, the District Deputies, to press the matter on the attention of the Craft generally. He had felt from the outset that all that was necessary, was to bring home to each individual Freemason the reason for its existence. He pointed out that the five year period for the payment of the \$10.00 voluntary contribution was only intended for those whose heart was willing but whose purse was lean; that the Board could not dispense benevolence in keeping with the dignity of the Craft or the necessities of the cases presented to it, unless the revenue available was increased by the building up of the capital of the Fund.

By this time six Lodges, Zenith, No. 104, Kilwinning, No. 59, both of Vancouver, Triune, No. 81, at Powell River, Enoch, No. 99, at Anyox, Joppa U.D. at White Rock, and Centre Lodge, U.D. at Williams Lake had each contributed 100% of their quota. Thirty other Lodges had passed the halfway mark.

In this connection it is interesting to note what the Grand Lodge of Alberta in 1925 copied from the report of the Grand Lodge of Quebec relative to such a Benevolent Fund and was later copied by our Reviewer:

The fact that so many applications to pay the whole or part of the funeral expenses of deceased Brethren having been received from daughter Lodges, has

caused the Board to reflect seriously on this class of claims upon the Benevolent Fund. It should be clearly remembered and well understood:

- (a) That Freemasonry is not a Friendly Benefit Society.
- (b) That the Benevolent Fund is under no direct liability to pay funeral expenses. (We might well add or other assistance or relief)
- (c) That Lodges and Brethren who guarantee such funeral expenses do so entirely at their own risk. The Board cannot accept any responsibility for such guarantees. Special cases of distress in this regard will receive consideration on their merits.

It seems peculiar to speak of a body into which a woman cannot come or of which she cannot be a member, should be called a "daughter" Lodge?

To raise a Fund of approximately \$150,000.00 from a membership at that time of less than 15,000 members is no small task, especially when the great majority were of the respectable middle class. Grand Master Sutherland in June, 1927 voiced his regrets that the Fund had not received the support it deserved. Yet in that year the sums subscribed for this purpose, over and above the ordinary expenses, amounted to \$16,279.23, making the total amount subscribed to June of that year \$68,812.75, a large sum in itself, but nowhere near the amount which had been hoped for. Four Lodges: Mountain Lodge, No. 11, at Golden, Plantagenet, No. 65, Unity, No. 106, and Lion's Gate, U.D. reached their 100%. The largest subscription, \$866.00 was made by Cascade, No. 12, at Vancouver. To see if it would accelerate subscriptions from those who could, the members of constituent (not "Daughter") Lodges were asked to increase their contributions sufficient to make up for those who could not. At the same time the Grand Master refused to approve a by-law of a Lodge which provided that a donation to the Fund of \$10.00 should be prerequisite to initiation.

In 1927 Grand Master McKee referred to the Fund which had then been going on for five years, and had only reached two-thirds of its objective. Many had not contributed, probably from inability to do so. Many had exceeded their proper quota. The Grand Master pointed out that the revenue from the Fund was not inexhaustible, and it was never intended to relieve the constituent Lodges of all their works of Charity and benevolence.

In 1928, at the end of the five year period, it appears that the largest amount contributed was by Cascade Lodge, No. 12, at Vancouver, the members of which had given \$4,405.00. Twenty-seven Lodges had contributed over \$1,000.00 each; sixteen had sent in their quota of \$10.00 for every member of the Lodge. The Report for 1929 shows that the investments of the Benevolent Fund had a face value of \$285,156.36; the cost of them \$260,789.20; and the annual return by way of interest on its securities of \$12,576.28. A very good backlog to keep the Home fires burning. In 1930 the report shows that although the five year period had elapsed, subscriptions from various Lodges were still coming in. In that year the addition to the Fund amounted to \$5,476.55; twenty-four Lodges had reached their quota. In 1931 small amounts were still coming in from the Lodges. The Report for that year has an item showing receipts from Lodges for Benevolent Committee as \$4,136.16.

Great War, No. 1.

There is little to add to what has been said about the War Relief Fund. During the year 1924-25 grants were made from this fund amounting in all to \$1,084.70, and there were Government Bonds amounting in all to \$17,000.00 being held to secure future demands upon it. In 1926 Grants were made from it of \$750.00, but with interest and repayments on loans it had increased to \$1,988.69 in the Bank and securities amounting to \$18,111.00. In 1927 the Board made grants amounting in all to \$3,275.00.

On April 7, 1927 the four Lodges in New Westminster installed a Memorial organ in the Masonic Temple there, in memory of the Brethren of those Lodges who had fallen in the War, and unveiled a Tablet commemorating their sacrifice. The Tablet was unveiled by Deputy Grand Master McKee, and R.W. Bro. R. L. Reid, J.G.W., delivered an address.

In 1928 the Board made grants amounting to \$950.00, and three brothers who had been assisted, paid back \$505.00 on their grants. In 1929 the Board made \$1,200.85 in Grants, but only \$45.00 had been repaid. The Board pointed out to Grand Lodge that at the request of the beneficiaries some of the grants had been made as loans, covered in some cases by adequate security. In 1930 the grants increased to \$4,164.75 and in 1931 to \$1,007.50, while the re-payments were \$644.35. The report for this year also adds that as in the past, grants from the Masonic War Relief Fund have, at the request of the beneficiaries, been practically treated as loans. Evidently our Brother Freemasons, while taking assistance willingly, decidedly objected to anything which savored of "Charity."

In 1931 repayments made on account of grants amounted to \$132.50 and new grants made amounting to \$875.00. The assets of the Fund then amounted to \$18,169.87.

District Deputy Grand Masters.

