

CARIBOO GOLD

*An Episode in the Annals of
Freemasonry*

**The Story of Cariboo Lodge, No. 469,
Holding under the Grand Lodge of Scotland**

and

**Cariboo Lodge, No. 4,
Under the Grand Lodge
of British Columbia.**

**Printed by courtesy of Canadian Masonic
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“There were giants in the earth in those days”.

Genesis VI, 4.



"They had their Picture 'took' on the roof of Jonathan's biggin"

THE PROSPECTOR'S SHANTY

See yonder shanty on the bill, ‘
Tis but a humble biggin’,
Some ten by six within the wa’s —
Your head may touch the riggin’ —
The door stands open to the south,
The fire, outside the door;
The logs are chinked close wi’ fog —
And nocht but mud the floor —
A knife an’ fork, a pewter plate,
An’ cup o’ the same metal,
A teaspoon an’ a sugar bowl,
A fryin’ pan an’ kettle;

The bakin’ board hangs on the wa’,
Its purposes are twa-fold —
For mixing bread wi’ yeast or dough,
Or pannin’ oot the braw gold !
A log or twa in p’ace o’ stools,
A bed without a hangin’,
Are feckly a’ the furnishin’s
This little house belangin’;
The laird and tenant o’ this sty,
I canna name it finer,
Lives free and easy as a lord,
Tho’ but an “honest miner.”

Sawney.

“Poet Laureate of Cariboo”

PREFACE

This history of events in the life of a Masonic lodge built in the wilderness of Central British Columbia represents a symposium of facts gathered from many sources:

- (a) The Minute Books of Cariboo Lodge, No. 469, Grand Registry of Scotland, F. and A.M., and Cariboo Lodge, No. 4, Grand Registry of British Columbia, A.F. & A.M.;
- (b) The research and writings of such Masonic Historians as Robie Reid, P.G.M., Rupert W. Haggan, P.D.D.G.M., Louis LeBourdais, P.D.D.G.M., Norman McFee, P.M., G. Hollis Slater, M.M., and Harold Turner, P.M.;
- (c) The Annual Proceedings of the Most Worshipful Grand Lodge of Antient, Free and Accepted Masons of British Columbia; and
- (d) from personal knowledge and study of the events, over a number of years.

The assistance of Colin Campbell, P.D.D.G.M. of District No. 4, G.R.B.C., and Secretary of Cariboo Lodge No. 4, and Miss Inez Mitchell and staff of the British Columbia Provincial Archives, is gratefully acknowledged.

Through these sources this story is dedicated to those men of Craft Masonry: who built and sustained Cariboo Lodge No. 469, G.R. Scot., and Cariboo Lodge No. 4, G.R.B.C.; who played their own individual parts in this epic in the early life of British Columbia; and, who have been called to the Grand Lodge Above.

Victoria, B.C.
January 1967.

J. T. MARSHALL, P.M.,
Grand Historian.
Grand Lodge of British Columbia.

I

IN THE BEGINNING — THE FUR TRADE

The history of British Columbia during the 19th and 20th Centuries, as in other parts of Canada, has followed the migration of people from many parts of the world who sought settlement throughout the country in their desire to obtain a better means of livelihood and a higher standard of living. In the North and West of the American Continent, the chief and initial attraction was promoted by the Fur Trade. The demand for furs in Europe, and the potential wealth that lay everywhere in the land that is now Washington, Oregon and British Columbia, led to the establishment of several Fur Companies, such as: Astors, the North West and the Hudson Bay Companies.

At first, in the area now known as British Columbia, the trade was carried on in an atmosphere of great rivalry by two rival companies, the North West and the Hudson Bay, which companies in 1821 were amalgamated by an Act of Parliament. The Fur Trade followed the explorations of Captain Cook, who was sent out by the British Government in 1771 and who, two years later entered Nootka Sound, on the West Coast of Vancouver Island. Cook after he had repaired his ships and traded with the Indians, left with a cargo of furs which he sold in China, which is said to have been the start of the Fur Trade on the American Continent.

But what has been known generally as the Fur Trade era came to an end in 1858. Fur trading did not come to an end but it did cease to be the governing economic factor in the Territory. The setting for the present story is an area which while situated in the very centre of the most bounteous of the trapping lands, had a far greater lure than the skins of animals - it was a product of Mother Earth — GOLD.

“
Then Ho ! Brothers Ho !
To the northlands go;
There's plenty of gold you know;
In the Creeks of the Cariboo !

Apologies to Jesse Hutchinson, Jr.

THE MIGRATION REACHES FLOOD TIDE

By the end of the “Fifties,” the comparatively small settlements on or near the Coast — Victoria, New Westminster, and Nanaimo — were well supplied with Masonic Lodges. There were none, however, among that extraordinary aggregation of people, far in the mountains of the wild interior, in what was known as the Cariboo Country. The lure of “Gold” was to call thither gold seekers from all parts of the World, and the “Rush” followed very much the pattern of the “Rush” to California, some twenty years previous. Access to the riches of the Cariboo was far more difficult and the climate, especially in the winter months, much more severe. To reach Cariboo, one had to go to Victoria, and thence via 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 River. 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 Bay Company, and used by it for many years, was longer, but in much better condition. From Williams Lake a trail ran to the mouth of the Quesnelle River, and up that stream to the rich creeks of the Cariboo.

One weary traveller, whose name is lost in the passage of time, told of his journey in the following verse:

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

-Anon.

The fabulous Cariboo Gold Rush started in 1858, when news leaked out that gold had been discovered in the sand bars of the mighty Fraser River. Until then British Columbia’s rugged interior had been known only to the Indians, and the Fur Traders of the Hudson Bay Company. It was a remote, forbidding country, but the news of the Gold started a stampede, and within a year over 30,000 people swarmed up the Fraser River. The Fraser discovery soon washed out and the tide of fortune-seekers receded. But hardier souls pressed north into the Cariboo, and in 1860 parties exploring the creeks of the Quesnel River, struck pay-dirt: Horsefly, Antler, Keithley, Williams — the name of gold-bearing creeks — flashed around the world. Then came the news of Billy Barker’s strike and the rush to the gold-fields swelled into flood again.

The town that was destined to pave the way for the settlement of a great Canadian Province grew around a hole in the ground — a crude mine shaft sunk by a stubborn woolly-bearded Cornishman, in the bedrock of Williams Creek.

On August 21st, 1862, Billy Barker’s shaft was 40 feet down and still barren of gold. Billy was almost broke and ready to quit. The gold was said to be above the Canyon, where 4,000 men were working furiously on claims that had already yielded over \$2,000,000. in gold, but Barker dug on and two feet lower struck the richest pay-dirt yet — dirt that was to reap Barker and his crew, a \$600,000. fortune, from a strip of ground only 600 feet long. The miners streamed down through the Canyon to pound claim stakes around Barker’s shaft. Almost over-night a town sprang up, a cramped huddle of log shanties, saloons and false-front stores, built on stilts along a narrow and mud-mired street (the bed of Williams Creek). Within a few years it had become the largest town, then west of Chicago, and north of San Francisco. They named it Barkerville — in honour of Billy.

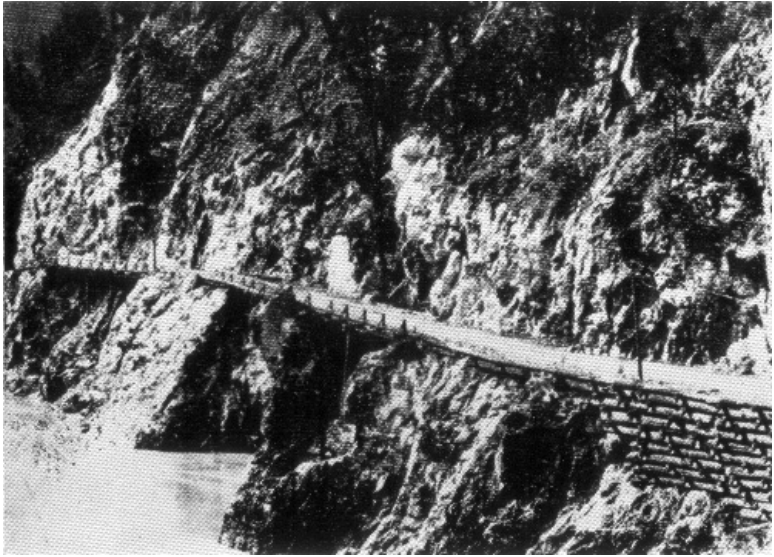
During the Spring of 1862, 4,000 miners pushed up the Douglas Road and the Fraser River Trail to Cariboo, while some 1,000 others travelled the

old Brigade Route through the Okanagan Valley to Alexandria. Most of them were on their way to Williams Creek. At Stout's Gulch, Ned Stout had found, near the surface water-worn Gold, and, in deep diggings, the bright yellow gold which made the vicinity so famous.

Around Billy Barker's shaft below Richfield Canyon, miners were excavating holes and tunnels, and erecting water wheels, twenty feet in diameter, to work the pumps and remove the water from the mines. The hillside was becoming denuded of trees and an ugly little village, perched high on logs was beginning to take shape. In actual fact, three towns strung for five miles along Williams Creek were merging: Richfield above the Canyon; Barkerville below the Canyon; and Camerontown, where in December "Cariboo" Cameron struck gravel so rich, that twelve one-gallon kegs yielded \$155. Two other towns were close by — Van Winkle and Lightning. As yet, none of the five had an appearance of permanency, but during the winter, when it was found possible to continue operations in the deep diggings, log cabins were improved by adding fireplaces, and in some instances, windows. Judge Begbie, whom history has called the "Hanging Judge," because of the swiftness of his Justice, noted that the miners, who had taken up residence in the shanties along the gulches and creeks, were of a different type: it appeared to him, he wrote, judging from the men he had met in Cariboo, "as though every good family of the East and of Great Britain had sent the best son they possessed for the development of the gold-mines of Cariboo."

All through 1862 work was vigorously prosecuted on the Great North Road. In May of that year Captain Grant, of the Royal Engineers, was ordered by Governor Douglas to commence work on the most difficult stretches of the Cariboo Highway — a six mile section along and through the Gorge of the Fraser River, from Yale towards Boston Bar, and nine miles, from Cook's Ferry (Spence's Bridge) along the Thompson River. Here, solid rock walls had to be blasted out, and cribbing to carry the road around the bends above the racing waters had to be constructed. In early autumn the Governor was very impressed, on inspecting the season's work, with what had been accomplished; "In smoothness and solidity (the roads) surpass expectation — Jackass Mountain; 'The Cleft;' The Great Slides; The Rocky Bridges and other passes of ominous fame — so notorious in the history of the country — have lost their terrors. They now exist only in name being rendered alike safe and pleasant by the broad and graceful windings of the Queen's Highway."

At the diggings some miners made fortunes but others who had staked adjoining claims, had indifferent success. For those who were disappointed there was ample opportunity to earn good wages at the road construction. Work on other sections of the Great Highway got under way to make the interior reaches of the Colony, more readily accessible to those journeying towards the mining areas, and to the fertile valleys and plateaus for permanent agricultural settlement. It would, also, provide the key to the great cattle ranches, destined later to open up the vast grazing areas lying to its west.



*"They went around the Fraser River Mountains — on the Road to Cariboo
built by the Royal Engineers."*

In order to complete the road into the gold mines of Barkerville, a band of Royal Engineers had to cut a trail from Quesnel on the banks of the Fraser River, some 63 miles along the Cottonwood River, and around the shores of the Jack O'Clubs Lake. Along this route would pass many thousands of people, including the men who for the most part had been mining in the California diggings, all of whom followed the Ghost of Billy Barker and His Gold. In 1864, there were probably over ten thousand gold seekers and others in the Barkerville District alone. In that year the Cariboo Road was completed, by the Royal Engineers and the independent contractors, from Yale, at the foot of the Fraser River Canyon to the main mining centre of Barkerville. By that time the main access to those parts was by steamer from Fort Victoria and the West Coast to Yale, thence by horse drawn stages of the Barnard Express, to Barkerville — a drive of over three hundred and ninety miles.

In the year 1862, Cariboo alone was reported to have produced gold to the value of \$2,656,903. and in 1863, by official returns, the total yield was \$3,913,563. but in actuality no one really knew how much gold had been "taken out of the ground." The claims along the creeks, were then 100 feet square, or about the size of a good town lot. Today it is hard to imagine the hive of industry the Creeks must have presented when the mines were at their peak in yielding the rich yellow metal. On Williams Creek, alone, the channel yielded an average of \$1,000. per foot, while other Creeks were also

exceedingly rich in gold yield. There is an authentic record of a production in gold over the years, in excess of the value of Thirty-Five Million Dollars.

The Gold lured all kinds into Cariboo — clerks and card-sharppers, bankers and barbers, doctors and merchants, poets and priests, dudes and dancing girls. They came from Eastern Canada, from the United States, from Europe and the Middle East, and from the Orient. They toiled up the treacherous Fraser Canyon, or through the wilderness of the Harrison Trail. Some, the intrepid Overlanders — even trekked across the Prairies, and through the wild gorges of the Rocky Mountains. Naturally, among the thousands who came seeking the yellow dust, there were Freemasons — from many jurisdictions, from many creeds, and with a considerable variation in their memories as to the ritualistic practices of their Masonic craft.

II

ORIGINS OF CARIBOO FREEMASONRY

It is quite likely that some steps were taken in the early days of the “Rush” to form a Masonic Lodge, although there is no record extant for the date of such efforts. But, by 1866, it must have been realized that Barkerville had taken on an air of permanency and that the separation of the gold from the gravel of the creeks was going to take much longer than had at first been estimated. History records that among the first to realize this were the Freemasons on Williams Creek. The movement to form a Masonic Lodge is credited to Jonathan Nutt, an Englishman, at that time foreman on the Aurora claim on Conklin’s Gulch, who called a meeting on October 13th, 1866, which was attended by thirteen Masons. No mention is made of where the meeting took place, but those present were Jonathan Nutt, who is said to have presided, W. W. Hill, George Grant, J. Spencer Thompson, A. C. Campbell, W. M. Cochrane, John R. Price, George Duff, C. Strouss, John Patterson, John B. Lovell, W. E. Boone and William Bennett.

