

preceding the Festival of Saint John the Baptist, June 24, in each year. This provision with the substitution of "Thursday" for "Saturday" is still the law of the Craft in British Columbia. Special Communications, of course, could be called at any time by the Grand Master, and in his absence or inability to act by the Deputy Grand Master, or in case of the absence or inability of both to act, by the Grand Wardens. In 1883, a Special Communication of Grand Lodge was held at Victoria on July 28 to lay the Foundation Stone of the Protestant Orphans' Home.

Masonic Temples

The first Masonic Temple constructed and consecrated by the Grand Lodge of British Columbia was that at Nanaimo. At first there were two Lodges in that City—Nanaimo No. 3 and Caledonia No. 6. The only difference between them was that of the ritual used, but this did not prevent them from working in complete harmony. Together they collaborated in erecting a Masonic Temple for both. The Corner Stone of the new building was laid on October 15, 1873, by the PDGM Brother J. F. McCreight in the absence of the GM and the DGM. Many prominent Freemasons, including MW Brother Robert Burnaby, PGM, and the GrS accompanied him. So pleasant did the relations of the members of the two Lodges become in the joint work that they came to the very wise decision that it was foolish to carry on as two small Lodges in such a small town, and soon after applied for leave to become one Lodge—thus was born Ashlar Lodge No. 3 BCR. Almost one year later, by October 21, 1874, the building was completed and ready for occupancy and was duly consecrated on that date by the GM at a Special Communication of Grand Lodge. An eloquent address was given on this occasion by W Brother Frederic Williams, then Grand Director of Ceremonies.⁽⁵⁵⁾

Victoria Temple

A subject of deep regret to, and earnest debate among, the Craft in British Columbia was the lack of a proper Masonic Temple in Victoria, the centre of Freemasonry in the province. There was, of course, a properly furnished Lodge room in rented premises, but it was felt that something better should be provided. This condition of affairs was brought forcibly to the attention of the Victoria brethren by the GM in his Address to Grand Lodge at the First Communication in 1871.⁽⁵⁶⁾ The committee agreed with him that a Masonic Temple at Victoria was a matter of prime importance, but no action was taken at that time. Nothing was heard of the matter in 1872, and while the GM's Address in 1873 is not reported, he evidently referred to the matter again, because the committee on his Address refers to it, and expressed a hope that before another year expired, that some plan might be devised for the building of the desired Temple.

In 1875, the GM took up the matter in his Address to the brethren, and again pointed out that the Lodges in Victoria had already paid eleven or twelve thousand dollars in rents, which might have been saved had a Masonic Temple been built. As usual, the committee agreed with him, but this time action was taken. The Board of General Purposes appointed a committee, all businessmen of the highest standing, to select a site, and a list of purchasable lots suitable for the purpose with their prices was submitted for consideration. In 1876, the GM, himself one of the committee members, in his Address again spoke of the necessity of a Masonic Temple and hoped that it could be provided soon. In 1877, the GM expressed his hope that something would be done soon, and very truly attributed the delay in action to the depressed state of trade and the uncertainty of the future. Freemasonry, like everything else, had been brought to a standstill. But notwithstanding, this year action was taken in earnest, and the DGM was particularly active in pressing the matter to a conclusion.

Two lots at the corner of Douglas and Fisgard Streets were purchased at the price of \$1,750. Plans for the construction of the building were submitted by Brothers Trounce and Teague, both architects of standing in the city. Brother Teague's plans

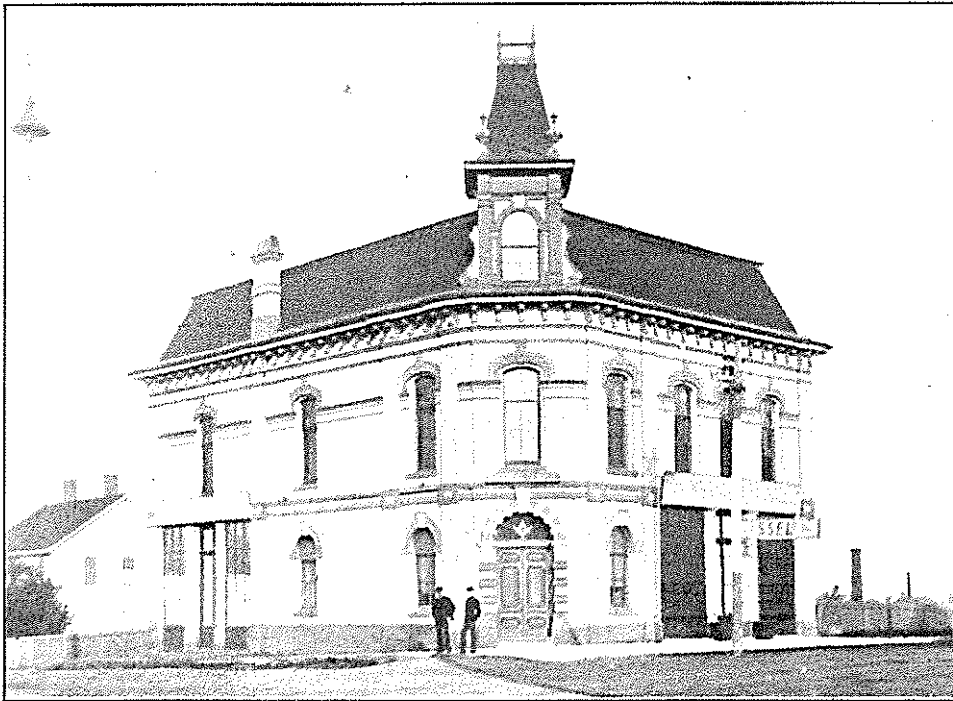
⁽⁵⁵⁾ See *Proceedings 4th Annual Communication, 1874* (Appendix), pp. 65-70.

⁽⁵⁶⁾ See Chapter 7.

Masonic Temple in Victoria built by Grand Lodge in 1878 and remodelled by the
Victoria Lodges in 1909.



Laying Corner Stone of Temple, 22nd April, 1878.



Masonic Temple, erected 1878.



Building as remodelled in 1909. (As the building stands today.)

were preferred by the committee and the contracts were let for the work of construction. A joint stock company was formed and subscriptions for stock were solicited. The Lodges in the city did their best to help the matter along, Victoria-Columbia Lodge subscribing for shares to the amount of \$1,400, and Vancouver and Quadra \$400. Victoria Columbia Royal Arch Chapter subscribed \$300. Subscriptions among the brethren amounted to \$5,000, and by April, 1878 the finances in hand were sufficient to make it possible to lay the Corner Stone, which was done with due Masonic Ceremony at a Special Meeting of Grand Lodge on April 22, 1878; the building was completed and consecrated in like manner on October 26, 1878.

At last Victoria had a Temple worthy of the Craft, and it stands today, venerable though it may be, a worthy memorial of the devotion and self-denial of the Elder Brethren of the Craft in the capital city, not forgetting those other brethren who made it possible for the GM who, on December 14, 1909, on the occasion of the celebration of the Fiftieth Anniversary of the introduction of Freemasonry in British Columbia, dedicated the newly enlarged Masonic Temple in Victoria.⁽⁵⁷⁾

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

Lodges That Might Have Been

Twice during this period it seemed probable that there might be a new Lodge. At one time it seemed certain that a Lodge would be established at Yale, on the banks of the Fraser River. During the early eighties Yale was very prosperous and enjoyed a real boom. A contract had been let to Andrew Onderdonk for the construction of a line of railway from Emory's Bar to Port Moody, the commencement of the Canadian Pacific Railway in the West. The general office of the contractors was established at

(57) See *Proceedings 39th Annual Convention, 1909*, pp. 5-11.

Yale; powder and acid works were erected there with a capacity of 2,000 lbs. per day of the highest grade of explosives then known; engine and repair shops were built; houses sprang up in every direction; hotels, saloons, and business places crowded each other along the narrow streets. A mixed population from all over the world gathered there.⁽⁵⁸⁾

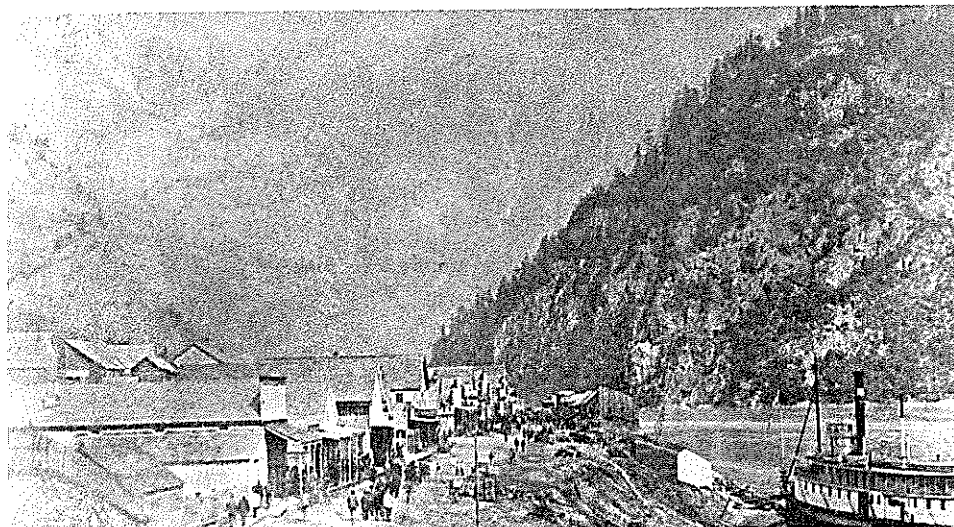
Among the residents of the place were many Freemasons, many of them members of other Lodges in the jurisdiction, and they naturally took the initiative to form a new Lodge. There was Alex Lindsay, a PM of Cariboo No. 4 at Barkerville; Benjamin Douglas of Union No. 9 at New Westminster; Isaac Oppenheimer of Vancouver and Quadra No. 2 at Victoria, originally from Union Lodge No. 58, Sacramento, California; and Richard Deighton, also of Cariboo No. 4 and later, for many years, partner with Douglas in business in the Royal City.

A petition was drawn up and signed asking for a dispensation and forwarded to the GrS, who reported to Grand Lodge in 1881 that a Lodge was being formed at Yale to be called Cascade Lodge and that it would be No. 10 on the Register of the Grand Lodge of British Columbia. The dispensation was accordingly issued and the charter was to follow, a lodge room had been arranged for and suitably furnished, and the Lodge was to be instituted and the charter presented on October 24, 1881. Lindsay was to be the first WM, Oppenheimer the SW, Douglas the JW, William Teague the Secretary and Richard Deighton the Treasurer.

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

The Board of General Purposes accepted the surrender of the charter and reported to Grand Lodge in 1882 that owing to the causes which had made its surrender necessary, i.e., recent fires and changes incident to railway construction, that the brethren at Yale had been informed that if circumstances permitted the charter would be re-issued without further fees, and in the interim Grand Lodge dues would be remitted. This was satisfactory to Grand Lodge.

In 1883, the GM reported to Grand Lodge that no application had been made for re-issue of the charter, and recommended that the time for such re-issue be extended



Early view of Yale, showing the "S.S. Rithet", circa 1862.

(58) Howay & Schofield, *History of British Columbia*, Vol. II, pp. 417-419.

for another year to enable the brethren to whom it was granted to take it up without expense if they should find themselves in a position to do so. But Yale ceased to be prosperous; many of the original petitioners moved to other fields of labour, and the proposed Cascade Lodge No. 10 passed into oblivion.

"Calgary", Alberta

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

Non-Affiliates

There seems to have been considerable dissatisfaction in those days with brethren of the Craft from other jurisdictions who resided in the province but did not affiliate with any of the Lodges. They were welcomed at first, of course, but if they continued to visit from time to time and so enjoy the Benefits of Masonic Fellowship it was felt that they should become members and help pay the expenses of one or other of the Lodges. On the other hand, in a country like British Columbia at that time where the residents could not be sure whether they would remain permanently or not, many were anxious to preserve their membership in their home Lodges, especially in those jurisdictions that did not permit dual membership. There were instances in British Columbia where members of the Craft took dimits from their Lodges and still claimed the right to use the Lodges as Freemasons without expense to themselves.

So onerous had these claims become that in the first Constitution of Grand Lodge in 1871 it was provided that no Brother residing in the province and not affiliated with one of the Lodges should be entitled to the benefit of the Benevolent Fund for himself or family, nor to a Masonic Burial, nor to take part in any Masonic ceremony, public or private, nor be entitled to any Masonic privilege whatsoever, nor could he visit any Lodge in the town or place where he resided more than once during his demission from the Craft. This provision also appeared unchanged in the Revised Constitution of 1878. Many claimed the provision to be ambiguous. At any rate, whatever the construction of the provision may have been by the Masonic authorities, there must have been considerable trouble at that time, because the Grand Master in 1875 refers to the matter in these terms:

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

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

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

No further action was taken in the matter by Grand Lodge prior to 1885.

Charity—Non-Masonic

The early Masonic brethren in British Columbia did not always confine their charitable acts strictly to Freemasons in good standing in a British Columbia Lodge. There were, no doubt, many donations of this kind of which we have no record, but some do appear in the minutes of various Lodges. In July, 1879, a few of the brethren subscribed the sum of \$38 to enable a former member of Keith Lodge, Nova Scotia, to proceed to San Francisco for medical treatment. He later died in a Seattle hospital from cancer of the tongue. In August, 1879, some brethren in Victoria and Esquimalt subscribed the sum of \$112 in aid of the widow and six children of a Mason who at the time of his death was a member of Saint John's Lodge No. 17, Ontario, and Victoria Lodges jointly bore a further expenditure of \$65 in behalf of the same Brother for funeral expenses. The GM in 1880 reported to Grand Lodge that amongst those who had been assisted in that year, one had for twenty, another for nine, and one for seven years, paid no dues to any Lodge, and some of them had not even visited, but their circumstances were of such a nature that the common ties of humanity demanded their attention.

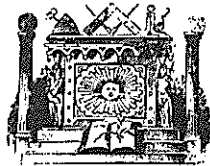
In that same year the Grand Lodge of British Columbia sent the sum of £20 to the "Duchess of Marlborough's Fund" for the relief of sufferers from famine in Ireland, and in 1880 the sum of \$353. In 1881 they donated \$25 to the Anatolia Fund for sufferers in Asia Minor.

Dual Membership

A careful search of the Constitutions of Grand Lodge of British Columbia fails to reveal any mention of dual membership during this period, either prohibiting or permitting, at least until the Revised Constitution of 1887. In fact, most of the prohibition seems to have been on the basis of rulings by the GM. Yet Harrison says the prohibition was removed in 1903. But it is thought that the prohibition was not constitutional but rather one of opinion and rulings by Grand Masters. In any event, it will be seen that this phenomenon of dual and even multiple membership went on in the jurisdiction almost from the beginning.

The Grand Lodge Library

The necessity for a Grand Lodge Library was first mentioned in the address of GM Powell to Grand Lodge in 1875. His suggestion was that a Masonic Library was an essential part of the equipment of a Grand Lodge and this was approved by the Board of General Purposes, which also thought it necessary to procure a bookcase for the safe keeping of the library books. A committee was appointed to look after the matter. The first thing it did was to purchase the bookcase which cost Grand Lodge the tidy sum of \$71.50. During the period in question, the library consisted of little else than the Proceedings of other Grand Lodges and a few Masonic journals. Nothing else could be expected when one remembers the extremely small revenue of Grand Lodge at that time.



CHAPTER 9

THE CANADIAN PACIFIC RAILWAY COMES TO BRITISH COLUMBIA

1885 - 1894

Economic Stirrings

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

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

Once construction on the railway across British Columbia got under way and little towns were growing up along it, Masonic Lodges were established; at Kamloops at the junction of the North and South Thompson Rivers; at Revelstoke on the same river flowing southerly. Vancouver City, then coming into its own as the greatest city in the Province, established two Lodges in 1888 and 1894, and Mount Hermon Lodge No. 7, tired of carrying on with about a dozen and a half members, moved across Burrard Inlet in 1886 and began that growth which made it at one time one of the large Lodges in the Province, reaching a peak membership in 1925 and 1929 of 536. The Okanagan Valley produced Spallumcheen Lodge at Lansdowne and Miriam Lodge at Vernon. Vancouver Island felt the spirit of progress and one Lodge grew up in the Comox Valley, another at Esquimalt, a second at Nanaimo, and another in the vicinity of Wellington. The Fraser Valley responded to the call, and a second Lodge was established at New Westminster, one at Mission City, and still another at Chilliwack. It must have been a joy to the older members of the Craft, who had borne the Masonic burden in the days past, to see Freemasonry grow and prosper in the new life of the Province. Even those citizens who in the dark days of the past had turned for relief to a scheme for the annexation of the Province to the United States forgot their old plans, and worked together for a Canada joined together from the Atlantic to the Pacific in one great Commonwealth. Nothing was ever heard of annexation after the trans-continental Canadian Pacific became a reality.

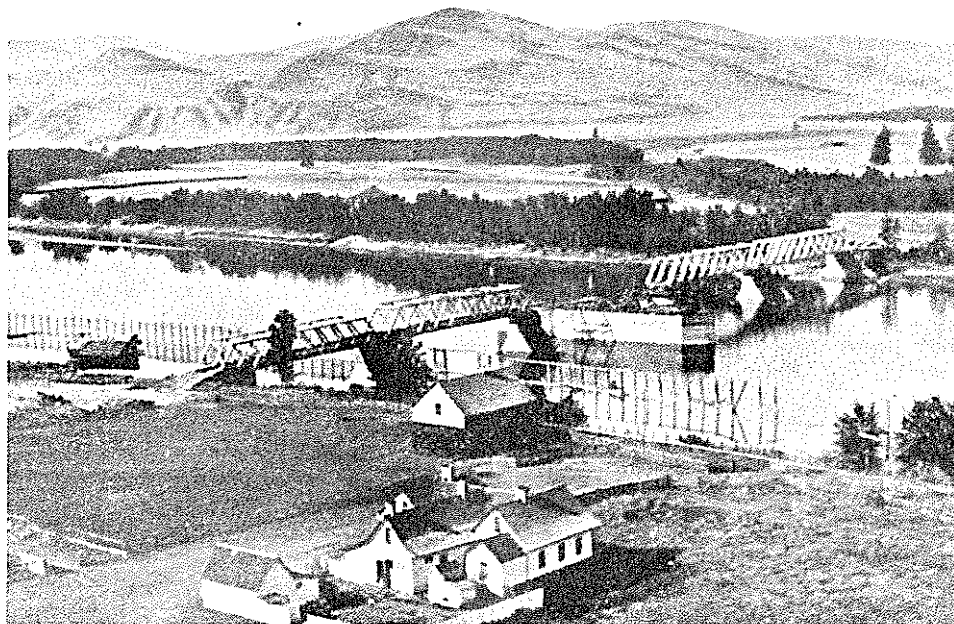
Grand Masters, 1885 to 1894

The Grand Masters who presided over the Grand Lodge of Ancient Free and Accepted Masons of British Columbia during this period were:

- 8th—MW Brother Thomas Trounce, from his Installation on June 20, 1885 until June 19, 1886;
- 9th—MW Brother William Dalby, from his Installation on June 19, 1886 until June 19, 1887;
- 10th—MW Brother Alexander Roland Milne, from his Installation on June 19, 1887 until June 24, 1889;
- 11th—MW Brother John Stilwell Clute, from his Installation on June 24, 1889 until June 20, 1890;

At the time the Lodge was established, there were two young lawyers living in Kamloops, one a Freemason, the other not. One was George Anthony Walkem, who was a member of King Solomon Lodge in Toronto; the other was William Ward Spinks, a non-Mason. Both joined the Lodge, one by affiliation and the other in the usual way. The first became Premier of the Province, and for many years was Justice of the Supreme Court of British Columbia. The other became one of our County Court Judges and retired after thirty years on the Bench. He later wrote *Tales of British Columbia Frontier*, Toronto (Ryerson), 1933, in which he recounts many interesting stories of the early days in and around Kamloops.

HOMES OF KAMLOOPS LODGE No. 10



The building in rear and to the left of the trading post in the foreground was the first meeting place of Kamloops Lodge, and was used from 5th January, 1886, until 19th December, 1888.



Premises occupied by Kamloops Lodge from 19th December, 1888, until 29th November, 1922.



George Anthony Walkem
Premier of British Columbia, 1874 to 1876
and 1878 to 1882.



Present meeting place of Kamloops Lodge.
Corner stone laid 7th July, 1922; opened 29th November, 1922.

Mountain No. 11

The next application for a charter came from Donald, a little railway town on the Columbia River. When the CPRy was being constructed west of the summit of the Rockies, it was first intended to locate the divisional point at the junction of the Kicking Horse River and the Columbia. This caused a "Tent Town" to spring up during the summer of 1884 before the railway reached that point. This settlement was called "Golden City", but it was not the City of Golden of the present time, which is a little further up the river. On examination, however, it was found that owing to the low level of the land along the river it was subject to flood by reason of ice jams in winter, and therefore the cost of building a foundation for a divisional point would be too expensive. It was, therefore, decided to establish it at the first crossing of the Columbia River, about sixteen miles northwest, and this location was christened "Donald", after Donald A. Smith, later Lord Strathcona.

The railway was completed in November, 1885, and it spelled the eventual demise of Donald. There were then about three hundred permanent residents in the town, but the land in the vicinity was of little use for agricultural purposes and the local merchants had to depend wholly on the resident railway employees for business. In 1897 the divisional point was moved to Revelstoke and, in consequence, all the residents left the town, the railways employees going to Revelstoke, and the others to the town of Golden, twenty miles south, and then about the size of Donald as it was before the divisional point was moved.

A petition was drawn up for a Masonic Lodge and on October 9, 1896 a dispensation was issued by the Grand Master; the Lodge was Instituted on February 17, 1887 by W Brother D. W. H. Horlock, PM of Kamloops Lodge No. 10; the charter to Mountain Lodge No. 11 was granted by Grand Lodge on June 19, 1887; and the Lodge was duly constituted on December 5, 1887. As almost all of the officers were from Ontario, it was only natural that the Canadian work should be used, and the Lodge still continues to use that form of ritual. If, as now, it was considered to be a ritual separate from the English, it introduced a third ritual into the Jurisdiction of British Columbia. Today Mountain Lodge No. 11 is located at Golden.⁽⁶⁰⁾

(60) See *Proceedings of Grand Lodge* - 1933, p. 181 et seq., "Mountain Lodge, No. 11, AF & AM, GRBC," by Brother C. H. Parson, with Historical Note by Brother J. H. Griffith.

Cascade No. 12

The City of Vancouver was growing very fast in 1887. Its only Lodge was Mount Hermon No. 7, which had been moved across the inlet from Moodyville in 1886 and was rapidly increasing its membership. Like causes produce like effects, and the establishment of the second Lodge in Vancouver was caused by a similar state of affairs to that which had existed in Victoria in the early days, and had caused a second Lodge to be established there, only in reverse. In Victoria the Senior Lodge had been an English Lodge and used the English ritual, and this did not please the Freemasons of the city who had come from the Maritime Provinces of North America or those who had come from California. To them the American work was the *only* one which was satisfactory, or which should be used in a Masonic Lodge. So a Scottish charter was obtained, the American work was used, and everyone was happy. In Vancouver it happened that the Senior Lodge was Mount Hermon, which was doing the American work, as it always had. The newcomers, who had come from Ontario with the CPry, were familiar only with the work as done in that Province, what is now called the "Canadian Work", at that time said to be a form of the English work as settled by the Grand Lodge of Canada about 1868. This work is now recognized by the Grand Lodge of British Columbia as separate and apart from the English, or "Emulation" work. When MW Brother William Downie first came to Vancouver in 1887, he visited Mount Hermon and had to get a friend to vouch for him as the officers of the Lodge knew nothing of the Canadian work and he knew nothing of the American. Downie and his friends were like the Californians in Victoria—they wanted their own way of doing things and would not be satisfied until they got it.

Accordingly on April 25, 1888, thirty-five Freemasons from Ontario met and agreed that a petition should be drawn up and sent to the Grand Master, and as a result the dispensation was issued by the Grand Master on May 11, 1888. Some of the promoters of the new Lodge were afraid that there would be some opposition from Mount Hermon to the establishment of the new Lodge owing to the fact that it was well-known that the Lodge intended to use the Canadian work. But no such opposition arose. In fact, history continued to repeat itself, because all assistance possible was given by the Senior Lodge to its new Sister. The charter for Cascade Lodge No. 12 was authorized by Grand Lodge at the Communication on June 25, 1888, and the Lodge was constituted by the Deputy Grand Master on November 19, 1888.⁽⁶¹⁾

Spallumcheen No. 13

The first Lodge to be established by the Grand Lodge of British Columbia in a rural community was Spallumcheen Lodge No. 13 at Lansdowne, in the north Okanagan



Masonic building at Lansdowne and early members—about 1890. Left to right: Billy Hall, T. W. Fletcher, R. S. Pelly, George Rashdoff, Fred Barnes, John Harvile, F. Van Buskirk, D. J. McDonald, Norman McLeod.

(61) See *Fifty Years of Cascade Lodge, 1888-1938*, compiled by W Brother John B. Alexander.

area. The word comes from the Indians and is descriptive of the area. It took some time for the spelling to become settled, for Leonard Norris of Vernon says in the 6th report of the Okanagan Historical Society that in the Government records in Victoria between 1879 and 1884 it is spelled in thirteen different ways by actual count. Lansdowne was situated at the meeting of three highways, and in 1885 a hotel was opened there which the proprietor called "The Lansdowne Hotel" after Lord Lansdowne, the Governor-General of Canada. The nearest centre of population was at Kamloops, some seventy-five miles away. Rev. Canon W. H. Cooper, the assistant Anglican Priest at Kamloops, was also a Freemason of some standing, and apparently it was his duty to look after the spiritual needs of the scattered settlers of the district and this frequently brought him to Lansdowne. There he found a few Freemasons who were anxious to have a Lodge where they could meet without being compelled to make the long trip to Kamloops. Brother Cooper was delighted to help them carry out their plan as he had been one of the charter members of Kamloops No. 10 and a member of Mountain No. 11. A petition was drawn up and sent to the Grand Master, who issued a dispensation on June 20, 1888. The Grand Lodge met on the 25th of that same month, and the charter for Spallumcheen Lodge No. 13 was granted at that Communication.



The Most Hon. The Marquess of Lansdowne,
K.G., P.C., G.C.S.I., G.C.M.G., G.C.I.E., Governor
General of Canada, 1883-1888.
—Public Archives of Canada.

The procurement of the charter was an easy matter compared with their other troubles. There was no hall at Lansdowne in which the Lodge could meet, so in default of a more desirable place they fixed up, as best they could, a loft over a tool house at the back of the hotel, and there they met. They were not able, owing to the distance to other centres of population, to get the proper regalia and jewels, so the wives of the members made the collars and the local tinsmith, who afterwards became a member of the Lodge, cut the jewels, for temporary use, from pieces of tin.

The Grand Master was unable to go so far afield to open the Lodge in person, so on July 14, 1888, he issued his Commission to Canon Cooper, who, with Brother Sibree Clarke of Kamloops, duly constituted the Lodge. The community was small, about one hundred inhabitants, and it was difficult many times to get a quorum at the Lodge meetings, but it carried on as best it could and gradually increased its membership. A new Masonic Hall was constructed and furnished in 1892. Then came the blow which killed Lansdowne. A railway was built through the valley in 1893, but it by-passed that settlement, and the whole town was moved bodily to Armstrong, the Masonic Lodge included, and nothing is left today of Lansdowne but the old cemetery, which seems to be the living symbol of ghost towns in British Columbia. Permission for the removal was given by the Grand Master on September 4, 1893.

In its new home Spallumcheen Lodge has grown and prospered. In the beginning it probably used the English work, as did Kamloops, but at present it uses the Canadian work.

Hiram No. 14

Back on Vancouver Island, a prosperous community had grown up at Comox, north of Nanaimo, dating its first settlement back to 1862. Its business and social connections were closely associated with Nanaimo. There were Freemasons at Comox and they visited Ashlar Lodge No. 3 whenever opportunity offered. Soon the question of forming a Lodge at Comox arose and it was encouraged by the Ashlar brethren. Accordingly, with the formal blessing of Ashlar Lodge, an application was made on October 3, 1890

for a dispensation, which was duly granted, and the charter was approved by Grand Lodge on June 19, 1891. On July 22, 1891, the Grand Master dedicated the Masonic Hall of Hiram Lodge No. 14 at Comox and installed the officers, but there is nothing to show in the records of Grand Lodge that the Lodge was ever Constituted. In 1895, Hiram Lodge was moved to the town of Courtenay, and uses the "American" work for its ritual.

Kootenay No. 15

When the divisional point of the CPRy was moved to Revelstoke, located at the second crossing of the Columbia River, it took the railway men away from Donald. Some of the businessmen went along with them, and there was soon a movement for a new Lodge there. On December 23, 1890, a petition was signed by seven Freemasons asking for a dispensation for a Masonic Lodge. The petition was recommended by Mountain Lodge No. 11, and the dispensation was granted by the Grand Master on March 11, 1891. The charter for Kootenay Lodge No. 15 was ordered by Grand Lodge on June 19, 1891, and, like its sister sponsor, always practised the Canadian work.

The Lodge had difficulties to overcome in its earlier days owing to the transfer of many of the founding brethren, and Mountain Lodge had then become derelict. The town in which it had been established had ceased to exist. There were two towns which coveted Mountain Lodge: Golden, a thriving little town a few miles south of Donald; and Revelstoke, which had a Lodge of its own, but if it could be amalgamated with Mountain Lodge it would be able to obtain No. 11 instead of No. 15, its own Charter Number.

"Mountain" Goes to Golden

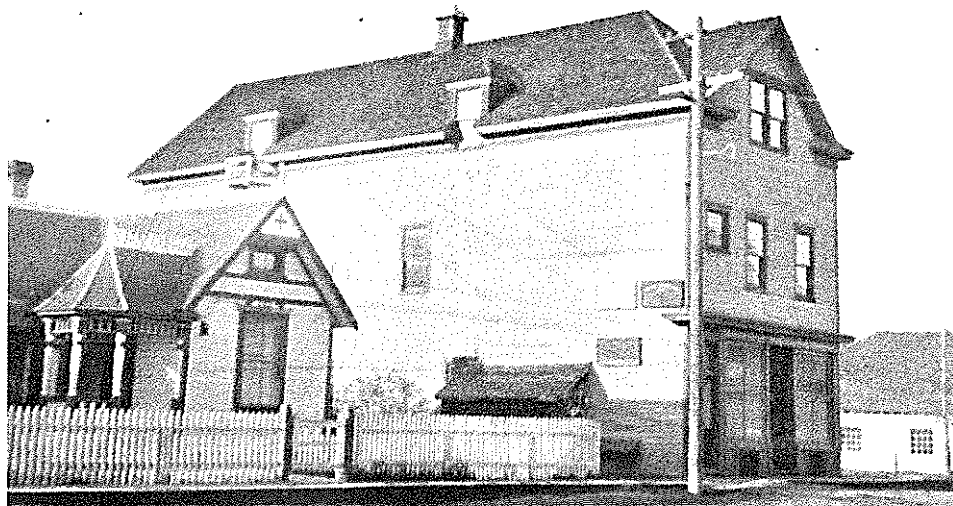
At a regular meeting of Mountain Lodge held on December 11, 1899, after a lengthy discussion it was moved and seconded that the regular meetings of the Lodge should be held at the Masonic Temple, Revelstoke, instead of at Donald, British Columbia, but this motion did not pass. Then notice was given that at the next regular meeting a motion would be made that the word "Donald" in the second line of Article 1 of the By-laws be struck out and the word "Golden" be inserted in lieu thereof.

At the next regular meeting of the Lodge on December 27, 1899, there was as large an attendance as possible of members from Revelstoke to defeat the motion. Some of the brethren from Golden, expecting this, would have been too late to reach the Lodge Room in Donald in time for the vote had not Brother Killeen of Cascade Lodge, Banff, and assistant roadmaster at Field, happened to be in Golden that afternoon. He heard of their troubles and gave them the loan of a hand car—old-fashioned pump

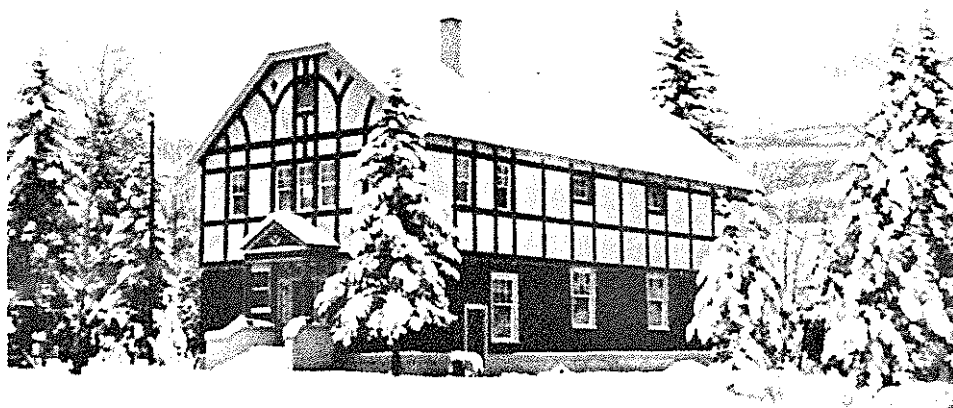
HOMES OF MOUNTAIN LODGE No. 11 AT GOLDEN



First meeting place.



Second meeting place.