Up to 1926 the Masonic Districts which make up the jurisdiction were indicated by numbers alone. In that year District Deputy Grand Master R.W. Bro. W. P. Marchant, later Grand Master, suggested that each should have both a number and a name. To illustrate his point he said that many of the Brethren would not know to what portions of the Province Districts Nos. 4 and 5 refer; but if these were known as Cariboo District No. 4 and Vancouver Island and North District No. 5, a better acquaintance and closer knowledge would surely follow. Lodges were distinguished by both Number and Name, and he thought the same rule should apply to the Districts. The matter, of course, went to the Committee on reports of District Deputy Grand Masters, who, that year, were all Past Grand Masters, The members of the Committee approved the suggestion of R.W. Bro. Marchant, and recommended that a small committee of Grand Lodge be appointed to deal with the matter at once. This was done, the Committee consisting of R.W. Bro. Marchant himself, of Vancouver and Quadra Lodge, No. 2, at Victoria; R.W. Bro. J. A. Kidd of Kilwinning Lodge, No. 59, at Vancouver; R.W. Bro. Edward Mallandaine of Creston Lodge, No. 54, at Creston; W. Bro. W. Brown, and W. Bro. Walter Owen of Zion Lodge, No. 77.

The report was to have been made at this meeting of Grand Lodge but the members of the Committee did not feel like giving an immediate decision, and the

matter stood over till the next Annual Communication of Grand Lodge in 1927. There were several things which had to be considered in naming them. What was to be done where there was more than one Lodge, or several Lodges, in one City, as in Vancouver? In such cases each district therein took the name of the City but with a different number. So the Committee, worked out in this way; District No. 1 became Victoria District, No. 1; District No. 2 became New Westminster District, No. 2; District No. 3 became Kamloops District, No. 3; District No. 4 became Cariboo District, No. 4; District No. 5 became Nanaimo District, No. 5, District No. 6 became West Kootenay District, No. 6; District No. 7 became Kootenay-Boundary District, No. 7; District No. 8 became East Kootenay District, No. 8; District No. 9 became Okanagan District, No. 9; District No. 10 became Atlin-Yukon District, No. 10; District No. 11 became Prince Rupert District, No. 11; the four districts in the City of Vancouver became respectively Vancouver District, Nos. 12, 13, 14, and 15. This was approved by Grand Lodge. The Committee adds that the members of it believe that the adoption and use of these names will lead to a greater knowledge and acquaintance by the members of the Craft of the different portions of the jurisdiction and of the Lodges which are in it, and that such knowledge will promote the good fellowship and harmony already existing. For the first time, the names of the districts are used in that part of the Report which gives the names of the districts as well as their numbers for the ensuing year.

In 1929 Similkameen Lodge, No. 13, at Armstrong, Miriam Lodge, No. 20, at Vernon, and Enderby Lodge, No. 40, at Enderby requested that they be made a separate District but the Committee did not approve the change. It pointed out that it would work a hardship on Kootenay Lodge, No. 15, at Revelstoke and Tuscan Lodge, No. 47 at Arrowhead, if they were placed in any other District, owing to their location, and it would not be practicable to make a new District with two Lodges only. It advised that matters remain as they were, and this was approved by Grand Lodge.

In 1930 a suggestion made by R.W. Bro. D. E. MacKenzie of Union Lodge, No. 9, at New Westminster, D.D.G.M. for District No. 2, that it would be more convenient, owing to the improved means of transportation which had come into existence, if Eureka Lodge, No. 103 at Langley Prairie, be taken out of District No. 18, Fraser Valley and placed in District No. 2, New Westminster, Evidently everyone was satisfied with the change, and it was acted on without objection.

In 1931 Grand Master Kerr expressed his opinion to Grand Lodge that the District Deputy Grand Masters should be selected by the Lodges in their respective Districts, following the practice in the adjoining jurisdiction of Alberta, and gave his reasons why he thought British Columbia should do the same. The members of the Committee on the Grand Master's address were very careful not to commit themselves for or against the proposed change, but advised that the recommendation of the Grand Master should be carefully considered by every member of Grand Lodge, and every assistance given which would assist in the proper solution of the matter. Nothing further was done in the matter.

Grand Historian.

In 1926 the Grand Historian, R.W. Bro. Wm. Burns made his usual report. He was naturally somewhat annoyed at the failure of the Secretaries of the various Lodges to give him proper assistance in his work. He makes another appeal to each of them to send something to him to show that work beyond that of our ritual and benevolence had been accomplished during the year, and that the recital of this might urge others to go and do likewise. He gives an account of the first meeting of Gothic Lodge, No. 111, at Vancouver, and a very interesting account of the formation of Zarthan Lodge, No. 105, at Ashcroft. The only thing that he fails to give us is the origin of the name (see Chap. X under "New Lodges). His account of "The Masonic Meeting Places in the City of Victoria" is an interesting and valuable article. He also gives a short biography of M.W. Bro. Alexander Charleson, Grand Master in 1896 who had passed away on April 19, 1926. His best report was that of 1927. He was still pressing the Secretaries of the Lodges for more information. Early in the year he had sent a circular to the secretary of every Lodge in the jurisdiction requesting an account of the progress of the Lodge, and a notice of any event worthy of record, but only three lodges responded. Notwithstanding the apathy of the secretaries and the lack of interest shown by them, he gives an interesting account of the early days of Zenith Lodge, No. 104, at Vancouver, and some valuable notes on Union Lodge, No. 9, at New Westminster. He also published the minutes of a Lodge meeting held in the Sage Creek Valley in the extreme south east of the Province by a number of mining men who happened to be there, on October 22, 1920. They were prospecting for oil and they called the place "Oileta". This so intrigued R.W. Bro. Burns's successor that he got some further information and also published it in the 1934 Grand Lodge Report, p. 145. All members of Grand Lodge heard with regret that the Grand Historian was so ill that he could not attend Grand Lodge. From this illness he never recovered, and he passed away on May 7, 1928 regretted by all who knew him, both within and without the Craft. No Grand Historian was appointed in 1928, or in 1929. In 1930 M.W. Bro. Robie L. Reid was appointed in his place and has held the office ever since.