At this meeting it was decided to establish a Masonic Lodge in Cariboo, and to build a Masonic Hall, and each person present pledged so much a week towards this end — the amounts ranged from 50c to \$1.00. To the names of the first 13 were shortly added 20 others.

To build a hall in Barkerville at that time meant that each of the 33 must pledge himself to pay \$100. Many of these men were working miners; some, it is true, with substantial interests in paying claims, but the majority were men of modest means. This is born out by the entries in a small fabric-covered note book in which are inscribed all minutes, cash-book entries and other transactions of the Barkerville Masonic Lodge from October 13, 1866 to August 17, 1867.

The back pages of the book, on the fly leaf of which is written “Secretary’s Book,” contain the weekly amounts paid by the 33 members. Apparently, only a few were sufficiently affluent to permit their paying more than the pledged dollar or fifty cents at a time. These, however, were weekly. J. Patterson started out by paying his ten weeks in a lump sum. W. M. Cochrane is down for \$5. a number of times, likewise J. Spencer Thompson, J. Strouss and A. C. Campbell.

W. M. Cochrane, who is spoken of as "An Irish Gentleman," was apparently a man who had money. He subsequently loaned the Lodge a considerable sum. J. Spencer Thompson was, at that time, a clerk in the store of Buie Bros. He later became Cariboo's first representative in the Parliament of Canada, at Ottawa. J. Strouss conducted a general merchandising business in Barkerville, and A. C. Campbell, a cousin of John A. (Cariboo) Cameron and owner in the Foster-Campbell claim on Williams Creek, was a blacksmith.

Four meetings were held in October, 1866. No record is made of what took place at the first three, and the only mention of anything in the 4th is that a communication was read from Vancouver Lodge No. 421, G. R. Scotland, at Victoria, B.C. At the November 3rd meeting, a second communication from Vancouver Lodge was read. While the Minutes ignore the content of these letters, it probably had reference to the endorsement by Vancouver Lodge of the application of Cariboo Lodge for a Charter under the Grand Lodge of Scotland, because on September 19, 1866 a letter was read in Vancouver Lodge "from Brother J. Spencer Thompson of Williams Creek, Cariboo, a member of San Francisco Lodge, No. 7, California, asking the Lodge to endorse the opening of a Lodge at Williams Creek or Richfield, under the Jurisdiction of the Grand Lodge of the Washington Territory, and stating also that Union Lodge at New Westminster had refused such recommendation, and had advised the Cariboo Brethren to seek a charter from the Grand Lodge of England. This Lodge expressed its sympathy but pointed out the irregularity of the proposed proceeding."

At a meeting held on November 10th, 1866, a motion that "the stove be paid for at once" was one entry recorded, while the other called for an advance of dues to meet debts. The November 17 meeting entry is confined to two words: "No Business," and on November 24 appears the first mention of officers: "Brothers Grant and Boone 'supplying the places' of the absent Senior and Junior Deacons." The petition for a Charter from the Grand Lodge of Scotland was signed on December 8, 1866 and at a meeting the following evening, at which 21 members were present, Jonathan Nutt was officially thanked for his zeal in establishing "A Lodge on this Creek."

HOLDING UNDER THE GRAND LODGE OF SCOTLAND

It was decided to petition the Grand Lodge of Scotland for a Charter, when it was learned that the Grand Lodge of England insisted on a specific form (Emulation) of Ritual, that did not conform with the California practice, whereas the Grand Lodge of Scotland demanded only that the Ancient Landmarks be observed. Signed by 14 members of Craft Freemasonry domiciled in 'Cariboo, the Petition was carried personally by Brother Nutt to Victoria, for endorsement by Vancouver Lodge, No. 421, Scot. He left Barkerville on December 8, 1866, and returned to his home in mid-April, 1867.

The Minutes of Vancouver Lodge record that on January 16, 1867, Brother Jonathan Nutt, attended that Lodge, and presented a Petition to the Grand Lodge of Scotland, praying for the establishment of a Masonic Lodge at Barkerville, Williams Creek, to be named "Cariboo Lodge."

The Petition was signed by the following Brethren, with the offices which they were presumed to take, and where possible, the Lodges to which they belonged before coming to British Columbia: Jonathan Nutt, R.W.M., Western Star Lodge, No. 2, Shasta, Calif.; B. P. Anderson, W.S.M., Olympia Lodge, No. 1, Washington Territory; D. McNaughton, W.D.M., Durham Lodge, No. 66, Newcastle, G.R. Can. (in Ontario); W. E. Boone, W.S.W., Hennepin Lodge, No. 4, Minneapolis, Minn.; Geo. G. Ruby, W.J.W., Kircaldie Lodge, No. 72, Kircaldie, G.L. Scot.; John Patterson, Treasurer, Manzanita Lodge, No. 102, Calif.; J. M. Cochrane, Secretary, United Lodge, No. 998, Welchpool, Welshport, G.L. Eng.; John Muir, S.D., St. Andrew's Lodge, No. 126, Kilmarnock, G.L. Scot.; J. C. Campbell, J.D., Doric Lodge, No. 58, Ottawa, G.L. Can. (in Ontario); William Bennett, I.G., Glasgow Star Lodge, No. 219, Glasgow, G.L. Scot.; William H. Hill, Aylmer Lodge, No. 138, William H. Fitzgerald, Albion Lodge, No. 17, G.L. Que.; and J. Spencer Thompson, San Francisco Lodge, No. 7, G.L. Calif.

The Petition was endorsed by the three principal officers of Vancouver Lodge, and shortly after a Dispensation was granted by the Provincial Grand Lodge of Scotland, under Right Worshipful Brother Israel Powell, to Cariboo Lodge. The Lodge later received the No. 469, S.C. Cariboo Lodge has continued its connection with her older Sister, Vancouver Lodge (now Vancouver and Quadra No. 2) throughout the years.

Late August mails brought the Dispensation for Cariboo Lodge to open, signed by the Provincial Grand Master Powell, together with the Books of Constitutions and Ceremonies, under which Cariboo was to operate. Taking a couple of weeks to digest the material and to select men for two offices, for which the California Ritual did not outline any duties, the first recorded meeting of the Lodge (under Dispensation) was held on September 2, 1867, with Jonathan Nutt in the East. The Dispensation, from the Provincial Grand Master of British Columbia, under the Grand Lodge of Scotland was read authorizing Cariboo Lodge No. 469 to open and transact Masonic business. At the meeting, a Committee was appointed to draft By-Laws; and later, that same evening, the Committee reported and the By-Laws were passed. Committees were also appointed to consider applications for admission to Cariboo Lodge by degrees and by affiliation. Unfortunately, the only By-Laws preserved in the Minutes, were those which evoked discussion among the Brethren. One stipulated that a black ball would reject a candidate. The fees were set out at: Fifty Dollars for the E.A.; Thirty F.C.; Twenty Dollars for the M.M.; and the dues were set at Two Dollars per month. In addition, to the present day officers required under the Constitution of the Grand Lodge of British Columbia, the Grand Lodge of Scotland, called for the election annually, of a Deputy Master and a Substitute Master, both to rank ahead of the Senior Warden.

December 7th, 1867, was another great day in the history of Cariboo Lodge. For on that day, the Charter from the Grand Lodge of Scotland was received from the Provincial Grand Master, Israel W. Powell, and read.

There was at that time, neither ceremony of Institution nor Constitution, but work went right ahead, with meetings being held weekly.

The Charter was signed by the Earl of Dalhousie, Grand Master; the Earl of Haddington, Deputy Grand Master; the Duke of Athol, Senior Grand Warden; the Earl of Dunmore, Junior Grand Warden; and William A. Laurie, Secretary of the Grand Lodge of Scotland. It is interesting to note that a record preserved in the Grand Lodge of Scotland, lists the following as Charter Members of Cariboo Lodge, No. 469: Jonathan Nutt, Worshipful Master; Victor Jones, Henry E. Salye; Ralph Borthwick; George C. Webster; W. Muester; I. W. Powell, P. P. Anderson; W. H. Fitzgerald and N. F. Foster.

Thus was born into the "Cradle of Cariboo" and to the Craft of Ancient Free and Accepted Masons, Cariboo Lodge, ritually a descendent of California Freemasonry, but constituted under the Grand Lodge of Scotland as "Cariboo,



"The morn' was bright and clear — a hard frost was on the sluice boxes."

Vancouver's Island, Holding of (Seal of the Grand Lodge of Scotland) No. 469." For thus were stamped the book titles (Porch Book, Minute Book, etc.) into the green morocco leather of their bindings. Evidently no one had thought to explain to the authorities in Scotland, that although the application had come from Victoria, in the Colony of Vancouver's Island, the Lodge was actually situated in another Colony altogether, viz. British Columbia.

THEY BUILT A TEMPLE IN THE WILDERNESS

No mention is made anywhere in the Minutes, as to who built the first Masonic Temple at Barkerville, but there is ample proof, particularly from

entries in the Cash Book, that it was John Bruce and James Mann, who were among the Lodge's earliest candidates — the former having been admitted on September 14th, 1867, and the latter, two months later. The minutes do indicate that all the fittings and furnishings were donated by the Brethren, individually. The first Initiate, Brother J. Bruce, for instance, presented his Mother Lodge, with a pair of Pillars and other Articles.

But on September 16, 1868, disaster struck, when the entire town of Barkerville was destroyed by fire, only one house being saved. The records show that the fire started some 200 yards from the Temple, but nothing therein was saved except the "Grand Lodge Books." Efforts were made to save the building by the use of wet blankets, but without avail. The old Temple had been fitted up very nicely, at a cost around \$3,000. Subsequent meetings were held in the Court House at Richfield, and then in a building loaned by Brother



'Twas the kiss of a 'burdy' (dance hall gal) that caused Barkerville to burn.'

E. C. Parsons in Barkerville, while the new temple was being built. The first meeting was held in the new hall on February 20, 1869.

A unique device in the Temple was the "Silent Tyler." Perhaps as a safeguard, when Barkerville contained some wild men, and some equally wild women, the stairway immediately inside the side entrance of the building, and leading to the floor above which contained the Lodge Room, was hinged at the top, so that when the Brethren were assembled, it could be raised. This was done by means of a wheel in the Tyler's room, and it cut off all access from the lower floor.

The new Temple was Consecrated and the officers were. Installed on

June 24, 1869: donations towards the cost of the building are reported at \$511. Brothers Bruce and Mann, also built the second Lodge building within 18 months and at a cost of \$3,000.

FIRE STRIKES AGAIN

On December 28, 1936, disaster struck again, when Freemasonry in British Columbia suffered a further great loss with the destruction of the Old Masonic Temple at Barkerville, B.C. It was the same building constructed in 1869, following the great fire that had practically destroyed the entire village. This Landmark was one of the outstanding memorials of the early days of the Province, being a self-made monument to the Brethren of the roaring days of the Gold Rush and to the olden days along the Canyon of Williams Creek. It was of flimsy wooden construction, as were all the buildings of that time and locality, its speedy destruction was only a matter of minutes and the lodge room on the upper story, with its precious contents, was consumed without its being possible to rescue anything therein. Gone were the various articles of furniture, lovingly carved in detail by the patient and skilful hands of the elder Brethren; and gone, too, was the unique mechanical Tyler, which has often been described as one of the most interesting appliances ever used by any portion of the Craft. The old books, and a few papers were in the old safe on the lower floor. The safe was more or less destroyed and its contents damaged, but the contents are still "readable."

The District Deputy Grand Master, of District No. 4, said in his report to Grand Lodge for 1937:

"It is sad to think that this old building, which has seen so many Brethren come and go, and which had been visited by pilgrims from far and wide, is no more. Barkerville will not seem the same. Fortunately, the financial loss was offset by insurance, and many of the old records were saved, but there is much that cannot be replaced. The most expensive and ornate of new fittings and furnishings cannot compare with the original furniture, hand made from tree to finished article, by those old Craftsmen within the Lodge itself, who built into their work sound material, skill and beauty, and a great love for the Craft and the Lodge they had established in the wilderness."

The loss of the old Temple was not only a severe loss to the Brethren of Cariboo Lodge, who had carried on the work of the Craft therein under many difficulties and dangers, but to all those Freemasons, including this Historian, who had been privileged to meet with the Brethren within its hospitable walls. However, much of the old spirit survived and Cariboo Lodge proceeded with the building of a third Temple. The newly arisen prosperity in the district at that time, enabled the Brethren to erect another, and probably finer building, but however superior it may be, the new building will never have the memories that gathered around the old Masonic Temple that housed Barkerville Freemasonry. Barely had the ashes grown cold, ere plans were under way to rebuild on the old site, and in May, 1937, the members of Cariboo Lodge No. 4, met in the Temple of Quesnel Lodge, No. 69, to open tenders on the new building, and on September 4, 1937, the Brethren of Cariboo Lodge, held

the first meeting in the new hall. The “lifting staircase” has been preserved, in memory of the old pioneers of Williams Creek.

Unfortunately, the new building was not a replica of the old one, as are many of the buildings now being built and restored under the plans for the “Restoration of Barkerville,” but it is understood that arrangements have been made for the necessary corrections to the building erected in 1937.

There being no other building, in Barkerville, suitable for Masonic purposes, and even before the site had really cooled, the Brethren of Quesnel Lodge offered the use of their fine Temple to their Cariboo Brethren. This offer was accepted with deep appreciation, but unfortunately road conditions prevented the Brethren of Cariboo from accepting it until the evening of May 15, 1937, when they journeyed the sixty odd miles to Quesnel, to hold their first meeting following the fire. Strangely enough, there is no mention of the fire in the Minute Book, except for the fact that the last recorded meeting was held on December 8, 1936, when the Officers for the ensuing Masonic year were Installed and the next entry in the Minutes was the meeting held in Quesnel Lodge.

NOTES FROM THE MINUTE BOOK —1870

The first Masonic banquet, ever held in the interior of British Columbia, took place on Saint John’s Day, December 27th, 1867. Invitations were extended to “All Brethren on the Creek,” and those residing in the surrounding district.

On January 2nd, 1868, the first “Tye” * appeared on the scene, there being a “called meeting,” to meet Brother James A. Grahame, Past Deputy Grand Master of the Washington Territory — destined to be the second Deputy Grand Master of the Grand Lodge of British Columbia.