Present meeting place.

style—and the brethren pumped the car the twenty miles to Donald. They walked into Lodge just in time to give the votes which decided the matter in favour of Golden, and Golden has the Lodge to this day. Then the brethren had to pump their way back. Through 12 degrees below zero going, and over 20 degrees below zero returning, it was necessary for the brethren to "pump or freeze". Luckily for them, they did not meet a train either going or coming, but they were happy to have succeeded in getting the Lodge for Golden, where it has grown and prospered ever since. Revelstoke had to be satisfied with its original name and number. Formal permission for the removal of Mountain Lodge was given by the Grand Master on January 11, 1900.

Ainsworth ?

In 1891 a petition came to the Grand Master, supported by Kootenay Lodge No. 15 at Revelstoke for a Lodge at Ainsworth, situated on the western shore of Kootenay Lake. He did not grant it, but laid the matter before Grand Lodge for its consideration for certain reasons not disclosed in the Grand Lodge Proceedings for that year. Grand Lodge declined to grant a warrant but referred the petition back to the Grand Master to issue a dispensation at his discretion. At the Communication in June, 1893, the

Grand Master reported that he had been informed that a number of brethren whose names were attached to the petition had since left Ainsworth and that those remaining did not deem it expedient to open a Lodge there at present. In October, 1892, he had gone to Nelson hoping to see some of the brethren, but he had not been able to meet any of them. Under these conditions, nothing further was done in the matter.

Pacific No. 16

For the next four Lodges we must return to the Coast. On March 9, 1891, a petition was drawn up asking for a Lodge at Mission City, a station on the CPRy and the chief business point for the district lying between the Stave River (so-called because its banks were the source of supply of staves for the cooperage at Port Langley for use in making barrels for the shipment of salmon overseas) and Nicomen Island. It later became the junction of the CPRy and the branch line south to Sumas connecting to the railway systems of the United States. The proposed Lodge was approved by Union Lodge No. 9 at New Westminster and the dispensation was granted by the Grand Master on April 20, 1891. The Grand Lodge on June 19, 1891 ordered the charter to be issued to Pacific Lodge No. 16, but to be withheld until the WM-elect should have completed his term of office as JW of Cascade Lodge No. 12 and had retired or dimitted from that Lodge.

King Solomon No. 17



"A British Columbia Historian"
Judge Frederic W. Howay
Charter Member of King Solomon
Lodge No. 17 at New Westminster.

Then followed King Solomon Lodge No. 17 at New Westminster. Union Lodge in that city was steadily increasing its membership and others desired to join the Craft. If rumour is to be believed, one of the reasons for forming a second Lodge in the city was that the older men in Union Lodge naturally were in command, and the younger men felt that a Lodge of which *they* had control would be more to their liking. At any rate, on July 1, 1891, a petition was drawn up, signed and forwarded to the Grand Master asking for a dispensation, which was granted on October 25, 1891, after correspondence with DDGM Peter Grant, the Deputy Grand Master, and VW Brother Bishop A. W. Sillitoe of Union Lodge and a personal interview with the proposed officers of the new Lodge. Following the favourable report of the Grand Master, the charter was authorized by Grand Lodge on June 23, 1892. King Solomon Lodge No. 17 was duly constituted by the Grand Master on August 9, 1892.

Doric No. 18

The City of Nanaimo was growing fast. Ashlar Lodge No. 3 was getting overcrowded, and there were a number of Freemasons who, for some reason or other, would not or did not join the older Lodge. A few of its members joined with these and took steps to form a new Lodge. The question of ritual did not appear to enter into the matter, for the supporters of the movement had no desire to use any form of work but that of Ashlar Lodge. They met, discussed the matter at length, agreed to the formation of a new Lodge, drew up a petition, had it signed and forwarded to the Grand Master for his consideration. As a resident of Nanaimo himself and a member of Ashlar Lodge, he was fully aware of the circumstances, and on July 21, 1892 he issued the desired dispensation. There is no information as to the date of the institution or if there was any such ceremony. It was visited by the PGM, Marcus Wolfe, as RW Brother William Stewart, who held the appointment of DDGM, had disagreed with the Grand Master over the question of the jurisdiction over rejected material, and had resigned his office. Brother Wolfe, in his report, said "the material allowed in has been of the very best, mainly young, bright, intelligent men who will be a credit to the fraternity." The charter

was granted by the Grand Lodge on June 23, 1893, and Doric Lodge No. 18 at Nanaimo was duly constituted on July 17, 1893 by the Grand Master.

Ionic No. 19

The search for the new Lodges now turns back to the Fraser Valley and the City of Chilliwack. This settlement dates from 1862 when a number of immigrants, more interested in farming than in mining, made their homes there. A trading centre grew up near the Fraser River, where the city now stands. To this centre there came in 1892 a Presbyterian clergyman who had been a member of, and Worshipful Master of North Star Lodge No. 74 at Londonderry, Colchester County, Nova Scotia. A zealous Freemason, he soon gathered together the brethren in the settlement and took steps to establish a Masonic Lodge. A Lodge of Instruction was formed, with the approval of Pacific Lodge No. 16 at Mission City, and was held weekly at the manse. The necessary petition was drawn up, signed, and sent to the Grand Master who on April 3, 1892 issued the dispensation and the Lodge was instituted on April 27, 1892. The charter was granted by the Grand Lodge on June 23, 1893 to Ionic Lodge No. 19, and it was constituted by the DDGM on August 17, 1893. As our minister friend was its first Worshipful Master, and the Rev. John A. Logan having come from a jurisdiction in which the American work was used, it naturally followed that the Lodge took the same ritual.⁽⁶²⁾

Miriam No. 20

Let us now journey to the Okanagan Valley, to the town of Vernon, which up until that time had been called "Priest's Valley" owing to the fact that the Fathers at the Mission, near where the present City of Kelowna stands, had built a rest house there, as a convenient day's journey from the Mission. It took its new name from the Hon. Forbes George Vernon, the then owner of the Coldstream Ranch, who was at the time the Chief Commissioner of Lands and Works in the Provincial Government.

Here a small town was growing up. There were Freemasons there, and among others, J. P. Burnyeat, surveyor. The first organization meeting was held at the office of Caryell & Burnyeat in October, 1892, and was attended by all the Freemasons in the settlement. It was agreed to proceed with the matter of forming a Lodge and soon a petition was drawn up asking for a dispensation, signed and forwarded to the Grand Master. Among those who signed the petition was Brother Luc Girouard, who died on January 22, 1895. He belonged to a well-known French-Canadian family, was a Roman Catholic, and was refused the last rites of his church on his deathbed because he would not adjure Freemasonry.

But sending in a petition did not, in itself, necessarily mean that a dispensation would follow as a matter of course. The Grand Master was not at first disposed to establish a new Lodge, an act which would have the effect of depriving an already established Lodge of a large part of its territory, and the proposed Lodge would take away a large part of the jurisdiction of Spallumcheen Lodge No. 13. Some of the brethren of that Lodge were antagonistic to the proposed new Lodge at Vernon on that ground, and without the consent of that Lodge it was clear that the Grand Master would not grant the dispensation. To overcome the opposition W Brother Ainsley Megraw rode eighteen miles, and return, to a meeting of Spallumcheen Lodge one cold winter's night in January, 1893. After a long discussion, he prevailed upon the brethren to withdraw their objections and consent to the formation of a Lodge at Vernon. The objection being waived by Spallumcheen Lodge, the Grand Master granted the dispensation on May 25, 1893, and the first meeting took place on June 2, 1893. On June 23, 1893, the Grand Lodge ordered the charter issued to Miriam Lodge No. 20 at Vernon, and it is believed that the Lodge was constituted by the Grand Master on July 27, 1893, because he reported as having installed officers of the Lodge on that date.

W Brother Ainsley Megraw is generally credited with the choice of the name "Miriam". He was extremely fond of music and felt that in the nomenclature of

(62) See *Proceedings of Grand Lodge* - 1935, p. 163 et seq., "Ionic Lodge, No. 19, B.C.R.," by J. Lockhart Stark, PM.

Masonic Lodges his favourite among the liberal arts and sciences had suffered neglect. Miriam, a sister of Moses and Aaron, was one of the earliest musicians on record, who, after the Israelites crossed the Sea of Weeds, led the women in song, and whose name is the first to be associated with percussion instruments. Despite her sex and the somewhat monotonous character of timbrel music, her name was chosen for the new Lodge.⁽⁶³⁾

St. John's No. 21

The next Lodge to appear on the Roll of the Grand Lodge of British Columbia was Saint John's Lodge No. 21 at Wellington, near Nanaimo. At the Annual Communication of Grand Lodge of June, 1893, the Grand Master reported that he had received a petition from a number of brethren asking for a dispensation for a Lodge at that settlement, but he had declined to issue it as all the petitioners, with the exception of one, were members of Ashlar Lodge No. 3. He gave his reasons at length:

"1st. There is a Lodge already working under dispensation in Nanaimo, Doric Lodge, No. 18, which is only some five or six miles distant, and connected with Wellington by an excellent road.

"2nd. There is also a warranted Lodge in the same place.

"3rd. The three Brethren named in the petition as officers of the proposed Lodge are residents, not of Wellington, but of Nanaimo.

"4th. The population of Wellington and Nanaimo did not appear to me to be sufficient to warrant me in issuing a dispensation for the formation of a third Lodge."

The three named in the petition as the first officers were W Brother William Stewart, as the first Master; W Brother John Frame, as the first Senior Warden; and W Brother C. N. Westwood as the first Junior Warden, all Past Masters of Ashlar Lodge.

The Grand Master was comparatively a newcomer and apparently did not comprehend the fighting ability of that grand old Scot, William Stewart, who was backed by Ashlar Lodge. The Lodge appealed forthwith to Grand Lodge on the following grounds:

"That it was decidedly inconvenient for the brethren at Wellington to attend the meeting of Ashlar Lodge at Nanaimo, without incurring expense travelling, and loss of time from work, hence they seldom attend;

"That Wellington is a large and rapidly growing town, situated from Nanaimo a distance of about six miles, in the District of Wellington, and has a population of about 6,000, which is steadily increasing. The brethren there have already secured a commodious hall for Masonic purposes only.

"It would in our opinion be greatly beneficial to the Craft in this locality to form a Lodge at Wellington."

This petition was signed by fifty Freemasons, mostly members of Ashlar Lodge. When the matter came up in Grand Lodge in 1893, there was a lengthy discussion of the question, and explanations made by brethren who were acquainted with the circumstances, which resulted in the granting of a dispensation being approved by Grand Lodge. Stewart and Frame remained with the new Lodge, but Westwood seems to have changed his mind and his place was taken by another member of Ashlar Lodge, Bro. George Thompson. These three brethren walked from Nanaimo to Wellington and back an incredible number of times in order to take part in the proceedings of the new Lodge.

The charter for Saint John's Lodge No. 21 was granted by Grand Lodge on June 21, 1893. The Lodge was constituted on July 7, 1894, and, as might be expected of a Lodge in which W Brother William Stewart took a leading part, its ritual was what he called the "Old Scotch Work", otherwise the American work.

When the Dunsmuir coal mining interests abandoned Wellington and opened mines in the vicinity of Ladysmith, a large part of the people of Wellington moved also and the Lodge followed its members there in 1901.

(63) See *Proceedings of Grand Lodge - 1933*, p. 186 et seq., "A History of Miriam Lodge, No. 20, B.C.R.," by RW Bro. J. A. Henderson, DDGM.

Acacia No. 22

The last Lodge established during this period and still carrying on the business of Freemasonry in British Columbia was Acacia Lodge No. 22, in Vancouver. It was to be located in Mount Pleasant, on what is now Main Street but was originally called "Westminster Avenue". The change was made because the settlers in Vancouver felt that "Westminster" smacked too much of the "Royal" City on the banks of the Fraser River. "In those days Mount Pleasant was so far away," said W Brother A. C. Stewart in an address given to the Lodge many years after, "that we were considered by the 'down town' denizens as a rural Community, and very rural at that. It was currently reported by those who never saw us at work that we had a tinge of June verdure."

Notwithstanding its remoteness, steps were taken to establish a Masonic Lodge there. The usual petition was drawn up and signed by many members of the Craft of high standing, and it was presented to the Grand Master. He refused a dispensation. Whether he thought it would interfere with his pet Lodge, Cascade No. 12, or not, one cannot say. What he did say to Grand Lodge in June, 1893, in explanation of his refusal, was:

"To Acacia Lodge, I refused a dispensation, as it was intended to open in the outskirts of the city, which would have had a depressing effect on the Lodges meeting in the Masonic Temple, in view of the fact that they were about to purchase lots on which to erect a building of their own. Furthermore I felt it was premature to open Lodges in the outlying portions of the City, as the area of the City is not sufficient nor the population dense enough to warrant it."

The Committee on the Grand Master's Address was very polite to the Grand Master. It commended the great care taken by him in respect to Acacia Lodge and on another application to which he had refused a dispensation, but, as both were to be laid before Grand Lodge for consideration, the Committee considered an expression of its own opinion would be premature. On the matter being laid before Grand Lodge, the dispensation was ordered granted. On June 21, 1894, the dispensation was handed to the petitioners and on July 26, 1894, the Lodge was constituted by the DDGM and the officers installed. As a number of the early members of Acacia Lodge No. 22 came from the Maritime Provinces, it was only natural that the American work, which was used there, should be adopted by the Lodge.

Nelson Lodge No. 23 and United Service Lodge No. 24 at Esquimalt, although actually chartered in 1894, really belong to the next period in the History of the Grand Lodge of British Columbia because of the relationship of Nelson Lodge to the other Lodges in the Kootenays.

Amendments to Constitution

During the period 1885 to 1894, the Grand Lodge of British Columbia kept revising the Constitution, but never seemed to be able to get it in the shape that would please everyone. It had been under revision for some time, but in 1885 the work had not been completed. The Board of General Purposes had been devoting much time to it, but important matters were still to be considered. In 1886 the revision had been completed, and copies had been sent to all the Lodges with the proposed alterations and amendments. Some twelve of them (all approved) had been proposed by W Brother William Stewart of Ashlar Lodge No. 3 and showed careful attention in the work of revision, and on June 18, 1887 the Revised Constitution was adopted. In 1892 various amendments were made. In 1893, Grand Lodge directed that the Committee on Constitution, with such brethren as should be selected by Grand Lodge, were to revise the Constitution and submit the result to the next Communication of Grand Lodge.

In 1894, owing to the great floods on the Fraser River, many of the Lodges were not represented at the Communication of Grand Lodge. Even the Grand Master himself could not be present. Under these circumstances, the consideration of the revision of the Constitution was postponed until a Special Communication for that purpose could be called at the discretion of the Grand Master. The Grand Secretary was instructed to

Emergency Meeting Union Lodge
Dec 14th 1887

Lodge opened in the 3rd degree at 2:30 P.M.
Rev. Wm H. May in the Chair. - Officers
Present: Wm. Mowat (W. B. Dwyer) Pres.,
Phraut Secy, J. McRobert, Dyle - Members
Plus Bros. Spier, Chiles, Howard, Bruce.
Members: Quinter, Risher, Davis, Rogers,
Laidlaw, Odette, Crocker, Cooper, Buchanan,
David, Henry, R. W. Entick, M. McKinnell, W. McDonald.
The Wm. Mowat stated that the Lodge had been
called for the purpose of paying the last tribute
of respect to the remains of our late and
much respected Bro. Jonathan Nutt
of Cariboo Lodge No. 4. After the
first part of the ceremony had been gone
through with by the acting Wm. a procession
was formed and the Lodge proceeded to
the Cemetery where the Rev. W. L. Lyburn,
Master and the Very Worshipful Wm.
Chaplain conducted the services in a very
impressive and solemn manner after
which the Lodge retired to the Hall and the
odd work for which it had been summoned
having been finished closed in Good

Approved Jan 2nd 1888 Peter Grant
Secy
Wm. Mowat
J. McRobert
Dyle
R. W. Entick
M. McKinnell
W. McDonald

Taken from the Minute Book of Union Lodge No. 9 at New Westminster - Emergent Communication
called for the funeral of Jonathan Nutt, first Master and founder of Cariboo Lodge No. 4 at Barker-
ville. Supplied by W. Bro. Richard Scannell.

notify the Constituent Lodges of the intention to consider the revision at such Communication, and the Lodges were requested to offer any further suggestions or additions they might deem advisable.

Visit of the Masonic Poet

It was the high privilege of the Grand Master on January 13, 1888 to entertain the venerable Freemason, Rob Morris, the well-known Masonic Poet, who composed a poem in honour of the Grand Master which may be found in the Proceedings. The venerable Brother also visited Nanaimo, Vancouver, New Westminster and the Lodges along the line of the CPRy. He died in Washington, D.C., on July 31, 1888. MW Brother Morris had been a PGM of the Grand Lodge of Kentucky, and at the next Communication of Grand Lodge the GM included in his Address to the Brethren a fine eulogy to the lamented Brother and quoted at length the now famous poem that was not made public until after Brother Morris' death.⁽⁶⁴⁾

Grand Master Visits Cariboo Lodge No. 4

The GM in 1892-3 made a record by visiting every Lodge in the jurisdiction except Hiram Lodge No. 14 at Comox. Far to the North was old Cariboo Lodge No. 4, at Barkerville, established in 1866, and a constituent Lodge of the Grand Lodge of British Columbia since its organization in 1871. During all that period, no Grand Master had ever set foot in Cariboo Lodge. On November 4, 1892, came the first GM to pay his Official Visit to the Lodge, and he was received with great delight by the brethren there. As a sidelight on the distance of Barkerville from the other inhabited centres in British Columbia in those days, consider this quotation from the GM's Address to Grand Lodge at the Annual Communication in June, 1893:

"I had to travel 200 miles by rail and 300 miles by stage coach to reach Barkerville; but I assure you I would not have missed the opportunity of meeting the Brethren of that far famed district had the distance been much greater."

Exemplification of the Degrees

On March 29, 1889, the Grand Master presided over a unique Emergent Communication of Grand Lodge at Vancouver for the dedication of a Masonic Hall and for the exemplification of the EA, FC and MM Degrees of Freemasonry as practised by the various Lodges in the jurisdiction. Many of the members using the American work had never seen a Canadian Lodge using the work approved by the Grand Lodge of Canada in Ontario. On the other hand, members of the Lodges in Ontario had never seen the American work exemplified. After the ceremony of dedication, the GM explained the position of Freemasonry at the formation of Grand Lodge, and stated, that however desirable the uniformity of ritual might be, there were certain privileges granted to the Lodges in existence at the formation of Grand Lodge which would have to be respected. W Brother William Stewart of Ashlar Lodge No. 3 spoke in favour of a uniformity of ritual. One wonders what his reaction would have been if the English, or the Canadian work, had been made compulsory on all the Lodges in the jurisdiction. At any rate, Victoria-Columbia No. 1 exemplified portions of the English ritual; Union Lodge No. 9 and Ashlar Lodge No. 3 portions of the American work; and Cascade Lodge No. 12 portions of the Canadian work. It was an interesting exhibition of ritual, but, so far as can be seen, if its purpose was to produce a uniformity of ritual, it had little effect on the Craft in British Columbia, because no advocate of either form of ritual ever conceded that any other form of work was better than the one to which he was accustomed.

Lodge of Sorrow

A Lodge of Sorrow in honour of the memory of those brethren who had been victims of the smallpox epidemic of 1892 was held conjointly by Victoria-Columbia Lodge No. 1 and Vancouver and Quadra Lodge No. 2 at Victoria on Sunday, October 2, 1892. It was a solemn and impressive ceremony, and the large gathering of the

(64) See *Proceedings of Grand Lodge* - 1889, p. 43 et seq.

brethren and their friends who assembled in the Temple for the purpose showed how deeply the loss was felt not only by their immediate relatives and fellows but also by the public at large. Two well-known Freemasons of high rank were, among others, victims of this plague: VW Brother M. W. Waite, PGT, and Brother W. R. Brown, SW of Victoria-Columbia Lodge No. 1.

Communications of Grand Lodge

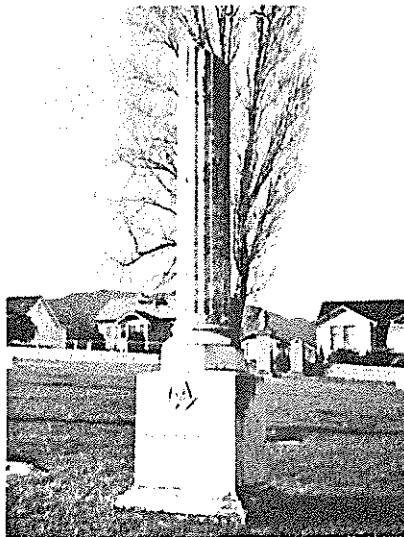
The Annual Communications of the Grand Lodge of British Columbia were held in Victoria in 1885, 1886, 1889 and 1893; in Nanaimo in 1887 and 1892; in New Westminster in 1888 and 1894; at Vancouver in 1890; and at Kamloops in 1891.

There was one Emergent Communication of Grand Lodge which is particularly worthy of remembrance. It is the one held in Nanaimo on May 5, 1888 to unveil a monument to the memory of Brother Samuel Hudson, a member of Ashlar Lodge No. 3, a native of Durham, England, aged 34 years. He was in Wellington at the time of an explosion in the coal mines at Nanaimo on May 3, 1877. Hearing of the disaster, he hastened from Wellington, formed a search and rescue party and went down the mine to endeavour, if possible, to save some of the trapped workers. Venturing too far

from the clean air, he was caught and suffocated by the deadly afterdamp. He was brought to the surface and all possible efforts were made to resuscitate him, but without effect.

In token of the self-sacrifice of Brother Hudson, the Freemasons and other reputable citizens raised a sum sufficient to erect a monument at his grave, and this was unveiled with all due ceremony by the Grand Master.⁽⁶⁵⁾

In all, there were sixteen Special Communications during this period, all of which will be dealt with under the purposes for which they were called.



The Memorial to Samuel Hudson, M.M.
—Geo. Knight

Honorary Rank

The Grand Lodge of British Columbia has never been lavish in giving Honorary Rank to members of the Craft, but there have been cases where it has been thought fit and proper to reward good service, and where such reward could only be made this

way. In 1877 W Brother Jonathan Nutt, the founder of Cariboo Lodge No. 469 SR at Barkerville, was made a permanent member of Grand Lodge by giving him the rank of Senior Grand Warden. At the same time, the same rank was conferred on one of the founders of Victoria Lodge No. 1085 ER, W Brother J. J. Southgate, on his leaving for England to reside there permanently.

In 1888 GrS E. C. Neufelder, who had held that office for three terms, resigned as he was leaving the jurisdiction and the country. In recognition of his services, which had been many over a number of years, he was also given the rank of Senior Grand Warden; and Brother Benjamin Douglas, Treasurer of Union Lodge No. 9 at New Westminster was given the rank of PGrT for his long service as one of the Trustees of Masonic Property—he died at New Westminster on February 25, 1900.

In 1881, VW Brother Edgar Crow Baker, then the GrS, reported to Grand Lodge that the Grand Lodge of New South Wales, which he represented near the Grand Lodge of British Columbia, had conferred upon him the rank and title of PGW of that Grand Lodge, "an honor as unexpected as it is undeserved, but no doubt intended as

(65) See *Proceedings of Grand Lodge* - 1888, pp. 19-32.

a delicate mark of attention to the Grand Lodge of a Sister Colony, and of which I happen to be Grand Secretary."

Honour to the Grand Chaplain

Many eminent brethren have occupied the office of Grand Chaplain in the Grand Lodge of British Columbia, but none more respected and efficient than Rt. Rev. Acton Windeyer Sillitoe, Lord Bishop of New Westminster, who held the office for five successive years, having been elected and re-elected for the years from 1886 to 1890. In 1891, he was the WM of Union Lodge No. 9 at New Westminster, and it is probable that this was the reason he declined further re-election. On June 22, 1889, he was presented by the Grand Lodge officers with a handsome piece of plate, voted him by Grand Lodge in recognition of his valuable and instructive services to the Craft in the Province.

District Deputy Grand Masters

The appointment of DDGMs to represent the person of the Grand Master in the several parts of the Province dates from June 25, 1888, when, at the Annual Communication of Grand Lodge held at New Westminster, the jurisdiction was divided into four districts. Because of the importance of these offices in the History of Freemasonry in British Columbia a special chapter is devoted to their history and development.⁽⁶⁶⁾

Non-affiliates

The question of the right of non-affiliated Freemasons to attend Lodges as visitors on a continuing basis was a matter which bothered the members of the Craft in other jurisdictions than British Columbia. MW Brother W. S. Herrington, the Historian of the Grand Lodge of Canada (in Ontario), in his History of that Grand Lodge, tells of the trouble in his jurisdiction over this matter and recites the experience of other Grand Lodges.⁽⁶⁷⁾

The troubles of the Lodges in the Province of British Columbia with this problem have already been mentioned in the early days of the fraternity. It was again the subject of considerable debate in 1888, when the Grand Master, in his Address to Grand Lodge, referred to the matter at length. He said:

"The question has been frequently propounded to me 'What shall we do with Freemasons who are domiciled within our jurisdiction and are not connected with any of our Lodges, and do not contribute to the support of Freemasonry?' There is no doubt this important matter has been brought very forcibly home to our brethren since the completion of railway communication with the east. Numbers of Freemasons are now domiciled in this jurisdiction, whom we never know or hear of until sickness or distress comes upon them, or at times when they want to display their connection with us on public occasions; others again retain their membership with Lodges in other jurisdictions where their dues are small . . . While we stand ever ready to help those who are found worthy, the fact must be borne in mind that the expenses attending our charities are threefold greater than they are in the Eastern Provinces, and as a consequence sometimes heavy burdens are thrown on our Lodges . . .

"I am of the opinion that Freemasons, resident within our Province, should contribute to the support of the institution, otherwise not expect to receive benefits and privileges, and I would recommend the enactment of a regulation limiting the time, voluntary non-affiliates with our Lodges, should be entitled to the privileges of Freemasonry."

The Committee on the Grand Master's Address merely suggested that the recommendation regarding non-affiliates should be taken up by Grand Lodge at an early date,

(66) See Chapter 18.

(67) Herrington, W. S., *History of the Grand Lodge of Canada in the Province of Ontario*, Hamilton, Ont., 1930, p. 88 et seq.

but nothing was done in the matter. Evidently neither the Grand Master nor Grand Lodge could suggest a practical remedy for the problem.

The matter did not come up again until 1892, when the Grand Master referred to it in his Address to Grand Lodge and made clear the difficulty in dealing with it. His suggested remedy of eliminating the fee for affiliation did not seem adequate:

"Although a comparatively small jurisdiction, yet we have a number of non-affiliated and dimitted Freemasons. While I do not propose suggesting a method as to how they should be dealt with (as wiser heads than mine, in nearly all Grand Lodges, have been unable to cope with the question or lessen the alarming increase of this class), yet I would offer a suggestion (which I hope will receive your favourable consideration), one, which in my opinion, would be an incentive for such to join our Lodges, and that is, to do away with the fee for affiliation demanded at present. There could be no harm in trying it for a year and see if it would not bring about the desired effect."

The Committee on the Grand Master's Address made no reference to the suggestion of the Grand Master, and the matter was dropped.

Dual Membership

At the Communication of Grand Lodge on June 25, 1888, Brother Rev. Canon W. H. Cooper, a charter member of Kamloops Lodge No. 10 and later a charter member of Mountain Lodge No. 11 and still later a charter member of Spallumcheen Lodge

THE TROUNCE SILVER SALVER



"Presented to
M.W. Bro. Thomas Trounce
By the Members of the
Bodies Interested
as a Token of Appreciation of
His Services as Trustee of
The Masonic Temple Property
Victoria, B.C.
Jan. 5th,
1893."

No. 13, asked the Grand Master for an expression of opinion on dual membership, to which the Grand Master replied:

" . . . in his opinion dual membership in this jurisdiction is not desirable" and a resolution was then adopted:

"That in the opinion of this Grand Lodge dual membership in the jurisdiction is inexpedient"

and then approved another resolution by Brother Cooper:

"That further consideration of the question of dual membership be deferred until the Committee on Constitution report."

It is worthy of note that both the mover and the seconder of the first resolution attained dual membership themselves later, our old friend William Stewart of Ashlar Lodge No. 3 joined Saint John's Lodge at Wellington without dimitting from the former; while John Buie of Union Lodge No. 9 held dual membership in King Solomon Lodge No. 17, both of New Westminster. In 1888 the Grand Master ruled that there was no law to prevent a Brother in good standing who is a member of a foreign Lodge from affiliating with a Lodge in this jurisdiction, but said nothing about his having to dimit from the Lodge from which he hailed. In 1889, the same Grand Master who held office for two years, ruled that:

"Brethren petitioning to form a new Lodge retain their membership in the Lodge from which they hail until a charter is granted, when they become members of the new Lodge."

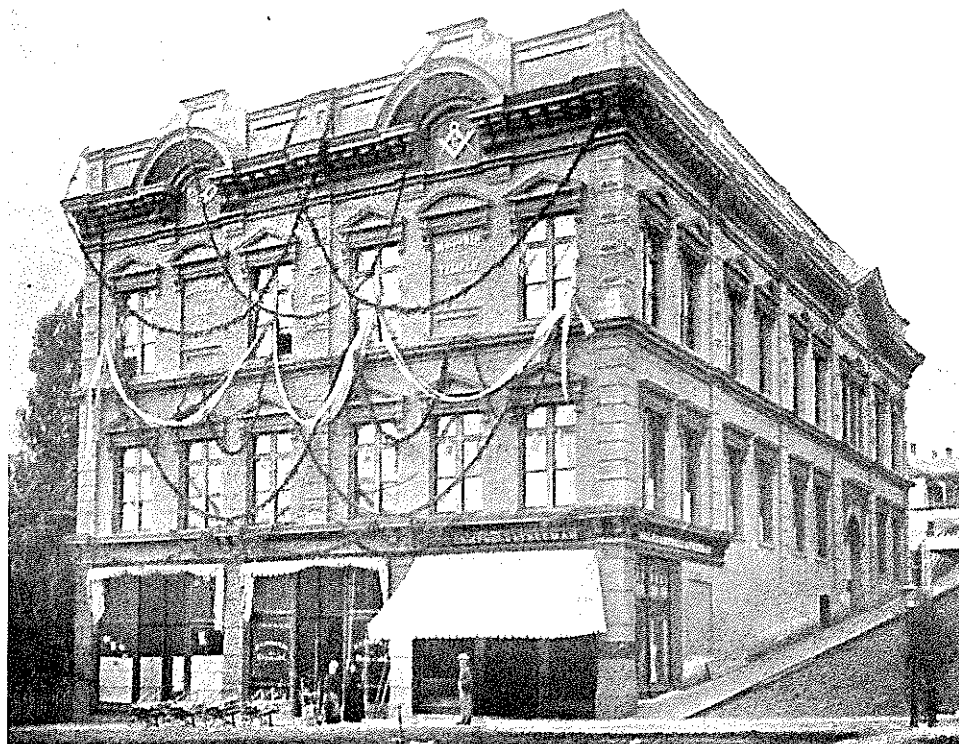
He also ruled that a Mason could not be an active member of more than one Lodge.

By the time the Regular Communication of Grand Lodge of 1894 had rolled around, the Committee on Constitution had failed to report further on the matter of dual membership, while Canon Cooper had dimitted from all the Lodges except Spallumcheen No. 13, of which he was an Honorary Member. In actual fact, while the Grand Lodge professed that dual membership was prohibited in the jurisdiction, they must have turned the other way on those members of the Craft who still retained dual membership, and the History of the Grand Lodge would seem to indicate that without dual membership many of the older Lodges would never have been born.

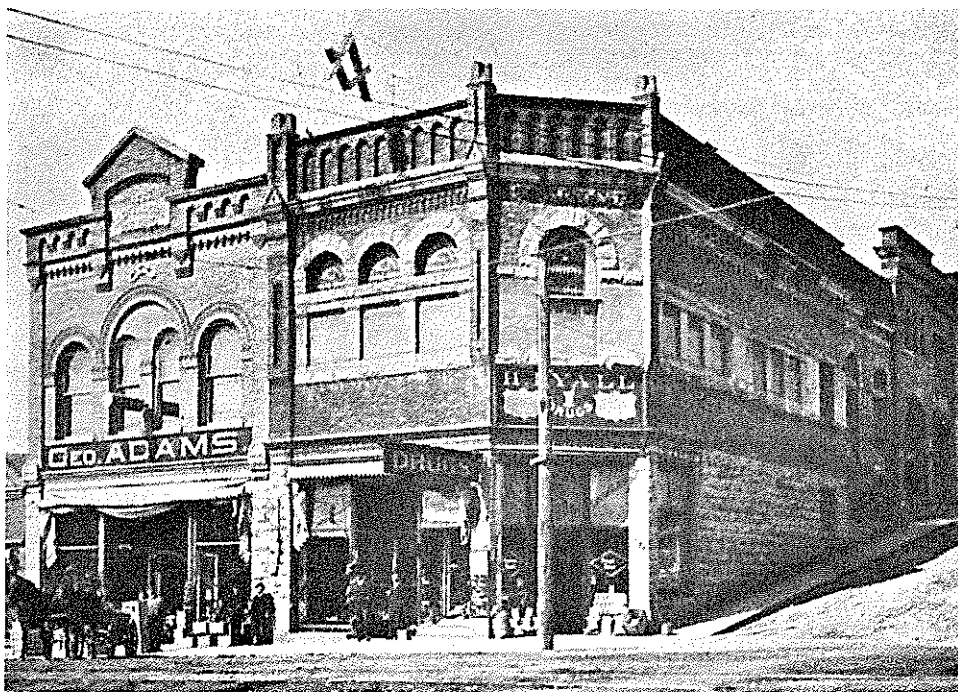
Mount Hermon Lodge Moves to Vancouver

Prior to 1886, Mount Hermon Lodge No. 7 had for many years been located on the north shore of Burrard Inlet at Moodyville. During its life there it had a very small membership, between fifteen and twenty. Vancouver, on the southern shore of the Inlet, was commencing to grow and promised to become a large city, while there was, at that time, no immediate growth expected on the north shore. As there was no Masonic Lodge in the new city on the south shore, it was deemed advisable to remove the Lodge across the Inlet, and on February 20, 1886, the Lodge voted unanimously to make the change. An application was made to the Grand Master for permission to do so, which was granted on February 27, 1886. A Lodge Room was obtained in Vancouver, and was to be dedicated by the Grand Master on April 2, 1887. On that day the Grand Master, the Deputy Grand Master, and a large number of members of Grand Lodge and others, went to the pier at Victoria to take the night boat for Vancouver. No boat appeared and they stayed at the pier until 5 a.m., when the boat arrived, but found she was not returning to Vancouver. The cause of her delay had been the stranding of the Steamer *Mexico* near Plumper's Pass, and the *Princess Louise*, the CPRy boat, had stopped to take the passengers off the wrecked boat. They attempted to telegraph the WM of Mount Hermon Lodge that they were unable to meet with the brethren on this occasion owing to the fact that the steamer was not returning, but found the wires were not in working order. The Grand Master reports trying to make the visit at a later date, but did not succeed so finally gave up that pleasure. Nothing further is reported on the dedication of the Lodge in its new building, so it is presumed that Mount Hermon must have gone on without the Victoria brethren.