The first report made by the new incumbent came before Grand Lodge in 1931. Other than some personal matters, it was a history of Enoch Lodge, No. 99, at Anyox, a mining town on Observatory Inlet. The reason that this Lodge was preferred was due to the fact that the Grand Historian in his personal capacity had business which called him to Prince Rupert. It was a small matter, and he found that he could pass Prince Rupert and go to Anyox, have three days at least there; catch the boat on the return trip, go to Prince Rupert and do his work, and go on south. He had a very pleasant visit in Anyox and got the material for the history of the Lodge. It was lucky that this was done when it was, for it was not long before Anyox ceased to exist, the plant was taken away, and the Lodge, to keep its existence, was compelled to move to Stewart, on Portland Canal. M.W. Bro. W. A. DeWolf-Smith who was our Grand Secretary for so many years and our first Grand Historian, gives his opinion several times as to the task before anyone who undertakes to write a Grand Lodge History. In his work as the Chairman of the Committee on Foreign Correspondence in 1927 he discusses North Carolina (1926) and mentions a suggestion made by its Grand Master that as the Masonic history of North

Carolina and Tennessee were identical up to the year 1913, the two Grand Lodges should join in preparing a record of their early days, and the Grand Master recommended that "a joint committee of three be appointed from each Grand Lodge... to review the situation during the coming year in each jurisdiction." Our Reviewer's comment is "An excellent idea, but we do not envy the Committee its job." In 1925 the Grand Master of Oregon suggested to his Grand Lodge that he thought the time had come when the preparation of a history of the Craft in Oregon should be undertaken.

Our Reviewer's comment is "We agree with him, but do not envy the Brother appointed to the task." In this instance, at least, the compiler of this work agrees with him. In 1928 our Reviewer indirectly criticizes the practice of R.W. Bro. Burns our Grand Historian in asking Lodge Secretaries to supply the material for his work. Speaking of a recommendation made by the Grand Master of Georgia in 1926 to the effect that all Lodges should furnish a Lodge history to the Grand Historian, he says, "which, we fear, is a counsel of perfection."

Finances And Membership.

The General Revenue of the Grand Lodge of British Columbia during this period varied very little. In 1926 it was \$18,526.55. It was at its highest in 1929 at \$19,244.44. In 1928, it was \$19,075.17 in 1930, \$18,795.30, and in 1931, \$19,132.70. The membership steadily but slowly increased. In 1926 it was 13,965 an increase of 572. In 1927 it was 14,512, increase, 549. In 1928 the increase was 383, in 1929, 258, in 1930, 293 and in 1931, 122.

In 1927 the investments of Grand Lodge, the Benevolent Fund and the War Relief Fund had increased to such an amount that the officials came to the conclusion that it would be to the advantage of all concerned to have a yearly audit made by a firm of accountants, of known ability and standing, connected with the Craft. The well known firm of George A. Touche & Co. was appointed as Auditors and have held that position ever since.

Physical Perfection.

The usual puzzles on this question arose in this Jurisdiction as in others. Sympathy for the afflicted fought against the rules of the organization as sent down to us from the ages. An interesting illustration of this appears in the Report on Foreign Correspondence for 1926. The Grand Master of Florida (1925) had denied all requests for dispensations permitting the acceptance of petitions of "dismembered" applicants, notwithstanding that his Grand Lodge had adopted a recommendation to accept the petitions of men having slight deformities, who could conform to our requirements by the use of artificial substitutes. He admitted his sympathy in such cases, but points out that there are certain Landmarks, and one of these is that an applicant for admission must be sound of body and not maimed. These essentials were insisted upon by Grand Master Manson in his address to Grand Lodge in 1926, in three cases.

Grand Master Sutherland in 1927 refused to accept (a) one who had a stiff knee which prevented him from kneeling on it and also prevented the one affected being brought into position when kneeling on the other; (b) the loss of three fingers of the

right hand, leaving only the thumb and the index fingers He says that we often think of such defects in terms of ritualistic requirements and modes of recognition, but ancient usage and the possibility of increased responsibility, are also factors.

Grand Master Reid in 1930 approved the admission of an applicant whose right hand fell forward at the wrist, but he was able to give the necessary signs and grips. Another case which appears to have been on all fours with one refused by Grand Master Sutherland was refused. In that year the Grand Master of Alberta permitted the initiation of three candidates who could conform to the *ritual by the use of artificial limbs*, but refused admission of a blind man "but only after very serious consideration", Our Reviewer sarcastically says "Why the hesitation?" New Zealand (1928) in a similar case gave a similar decision. In this case the matter went before the Grand Lodge for the final decision. Grand Master Kerr, on the other hand, held that the loss of the four fingers of the left hand did not disqualify a petitioner, and the Committee on his Address made no comment. Our Reviewer thought the matter of so much importance that the whole proceedings were inserted at length in the Report on Foreign Correspondence in *G.L. Report* for 1930, Appendix pp. 74-78, and there is no doubt but that he was right.

Masonic Education.

Grand Master Sutherland in his address to Grand Lodge in 1927 spoke of the increasing desire for Masonic Knowledge. Many of the Lodges during the past year had featured lectures on Masonic subjects. He had found the Brethren seeking something more than the ritual, no matter how well performed. In 1930 Grand Master Reid suggested that some medium of communication between the Lodges should be published, similar to the *Masonic Sun* in Ontario, but no such publication has as yet been attempted. He quoted from the Grand Master of the Grand Lodge of Canada in Ontario:

What a wonderful field lies before the student of Masonry! This great Fraternity of ours, with all its complexity of tradition and history, its ritualistic symbolism and peculiar system of jurisprudence and philosophy, its remarkable line of offices, the variety of its manifold activities, to say nothing of its concordant organizations and ramifications, surely somewhere in all this wealth of material must lie some one thing to attract each one of us.

He referred to what was being done in other Grand Jurisdictions. The necessity for Masonic Libraries circulating in the Lodges in the rural Districts, as well as those in the larger centres of the cities should have particular attention. Much has been done by the Craft to meet these needs; much still remains to be done. Another need was pointed out; the necessity of having Committees, including some of our Legal practitioners to make a specialty of Masonic Law, not only for themselves alone but for the Craft in general, and so relieve the Grand Masters as far as possible. Much has been done in this way; but more remains to be done yet. The more one knows on any subject the more interest one can take in it; ignorance never yet helped any one to delight in anything. The Grand Master also pointed out the Masonic work being carried on in Saskatchewan.

Annual Communications.