On February 1st, 1868, the first request to shorten the time between Degrees, made its appearance. To indicate the difference in usage between that day, and the present, the following extract from the Minutes is given:

“An application was filed by Bros. Grant and Sullivan, recommenders of Mr. St. Laurent’s petition, that an emergency meeting should be called and that he should be balloted for and initiated at such meeting, as it would interfere with his business to return to be initiated, etc.

The reasons stated being considered by the W.M. sufficient, an emergency meeting was ordered to be convened on February 8. (1868).”

At this emergent meeting the Petitioner was initiated, but he evidently changed his mind about leaving the “Creek,” for he became one of the best known “Old Timers” of Cariboo. His memory is still green — his children and his children’s children having been among the most respected citizens of the Cariboo country.

The Lodge was not fully constituted until June 24th, 1868, the Festival

* In the Chinook tongue “Tye” means “Big Chief.”

of Saint John the Baptist. The note for that day in the Minute Book of the Lodge reads :

“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 on 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 (Nutt's biggin') near by, placed themselves on the timbers and had a group photograph taken. After the true facts connected with this picture were forgotten, a legend arose that it had been taken at a Masonic meeting held, according to ancient tradition, on one of the mountains near Barkerville, and it is often referred to as “The Lodge on the Mountain.” Like many other legends the story has no foundation in fact.

The Minute Book, also discloses that instead of the formal opening and closing of the Lodge for each meeting — it was quite usual to “Call On” and to “Call Off,” between certain dates — thus on occasion the Lodge was “In Session,” but “At Ease” for several weeks at a time.

When the second Temple was opened on February 20th, 1869, up the flag-pole went Senior Warden Hill's “Canadian Flag.” Being a painter by trade and an ardent “Unionist,” he had designed the flag with a Union jack in the fly, and a beaver surrounded by a wreath of Maple Leafs, on a white background — in anticipation of the United Colonies (Vancouver Island and British Columbia) union with the rest of Canada. Unfortunately, Brother Hill did not see his dream fulfilled — he passed away at Cottonwood House on October 23, 1869.

The first Masonic funeral in the Cariboo Country was that of Brother Stobb, foreman at the Caledonia Mine — drowned in the diggings: burial being made in Camerontown Cemetery on May 1, 1869. A committee was appointed to administer the Estate of the late Brother. It would appear from the minutes, to have been quite common for the Lodge, particularly in those early days, to administer the Estate of a Mason, and in some cases the Lodge would be made a beneficiary under the Will.

The melodeon, which furnished music on all “proper occasions” until it was destroyed in the fire of 1936, was purchased in 1869 from Saint Andrew's Church, Victoria — for \$101.

On August 6, 1870, appears a Resolution, expressing the Lodge's deepest regret at the death of Brother W. M. Cochrane — the first Secretary, and subsequently the Treasurer of Cariboo Lodge — he was among those lost on the Steamer “City of Boston.” She had sailed for England from New York, on January 28, 1870.

Another unique case, occurred early in 1871. A Petitioner had been rejected — by unanimous ballot, the Lodge asked the Provincial Grand Master for a dispensation to re-ballot. The re-ballot was taken on February 4, 1871,

and the Worshipful Master gave notice that he would announce the results at the next Regular Communication. At the two subsequent Communications, he deferred the declaration, and [it] is not surprising that, when finally declared, it was unfavourable.

THE GOING GETS ROUGH

Following the loss by fire, Cariboo Lodge found herself in a precarious financial position. During 1869 over \$2,000. had been paid on account of the building; calls had been made for charity and had been met; the Provincial Grand Lodge had been asked to extend time, for the payment of Grand Lodge dues, or to remit them — the request was not granted; Vancouver Lodge had been appealed to for a loan of \$1,000. — she failed to reply to the appeal; the builders seems to have taken a mortgage on the balance; and a loan was negotiated for \$800.

Times were very bad on the “Creek” at that time; the fear was abroad that the Gold had petered out; there were a number of funerals for which the Lodge seems to have defrayed the expenses and paid off any debts left by the deceased brethren; no doubt, because of the continuing calls for donations, “Peace and Harmony” seem to have suffered, for there were a number of Masonic trials — one member was expelled from the Lodge.

But the spirit of the men of Cariboo Lodge, was undimmed by all these adversities: to cut cash expenditures local Brother artisans made the pedestals, the Altar, the candle holders, the Cariboo chairs, etc., of local materials; the women of the Lodge were busy making aprons, curtains, drapes and the like; even the first Past Master’s jewel, presented by Cariboo Lodge and paid for by private subscription, was made by a Barkerville jeweller — beautifully worked into a design, with square and quadrant, after the pattern of the Grand Lodge of Scotland. So these were busy days for the Masons of the Cariboo, and practically all the local leadership fell on the shoulders of members of the Lodge. New discoveries on Lightning Creek, were helping to bolster up the economy of the area, as the Barkerville diggings slowed in production.

Masonically also, the winds of change were blowing in from the Coast, bringing with them the desire for an independent Grand Lodge, within easy means of communication, which was associated with another equally fervent desire for the United Colonies to become a Province, in union with the rest of Canada. The proposal was to join the Lodges under the jurisdiction of Scotland, and later those under the jurisdiction of England, in forming a Grand Lodge of British Columbia. Cariboo Lodge favoured the principle, but their Minutes indicated fear of a possible interference with the autonomy enjoyed in respect to their Ritual. The expense and travel arrangements precluded their personal attendance at the Conventions so Cariboo placed their proxies in the hands of Victoria Brethren — stipulating that practices be conformable to “Scotch rites.” Here again we find the start of another “legend,” because in actual fact it was intended that the Lodges, chartered under the Grand Lodge of Scotland, be allowed to retain the right to use the Ritual of their

own choice. Cariboo's two great ritualists, Jonathan Nutt and J. Spencer Thompson, knew only the California ways of 1850 — they were bolstering their memory with Mackey's "Manual of the Lodge." This book still in the possession of the Lodge bears the name of Wellington D. Moses, the immortalized "Barber of Barkerville," a Jamaican colored man, born in England — he was neither a member of Cariboo Lodge, nor even a visitor.

Some idea of the loyalty of the Barkerville community towards the proposal for Confederation with Canada, may be gleaned from the following passages taken from Margaret A. Ormsby's: "British Columbia: A History" in which is related the arduous journey of Governor Anthony Musgrave in his attempt to win the support of the Colonists to union with a country, 3,000 miles distant. A country in which there had been little interest since the days of the North West (Fur) Company:

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

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

Such, also, was the zeal of the men of Cariboo Lodge for the Institution of Freemasonry and for the establishment of a Grand Lodge of British Columbia — under which they were destined to demonstrate that the will to survive, required, not the incentives of Gold, or the Furs of Animals, but a belief in the principal Tenets of the Craft.

The Regular Communication, of February 3, 1871, was the final meeting of the Lodge, under the authority of the Grand Lodge of Scotland, as holding of Cariboo Lodge, No. 469, F. & A.M.

III

CARIBOO LODGE NO. 4 — G.R.B.C.

In 1871, the Minutes deal largely with business relative to the formation of the Grand Lodge of British Columbia. Cariboo Lodge was whole-heartedly behind and in favour of the proposal. She urged that such a step be taken, but she "stipulated that the work be, as nearly as possible, conformable to the Scotch Rite." But it is also well-known that her members felt that all the established Lodges be allowed to retain their own identity as to ritualistic

practice, provided the Ancient Landmarks were retained. Although, "The Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of British Columbia," was organized at a Convention held in the City of Victoria, on March 18-20, 1871, when Worshipful Brother Jonathan Nutt, was appointed Grand Chaplain — in absentia; because none of the Lodges chartered under the Grand Lodge of England were represented, the Proceedings were declared "Null and Void." At another Convention held on October 21, 1871, with the "English" and the "Scotch" represented, the formation of the Grand Lodge was "legalized."

Official notification was duly received of the formation of the Grand Lodge of British Columbia; the old Charter "Holding under the Grand Lodge of Scotland" was surrendered to the new Grand Master for delivery to Scotland; and in due time, came the new Charter to Cariboo Lodge. The Convention had ordered that the number and status of each Lodge, under the new Grand Registry, should be determined by the date of the Warrant or Charter, under which they had been working - thus, was born "Cariboo Lodge — F. & A.M. — No. 4 — B.C.R."

Due to the primitive conditions still existing, and to the poor means of transportation and communication, it was March 2, 1872, before Cariboo Lodge transacted any business under its new Title. On October 5, of that year the By-Laws were amended and worded to conform to the rules and regulations of the new union; to reduce the fees for membership from \$2 to \$1 per month; to halve the dues for Brethren residing beyond a 20-mile limit; and to abolish the offices of Deputy Worshipful Master and Substitute Worshipful Master. It is of interest to note that Cariboo Lodge did not use the letters A. F. & A. M. until July 3rd, 1875.

The original 14 members by this time had reached the low fifties, but by the time, Grand Master William Downie, was to make the first visit of a Grand Master to Cariboo Lodge in 1892, the number of members was to drop back to 20.

TO THE TURN OF THE CENTURY

In 1871, Worshipful Brother J. Spencer Thompson, succeeded Worshipful Brother Nutt, as the Master of Cariboo Lodge and under his able guidance the affairs of Cariboo Lodge progressed through many vicissitudes for the problems of survival had become legion.

On December 9, 1871, a young Barkerville clerk, in the person of Marcus Wolfe was initiated and he subsequently became a well-known Mason in British Columbia — becoming Grand Master twenty years later — in 1891. However, he seems never to have attended Cariboo Lodge after he was raised, nor does his name appear in the Minute Book as being "demitted," though he was afterwards Master of Ashlar Lodge, No. 3, at Nanaimo, B.C. — dual membership was not permitted in those days. As Grand Master, he wrote Cariboo Lodge, asking for the dates of his initiation, passing and raising; presented Cariboo Lodge with a photograph of himself, as a token

of the esteem in which he held his Mother Lodge. (Actually M. W. Brother Wolfe petitioned for membership in Cariboo Lodge on November 4, 1871; demitted on August 7, 1882, from Cariboo to join Ashlar Lodge in Nanaimo; he was the Thirteenth Grand Master). In 1896, a record in the Minute Book, expresses regret — at the tragic death of P.G.M. Wolfe. The Grand Lodge Proceedings carry the name Marcus Wolfe as a Master Mason under Cariboo Lodge No. 4, until the returns of the Masonic Year 1882, when he is shown as “Demitted” from Cariboo Lodge and as a Master Mason under Ashlar Lodge No. 3, Nanaimo, B.C. In actual fact he is believed to have been quite an active member of the Craft outside Barkerville, after he left the Cariboo.

During the “seventies,” there was a diminution in the work, which had heretofore been brisk: many members were demitting; there were continual reports from San Francisco of the illness and death of Brethren; members in San Francisco being thanked for the many kindnesses shown to their Cariboo Brethren.

By the end of the “eighties,” the shining metal was becoming very scarce on the creeks; the exodus was on; as the richest deposits of gold were being worked out; even the newer finds of lesser value, beyond the perimeter of Williams Creek were dropping their yields. As most of the economy of British Columbia, at that time, was dependent upon mining, there was a severe business depression. The work of Cariboo Lodge had become very routine; the two great Ritualists — Worshipful Brothers Thompson in 1880, and Nutt in 1887, had been called to the Grand Lodge above; while Brothers Kelly and Henry McDermott, with a few able assistants, kept the Ritual alive. These were indeed very trying times, and the Brethren of Cariboo Lodge were temporarily overcome by the adversities. But the Lodge had acquired a good library and it was customary to have “Masonic Chats,” at each meeting, under the appellation “the Good of the Order,” and it was still the days of “liquid” refreshments. At one point the usually clear script of Brother Henry McDermott, then Secretary, became progressively irregular and almost unintelligible. Subsequently, suffering from remorse, he proposed “no more spirituous liquors within the anteroom,” and six of the ten members being present, such a resolution was duly entered in the Minutes. However, the Minutes were not accepted, at the next Regular Communication, until the Worshipful Master Stone expunged the resolution — but not without, however, reprimanding the Junior Warden for “being delinquent at his Post.”

Brother Eli Harrison, Jr., the Grand Junior Warden, inspected Cariboo Lodge in 1879 and 1880; he also visited again in 1886 and 1887, reporting: “Cariboo Lodge, No. 4, in efficient working condition due to the exertions of its energetic members, and when one is acquainted with the locality, history and the Lodge in Cariboo, he is struck with admiration of those who founded, sustained and carried on Masonry there — they mourn the days of departed greatness, but are hopeful of the future.” On his visit to Cariboo Lodge in 1885, Right Worshipful Brother Eli Harrison, jr., was accompanied by Right Reverend Brother Acton Windeyer Sillitoe, who was consecrated Lord Bishop

of the Anglican Diocese of New Westminster in 1879; where he resided until his death in 1894; he was made a member of Honor Lodge, No. 526, Wolverhampton, G.R. Eng., and affiliated with Union Lodge, No. 9, at New Westminster, B.C.

In 1880, the Temple had another narrow escape from fire. A donation of \$25., and a resolution of thanks being passed to the Williams Creek Fire Brigade, "for the efficient manner in which they protected the building, during the recent fire."

Donations made by the Lodge around this time, included subscriptions to aid sufferers from an explosion at Nanaimo, and to a Masonic Hospital at Morden, Man.

IV

By 1892, rumours seemed to indicate internal trouble, and the Roll of Members had dropped from 54 to 21, when on November 4, 1892, there stepped from the stagecoach, no less a person than the Grand Master himself, Most Worshipful Brother William Downie, to pay the first official visit of a Grand Master to Cariboo Lodge. The Records show:

"The First Degree was exemplified, and the Grand Master then exemplified the work as done in the Canadian Rite, which was new to most of the Brethren present.

The Lodge was then closed in Form, and the table spread, when the 'K'. and 'F'. degree was exemplified, all brethren taking an active part therein. The health of the G.M. was proposed by Bro. Stone, which was drunk by the brethren, and they all gave expression to the opinion that 'He's a jolly Good Fellow.' After an hour had passed by the brethren in sampling the viands, etc., so amply provided by Bro. Kelly, the caterer for the event, and the rendering of some good songs, a short address by the G.M., responded to by Bro. Stone, the proceeding was closed at 12 p.m. by singing 'Auld Lang Syne' and 'God Save the Queen,' when the brethren escorted the M.W.G.M. to his hotel and took leave of him."