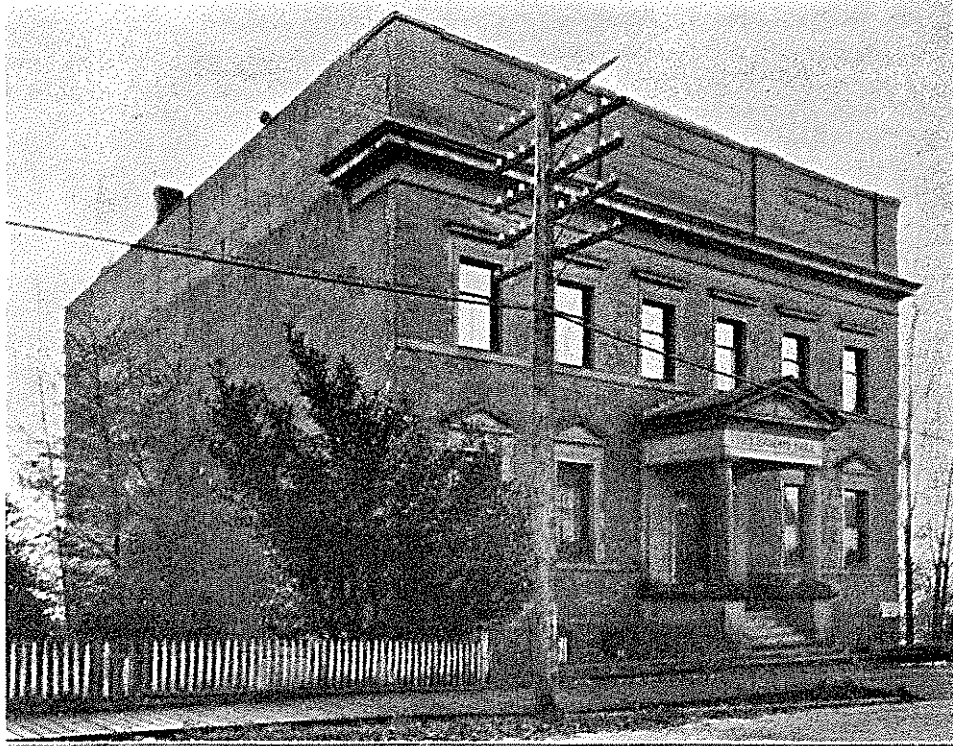
MASONIC TEMPLES AT NEW WESTMINSTER



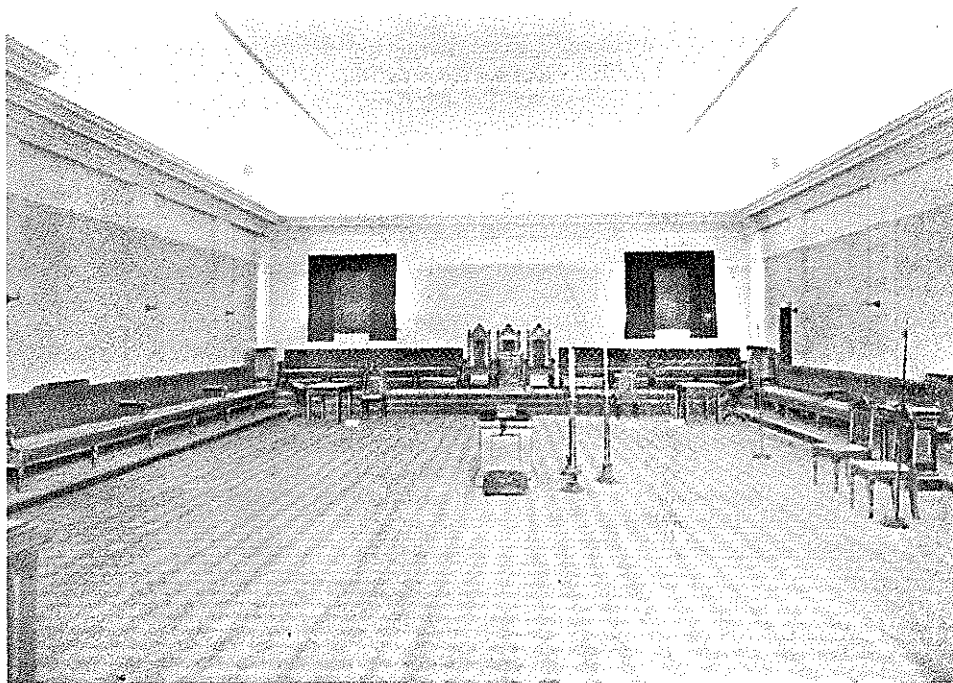
First building, 1888.



Second building, 1893. Destroyed by fire 1898. Restored 1899.



Building opened in August, 1912.



Lodge room—looking East.

and resulted in the arrest of the charter. Our Brethren of British Columbia believe in getting along smoothly even if the sovereignty of Grand Lodge has to be relaxed and its own laws abrogated to suit special cases."

The South Carolina *Reviewer* stated the facts, and added:

"We *concur* with the Grand Master, but Grand Lodge resolved that the Lodge be allowed to retain its original privileges, so long as it desired to do so."

The Utah *Reviewer* commented:

"Two lodges showed a little spirit of insubordination, claiming that because the Constitution adopted in 1871 gave them certain rights no amendment to that instrument subsequently could take these privileges from them . . . It was just such an idea that caused the rupture between Hiram Lodge, No. 1, of New Haven, and the Grand Lodge of Connecticut. That Lodge came back into the fold after seeing the folly of its actions, and so would the two Lodges in British Columbia if the Grand Lodge pushed the matter and 'not smoothed it over'."

In the report of the Grand Lodge of Canada (in Ontario) the *Reviewer* curtly says, after referring to the decision of the Grand Lodge of British Columbia on this matter of vested rights:

"But the unconstitutionality of the acts, the allowance of claims of Victoria-Columbia and Ashlar Lodges remain the same as before."

Ashlar Lodge has always stuck to her guns over her regalia, and after all who can blame her, a promise is still a promise, especially in the Masonic fraternity. Victoria-Columbia Lodge on the other hand, once she had made her point, joined the rest of the Lodges, and since the revision of her By-laws on October 26, 1909, has always elected the Secretary.

Masonic Home

In June, 1892 the Address of the GM was a clear-cut description of Freemasonry in British Columbia, and, after the introduction, it discussed many matters that were on the minds of the brethren. Especially memorable was his advice on the question of a Masonic Home; advice that the brethren have followed ever since to the well-being of the Craft. He advised Grand Lodge to—

" . . . move with prudence and caution in this direction, as in my opinion the jurisdiction is yet too small, and so few would become inmates, that the establishment at this time would not be justifiable, as the expense of erecting and maintaining it being far out of proportion to the good that would be accomplished. My advice is to go on dispensing charity as we have done in the past; besides our Grand Lodge funds for that purpose are quite adequate to recoup our Lodges for any outlay they may be called upon to make."

The GM in June, 1895, disagreed with this philosophy and advice on the question of a Masonic Home. He said that " . . . the possibility of founding a Home where the widows and orphans of deceased Brethren, might systematically, and in keeping with our ability to provide, be cared for, has often engaged my attention." After a general discussion of the realms of charity and the blessing to Mankind of such institutions, he recommended that steps be taken as soon as possible to establish such an institution, by the appointment of a special committee to investigate, devise and report.

The Committee on the Address, while in hearty sympathy with the sentiments expressed about the desirability of erecting and maintaining a Masonic Home, felt that the time was not yet ripe for such an undertaking; that the charity dispensed by the various Lodges had in great measure met the needs of the jurisdiction in that particular; but supported the appointment of the committee suggested by the Grand Master. The special committee reported on June 18, 1896, pointing out that the costs of such an undertaking were far beyond the financial resources of Grand Lodge; that Grand Lodge could not even meet the annual expenditures of maintaining such an institution; and reviewed the problems faced by another Grand Lodge even though it had the resources of 374 constituent Lodges, with a membership of 36,500 members, to draw upon.

It recommended that in the case of children needing care, this care should be provided in regularly organized orphanages, drawing upon the Charity Fund for this purpose, if necessary, to the extent of \$500 in aggregate. The report was received and ADOPTED.

The Grand Lodge Library

Little was done to increase the Grand Lodge Library during this period. Apparently, it was as yet practically confined to reports of the Proceedings of other Grand Lodges. In 1892, the GM called the attention of the Grand Lodge to the unsatisfactory condition of the Library and the advisability of making an appropriation for binding these reports. He said that it is true that our Library, in the absence of a Librarian, is of little practical use, but that it is necessary to look to the future and preserve the records of the fraternity for those who follow. This was approved by Grand Lodge, and \$100 was voted for binding Grand Lodge Proceedings and other Masonic literature. In 1893 a further grant of \$60 was made to complete the binding of Proceedings of other Grand Lodges for the Library.

Committees on Petitions and Grievances Set Up

On June 21, 1886 a Committee on Petitions and Grievances was provided for in an amendment to the Constitution as one of the standing committees of Grand Lodge.

Regalia

The regalia of the officers of Grand Lodge was getting shabby in 1888. It will be remembered that the regalia used by it had come down to Grand Lodge from the Provincial Grand Lodge SC and the District Grand Lodge EC, and was getting the worse for wear. In that year it was moved in Grand Lodge that new regalia be furnished for the Grand Officers during the coming year if the funds were adequate.

At the next meeting of Grand Lodge in 1889, it was reported that communication had been had with Brother George Kenning of London and from Brother Morrison of Toronto, who had each furnished prices and estimates for the new regalia required, and these were laid before Grand Lodge. The matter was laid over for another year. At the meeting of Grand Lodge in 1890, MW Brother Milne asked if anything had been done in the matter of new regalia. On being advised that nothing as yet had been done since the last meeting of Grand Lodge, a resolution was passed providing that a committee of three be appointed to act with the Grand Master and the Grand Secretary to provide a set of regalia for the Grand Lodge, utilizing what could be used of the present regalia.

In 1891, Grand Lodge was informed that the order for regalia had been placed with Kenning; that it had been found impossible to repair the old regalia; that the new regalia had been received; and that the total cost, including duty and freight, etc., amounted to \$680. The committee recommended: (a) that the regalia of the DDGMs should be handed over to the present incumbents; (b) that the Lodges in each District should pay the cost of the regalia for the DDGM in that District, and that it was to be the property of the District, and pass to each successive holder of that office; (c) that the DDGM for each District should be nominated by the representatives of the Lodges and the PMs of such District, present at the Annual Communication, by ballot; the representatives and PMs of the District voting in the same manner as upon election of other officers, and the selection be confirmed by the Grand Master; (b) that in default of any such nomination being made, the GM-elect should appoint a duly qualified brother as DDGM; (e) that all DDGMs must be PMs and resident within their Districts and must not be, during their term of office, the WM of a Lodge.

Grand Lodge made short work of these recommendations. Only one was accepted, viz, that providing for the retention by the DDGMs of the regalia of their office during their term of office. The recommendation that the Districts purchase the regalia of their DDGMs was not approved. The GM ruled that the proposed form of election was unconstitutional.

Constituent vs. Subordinate Lodges

Another matter of common discussion among Freemasons is the proper descriptive name to be given to the individual Lodges under the rule of a Grand Lodge. Is it "Constituent" Lodge or "Subordinate" Lodge? In the Report of the Committee on Foreign Correspondence for 1893, a selection is given from the report of the Grand Lodge of Tennessee which is of value. The *Reviewer* says:

"An animated discussion has been conducted on the propriety of saying 'Constituent' Lodges, or 'Subordinate' Lodges. Webster defines 'Constituent', that which establishes, determines and constructs. Grand Lodges are established, determined and constructed: hence, Lodges are 'Constituents' of Grand Lodge. Webster defines 'Subordinate', inferior in order, in nature, in dignity, in power, importance or the like. Lodges which constitute Grand Lodges are inferior in order, in rank, in dignity, in power and importance to the Grand Lodges they have established and constructed; hence Lodges are 'Subordinates' of Grand Lodges. All this being true, the Committee is unable to see much propriety in attempting to make a distinction where no distinction exists."



CHAPTER 10

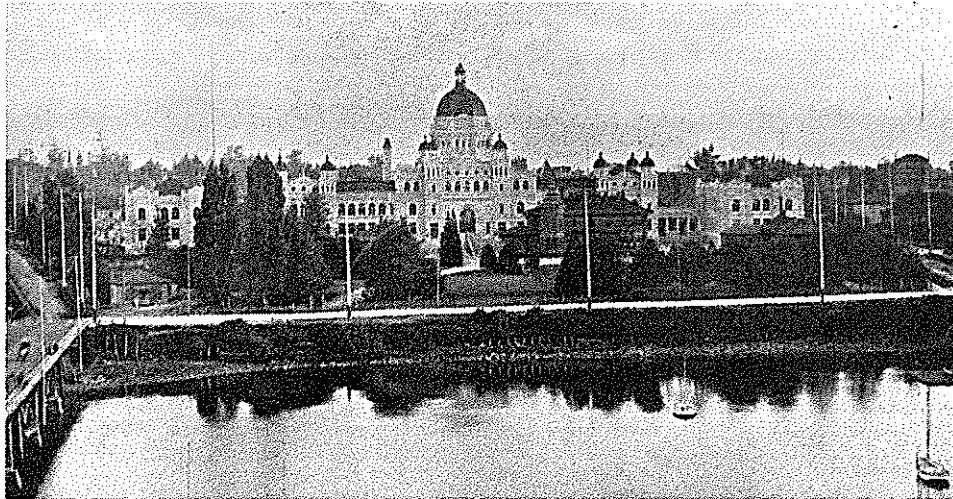
THE DAYS OF THE MINING BOOM IN THE KOOTENAYS 1895 TO 1901

The Search for Lodges

The completion of the main line of the Canadian Pacific Railway made British Columbia a part of the North American continent, no longer a distant land far out on the Pacific Ocean, accessible only by steamer from San Francisco or other Pacific ports in the United States, or from the Orient and the Antipodes. Its reputation as a Land of Gold, another Eldorado, had gone far afield, and there were possibilities that other valuable minerals were to be found in its mountains. A flood of men seeking riches poured into the Province from the East and South. From the United States Boundary to the lands lying north of the main line of the railway, and from the source of the Columbia River to the Coast, so many came to seek wealth in that part of the Province that, as Brother Judge Frederick W. Howay says,⁽⁶⁸⁾ it was "infected with prospectors." Many sought placer deposits; others mineral deposits of all kinds and especially silver mines. Many and rich deposits were found. It only needs a casual glance at the official reports issued by the Minister of Mines of the Government of British Columbia during the middle nineties to see how busy were the prospectors and how successful their efforts.

Towns grew up, like Jonah's gourd, almost in a single night. No one seems to have remembered that communities supported wholly by the wealth taken from the mine, and like sources, were founded on a wasting asset, and when those assets were depleted might possibly cease to exist. Many of the towns in time faded out of the picture; others developed other branches of industry and business, and have remained prosperous communities. The oldest, and most permanent of all was the City of Nelson, the business centre of the whole district, and in later years the City of Fernie, now capitalizing on the more stable assets of her mountain beauty from the tourist trade. Kaslo and New Denver added to the mining resources in the vicinity agricultural resources of great value, while of Sandon and Phoenix only the names, ruins and the cemeteries remain.

As soon as these settlements appeared to be permanent, the Freemasons resident there saw no reason why they should not have the pleasure and benefit of a local Masonic Lodge. The Grand Lodge was delighted to see the Craft increasing in numbers and, with a few exceptions, granted the requests. As a large part of this population



The "New" Parliament Buildings at Victoria in 1897. Note the Birdcages still in use in front of the buildings and the bridge to the left, now replaced by the Causeway. —BCYB, 1897.

(68) Howay & Schofield, *History of British Columbia*, Vol. 11, p. 475.

came from the United States or from the Maritime Provinces of Canada, it is not surprising to note that out of twelve new Lodges established, seven used the American ritual, as against four the Canadian and one the Emulation.

Grand Masters, 1895 to 1901

The Grand Masters who presided over the Grand Lodge of Ancient, Free, and Accepted Masons of British Columbia during this period were:

- 17th—MW Brother Lacey Robert Johnson, from his Installation on June 22, 1895 until June 19, 1896;
- 18th—MW Brother Alexander Charleson, from his Installation on June 19, 1896 until June 18, 1897;
- 19th—MW Brother Rev. Ebenezer Duncan McLaren, from his Installation on June 18, 1897 until June 24, 1898;
- 20th—MW Brother David Wilson, from his Installation on June 24, 1898 until June 23, 1899;
- 21st—MW Brother Richard Eden Walker, M.D., from his Installation on June 23, 1899 until June 21, 1900;
- 22nd—MW Brother Harry Holgate Watson, from his Installation on June 23, 1900 until June 21, 1901; and
- 23rd—MW Brother Frederick McBain Young, from his Installation on June 21, 1901 until June 20, 1902.

The GMs during this period in the History of the Grand Lodge of British Columbia were all men of high standing. No one class or occupation furnished more than one. There was an officer of the GTRy who became the Assistant Master Mechanic Pacific Coast, and who later was in command of the engineering department of the Pacific Steamship Company and a member of the Canadian Society of Civil Engineers; a lumber merchant and shipbuilder and later timber cruiser; a well-known and beloved Pastor of the Presbyterian Church, General Secretary of Home Missions, who in 1935 received the Good Citizen's Medal from the Native Sons of British Columbia; an educator who was in charge of the Free Text Book Service in the Province; a highly esteemed gentleman of the Medical Profession, who practised in New Westminster for 33 years; a businessman and qualified pharmacist, later financial agent and Grand Treasurer for 47 years; and one who had studied law at Osgood Hall in Toronto, was admitted to the Bar of Ontario, and who later came to British Columbia and was the first County Court Judge at Atlin, in northern British Columbia.

The New Lodges

During this period in the History of the Grand Lodge of Antient, Free and Accepted Masons of British Columbia, twelve new Lodges were given birth and chartered. Three of them have fallen by the wayside due to changing times and have joined forces with another Lodge close by; while another had to move its location in order to survive. The remainder have prospered very well indeed.

Nelson No. 23

Although Nelson Lodge No. 23 at Nelson, British Columbia, had obtained its charter at the Communication of Grand Lodge in 1894, it has been included in this chapter because it was the first Lodge established in the mining districts of the Kootenays. Here a small town was growing up, following mineral discoveries in the neighborhood. In 1892, a meeting of Freemasons was held at the offices of McLeod and Richardson on Baker Street and the question of forming a Lodge in Nelson was discussed. Following this, a petition was drawn up (the penmanship is exquisite but the document is undated), signed and sent to the Grand Master. The necessary dispensation was issued on October 25, 1893, and the Lodge was organized in the Odd Fellows' Hall on Water Street in Nelson, and the charter was ordered by Grand Lodge on June 22, 1894.

It was only natural with the Worshipful Master and several of the other members hailing from Ontario and Quebec that the ritual was Canadian.

United Service No. 24

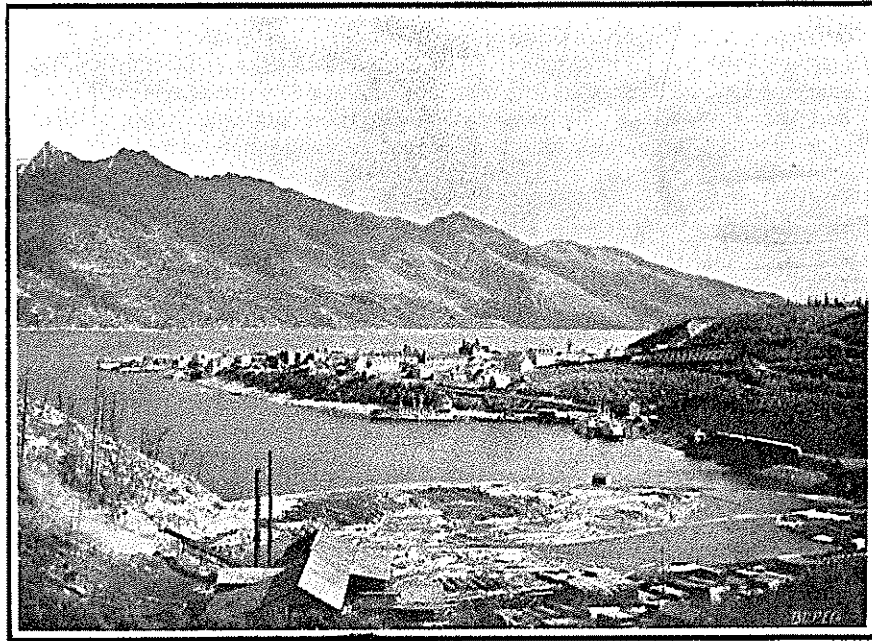
United Service Lodge No. 24 is included in this chapter because it was junior to the first Lodge in the Kootenays at Nelson. It has the distinction of being the first Lodge chartered by the Grand Lodge of British Columbia in Victoria District. With some exceptions, it consisted not of men who were in any way connected with British Columbia, but who were only in the vicinity until their duty called them elsewhere and that call might come at any time. They were members of the British Army and Naval Services, hence the name "United Service", which is believed to have been chosen by W Brother George Hickey, he having hailed from United Service Lodge No. 1341 ER at Hong Kong with two others, members from United Service No. 1428 at Portsmouth, England. Many of them were members of English Lodges from all parts of the Empire. Esquimalt then was much further from the centre of Victoria, and while they were stationed in Esquimalt, they saw no reason why they should not have a Lodge of their own. So they got together at the Globe Hotel, Esquimalt, on October 31, 1893, and sent a petition, approved by Victoria-Columbia Lodge No. 1, to the Grand Master asking for the usual dispensation. The petition was dated November 23, 1893, and the dispensation was issued on December 11, 1893. The warrant for a charter from Grand Lodge was granted on June 21, 1894, and on July 18, 1894 the Grand Master, assisted by the officers and members of Grand Lodge, constituted and dedicated United Service Lodge No. 24 and, as might be expected from a Lodge established by such English Freemasons as this Lodge was, it uses the English or "Emulation" work.⁽⁶⁹⁾

The chief source from which the Lodge drew its membership being the British Navy, its men were seldom in port long enough to make an application at a regular meeting and have it lie over for a month, and then be present to receive a degree. The Grand Master in 1899 had drawn the attention of Grand Lodge to this matter, and he quoted Section 185 of the English Constitution, and suggested that a similar provision should be made in the Constitution of the Grand Lodge. His suggestion was finally acted on, but coupled with a condition that it was to be confined to members of the Army and Navy, viz:

"(223a). In cases of emergency the following course may be pursued. Any two members of a Lodge, may transmit in writing to the Master of the Lodge, the name, age, profession or occupation and place of abode of any candidate they wish to propose; and the circumstances which cause the emergency. If in the opinion of the Master the emergency be real, he shall notify the proposition to every member of his Lodge, either in the Summons for the next regular meeting, or in a summons for a lodge of emergency to meet at a period not less than seven days from the issuing of the summons. If the candidate be then approved on the ballot, he may be initiated. The Master shall previously to the ballot being taken, read the proposition and state to the Lodge the cause of the emergency which shall be recorded in the minutes. This Section shall apply only to members of the Royal Navy and Army on active service."

The Lodge rented the upper part of Blue Ribbon Hall as a Lodge Room, which it occupied for many years. It was one of the oldest buildings in Esquimalt when it was condemned by the Municipal Council and demolished in 1936. When the British Government ceased to occupy Esquimalt for naval purposes, the membership ceased to have the old majority of Servicemen and became a city Lodge of the usual kind. Esquimalt, with a good tram service, became part of Victoria in all but name, and on destruction of its old Lodge Hall the Lodge took up quarters in the Shrine Temple in Victoria. On February 4, 1944, United Service Lodge moved into the Masonic Temple at Victoria, and on February 12, 1958 the Lodge returned to Esquimalt to meet in the Parish Hall of St. Paul's Church. In January, 1966 the Lodge moved to new quarters in the Esquimalt United Church Hall.

(69) See *United Service Lodge, A.F. & A.M., No. 24, B.C.R.—History 1893-1961*, by RW Bro. Alan Benson Ford; also *Proceedings of Grand Lodge—1969*, p. 121 et seq., "United Service Lodge, No. 24, B.C.R., Esquimalt, B.C.", by W Bro. Walter J. Phillips, Secretary.



City of Kaslo, Kootenay Lake, circa 1900.

—BCYB 1903.

Kaslo No. 25

The next Lodge was established in the town of Kaslo, in the Kootenays. Minerals had been found in the Slocan Mountains, and Kaslo was the distributing centre for the district. In 1884 fire and flood nearly wiped it out, but it was soon rebuilt. It was in this period that the Freemasons of the town combined to obtain a charter for a Masonic Lodge. The movement was encouraged by W Brother Elon Ezra Chipman, a Past Master of an Ontario Lodge and destined to become a Grand Master of British Columbia, who was not a charter member, but who attended all the meetings and affiliated with the Lodge as soon as it was ready for work.

A petition was drawn up, signed and sent to the Grand Master and the list of petitioners is an interesting one, especially when compared with that of United Service No. 24. In that case the members were mostly English, and there were ties between them arising out of a common service and a common loyalty. In the case of the Lodge at Kaslo there was no tie between the members but that of Freemasonry. Five came from Ontario and five from the United States, four from what was then the Grand Lodge of Manitoba, four had been members of other Lodges in British Columbia, two were from Scotland, and one from Nova Scotia. The list gives a fair cross section of the Kootenay people at that time.

In August, 1894 the DGM visited Kaslo at the request of the GM and found a nice Lodge room, well furnished, and a number of very worthy Freemasons; and he so reported, advising that the petition should be granted, and it was, on August 22, 1894. The first meeting was held on October 1, 1894; the charter to Kaslo Lodge No. 25 was granted by Grand Lodge on June 24, 1895; and the Lodge was constituted on November 4, 1895 by RW Brother Henry Hoy (always known as "Harry" in New Westminster) of Union Lodge No. 9. As many of the members, including the first WM, were from jurisdictions which used the American ritual, that form of work has always been used in Kaslo Lodge.⁽⁷⁰⁾

(70) See *Proceedings of Grand Lodge*—1940, p. 157 et seq., "Kaslo Lodge, No. 25, Kaslo, B.C."

Cumberland No. 26

The first Lodge to be established on Vancouver Island during this period was Cumberland Lodge No. 26 at Cumberland in the Land District of Nelson, some distance to the west of Comox. Here coal had been mined since 1888, and a considerable settlement had grown up. As in other new settlements, there were many Freemasons, and it was not long before there was a movement to have a Lodge there. At first there was talk of moving Hiram Lodge No. 14 from Comox to Cumberland, but the farmers of the Comox Valley did not appreciate the suggestion that they should be deprived of the pleasure of having a Lodge nearby where they had been meeting for a considerable time.

Not being able to get Hiram Lodge moved to Cumberland, the next step was to get a Lodge of their own at that place and a petition was signed and sent to the Grand Master asking for a Lodge at Cumberland. The Grand Master granted the petition on December 9, 1895. The Lodge was instituted on December 18, 1895 by the DDGM who reported in favour of a charter being granted, and it was granted at the Annual Communication of Grand Lodge on June 19, 1896. On July 9, 1896 Cumberland Lodge No. 26 was duly constituted by RW Bro. F. McB. Young, DDGM for District 5.

There must have been a considerable number of English and Canadian Freemasons among the members of the new Lodge, for although all the other Lodges in the vicinity (Ashlar at Nanaimo, Hiram at Comox, and Doric at Nanaimo) used the American ritual, Cumberland Lodge took the Canadian ritual for its workings.

Corinthian No. 27

The next Lodge on the Roll of the Grand Lodge of British Columbia was Corinthian Lodge No. 27 at Rossland, B.C. In July, 1890, the mining claims which made the LeRoi Gold Mining Company were staked on Red Mountain, near where the old Dewdney trail crossed the Columbia River. There was a rush to the newly discovered mines and Ross Thompson's pre-emption claim became a City, which, from his name, became Rossland. Among the thousands who came were many Freemasons, and it was not long before steps were taken to establish a Lodge. On September 14, 1895, an informal meeting was called to discuss the matter. Steps were taken to provide a place to meet by building a rough hall on a lot opposite the old Court House, the title to which was in litigation, and the only right the builders had was a squatter's right.

This took up the energies of the promoters until December 5, 1895, when a meeting was held to organize a Lodge. A petition was drawn up and signed, approved by Nelson Lodge No. 23, and forwarded to the GM who, after receiving reports, issued the necessary dispensation on March 4, 1896. The charter was granted by Grand Lodge on June 19, 1896, and the Lodge was constituted on November 19, 1896. The Lodge did not have to worry long over its title to the property on which their first hall was built as the building was burnt down in July, 1899 and, pending completion of a new Masonic Temple, the Lodge held its meetings in the Baptist Church. Corinthian Lodge practised the American work.

Yukon Lodges

No new Lodges were established in 1898, but in that year the Grand Master reported that it was probable that a petition would be sent to the Grand Lodge of British Columbia asking for a dispensation for a Lodge at Dawson City, in the Yukon Territory; that he had written to a member of Victoria-Columbia Lodge No. 1, who was resident there at that time, authorizing him to examine the brethren who might be recommended as the officers of the proposed Lodge; and that he had communicated with the Grand Master of the Grand Lodge of Manitoba asking if that Grand Lodge claimed jurisdiction in the Yukon Territory. The reply from the Grand Lodge of Manitoba was that it claimed no exclusive jurisdiction in the Yukon, but that it was open to any Masonic authority to establish Lodges there if it saw fit.

Grand Lodge approved the action taken by the GM, but gave its opinion that the Territory, by reason of its geographical position, formed a part of the jurisdiction of British Columbia. However, nothing was done, and in 1900 a charter was granted to

Yukon Lodge by the Grand Lodge of Manitoba. Later the Lodge was transferred to this jurisdiction.⁽⁷¹⁾

Greenwood No. 28

The next Lodge to be established was at Greenwood in the mining district described as Boundary and adjacent to the Kootenay. Here a mining town had sprung up, and the Freemasons there, like the others in British Columbia towns, wanted a Lodge of their own, and very properly so, for it was a long distance from Greenwood to the nearest Lodge which was Corinthian No. 27 at Rossland. In November, 1898, a petition was drawn up and forwarded to the GM asking for the necessary dispensation to carry on. The dispensation was issued on November 17, 1899, the charter was granted by Grand Lodge on June 24, 1899, to Greenwood Lodge No. 28, and the Lodge was duly constituted on November 10, 1899. The ritual used by the Lodge was American, and the Lodge was destined to have a rather checkered career as will be seen later.⁽⁷²⁾

Alta No. 29

For some time there had been a demand for a Lodge at Sandon in the Slocan, and a visit was made by the DDGM on June 8, 1897, who reported to Grand Lodge in June of that year that there was good material there but he could not recommend the hall which it was proposed to use as it was too small, uncarpeted, and was being used by three other societies. He recommended that action be deferred until better accommodation could be provided. The brethren later were able to provide a proper hall, well fitted up, and on December 26, 1898, the Grand Master issued a dispensation. The next DDGM reported favourably, stating that the brethren had a comfortable Lodge room, the necessary paraphernalia, a "snug credit" in the bank and a first-class Secretary in Brother William Henry Lilley, the Magistrate.