The fifty-fifth Annual Communication of the Grand Lodge of British Columbia was held at Victoria commencing the 17th June, 1926, Grand Master Manson presiding. No place having been selected by Grand Lodge, New Westminster took its turn for 1927 and the 16th Grand Master Sutherland presiding. The fifty-seventh in 1928 came to Vancouver, and in turn passed over to Victoria for the fifty-eighth in 1929. In 1930, by the eloquence and wit of R.W. Bro. Andrew Henderson of Triune Lodge, No. 81, the Communication was held at Powell River, the home of that Lodge. The sixtieth was held in 1931 at New Westminster with Grand Master Kerr presiding. This Communication was honored by the presence of M.W. Bro. Roderick Barnard Dargavel, Grand Master of the Grand Lodge of Canada in the Province of Ontario, who presented W. Bro. J. R. Seymour with the jewel of a representative of his Grand Lodge, and our Grand Lodge constituted M.W. Bro. Dargavel an Honorary member of the Grand Lodge of British Columbia with the rank of Past Grand Master. Nothing appears on the record as to whether M.W. Bro. Watson said anything about the name of the Grand Lodge in which M.W. Bro. Dargavel had served as Grand Master. If there was any discussion of the matter by the two Most Worshipful Brethren it was behind the scenes. There was also present at the meeting M.W. Bro. Thos. M. Askren, the Grand Master of Washington who attended with a number of eminent Brethren of his jurisdiction.

Corner Stones.

The Corner Stone of the Masonic Temple at Chilliwack was laid on August 1, 1928, Deputy Grand Master Reid officiating, the Grand Master being on his trip to the north visiting the Lodges in the Yukon Territory and others on his way there. All other Corner Stones laid were that of the Masonic Temple at Saanichton on February 23, 1929; Gizeh Shrine Temple at Victoria on May 29, 1929; the Queen Alexandra Solarium by Grand Master Baird, at Malahat Beach on May 14, 1930; of St. George's Anglican Church at Port Haney on July 17, 1930; and the Corner Stone of the new Masonic Temple at Port Haney on February 23, 1931 by Grand Master Kerr. The Grand Master of Colorado (1925) refused to lay a Corner Stone on Sunday on the ground that it was foreign to the traditions of the Craft to have the work of operative Masonry exemplified on that day, even though the principal value of such exemplification is its religious symbolism.

Dual Membership.

We who have always had not only Dual Membership, which should really be called multiple membership, for no limit has ever been made to the number of Lodges to which a Brother may belong, cannot help being surprised at the objections raised to it in many of the jurisdictions in the United States. Our Reviewer of Foreign Correspondence never fails to note the discussions which arise on this subject. In 1927 he refers to a discussion in Kansas (1926) where Dual Membership is forbidden. The main objection there seems to be that if a Brother should be a member of more than one Lodge, one of the Secretaries might neglect to report his name to Grand Lodge, or will drop his name or he may be suspended for unpaid dues. Our Reviewer says that where

the name of a Brother is omitted, our Grand Secretary is "as curious as a cat, and that at the end of any year we know the number of our members "to a fraction."

New York (1926) is considering the question of allowing it. The Grand Master has recommended it to his Grand Lodge and a committee is to be appointed to study it. The District of Columbia has no law on the subject, but the practice is frowned upon. The Grand Master (1928) thought that membership in a Lodge in another jurisdiction might be permitted concurrently with membership in the District, and opinion therein and in the United States generally seems to be veering in that direction. The Grand Master of Kansas (1928) is in favor of it as we have it in British Columbia, except that he would only pay dues in his original Lodge, whereas in British Columbia Grand Lodge dues are paid for him in each Lodge of which he is a member. Connecticut (1930) has amended its Constitution to permit it. The G.M. of California (1950) recommends it as also the G.M. of Iowa (1930). New Jersey (1930) voted against it, and Dakota (1930) discussed it and referred it to a special Committee for investigation and report.

Miscellaneous.

Citizenship.

Another thing that strikes one in going over the Report is the feeling amongst many of the Brethren that Freemasonry is such a boon to humanity that in the United States only full-fledged citizens should be allowed to become members of it. In Connecticut (1928) in the questionnaire to be signed by a person desirous of joining a Lodge the applicant is asked if he is a citizen of the United States, although the answer does not affect his eligibility. Our Reviewer very pertinently, some might say impertinently, asks "Why ask it?" In Illinois (1927) the Committee on Legislation recommended that every candidate for the degrees should be a citizen of the United States, and this was made the law of the jurisdiction (1928). The G.M. of South Carolina was asked if an alien could be made a Mason, and in reply he answered "Yes, in five lines clear across the page" as our Reviewer phrases it.

Various Lodges.

A strange coincidence is noted by our Reviewer in his report in 1928. It will be remembered that Union Lodge, No. 9, at New Westminster did not join the Grand Lodge as soon as it was formed, and therefore could not get No. 2, as being the second Lodge formed. A similar situation arose in Connecticut. There, Union Lodge in that state was working nine years before the formation of a Grand Lodge. When the Grand Lodge was first organized Union Lodge refused to join it, and when it did, it could not get the number to which its age would have entitled it, No. 10, but was compelled to accept No. 40. A curious coincidence.

R.W. Bro. Jas. Fitzsimmons, one of the members of the ill-fated Tuscan Lodge, No. 39, formerly of Trout Lake, which later amalgamated with Arrowhead Lodge, No. 47, as Tuscan Lodge, No. 47, D.D.G.M. for District No. 3, visited the Lodge during his term of office. He reported that many of the members were living elsewhere, but the Lodge is being carried on. In 1931 we hear of it again. It is doing well and there are hopes that things will change for the better. In 1930 R.W. Bro. A. E. Sage of

Spallumcheen Lodge, No. 13, at Armstrong, D.D.G.M. for District No. 9 reported on the Lodge. He says that due to the removal from Arrowhead of large lumber mills from the town, the membership had dwindled to 13 with 9 Past Masters filling the chairs. Also the resident membership is mainly composed of brethren employed on the C.P.R. boats, and the schedule of these has been so changed that the crew are not in Arrowhead on Lodge nights. So the Lodge will have to give up its charter or amalgamate with Kootenay Lodge, No. 15. at Revelstoke, 28 miles away. It kept up as long as possible but about 1940 it was compelled to abandon its charter.