It is reported that eleven members were all that could be rounded up, and six of them had "horse-backed" the fifteen miles to Barkerville. But the Lodge Room looked very nice; and then the entire building and lot were owned by the Lodge — the lower hall was bringing in revenue, as a schoolroom. The members had rolled out the "Royal Carpet" and "turned on that Cariboo Personality, with renowned Cariboo Hospitality, our . . . visiting Grand Master could make only one suggestion — 'that hereafter, both Secretary and Master sign the Minutes.'" The Grand Master reported on his Visit to Barkerville: "I had to travel 200 miles by rail, and 300 miles by stagecoach to reach Barkerville; but I would not have missed the opportunity of meeting the Brethren of that far-famed district, had the distance been much greater."

Actually, this era was the most critical in the history of Cariboo Lodge. Just as surely as the completion of a Cathedral terminates the existence of a Lodge of Operative Masons; so does the depletion of man's livelihood, with

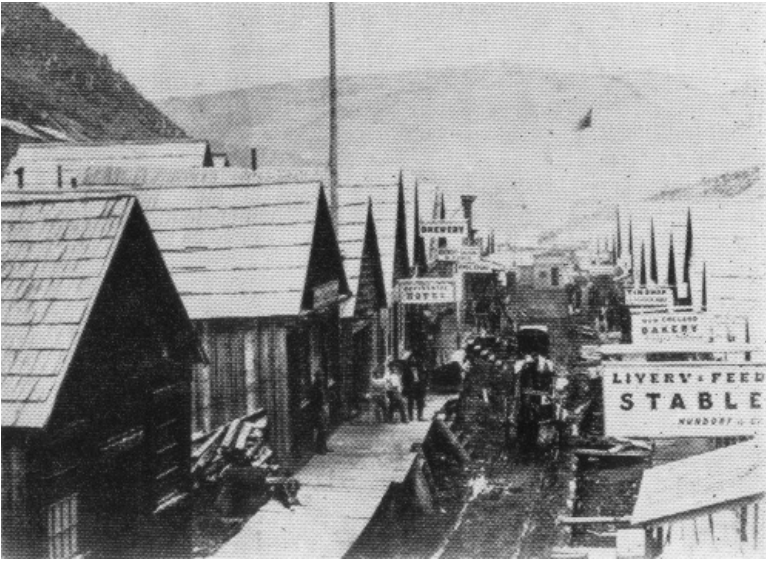
its drain on the population, limit or terminate the existence of the Lodge of Speculative Masons. The Barkerville home of Cariboo Lodge was probably saved only because placer-gold was located in nearby areas, but not in quantities sufficient to warrant in any one place the building of a settlement larger than Barkerville. The average attendance had reached a low of 7, with the Treasurer working a more active chair as well. The mechanical device for lifting the stairs, known as the "Silent Tyler," enabled the elected Tyler to be Inner Guard, to which station no member was appointed for over ten years. With no new applicants — the Treasury was empty and repairs were required to the building. Worshipful Brother Stone reported that he had the P.M.'s jewel of the late W. Brother Nutt for safekeeping and it was decided to convert it into cash, in aid of the coffers; he had also found a tenant for the late Brother's cabin at \$2. per month. Barkerville, by then was "just a quiet little family town with a theatre and public auditorium; a firehall, post office, and a telegraph office, two hotels, several liquor stores, Hudson's Bay and Roger's General Stores, with a number of small shops huddled between the larger buildings." The Andrew Kellys owned and ran Kelly Hotel, they were outstanding for good citizenship and charitable undertakings. The Kelleys' also baked good Scotch Bread for the whole community and invited the whole town for the celebration at New Year, Burns' Night and Hallowe'en.

The daughter of Brother C. P. O'Neill recalled in later years, it was about this time, that having got from the schoolroom up to the lodge room "I got my first and last glimpse of that beautiful room — heavy blue drapes hung at the two large windows facing the street; and the matching luxurious carpet of the same blue. A huge brass chandelier hung from the ceiling and the furniture was of the best; a large open Bible lay on the reading-desk in the centre of the room. It was the nearest thing to 'Royalty' I had ever seen, but strange to say I was expecting to find the mythical goat I had heard about."

But, once again, the spirit was more important to Barkerville because the members of the Craft were dedicated enough, to snowshoe or ride horse-back over 20 miles and back, for a Lodge meeting.

The appointment of District Deputy Grand Masters under the Grand Lodge of British Columbia, dates from the Annual Communication of that body in 1888, when Brother Henry McDermott was appointed for District No. 4, which encompassed only the Lodge at Barkerville, until July 18, 1913, when Quesnel Lodge No. 69 was warranted; it now consists of Nechako Lodge, No. 86 at Prince George — warranted in June, 1920; Centre Lodge, No. 113, at Williams Lake — warranted on June 26, 1926; Vanderhoof Lodge, No. 119 at Vanderhoof — warranted on June 19, 1930; and Tweedsmuir Lodge, No. 152 at Burns Lake — warranted on June 18, 1954. Brother McDermott appears to have been reappointed D.D.G.M. for a number of years and in his report to the Grand, Lodge in 1895, he stated:

"I can truly say, a change is, or seems to be, coming over old Cariboo, which recalls, in a manner, diminished of course, the palmy days of the



"They built their Town in the bed of a Creek. (Williams) — called it Main Street, Barkerville."

60's. The hillsides are again becoming dotted with tents of the prospectors, etc. Even Cariboo Lodge seems to be stirred with new life, much needed, as may be seen by the annual returns . . . "

He went on to urge on Grand Lodge, the necessity of sending a competent person as Grand Lecturer to reward the resident Brethren: "for the assiduity of their attendance and very apparent desire for Masonic knowledge." Grand Lodge found it was not possible to comply with this request, for very many reasons, but did retain R. W. Bro. McDermott in office until the Annual Communication of 1900, in which year he passed to the Grand Lodge above.

Brother James Wilson, the Superintendent of the C.P.R. Telegraphs, visited in 1888, and shortly thereafter presented the Lodge with a carpet, as a slight memorial of the pleasant hours spent with the Brethren.

When the "shafting and tunneling" method failed to produce gold economically in the Cariboo, many of the less affluent or more adventurous sought their fortunes elsewhere: in Omineca, in Cassiar; in Big Bend and in Fort Steele prospects. Some even searched the far Northern areas in the Klondyke and the Yukon. New techniques utilizing hydraulic monitors, for removing huge quantities of gold-bearing material at relatively low cost, had come into being and as the unrenewable mineral was almost completely extracted from the earth, many of the miners recalled Cariboo. They headed back to the old diggings.

THE FIRST MASTER — JONATHAN NUTT, MINER AND MASTER MASON

On December 11, 1887, Jonathan Nutt, the first Master of Cariboo Lodge, and virtually the founder and sustainer of the Lodge during the first twenty years of its existence, was called to his rest in the Grand Lodge above. It is only fitting that before we close this phase in the history of Cariboo Lodge, we pause and reflect on this man, one of the strongest pillars in the early day of Freemasonry, in British Columbia. There is little doubt that this man did more to hold the Lodge together through its earliest adversities, than any other member, from the beginning until he was forced by age and failing health to give up active participation in the work.

Old Timers outside the Lodge spoke of Jonathan Nutt, as “The Boss of the Lodge for many years.” He did not appear to do anything else of particular note; he was foreman of the Aurora Claim; he built an hotel in Barkerville — evidence of his skill and ability, as a “Builder,” was to be found in the “House Hotel,” which was still in active use over 60 years later.

Brother Nutt had been frequently installed as Master; he was a man “who ruled, and governed his Lodge;” and in 1882 the Lodge conferred upon him. Honorary Membership. He must have been a man of great moral fibre; strong in character and determination; a most eminent ritualist in the Scotch (American) rites; he was given the rank of Past Senior Grand Warden, in 1877, by the Grand Lodge of British Columbia “on account of his services in Freemasonry.”

In later years he was in failing health; his financial circumstances were not of the best; he became an inmate of the Royal Cariboo Hospital, where he was cared for by the Brethren for several years; he left Cariboo early in 1887; he passed away in Yale in December of that year; and was moved to New Westminster, where he was interred by Union Lodge, No. 7.

After his death, there was a good deal of unpleasantness and misunderstanding over the funeral expenses and other debts that had been incurred by Brother Nutt. This was reconciled after much correspondence and argument, when some nine months later “the Cariboo Brethren learned with amazement, had been paid by the Grand Lodge. By unanimous vote, One Hundred Dollars was sent to the Grand Lodge Charity Fund as an appreciation of this Masonic act.”

While this was the last contribution made by the Lodge to the man who “by his conduct, assiduity and zeal,” had done so much toward the establishment of Freemasonry on Williams Creek, Brother Nutt was, though dead, still to come to the assistance of the Lodge, through the sale of his Past Master’s jewel, which the Secretary recorded on April 1, 1893, “had been turned into cash and the proceeds to be added to the Lodge Funds.”

A year later this final entry appeared in the Minutes, “Tenant obtained for Brother Nutt’s cabin at \$2. a month.”

The Grand Lodge Proceedings for 1889 at page 117, carries an engraved plate:

IN MEMORIAM
Jonathan Nutt
Past Master
Cariboo Lodge No. 4
“able, zealous and faithful”

FROM PEACE TO WAR — 1901 TO 1920

On June 21, 1900, W. Brother James Stone was appointed D.D.G.M., to succeed R. W. Brother McDermott; he had already served from 1892 to 1894, and was re-appointed each year until 1908. In his report for 1906 he said: “I think that only three (members) reside in the vicinity of the ‘Tall Building’, which holds aloft in letters three feet high “Masonic Hall, 1869.” Some are out in various outlying Creeks, hunting gold; some resident in Quesnel; other down in Coast Cities; one in the cold Klondyke; one in Fair London Town; some in Eastern States. Verily we are ‘dispersed around the Globe.’ Notwithstanding, we have kept our meetings up pretty good. One Brother in Pennsylvania, writes ‘On my way out and at this place, I have visited several Lodges and am surprised to find so little difference in the work; we compare favourably.’ “

Brother P. F. McGregor, was appointed D.D.G.M. in 1908, and in his report for 1912 stated that: “There are quite a number of Master Masons coming into Cariboo, and no doubt the Most Worshipful Grand Master will be asked for one or two dispensations to start new Lodges,” and that “Cariboo Lodge, No. 4, granted a permit to the Brethren of Fort George District (now Prince George) to open a Lodge of Instruction.”

During the Masonic Year, 1904-05, Brother William J. Bowser, Grand Master, visited every Lodge in British Columbia, except Cariboo, but he commissioned W. Brother Charles Wilson of Cascade Lodge, No. 12, and then Attorney General of the Province, to make a visit on his behalf. W. Brother Wilson praised the work in his report to Grand Lodge, but pointed out that: “It is a matter of regret that the Board of Installed Masters does not sit and the Degree is not conferred. I would suggest that means to impart this knowledge be adopted at the first opportunity, and I may add that all the Brethren entitled to sit on the Board are most anxious to receive the information, and that the Board should sit at the proper time and for the proper purpose.”

At the turn of the century, many of the new members of Cariboo Lodge were domiciled in Quesnel, and on one occasion in 1904, when a request was made for Cariboo Lodge to conduct the funeral and pay its last respects to Brother James Reid, ‘Our Oldest Member,’ who died in Quesnel, prior to the Institution of Quesnel Lodge, No. 69, joined with the Brethren who came from Barkerville. Later in the same year, they joined in the same way for the funeral of Brother William Albert Johnston, for whom the Chinese Free-

masons, had performed the final Rites in Barkerville, the previous day. In each case, Lodge was opened in Barkerville; those Brethren then proceeded the sixty odd miles by road to Quesnel; the last sad rites were conducted in Quesnel; the Brethren then returned to Barkerville where the Lodge was closed on the evening of the third day.

Even then Cariboo remained the "Lodge of Isolation." Many of the old ritualists had passed on to the Grand Lodge above, but they had passed on the old Ritual of Cariboo to several very keen and fine ritualistic proteges, one of whom visited California in 1903. He reported that a number of deviations were being practised in that State; much having been forgotten or left out; he strongly advocated that No. 4, retain her working of the American rites, in full. It would appear that his urging had full effect upon the Brethren of Cariboo Lodge, because no changes appear to have been made in the Ritual, for thus it has remained until the present time, faithful to the Rites as they came to her as Cariboo Lodge, No. 469, G.R. Scot.

Generally speaking the "gold economy" of the Province was holding up too in the Cariboo, although the mining activity seemed to be more lively along Lightning Creek, and around such places at Stanley, rather than along Williams Creek and in Barkerville proper. The general prosperity continued unimpaired until just before the First Great War and Cariboo Lodge had been gaining a reputation as "The Old Mother Lodge of Northern British Columbia." She began receiving requests from groups of Freemasons living at great distances for support in the creation of a Lodge in several localities. It was to Cariboo Lodge that the following Lodges applied for recommendations of their dispensations and she endorsed petitions for Lodges of Instruction to be held at:

Atlin: 1,110 odd miles away — Atlinto Lodge, No. 42, was Instituted on December 30, 1904 and Warranted on June 1, 1906;

Prince Rupert: 606 miles away — Tsimpsean Lodge, No. 58, was Instituted on January 15, 1910 and Warranted on July 23, 1910;

Quesnel: 62 miles away - Quesnel Lodge; No. 69, was Instituted on September 22, 1912, and Warranted on June 20, 1913;

Prince George (formerly Fort George) :, 138 miles away — Nechako Lodge, No. 86, was Warranted in June, 1920~; and

Smithers: 375 miles away — Omineca Lodge, No. 92, was Instituted on September 9, 1920, and Warranted on June 24, 1921.

It was during 1911, that some very marked changes were noted in the Cariboo country. In Barkerville, for instance, the banks had closed during the "seventies," and thereafter the bank in Ashcroft had carried the Lodge account as being the nearest such facility. The horse-drawn stages along the Cariboo Road were being replaced by "Winton Six" motor-cars and it was 50 years later Cariboo Lodge received a visit from Gustaf Pherson, a "California!" Mason, who was one of the first driver-mechanics serving the stages. The state of the Road in those days, with its long stretches of gumbo topping, required much more than driving skill alone. In 1912 a

gasoline light plant was installed in the town and a fireproof safe was purchased to guard the Lodge records.