The charter to Alta Lodge No. 29 was granted by Grand Lodge on June 24, 1899, and the Lodge was constituted on August 3, 1899. As many of the brethren were from the United States, the new Lodge, like so many of the Kootenay Lodges, preferred the American ritual. Owing to the decline of the population in Sandon, this Lodge was, in 1939, consolidated with Slocan Lodge No. 71 at New Denver under the name of Slocan Lodge No. 29.⁽⁷³⁾

North Star No. 30

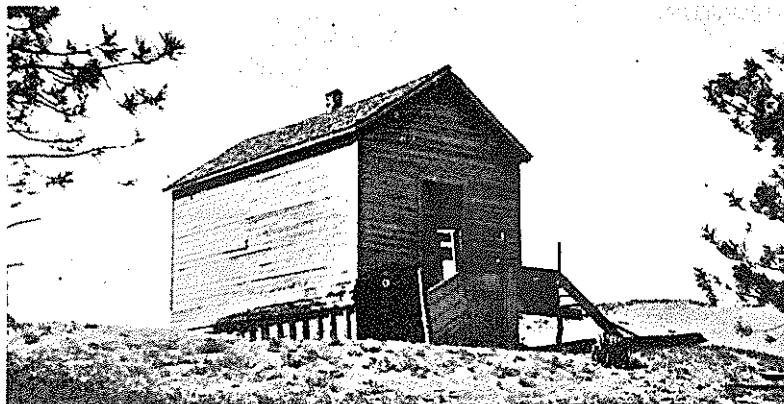
In 1899 Fort Steele (situated on the Kootenay River in East Kootenay at its junction with a tributary known as Wild Horse Creek, a small stream flowing through a narrow gulch) was a flourishing settlement and the administrative centre of a large district in which the mines were pouring out their riches. A railway was being built from Fort Steele north to Golden, and others to the east and west, and the population, all optimists, were sure that Fort Steele with its central location would become a great mart of commerce. Among these were many Freemasons who were determined to establish a Lodge. In 1887 Dr. Israel Wood Powell, the First GM, in his capacity as Superintendent of Indian Affairs in British Columbia, went to the district, originally known as "Galbraith's Ferry", to quell an Indian disturbance, and to be ready for emergencies, present and future, a contingent of the North West Mounted Police established a barracks for its officers and men, who were under the command of Colonel S. B. Steele, later of Yukon fame and from whom the town soon took on its name as "Fort Steele". This Lodge had many men on its rolls who were to leave an indelible mark upon the political and the cultural life of the Province: Cabinet Ministers (Federal and Provincial), Civil Servants, a Judge, and one Charles Mair, probably one of the best known of Canadian poets. In 1898, a young lawyer, William Roderick Ross, later Minister of Lands and Forests in the McBride and Bowser Governments at Victoria, was practising there, and he, with other Freemasons, thought the time had arrived when Fort Steele

(71) See Chapter 11.

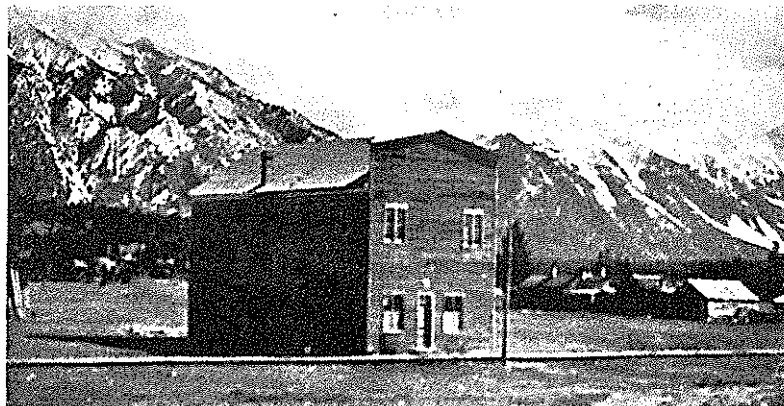
(72) See Chapters 11 and 12.

(73) See *Proceedings Grand Lodge—1934*, p. 156 et seq., "Alta Lodge No. 29, Sandon, B.C.", Towgood, Surtees F.

NORTH STAR LODGE No. 30, AF & AM, FORT STEELE, B.C.



First meeting place.



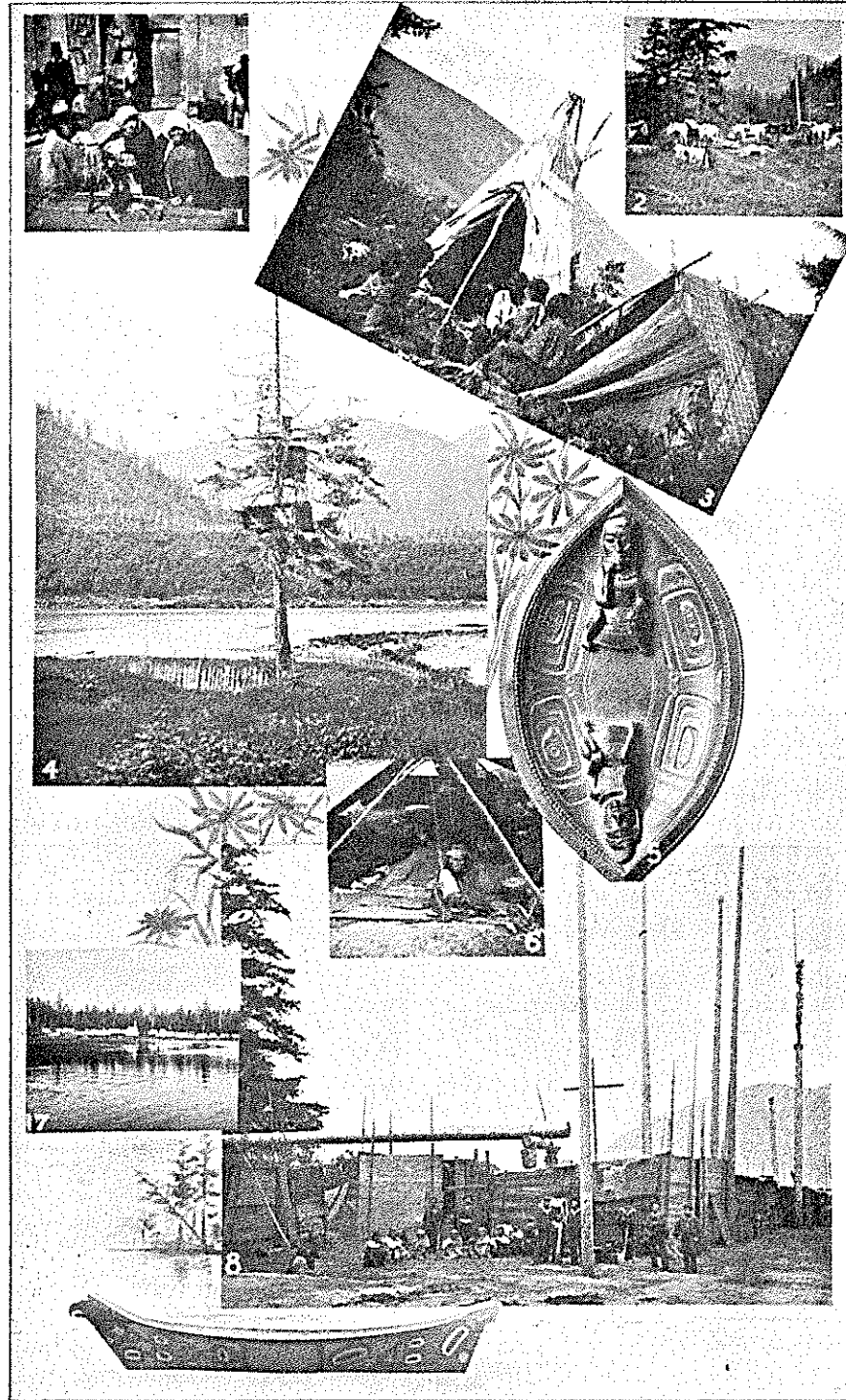
Last meeting place 1938.

should have a Lodge as well as the other towns in the district. Accordingly, arrangements were made for suitable premises, and a petition was sent to the Grand Master for the usual dispensation. The dispensation was issued on February 21, 1899, and there does not seem to have been any formal institution of the Lodge, the DDGM reporting that he had been unable to visit the Lodge as it would take from four to six days. Distances in that area in those days were great and travel very arduous. However, the first meeting was held on March 7, 1899; the charter was granted by Grand Lodge on June 24, 1899 as North Star Lodge No. 30; and it was constituted by VW Brother Walter Jocelyne Quinlan, the Grand Secretary, on September 2, 1899. Many of the members hailed from the Grand Lodge of Canada (in Ontario) so that the Lodge used Canadian work. In later years Fort Steele became overshadowed to a great extent by the growth of its sister community of Cranbrook, but the old Lodge carried on until June 23, 1944, when Grand Lodge ordered the amalgamation of North Star Lodge No. 30 with Cranbrook Lodge No. 34. The ghosts of North Star Lodge which must surely inhabit the restored Historic Town of Fort Steele must be proud of the faithful and zealous service they gave to their beloved Craft and the community in which it had its being.⁽⁷⁴⁾

Ymir No. 31

Let us now journey westward to the banks of the Salmon River as it runs north to join the Kootenay River near Nelson, where we find the settlement of Ymir. A number of promising mineral claims had been located near the mouth of Quartz Creek and the

(74) See *Grand Lodge Proceedings*—1938, p. 193, et seq., "North Star Lodge, No. 30, Fort Steele", Blumenauer, P.M., J.R.



SOME INDIAN SKETCHES

1. Haida women making mats. 2. Indian pack train. 3. Indian tepee. 4. Salmon cached in tree. 5. Carved dish. 6. Interior of Indian hut. 7. The Indian Mission at Burrard Inlet. 8. Indian village, on the Coast, showing totem poles. 9. A cedar canoe. —BCYB 1897-1901.

sional point there, and around it grew the town of Cranbrook. It grew amazingly fast, and in 1900 it was supposed to have some 2,000 residents. As usual, the Freemasons living there wanted a Lodge, and accordingly a petition was drawn up asking for a dispensation and a charter and was sent to the Grand Secretary. The Grand Master at first declined to grant the request of the petitioners, as with the knowledge he had he did not deem it expedient to do so. Later in the year fuller information caused him to change his mind, and upon a second application the dispensation was granted on March 29, 1900, and the Lodge was instituted by Grand Secretary Quinlan on April 7, 1900. The charter was granted by Grand Lodge at the Communication on June 23, 1900 to Cranbrook Lodge No. 34, and the Lodge was constituted on July 27, 1900. The Lodge uses the Canadian work for its ritual as 17 of the 19 founding members hailed from Eastern Canada and Manitoba.

The Colour Bar in Freemasonry

This question caused a great deal of controversy between the various Grand Lodges about the close of the last century and the opening years of the twentieth. It is not the intention to explore the matter at any length here, but, as some of our GMs of the period have referred to it to some extent, it may be of interest to our readers to say something about it, and to point out the Proceedings in which the matter is discussed from every point of view in case they wish to go into the problem at length.

There were in the United States, Grand and Constituent Lodges of Colored men, claiming an English charter dated March 2, 1784 of African Lodge No. 459 ER to Prince Hall and fourteen other negroes who had been initiated into the Mysteries of Freemasonry in an army Lodge, warranted by the Grand Lodge of England.

On many grounds this branch of the Craft has never been recognized by the Freemasons of the United States. In 1898, two Prince Hall Masons, as they are sometimes called, resident in Seattle, of unimpeachable standing, sent a petition to the Grand Lodge of the State of Washington asking it:

"To devise some way whereby we as true, tried and trusty Masons, having been regularly initiated, passed and raised, can be brought into communication with, and enjoy the fraternal confidence of the Craft in this State."

In a report made by a committee of eminent brethren, the whole question of Prince Hall Masonry was gone into at length, and four resolutions were proposed, the last one being merely the forwarding of it to the petitioners. The first laid down the principle that Freemasonry was universal, and race and colour were no tests of fitness for admission of candidates. The second, that Prince Hall Masonry was legitimate. The third, that, as Freemasonry is a social institution, probably it would be better if citizens of African descent confined themselves to Lodges made up of brethren of their race.

Many of the Grand Lodges in the United States, and particularly those of the South, were mortally offended by the action of the Grand Lodge of Washington, and broke off fraternal relations with it at once. Other Grand Lodges simply deplored its action. After a period of wordy warfare, the offending resolutions were modified by the Grand Lodge of Washington, and the old relations established sooner or later.

In 1899 the Grand Master of British Columbia referred to this controversy in guarded terms, but was sympathetic to the action of the Grand Lodge of Washington, and again in 1900 the Grand Master took much the same stand. The last part of his reference to the matter probably accurately sums up the feeling of the British Columbia Freemasons generally. He said:

"The question is one which interests us in British Columbia in theory rather than practice, but I cannot help feeling that the 'color line' has so far warped the better judgment of the members of the fraternity in some of the Grand jurisdictions of the neighboring republic as to make them unable, under any circumstances or conditions, to view any man of African descent as a 'Brother'."

Anyone interested in the question of Negro Freemasonry will find a tremendous

amount of information on all sides of the question in the Review of Foreign Correspondence, in the Proceedings of the Grand Lodge of British Columbia from 1899 to 1901. The Grand Lodge of British Columbia has never recognized Prince Hall masonry.

Masonic Home

In 1895, the Grand Master strongly urged the foundation by Grand Lodge of a Home for Widows and Orphans of deceased brethren. With a membership of about 1,300, a donation of five cents per week per member would raise \$3,380 per year. He thought that this would be an incentive, an inspiration to the charitably disposed, to give of their abundance to such a worthy cause, and so tend shortly to the accumulation of a more substantial and creditable fund sufficient to accomplish the object sought. He suggested that a committee should be appointed to investigate, devise and report.

The Committee on the Grand Master's Address expressed its hearty agreement with the suggestions of the Grand Master, but felt that the time was not yet ripe for such an undertaking; and that charity as dispensed by the various Lodges had, thus far, met the needs of the jurisdiction in this particular. However, the committee was appointed.

About the same time, this matter of a Masonic Home was being considered by the Grand Lodge of Iowa. In the Report on Foreign Correspondence for 1895, lengthy extracts are quoted from a report made by a committee of that Grand Lodge epitomizing the efforts of the various jurisdictions in the United States in that direction.⁽⁷⁵⁾ The Iowa committee, after considering the whole matter in the light of the experience of its sister Grand Lodges, came to the conclusion that the best and most satisfactory method of dispensing Masonic charity was through the medium of the subordinate Lodges, with such assistance as might be needed from the Grand Charity Fund, and that it was inexpedient and unwise for the Grand Lodge to establish a Masonic Home.

With this voluminous report on the matter from Iowa before the members of the committee, it is difficult to see how any favourable action could be taken on the Grand Master's suggestion. The report of the committee appointed was presented to Grand Lodge on June 18, 1896. The committee stated: (1) it was of the opinion that the erection or purchase of a building suitable for the purposes of a Masonic Home would require a very much larger sum than Grand Lodge would likely have at its disposal for a long time to come; (2) it did not feel warranted in recommending that such a Home be opened in rented quarters; (3) it recommended that the cases of any child or children of deceased Masons in this jurisdiction left in destitute circumstances should at once be reported to the Charity Committee of Grand Lodge; and, (4) that such committee should be authorized to arrange for such child or children to be cared for in some orphanage already established, drawing upon the Charity Fund for this purpose, if necessary, to the extent of \$500 in aggregate, and reporting the same to the next meeting of Grand Lodge. This report was adopted by Grand Lodge.

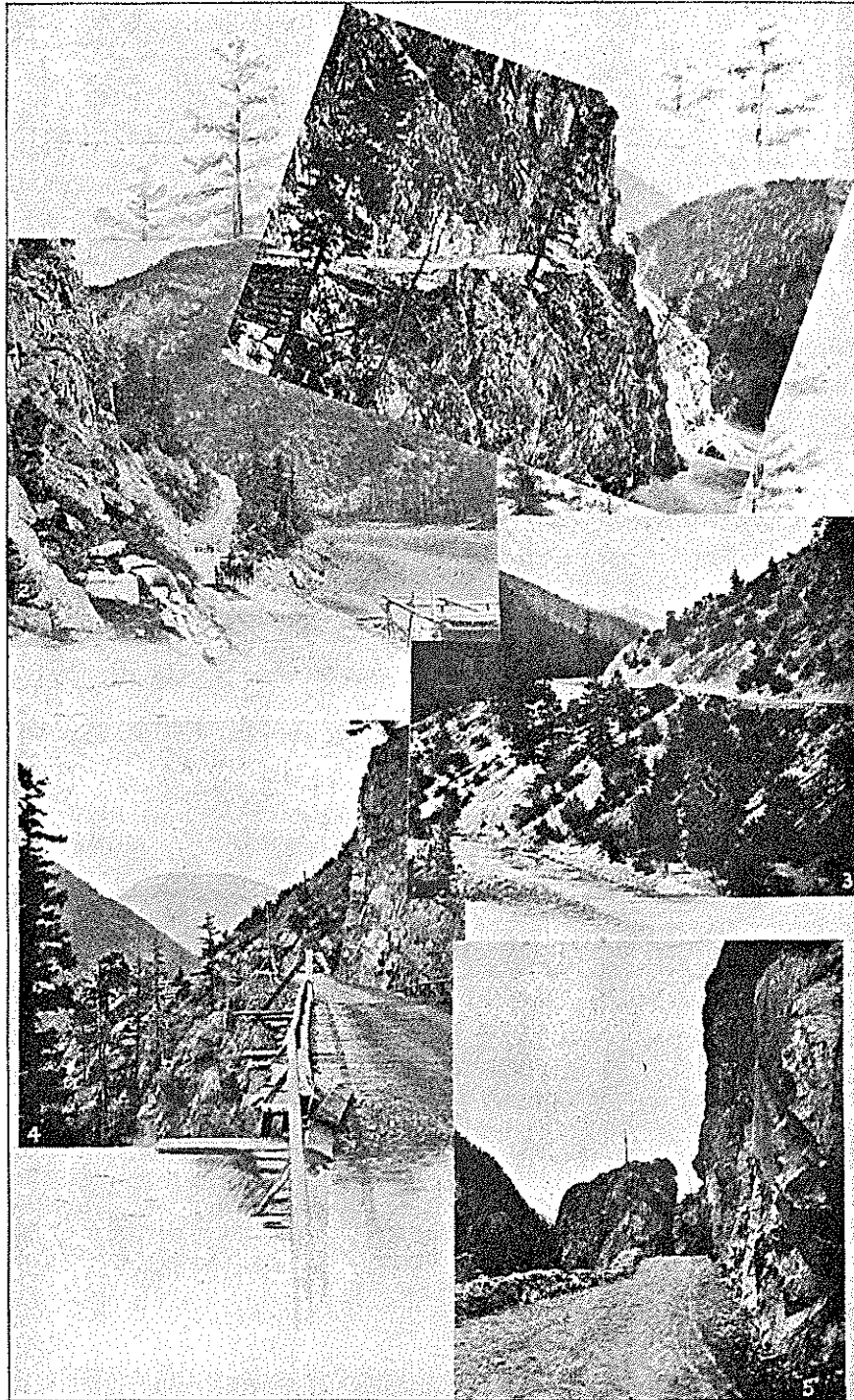
Instructor in Ritual

In June, 1895 it was reported to Grand Lodge that the Cariboo country was reviving as a mining area and that Cariboo Lodge No. 4 at Barkerville was increasing in membership. It was in a District of its own, No. 4, and RW Brother Henry McDermott was the DDGM for many years. It had been visited only once by a Grand Master, in 1892, when the Grand Master made the "Grand Tour" and met the brethren at Barkerville. Brother McDermott in his report urged the necessity of a competent instructor being sent to it to give the members instruction in ritual work. He said:

"I think I am safe in saying that Cariboo is entitled to almost any reasonable consideration, never having been any expense to the Grand Lodge, on the other hand, having contributed its full share to the funds of the Grand Lodge. I would not mention this, did I not feel the need of it."

It would seem to have been a reasonable request, but Grand Lodge took no action in the matter.

⁽⁷⁵⁾ See *Proceedings of Grand Lodge—1895*, "Foreign Correspondence Report—Grand Lodge of Iowa", p. 35 et seq.



VIEWS OF THE CARIBOO WAGGON ROAD

Taken just after completion by the Royal Engineers in September, 1863.

1. The road at 19-Mile Bluff. 2. Above Yale, an approach from the South. 3. The climb over Jackass Mountain. 4. Clinging to the rocks at Nicaragua Bluff. 5. The Great Bluff at 88 Mile on the Thompson River.

—BCYB 1897-1901.

Worshipful Master Not a Warden

In 1895 the Grand Master issued a dispensation to Kaslo Lodge No. 25 permitting Brother R. F. Green, afterwards a member of the Senate of Canada, one of the first initiates of the Lodge, to be elected the second Master of the Lodge, although he had not held the position of Warden, or, indeed, of any office whatever in the Lodge. No other such dispensation has been issued in this jurisdiction. It is interesting to note that the Reviewer of Foreign Correspondence for the Grand Lodge of Indiana doubts the power of any Grand Master to set aside one of the oldest "landmarks" and to permit a thing to be done which the old Constitutions say shall not be done. However, the Constitution of the Grand Lodge of British Columbia specifically permits a dispensation in such a case if the Grand Master considers that there is good grounds for doing so.

Worshipful Master Declines to Act

The Worshipful Master of United Service Lodge No. 24 for 1897 declined to attend the Lodge and wrote to say that his religious convictions would prevent him in future from taking part in any Masonic ceremony. In a quandary as to what should be done, it was thought that, to avoid trouble, it would be best to allow matters to remain as they were until his term of office should expire, the IPM doing the Master's duties in the meantime. The DDGM in reporting the circumstances to Grand Lodge said:

"This plan was adopted and has been carried out with success, for although there have been some mutterings, there has been no thunder, and as his year of office has now expired he can, when his successor has been installed, be dealt with by his Lodge as circumstances may warrant."

Obviously the Brother was allowed to dimit, as his name appears in that list for the next year.

A similar situation arose in Nebraska in 1897. In that case, three Brothers wished to quit the fraternity on account of their religious convictions, and the question arose as to whether there was any way a dimit could be granted. The ruling was that a dimit should and would be granted, and a record made of the reason for same. Probably there was some provision in the Nebraska Constitution which did not appear in that of British Columbia. In British Columbia there was a conspicuous case of this when an eminent Brother who occupied the position of Deputy Grand Master, having become a member of a religious organization which forbade its members to belong to the Craft, took his dimit in the ordinary way and no objection was made by anyone.

Revision of Constitution

A thorough revision of the Constitution of the Grand Lodge of British Columbia was the work of an Emergent Communication held at Victoria on November 22, 1894. This matter had been under consideration by a Special Committee for some time and the result of its work had been printed and was laid before Grand Lodge. Much of the new Constitution, the definitions, the "Charges", "Ancient Landmarks", and "Forms" as found in the Constitution of the Grand Lodge of Manitoba were accepted for British Columbia, subject to such alterations as might be thought necessary. The Burial Service as passed and adopted in 1893 was incorporated. The Constitution as passed by Grand Lodge was then ordered to be printed, and the members of the committee thanked for their attendance and their zeal in the undertaking.

Communications of Grand Lodge

The Annual Communications during this period were very well distributed: those for 1895 and 1900 were held at Vancouver; 1896 was held at Nanaimo; 1897 was held at Victoria; 1898 was held at New Westminster; 1899 was held at Kamloops; and 1901 was held at Nelson, the first to be held in the eastern part of the Province. There were eight Special or Emergent Communications held during this period for special events of Grand Lodge.

Dual Membership

Robie L. Reid, our Grand Historian from 1930 to 1945, states in his "Notes" for this period that "Dual Membership was still prohibited in this jurisdiction," which is supported by Eli Harrison, Junior, in "Annotated By-laws" of 1912. But the records seem to indicate that very few brethren took much notice of the prohibition.⁽⁷⁶⁾ There were, however, many Grand Jurisdictions in which it was allowed, and its allowance or prohibition was discussed by the reviewers of Foreign Correspondence. In 1899 the Proceedings of the Grand Lodge of British Columbia in the Report on Foreign Correspondence gives a quotation from Virginia which shows how it was looked upon in that Grand jurisdiction:

"Dual or plural membership in Lodges, as permitted in Virginia, has built up not a few weak Lodges, carried them beyond the periods of struggle and discouragement, and left them able to maintain their proper place on the Lodge roll of the Grand Jurisdiction. This is also the custom prevailing in the jurisdiction of the United Grand Lodge of England, and when the Brethren can afford to keep up their membership in different lodges, it would seem that there cannot be much, if anything, that is objectionable in the custom."

In 1900, the Reviewer referred to the last report of Alabama where the Reviewer of that Grand Lodge disapproved of dual membership, giving as his reason that a Brother belonging to two Lodges might receive a summons to attend a meeting of each, and this he would find difficult of accomplishment should the meeting of each be on the same night. But, in England a Brother may belong to as many as he wishes, and the Reviewer points out that Arizona also approves of the practice, and expresses his own view that there is no reason why a Brother should not belong to a dozen Lodges if he sees fit to do so.

Had dual membership not been permitted in the Grand Jurisdiction of British Columbia, many of the Lodges could never have been born. Further, how could the petitions for new Lodges be promulgated if dual membership was denied, because many charter members of new Lodges remained as members of the Lodges from which they hailed after the new Lodge had been constituted, and often retained dual and multiple memberships.

Masonic Trials

In Kootenay Lodge No. 15 at Revelstoke, a member was tried on a charge of un-Masonic conduct, and was recommended for expulsion. The matter was brought before the Committee on Petitions and Grievances in 1898 and was sent back on the following grounds:

- (a) that there was no evidence adduced in support of the charge, the only evidence being hearsay;
- (b) that the record did not state that such evidence as was offered was taken in the form prescribed in the Constitution;
- (c) that the transcript of the trial was defective, in that it did not furnish several particulars called for by the Constitution;
- (d) that the material was not submitted to Grand Lodge in the prescribed form.

Whether Kootenay Lodge ever corrected the omissions pointed out by the committee is not known. In any event, the matter was not again referred to Grand Lodge, but in the Proceedings of Grand Lodge for 1900 the Brother in question is shown in the Suspended Column under Kootenay Lodge No. 15.

Honorary Rank

Grand Lodge, in June, 1896, conferred on W Brother Hickey of United Service Lodge No. 24 the honorary rank of Past DDGM as a reward for his valuable services in founding and organizing that Lodge.

In June, 1900, MW Brother John Corson (or Corsan) Smith, PGM of the Grand Lodge of the State of Illinois, was presented to Grand Lodge. He was received with

(76) Reid, Robie L., K.C., LL.D., *Historical Notes and Biographical Sketches—1848-1935*, pp. 231 and 274.

"Grand Honors", and was seated in the "Grand East". Later, in an address to Grand Lodge, he gave a most interesting account of Masonry as practiced in Egypt and other Oriental countries, and many episodes of his personal experiences enjoyed while traveling in foreign lands. In June, 1901, the Grand Master recommended that MW Brother Smith, by reason of his advice and many kindnesses shown and his address to Grand Lodge in 1900, be made an Honorary Life Member of Grand Lodge, and it was so ordered.

Non-Affiliates

It will be remembered that the Grand Master, in his Address to Grand Lodge in June, 1892, recommended that non-affiliates be allowed to affiliate without fee as an inducement to become contributing members of a Lodge. In 1896, the Grand Master of the Grand Lodge of North Dakota made the same recommendation, but we have no information as to whether this rule went into force, or, if so, what effect it had on this class of Freemasons. In 1898, a committee appointed by the Grand Lodge of Idaho reported:

- "(1) That it is the duty of every Mason to belong to some Lodge.
- "(2) That every Mason in the Jurisdiction of Idaho, holding a dimit, should within six months, make application for membership in some Lodge, failing which, charges of un-Masonic conduct would be preferred against him, and if found guilty, he should be expelled from the Order."

This evidently became law in Idaho, for in 1899 the Grand Master of that jurisdiction speaks of it as too severe, which possibly accounted for its non-enforcement. No such charges were ever laid against a non-affiliate. He did not think it a good law, and said he would like to see it repealed, but if it was to be kept on the books of Grand Lodge it should be enforced. The Grand Lodge did not agree with its Grand Master, and made it the duty of each Grand Master to order every WM by "diligent search and enquiry" to find out all non-affiliated Masons and prosecute them, under pain of having the Lodge charter withdrawn in case of default. The Grand Lodge of British Columbia did not see fit to put such drastic measures in force, and several other Grand Lodges in the United States did not approve such stringent measures.

Incorporation of Lodges

A problem which arose during the term of office of the GM for 1899-1900 was the question of Lodge incorporation under the laws of the Province. In Grand Lodge on June 20, 1900, the Grand Master stated that he had ruled that "A Masonic body may not incorporate under the laws of British Columbia governing incorporation," and the Committee on his Address "heartily endorse(d) the position taken by the Grand Master on the question of the incorporation of subordinate lodges." The Grand Master had decided that it was sufficient to vest property in Trustees, elected annually or otherwise. Incorporation is allowed in some of the jurisdictions in the United States as it is necessary under law. There had been cases, he said, where incorporated Lodges had taken legal proceedings against their Grand Masters, much to the scandal of Freemasonry. The Grand Master pointed out that incorporation would make the Lodge so incorporated amenable to the general law and not alone to the Grand Master and the Grand Lodge. His action was approved by Grand Lodge and has been acted on ever since.

Concurrent Jurisdiction

It was held in the Grand Jurisdiction of Maine in 1899 that where a district in which there were two Lodges, each with its separate jurisdiction, became one municipal organization, the Lodges held the same jurisdiction as before the change. The practice in British Columbia is that when two or more Lodges are situated in the same place (city or town), they have concurrent jurisdiction.

Ballot Papers

At the meeting of Grand Lodge in June, 1900, the DDGM of District No. 2 pointed out that some Secretaries *printed* the names of candidates for the ballot, and

this meant that outside parties became aware of candidates for Freemasonry; and if some were rejected, the would-be Mason's position was made public. This he thought was objectionable, if not un-Masonic. This position was approved by the Committee on Reports of the DDGMs, and its report was adopted by Grand Lodge.

Examination of Visitors

The Grand Master for 1897-98 during his term of office had an experience which was probably unique in the history of Freemasonry. While a resident of British Columbia he had lived in the city of Vancouver as pastor of Saint Andrew's Church, and he knew very little of the newcomers who were pouring into the mining district in the eastern part of the Province. The residents there were practically all from the East and South, and had little knowledge of the people from the western part. It was his first visit to the Kootenays when he went there in his capacity as Grand Master. On February 17, 1898, he visited Kaslo Lodge No. 25, and found that he knew no one there; no one there had any personal acquaintance with him, and therefore, no one could vouch that he was a qualified Freemason. The Secretary, a Grand Master-to-be himself, had had a long experience in the Craft. The matter was discussed at length, informally, and the conclusion was come to that, although he claimed to be the Grand Master, under the circumstances he must be treated as any other visitor who could not be vouched for. Accordingly, a Board of Trial was convened, the Grand Master appeared before it, was examined, and admitted to the Lodge. In his Address to Grand Lodge, he makes it clear that in his opinion the action of the Lodge was entirely proper:

" . . . where I had the somewhat novel experience of having to appear before a Board of Trial. The examining committee felt considerable reluctance about subjecting the Grand Master to an examination; but there was no other course open, they discharged their duty faithfully. As some of you may be feeling apprehensive as to the result, let me at once relieve your anxiety by informing you that I managed to pass a satisfactory examination, and was thereupon duly admitted to the Lodge, where the brethren received me with the utmost cordiality."

It is more than interesting to see the comments on this episode by various Reviewers in other jurisdictions. The one in the Grand Lodge of Canada thought that the Grand Master must have experienced a "new sensation" on the occasion of the visit to Kaslo Lodge. The one in Georgia thought it was rather a ridiculous position for a Grand Master to find himself in when *he* had to appear before a Board of Trial. Maine Reviewer thought it a curious state of affairs when the Grand Master had to submit to an examination before visiting one of his own Lodges; and New South Wales called it "unique" as, no doubt, it was. The condition of things in the Province at the time this episode took place was one which had probably never happened before; could not have happened in any other jurisdiction not having the geographical and other peculiarities of the Province; and may never happen again.

Masonic Regalia

In 1898 it was brought before Grand Lodge that the custom of wearing linen aprons instead of those prescribed by the Constitution was prevalent in the Victoria Lodges, and on the increase. The DDGM for the District who made this report also suggested that all Lodges should present each newly made MM with an apron as prescribed, and keep a few for their visitors who might come without their own. Nothing further appears in the Grand Lodge Proceedings for that year as to the apron question, and apparently nothing was done.

The Grand Lodge Library

In 1899, the GM paid his respects to the Grand Lodge Library, so-called. He said it consisted of 600 or more bound volumes, mostly copies of foreign Proceedings. Four hundred of the volumes were in two bookcases with glass doors; others were on rough shelves or tables. There were also about 1,200 copies of paper-covered Proceedings, quite uncared for, and quite inaccessible for purposes of reference. He could not make

out whether there was a complete file of the Proceedings or not. There used to be a sum expended for binding these Proceedings, but he had been unable to ascertain whether any outlay for this purpose had been made since 1895. He told Grand Lodge that, if it was the intention to preserve these books, more bookcases were necessary, and it might be desirable to add a few standard Masonic works of reference. Some first-class Masonic Journals should also be added. Before 1895 there had been a few of these subscribed for, but had been discontinued, "and perhaps prudently so, for some of them remain unopened." The Committee on his Address failed to take any notice of his suggestions on this matter, and the Finance Committee did the same.

In 1900, the GM went into the matter again; he referred to the extent of the Library as mentioned by his predecessor; suggested that a suitable room or rooms be provided for the Grand Secretary's office and the Library, and in these all records, books and Proceedings should be placed. The difficulty at that particular time was that the Grand Secretary lived in Nelson, British Columbia, and the Library and the records were in Victoria. The Committee on the Address considered his remarks of the highest importance, but, as any complete or satisfactory method of dealing with the matter would involve the selection of a permanent place of meeting for Grand Lodge and the election of a brother residing in that place to the office of Grand Secretary, the committee did not make any recommendation. It did, however, recommend that a small sum should be voted annually for binding, and a small reference library be procured for the official use of successive Grand Masters. A hundred dollars was voted for binding *and* for the necessary reference books, and MW Brother David Wilson and W Brother W. A. DeWolf-Smith were appointed a committee to obtain the reference books; but inasmuch as the prospects of the appointment of a permanent meeting-place of Grand Lodge in the near future were evident, it was decided that the Grand Lodge Library be allowed to remain in Victoria pending such action. In 1901, the Special Committee reported that it had purchased Mackey's Masonic Parliamentary Law, Mackey's Masonic Jurisprudence, and Mackey's Masonic Lexicon, for the Grand Masters, and that \$25 had been appropriated for the purchase of any necessary additions.