Grand Secretary.

M.W. Bro. W. A. DeWolf-Smith held the office of Secretary of the Grand Lodge of British Columbia during the entire period in question. There is no doubt but that he was a most efficient officer, and every Grand Master during the period, as did the earlier Grand Masters, paid tribute to his ability and comprehension of the services required of him as such. One of his predecessors in office, Robert Emmett Brett, passed away on March 13, 1930. He was a member of Victoria-Columbia Lodge, No. 1, at Victoria.

Payment of Delegates to Grand Lodge.

This question came up several times in Grand Lodge, but was not approved, As a sidelight on the matter our Reviewer points out that in Montana (1925), a jurisdiction with a membership of 19,975, where such payments were made found itself in financial difficulties. "We do not and are not," says the Reviewer. The matter took definite form in our Grand Lodge in 1926 when W. Bro. Harold G. King of Prince of Wales Lodge, No. 100, of Vancouver, and R.W. Bro. W. G. Gamble of Pacific Lodge, No. 16, of Mission City, introduced a resolution for the payment of the travelling and other expenses of representatives attending Grand Lodge. The matter was discussed at length, at the end of which the resolution was negatived [*sic*] by Grand Lodge.

Ritual.

Only one item on this subject appears during the period, and that comes from far Tasmania. There the Craft wanted a uniform ritual. They had the "Emulation". Others wanted the "Victorian". They both belonged to the English school, and the differences could not have been great, as there is no mention of the rituals of the United States, which we used to call "Scotch". The difficulty with both was which edition of the "Emulation" work was to be preferred. The matter went to the Board of General Purposes. Our Reviewer, being a devotee of the American work gets in his little remark and says, "We have always been led to believe that the Emulation ritual, at least, resembled the law of the Medes and Persians, but in the face of the foregoing it would seem that uniformity is next to impossible if the standard is to be changed every so often." We have not been able to ascertain which form of the Emulation work did come into use there, but it is of no great interest to us.

Waiver of Jurisdiction.

In 1926 a letter was forwarded to Grand Lodge from King David Lodge, No. 93, at Hollyburn (in the Report by mistake called King Edward) on June 11, 1926 enclosing a resolution passed by the Lodge as follows:

That the Grand Committee appointed for the purpose, be asked to reconsider the matter of dealing with waivers of Jurisdiction, to ascertain if balloting might be avoided.

This was referred to the Committee on Jurisprudence which reported that it saw no reason for making any change, in what was the universal practice. This was approved by Grand Lodge.⁵

Another question of jurisdiction often comes up. A young man goes to college at a distance from his home, and remains there for several years. Which Lodge has jurisdiction over him, the Lodge in his home town, or the Lodge of the city in which he is residing during his college days?

This question was put up to the Grand Master of Mississippi in 1925 and he replied that attendance at college does not establish a residence so as to interfere with the jurisdiction of the Lodge in his home town.

Circulars issued by Lodges.

Zenith Lodge, No. 104, at Vancouver in 1926, requested Grand Lodge to make a ruling regarding the use of a circular by all Lodges in Districts 12, 13, 14, and suggested that all Lodges in those Districts be instructed to publish the name, age, occupation and address of all applicants for membership, and that the names should appear in such circular, at least 30 days prior to receiving a degree, and that a candidate was not to be initiated unless his name has appeared therein. The Committee on Petitions and Grievances to which the matter had been referred was somewhat dubious as to the course to be pursued. It was of the opinion that while such a circular might be of use in some Districts, the greatest care should be taken in its preparation and circulation, and no such circular was to be sent out until its form and manner of circulation should have been submitted to and approved of by the Grand Master. The members of the Committee, however felt that its use should not be made obligatory on any Lodge. Grand Lodge agreed with the Committee.

Zenith Lodge No. 104, was not satisfied with the action of Grand Lodge in respect to the circulars. In 1927 the members of the Lodge filed another protest with Grand Lodge. Reference was made to the first one, and to its failure to secure any improvement which would make the circular fulfil its undoubted usefulness. It urged Grand Lodge to pass the necessary order that all Lodges in the Jurisdiction should submit the names, ages, addresses and occupations of all petitioners for initiation or affiliation (and in the latter case the name of last or present Lodge) for circulation among the Lodges. Also, that all names should appear on a circular dated at least 30 days before any degree is conferred on a candidate. Also that the Grand Secretary

5. See section 302, *Harrison Code*.

should notify the Lodge that such name has or has not appeared on the circular of a certain date when making his report regarding the candidate's name being clear or otherwise on the Black List. The communication also pointed out that this matter had come up at Prince Rupert in 1922, when a communication from Acacia Lodge, No. 22, had been received asking the Grand Lodge to recommend that all the Lodges in Districts Nos. 12 and 13 should support and make use of the monthly circular by having the names of their candidates placed thereon. The Committee on Petitions and Grievances, to which the petition had been referred, recommended that where Lodges working under concurrent jurisdiction deem it advisable to issue such a circular, that all Lodges under dispensation be requested to support such service, but that such Lodges (while under dispensation) be not required to subscribe to the cost of it. This was adopted by Grand Lodge.

Now Zenith Lodge, No. 104, wanted the rule made applicable to all the Lodges in Greater Vancouver, and were not going to take "No" for an answer. The Committee on Constitution refused to act as that Lodge, No. 104, demanded and Grand Lodge agreed with it.

Grand Lodge Reports.

Kilwinning Lodge, No. 59, at Vancouver applied to Grand Lodge in 1922 in regard to the annual printed proceedings of that body, asking that each Lodge should before May 1st in each year receive one copy for each ten members of the Lodge, The Grand Secretary explained that the practice was that the Proceedings were being supplied to any Brethren who desired to read them, so long as the supply lasted, and Grand Lodge took no action at that time. In Oklahoma (1926) 3 copies go to each Grand Lodge with which they exchange, one bound and two in paper, two paper bound to the Secretaries of each of the Lodges, and one each to Grand Lodge officers and Committeemen, and one to each P.G.M. and each D.D.G.M. In Iowa the Reviewer for that State, one of the best of the Reviewers pointed out that in England one who wants has to ask for it and pay a fee, but here those who wished to have a copy only had to ask for it and paid no fee.