On September 23, 1913, Brother William Henderson, Grand Master, paid an Official Visit to Cariboo Lodge, No. 4, following his "Constituting and Dedicating" of Quesnel Lodge, No. 69, the previous day. He was accompanied by the Deputy Grand Master, Brother James Stark. Brother John McCallum, the D.D.G.M., at that time, failed to make an Official Visit to Cariboo Lodge, but in his report to Grand Lodge remarked upon: "One of the pleasing features of the Brotherhood in this District is the frequent interchange of visits between the members of Cariboo Lodge, No. 4, one of the oldest Lodges on the Grand Registry, and Quesnel Lodge, No. 69, one of the youngest. This practice is more commendable when it is remembered that these Lodges are 60 miles apart."

It should be noted that many Cariboo Brethren held dual membership and there was usually an atmosphere of light banter and horse-play in evidence. When the Lodge of Instruction was in Quesnel, the men of No. 4, criticized them for "too much publicity" and for posing for a photo with three prominent "intendants" wearing ladies kitchen aprons. Brother Don McCallum, then Secretary, drew the matter to the attention of No. 4, Brethren and there in the very centre of the picture was his "blood brother," John McCallum, a Member and a Past Master of No. 4. In 1915, the Brethren at Quesnel got back at Barkerville group, when Brother Kepner, P.M., a member of both Lodges, charged No. 4, with wearing "cotton aprons," which were unconstitutional. Worshipful Master Thompson requested the Secretary to read what "Mackey" had to say, adding that "Mackeys Manual" had always "been our authority." Past Master Bell agreed with the Master, but diplomatically suggested that Brother Kepner's point and merit, "as somewhere or somehow the Grand Lodge of British Columbia, way down south, had made a ruling on aprons and it might be advisable to wear aprons of the style as laid down in the Constitutions until such time as we ascertained definitely, as to whether the cotton aprons now worn were in order or not."

By 1914, when hostilities broke out in Europe, the "gold economy" had shown a vast improvement and the attendance at Regular Meetings of Cariboo Lodge often reached 16 to 18, as the Membership Roll neared the 40 mark. By this time "Daughter Quesnel" had slightly outgrown her older parent. With money in the bank, Cariboo bought War Bonds; and exempted all Brethren who enlisted in the Armed Forces from the "payment of dues." But the Great War continued and increased in its intensity; gold sank lower and lower on the list of "needed minerals;" more and more of the Brethren enlisted; and the economy of the entire country suffered. Regular Communications dropped to 8 per year and on many occasions no business could be carried on for "lack of a quorum". The D.D.G.M.'s still reported what little work was possible, exemplified in an outstanding manner, and the "Old Timers" managed to keep the Lodge alive. But as Brother Harold Turner summed up the situation "the dark clouds gather not only on the 'Western Front,' for Barkerville is gaining the aspects of a 'ghost town' as Cariboo

Lodge passes its 50th anniversary unsung, constantly in mourning, from the passing of our first Grand Master Powell in 1915, and then for local Brethren sacrificed at the altar of the War God.”

In his report to Grand Lodge of May 12, 1915, Brother Melbourne Bailey, D.D.G.M., regretted the inability of the Grand Master to visit the Lodges in the District, but said that all “look forward to the early completion of the P.G.E. Railroad, as a means of bringing this District in closer touch with the outside, thus doing away, to a large extent, with the present great expense and loss of time necessary when Grand Lodge officials visit our Lodges.”

Nearing the close of this period in the history of ancient Cariboo Lodge, we find appointed as D.D.G.M., one of her able historians, in the person of Brother Rupert W. Haggren, who on September 6, 1919, officially visited. Cariboo Lodge, No. 4. Exerts from his report in detail, present an interesting story outlining some of the difficulties that have beset this Lodge:

“... a number of Quesnel brethren had arranged to make the journey and pay a fraternal visit. However, the night before the meeting a heavy rain-storm came, making the lower end of the road almost impassable, so the visit was cancelled; and I was only enabled to keep the appointment by reason of being near Barkerville when the storm broke.

All the members within twenty miles of Barkerville, fifteen, were present, the majority travelling some distance; only three were present in the town itself. There was no candidate, and having seen degree work exemplified previously in the Lodge by the same personnel, I did not think it necessary to have a degree demonstrated on a substitute; this work has always been done well.

Barkerville is the centre of an hydraulic mining camp and, during the water season, there is some difficulty in getting a quorum, but ten meetings were held during the year, though frequently only seven members signed the porch book.

Being within four miles of Barkerville and 1,400 feet above it, on October 4th, I ‘hoofed’ it down the Proserpine trail . . . visiting unofficially. I was delighted that evening to meet that very popular and worshipful brother, Jack Kilmer, of Acacia No. 22; he had waded twelve miles through mud to attend the communication. Brothers Martin (Scotland), Parker (Alberta) and Elliott (Quesnel) were also present, making this, one of the most remote of Lodges, quite cosmopolitan.

It is always a great source of pleasure to visit this old Lodge, warranted in 1867 by the Grand Lodge of Scotland. The members have always been the rugged men of the mining camps, and some of our P.G.M.’s can describe their hospitality.”

On September 25, 1920, Brother Martin L. Grimmett, the Grand Master, made an official visit to Cariboo Lodge, No. 4, and the D.D.G.M., Brother Alfred S. Vaughan, describes the trip in these words:

“ . . . continued his journey by motor to Barkerville, a distance of sixty miles, and on that evening visited Cariboo Lodge, No. 4, where he was warmly welcomed by the Brethren assembled . . . The visit was concluded by a very pleasant banquet. Cariboo Lodge, No. 4, is, unfortunately, short in numbers, but its hospitality is boundless.

Plans had been made to take the M.W. Grand Master to see some of the old historic points of interest in the vicinity of the town, and also to view some of the neighbouring hydraulic mines, but unfortunately the boat schedule on the Fraser River was slightly altered, which necessitated our making a frantic race back to Quesnel on the following morning to catch the motor launch for Prince George, so that the Brethren there might not be disappointed. This was accomplished although the boat had left Quesnel and we had to chase it up the river some seven or eight miles, to a point where we managed to catch up with it. The distance up the river to Prince George is about one hundred and ten miles, and the accommodation on the small launch is decidedly meagre, so that the M.W. Grand Master and the rest of the passengers had a sleepless and uncomfortable night. The river was fairly high, too, and to the uninitiated the running of the Cottonwood and Fort George canyons, China rapids, and other rough spots in a small launch was a novel experience, and one not devoid of risks.”

V

PEACE AND WAR AGAIN — 1921 TO 1950

Bruce Hutchinson, in his book “The Fraser,” published around this time, describes the town of Barkerville as “a ghost town . . . stores with false fronts, windowless cabins . . . Kelly’s Hotel, its unused bar glistening in the lamplight . . . deserted saloons, stores and cabins . . . Tregillus children singing hymns . . . deserted opera houses, and firehall . . . ninety-one in the town and surrounding country.” But he can have known little of “the Spirit of the Cariboo” which has never died. On August 21, 1921, Brother A. A. Belbeck, D.D.G.M., reported on his Official Visit to Cariboo Lodge; a total attendance of 29 Brethren: “which speaks well for the Brethren of this District, as the majority are absent from Barkerville during the Summer months . . . I left Barkerville, with a feeling of gratitude for the evidence of real Masonic harmony manifested in this outlying point of our jurisdiction.”

Brother Ernest Jones, D.D.G.M., reported that “we started out on the morning of 7 September, 1922, on an interesting journey of about 60 miles into the mountains, which was made by motor car over the Cariboo Road . . . there were twenty-five, Brethren present (at Historic Cariboo Lodge No. 4), many of them coming long distances to attend. The second part of the Degree of a Master Mason was exemplified in the Scotch work, and Worshipful Master M. W. Schilling and his officers deserve great credit . . .

have in Dominion of Canada Bonds and cash over \$1,100.00, and the approximate wealth of \$74.00 per capita. The splendid traditions of the Lodge are being maintained . . . I am of the opinion that the future will see steady progress made.”

In 1923, Brother John Hopp desired to mine the Temple site and was granted permission on condition that he moved the building intact to a satisfactory site — apparently the plan fell through.

Business in the Cariboo Country generally, began to pick up again about this time, and Brother Jack Gardner, provided enough enthusiasm in 1924 to hold 12 meetings of the Lodge. The Pacific Great Eastern Railway had become a “*fait accompli*,” from Squamish to Quesnel, and it was possible to transport heavy equipment over most of the Route; somehow steam draglines and dredging equipment was “wrestled” over the muddy, hilly, stagecoach road to the gold-fields.

In his report to Grand Lodge in 1925, Brother E. J. Avison, D.D.G.M., makes many interesting comments on the affairs of Cariboo Lodge No. 4: “has continued her splendid career, and the loyalty of the members and their pride in their Lodge remain as high as ever. Every visitor to the Lodge notices and remarks its veneration for tradition and its maintenance of its own long established customs. These remarks are well illustrated in W. Bro. Gardner, Immediate Past Master; by team or sleigh, sometimes automobile, he travelled, rain, snow or shine, twenty miles of mountain road to Lodge, miner and farmer. Well skilled in and enthusiastic for our teachings he exemplified them both by precept and example and gave himself a very long Cable Tow. Fortunate it is this year in having as its Master, George F. Turner, known to big game hunters throughout the world for his knowledge of the country, his photographs of wild life, his ability as a guide, and his unfailing courtesy and helpfulness; a Brother splendidly equipped to be Master of such a Lodge. The secretary is Thomas Nicol, formerly a banker and now a merchant, and it is superfluous to say that in his hands the secretarial work is all that could be desired, and before leaving Cariboo Lodge I should like to place on formal record a note of the distinctive services rendered to this Lodge by Bro. Laurent Muller, a splendidly equipped Mason, instantly ready to take office, a competent teacher, declining honours when tendered, a regular attendant at Lodge and intensely proud of it, year after year he gives instruction, guidance and active help to younger Brethren, accepting as his only reward the knowledge of Masonic work well done.”

In the same report to Grand Lodge, the Grand Master Worshipful Brother Stephen Jones, states that he visited the Lodge in Barkerville, accompanied by M. W. Bro. William Astly, R. W. Bro. Robert Baird, and Bro. H. H. Scott.

Brother A. Wimbles, D.D.G.M., reported that on his visit to Cariboo No. 4 on August 22, 1925: “The membership . . . is very scattered, but distance is no obstacle to the Brethren, who travel many miles . . . impresses every visitor, is its veneration for tradition and its maintenance of its old established customs . . . a good attendance . . . exceptionally pleasing to note the harmony and fellowship that prevails among the members . . . “

A banner year in the life of Cariboo Lodge No. 4, was 1926, with Worshipful Brother Jack Gardner as D.D.G.M., and with the Grand Master Brother W. H. Sutherland and his suite making an Official Visit on August 20, 1926. The visit was a notable one in the history of the Lodge, there being an almost complete complement of Grand Lodge Officers present — with many visiting Brethren. During the year there was a considerable increase in the membership. It was also the year of “admission” for two of the most loyal Masons ever initiated into Cariboo Lodge, who may still be seen in the Lodge today — forty years later; Worshipful Brother Russ McDougall and Worshipful Brother Johnny Leonard, who walked seven or eight miles through the hills from Antler to do his part; Barkerville had a population of 40 resident families and two hotels.

From 1927 to 1930, the mines of the area, had reached their lowest point of production since 1858; the Brethren became more scattered than ever. However, the Men of Cariboo Lodge hung on and refused to accept defeat, no matter how many difficulties beset their path — on many occasions it was difficult to muster enough Brethren to fill even the offices, but they worked on with a great diligence for the good of the District.

At the instigation of Cariboo Lodge, the Historical Sites Commission of Canada, decided to erect a Cairn in Barkerville, to the memory of the early pioneers; to commemorate and mark the northern end of the Cariboo Road. On August 10, 1929, Brother Louis LeBourdais — an historian of some authority on Cariboo Lodge — who had been appointed D.D.G.M., for District No. 4, on August 10, 1929 accompanied the Most Worshipful Grand Master Robie L. Reid to Barkerville for the purpose of unveiling the Cairn describes the scene:

“Aside from the official welcome by the Worshipful Master, Officers and members, and greeting tendered by Freemasons from varied parts of the World, it was a special privilege to be in the company of the Grand Master, who in private life, as well as in Masonic circles, is well and favourably known throughout the Cariboo. On Williams Creek, *en fete* that day in honour of its early pioneers, as in other places throughout District No. 4, he was warmly acclaimed.

The Grand Master’s eloquent address preceding the unveiling ceremony, which was held under the auspices of Cariboo Lodge, (one of the very early birthplaces of Freemasonry in British Columbia), No. 4, was listened to by hundreds who thronged the roadway and the sloping bank of Williams Creek, above and below the Cairn.

His brief, well chosen remarks delivered from the platform and his subsequent address to the Brethren in the historic Lodge room, where two extra rows of chairs and benches were requisitioned from nearby buildings to accommodate its members and visiting Freemasons, who brought greetings from 28 different Lodges, could not have failed to further enhance the prestige of Freemasonry.”

The Grand Master reported that, "I was particularly delighted to be able to visit Cariboo Lodge, No. 4, at Barkerville . . . the Cairn erected that day . . . to mark the end of the Cariboo Road, and to preserve the memory of the pioneers of the Sixties, was unveiled. As the ceremony was sponsored by the Cariboo Lodge, I was invited, as Grand Master, to participate therein. The occasion brought to Barkerville practically all the survivors of the early days of Cariboo, and a most interesting re-union brought pleasure to all who attended. In the evening, at the meeting of the Lodge, there were visitors from all parts of the Province, and from other Jurisdictions from Montreal to Alaska, and a pleasant evening was spent by all."