CHAPTER 11

TIMES OF PROSPERITY

1902 - 1910

Deficits to Surpluses

This period in the history of British Columbia was one of prosperity. A series of deficits in provincial finances became a series of surpluses. Brother Judge Frederick W. Howay of King Solomon Lodge No. 17 at New Westminster, the Historian *par excellence* of British Columbia, sums up the condition of things during these years in the following terms:

"First and foremost must be set the placing of the Province on a sound financial basis—the bringing of the Canadian Northern transcontinental line into British Columbia, the building of the Kettle Valley railway, the satisfactory arrangements with the Grand Trunk Pacific Railway Co. regarding its terminus at Prince Rupert, the legislation conserving the water power and the timber; the legislation compelling lumbermen to manufacture within the Province all timber cut on Crown lands; the endeavour to preserve the public lands, as far as possible, for the actual settler; the inauguration of the Provincial University; the very large increase in public works, especially roads, trails, and bridges throughout the province; the opening up of the undeveloped—untouched—northern portion of the province; the impetus given to agriculture and fruit growing; the establishment of a new, modern and thoroughly-equipped hospital for the mentally afflicted, and of a model farm in connection therewith; the improvement of the civil service commission; legislation to give greater safety to workers in mines and the inauguration of stations for rescue work in coal mines; and an energetic publicity work which has been one of the greatest factors in inducing settlement and the introduction of capital." (77)

A Cabinet of Freemasons

With the work which produced these results, were associated many members of the Craft. Premier McBride, afterwards Sir Richard McBride, KCMG, was a member of Union Lodge No. 9 at New Westminster; the President of the Council and afterwards Attorney-General was the Honourable Charles Wilson of Cascade Lodge No. 12 of Vancouver; Hon. Robert F. Green, Minister of Mines, later Senator, was a PM of Kaslo Lodge No. 25 at Kaslo; Hon. Arthur S. Goodeve, Provincial Secretary was a PM of Corinthian Lodge No. 27 at Rossland; Hon. Henry Esson Young, M.D., the Minister of Education and Provincial Secretary, was first Secretary of Atlinto Lodge No. 42 at Atlin, and later became a member of Saint Andrew's Lodge No. 49 at Victoria; Hon. William J. Bowser, Attorney-General, of Mount Hermon Lodge No. 7 at Vancouver, and GM of British Columbia 1904-05; Hon. William Roderick Ross, Minister of Lands, founder and first WM of North Star Lodge No. 30 at Fort Steele; Hon. Thomas Taylor, Minister of Public Works, at one time a member of Kaslo Lodge No. 25; while among the Members of the Legislative Assembly Henry Frederick William Behnsen, of Vancouver and Quadra Lodge No. 2; Charles Edward Tisdall, later Mayor of Vancouver, GM in 1923-24, a PM and Treasurer of Cascade Lodge No. 12 at Vancouver; Lytton Wilmot Shatford of Hedley Lodge No. 34 at Hedley; William Henry



Henry Esson Young, M.D.
First Secretary of Atlinto Lodge No. 42,
Provincial Secretary, Minister of Education.

(77) Howay and Schofield, *History of British Columbia*, Vol II, p. 550.

Hayward of Temple Lodge No. 33 at Duncans; James Hargrave Schofield, GM in 1906-07, a PM and Founder of Fidelity Lodge No. 32 at Trail and of a Lodge with the same name numbered 105 at Sumas, Washington, U.S.A.; Harry Holgate Watson, GM in 1900-01, another PM of Cascade Lodge No. 12 at Vancouver; James Pearson Shaw, a member of Kamloops Lodge No. 10 at Kamloops, and many others.

With the condition of affairs such as set out above, there followed a similar prosperity in the Craft. New Lodges were established in the new communities which were the result of the growth of population; and the increase of population in the older communities added to the membership of the older Lodges, and also the creation of new ones. In all, no less than 25 new Lodges were added to the Grand Lodge roll during this period either by charter or dispensation, including two Lodges in the Yukon Territory—one at Dawson City and one at Whitehorse—which had at first taken charters from the Grand Lodge of Manitoba and later transferred to the Grand Lodge of British Columbia to which they had recently become more accessible. The number of Freemasons on the roll which had stood at 2,355 in January, 1902 had risen to 5,017 by December, 1910.

With the increase in the membership of the Lodges there followed an increase of revenue, and this enabled Grand Lodge to do many things which had been impossible in the days of poverty. For the first time it was able to provide a reasonable salary for its Grand Secretary, which in 1910 had reached the sum of \$1,200 per year, not an exorbitant allowance for one who had on his shoulders the burden of work of the Grand Lodge and its responsibilities. It had been able to provide at that time the sum of \$400 for its Grand Lodge Library, one of the essential requirements of any self-respecting Grand Lodge. It had been able to build up a Charity Fund of \$22,000 wherewith to supplement the charitable work of the Lodges, and was able to assist other charitable organizations such as the Anti-Tuberculosis Society. It had been able to provide a Grand Historian to preserve the history of the Grand Lodge and the Constituent Lodges at an allowance of \$100 per year, an allowance which has never been increased or diminished, but on many occasions has not been entirely spent, irrespective of the work done by the respective brethren who have held that office; and to provide an allowance of the same amount for the Reviewer of Foreign Correspondence, which has produced a series of most valuable articles, printed in the Annual Proceedings, which are both instructive and interesting and have been highly praised by members of many other Grand Lodges.

Grand Masters 1902 to 1910

Not only was there a good variety in the Grand Masters of this period, but they had a great diversity in their own personal experiences. They numbered among them—a Government Agent, Gold Commissioner and Official Administrator; a Priest of Holy Orders in the Anglican Church; a Lawyer cum Attorney-General and later Premier of the Province; a Druggist cum Sheriff and first native son; a Railway Agent cum Insurance Agent and Member of the Legislative Assembly; a Contractor, Reeve and Chairman of the Joint Sewage and Drainage Board; a prominent businessman and Member of the Legislative Assembly; a wanderer cum employee of the "Salmon King" Company, Accountant and Insurance Agent; and, finally, an outstanding educationist and the first Principal of Victoria College.

The Grand Masters who presided over the Grand Lodge of Ancient Free and Accepted Masons of British Columbia during this period were:

- 24th—MW Brother Elon Ezra Chipman, from his Installation on June 20, 1902 until June 19, 1903;
- 25th—MW Brother Rev. Cato Ensor Sharp, from his Installation on June 19, 1903 until June 24, 1904;
- 26th—MW Brother William J. Bowser, from his Installation on June 24, 1904 until June 23, 1905;
- 27th—MW Brother Thomas Joseph Armstrong, from his Installation on June 23, 1905 until June 22, 1906;
- 28th—MW Brother James Hargrave Schofield, from his Installation on June 22, 1906 until June 21, 1907;

- 29th—MW Brother Francis Bowser, from his Installation on June 21, 1907 until June 19, 1908;
- 30th—MW Brother William Kyle Houston, from his Installation on June 19, 1908 until June 18, 1909;
- 31st—MW Brother Harry Nelson Rich, from his Installation on June 18, 1909 until June 23, 1910; and
- 32nd—MW Brother Edward Burness Paul, from his Installation on June 23, 1910 until June 23, 1911.

The New Lodges

During this period in the History of the Grand Lodge of British Columbia twenty-four new Lodges were constituted; of these, twenty are still in operation, one has disappeared by amalgamation with another Lodge, two were forced to surrender their charters to Grand Lodge after having first amalgamated, one moved to another location in the district, and one brought with it to British Columbia a new ritual from the Continent "Down Under".

Elk River No. 35

The GM issued a dispensation on December 1, 1900 for a Lodge at Fernie, a coal mining centre situated in the East Kootenay district on the Crowsnest Pass section of the CPRy, to be known as Elk River Lodge. The Lodge was visited on April 3, 1901 by the DDGM for District 8, who found the Third Degree exemplified "in a manner which would give credit to many of the older Lodges," and after a review of the methods of conducting the affairs of the Lodge, he had much pleasure in recommending that a charter be granted. Grand Lodge ordered a Warrant of Constitution for Elk River Lodge No. 35 on June 21, 1901. It would appear to have been without the usual recommendation because the Proceedings for 1901 failed to carry the report of the Committee on Warranted Lodges. The Lodge was constituted by the DDGM for District 8 on August 23, 1901; the Lodge took its name from the river that enters the Kootenay River 17 miles north of the U.S.-Canada boundary; it uses the American work for its ritual.

King Edward No. 36, and Mother Lode

The second new Lodge added to the Grand Lodge roll in this period was at Phoenix, British Columbia. An application for a dispensation for this Lodge was made to the Grand Master in the Spring of 1901, but he declined to act until he had further information and he ordered an investigation and report to Grand Lodge. About the same time, the GM refused a similar application for a Lodge at Mother Lode, a short distance from Greenwood; first on account of its proximity to Greenwood, and because he had his doubts as to the permanence of the camp, a doubt which ripened into certainty soon after.

When Grand Lodge met, it had before it the report on the Phoenix application, and as it was favourable the Committee on Petitions and Grievances, to which the matter was referred, reported in favour of the dispensation being granted, and the dispensation was issued on June 26, 1901. The Lodge was instituted on July 23, 1901 by the DDGM. Prior to the meeting of Grand Lodge in June, 1902, the Lodge was inspected by the DGM, who found everything in order, comfortable quarters, and well furnished, and recommended that the charter be granted, but before action could be taken by Grand Lodge certain irregularities came to light which had to be cleared up before a charter could be granted, so the matter was laid over for another year. These troubles having been settled, the charter was ordered by Grand Lodge on June 19, 1903 for King Edward Lodge No. 36 and the Lodge was constituted by the Grand Master on August 6, 1903. It adopted the American work for its ritual. The Lodge was prosperous for many years, but the exodus of brethren to take part in the Great War of 1914-18 and the closing of the mines on which the city depended for maintenance left Phoenix practically without inhabitants, and the Lodge was not able to carry on. It had been given the name of King Edward Lodge No. 36, and on June 19, 1920 what was

left of it was ordered amalgamated with Greenwood Lodge as King Edward Lodge No. 28.⁽⁷⁸⁾

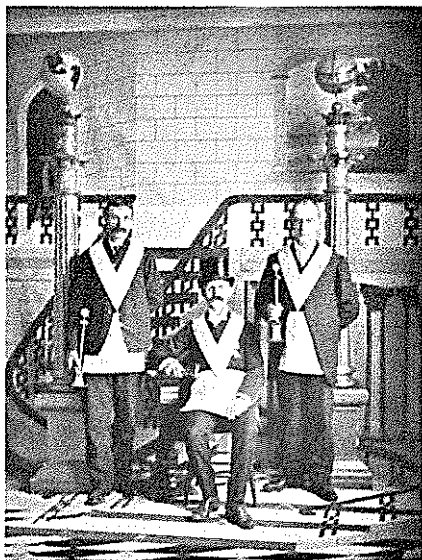
Harmony No. 37

The third Lodge established during this period was at Grand Forks. In 1902 an application was made to the Grand Master for permission to hold a Lodge of Instruction there, but from the reports received by the GM it appeared that some of the applicants were not skilled in the work, so he had no alternative but to refuse the request. He pointed out that the mere existence of the requisite number of Masons in a particular place was not of itself a sufficient reason why a Lodge should be established there. It must appear probable that the settlement would be permanent, as it would be a distinct injury to the Craft to establish Lodges which could only have a temporary existence.

However the next GM was more optimistic than his predecessor, and issued a dispensation for Harmony Lodge on October 26, 1902. It was instituted by the DDGM on November 19, 1902, and the charter for the Lodge was granted by Grand Lodge on June 20, 1903. It was constituted as Harmony Lodge No. 37 on August 5, 1903 by the GM, and uses the American work. The fears of the Grand Master of 1902 as to the permanence of the city of Grand Forks have not been realized, for the town and the Lodge still flourish.

Columbia No. 38

The same GM in 1902 was pessimistic as to the prospects of the next Lodge, Columbia Lodge No. 38 at Windermere, British Columbia. The necessary dispensation was applied for in 1902 sometime before the meeting of Grand Lodge, but was refused by the Grand Master, who said: "The first three officers had not proved their proficiency as required by the Constitution." The Committee on the GM's Address did not agree and recommended the application to the immediate consideration of the incoming GM, and this step was approved by Grand Lodge. The desired dispensation was issued on November 25, 1902; the Lodge was instituted on December 29, 1902; Grand Lodge ordered the Lodge chartered on June 19, 1903; and was constituted in October, 1903 by RW Brother William R. Ross, the DDGM. It uses the Canadian work.⁽⁷⁹⁾



First Officers of Tuscan Lodge No. 39
Geo. Nelson Taylor, WM; Hugh MacPherson,
SW; Fred A. Cummings, JW.

Tuscan No. 39

The next Lodge to be formed was the ill-fated Tuscan Lodge No. 39, at the little mining town of Trout Lake situated on the lake of that name between the Columbia River and Kootenay Lake north of Kaslo. The Grand Master issued the dispensation for it on March 25, 1903, and it was instituted by the DDGM on April 13, 1903. This Lodge while under dispensation was visited on January 21, 1904 by the GM, who was well satisfied with it and recommended at the Annual Communication of Grand Lodge on June 23, 1904 that a charter be granted, which was done by Grand Lodge. The Lodge was constituted on August 22, 1904 by the DDGM of District No. 3. It adopted the American work for its ritual. Later the town died, and the Lodge died with it, amalgamating, by order

(78) See *Proceedings Grand Lodge* - 1939, "History of King Edward Lodge, No. 36, Phoenix, B.C.," p. 137 et seq.

(79) See *Proceedings Grand Lodge* - 1933, p. 213 et seq., "History of Columbia Lodge, No. 38," by Brother B. G. Hamilton.

of Grand Lodge, with Arrow Lodge No. 47 at Arrowhead on June 24, 1923, which Lodge itself passed out of existence by surrendering its warrant in 1941.⁽⁸⁰⁾

Enderby No. 40

The third Lodge in the Okanagan Valley was established at Enderby on the Spallumcheen River, a place formerly known by different names. To the Indians it was "Spallumcheen"; the townsite was surveyed and plotted by the Government as "Belvidere"; but the majority of the people in the vicinity called it "Lambly's Landing". A prosperous settlement was growing there.

In the early summer of 1887 at a time when the Spallumcheen River was in flood and overrunning its banks, a number of ladies were looking at the water from a safe place when one of them, Mrs. Oliver, prompted no doubt by the scene, recited a poem by Jean Ingelow, then a well-known English poet now almost forgotten, "High Tide on the Coast of Lincolnshire":

"He looked across the grassy lea,
To right, to left, 'Ho, Enderby!'
They rang, 'The Brides of Enderby'."

When she had finished, another lady present, Mrs. Frances Lawes, suggested that the town should be called "Enderby", and "Enderby" it has been ever since.

Some of the residents of Enderby were members of Spallumcheen Lodge No. 13 at Armstrong, but it was quite a distance to go to attend its meetings. In 1905 an application was made out and presented to the GM, who was on a visit, asking for a dispensation to establish a Lodge in Enderby as being more convenient. He was satisfied with the arrangements made and on January 16, 1905 the dispensation was issued and the Lodge was instituted on February 16, 1905. The charter was ordered by Grand Lodge on June 22, 1905 and Enderby Lodge No. 40 was constituted by the DDGM on August 9, 1906, and like its mother Lodge practices the Canadian work.

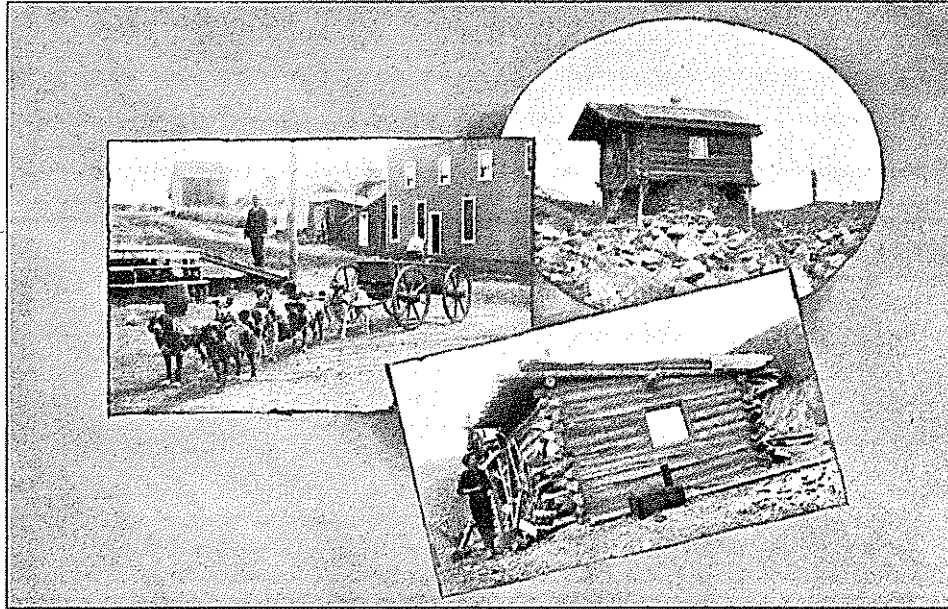
St. George's No. 41

About the same time, an application was made by the Freemasons at Kelowna for a Lodge, to be called Saint George's Lodge, and on March 27, 1905 a dispensation for it was issued by the GM after he had visited Kelowna and met the members of the Craft there. There could be no objection to such a flourishing settlement as Kelowna obtaining a charter and that without delay. The DDGM instituted the Lodge on May 15, 1905, and reported to Grand Lodge in June, 1905 that the financial condition was good and the membership increasing and that he expected to see it the banner Lodge of the Okanagan. The charter was ordered by Grand Lodge on June 22, 1905 and on August 9, 1905 Saint George's Lodge No. 41 was constituted by the DDGM. It, too, adopted the ritual of its mother Lodge at Armstrong by using the Canadian work.

Atlinto No. 42

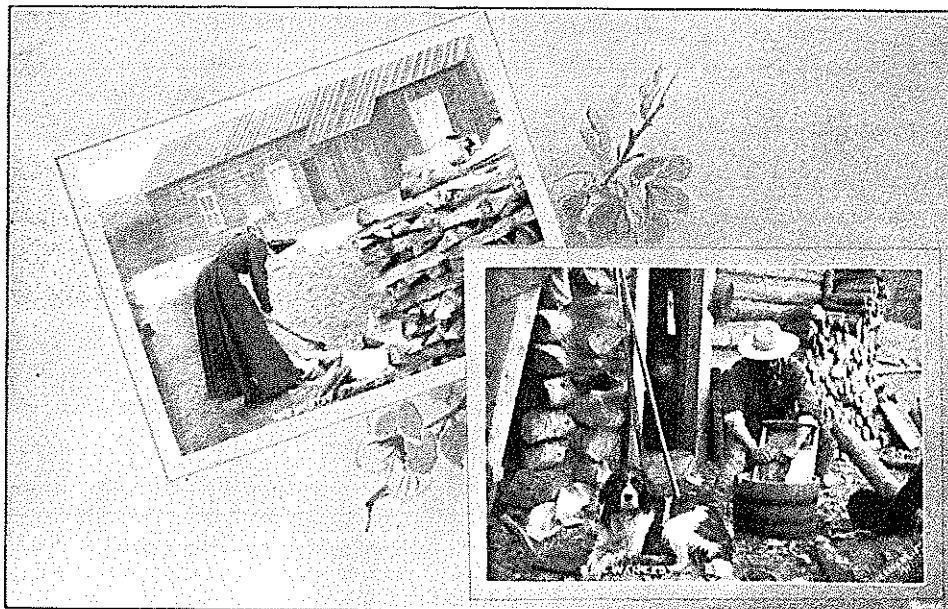
In the remoteness of the north-west corner of the Province the way was not so easy for the next Lodge at Atlin. It was in a new mining district, far from any other centre of population, and the question as to the value and permanence of the mines there had not then been demonstrated. However the GM knew some of the brethren whose names were attached to the petition for a dispensation, among them the first WM and Gold Commissioner for the District, James A. Fraser, a PM of Shuniah Lodge No. 287, GRC at Port Arthur, Ontario; W Brother C. Dubois Mason, a PM of Victoria-Columbia Lodge No. 1 at Victoria; and Brother Henry Esson Young, M.D., the first secretary of the Lodge and the blood brother of MW Brother Frederick McBain Young. Cariboo Lodge at Barkerville, 1,100 miles away, endorsed the Lodge of Instruction and recommended the petition to the GM. The dispensation was therefore issued on December 9, 1904, but notwithstanding its issuance the GM in his Address to Grand Lodge suggested that, under the circumstances, the charter should not issue in 1905, but that the dispen-

⁽⁸⁰⁾ See *Proceedings Grand Lodge* - 1937, p. 161 et seq., "History of Tuscan Lodge, No. 39, B.C.R., Trout Lake, B.C."



Views in Atlin in 1901.

—BCYB 1903.



Two views of social life in Atlin in 1901.

—BCYB 1903.

sation should remain in force for a second year. This was approved by Grand Lodge. The Lodge was instituted December 30, 1904.

In 1906, MW Brother Young, PGM, had been appointed County Court Judge for the County of Atlin, and had taken up his residence there. He reported to Grand Lodge at the Annual Communication of that year that he had made several visits to the Lodge and had seen the work done and otherwise observed the workings of the Lodge; that the officers were proficient in their work and the members were taking an active interest; that there was suitable furniture and clothing and that all the necessary requirements had

been complied with. He, therefore, recommended a grant of a charter. The Committee on the GM's Address approved the report and the charter for Atlinto Lodge No. 42 was ordered on June 21, 1906. There is no information available in any of the reports as to when the Lodge was constituted. Rumour had it that this was done by MW Brother Young and that the report failed to reach the GS in time for Grand Lodge. As the first WM came from Ontario, and the first Secretary hailed from Montreal and Kingston, it is only natural that, unlike the majority of the Lodges in the mining districts, it has always used the Canadian work. The Lodge was placed in District No. 2 (Vancouver), but it was suggested that owing to its isolated situation it should, like Cariboo Lodge No. 4 at Barkerville, be placed in a District of its own.

Hedley No. 43

For the next Lodge on the roll one must journey to Hedley, situated on the Similkameen River west of the Okanagan Valley, on what is now the Hope-Princeton Highway. This Lodge was organized after a dispensation was issued by the GM on November 20, 1905. The Lodge had been visited by RW Brother John F. Burne of St. George's Lodge at Kelowna in September prior to the issuance of the dispensation and he found that the proposed officers were well qualified, and he so reported. On January 4, 1906, he again went to Hedley and instituted the Lodge for the DDGM. The Lodge was granted its charter by Grand Lodge on June 21, 1906 as Hedley Lodge No. 43, and it was constituted by the DDGM on July 20, 1906. Situated in a mining district, it used the American work. As the mines at Hedley closed down, the population decreased and the Lodge was moved to a new Temple at Keremeos, some miles east, in January, 1964, where it continues to serve the brethren of that area.

Australian Ritual Makes Its Appearance

For the next Lodge on the roll of the Grand Lodge of British Columbia, one must go to Vancouver, with a sidelong glance or two out over the Pacific Ocean. There are several very interesting characteristics in connection with this Lodge. Around the turn of the century there were a number of former Australians in Vancouver, zealous Freemasons, who loved the Craft, and particularly as it was carried on in their home land. They saw no reason why they should not have a Masonic Lodge to be carried on in the Australian manner. In this movement, the Miller brothers (by the tie of blood as well as by the tie of Freemasonry), J. J. and William, took the lead in forming one with a peculiarly Australian name, and asked that it be allowed to use the Australian ritual. They saw several differing rituals being used already, and they felt that no one could object to one more. The name was to be "Southern Cross", after the constellation in the heavens familiar to every native or sojourner of the great Island Continent.

The Australian ritual was essentially English, although differing in some minor matters. It had come into existence in this way. There had been three Grand Lodges in New South Wales for a number of years; the English, the Scottish and the Irish rituals were used, all basically English but differing in details. When the three Grand Lodges merged into one Grand Lodge of New South Wales on September 1, 1888, it was agreed to have a common ritual. Accordingly a learned and scholarly committee was appointed to frame such a ritual and took what it thought best in each of the rituals which had been in use prior to that time, and the result was the formation of an impressive and erudite ritual.

One might ask why such a course could not have been taken in British Columbia and so have a common ritual for all the Lodges in the Province. The reason is quite clear. In British Columbia a ritual is being used in many Lodges, an excellent one which is used in many jurisdictions in Canada, and with minor variations in the United States, which is in no way identifiable with the English or the Canadian rituals. This is the ritual that Albert G. Mackey calls "The American Ritual". The intention here is not to express any opinion as to which is the more desirable form of ritual work, that is a matter of personal opinion; but to point out that it is very difficult to get men to change the wording and ritual of a ceremony after they have used it so long that it has become a part of themselves. Then, too, as many eminent visiting Freemasons have said, British

Columbia Freemasonry is enriched by the fact that there are such interesting variations in the ritual without the essential precepts and landmarks of the Craft being violated.

Southern Cross No. 44

Our Australian brethren would have been as shocked, had it been suggested to them that they should use the American work, as were our California brethren when the only place they could attend Lodge was in Victoria Lodge with its "Emulation" or English work. Our American brethren soon had a Lodge of their own where they could use the American ritual. They formed Vancouver Lodge with a "Scottish" charter. Then they could use the ritual to which they were accustomed and which pleased them. Like them, the Australian Freemasons in 1906 wanted the Australian work, and they got it. The proposed charter members sought the advice of W Brother Harry Holgate Watson and discussed their ritual with him. Some small variations were made to fit in with the work done by the local Lodges, and a dispensation for the formation of the Lodge was issued by the Grand Master on June 9, 1906. At the meeting of Grand Lodge that month, the dispensation was continued for another year as the Lodge had only been instituted on June 15, 1906 under a special commission of the GM by RW Brother Francis Bowser. The DDGM at the Annual Communication of Grand Lodge on June 20, 1907 recommended that the charter be granted to Southern Cross Lodge No. 44 at Vancouver, and the Lodge was constituted by the GM on July 17, 1907.

While the dominating influence in Southern Cross was Australian, not all the charter members were from that part of the World. The Australians, other than the Miller brothers, were the two Kingsford-Smiths, father and son, from Atherton Lodge No. 124 at Atherton under the Grand Lodge of Queensland. The father, W Brother William Kingsford-Smith, who had been manager of the Brisbane branch of the Bank of North Queensland, was the first Secretary of the Lodge. Later he returned to Australia, where he died. His dying wish was that his youngest son, the famous aviator, Sir Charles Kingsford-Smith, who was too young when in Vancouver to be a member of Southern Cross or any other Lodge, should take his ashes up in his aeroplane, also called *Southern Cross*, and scatter them on the Pacific Ocean, and his request was carried out. When Sir Charles made his epic flight from America to Australia, W Brother J. J. Miller gave him a letter from Lodge "Southern Cross" to be delivered to his father in Sydney. This letter was duly delivered and an acknowledgment received, the first letter by Air Mail from America to Australia. Needless to say, the Lodge still uses the Australian work for its ritual.

Whitehorse and Yukon Join British Columbia Grand Lodge

The next two Lodges to appear on the roll of Grand Lodge were really never established by that of British Columbia. They fall into a very special class and should be considered together. It will be remembered that at the Communication of Grand Lodge in June, 1898 the GM reported on negotiations between the Grand Lodge of British Columbia and the Grand Lodge of Manitoba as to the Masonic status of the Yukon Territory, that both had agreed it was open territory "masonically speaking", and that either Grand Lodge had full right to establish there.⁽⁸¹⁾ Some steps were taken to establish a Lodge at Dawson City under the Grand Lodge of British Columbia, but it failed to materialize for some reason now unknown, and the Grand Lodge of Manitoba established Lodges at Dawson City and Whitehorse. These Lodges functioned for some years under their Manitoba charters, but they soon found that their business relations had become more directly connected with British Columbia as the West developed, and that it would be more convenient to be members of the Grand Lodge of British Columbia than of the Grand Lodge of Manitoba. Consequently, in 1907 these Lodges sent petitions to the Grand Lodge of Manitoba asking permission to surrender their charters and to take new charters from the Grand Lodge of British Columbia. These petitions were granted on the condition that the Grand Lodge of British Columbia would accept the Lodges and give them charters from it in lieu of their Manitoba charters; and this notwithstanding that in 1908 the Grand Lodge of Manitoba had

(81) See Chapter 10.



amended its constitution so as to claim exclusive jurisdiction over, *inter alia*, the Yukon Territory. The petitions for these Lodges came before the Grand Lodge of British Columbia at its Communication on June 21, 1907, and were referred to the Committee on Constitution to report upon the question—

"Whether the Grand Lodge of British Columbia could lawfully issue a Warrant to a subordinate Lodge in the Yukon Territory, it being at that time unoccupied territory."

and the Committee carefully confined themselves to the constitutional aspects of the question to the exclusion of all other matters, and arrived at the conclusion that:

"in their opinion the territory in question being 'unoccupied', that is, no other Grand Lodge having exclusive jurisdiction therein, the Grand Lodge of British Columbia can lawfully grant a warrant for a subordinate Lodge within this said territory."

and the Committee was of the opinion that:

"... the Constitution does not require amendment to enable the Grand Lodge of British Columbia to exercise the jurisdiction in question."

Yukon No. 45 and Whitehorse No. 46

The matter was then referred to a special committee, which reported that provided letters which would, no doubt, be received from the Grand Lodge of Manitoba in a few days were found to be in conformity with telegrams received, and in proper form, Grand Lodge should issue charters, dated June 26, 1907, to the two Lodges in question: to Yukon Lodge No. 79, GRMan, to be designated as Yukon Lodge No. 45, situated at Dawson, and to Whitehorse Lodge No. 81 GRMan., to be designated as Whitehorse Lodge No. 46, situated at Whitehorse, both in the Yukon Territory; and that these Lodges were to be placed in a new District to be known as District No. 10, along with Atlinto Lodge No. 42 at Atlin, British Columbia.

There is nothing in the Proceedings for 1907 to indicate the action of Grand Lodge on the report of the special committee, but as the Lodges appear on the roll for 1907, and have ever since remained thereon, there is little doubt that the change was approved by Grand Lodge and the charters were duly issued in accordance therewith. Both Lodges adopted the Canadian ritual.⁽⁸²⁾ Whitehorse Lodge was duly constituted by the DDGM

(82) See *Proceedings Grand Lodge* - 1936, p. 177 et seq., "The Early Days of Yukon Lodge, No. 45, B.C.R.," Thompson, R.W. Bro. Dr. Alfred.

on August 31, 1907, but Yukon Lodge was not constituted until December 28, 1908 by the second DDGM.

Birth of Yukon Lodge

In the issue of June 28, 1898, there appeared in the *Klondyke Nugget*, a local newspaper issued at Dawson City, the following item:

es		properties a
il		If you want
il	FRATERNAL SOCIETIES MEET.	tionable ref
10	The Masons and Odd Fellows hold their First	The THC
i-	Sessions in Dawson.	Coll
t-	A Masonic meeting, held at the Pioneer Hall,	
1	Saturday evening, would indicate that nearly	Eggs
..	one-half of those coming in this year belong to	LaM
ill	that fraternity. The meeting was of a social	
in	nature, and is supposed to be the first Masonic	
e-	assemblage on the Yukon. On the banks of	
w	the Jordan, in the wilds of India, on the des-	
rt	erts of Arabia, and, in fact, all over the known	No Bre
as	world, Masons have met from time immemor-	Fed to C
ot	ial, but, so far as human knowledge goes,	
e-	members of the order came together for the	HUNDR
id	first here on Saturday.	
ill	The I.O.O.F. held its first meeting in Dawson,	for the KCl
ly	Saturday evening, and was largely attended.	managemen
as	This order distinguished itself at Sheep Camp	to seen at
	during the snow slide, and many men who	quarters: C
	came over the trail in '98 will remember the	
	Odd Fellows with gratitude.	

Immediately after, a number of Masons, almost entirely from Lodges under the Grand Lodge of Manitoba, asked for a dispensation to open a Masonic Lodge at Dawson City under the name "Klondyke Lodge". On December 15, 1898 a dispensation was issued by MW Brother George B. Murphy, GM of Manitoba. Then came the question of jurisdiction between the two Grand Lodges, and in the summer of 1900 another dispensation was requested, this time in the name of "Yukon Lodge". The new dispensation was duly granted by MW Brother R. S. Thornton, the GM for Manitoba, on June 12, 1900, and the Lodge was duly instituted on December 27, 1900 by W Brother Robert A. Cowan, apparently as a DDGM. At least, as such he reported favourably, and in 1901 a charter was issued to Yukon Lodge No. 79, and a new Masonic District was created for Yukon Territory with RW Brother Cowan as the DDGM. The charter was signed by MW Brother Thornton, who had been elected as the GM of the Grand Lodge of Manitoba for the second time.