Incorporation of Lodges.

Acting on the report of the Committee on the Reports of the District Deputy Grand Masters in 1926 the Grand Lodge decided that all property of a Lodge is to be vested in trustees duly appointed or elected by such Lodge. This implies that Lodges or holding companies for Lodges, should not be incorporated.

Visitors to Lodges.

Grand Master Manson under date of October 6, 1925 pointed out that special caution should be taken in the matter of the admission of a person who claims to have received certain "Masonic" degrees in Lodges of jurisdictions which we do not recognize.

Masonic Clubs.

The Brethren at Mayo, Yukon Territory in 1925 had founded a Club, the name of which included the word "Masonic". Grand Master Manson did not approve of this considering the action of Grand Master Terry in 1921 in connection with a club in Vancouver. Apparently this disapproval did not extend to the Club itself, as he advised Yukon Lodge, No. 45, to assist and guide the Brethren at Mayo in carrying on relief.

Dispensation for re-ballot.

One of the acts of Grand Master Reid was seriously considered by the Committee on the Grand Master's Address in 1930, and very properly so. The facts of the matter are not set out in the Committee's report, but there is no reason why they should not be made public. United Service Lodge, No. 24, had an ancient and venerable Ballot Box. A very popular young man in Esquimalt applied for membership in the Lodge. His petition was approved and went to the Ballot. To the surprise of all there were several black balls. Nothing could be done but declare his application refused. The W. Master did so and the Lodge closed in the usual way. After Lodge was closed a number of the Brethren remained to talk over the affair, and one of them picked up the old Ballot box and had another look at it. In moving it around it was found that it was in such a condition that in handling it the black balls could pass from one compartment to the other without any assistance other than the movement of the box as it was carried around the Lodge. This explained the mystery of the black balls. Shortly after an application was made to the Grand Master for a dispensation to enable a new ballot to be taken.

The question arose as to whether a new ballot could be taken, even by an order from the Grand Master. The declaration of the W. Master in open Lodge had been made. The Lodge members, most of them, had gone home before the discovery of the defects in the ballot box had been discovered. The applicant for admission had been turned down owing to a defective ballot box, and by no fault of his. The right of the Grand Master to interfere in such a case was doubtful. Of course the matter might stand over for another year, but it was doubtful if the Candidate would want to join a Lodge after having once been black balled. There was, however, one way to act which was certainly within the law and would be fair to the applicant and that was to give a dispensation allowing the candidate to make a new application without waiting for one year to elapse after the date of his first application. The refusal was no fault of the applicant, but wholly that of the Lodge, which should keep its paraphernalia in proper condition. This course was followed and the applicant was accepted by a unanimous vote.

In 1925 (*G.L. Rept. App. p. 62*) there appears a quotation of our Reviewer from the Reviewer for Nevada, quoting from Iowa, which he "approves without qualifications." He says:

The dispensation to reballet is now the rare exception and no longer the habit... after the ballot has been declared and the Lodge closed, as Brother Mackey wisely said, no human authority should lend aid to its reversal.

In the same year in Milwaukee, the Grand Master of that jurisdiction decided that where the result of the ballot was dark and it had so been declared by the W. Master, the Secretary had made a record of it and the Lodge closed, the ballot must stand.

Here and there during the years the question arises as to whether a member of the Catholic church can be a Freemason. It has already been mentioned in the last Chapter. It came up again in this one. It is quite clear that a conscientious man cannot be both a member of the Roman Catholic church and a Freemason. As evidence of this we have the story of Judge McCreight who was within one step of the Grand Master's chair, when he became a member of that church and immediately severed his connection with the fraternity. Later, a few of the members of United Service Lodge, No. 24, at Esquimalt became members of that church and immediately severed their connection with the Craft.

References to the church above mentioned will sometimes be met in the Review of Foreign Correspondence. In Florida (1926) the Grand Master correctly said that there was nothing in Masonic law that would prohibit a Roman Catholic from becoming a Freemason. Probably the great stumbling block between the church and the Craft is that we have certain secrets which a conscientious Freemason would not impart to the church, even if he were desired to do so.

Distinction between Members of the Lodge.

Grand Master Sutherland (1927) refused to approve a by-law which provided that non-residents should be divided into two classes, those who were raised in the Lodge and those who were affiliated, giving the former class a preference in the matter of dues.

Lodge Funds, use of.

In Iowa (1926) the Grand Master ruled that Lodge Funds could be used only for Lodge purposes. Our Reviewer, perhaps the best informed of all Lodge officials, says that so long as a Lodge pays its debts and has something for charity, the disposal of the rest of its funds is its own business. Good old Virginia's Grand Master (1927) nearly agrees with British Columbia, but with a slight difference, He says that a Lodge has the right to dispose of its funds as it deems best, according to Masonic usage and customs.

Order of the Eastern Star.

There is comparatively little about this organization during the period, as most Grand Lodges have made up their minds as to whether it is Masonic or not. In North Carolina (1926) it appears to have become a part of Freemasonry. Our Reviewer quotes from the G.L. Report:

The Order of the Eastern Star has developed wonderfully in the last few years, and Masonry should accord all proper co-operation to this branch of Masonry.

The Grand Lodge of Canada (in Ontario, 1928) is greatly worried about this organization, and quotes from the Scottish report in reference thereto.

The report points out that while perhaps the Eastern Star does not pretend to be Masonic, it does to some extent make Masonry a prerequisite to membership, and in making the claim to be co-workers with Masonry, they tacitly represent that they have in some way or other received the sanction and approval of the Craft.

In Western Australia (1928-9) the Board of General purposes reported to its Grand Lodge, and recommended that no Freemason of that jurisdiction be permitted to attend any meeting of or to be a member of, the Order of the Eastern Star, and that no meeting of it is to be permitted in any Lodge Room, thus putting that Grand Lodge, in the same category as it is by the Grand Lodge of England and that of Pennsylvania.