Then came the "Hungry Thirties," with the "Black Depression" in full array, stalking the Land from sea to sea, but Cariboo Lodge seems to have taken this additional "spectre" in its stride. For, in his address to the Grand Lodge of British Columbia, on June 18, 1931, Grand Master Donald E. Kerr, in referring to the Sixtieth Birthday of Grand Lodge and in eulogising the spirit and tenacity of those who had built the Province, said:

"We see those pioneers, human as we, bringing here the old customs of their far-off England. Their maypoles were decked with wild red current blossoms, for lack of English may. We see them bringing to the immense task of surveying and constructing the Cariboo Road no lack of adaptability, but through it all there runs the indomitable spirit that characterized all our early pioneers.

This Cariboo Road soon became the 'wonder and pride' of the new colony. To show the immediate use to which it had been put, let me quote an honoured New Westminster resident, one of British Columbia's most able historians —

"If we look back into the past along that mighty highway, what a strange scene we would behold — pack animals, freight waggons, six-horse passenger coaches, an army of men, some going, some returning, all sorts and conditions of men, a motley crowd, men drunk, men sober."

Such was the Cariboo Road in the palmy days of greatness that is past. Little did its builders dream that it was destined to become part of a great Trans-Canada Highway, attracting an ever-increasing number of motor tourists to scenic wonders unexcelled on this Continent.

Gold was the lure that caused the adventurers of old to rush to the Cariboo, where Williams Creek was the lodestone and 'Cariboo Cameron' was a household word among the miners. Can we not dip into the very near future and visualize a highway crowded from the Mexican Border to the Yukon and Alaska? The lure will not be gold but rather the 'Midnight Sun.'

Most Worshipful Brother Kerr, and his suite, arrived at Barkerville on May 23, 1931, with a number of members from Centre Lodge, No. 113, at Williams Lake, and Quesnel Lodge, No. 69, at Quesnel — heavy rains prevented the attendance of many Brethren from the Lodges to the North —

Nechako Lodge No. 86, at Prince George and Vanderhoof Lodge No. 119 at Vanderhoof. Let us refer to the Grand Master's own words for a description of that visit :

"It was my pleasant duty to present to the Secretary of Cariboo Lodge, No. 4, a cheque for \$500.00 being the proceeds of voluntary contributions from various Lodges to be used for needed repairs to the historic building which was erected at Barkerville in 1869.

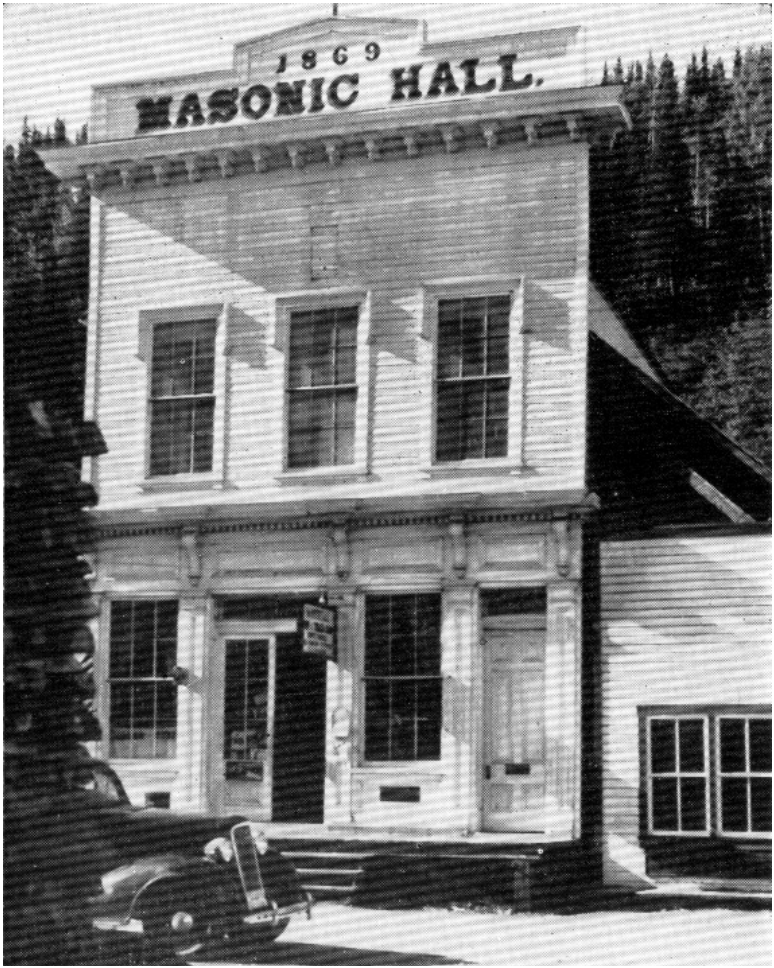
The repairs, which were begun a few weeks previous to my visit, had already done much toward enhancing the appearance and usefulness of the building. The 'silent Tyler' — a hinged stairway leading to the hallway on the ground floor, and for some years in disuse — had been included in the renovation plan. Pressed into service for our meeting, the uplifted stairway tiled so effectively that a late-arriving Brother from Nechako Lodge, No. 86, at Prince George, had difficulty — owing to the bell attachment being temporarily disconnected — in gaining admission."

A resolution was put and carried making the Grand Master an Honorary Member of Cariboo Lodge, No. 4.

The membership by 1932 had slumped to 14 resident members, but renovation of the building had been completed; the Lodge was looking toward economic improvement; and to a supply of new sound (Masonic) timber. It was Brother George Turner, who was called upon to perform the duties of the D.D.G.M., in addition to carrying on his job as Secretary of Barkerville No. 4.

By the middle of 1933 and the depth of the depression, Fred M. Wells, had proven that "the feet of the Gold God" could be exposed by "hard-rock mining" practices; although this new approach would require the backing of large and wealthy companies, it did stir the sleeping economy of Cariboo; and thus was born the new town of Wells — built to a regular plan and only five miles from ancient Barkerville. During the building of Wells, Mr. Hutchinson's "ghost" was laid by the heels and the town of Barkerville, sprang into an activity reminiscent of the 60's. Brother Rod McKenzie (later the MLA) reported the new economy attracting bootleggers, gamblers and sharpies; Cariboo Lodge refused to rent the lower hall as a beer parlor; but did consent to its use as a barbershop and a confectionery, which later installed a newsstand and pool-tables.

On October 28, 1934, the D.D.G.M. Brother A. A. Hutchinson paid an Official Visit to Cariboo Lodge, and "saw the Third Degree put on in a very efficient manner. The Officers are mostly young men and appear to have given their work much study, and know it thoroughly . . . this Lodge derives rent from the ground-floor building and having no rentals to pay out, cost of operation is low." At this meeting he had the pleasure of meeting, Most Worshipful Brother Sutherland, Grand Master of Saskatchewan, a visitor to Cariboo Lodge.



"The 'Tall Building' — Home of Mother Cariboo for Thirty-seven Years — 1869 to 1936."

By now the Second Gold Rush was in full swing and the Lodge rode along on the economy: with VIP visits, initiations and affiliations - the roll of Members being raised to nearly 50. Brother W. J. Pitman, appointed).D.G.M. for 1935-36, paid a visit to Cariboo Lodge on June 1, 1936, accompanied by a number of visiting Brethren. He noted that the Lodge was mainly in charge of younger Brethren "who are keen and interested, but who regretted the absence of the Senior Members, many of whom are hydraulic miners, and "it was high water on the creeks, for as Shakespeare put it, 'There is a tide in the affairs of men which taken at the flood, leads on to fortune'."

In 1936, destiny again intervened, when the Temple and all its priceless contents were consumed by fire. The D.D.G.M. Brother R. Beauchamp, paid his Official Visit to Cariboo No. 4, at Quesnel in a joint communication with No. 69, when the Brethren from Barkerville journeyed the 60 odd miles to Quesnel for their first meeting after the fire.

Brother J. G. Cowan, D.D.G.M., made his Official Visit to Cariboo Lodge No. 4, on February 5th, 1938 — quite a number of Quesnel Brethren going along “although it was a snow trip, but there is something about Barkerville and Barkerville Brethren that always makes it worth while.” The meeting was a very good and an enthusiastic one; it was held in the newly finished Lodge Building, with its new “silent Tyler” — so interesting in the old building; the Lodge was getting along very nicely; and the prospects for the District were quite bright.

The evening of January 28, 1939, has a very special place in the “Hearts of the Men of Cariboo” — a meeting had been called by Quesnel Lodge for the purpose of Raising four brothers by a Degree Team from each of the four Lodges in District No. 4. They were: Alfred Gardner, raised by the Officers of Quesnel Lodge, No. 69; Martin Gardner, raised by a Degree Team from Vanderhoof Lodge, No. 119; Harry Gardner, raised by a Degree Team from Nechako Lodge, No. 86; and Herbert John Gardner, Jr., raised by a Degree Team from Cariboo Lodge, No. 4. The Worshipful Master, in charge of Cariboo Lodge for the evening, was R. W. Brother Herbert John Gardner, father of the boys, and as Past Master of Cariboo Lodge; who very nobly and under the most trying circumstances received the deepest attention during his wonderful performance of the Third Degree. Now this was the dead of Winter in Cariboo — a country of real cold and of plenty of snow, but still the Brethren travelled: from Vanderhoof, 150 miles — one way; from Prince George, 84 miles — one way; from Williams Lake, 80 miles — one way; from Barkerville, 62 miles — one way; and two of the Brethren travelled over 200 miles — one way, to be there. The D.D.G.M. Brother F. J. Shearer felt that “it cannot help but be evident that Masonry is indeed very real when 37 Brothers, did travel distances of, from 125 to 400 miles, to attend and to participate in a meeting. The work was demonstrated . . . was excellent and the spirit of friendliness and goodfellowship . . . was such as to warm and expand your heart . . . it will be . . . long remembered by everyone of the 81 Brethren present that evening.”

But the “Four Horsemen of the Apocalypse” were to be loosed upon the World again — every Country was to feel the impact — heavy was to be the loss of life; and it was to take its toll upon every form. and avenue of human existence. Masonry, too, was to have its “Baptism of Fire” in many ways — in fact, in many countries it was to be entirely suppressed. In Canada, men were to be drawn from every walk of life to fight, or to move to an activity which in some way was connected with the War effort. But Cariboo Lodge, seems ever to have been blessed with Brethren who could carry on the work of the Craft, under almost any set of circumstances; they put on the work in an able manner, and as reported by the D.D.G.M.s,

maintained a very high standard with great credit to the Order. Even the Grand Masters did not forget to pay their Official Visits into the remote areas of the Province; for the record shows that Cariboo Lodge, sometimes in joint Communications with Quesnel Lodge, received the following Most Worshipful Brethren: W. P. Marchant, on October 23, 1942; and J. G. Brown, D.D., on November 7, 1943. On August 28, 1941, Most Worshipful Brother G. A. Stimmel visited Barkerville, and Cariboo had provided a splendid attendance and a very successful meeting was enjoyed. "The stairway was let down and we all partook of a very elaborate banquet and a couple of hours of real Masonic fraternity."

When by 1942, the Government instituted freezing orders upon the «public and private avocations» of people generally, both Barkerville and Wells sank back, almost into the category of "Ghost Towns" — the younger men were gone to the Armed Forces and the D.D.G.M.s reported "owing to the conditions the attendance was not large but those present make up for it in welcome and hospitality. During the War years due to the labour shortage, the mines were practically shut down but with the cessation of hostilities there was an influx of displaced persons, especially experienced miners, from many parts of the world. Wells grew in population, if not in size, as the newcomers found homes close to the mines in the Jack O'Clubs Lake area; while Barkerville became more and more a ghost town. The old Lodge Hall was quite a lively place, however, at least once a month. The "Old Timers" kept the Lodge alive — every officer being a Past Master. Young Colin Campbell who had visited from Twin City Lodge, No. 89, Sutherland, Sask., in 1943, in 1944, affiliated with Cariboo Lodge, to become a pillar of the Lodge, as its Worshipful Master, as the D.D.G.M., and to serve as Secretary, for many years — even to 1966.

The Grand Master Worshipful Brother G. Roy Long, paid an Official Visit to Cariboo Lodge on October 14, 1947, "when a good attendance was there." On August 24, 1950, Worshipful Brother J. H. N. Morgan, the Grand Master (now the Grand Secretary) also visited the old Lodge.

On August 15, 1949, Cariboo Lodge joined with Centre Lodge. and Quesnel Lodge, at the Masonic Temple, Quesnel, B.C., to receive an Official Visit from the Grand Master, Most Worshipful Brother Donald McGugan.

No story of Cariboo Lodge, No. 4, would be complete that did not make reference to the first Masonic funeral in Northern British Columbia, of a man who died on April 26, 1873, at Germansen Creek, in the Omineca District, and who was buried with full Masonic Honours by Freemasons from Manson's Creek — the grave was marked with a "headboard." J. C. Bryant, formerly a miner in the Cariboo and Omineca Districts is said to have reported:

"Two weeks after my return to town, Captain Fitzstubs and Gold Commissioner W. H. Fitzgerald arrived from Fort St. James on Stewart Lake, where they had passed the winter. About two weeks after his arrival, Fitzgerald died very suddenly one morning of heart failure. For days before, he would warn us about burying him alive. He used to say

to us: Now, boys, if anything happens to me, do not do the same as they did with the Indian Chief at Fort St. James last winter, and bury me alive; be sure I am dead before you put me in the ground.' We obeyed his instructions and his body was kept at the Government Office until signs of decay set in.

As the late Gold Commissioner had been a member of the A.F. & A.M., word went sent down to Manson's Creek, where there were a number of that worthy Order, and they came up in a body and took charge of his funeral, consigning his body to the grave with full Masonic Honours. His grave and coffin were made by me, and lie was interred within fifty feet of my cabin. A neat headboard was placed over his grave, but I fear the elements have long since destroyed it. Fitzgerald came from Kingston, Ontario."

The letters that Fitzgerald wrote "to the Hon. H. M. Ball," Gold Commissioner of the Cariboo, are very interesting. They show that good returns were secured by many of the miners working on these northern creeks, such as Germansen, Omineca, Slate Creek, Vital Creek, and others. Apparently bench diggings were mainly mined, but nuggets up to 29 oz. of pure gold were found above the canyon on the French company's claim. One thing that militated against gold mining in those parts was the difficulty of securing supplies. Vinegar was said to be \$5.00 a pint; flour, \$1.25 a pound; bacon, \$1.50 a pound; and tea, \$3.00 a pound. Of course these prices fluctuated as new supplies were brought in. The price of food; cost of travel in this wilderness country; and other factors beyond his control seem to have got him in trouble with the authorities in far away Victoria, where prices had pretty well stabilized.