Birth of Whitehorse Lodge

On Saint John's Day, December 27, 1901, it was decided by some twenty-eight Freemasons who had banded together in Whitehorse, Yukon Territory, to apply to the Grand Lodge of Manitoba for a dispensation, which was finally granted and received, dated March 5, 1902, and on June 11, 1903 the GM of Manitoba issued a Warrant of Charter No. 81 constituting Whitehorse Lodge. The first officers were installed by RW Brother F. MacLennan while the Lodge was under dispensation, when there were more than thirty visitors present from Alaska, British Columbia and the Yukon. At the time of the Diamond Jubilee of the Lodge in 1961, there were 213 members on the roll of the Lodge.

Arrow No. 47

The next Lodge to be established was the ill-fated Arrow Lodge No. 47. Its home was situated at Arrowhead, a village at the north end of Upper Arrow Lake, a part of the Columbia River system, at the terminus of the Arrow Lake branch of the CPRY where the steamers from Robson connected with the railway. The chief support of the settlement was the timber in the vicinity, and when this was cut the settlement faded out of existence. However, in 1907 it was a flourishing town and, of course, wanted a Masonic Lodge. On March 11, 1907 the GM granted a dispensation for a Lodge, which

was instituted on April 24, 1907. It did not receive its charter that year as the dispensation was continued until 1908 when the charter was granted by Grand Lodge on June 18. It had received a visit from the GM, who was much pleased with it and the Lodge was constituted as Arrow Lodge No. 47 on July 22, 1908.

The Lodge was prosperous for a number of years, and then declined with the town, so that when Tuscan Lodge No. 39 at Trout Lake died in 1922, the remnants of the two Lodges were amalgamated as Tuscan Lodge No. 47 at Arrowhead. But even this fusion of blood could not keep the Lodge alive. After a prolonged struggle, it became dormant in 1940 and the charter was finally surrendered in 1941. The ritual practised was the American work.

Western Gate No. 48

The fifth Lodge to be established in Vancouver was Western Gate Lodge No. 48, which sprang out of Cascade Lodge No. 12, which in 1906 was the largest Lodge in the jurisdiction with a membership of 302. Many of the members felt that Cascade was getting much too large, and on April 18, 1906 a petition was presented by a number of the members praying for a recommendation from Cascade to the GM asking for approval of a petition for a new Lodge to be known as Western Gate. The petition was approved by Cascade Lodge and the application duly made and granted on November 26, 1907, and the Lodge was instituted by the Grand Master on December 9, 1907. The charter to Western Gate Lodge was granted by Grand Lodge at the Annual Communication on June 18, 1908, and it was constituted on July 6, 1908 by the GM. Like its Mother Lodge, "Cascade", it practices the Canadian work.^(82a)

St. Andrew's No. 49

Victoria quickly followed the Vancouver example by establishing a third Lodge which was given its name by its first WM, P. J. Riddell, after a discussion among the charter members had failed to choose one. The dispensation was issued on January 17, 1908 by the GM, and the Lodge was instituted by its first WM, Peter J. Riddell, on February 14, 1908. Like its contemporary, Western Gate, it received its charter from Grand Lodge on June 18, 1908, and it was constituted by the GM as Saint Andrew's Lodge No. 49 on June 26, 1908. The Lodge adopted the Emulation Ritual.

Burrard No. 50

On the north bank of Burrard Inlet, North Vancouver was fast becoming a growing city, and the demand arose for a Masonic Lodge to be established. On March 25, 1908, the GM granted the necessary dispensation for a Lodge to fill the gap left by Mount Hermon Lodge No. 7 when it was moved across the Inlet to Vancouver in 1886. It was instituted by the GM on April 3, 1908, and received its charter from Grand Lodge on June 18, 1908. The Lodge was constituted by the GM on July 7, 1908 as Burrard Lodge No. 50, and, like Cascade Lodge No. 12, it uses the Canadian ritual.

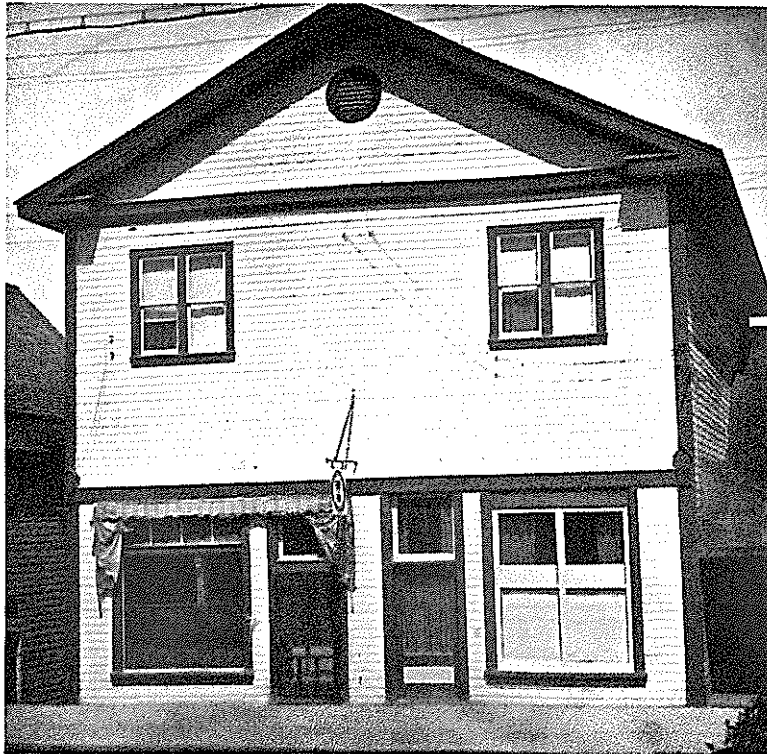
Orion No. 51

On May 18, 1908, the GM issued a dispensation for a Lodge at Penticton at the southern end of Okanagan Lake to be called "Okanagan Lodge". It was instituted on June 3, 1908, and at Grand Lodge on June 18, 1908 it was ordered continued for another year. On February 3, 1909, the Lodge was visited by the DDGM, who gave a good report on the Lodge and stated that the members desired to change the name from "Okanagan" to "Orion", which he approved, and recommended to Grand Lodge. It was also approved by the Committee on Petitions and Grievances, and the charter was ordered for Orion Lodge No. 51 at Penticton by Grand Lodge on June 18, 1909, and the Lodge was constituted on July 7, 1909. Its ritual is the Canadian work.

Salmon Arm No. 52

The next Lodge was established at the far northern end of the Okanagan Valley on the shores of the Salmon Arm of Shuswap Lake (properly called "Seh-Huap"). A prosperous community had been established at Salmon Arm and the Freemasons wanted

(82a) See *Fifty Years of Cascade Lodge, 1888-1938*, compiled by W Brother John B. Alexander.



Masonic Temple, Salmon Arm, B.C.



Lodge room, Salmon Arm Lodge No. 52.

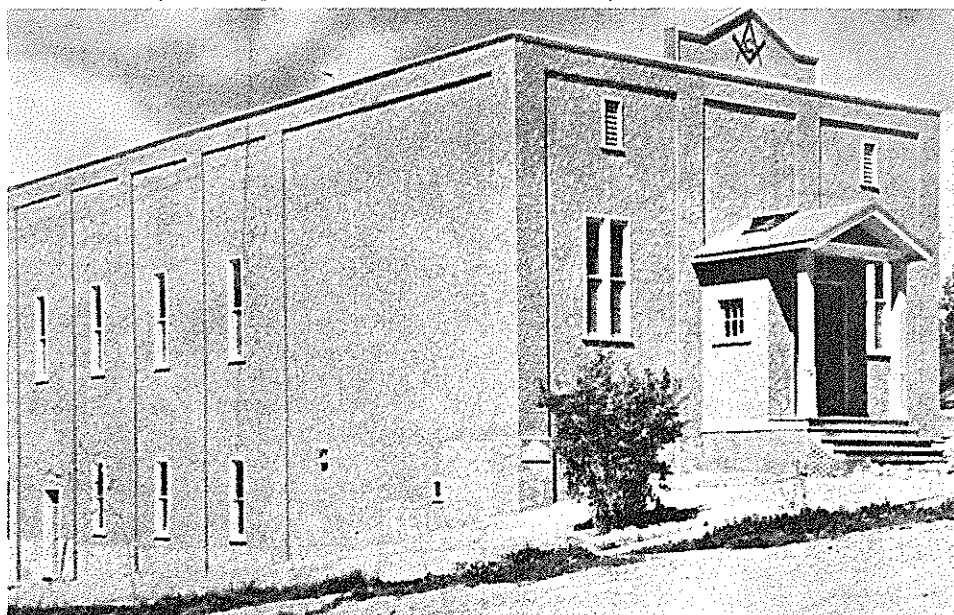
a Lodge. The village, as it was then, was in the jurisdiction of Enderby Lodge No. 40, but the members of that Lodge recognized that it was too far from their town to expect the brethren in Salmon Arm to be regular attendants if they became members of Enderby Lodge, and they encouraged the formation of a new Lodge. The usual steps were taken, and on July 27, 1908 the GM issued the dispensation, and the Lodge was instituted on July 8, 1908 by the DDGM of District No. 3. The charter was granted on June 18, 1909 by Grand Lodge to Salmon Arm Lodge No. 52, and it was constituted on July 26, 1909. The ritual used is Canadian, like "Mother Enderby". The first WM of the Lodge was Brother William Valentine Leonard, one of Salmon Arm's successful farmers, a PM of Royal Hanover Lodge No. 1777 ER of Twickenham, England, who held the office for three successive years.⁽⁸³⁾

Nicola No. 53

The next Lodge placed on the roll of the Grand Lodge of British Columbia was located at the terminus of the Spences Bridge-Nicola branch of the CPRy, 47 miles from Spences Bridge and the centre of the cattle ranching district, in the little village on Nicola Lake called "Nicola" after "N'kua-la", the great chief of the local Indian tribe about a century before, who John Tod said "was a very great chieftain and a bold man for he had 17 wives." In 1908 the usual proceedings were completed and on August 11, 1908 the GM issued the necessary dispensation. The DDGM had visited Nicola on July 22, 1908, and had reported to the Grand Master that the petitioners were well-skilled in their work and had the necessary conveniences, and on August 6, 1908 he again visited Nicola and instituted the Lodge. He recommended that a charter be granted, which Grand Lodge did on June 18, 1909 to Nicola Lodge No. 53, and on July 26, 1909 the Lodge was duly constituted. As the chief promoter hailed from the Kootenay mining areas, Nicola Lodge adopted the American ritual. The Lodge was moved to Merritt where the first meeting of the Lodge was held on March 13, 1911 and where it still prospers.

Creston No. 54

A settlement was growing up at Creston on the Crow's Nest Pass Railway 16 miles from Kootenay Landing, at the south end of Kootenay Lake and to the south-east of



Home of Creston Lodge No. 54.

(83) See *Proceedings Grand Lodge* - 1942, p. 177 et seq., "Salmon Arm Lodge, No. 52, B.C.R.," by W Brother P. C. Campbell and a Committee of the Lodge.

Nelson. As in all the growing places in the Province, the resident Freemasons were anxious to have a Masonic Lodge. Accordingly, in 1908 an application was made to the GM for a dispensation for Creston Lodge, later No. 54, which was granted by him on November 3, 1908. The Lodge was instituted by the DDGM on January 7, 1909, and on his report the charter was granted by Grand Lodge on June 18, 1909 and was constituted on August 26, 1909, and like most of the Lodges of the area it adopted the American ritual.⁽⁸⁴⁾

Selkirk No. 55

The next Lodge was established first at Moyie, a town of some 500 people situated on the western side of Moyie Lake, about 22 miles west of Cranbrook, and entirely dependent on the timber resources and the mines in the vicinity for support. The resident Freemasons saw no reason why they, as well as other towns in the district, should not have a Masonic Lodge. Accordingly, they applied to the GM for the necessary dispensation and this was issued on December 23, 1908. The Lodge was instituted on January 15, 1909 by the DDGM, who in his report to Grand Lodge strongly recommended that the Lodge should receive its charter. He said that the town was in a most prosperous condition, dependent upon lumbering and mining, and Grand Lodge, on June 18, 1909, ordered the charter for Selkirk Lodge No. 55, and the Lodge was duly constituted on August 25, 1909. It adopted the Canadian ritual for its work. The report to Grand Lodge as to the prosperity of the town of Moyie proved to be entirely too optimistic, for it soon declined and the brethren moved the Lodge to Kimberley, where another mining town was growing up. The change was made in 1912 and things were not too hopeful in the new location because the GM who visited the Lodge on May 12, 1912 speaks of it as having a very small active membership and that its prospects for ultimate success were not very good. His forecast was little better, for Kimberley did prosper and Selkirk Lodge prospered with it. At December 31, 1967 the Lodge had a membership of 118 and assets of nearly \$12,000.

Summerland No. 56

Summerland, on the south-westerly bank of Okanagan Lake, next came along with an application for a dispensation for a Masonic Lodge, which was issued by the GM on February 9, 1909. The Lodge was instituted on March 1, 1909 by the DDGM, who reported to Grand Lodge recommending the issuance of a charter. The charter for Summerland Lodge No. 56 at Summerland was ordered by Grand Lodge on June 18, 1909; the Lodge was constituted on July 16, 1909, and it uses the Canadian work.

Lewis No. 57

In the city on the banks of the mighty Fraser River, then known as the "Queen City", there appeared several reasons why a third Lodge should be established at New Westminster. The first was that the town was growing and the existing Lodges of Union and King Solomon were becoming overcrowded; the second was that the two existing Lodges were both doing the American work, and those who had been brought up in the Canadian work wanted a Lodge where they could use the ritual with which they were familiar. On May 20, 1909 the GM issued a dispensation and Lewis Lodge, later numbered 57, was instituted on May 24, 1909 by the DDGM of District No. 2 who found "the officers well skilled in their work . . . will prove a creditable and useful addition to the Sister Lodges and to the working power of Freemasonry in the city." Grand Lodge, however, thought it wiser to continue the dispensation for another twelve months. The charter to Lewis Lodge No. 57 at New Westminster was ordered by Grand Lodge on June 23, 1910, and the Lodge was constituted on August 8, 1910 by the GM. This Lodge practices the Canadian work. Lewis Lodge has always maintained a strong hold on the Grand Lodge of British Columbia, having nurtured in its membership seven GMs in the persons of MW Brothers Thomas Joseph Armstrong, Alexander Charleson, John Stilwell Clute, Richard Eden Walker, M.D., who were charter members of the

⁽⁸⁴⁾ See *Proceedings Grand Lodge* - 1944, p. 159 et seq., "History of Creston Lodge No. 54, Creston, B.C.," by RW Brother F. Hayes.

Lodge; and George Livingstone Cassady, John Hanna Nicholls Morgan, who was also GrS from 1951 to —; and James Herbert Nordan.

Tsimpsean No. 58

The last Lodge to be established during this period was in northern British Columbia, where a city was growing up as the Pacific terminus of the then Grand Trunk Pacific Railway, later part of the Canadian Northern Railway system, and latterly part of the CNRy system at its most westerly point. The city is situated on Kaien Island adjoining the Tsimpsean peninsula near the mouth of the Skeena River south of the Alaskan Panhandle. The townsite and the harbour were named after Prince Rupert, the dashing cousin of King Charles II of England, and the first Governor of the Hudson's Bay Company. While Prince Rupert was a relatively new town, the members of the Craft ready to join in the movement numbered nearly 100, hailing from many jurisdictions.

On June 28, 1908, thirty Masons responded to a call for a preliminary meeting of the Prince Rupert Masonic Club with a view to organization and to arrange for application being made to the Grand Lodge of British Columbia for permission to organize a Lodge of Instruction. A second meeting was held on July 8, 1908 when "a bill was presented for \$21.85 covering the cost of 24 chairs, four yards of burlap, lumber and a lock." On June 3, 1909, the Club considered what the Lodge should be called—"Triune", "Vespuga", "Shawatlan", "Tsimpsean", "Centra Costa" or "Kaien Island". On the second ballot, Tsimpsean beat Kaien Island 15 to 10 out of the 25 votes cast.

It was Cariboo Lodge No. 4, "The Old Mother Lodge of Northern British Columbia," 600 miles to the east over a rough and rugged road, that endorsed the petition for a Lodge of Instruction at Prince Rupert and recommended the application for a dispensation, which was issued by the GM on December 23, 1909. The Lodge was instituted by RW Brother J. J. Miller, DDGM of District 2, on January 15, 1910. He travelled all the way from Vancouver for that purpose. The charter for Tsimpsean Lodge No. 58 at Prince Rupert was ordered by Grand Lodge on June 23, 1910, and was constituted on July 23, 1910 by the DDGM under warrant.

The Lodge had seventy-three founding members, and from the date of the inception of the Club until the dispensation was granted, it held twenty-nine meetings, and on June 17, 1909 the Masonic Club which had been in existence for exactly a year expired. The name of the Lodge comes from the great tribe of the North, the "Tsimshians", the great rivals of the "Haidas" in most respects—numbers, physical prowess and artistic skills. They inhabit, generally speaking, the country on the coast of the mainland opposite Queen Charlotte Islands, of which Tsimpsean Peninsula may be said to have been their chief seat. The Lodge uses the American work for its ritual.⁽⁸⁵⁾

Grand Master Seizes Charter

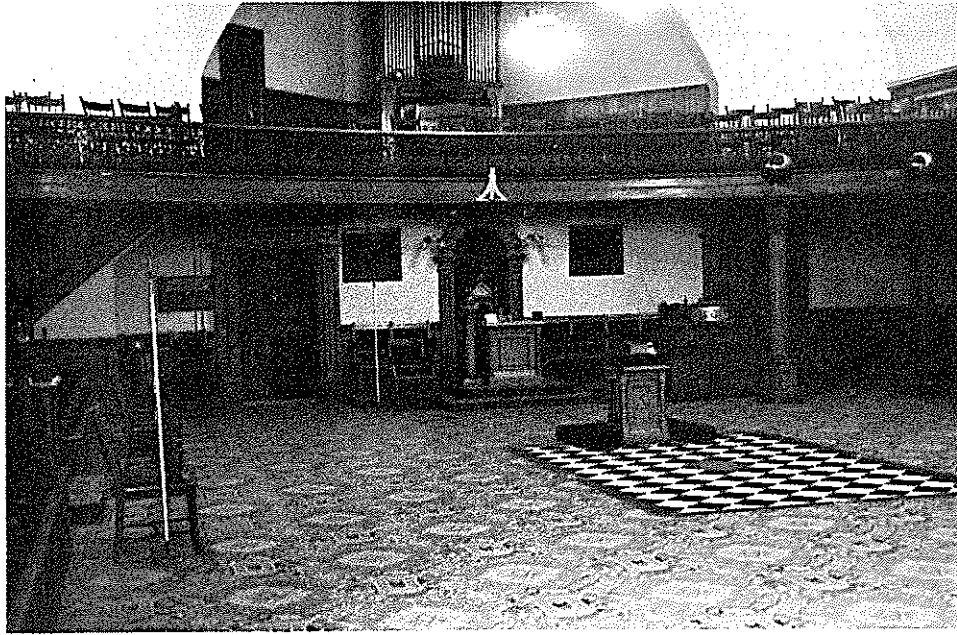
In 1907 the GM reported that he had found it necessary to "arrest the Charter of one of the oldest Lodges in the Jurisdiction," stating that the case at first appeared to be a "deliberate conspiracy to admit an applicant who should have been declared rejected." An investigation ordered by the GM had proved "no actual conspiracy", but that the Master and the Wardens had done wrong and should be punished, and that he had suspended the WM, SW and Acting JW pending action by Grand Lodge. The Special Committee appointed to "Investigate Charges Against Certain Officers of Union Lodge, No. 9" recommended that the WM's suspension be continued for six months and the two Wardens for three months, which was approved by Grand Lodge after the Chairman of the Committee had read the correspondence and outlined the evidence in connection with the Report of the Special Committee.

Rulings and Regulations

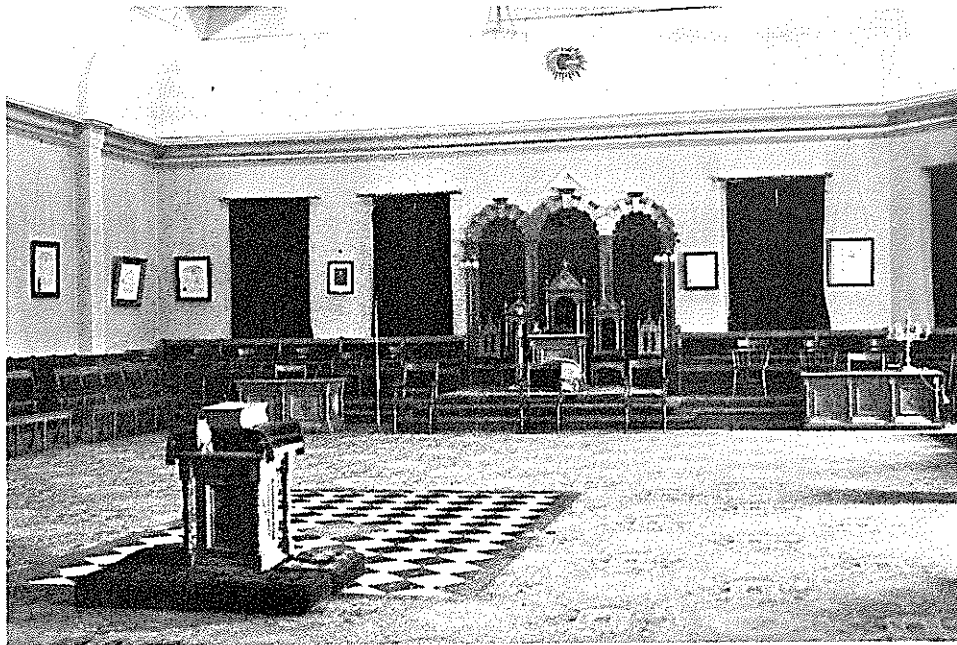
The Proceedings of the Grand Lodge of British Columbia carried in the Appendices (No. 2) a Compendium of the Rulings and Regulations of Grand Lodge.⁽⁸⁶⁾

(85) See *History of Tsimpsean Lodge, No. 58, A.F. & A.M., B.C.R.*, by Rt. Wor. Bro. Thomas McClymont, Historian.

(86) See *Proceedings of Grand Lodge - 1907*, Appendix No. 2.



Lodge room of the Masonic Temple at Victoria, looking West. Note the original pipe organ in the loft, now replaced.



Lodge room of the Masonic Temple at Victoria, looking East.

Communications of Grand Lodge

The Annual Communications during this period were fairly well distributed. The most convenient places for the majority of the brethren to meet, Victoria and Vancouver, naturally collected the lion's share. Three of them were held at Victoria in 1902, 1906 and 1908; three at Vancouver in 1903, 1907 and 1909; one at Rossland in 1904; one at New Westminster in 1905 and one at Cranbrook in 1910. The Special Communications numbered fifteen, of which three were held in 1901-02, one in 1902-03, two in 1903-04, one in 1905-06, one in 1907-08, three in 1908-09, and four in 1909-10, and these will be found under the headings (Corner Stones, Etc.) for which they were convened. A Special Communication was held at Victoria on December 14, 1909 to dedicate the new Masonic Temple and to celebrate the fiftieth anniversary of the introduction of Freemasonry into the Province. The GrH made an Address to the Brethren on the early history of Freemasonry in British Columbia and a letter was read from MW Brother Israel Wood Powell, the first GM, who was unable to attend owing to ill health. MW Brother David Wilson also gave an inspiring address.⁽⁸⁷⁾ This was the first such Communication to be termed "Emergent".

Non-Affiliates

The rights, or rather the lack of rights, of an unaffiliated Freemason were specifically set out in Grand Lodge by the GM in 1902. He said that it is not permitted for an unaffiliated Mason to attend any Masonic ceremony, public or private, and that the WM has no discretion in the matter. To dimit from a Lodge is a voluntary act on the part of the Brother so doing, and a declaration by him that he renounces of his own free will all rights and privileges of Lodge membership. The rigidity of the rule, however, has been somewhat softened in later days under Section 168 of the Constitution, by providing that in some cases Masonic Burial may be given him and that he may visit Lodges twice during the time he is non-affiliated.

Incorporation of Masonic Lodges

The GM at the Communication in June, 1902 also decided that, notwithstanding the amendments to the "Benevolent Societies Act" of British Columbia as amended in 1897, Masonic Lodges should not incorporate as it was contrary to Masonic usage. The proper thing to do was to vest the property of the Lodge in Trustees. The Reviewer for Arizona noted this and said that the law was the same in that jurisdiction. In 1905 the GM found during his visits that one Lodge had been incorporated under that Act, and ordered the Lodge to dis-incorporate at once. He ruled that the governing body of Freemasonry lies in the Grand Lodge and in no other power or authority. He was, incidentally, about to become the Attorney-General of the Province.

The Colour Bar in Freemasonry

We hear little of the coloured people during this period of the Masonic history of British Columbia. The only Lodge in the jurisdiction of Nova Scotia or elsewhere in Canada admitting coloured men was Union Lodge No. 18 in Halifax, GRNS. It was originally chartered in 1856 as No. 994.⁽⁸⁸⁾ It carried on for many years, but in 1915 some irregularities with respect to jurisdiction and some shortages in remittances to a sick Brother in British Columbia were uncovered. This led to an investigation and the forfeiture of the charter in June, 1918. Several of the members affiliated with other Lodges, but now there are no coloured Freemasons in that jurisdiction.

Grand Lodge Printing

Until 1903 the printers on the Coast apparently had a monopoly of the Grand Lodge printing and, with a GM from Kaslo, the printers in the Interior thought it was time that they had an opportunity to tender for this work. In his Address to Grand Lodge, the GM referred to the matter and suggested that all printing houses in the Province which had facilities for performing the work should, in future, be given an

(87) See *Proceedings of Grand Lodge* - 1910, p. 5 et seq.

(88) Letter from Reginald V. Harris, P.G.M. and Grand Historian, Grand Lodge of Nova Scotia, dated April 13, 1943.

opportunity to tender. In awarding the contract, however, the Committee should be allowed to use their judgment in considering not the price alone, but the convenience to them for proof-reading and supervision of the work.

The Committee on Printing, etc., explained that tenders had been asked and received from the *Colonist* in Victoria, the *Daily News* at Nelson, and the *News Advertiser* at Vancouver. The tender from the *News Advertiser* had been the lowest, and it had been given the contract. Without a linotype machine, no printer could do the work on anything like equal terms with those printing houses possessing them. Should any member of the Grand Lodge know of any responsible firm wishing to tender on this work in future the Chairman of the Committee would be glad to make a note of the fact and to act upon it.

The practice which has been followed of having the reports of Grand Lodge officers in the hands of the members of Grand Lodge while the body is in session, was commenced in 1903. It was not entirely successful that year, but it has been carried on with good results ever since.

Canvassing for Office

The GM for 1904 was a strict and impartial disciplinarian insofar as Freemasonry was concerned. Finding that there had been canvassing for office going on in his own Lodge, he visited it as GM, took charge of the Lodge as such, and gave the members a lecture on their improper conduct which, no doubt, put an end to it. Those of us who had the opportunity of knowing him personally, in particular those who, like your present Historian, had had the GM as a Minister of the Crown, can easily imagine the "dressing down" he gave his fellow members at that time. The same matter was referred to by the GM of California about the same time, who was of the same mind and firmness as the GM of British Columbia. He pointed out that the officers of a Lodge, or of the Grand Lodge, should be the uninfluenced choice of a majority of its members. Consultations as to the best material are perfectly proper; but consultations having the semblance of those methods so notorious in political consultations should be avoided.

The GM of Arkansas said, and the British Columbia Reviewer agreed with him, that it is one of the Landmarks of ancient Freemasonry that no Mason shall solicit or invite in any manner any other person to become a Freemason, or to petition a Lodge for initiation, and that a brother violating this rule is guilty of un-Masonic conduct and subject to trial and punishment.

Dual Membership

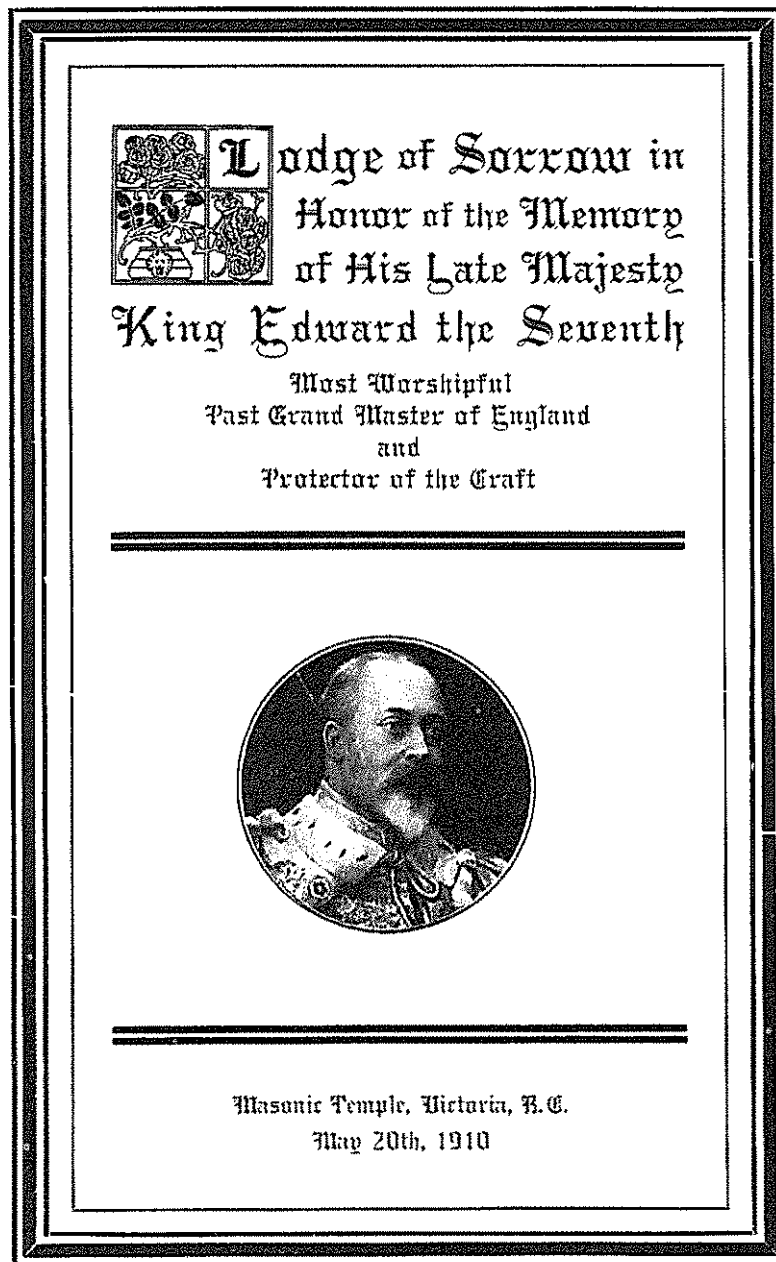
On June 19, 1903, the prohibition against dual membership was removed when a new Constitution was amended and adopted by Grand Lodge, and from that date the Grand Lodge of British Columbia has permitted dual membership. It is interesting to know the opinion of other Grand Lodges on this subject. The Grand Lodge of Colorado decided that a Brother from a jurisdiction where dual membership is permitted cannot affiliate with a Lodge in Colorado unless he gives up his other membership. New Hampshire abominates the very idea of dual membership, as it is of the opinion that single membership is absolutely necessary for the maintenance of discipline, the promotion of harmony and the prosperity of the Lodge. The Lodges and, for that matter, Grand Lodge itself do not seem to have found it so in this jurisdiction of British Columbia.

Loans of Grand Lodge Funds to Members

The Reviewer for British Columbia agreed with his counterpart in Wyoming who said that he was opposed to lending Grand Lodge funds to Subordinate Lodges or to members. He said there should be a law against making such loans, and Lodges should be prohibited from lending funds to Masons. Experience in many cases had demonstrated the bad policy of such loans. In British Columbia, it had been found that such loans had been unwise, and such a practice has long since been abandoned in the jurisdiction.

Use of Lodge Rooms by Concordant Orders

In 1908, the GM held that it was lawful to allow the Order of the Eastern Star to use the Lodge Room of Yukon Lodge No. 45 at Dawson City, Yukon Territory, until other arrangements were made. The Committee on the GM's Address made no reference to this ruling. A similar request came before the GM in 1910 and he refused the request. In this case the Committee on the Address approved *all* the decisions of the GM and this report was adopted by Grand Lodge. The Reviewer for Alabama said that permitting the Order of the Eastern Star to occupy a Masonic Lodge Room was putting something of a strain on the words "Masonic Purposes", an opinion with which the British Columbia Reviewer agreed.



Lodge of Sorrow

Victoria-Columbia Lodge, No. 1, having opened on the Third Degree, the R. W. Deputy Grand Master shall announce the occasion of the meeting, and the purposes of Lodges of Sorrow.

Chopin's Funeral March

Funeral Service—First Part

D. G. M.—What man is he that liveth and shall not see death?

Response.—Man walketh in a vain shadow; he heapeth up riches and cannot tell who shall gather them.

D. G. M.—When he dieth he shall carry nothing away; his glory shall not descend after him.

Response.—Naked came he into the world; and naked must he return.

D. G. M.—The Lord gave and the Lord hath taken away: Blessed be the name of the Lord.

Response.—Let me die the death of the righteous, and let my last end be like his.

D. G. M.—I heard a voice from Heaven saying unto me, "Write, From henceforth blessed are the dead which die in the Lord; even so, saith the Spirit, for they rest from their labours."

Hymn—"Lead, Kindly Light"

Lead, kindly Light, amid the encircling gloom.

Lead Thou me on;

The night is dark, and I am far from home,

Lead Thou me on.