In Alberta (1930) the Grand Master of Alberta declined to welcome as such the Grand Chapter of the Order of the Eastern Star, when it met at Edmonton.

Masonic Trials.

In Ireland (1926) the rule is and has at all times been that it is contrary to Masonic practice to allow decisions of the civil courts to be made the subject of further dispute between Brethren before either Grand Lodge or any of its Boards or Committees—such decisions must be accepted as final and cannot be reviewed by any Masonic tribunal. Our Reviewer comments on this, and says that the ruling is contrary to general Masonic practice on this continent. All authorities in America, of which he has knowledge, hold that a charge against a Brother cannot be received unless the accuser is a member of the Craft in good standing, and it is also generally held, but not unanimously, that action by a civil court does not preclude action by a Lodge.

Masonic Service Bureau.

Before Grand Lodge met in 1928 a request was made to the Grand Secretary by R.W. Bro. McManus of Zenith Lodge, No. 104, at Vancouver, representing the Vancouver Masonic Bureau, asking that a meeting be arranged between a Committee of the Grand Lodge and a committee of the Bureau at the next Communication, to place before them certain matters concerning the work that had been going on for sometime, and suggesting that a grant be given the Bureau to assist in the carrying on of further useful work. When Grand Lodge met, a committee as asked for was appointed, consisting of M.W. Bro. Stephen Jones of Victoria-Columbia Lodge, No. 1, of Victoria, R.W. Bro. D. B. Johnston of Zarthan Lodge, No. 105, at Ashcroft, and R.W. Bro. C. H. Gatewood of Western Gate Lodge, No. 48, of Vancouver. The Committee met the members of the Board and discussed the matter at length. Before the session of Grand Lodge ended the Committee reported. It praised the work which had been done, congratulated the members of the Bureau on the zeal and ability and true Masonic spirit in which all Masonic Relief cases had been treated, considering the small amount of money at their disposal, but that there was no fund out of which such a grant could be made.

“Profane” or “Non-Mason”.

A recommendation was made by the Grand Master of the Grand Lodge of Mississippi (1927) that the term “Non-Mason” should be used to designate one who is

not a member of the Craft and not a "Profane." A special Committee to which the question was referred, gave a non-committal answer, amounting to this; Non-Mason is, from a modern point of view, the proper term, considering the ordinary meaning of the word, "profane" at the present time. On the other hand, among Masons, the word has always been used in the sense of "uninitiated". In other words, if you are among Freemasons, use the old word; among those who are not members of the Craft, the other.

Masonic Cemetery.

Some question seems to have arisen as to the standing of the Masonic Cemetery at Vancouver, and its connection with the Fraternity. At the Communication held in Vancouver in 1928, W. Bro. H. A. Burke gave an account of the origin, progress and position of the Cemetery, but the report for that year does not reproduce the statements made by him. However in that year, Grand Master McKee, in his address to Grand Lodge made the position clear. It is not a commercial enterprise—it is owned, controlled and operated by an elected Board of Executives. The privilege of burial in this consecrated Masonic Cemetery is open to all members of the Craft and their families. By a system of perpetual care, the Board guarantees that the graves and surroundings will always be in keeping with the traditions of the Fraternity. The Trustees at that time were M.W. Bro. F. J. Burd and M.W. Bro. A. McC. Creery. That it had no connection with our Grand Lodge is made clear by a statement made by our Reviewer of Foreign Correspondence in his report for 1930. In 1929 the Reviewer for Illinois spoke of the Grand Lodge of British Columbia maintaining a most excellent Cemetery, and he was corrected by our Reviewer, who stated that the Grand Lodge of British Columbia maintained no cemetery of any description. The one in question is a Cemetery maintained by Freemasons for Freemasons, and that only.

While on this subject of life and death it may be mentioned that the Freemasons of Kamloops have always felt it to be their special duty to look after and assist all members of the Craft, and members of their families while in the Sanatorium at Tranquille. Many Grand Masters have commented on the fraternal interest and helpful care given by them, and have thanked them for it.

Ancient and Accepted Scottish Rite.

This has nothing to do with the "old Scotch Work" of R.W. Bro. Wm. Stewart of Ashlar Lodge, No. 3, at Nanaimo, but refers to the Ancient and accepted Scottish Rite, one of the Concordant Orders which has attached itself to the Craft and to which so many of us belong. In reviewing the proceedings for Montana for 1925, the Reviewer for Virginia (1927) noted a visit to the Grand Lodge of Montana by the Inspector-General of the A. & A. rite, who delivered himself of this choice item of pseudo-history:

The Supreme Council of the Southern jurisdiction, as also of the Northern Jurisdiction of the United States, has *entrusted to your (The Grand Lodge) keeping the teachings of the first three degrees of Masonry*, and we have in the grand century that has passed been so satisfied with the work that has been done by the Grand

Lodges, that we have never had occasion to even suggest that the original agreement should be set aside. (*Italics mine*)

The Virginia Reviewer suggested that the Scottish Rite get a new inspector who knows some Masonry. He also went into the History of that body, which any one can read—and it is good reading, but we cannot go into it here.

The Grand Lodge of Canada (in Ontario).

M.W. Bro. H. H. Watson in 1930, feeling that he was somewhat of a persuader, felt compelled to call the attention of the Freemasons of Ontario to the error of their ways. They *would* persist in calling themselves “The Grand Lodge of Canada in the Province of Ontario”, whereas they should be satisfied in calling it “The Grand Lodge of Ontario”, nothing more. He drew up a long resolution on the subject and laid it before Grand Lodge, which referred it to a special Committee, consisting of M.W. Bro. John Rudd of Doric Lodge, No. 18, V.W. Bro. P. T. Pilkey of Cascade Lodge, No. 12, and W. Bro. Nicol Thompson of Mount Hermon Lodge, No. 7. This Committee approved the resolution, and recommended that a copy be forwarded to the Grand Lodge of Canada in the Province of Ontario, with a covering letter setting forth the opinion of this Grand Lodge, and that acquiescence with its request would be a gracious act on the part of that Grand Lodge, and be a notable contribution to the better understanding among Freemasons in Foreign Jurisdictions, as well as among ourselves in the Dominion of Canada.