Some very interesting reports were made by Fitzgerald, regarding the various murders that took place in his territory. There was a number of miners that just lost themselves in the woods and were unreported. In June, 1872, several miners gathered luscious fungus and of nine who partook of them, three died the following day as a result of having eaten toadstools. On September 9, of that year, two Skeena Indian women were murdered at Kildare Gulch, by a Coast Indian, and Fitzgerald had to apprehend the murderer.

In 1949, the Grand Historian, R. W. Brother W. G. Gamble, reported the placing of a monument near Manson's Creek, in the Omineca. Country, to the memory of Brother W. H. Fitzgerald, who, was one of the Charter Members of Cariboo Lodge, No. 469, G.L. Scot. He had been a Constable and Assistant Gold Commissioner in the Cariboo District, and was evidently transferred from Barkerville to Germansen Creek, in, Omineca District — official appointment notice being dated April 12, 1872, confirms him as Gold Commissioner and Stipendiary Magistrate.

The grave had been located by an Indian Chief, Louis Billy Prince, at the of request of Dr. J. B. Munro, Deputy Minister of Agriculture and Past

D.D.G.M. for District, No. 1, Victoria, B.C. It has been marked by the following inscription, and one in the Indian language of the District, which were put between two pieces of plate-glass, framed in cement and placed on the grave:

REQUIESCAT IN PACE !
HERE LIE THE REMAINS OF
WILLIAM HENRY FITZGERALD
GOLD COMMISSIONER AND STIPENDIARY
MAGISTRATE FOR OMINECA
DISTRICT.
BORN IN IRELAND ABOUT 1835.
DIED AT OMINECA 1873.
A MEMBER OF ALBION LODGE, NO. 2, A.F. and A.M., G.R.Q.
ALSO A CHARTER MEMBER OF CARIBOO LODGE,
No. 469 G.R.S.
(LATER CARIBOO LODGE, NO. 4, G.R.B.C., A.F. and A.M.)
ALWAYS REMEMBERED.
MORS NON SEPARABIT!

The inscription placed over the last Remains of Brother W. H. Fitzgerald as written in the Carrier Indian Tongue, reads:

TENEZACHO WILLIAM HENRY FITZGERALD
UKWENNE HWOTEN-NELREL-NE
OMENEKHOH-KET
1835 HWOSTLI
1873 TAZSAI
AHWYIZ-UNA-TNIH
REQUIESCAT IN PACE!

On May 25, 1949, R. W. Brother Munro went to Manson's Creek, about 170 miles to the north of the town of Vanderhoof, and took with him about 150 pounds of cement and a piece of sandstone rock, to which was affixed a plate with an inscription engraved by Worshipful Brother Trevett, a Past Master of St. Andrew's Lodge, No. 49, Victoria, B.C.

On a plot of cleared land by the side of the road which passes by the Manson's Creek Hudson's Bay store, Brother Munro, with the assistance of Chief Louis Billy Prince, Wasse Leon and others, built a cairn, about 3 feet by 3 feet and 6 stones high, and to this the tablet was firmly affixed and

cemented. It was considered best to have the cairn erected in an accessible place rather than at the grave, which was several miles from any trail.

Of the Ceremony, Brother Munro reported: "The residents of the old town of Manson's Creek, including Mr. Baer, District Superintendent of the Hudson's Bay Company; Mr. McIntosh, local Hudson Bay Storekeeper; Mr. William Steele, formerly Gold Commissioner (a resident of Manson Creek since 1896); and others, such as Mr. Batch; a Frenchman, called 'Big Wilfrid'; two Indians; and myself, held a brief dedication ceremony over the monument, which we have left there in the wilderness for every passerby to see."

VI

CARIBOO LODGE CARRIES ON IN THE GHOST TOWN — 1951 TO 1966

From the beginning of the "fifties," Cariboo Lodge was to put on its social affairs in Wells: whist drives and card parties, dances and social evenings, Christmas trees and parties for the children. Brother Harold Turner, of Quesnel, writes in his philosophical way that: "Oh, the old order changeth and giveth place to new . . . Somehow word got to Cariboo that women are enfranchised and they make their presence known. (But we love em). How says Omar Khayyam —

'The Moving Finger writes, and having writ
Moves on. Nor all our piety and wit
Shall lure it back to cancel half a line
Nor shall our tears wash out a word of it.'

During the five year period following World War II, great impetus was given to Cariboo Lodge, No 4, with 25 new initiations and ten affiliations. Well indeed did these Brethren heed the teachings and words of the "Old Men," for today, it is from these ranks are drawn, the very pillars which sustain Cariboo Lodge, without them it would not be possible to carry on the "Scotch (or as some now term it, the "American") Ritual," with its inherent love of Fraternal Fellowship for all members of the Craft; they are the men who hold high the "Torch of Freemasonry," as their forebears did before them; and it is they who must assume the Trust which keeps Cariboo Lodge, No. 4 - "Dedicated to the Holy Saints John."

During the "Fifties," the Lodge rolls continued to climb to a total of 86 members, with twenty new Initiates and only one Affiliate, which in Cariboo they say: "protects our old 'California Working,' and the old ways which are the Lodge's greatest assets." In the economy of the district, the lagging gold industry is bolstered by small forestry and logging operations, and there is now a very noticeable increase in tourism. In 1968, a plan is proposed to restore Barkerville, as an Historic Park.

Around the beginning of this period in the "History of Cariboo," the Grand Masters introduced a system of Official Visits to all the Lodges in the Several Masonic Districts in British Columbia; or they held a Joint Communication of several Lodges in the same general locality. Under this system,

the visits of the Grand Masters in which Cariboo Lodge, No. 4, was involved were:

August 10, 1951. At Quesnel, with Quesnel Lodge, No. 69; and Centre Lodge, No. 113 — M. W. Brother J. Murray Mitchell.

September 18, 1952. At Quesnel, with Quesnel Lodge — M. W. Brother Laurence Healey.

March 24, 1956. At Prince George, with all Lodges in District No. 4, in Nechako Lodge, No. 86 — M. W. Brother R. Geddes Large.

May 31, 1957. At Prince George, with all the Lodges in District 4, in Nechako Lodge, Ne. 86 — M. W. Brother Donald A. Stewart.

September 12, 1957. At Barkerville, with Quesnel Lodge, No. 69; and Centre Lodge, No. 113 — M. W. Brother Claude A. Green.

September 18, 1958. At Williams Lake, with Quesnel Lodge, No. 69; and Centre Lodge, No. 113 — M. W. Brother Kenneth Reid.

April 29, 1960. At Quesnel, with Quesnel Lodge, No. 69; and Centre Lodge, No. 113 — M. W. Brother M. A. R. Howard.

April 12, 1961. At Williams Lake, with Quesnel Lodge, No. 69; and Centre Lodge, No. 113 — M. W. Brother C. Gordon McMynn.

April 28, 1962. At Barkerville, with Quesnel Lodge, No. 69 — M. W. Brother James R. Mitchell.

May 14, 1963. At Quesnel, with Quesnel Lodge, No. 69; and Centre Lodge, No. 113 — M. W. Brother David M. Taylor.

September 23, 1963. At Barkerville, Cariboo Lodge, No. 4, alone — M. W. Brother H. Percival Rutter.

April 22, 1965. At Quesnel, with Quesnel Lodge, No. 69; and Centre Lodge, No. 113 — M. W. Brother James H. McKergow.

April 29, 1966. At Quesnel, with Quesnel Lodge, No. 69; Nechako Lodge No. 86; and Centre Lodge, No. 113 — M. W. Brother J. Herbert Nordan.

The District Deputy Grand Masters during this period reported considerable activity in Cariboo Lodge, No. 4; with proficiency in the work and a warm welcome to the many Brethren who accompanied them on their Official Visits; and there were many visitors on each occasion of Brethren from the Sister Lodges in the District. R. W. Brother John McK. Anderson reported on October 21, 1953 “the largest number to attend in Barkerville — seventy-three members being present, including members from Nechako Lodge, Quesnel Lodge, and Centre Lodge. Three Master Mason Degrees were conferred; one by Quesnel Lodge; one by Centre Lodge in Canadian work; and one by Cariboo Lodge in American work.”

An event of very special interest took place on October 5, 1955, when at a Regular Communication, Brother Maynard Kerr, the District Deputy Grand Master of District, No. 4, invested eleven of the Brethren of Cariboo Lodge, with the Jewel of a Past Master. Since then, eight other Brethren, who were unable to attend the Investiture, have received their jewels. About

this time Cariboo Lodge, also adopted the regular Lamb Skin Apron, with a personal presentation to each new member “upon his having earned his status.”

As the “sixties” come into being, the two mines were placed under one ownership and Barkerville is designated as a Provincial Park, and revisions in the American Rite, called “Ancient Work” were under contemplation. Right Worshipful Brother C. Gordon Greenwood, D.D.G.M., reported after his visit on March 2, 1960, that:

“Cariboo Lodge, No. 4, showed keen perception (of passing events) when amendments of their By-Laws, permitting the Lodge to close during the Winter Months were made. This move will enable the many Brethren to visit Barkerville, during the tourist season, to attend this Lodge, which is so famous for its silent Tyler, and its hospitality.”

This amendment, also eased the travel arrangements of those faithful Brethren from Quesnel (members and others), who regularly journey the 65 miles to attend Lodge — at least two car loads for each Regular Communication.

It had become traditional, for Nechako Lodge to make an annual pilgrimage to Cariboo Lodge, and for R. W. Brother Colin Campbell and Mrs. Campbell to entertain them at supper, in Wells, prior to the Lodge Meeting. Brother Harold Allen, D.D.G.M., made his Official Visit to Cariboo Lodge on April 3, 1963, and in his report to Grand Lodge mentions Fraternal Visits between Ashlar Lodge No. 3, in Nanaimo, B.C., and Cariboo Lodge, No. 4, in Barkerville, B.C.:

“In July 1960, W. Brother George Knight, then Worshipful Master of Ashlar Lodge and some of his Brethren and again in July, 1962, Worshipful Master J. Allen and some of his Brethren made the second Fraternal visit to Cariboo Lodge, No. 4. And on April 12, 1963, the Worshipful Master of Cariboo Lodge, W. Bro. J. S. Nicholson, and some of his officers accompanied by the Worshipful Master of Quesnel Lodge, No. 69, returned that fraternal visit to Ashlar Lodge, No. 3, Nanaimo. On these three occasions fraternal friendship was most outstanding.”

These visits on alternate years appear to be a regular feature of the fraternal friendship that has existed between these two very old Lodges, since they came into being. It is a long way to travel by car for a Masonic meeting but such is the indomitable spirit of these two pioneer Lodges, that trips of 486 miles — one way, are no obstacle.

So far in the “Sixties,” the Lodge has steadily increased its Roll of Members, but with more affiliations, than initiations. With the help of the ladies the Lodge Building has been painted and renovated: “The old traditions are still kept — flowers to the sick, letters of condolence to the bereaved, Christmas hampers to the unfortunate, financial donations within our means to worthy causes; going to Quesnel to perform last rites for our Brethren as requested; and practising our inherited ritual.”

The resident members no longer reside in Barkerville, which was officially opened as a Provincial Historic Town in 1962. But this is no deterrent: to come by modern conveyance the short distance from the new town called "Wells;" or to come the longer distances from Quesnel, Prince George, Williams Lake, and beyond. The call of Freemasonry is far stronger to men's hearts. When the new Temple was erected in 1937 — it was not constructed in the same form as the old building, even the facade was quite different, but it is understood that the Barkerville Restoration Advisory Committee has agreed to the restoration of the building, as it appeared to the Cariboo Brethren of "1870 Barkerville." In this way, those fortunate to have sat in the ancient Lodge Room before its destruction — may be ever mindful of the Past.

Brother Charles D. Beath, D.D.G.M., reported in 1965 on his Official Visit to Cariboo Lodge, No. 4: "The members of this Grand old Lodge, practice real Freemasonry in spite of the fact that their Lodge has not always been blest with prosperity and good fortune. Its ritualistic work (American), different from other Lodges in the District, is of high standard. I witnessed the Conferral, in a most efficient and impressive manner, of the Master Mason's Degree on two Candidates."

Once again in 1966, on April 16th, the Brethren of Cariboo Lodge assembled in Barkerville, there to open Lodge; then to journey the sixty miles to Quesnel; and there according to Ancient Custom to perform the last sad Rites for Brother Robert H. Mooney, Past District Deputy Grand Master, who had joined the great Cavalcade of Cariboo Lodge Past Masters and Mernbers, into the Great Beyond. Brother Mooney was a dedicated member of the Craft, he affiliated with the Lodge in 1941; was Junior Warden in 1942, Senior Warden in 1943 and Worshipful Master in 1944; he was appointed Director of Ceremonies in 1948 and was elected Treasurer from 1951 to 1952; and he was District Deputy Grand Master for District No. 4, in 1952-53. A great Ritualist, Brother Mooney is said to have believed "with Confucius that ritual (cultural work) of mutual respect and courtesy is imperceptible but does not prevent the rise of indulgent conduct beforehand and leads people gradually. toward virtue and away from vice, even without their knowing it." Thus, has passed one of the present day "Pillars of Cariboo Lodge, No. 4," who by his fidelity and fortitude had earned the respect of his fellow men.

Thus the traditions and practices of the Craft of Freemasonry continue unabated, even tho' in the Town of Barkerville, only "Ghosts" and Tourists, are now welcome, and as we come to the close of this short History of Cariboo Lodge, No. 4, under the Grand Lodge of British Columbia: it is financially sound; owns its own Temple, unencumbered; meets regularly ten times in each year, plus Emergent Communications when required (January and February Meetings are now excluded from the By-Laws) ; and is the scene of frequent Masonic Re-Unions of Members throughout the District, and from the "Great Outside."