Keep Thou my feet: I do not ask to see

The distant scene: one step enough for me.

I was not ever thus, nor prayed that Thou

Should'st lead me on;

I loved to choose and see my path: but now

Lead Thou me on.

I loved the garish day, and spite of fears,

Pride ruled my will: remember not past years.

So long Thy power hath blest me, sure it still

Will lead me on,

O'er moor and fen, o'er crag and torrent till

The night is gone.

And with the morn those Angel faces smile,

Which I have loved long since and lost awhile. Amen.

D. G. M.—Almighty Father, into Thy hands we commend the soul of our departed Brother.

Response (repeated three times with the Grand Honors).—The will of God is accomplished! So mote it be! Amen!

Chaplain.—Most gracious God, great Architect of the Universe, Author of all good, and Giver of all mercy, pour down, we implore Thee, Thy blessings upon us, and grant that the solemnity of this occasion may bind us yet closer together in the ties of brotherly love. May the present instance of mortality forcibly remind us all of our approaching and inevitable destiny, and, weaning our affections from the things of this world, fix them more

devotedly on Thee, our only sure refuge in the hour of need. And grant, O God, that when the awful summons shall come for us to quit our transitory Lodge on earth, the light which is from above may dispel the gloomy darkness of death; and departing hence with a full hope of resurrection, and in charity with all men, we may, through Thy favour, be admitted to Thy celestial Lodge on high, to partake in peaceful re-union with the souls of our departed Brethren, the mysterious and unspeakable happiness of Thine everlasting kingdom.

Response.—So mote it be.

Chaplain.—Our Father, which art in Heaven, hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth as it is in heaven. Give us this day Thy daily bread, and forgive us our trespasses as we forgive them who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

Response.—So mote it be.

Hymn—"Abide With Me"

Abide with me; fast falls the eventide;
The darkness deepens; Lord, with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou, Who changest not, abide with me.

I need Thy presence every passing hour;
What but Thy grace can foil the tempter's power?
Who like Thyself my guide and stay can be?
Through cloud and sunshine, Lord, abide with me.

I fear no foe with Thee at hand to bless;
Ills have no weight, and tears no bitterness;
Where is death's sting? Where, grave, thy victory?
I triumph still, if Thou abide with me. Amen.

The R. W. District Deputy Grand Master shall then introduce The R. W. Bro. Eli Harrison, Grand Representative of the Grand Lodge of England, who shall deliver a eulogy on the late Protector of the Craft.

Hymn—"For Ever With the Lord"

"For ever with the Lord!"
Amen; so let it be;
Life from the dead is in that word.
'Tis immortality.
Here in the body pent,
Absent from Him I roam,
Yet nightly pitch my moving tent,
A day's march nearer home.

My Father's house on high,
Home of my soul, how near
At times to faith's foreseeing eye
Thy golden gates appear!
Ah! then my spirit faints
To reach the land I love,
The bright inheritance of Saints,
Jerusalem above.

"For ever with the Lord!"
Father, if 'tis Thy Will,
The promise of that faithful word
Even here to me fulfil.
Be Thou at my right hand,
Then can I never fail:
Uphold Thou me, and I shall stand,
Fight, and I must prevail.

So when my latest breath,
Shall rend the veil in twain,
By death I shall escape from death,
And life eternal gain.
Knowing as I am known,
How shall I love that word,
And oft repeat before the Throne.
"For ever with the Lord!" Amen.

Anthem

Address by Bro. Richard McBride, Premier of British Columbia

(Introduced by M. W. Bro. Houston, I. P. G. M.)

Hymn—"Nearer, My God, to Thee"

Nearer, my God, to Thee, Nearer to Thee; E'en though it be a cross That raiseth me; Still all my song shall be Nearer, my God, to Thee, Nearer to Thee.	There let my way appear Steps unto Heav'n, All that Thou sendest me In mercy given, Angels to beckon me Nearer, my God, to Thee, Nearer to Thee.
Though, like the wanderer, The sun gone down Darkness comes over me, My rest a stone; Yet in my dreams I'd be Nearer, my God, to Thee, Nearer to Thee.	Then, with my waking thoughts Bright with Thy praise, Out of my stony griefs Beth-el I'll raise; So by my woes to be Nearer, my God, to Thee, Nearer to Thee. Amen.

Funeral Service—Second Part

D. G. M.—May we be true and faithful, and may we live and die in love.

Response.—So mote it be.

D. G. M.—May we profess that only which is good, and may we always act in accordance with our profession.

Response.—So mote it be.

D. G. M.—May the Lord bless and prosper us, and may our good intentions be crowned with success.

Response.—So mote it be.

D. G. M.—Glory to God in the highest! On earth peace, goodwill toward men.

Response.—So mote it be, henceforth and forever more. Amen.

Chaplain.—Almighty and most merciful God, in whom we live and move and have our being, and before whom all men must hereafter appear to render an account of the deeds done in the body, we most earnestly beseech Thee, deeply to impress upon our minds the solemnities of this day. May we ever remember that in the midst of life we are in death, and so live and act our separate parts that when the hour of our departure is at hand, we may be found acceptable in Thy sight.

Response.—So mote it be.

(Grand Honours shall then be given nine times.)

Closing Address by Bro. W. W. Perrin, Lord Bishop of British Columbia

Benediction

The Lord bless us and keep us; the Lord make his face to shine upon us, and be gracious unto us; the Lord lift up his countenance upon us, and give us peace.

Silent meditation, during which time the Organist shall play

The Dead March in Saul

The Lodge is then closed.

Lodge of Sorrow

A Lodge of Sorrow was held in the Masonic Temple, Victoria, on May 20, 1910 in honour of the late King Edward VII, Past GM of the United Grand Lodge of England and Protector of the Craft. RW Brother Edward B. Paul, the DGM, presided and addresses were given by Brother the Honourable Richard McBride, then Premier of the Province; by Brother the Rt. Rev. W. W. Perrin, the Lord Bishop of the Diocese of Columbia; MW Brother W. K. Houston, PGM; RW Brother Richard Duncan, DDGM; and RW Brother Eli Harrison, PJGW and PGS. All present were "struck with the dignity and beauty of the simple ceremony, an adaptation of our Funeral Service, with its appropriate music, and charmed with the eloquent and impressive addresses."

Masonic Funerals

In 1902 the GM suggested that regulations be prepared and adopted to govern the procedure to be followed by subordinate Lodges in the matter of Masonic funerals at which other societies are present with the intention of carrying out their forms of burial service. At that time much uncertainty existed and unpleasant incidents occurred. The Committee on the Address of the GM endorsed the view of the GM, and thought there would be no loss of dignity to the Craft to await the conclusion of any ceremonial of other Lodges (non-Masonic) that might be in attendance during the burial of a Brother, always provided that the Lodge of AF & AM have charge of the funeral and bring the ceremony to a conclusion.

Rulings on Various Problems of the Lodges

Spallumcheen Lodge No. 13 of Armstrong in 1902 was refused a dispensation enabling it to carry on work after a fire had destroyed all its property, until a duplicate charter was in the hands of the WM.

In May, 1905 the GM was advised by the GrS that the WM and the Wardens of Ymir Lodge No. 31 at Ymir had all left the Province. The members were notified that the Lodge could not be opened without the permission of the GM. The Lodge was in good financial condition, and the brethren were eager to carry on. The GM authorized a PM to act for him with power to open the Lodge, to appoint temporary Wardens, and carry on until the next election of officers. In 1906, the same condition of affairs arose at Alta Lodge No. 29 at Sandon. The same course was taken as had been ordered in the case of Ymir Lodge.

Masonic Homes

Nothing was accomplished during this period in the matter of providing a Masonic Home for either the old or the young. In 1902⁽⁸⁹⁾ there was a discussion of the respective means of assisting indigent Masons, their widows and orphans in West Virginia, and the Grand Lodge of West Virginia had come to the conclusion that it would be better to provide private homes for them to be supported by the Lodges, assisted when necessary by grants from Grand Lodge, as is done in British Columbia.

Examination of the Worshipful Master

In 1904 the GM called the attention of the brethren in Grand Lodge to the necessity of a strict examination of all Masters-elect by a Board of Installed Masters. He reminded them that the Master-elect should have a thorough knowledge of the ritual and a fair acquaintance with the Book of Constitutions, the Rules of Order, and the Duties of the Officers; that such examination was a guarantee to the Installing Master, and to the brethren of the Lodge, that the Master-elect was properly qualified and worthy of the office.

Photographs of the Grand Masters

In 1905 the collection and publishing of the photographs of the PGMs was first suggested by the GM, when he was the DGM. This work was carried on until the collection was complete, and all the photographs have appeared in the Grand Lodge Proceedings.

(89) See *Proceedings of Grand Lodge* - 1903, p. 201.

Birth of the Grand Lodge of Alberta

The GM presiding at the 1906 Annual Communication of Grand Lodge had the very great pleasure of welcoming the Grand Lodge of Alberta into the family of Canadian Grand Lodges, having received a request for recognition which was gladly granted by the Grand Lodge of British Columbia. He extended congratulations to the new Grand Lodge upon the auspicious beginning of its career as an independent Grand Lodge.

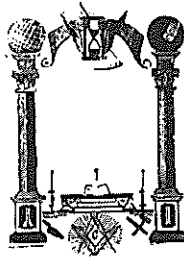
The Library of Grand Lodge

In 1902 the Grand Lodge Library was in a woeful condition, and the GM referred to it at length in his address. He quoted the remarks of the GM in 1899 on the subject and pointed out that nothing had as yet been done to remedy this condition and agreed that it was the "rubbish" of the Victoria Temple. It was in that year that the transactions of the Lodge Quatour Coronati No. 2076 ER, the research Lodge, par excellence, of the World, were purchased, then 14 volumes, now (in 1970) at 83 volumes. The Committee on the Address regretted the condition of the Library and recommended that the books be placed in the charge of the GrH and lodged in some suitable place where they would be accessible to the Craft.

In 1903 the GrH reported that the books and manuscripts in the Library had been moved from the Masonic Temple in Victoria to Vancouver, where a suitable room, fitted with the necessary shelving, had been provided for it by the brethren; that the contents of the Library had been sorted, arranged and classified. Much praise was given to the GrH for his valuable services in this matter.

The Library consisted of 531 Proceedings of other Grand Lodges; 12 Masonic Histories; 16 Constitutions and 6 Miscellaneous. During 1902-03 there were many additions including many more Proceedings and several Grand Lodge Histories, and a card index and cabinet had been provided.

In 1903 to 1906 the grant for the Library was set at \$300, and for 1907 through 1910 at \$400.



CHAPTER 12

FROM CONTINUING PROSPERITY TO A WORLD IN CONFLICT 1911 TO 1920

His Majesty George V

In his Address to Grand Lodge in June, 1911, the GM referred in glowing terms to the prosperity of the Province and the commensurate growth of the Craft in the jurisdiction. He referred, with true British loyalty, to the fact that on the very day he spoke His Majesty King George V and his august consort were being crowned in Westminster Abbey in far-off London, and asked Grand Lodge to send them its loyal and hearty congratulations through the Duke of Connaught, asking him, as head of Freemasonry in the Motherland, to present them to the Royal Pair, which, of course, Grand Lodge was delighted to do.

Prosperity and Growth

The prosperity of British Columbia as embodied in Howay and Schofield's *History of British Columbia* continued unimpaired during this period until 1914, when the grisly spectre of the First World War appeared on the World's stage. At the beginning of the period, the Province was increasing in population and in wealth. Railway construction was opening the country to the settlers, and while the older settlements were increasing in population new towns and villages were being established. In 1912, the work of Premier, Brother Richard McBride, as empire builder, was fittingly recognized, and the Province honoured, by the conferring upon him of the Order of Knighthood—Sir Richard McBride, KCMG.

With the prosperity and growth of the Province, the Masonic Lodges already established increased in size, and new Lodges came into existence. The membership of the Craft in the Province doubled; the Lodges grew from 59 to 81; the Charity Fund was growing in amount from year to year, although all reasonable demands for assistance were met; and a contribution of \$500 was made yearly for some time to the Anti-Tuberculosis Sanitarium at Tranquille. Apparently no fraternal organization ever had the prospect of a more comfortable future. The office of GM was occupied by a succession of gentlemen who held the esteem and approval of the whole population of the jurisdiction as well as the members of the Craft. In the year 1914 when Grand Lodge met, the future of the Province and of the Grand Lodge of British Columbia seemed assured.

When Grand Lodge met in 1915, all this had changed. Peace had fled from the Earth, prosperity had come to an end and the main topics arising from the war of 1914-18 came to the fore.

World War I

After many years of peace and prosperity, the first Great War of modern times broke out in the autumn of the year 1914. A short time before the war began, a "Grand Peace Festival" had been held by the Grand Lodge of Canada (in Ontario) in connection with its Annual Communication. When the news came to British Columbia of the impending conflict, Grand Lodge had under consideration a request from the Grand Lodge of the State of Washington asking that the two Grand Lodges join in celebrating one hundred years of peace. Had things remained normal, the Grand Lodge of British Columbia would have been very glad to join its neighbours in such a celebration, but the project died with the news of war, and all efforts were directed towards winning what was then called the "Great War". It was thought then to be "a war to end all wars," but of course history reveals that it was only the preliminary to a much greater conflict a quarter of a century later which, as it actually covered the whole world, is often called "The Global War". As the GM of that unhappy time said in 1915:

"The year just passed has been perhaps the most eventful in the history of the world; it has been crowded with events of the most momentous and startling

the French and the British. The GM of Alabama in his address to the Grand Lodge describes the change of policy in fitting terms:

"Our reasons for entering are the most logical and convincing that could be conceived. Our existence as a nation has been imperilled, our honor and our rights upon sea and land have been violated; and notwithstanding the voice of the pacifist, the socialist, and the pro-German, we have cast our lot with those whom we conceive are fighting for the upholding of the right. To those of our countrymen who are opposed to war on principle, or whose views give them the opinion that war could have been avoided, let me state that the time has passed for such arguments as they advance; the only aim now considered is a successful and victorious ending at the earliest possible moment that our men, our guns, our explosives, and all other means at our command can accomplish, and the man who opposes this aim, has no right to the protection of our flag or of our organization."

An interesting incident of the controversy, which may be of minor importance, was contained in the Report on Correspondence of the Grand Lodge of Quebec. In this, a case was cited of a skilled mechanic of German birth who held, for a time, a position in a factory manufacturing munitions for the British Government, and while so engaged was permitted to attend meetings of the local Masonic Lodge. Later he was arrested in one of the Maritime Provinces of Canada, and papers containing valuable information as to war material were found in his possession.

In any case, the matter was really of little importance for very long, because immediately after the outbreak of the war the Grand Lodge of the Freemasons in Germany issued edicts severing fraternal relations with all Grand Lodges in their enemy countries.

Visiting Lodges in France

In the course of the war another question arose among Freemasons, because the American and Canadian contingents contained a large proportion of Freemasons and when they reached England all Masonic Lodges were open to them. Later they passed over to France and here also found Freemasons and Masonic Lodges. Owing to certain changes having been made by these Lodges and their Grand Lodges in what are considered essentials, fraternal relations had been severed between them and those of England and the United States. These brethren on active service could not understand why they could not have the same rights and privileges in France as they had in England, and their complaints to the brethren at home were loud and long. Some Lodges in the United States hastened to recognize Grand Lodges in France and to enter fraternal relations with them, other Grand Lodges in the United States gave the members of their Lodges permission to visit French Lodges although the Grand Lodges had not been recognized. As for the Grand Lodge of British Columbia, it did not vary its regulations in any way.

To the End of Hostilities

After the declaration of war until the meeting of Grand Lodge on June 17, 1920, the number of Lodges rose from 59 to 91 inclusive—making a total of 33 new Lodges established during the years 1911 to 1920; while the total membership on that date had risen to 9,344 from the 5,266 reported on June 22, 1911 and the 7,902 reported on June 17, 1915. Even while the war was going on the GMs managed to visit a great many of the constituent Lodges as one, for instance, who in 1916-17 visited 63 Lodges in all, and found that notwithstanding

"... the fearful drain that the Lodges in the Jurisdiction had been subjected to by the Brethren going to the front, that Freemasonry had on the whole prospered. Some of the Lodges sent no less than 38% of their membership to the Armed Forces; nearly every Lodge had its Honor Roll, and it was saddening to note the 'killed in action' and 'died of wounds' after so many of the Brethren's names."

He had also found time to attend a meeting at Bellingham of the Lodges in Whatcom County, Washington, and also at San Juan Lodge No. 175, Washington Registry, at Friday Harbour on San Juan Island.

With the end of hostilities in November, 1918 and the return of many of the brethren, Freemasonry again trod its prosperous pathway.

Ancient to "Antient"

Prior to 1912 all documents emanating from the Grand Lodge of British Columbia did so under the title "Ancient, Free and Accepted Masons," but the Grand Lodge Proceedings for the Annual Communication of June in that year used the spelling of "Antient" for the first time. This was the year that MW Brother Francis J. Burd was GM, and also the year of the "Harrison Code", but no suggestion for a change appears in that document. Neither can any resolution of Grand Lodge authorizing the change be located. This was also the first year of the incumbency of VW Brother W. A. DeWolfe-Smith as the GrS, which may account for the change, while some members of the Craft claim that the Immediate PGM, Brother Edward Burness Paul, that profound student of Masonic lore and tradition, also brought his influence to bear, he having used the "t" spelling of the word on several occasions.

In the Book of Constitutions of the Grand Lodge of British Columbia as revised in 1962, the Landmarks are "The Antient Landmarks of Freemasonry as formulated by Bro. Albert G. Mackey," while "The Charges of a Freemason" are those "Extracted from the Antient Records of Lodges beyond the Sea, and those in England, Scotland and Ireland, for the use of the Lodges in London: etc." The title used in Great Britain is, of course, "The United Grand Lodge of Antient, Free and Accepted Masons of England."

Grand Masters 1911 to 1920

This period in the History of the Grand Lodge of British Columbia produced some of its most outstanding Grand Masters. The stresses and challenges of the time required them to be men of wise counsel, steadfast quality, and leaders in the community. In fact, they numbered among them who in provincial affairs moved through the scene with great public respect: a leading newspaper director of Canada; a merchant in the furniture business; a Federal Architect for the Province; a dry goods merchant; a contractor, who for many years was Honorary Chairman of the Vancouver General Hospital; a graduate of the Great Western Engineering Works at Wolverhampton, England, widely renowned for his fine tenor voice; a graduate in Medicine and Surgery of McGill University and an officer in the Canadian Medical Corps; a school principal who later became an officer of the Civil Service of Canada; an educator of outstanding attainment cum Superintendent and, later, Deputy Minister of Education for British Columbia; and a gentleman of the legal profession, much loved in his community for his many activities on behalf of the people.

The Grand Masters who did preside over the Grand Lodge of Ancient (Antient), Free and Accepted Masons of British Columbia from 1911 to 1920 were:

- 33rd—MW Brother Francis James Burd, from his Installation on June 23, 1911 until June 21, 1912;
- 34th—MW Brother John M. Rudd, from his Installation on June 21, 1912 until June 20, 1913;
- 35th—MW Brother William Henderson, from his Installation on June 20, 1913 until June 18, 1914;
- 36th—MW Brother James Stark, from his Installation on June 18, 1914 until June 18, 1915;
- 37th—MW Brother William Carey Ditmars, from his Installation on June 18, 1915 until June 23, 1916;
- 38th—MW Brother William Astley, from his Installation on June 23, 1916 until June 22, 1917;
- 39th—MW Brother Douglas Corsan, M.D., from his Installation on June 22, 1917 until June 21, 1918;
- 40th—MW Brother John Shaw, from his Installation on June 21, 1918 until June 20, 1919;

41st—MW Brother Samuel John Willis, from his Installation on June 20, 1919 until June 18, 1920;

42nd—MW Brother Martin Luther Grimmett, from his Installation on June 18, 1920 until June 24, 1921.

Death of First Grand Master

On February 25, 1915, MW Brother Dr. Israel Wood Powell received his last summons in this life when he entered into rest in the Grand Lodge above. The GM presided at an Emergent Communication of Grand Lodge at the Masonic Temple, Victoria, on March 1, 1915, which was convened for the purpose of attending the Funeral Services. The Service was held in St. John's Church, Victoria, where the services were conducted by W Brother (Rev.) F. A. P. Chadwick as acting Grand Chaplain. The pallbearers were: MW Brothers R. B. McMicking, Angus McKeown, David Wilson, Edward B. Paul, William Henderson and RW Brother Eli Harrison, Jr. Interment was at Ross Bay Cemetery.⁽⁹¹⁾

Refuses Office of Grand Master

At the Annual Communication of Grand Lodge on June 21, 1912, in the common order of things the Deputy Grand Master, RW Brother Arthur Herbert Skey of Kamloops Lodge No. 10, would normally have been promoted to the GM's chair, but owing to illness he declined office and continued as DGM for another year. In 1913, it was naturally supposed that RW Brother Skey would be the next GM, because his report to Grand Lodge showed that his illness had come to an end and that he had been able to visit many Lodges during the previous year. When it came to the election of officers, he was elected GM on the first ballot, but refused to accept the office. He thanked the Grand Lodge for selecting him for this important office, but stated that the exigencies of his private business would prevent him from giving it the attention which it deserved. Finding that he was adamant in his refusal, Grand Lodge proceeded to elect the SGW in his place.

Some of the Reviewers of Foreign Correspondence made interesting references to RW Brother Skey's refusal of office and the reasons given by him for his action. In 1913, the one for Ohio:

"Another astonishing thing which happened was the declination of the Grand Master elected, who stated that his private business would prevent him from giving the office the attention which it deserved. This Brother should have a chromo, or something better than this, for the custom is to accept the office, and at the end of the year apologize for the fact that business had interfered with the faithful discharge of the duties of the office."

In 1914, the Reviewer for Vermont made note of the refusal to accept the office of GM, with the note:

"A good example, but an unusual one."

The New Lodges

From the beginning of the period until the outbreak of hostilities, there was a gain of 19 Lodges, and 14 more Lodges were added during the balance of the period following the end of hostilities. During this period the first Lodge was to lose its charter, it being revoked for "cause"; one was to amalgamate with another Lodge under its own name but with the lower number of the other Lodge.

Kilwinning No. 59

The first of the new Lodges was established in Vancouver, where the population was growing at a rate far faster than ever imagined. The dispensation was issued on March 24, 1910, and the Lodge was instituted on March 31 of that year. The name is taken from that of one of the oldest of the Scottish Lodges, and from the names of the early members, the greater part of them were Scots or of Scottish descent. They were

(91) See *Proceedings of Grand Lodge* - 1915, pp. 19-21 and 94-97.

residents of that part of the city known as Grandview, and one of their ambitions was to build a Masonic Temple for themselves in that part of the city, but this ambition was never realized. The Lodge chose Canadian ritual, and those who were made Masons in Scotland had little difficulty in using it. The charter was granted by Grand Lodge at the Annual Communication on June 23, 1911 on the Report of the Committee on Warranted Lodges, but at the same time that it recommended that the charter be granted, it pointed out that a number of candidates had been balloted on collectively, and that this practice must be stopped. The Lodge was constituted on July 13, 1911, as Kilwinning Lodge No. 59 at Vancouver.

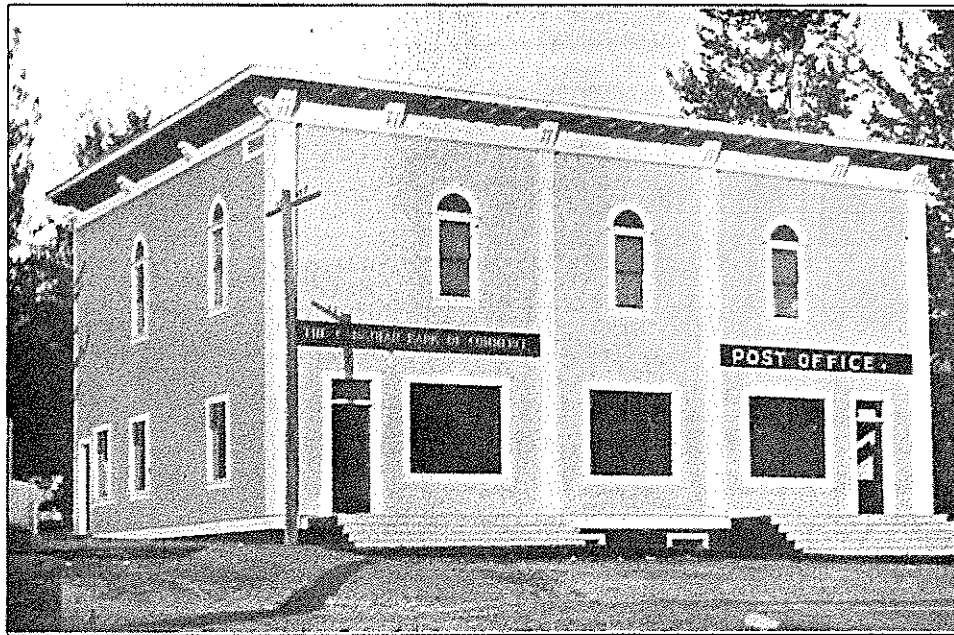
Camosun No. 60

The members of the next Lodge at Victoria did not seek a name from any place other than British Columbia or Victoria itself. "Camosun" or, as it is sometimes written, "Camosack", was the Indian name of the Inlet which is part of the present site of the city of Victoria, or, in the words of the Hudson's Bay Company, "Port Camosun", for here was built "Fort Victoria" when the Company closed "Fort Vancouver".

The dispensation for the new Lodge was issued by the GM on August 15, 1911, and it was instituted by the DDGM on September 25, 1911, and it was granted its charter at the Annual Communication of Grand Lodge on June 20, 1912. It was constituted as Camosun Lodge No. 60 at Victoria on July 15, 1912 by the Grand Master. It chose the American work for its ritual.

Star of the West No. 61

The last Lodge to be established in the Kootenays, until the year 1936 when Emulation Lodge No. 125 at Trail was established, was Star of the West Lodge at Nakusp. The dispensation for this Lodge was issued by the Grand Master on August 17, 1911, and on September 2, 1911 its first officers were elected. Like most Kootenay Lodges, it chose the American ritual for its workings. Apparently on October 8, 1909 it had been "decided by vote to adopt the American work" for its ritual, but on November 23, 1909, thirteen Masons in good standing met and "it was decided by a vote that the name of the Lodge should be Star of the West, A.F. & A.M., and that the work should be Canadian work." However, "on December 22, 1909, the MW Grand Master gave



Masonic Hall, Nakusp, B.C.—Erected 1922.

permission to hold a Lodge of Instruction under the supervision of Arrow Lodge No. 47 and as the Canadian work was not favourably viewed by that Lodge a special meeting was called for February 2, 1910, at which a deputation from Arrow Lodge was present and a vote being taken it was decided to accept their views and change the work to the American rite."

The Lodge was instituted on October 5, 1911 in the town of Nakusp, situated at the lower end of the Upper Arrow Lake. The charter was granted by Grand Lodge on June 20, 1912 for Star of the West Lodge No. 61, at Nakusp, and the Lodge was constituted on July 31, 1912, at an Emergent Communication of Grand Lodge presided over by PGM James H. Schofield.⁽⁹²⁾

Longest Recorded Meeting

We are indebted to RW Brother F. B. Maxfield, M.D., SGW, for the following interesting note:

" . . . the last Regular Communication of Star of the West Lodge, U.D., was held on May 29, 1912. Lodge was opened at 8.30 p.m. In addition to the regular business a ballot was held on a Candidate for Initiation. It was decided to petition Grand Lodge for a Charter with the W.M., W. Bro. W. E. Marshall, Brothers F. W. Jordan, H. L. Rothwell, A. E. Haigh, A. V. Carlson, J. Sneddon being delegated to attend Grand Lodge. Then the Lodge conferred, after the appropriate examinations, the M.M. degree, the F.C. degree and then another M.M. degree. After all this, Lodge was closed at 4.05 a.m."

Surely this was the longest Communication ever held by a constituent Lodge in British Columbia since Grand Lodge was formed.

Arrowsmith No. 62

The next Lodge appeared on the West Coast of Vancouver Island at the end of the Inlet in the town named after it—Alberni, named after Don Pedro de Alberni, a Spanish officer who commanded a company of volunteer soldiers in the expedition to Nootka, under the command of Lieutenant Eliza, who sailed from San Blas on February 5 and arrived at Nootka April 5, 1790. The dispensation for this Lodge was issued by the GM on October 9, 1911, and it was instituted by him at an Emergent Communication of Grand Lodge on October 19 of that year when the Hall was dedicated. The charter was ordered by Grand Lodge at its Annual Communication on June 20, 1912 for Arrowsmith Lodge No. 62 at Alberni, and it was constituted by the Grand Master on August 7, 1912. The Lodge was named after Arrowsmith Mountain (5,976 feet), which in turn was so named by Captain Richards, R.N. hydrographer, in 1864, after the famous English mapmakers of that name. This Lodge was destined for a very unfortunate demise, for on June 20, 1919 Grand Lodge revoked its charter.⁽⁹³⁾

Park No. 63

For the next six Lodges the reader must turn towards the metropolis of the Province for five of them and to the northern coast near the mouth of the Skeena River for the sixth. The first of these was located about half way between the cities of New Westminster and Vancouver, at Central Park. Here was established a Lodge working the American ritual which received its dispensation on November 11, 1911 and was instituted and its Hall dedicated by the Grand Master at an Emergent Communication of Grand Lodge held November 13, 1911. The charter was ordered by Grand Lodge on June 21, 1912 for Park Lodge No. 63 and was constituted by the GM on July 11, 1912. It chose the American work for its ritual and took its name from the locality.

Duke of Connaught No. 64

Duke of Connaught Lodge No. 64 was instituted by the GM at an Emergent Communication held on the north shore of Burrard Inlet, at North Vancouver, on November

(92) Based on information supplied by RW Brother F. B. Maxfield, M.D. - SGW, from the Minute Books of the Lodge (1970).

(93) See "Warrant Revoked" in this Chapter.

28, 1911, when he also dedicated the Masonic Hall. Grand Lodge ordered the charter to Duke of Connaught Lodge at the Annual Communication on June 20, 1912. The Lodge was so named for the Duke of Connaught, then Grand Master of the United Grand Lodge of England, and Governor General of Canada, and adopted the Canadian work for its ritual.⁽⁹⁴⁾

Plantagenet No. 65

Then followed Plantagenet Lodge No. 65 at Vancouver, which received its dispensation on January 22, 1912 and was instituted on February 14, 1912 by the DDGM. The charter was ordered at the Annual Communication of Grand Lodge on June 20, 1912, and it was constituted by the GM on July 10, 1912. It adopted the Canadian ritual for its work, which was only natural for a Lodge which took its name from Plantagenet Lodge No. 186 instituted in the Village of Plantagenet, in the Township of North Plantagenet, in the County of Prescott, under the Grand Lodge of Canada in the Province of Ontario on February 19, 1867.

Tyee No. 66

The next Lodge at Prince Rupert took its name from the Chinook jargon, Tyee, for "Chief" or "King", likewise the name of the chief of the Salmon family of the Pacific Ocean, and indicated the growth of the Craft in the city of Prince Rupert, and the fact that all the Freemasons there did not fancy the American ritual as used by Tsimpsean Lodge No. 58 because the new Lodge adopted the Canadian ritual for its work. Although so far from Vancouver, it was in Vancouver District No. 2A. After it received the dispensation on January 31, 1912, the DDGM had to travel some 900 miles by boat for the institution of the Lodge on March 14, 1912. It received its charter from Grand Lodge on June 20, 1912 as Tyee Lodge No. 66 at Prince Rupert, and was duly constituted by the GM at an Emergent Communication of Grand Lodge on July 31, 1912. Its Senior Deacon at its formation was destined to become a Grand Master, a Member of the Legislative Assembly, Attorney General for the Province and a Justice of the Supreme Court of British Columbia.

Melrose No. 67

Now back to Vancouver for Melrose Lodge No. 67, which was instituted on March 29, 1912, the dispensation was issued by the GM on March 29, 1912, and was continued for one year by Grand Lodge at the Annual Communication on June 20, 1912. Its charter was ordered by Grand Lodge on June 19, 1913, and it was constituted by the GM on July 11, 1913. It chose the American work for its ritual, and was said to have been named "Melrose" at the suggestion of Brother Alex McIntosh, a native of Scotland, in honour of the old Melrose St. John Lodge No. 12 SR, holding in the burgh of Melrose, in Roxburghshire, which is the site of one of the finest ruins in Scotland, Melrose Abbey, founded for Cistercians by David I in 1136 AD—it is said to contain the heart of Robert I.

Vancouver No. 68

Vancouver Lodge, naturally named after the city of its birth and not for the Island as had been the case of the first Lodge SR of that name, was instituted on May 31, 1912, and received its dispensation from the GM on the same day. The dispensation was continued by Grand Lodge for another year on June 20, 1912. The charter was ordered by Grand Lodge on June 19, 1913, and the Lodge was constituted by the GM on July 18, 1913, and, like its sister, the original Vancouver Lodge No. 421 SR in Victoria, it adopted the American work for its ritual. Vancouver Lodge No. 68 uses the City of Vancouver crest on the PM's jewel and monthly summons by special permission of the City Fathers granted at the time of the formation of the Lodge.

(94) For a detailed account of this Emergent Communication, see *Proceedings of Grand Lodge - 1912*, pp. 20-25.