Grand Lodge Recognition.

Our Reviewer refers (1930) to the principles laid down by the Grand Lodge of England, to apply when any Grand Lodge asks for recognition by it, and prints the document in full. It is thought that it is of sufficient value, not only as a memento of the past, but as a guide to the future, to print it in full.*

I feel that this Grand Lodge should realize that it has a grave responsibility resting upon it, that its duty is not only to keep the organization going as a business concern, but that it has a higher responsibility, to bring the Brethren something of the real meaning, purposes, and mission of Freemasonry among men.

Publicity for Masonic Matters.

There has always been a question as to what publicity can be given to the Press as to what matters pertaining to the Craft can be published and what not. Grand Master Kerr says, *inter alia*, that the rule as set out in section 165 of the Book of Constitutions must be strictly adhered to; that it has no reference to biographies or obituaries, but only deals with matters which occur within the Lodge room.

* Reid did not include the eight “Principles of Recognition” in his history, but they are regularly included in the “Report of the Fraternal Relations Committee”, published in the *Annual Proceedings of Grand Lodge*. —ed.

Libraries.

Grand Master Kerr gives an extensive account of the new library Board under the Chairmanship of Bro. F. J. Bayfield of Western Gate Lodge, No. 48. Some of the main objectives were: the formation of a circulating library throughout the Province; getting more books; compiling a curriculum and direction of studies; furnishing all Lodges with the result of the labors of the study groups; and later creating a centre of Masonic learning, with possibly, a "Research Lodge" in the future. Many lectures have been delivered by members of the Board.

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Colophon.

John T. Marshall tells us that Robie L. Reid's *Historical Notes and Biographical Sketches 1848-1935* was published posthumously, but other than \$400 in the 1945 Grand Lodge budget, set aside to "continue the work", there is little record of its production and printing. The book was typed "rag-right" on an electric typewriter (note the headline typeface, above) and printed by Chapman & Warwick Ltd. in Vancouver, with a press run that could not have been more than two or three hundred copies.

More of a stationers and job printer than a book publisher, at the time Chapman & Warwick Ltd. was a mid-sized print shop in downtown Vancouver, with some twenty employees. Karl P. Warwick (Grand Master for 1954-1955)—who also secured the long-running contract for the monthly *Masonic Bulletin* in 1938—was a member of Mount Hermon Lodge No. 7 from 1919 until his death early in 1960.

The 391-page, stencil-duplicated book was jobbed out to another local print shop, Benwell-Atkins, although Charlie Chapman's & Karl Warwick's company *imprimatur* appears on it and other similar stencil-duplicated and staple-bound letter-sized books of the period.

Born in Nova Scotia on 3 November 1866, noted British Columbian historian and jurist, Robie Lewis Reid, KC LLD, served as the 51st Grand Master of the Grand Lodge of British Columbia from June 21, 1929 to June 19, 1930, and as Grand Historian from 1931 to 1945. In ill health, he presented his last report to the Grand Lodge in June 1944, reporting the recent death of his long-time friend and fellow historian, Frederick W. Howay. MW Bro. Reid died on February 6, 1945.

This edition retains for the most part Reid's spelling and grammar. Inconsistent in his use of punctuation, masonic abbreviations, and British and American spelling, he also retained the etymologically suspect "dimit", and tended to omit the second "l" in words such as "instil" and "fulfilment". His use of past and present tense can be dizzying but has been retained to avoid much rewriting. He included a mysterious notation of bracketed numbers and letters, the purpose of which is now lost but may have referenced his own filing system. He also tended to repeat information under different headings. We cannot know what corrections and edits he might have made if he had lived to see the press galleys. The only changes to the text in the 2021 edition is the correction of a few typographical errors and the addition in square brackets of omitted information, mostly where the typist had left blank spaces. Also included in this edition is the appendix, table of contents and indices prepared by Marshall in 1967, renumbered for this edition.

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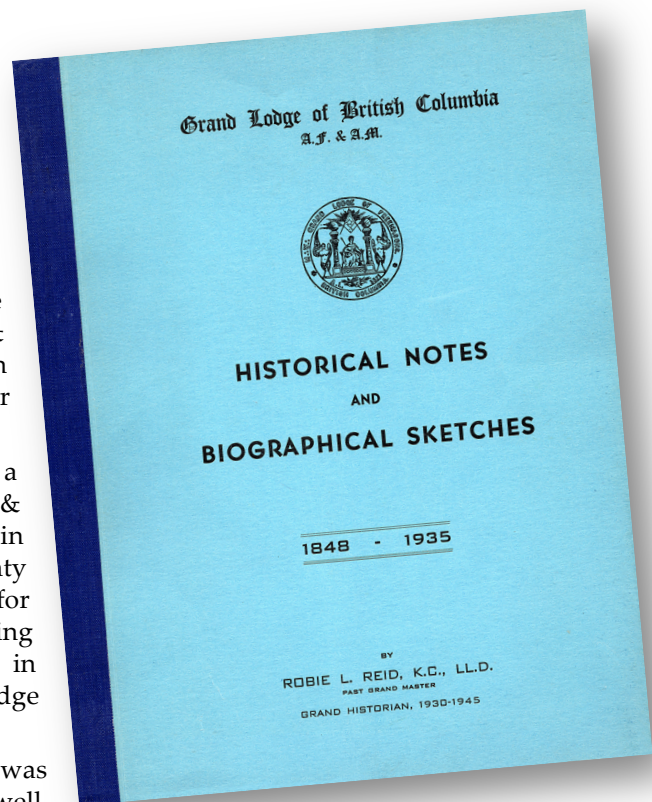
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This edition has followed the Grand Lodge style guide with Palatino Linotype typeface set in 12 point on 15 point leading, 6 point paragraph spacing, with footnotes in 10 point on 12 point leading.

My thanks are extended to Nic Desson of Whitehorse who arranged for the scanning and OCR text files, and to John K. R. Keirstead of New Westminster for proofreading.

—Trevor W. McKeown, *Grand Historian*
Vancouver, 2021