It is believed that this story illustrates that the “Real Gold of Cariboo” was not found in the sands and gravel of Williams and the neighbouring Creeks, but in the Hearts of the Men who made Cariboo Lodge, No. 469, Holding under the Grand Lodge of Scotland; in the Hearts of the Men who continued the making of Cariboo Lodge, No. 4, under the Grand Lodge of British Columbia; and in the Hearts of those other Men and Freemasons, who came to fraternize and sup with them.

So may we close with that passage from the “Scotch” Ritual of Cariboo Lodge — to hear again her Ancient Past Masters, admonish us to:

“So live that, when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death.
Thou go not, like a quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unaltering trust, approach thy grave,
Like one who wraps the drapery of his coach
About him, and lies down to pleasant dreams.”

“Thanatopsis” W. C. Bryant.

SO MOTE IT BE !

APPENDIX

TO THE MASTER MASONS OF CARIBOO

No history of a Masonic Lodge can be considered complete without a "Personal Note" on some of the Master Masons, who have played an important role in the formation, development and continuing life of that Lodge. This is all the more important when the Lodge is almost completely isolated from the larger centres of population; from the usual means of transportation; and from the usual amenities of a well established community. Cariboo Lodge No. 4, had to face many problems not normally experienced by Masonic Lodges, imposed upon her members by the very reason of her location; the pains of her birth; the unstable means of livelihood during her adolescence; and the economic problems that beset the area, as she reached her maturity. The amazing thing about it all is that she ever survived, but she did, and it is to all those who travailed in her behalf, and in behalf of the communities in which they had their being, that all honour and reverence is due.

THESE MEN GAVE HER BIRTH

The chief promoters for the formation of Cariboo Lodge, No. 469, at Barkerville, and who attended the Historic Meeting on October 13, 1866, and which was presided over by:

- * Jonathan Nutt: he came to Barkerville from Shasta, California; he was originally an Englishman who went to the California diggings, where he entered Freemasonry in Tehama Lodge, No. 3, at Sacramento; he later affiliated with Western Star Lodge, No. 2, at Shasta; he became established as a mine foreman, then hotel owner, express agent, librarian, school trustee, and Justice of the Peace; he was a petitioner, charter member, and the first and long time Right Worshipful Master of Cariboo Lodge, No. 469, G.R. Scot.;
- * William M. Cochrane: he acted as the Secretary; an Irishman and the Mining Recorder at Lytton in 1864-65; evidently a man of means who periodically made loans to the Lodge in its infancy;
- * Joshua Spencer Thompson: he came to the Cariboo from California, where he was a member of a Lodge in San Francisco, thought to be "Davy Crockett Lodge, No. 7," which was founded in 1849 under a Dispensation from an unrecognized Grand Lodge in Louisiana. M. W. Robie Reid says of his investigation it was: "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 Lodge, No. 7,' and demits issued to its members;" he was an accountant with Buie Bros. in Barkerville and Secretary of the Williams Creek Bedrock Flume and Ditch Company, as well as Editor of the bi-weekly "Sentinel," for a time; of Irish "extraction," at his death in Victoria in January 1881, Wor. Bro. Nutt eulogized

him thus: "We have lost a brother — a man who was all that could be desired as a friend; a faithful public servant — honest in all his dealings, who would not willingly injure even an enemy;" he was the second Right Worshipful Master of Cariboo Lodge, No. 469, and the first Worshipful Master of Cariboo Lodge, No. 4; he was a member of a Committee that met with Governor Douglas at Hope to discuss the financing of the proposed Road to Cariboo, through the Fraser Canyon; was the Representative of Cariboo at the Convention at Hope, which asked for representative government in the Colony; was elected the first Member for Cariboo, in the House of Commons in Ottawa, in 1871; and he continued as a Member of Parliament until his death in 1881;

- * A. C. Campbell: he apparently came from the Ottawa Valley in Ontario; was a blacksmith at Barkerville; was part owner of the Foster-Campbell claim on Williams Creek; a cousin of the famous John A. ("Cariboo") Cameron;
- * George Duff: he came from Scotland; was a shareholder in the "Never Sweat Co." on Williams Creek; died in the Cariboo in 1877;
- * Carl Strouss: was a merchant in Barkerville; in 1867 bought the business of Oppenheimer & Co. at Yale and in the Cariboo; sold the business in 1871 and moved to Victoria; became a charter member of Quadra Lodge, No. 8; he demitted in 1876 and left for permanent residence in England;
- * John Patterson: he came from Nevada County, California; was a partner with Andrew Kelly in the "Wake-up-Jake" restaurant in Barkerville spoken of as "a good reliable fellow;"
- * John B. Lovell: he was the first express agent at Richfield; moved to Barkerville in 1866; later moved to Victoria, where he became interested in a real estate and insurance business; became a member of Quadra Lodge, No. 8
- * George Grant: he was a banker; became manager of the Branch of the Bank of British North America in Barkerville; he was evidently later transferred to Victoria and became a member of Quadra Lodge, No. 4, from which he demitted in 1874;
- * John R. Price: no information;
- * W. E. Boone: he came from Minneapolis, Minnesota; as a contractor; assisted Brother (later Senator) Carrall, M.D., in the first Installation Ceremonies in Cariboo Lodge, No. 469; and,
- * William Bennett: he came from Glasgow, Scotland; very little is known about him; the "Cariboo Sentinel" says he was homeward bound to Scotland in 1869.

* These men also signed the Petition addressed to the Grand Lodge of Scotland, requesting the issuance of a Charter to Cariboo Lodge.

THE PAST MASTERS WHO SERVED GRAND LODGE

The difficulties of travel and the costs thereof, imposed serious restrictions on the representation and participation of Cariboo Lodge at the Grand Lodge Communications, which in turn put a serious limitation on her members holding important office in that august body. Her own interests seem to have been protected and faithfully served, for the most part, by the use of Proxies named from her Sister Lodges situated on the Coast. She, of course, provided the District Deputy Grand Masters for District No. 4, from the inception of that office in 1888 until 1918, when Past Masters of Quesnel Lodge, No. 69, and later the other younger Lodges in District No. 4, periodically assumed their responsibility to the Craft in that direction.

The records indicate that Cariboo Lodge, No. 469, was represented in an Office under the Provincial Grand Lodge of Scotland, by one person only: Right Worshipful Master Jonathan Nutt — was appointed the Grand Bible Bearer in 1868-69 and 1869-70. For quite obvious reasons it was up to the Past Masters residing on the Coast to carry out the duties of the respective Grand Lodge Offices. Her isolation was such that Cariboo Lodge, No. 4, had to wait ten years before she could receive the first visit from a Grand Lodge Officer (in 1880, the Grand junior Warden) and twenty-two years for the first visit of a Grand Master.

Past Masters who have served the Grand Lodge of British Columbia, as representatives of Cariboo Lodge No. 4, were:

(a) *In Varying Offices.*

Wor. Bro. Jonathan Nutt: was appointed Grand Chaplain, in absentia, in 1871 at the March Convention (for the formation of the Grand Lodge of British Columbia), but his name does not appear on the List from the October, 1871 Convention; in 1873-74 he was appointed Grand Marshal; and in 1877 he was given the Honorary Rank of Past Senior Grand Warden in recognition of his Services to Freemasonry;

Wor. Bro. Joshua Spencer Thompson: was appointed a Grand Steward in the First Grand Lodge of British Columbia in 1871-72; Grand Senior Deacon in 1872-73 and 1878-79;

Wor. Bro. W. Fraser: was appointed Grand Pursuivant in 1872-73;

Wor. Bro. William Stephenson: was appointed a Grand Steward in 1875-76, 1876-77; 1877-78 and 1878-79;

Wor. Bro. Alex. Lindsay: was appointed Grand Steward in 1880-81;

Wor. Bro. Angelo Pendola: was appointed Grand Standard Bearer in 1881-82;

Wor. Bro. Hy McDermott: was appointed Grand Standard Bearer in 1882-83, and Grand Junior Deacon in 1886-87;

Wor. Bro. James Stone: was appointed Grand Marshal in 1882-83, 1883-84, and a Grand Steward in 1889-90 and 1890-91, and Grand Organist in 1891-92;

Wor. Bro. Christian Hagerman: was appointed a Grand Steward in 1884-85;

Wor. Bro. E. C. Neufelder: then the Worshipful Master of Vancouver and Quadra Lodge, No. 2: was elected Very Worshipful the Grand Secretary in 1884 and was given the Honorary Rank of Past Grand Senior Warden when he retired in 1888; was made a Mason on November 7th, 1874, when he was initiated into Cariboo Lodge No. 4; was listed as Grand Standard Bearer for the Masonic Year 1877-78 in the 1877 Proceedings of Grand Lodge; listed under Cariboo Lodge in 1874, 1875 and 1876 as a Master Mason, in 1877 as Senior Warden, in 1878 as a Master Mason, and in 1879 as demitted; listed under Vancouver and Quadra Lodge, No. 2, in 1880 as Senior Warden, in 1881 as a Master Mason, in 1882 as Senior Deacon, in 1883 as junior Warden and in 1884 as Worshipful Master (An interesting and curious record even for those days) ;

Wor Bro. J. G. Goodson: was appointed a Grand Steward in 1888-89;

Wor. Bro. Leonard A. Dodd: was appointed Grand Standard Bearer in 1922-23;

Wor. Bro. L. D. Muller: was appointed Grand Standard Bearer in 1925-26;

Wor. Bro. Beverly M. Adams: was appointed Grand Superintendent of Works in 1944-45 and 1947-48;

Wor. Bro. Harold Allen: was appointed a Grand Steward in 1953-54 and 1962-63.

(b) *As District Deputy Grand Masters
or District No. 4.*

Wor. Bro. Hy McDermott: for eight terms, from 1888 to 1890 and from 1894 to 1900;

Wor. Bro. William Stephenson: in 1891-92;

Wor. Bro. James Stone: for ten terms, from 1892 to 1894 and from 1900 to 1908;

Wor. Bro. F. P. McGregor: for four terms, from 1908 to 1912;

Wor. Bro. E. D. Fargo: in 1912-13;

Wor. Bro. John McCallum: in 1913-14;

Wor. Bro. Melbourne Bailey: for two terms, in 1914-15 and in 1916-17;

Wor. Bro. C. H. Allison: for two terms, in 1915-16 as a Past Master of Cariboo Lodge, No. 4, and in 1917-18 as a Past Master of Quesnel Lodge, No. 69;

Wor. Bro. Malcolm McKinnon: in 1923-24;

Wor. Bro. Herbert J. Gardner: in 1926-27;

Wor. Bro. George F. Turner: in 1931-32;

Wor. Bro. Angus Maclean: in 1943-44;

Wor. Bro. Robert H. Mooney: in 1952-53;

Wor. Bro. Colin Campbell: in 1957-58.

AND THESE WERE HER MASTERS

Space does not permit the naming of all the Brethren who have served Cariboo Lodge, No. 469, S.R., or No. 4, B.C.R., in the various offices down through the years that have passed, since the first “Gold Rush” stirred her into Masonic life. In many instances, the very force of circumstances, might call a man to the Chair of Worshipful Master, one year, and the next year he might be found in the office of Inner Guard, Junior Deacon or even Tyler. Some times it was necessary to serve as a Worshipful Master for several years, such as Jonathan Nutt, who served as Right Worshipful Master of No. 469 for 3 years, then No. 4 for 3 years; or James Stone who served 8 terms as Worshipful Master of Lodge No. 4, and so, while we cannot list all those who gave to “Mother Cariboo,” those who occupied the noble Chair in the East, listed in the order of their first appearance in that Chair, Were:

As Right Worshipful Master of Cariboo Lodge, No. 469, R. S.

Jonathan Nutt, 1867, 1868, 1869; Joshua Spencer Thompson, 1870, 1871.

As Worshipful Master of Cariboo Lodge, No. 4, GRBC.

Joshua Spencer Thompson, 1871; W. Fraser, 1872; William Stephenson, 1873, 1874, 1875, 1876, 1877; Jonathan Nutt, 1878, 1879, 1881 ; Alexander Lindsay, 1880; James Stone, 1882, 1883, 1888, 1889, 1890, 1894, 1895, 1898; George A. Dow, 1884, 1885; Christian Hagerman, 1886; jno. C. Goodson, 1887; E. A. Martin, 1891; Hy McDermott, 1892; Andrew Kelly, 1893; James Innes, 1896; T. C. Hunter, 1897; John Lanyon, 1899; Peter McGregor, 1900, 1901, 1904; L. F. Champion, 1902; William Fry, 1903; Edwin D. Fargo, 1905, 1906; John Bell, 1907; Donald McCallum, 1908, 1909; John McCallum, 1910; Melbourne Bailey, 1911, 1912, 1913; Malcolm McKinnon, 1914; James Thompson, 1915; William V. Bowron, 1916; Louis Muller, 1917; Matthew McComish, 1918; John Petterson, 1919; Leonard A. Dodd, 1920; Martin William Schilling, 1921; Herbert J. Gardner, 1922, 1923; George F. Turner, 1924; Herbert Beech, 1925; James D. Cochran, 1927; Russell E. McDougall, 1929; Thomas Nicol, 1926, 1929, 1930; John Robert Leonard, 1931, 1932, 1941; Gordon Alexander McArthur, 1933, 1934; David John Hawes, 1935; Thomas A. Chandler, 1936; Joseph Kenneth Campbell, 1937; Barclay Stuart, 1938, 1939; Angus Mavlean, 1940; Charles H. Hughes, 1942; Harold Allen, 1943; R. H. Mooney, 1944; Beverly M. Adams, 1945, 1946; Frank Robert James, 1947; Walter E. North, 1948; James A. Pike, 1949; Lionel E. North, 1950; James C. Forman, 1951; Colin Campbell, 1952; Nicholas Warawa ‘ 1953; H. Gerald North, 1954; Knute H. Jensen, 1955; Albert E. Foubister, 1956; John Stone, 1957; Archibald H. White, 1958, 1959; Herbert S. Hadfield, 1960; Daniel Vinsel Halvorsen, 1961; Frank E. Campbell, 1962; James S. Nicolson, 1963; Gordon Wyse, 1964, 1965; Howard Arthur Aikins, 1966; Paul Pavich, 1967.

* * * *

“RICH IS THE HERITAGE — WORTHY IS THE GIVER.”

C. BOOTH.