Quesnel No. 69

Since early in 1912 there had been two Lodges of Instruction carrying on under the aegis of "Mother Cariboo" at Barkerville, the first relatively next door, as it was a mere 62 miles away, at the junction of the Fraser and Quesnel Rivers. This Lodge was instituted on September 22, 1912, and the dispensation was issued by the GM on October 1, 1912. The charter to Quesnel Lodge No. 69 was ordered by Grand Lodge on June 19, 1913, and the Lodge was constituted by the GM at an Emergent Communication of Grand Lodge on September 22, 1913. It adopted the Canadian ritual.

The second Lodge of Instruction under the aegis of "Mother Cariboo", this time 138 miles away, was operating at Fort George, a rising township in the Cariboo district at the junction of the Nechako and Fraser Rivers near the line of the Grand Trunk Railway, but it did not receive its dispensation until 1920. (See Nechako Lodge No. 86.)

Abbotsford No. 70

The next Lodge to be established was at Abbotsford in the lower Fraser River Valley, the halfway house between Mission City and Huntingdon at the United States boundary. The dispensation for this Lodge was issued on October 5, 1912, and it was instituted on October 15, 1912. Early in the year several meetings were held and the brethren decided to erect their own building. The cornerstone was laid in May, 1912, and in September a petition for a Lodge was forwarded to the GrS, and when the DDGM made his visit (date is unknown) he found:

"It has paid for its regalia, furniture and jewels, and is otherwise free from debt and has a substantial balance at its credit in the bank. The officers are capable and progressive and are putting on the work very satisfactorily. They have already initiated, passed and raised a number of members, have had sixteen applicants and rejected two and have plenty of work in prospect. The Brethren formed a Temple Company and erected a building, which it is intended to use for Masonic purposes only . . ."

On this strong recommendation, Grand Lodge on June 19, 1913 ordered the charter for Abbotsford Lodge No. 70 at Abbotsford, and it was constituted on July 12, 1913 by the GM at an Emergent Communication. It adopted the American work for its ritual.

Slocan No. 71

The scene for the next Lodge goes back to "Silvery Slocan", where at New Denver on March 3, 1913 the GM issued a dispensation for a Lodge. He had visited the settlement and found that it was dependent not only upon the mining for its support, but also was surrounded by valuable agricultural lands. The petition had been made and signed on June 15, 1912, and was transmitted on October 28, 1912. The Lodge was instituted on March 20, 1913 by the DDGM. In his report he stated that the new Lodge was one all would be proud of, and the charter was granted by Grand Lodge on June 20, 1913, and it was constituted by RW Brother George Johnson, as Acting GM, on August 14, 1913 as Slocan Lodge No. 71 at New Denver. It used the American work for its ritual.

The surroundings of the village are so beautiful that the old residents (and the present ones also) wax poetical in describing it.

Sydney Norman, the mining expert who lived there for a time, says:

"New Denver, sometimes called "the Lucerne of America," nestling up against the beautiful blue of Slocan Lake and flanked by the perennial glacier that stands guard throughout the ages where mountains touch the hurrying clouds . . ."

"Big Sandy"

A most picturesque personality of the Lodge was Alexander Campbell McKay, known all over the Kootenays as "Big Sandy", the only Masonic centenarian. He was born in Pictou County, Nova Scotia, in 1830. His grandfather was Sergeant-Major McKay, who had been with Wolfe at the battle of the Plains of Abraham in 1739 and who, for his services, was given a grant of lands in Nova Scotia. "Big Sandy" led a



WISHING YOU BOTH
AND DAVID
JUST THE HAPPIEST
XMAS AND NEW YEAR

Bro. Alexander McKay—"Big Sandy"

wandering life until he arrived in New Denver to spend the "evening of his life"—he died there June 30, 1931. In 1930 a newspaperman described him as follows:

"His rugged frame stands well over six feet and tips the scale at something like 275 pounds. Hair and luxuriant flowing moustache are as white as snow. He still reads without the aid of glasses and is possessed of as ready a wit as ever tripped off a Scottish tongue."

When the GM visited the Lodge in October, 1920, he reported to Grand Lodge:

"I was honoured in a very marked manner in Slocan Lodge by the presence at the meeting of Brother Sandy McKay, the Tyler of the Lodge. This brother, at the time of my visit . . . was 88 years of age, weighed 285 pounds, and in order to be present at the meeting walked over nine miles, a part of the distance on railway ties."

The copy of the crayon picture of "Big Sandy", drawn by an amateur artist of considerable ability, was obtained through the kindness of Capt. Kirby.

The Lodge was never a large one, and on several occasions amalgamation with Alta Lodge No. 29 at Sandon was mooted, it too being in a precarious situation, but it was not until September 20, 1938 that the terms of the amalgamation were agreed upon by the two Lodges. Alta Lodge at Sandon ceased to exist, and the Lodge at New Denver retained the name of "Slocan Lodge" with the Number 29, as held by Alta Lodge at Sandon. The arrangement was finally agreed to by Grand Lodge on June 23, 1939, and the No. 71 ceased to appear on the list of British Columbia Lodges.⁽⁹⁵⁾

At December 31, 1967, Slocan Lodge No. 29 had 51 members on its roll.

Mount Lebanon No. 72

Another Lodge next appeared in the Vancouver area, to the south of the city along the Fraser River at Eburne in the municipality of Richmond. A dispensation for this Lodge was issued by the GM on May 26, 1913 as it had been instituted on May 13, 1913 by the DDGM. On June 18, 1914, Grand Lodge ordered the charter for Mount Lebanon Lodge No. 72 at Eburne, and the Lodge was constituted at an Emergent Communication of Grand Lodge held at Eburne on June 25, 1914. It adopted the American ritual for its work. In 1918, Mount Lebanon Lodge moved across the Fraser River to the north bank at Marpole, now a district of the city of Vancouver. The Lodge was named after the mountain range, Lebanon, paralleling the Mediterranean coast from South Lebanon into Syria, famed in ancient times for its huge and old cedars which were used in the erection of King Solomon's Temple at Jerusalem.

Britannia No. 73

Even with its much smaller population and slower growth, Victoria was doing well by the Craft, and on September 11, 1913 a dispensation was issued by the GM for Britannia Lodge, afterwards numbered 73, which was instituted on September 29, 1913 by the DDGM for District No. 1. Its charter was granted in Grand Lodge on June 18, 1914 as Britannia Lodge No. 73 at Victoria, and it was constituted by the GM at an Emergent Communication of Grand Lodge on July 17, 1914. It adopted the Emulation work for its ritual and takes its name from the ancient Roman name of the Island of

(95) See *Proceedings of Grand Lodge* - 1941, p. 158 et seq., "Slocan Lodge, No. 71, New Denver, B.C."

Great Britain, especially the southern part where the early Roman provinces were to be found.

Maple Leaf No. 74

The name of the next Lodge needs no word on its origin, and it was located in what was then the Municipality of South Vancouver, now a part of the city of Vancouver. It was instituted by the DDGM on October 6, 1913, and the dispensation for its formation was issued by the GM on October 13, 1913. The charter was ordered by Grand Lodge on June 18, 1914 for Maple Leaf Lodge No. 74 in South Vancouver, and it was constituted by the GM at an Emergent Communication of Grand Lodge on July 6, 1914. Notwithstanding its name, this Lodge adopted the American work for its ritual.

Perfection No. 75

The "Royal City" on the banks of the Fraser River was not to be outdone; it too was feeling the general prosperity and wanted to establish a fourth Lodge at New Westminster. The Lodge received its dispensation from the GM on December 9, 1913, and was instituted by the DDGM on December 11, 1913. It, too, received its charter from Grand Lodge at the Regular Communication on June 18, 1914, and was constituted as Perfection Lodge No. 75 at New Westminster by the GM at an Emergent Communication of Grand Lodge on July 16, 1914. The Lodge adopted the American work for its ritual, and probably derived its name from the word as meaning one who has reached "the state of being perfect" as represented by the Ashlar stone.

Composite No. 76

The next Lodge again appeared in South Vancouver when on April 22, 1913 a petition was signed asking for a dispensation to be issued by the GM, which he did on December 22, 1913, and Composite Lodge No. 76 was instituted by the DDGM on December 27, 1913. It received its charter at the Annual Communication of Grand Lodge on June 18, 1914, and the Lodge was constituted on July 7, 1914 by the GM at

COMPOSITE LODGE No. 76 AT VANCOUVER



Premises occupied at the Institution in 1913.



Building erected and first occupied January 9, 1924.

an Emergent Communication of Grand Lodge. Its name comes from the fifth of the five noble Orders of Architecture and the Lodge chose the Canadian ritual for its work.⁽⁹⁶⁾

Zion No. 77

The last Lodge to be established before the Great War broke out was at Kerrisdale, formerly in the municipality of Point Grey, now a part of the city of Vancouver, where a Lodge of Instruction had been authorized and a meeting called for January 15, 1914. Several meetings were held for exemplification before a dispensation was granted by the GM on March 6, 1914, and the Lodge was instituted by the DDGM on March 9, 1914. It was named Zion Lodge, after the hill and town of Jerusalem and later numbered 77 at Kerrisdale. The charter was granted at the Annual Communication of Grand Lodge on June 18, 1914, and the Lodge was constituted by the GM at an Emergent Communication of Grand Lodge held at the Masonic Hall at Kerrisdale on July 20, 1914. For its ritual it adopted the Canadian work.

DeWolf No. 78

During the period of hostilities, 1914-18, only five new Lodges were established by the Grand Lodge of British Columbia. The first of these was at Coquitlam out in the Fraser Valley some 17 miles to the east of the city of Vancouver and situated on the Coquitlam River. This Lodge was named DeWolf Lodge No. 78, no doubt after the well-known DeWolf family of Wolfville, Nova Scotia, with which the then Grand Secretary, Dr. W. A. DeWolf-Smith, was connected through his mother and used as part of his family name. It received a dispensation from the GM on May 6, 1914, and was instituted by the DDGM, whose report to Grand Lodge shows that he was at Park Lodge No. 63 on May 18 of that year; that he went to Pacific Lodge No. 16 at Mission City on May 29, and inserts between them a reference to his institution of DeWolf Lodge, but does not give the exact date. No doubt it was about the middle of May that year. The Lodge records indicate the date as May 19, 1914. When the matter came before Grand Lodge on June 18, 1914, the dispensation was ordered for another year because of the shortness of time. At the Annual Communication on June 17, 1915, Grand Lodge ordered the granting of the charter, and the Lodge was duly constituted by the GM at an Emergent Communication of Grand Lodge held at Port Coquitlam on July 12, 1915. The Lodge uses the American work for its ritual.

Concord No. 79

The next new Lodge appeared on Vancouver Island at Parksville, some 22 miles north of Nanaimo, at the junction of the Island Highway and the road to the West Coast. On June 13, 1913 permission had been requested to form a Lodge of Instruction; this had been granted by the Grand Master. The Lodge was granted a dispensation by the GM on May 19, 1914, and it was instituted by the DDGM on May 26, 1914. As

(96) See *Proceedings of Grand Lodge* - 1930, pp. 155-6, "Historical Note".

it had been in existence but a short time when Grand Lodge met on June 18, 1914, it was left under dispensation, and at the Annual Communication of Grand Lodge on June 17, 1915 it received its charter as Concord Lodge No. 79 at Parksville, and it was constituted by the GM at an Emergent Communication of Grand Lodge on July 5, 1915 when the Masonic Hall was dedicated. It adopted the American work for its ritual, and the name of the Lodge is well chosen for, as the Initiate is informed, "The Sun and Moon are messengers of His Will and all His Law is 'Concord'."

St. James No. 80

A dispensation was issued on March 8, 1915 for an additional Lodge in the city of Vancouver, and it was duly instituted by the DDGM on March 9, 1915. The charter was ordered by Grand Lodge on June 17, 1915 for Saint James Lodge No. 80 at Vancouver, and the Lodge was constituted in the Masonic Temple at Vancouver on June 20, 1915 by the GM. It uses the Canadian work for its ritual. Exactly one-quarter of the members of this Lodge enlisted in the armed forces, and all returned but two who made the supreme sacrifice.

Triune No. 81

The next Lodge in the History of the Grand Lodge of British Columbia was established at Powell River, the town named in 1880 after the First Grand Master—Dr. Israel Wood Powell of Victoria. It is situated at the outlet of Powell Lake, some 85 miles north-west of Vancouver, where the river of the same name empties into the Strait of Georgia, and where today is to be found one of the largest pulp and paper mills in the world. The dispensation for a Masonic Lodge was issued by the GM on May 11, 1915, and the Lodge was instituted by the DDGM on May 18 of that year. A Warrant of Constitution was granted by Grand Lodge on June 22, 1916 for Triune Lodge No. 81 at Powell River which was duly constituted on July 16, 1916 at an Emergent Communication of Grand Lodge by the GM. The name "Triune" was chosen at the request of its First WM, MW Brother Andrew Henderson, in memory of Triune Lodge No. 190, GR Minnesota, of which he had been a member and in which he had been the WM, and it quite naturally adopted the American work for its ritual.⁽⁹⁷⁾

Prince Arthur No. 82

The one Lodge to be established in 1917 was at Vancouver. It was instituted by the DDGM on May 9, 1916, the day on which the GM issued the dispensation, but did not apply for its Warrant of Constitution until June 21, 1917, when its charter was ordered by the Grand Lodge as Prince Arthur Lodge No. 82 at Vancouver, and on July 10, 1917 it was duly constituted by MW Brother Francis J. Burd as Grand Master at an Emergent Communication of Grand Lodge, during the absence of the GM on military duty. It adopted the American work for its ritual and took its name from Prince Arthur, Duke of Connaught and Strathearn, KG, who made a triumphal tour of Western Canada prior to relinquishing the post of Governor General of Canada in the summer of 1916, just about the time that the Lodge was being formed. HRH Prince Arthur had been initiated into Freemasonry on March 24, 1874; installed as Prov. GM for Sussex in 1886, and subsequently Dist. GM for Bombay; appointed Prov. GM in 1890; and was elected GM of the United Grand Lodge of England in 1901, a post he held continuously until his resignation on March 1, 1939. He died on January 16, 1942 after serving Freemasonry in a most zealous manner for nearly 68 years.



Field Marshal H.R.H. The Duke of Connaught and of Strathearn, K.G., P.C., K.T., K.P., G.M.B., G.C.I.E., G.C.V.O., G.B.E., Governor General of Canada 1911-1916.
—Public Archives of Canada

(97) See *Proceedings of Grand Lodge - 1937*, p. 172 et seq., "MW Brother Andrew Henderson", by Wor. Brother James A. Lundie.

dispensation for five years, and again it was being asked to carry on in the same way, when they should have been given a charter at the Annual Communication just passed. The members were discouraged and indignant, and blamed some of the officers of Grand Lodge for the delay. Between the two GMs-to-be, they succeeded in getting the members to accept one year's further existence under dispensation. During that time, Brother Morley visited Trepanier Lodge six times and brought members from Penticton, Summerland and Kelowna to encourage them. The result of all this was that at the meeting on June 17, 1920 Grand Lodge granted the charter for Trepanier Lodge No. 83 at Peachland with concurrent jurisdiction with St. George's Lodge No. 41 at Kelowna over the territory west of Okanagan Lake, and the Lodge was duly constituted by W Brother Henry B. Morley at an Emergent Communication of Grand Lodge on August 10, 1920. The Lodge adopted the Canadian work for its ritual, has prospered and "burnt the mortgage" in 1943.⁽⁹⁹⁾

Henderson No. 84

A petition for a new Lodge on Vancouver Island was submitted to the GM early in the year 1918, to be located in the municipality of Oak Bay adjacent to the city of Victoria, but as the question of jurisdiction between Oak Bay and Victoria seemed to him to be one that required careful consideration, the matter was referred to the Committee on Jurisprudence. No action seems to have been taken in the matter by the Committee until just before the closing of Grand Lodge on June 21, 1918, when it was moved:

"That concurrent jurisdiction be granted to the Lodges in Victoria and the proposed Lodge at Oak Bay"

but after discussion the motion was withdrawn.

It was not until May 24, 1919 that a dispensation was issued by the GM; it was instituted by MW Brother Angus McKeown, PGM (1890-91) on June 7, 1919; and at the Annual Communication of Grand Lodge on June 20, 1919 Grand Lodge ordered that the dispensation be continued for one year and that concurrent jurisdiction be established for Lodges in Victoria and Oak Bay. In recognition of the great services rendered by MW Brother William Henderson to the Craft in general, and more particularly in and around the city of Victoria, and also in token of the high esteem in which he was held personally, the MW Brother was requested to allow the Lodge to bear his name, and he was urged to accept the responsible position of the first Master of the new Lodge; this, notwithstanding the burden of many years, he graciously consented to do.

The granting of the charter following in due course on June 17, 1920, and Henderson Lodge No. 84 was duly constituted on July 16, 1920 by MW Brother Edward Burness Paul, PGM (1910-11), at an Emergent Communication of Grand Lodge. The Lodge adopted the Emulation work of its Mother Lodge, Victoria-Columbia Lodge No. 1, for its ritual.

Empire No. 85

A new Lodge was created in Vancouver primarily for the purpose of gathering together unaffiliated brethren among the returned men, and for this purpose an organization meeting was held in the Library of the Masonic Temple in Vancouver on June 23, 1919. The GM issued a dispensation on November 8, 1919, and the Lodge was instituted by the DDGM of District 13 on November 21, 1919. The charter was granted by Grand Lodge on June 17, 1920 under the apt name of Empire Lodge, and numbered 85 on the Register of Grand Lodge, and it was constituted by MW Brother William Astley, acting as GM at an Emergent Communication of Grand Lodge on October 15, 1920. The Lodge adopted the Canadian work for its ritual.

⁽⁹⁹⁾ See *Proceedings of Grand Lodge* - 1949, p. 108 et seq., "Historical Sketch of Trepanier Lodge, No. 83", by R. J. McDougall, P.M.

Nechako No. 86

The next Lodge takes our story back to "Mother Cariboo" in the year 1912; and to the confluence of the Nechako and Fraser Rivers where the latter turns south in its journey to the Pacific Ocean. This was the second Lodge which in that year was first established as a Lodge of Instruction by Cariboo Lodge No. 4 at Barkerville, 138 miles distant south on the Cariboo Road. In his report to Grand Lodge at the Annual Communication on June 20, 1912, the GM stated:

"Lodges of Instruction under the permission of Cariboo Lodge No. 4 are in existence at Quesnel and Fort George. I issued a Commission to R.W. Brother L. H. Fraser to look into the state of affairs in these two districts . . ."

No record of his report can be found, but the DDGM of District No. 4 for that year reported:

"Cariboo Lodge No. 4 granted a permit to the brethren of Fort George District to open a Lodge of Instruction. I opened the Lodge on January 18th of the current year, and the brethren are taking great interest in the Lodge and doing good work."

The Committee Report on Warranted Lodges contains no reference to the matter, while the Committee on the GM's Address simply commended him for his precautions. From that time until the Proceedings of Grand Lodge for 1920, silence reigned supreme. In that year, the GM reported to Grand Lodge on June 17 that he had issued a dispensation on January 28, 1920 to "Nechako Lodge, Prince George, 30 members." The DDGM at the same time reported that:

"In August, as Brethren in Prince George had a Lodge of Instruction and were applying for a dispensation, I made the journey there, by steamer, up the Fraser, and had a full discussion of matters. Owing to an unforeseen occurrence I was prevented at the last moment from attending a meeting of the Brethren, but found everything very promising. In February, accompanied by Brothers Vassar and Murdoch, I made the 110-mile journey over the sleigh road. Any discomforts of the journey were speedily forgotten in the hospitality extended at Prince George."

"On February 27th, I instituted Nechako Lodge, U.D., at Prince George, being assisted by W. Brothers McGregor, P.D.D.G.M. of District No. 4; Belbeck of Victoria-Columbia Lodge, No. 1, and Hutt, of Kinistino Lodge No. 1, Saskatchewan. At the ceremony there were also present Worshipful Brothers Goodwin of Mortlach, Sask.; Colgrove, New Mexico, and Cain, of Alberta, and 11 visiting M.M.'s from B.C., Alberta, Saskatchewan, Ontario and Scotland, and . . ."

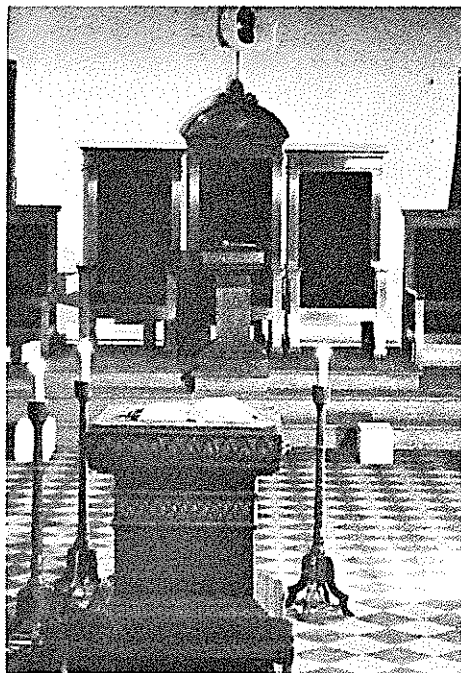
The report went on to say:

"Nechako Lodge has every promise of meeting with great success. The officers are all popular and capable Brethren, and well acquainted with their duties. Worshipful Brother Ernest Jones, the Master, is competent, tactful and experienced, and the Lodge is fortunate in having, for its first Master, a man with these qualifications."

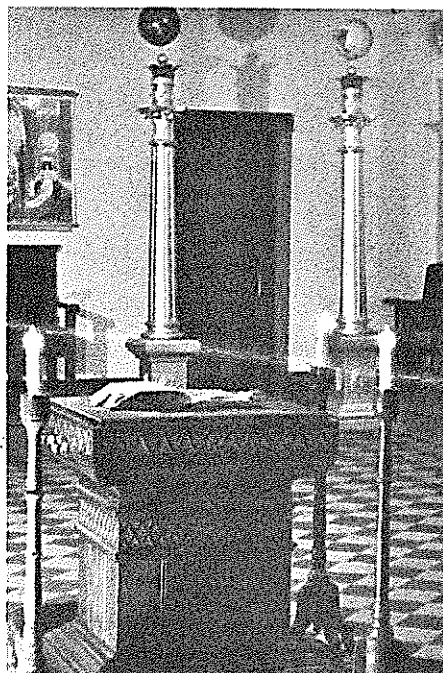
"I have known the Fort George District since 1909, and one who has not resided there in the earlier days may not be able to appreciate the causes of friction extant heretofore. Now that the community has become centralized, and the conflicting interests of the past eliminated, the town is ripe for Freemasonry, and I feel certain that Nechako Lodge will meet with every success. The extracts of work done will be before you at the Annual Communication."

Prophetic words, indeed, for no Lodge in the Jurisdiction of British Columbia has fared better, and as the "Metropolis of the North" has prospered so has Freemasonry, and one is always sure of just a wonderful spirit in the Craft. Just a word on the DDGM's remarks which may explain quite a number of the rivalries which disrupted the population for some years. The original community was established by Simon Fraser in 1807 as a fur-trading post, which was taken over by the Hudson's Bay Company at Fort George. Some time later, the point of interest was South Fort George, but in 1915

LODGE ROOM OF NECHAKO LODGE No. 86, 1924-1955.



Looking East



Looking West —E. J. Newman

the centre of activity was moved to the more natural locality at Prince George. It was destined to become, with this move, the chief railway point in the north; the apex of the highway system of North, East, South and West, and the distributing centre for a lumber, mining, stock-raising, and fur-trading area, with a population of well over 15,000 in the city alone in the early 1960's, and to 35,000 by 1970.

Grand Lodge, at the Annual Communication on June 17, 1920, ordered the granting of the charter to Nechako Lodge No. 86 at Prince George, and the Lodge was constituted by Brother A. A. Belbeck of Victoria-Columbia Lodge No. 1 at the request of the GM on July 23, 1920 (the Proceedings do not list an Emergent Communication for the purpose). The Lodge adopted the Canadian work for its ritual.

Progress No. 87

A dispensation was issued by the GM on February 12, 1920, and the Lodge was instituted by the DDGM of District No. 12 on February 24, 1920. At the Annual Communication on June 17, 1920, Grand Lodge ordered the granting of the charter to Progress Lodge No. 87 at Vancouver, and the Lodge was constituted at an Emergent Communication of Grand Lodge in the Masonic Temple, Vancouver, on July 27, 1920, with MW Brother William Carey Ditmars acting as the GM. The Lodge adopted the American work as its ritual, and took its name from the fact that by 1920 everything was "progressing" smoothly, except for the fact that the founding members, who were mostly CPRy men, had desired to call the Lodge "Railwaymason's Lodge", but were refused by Grand Lodge—so they called it "Progress Lodge".

Ancient Light No. 88

In response to a request, the DDGM of District 2 proceeded to Ladner, the business centre of the Delta District at the mouth of the Fraser River, 12 miles southwest of the city of New Westminster, to examine a number of brethren who were desirous of forming a Masonic Lodge in that thriving community. He found that the local Freemasons had secured the Oddfellows' Hall, which was comfortably filled. The meeting

included several brethren who had journeyed a long distance to witness the work. On March 1, 1920, he proceeded to Ladner with a large retinue of brethren to institute the Lodge, the GM having granted the dispensation on February 21, 1920. He said it was one of the most rewarding and important of all his duties, and he was sure that the spirit which animates all, from the WM to the youngest EA, will never allow the light of Ancient Light to grow dim. At the Annual Communication on June 17, 1920, Grand Lodge ordered the charter for Ancient Light Lodge No. 88 at Ladner, and the Lodge was constituted on July 14, 1920 at an Emergent Communication of Grand Lodge in the Oddfellows' Hall, Ladner, by MW Brother Francis J. Burd acting as the GM. The Lodge adopted the Canadian work for its ritual, and takes its name from the light that emanated from the Ancient Lamp of Aladdin, which appears in its crest; it was the brain child of the Third WM of the Lodge, who connected all his references with "wick" light.

Mount Newton No. 89

The next Lodge was established on Vancouver Island in the settlement at the centre of the peninsula farming area north of the city of Victoria. The first meeting of Freemasons was held in the Orange Hall at Saanichton on October 9, 1919. Another meeting was held on October 16, when the location of the proposed Lodge was discussed; at a meeting on November 13, 1919, it was decided that Saanichton was to be the place and the name was to be Mount Newton after the mountain close by. A dispensation was granted by the GM on February 23, 1920, and the Lodge was instituted by the DDGM in the presence of the GM on March 25, 1920 at the Agricultural Hall at Saanichton. On this occasion, many warm admirers of RW Brother James Munroe Miller were present to see him installed as the first WM of the new Lodge—he had been the WM of Vancouver and Quadra Lodge No. 2 for two years in 1889 and 1890, and DDGM of District 1 in 1893. The charter was ordered by Grand Lodge at the Annual Communication on June 17, 1920 for Mount Newton Lodge No. 89 at Saanichton, and the Lodge was constituted by WM Brother Wallace Samuel Uttley Terry acting as GM at an Emergent Communication of Grand Lodge on July 22, 1920, held in the Orange Hall, Saanichton. Being a daughter of Vancouver and Quadra No. 2, and with a PM of that Lodge who had been a fervent DDGM and who quite often stirred up the Communication of Grand Lodge as its first WM, it was a sure thing for the American work as the ritual. "Mark Twain", as he was fondly known by his associates because of a cultivated resemblance, also came to British Columbia via the Golden Gate. This Lodge has an enviable reputation for true Masonic hospitality, and it is the boast of its members that no one leaves for home until the "Midnight Hour" has well "witched".

Barclay Lodge No. 90

After the warrant of Arrowsmith Lodge No. 62 at Alberni had been revoked, a number of its former members residing in the adjoining town of Port Alberni and in that district considered it would be a fitting and opportune time to commence a Masonic Lodge in Port Alberni. On March 10, 1920, Barclay Lodge No. 90 held its first communication. It was so named after the Sound of that name on the west coast of Vancouver Island, which was named after himself by Captain Charles William Barkley of the British ship *Imperial Eagle*, sailing under Austrian colours, in 1787. The GM issued the dispensation on February 24, 1920 and the Lodge was instituted on March 8, 1920 by the DDGM. At the Annual Communication of Grand Lodge on June 17, 1920, the warrant was granted to Barclay Lodge No. 90 at Port Alberni and the Lodge was constituted by MW Brother John M. Rudd, acting as GM, on July 17, 1920 at an Emergent Communication of Grand Lodge. The Lodge adopted the American work for its ritual.

University No. 91

This next Lodge was established in West Point Grey, a suburb of Vancouver City, and situated in a thriving residential university district. There comfortable and suitable lodge rooms had been secured and everything pointed to a very bright future for the

young Lodge. The GM granted a dispensation on February 27, 1920 and the Lodge was instituted on March 9, 1920 by the DDGM. A Warrant of Constitution was granted to University Lodge No. 91 at West Point Grey by Grand Lodge at the Annual Communication on June 17, 1920 by MW Brother Samuel John Willis, the Deputy Minister of Education, acting as GM at an Emergent Communication of Grand Lodge held in the Masonic Hall at West Point Grey on August 4, 1920. The Lodge took its name from the University of British Columbia which was located close by and from which source it was expected to draw many of its members. It adopted the American work for its ritual.

And so, at the end of December, 1920 there had been added to the Register of Lodges in the Grand Lodge of British Columbia, notwithstanding the First World War, 33 new Lodges, all of which, with two exceptions, survive today as healthy, well-membered constituent Lodges, and at December 31, 1968 they represented a membership of some 6,100 Freemasons.

Warrant Revoked

On January 16, 1919, the Grand Master presided at an Emergent Communication of Grand Lodge in Vancouver to consider the question of revoking the Warrant of Constitution of one of the constituent Lodges which had been suspended for cause. It appears that there had been serious trouble among the brethren of Arrowsmith Lodge No. 62 at Alberni since 1918, and so serious had the situation become that the DGM was appointed to investigate and report. On receiving his report, the GM suspended the charter of the Lodge on February 25, 1918. All attempts to make peace failed, and when the matter was reported to Grand Lodge on June 21, 1918, it was passed over to the Committee on Petitions and Grievances which, on June 21, 1918, reported to Grand Lodge that:

" . . . having carefully examined the correspondence, reports, etc., together with the Minute Book of the Lodge, and having been interviewed by certain members of the Lodge, beg to recommend that the action of the Grand Master be sustained; that the suspension of the Warrant be continued; and that the Officers and members of the said Lodge be duly notified to appear before this Grand Lodge at a future Communication to show cause why the Warrant should not be revoked and erased from the roll of Grand Lodge"

and the Emergent Communication having been called "to dispose of the case of Lodge, No.", after due deliberation continued the suspension of the Warrant until the Annual Communication of Grand Lodge on June 19, 1919. The matter of Arrowsmith Lodge being taken from the table, the GM instructed the Grand Pursuivant to admit the WM and any other members of Arrowsmith Lodge present. After reviewing the situation since the matter was first raised in Grand Lodge in 1918, he called upon the WM to show cause why the Warrant of the Lodge should not be revoked; and, after hearing the WM and several other brethren including PGMs, Grand Lodge on June 19, 1919 ordered that the Warrant of Arrowsmith Lodge No. 62 be revoked and the name of the Lodge erased from the roll of the Grand Lodge.

This was the first of only two Lodges during her first one hundred years of existence that the Grand Lodge of British Columbia was forced to strike from her records "for cause".

The Meeting in Sage Creek Valley

In 1920, there arrived in the Grand Secretary's office the minutes of a Lodge meeting which had been held at some place which was called "Oileta" in British Columbia which read as follows:

" MINUTES

Oileta, B.C., October 22, 1920.

"A meeting of four Master Masons was called at 11.45 a.m. on the above date for the purpose of the undersigned Master Masons being entered upon the records of the Grand Lodge of British Columbia as being the first Masons who held a

Lodge in the Sage Creek Valley. The undersigned Masons do not know what the name of the town will be, but think the above will be an appropriate name; nor do they know what the future Lodge's name will be. But we firmly believe there will be a Lodge here in the not too distant future, as the Grand Architect of the Universe has furnished all that man needs for his welfare and prosperity.

Signed,

WILLIAM ORRELL FRASER,
Worshipful Master.

WILLIAM DEVERE SCOTT,
Senior Warden.

AUSTIN STEPHEN MORRIS,
Junior Warden.

HARRY THOMAS STEVENS,
Tyler.

"This is a correct copy of the original minutes, which are in the possession of William Orrell Fraser, of Whitefish, Montana.

"Brother Scott belongs to Spokane Lodge, Brother Morris belongs to Bartlesville, Pa., Brother Stevens belongs to A. W. Rawson Lodge, No. 145, Pecatonica, Ill., and Brother Fraser belongs to Minneapolis Lodge, No. 224, Minneapolis, Minn."

From the above, it will be gathered that "Oileta" was in the Sage Creek Valley in the extreme south-east corner of British Columbia, the Creek being a tributary of the Flathead River. There had always been a mystery about the Valley, for there was a magic "fire water" found there which bubbled up in springs or accumulated on the top of the water pools. Touched with a flame, it burned freely. To the Indians, it was "Big Medicine". Later, the white people recognized these as seepages of petroleum, and there was considerable activity on the part of those seeking it. In 1920, an attempt was made to develop these oil prospects and drilling was being carried on.

It was here, on October 22, 1920, that the four MMs met at the dwelling of Brother Fraser, and Mrs. Fraser went away to visit some friends and left the four men to their own devices, so they took advantage of the opportunity to hold a Masonic Lodge. Fraser took the lead, examining each of the others separately to make sure they were brethren of the Craft, and, being so satisfied, a Lodge was duly opened with the usual ceremonies. Morris provided a Volume of the Sacred Law. An emblem worn by Stevens was used as part of the altar furnishings. During the meeting, various matters of Masonic interest were discussed, and then, after imploring the blessing of Almighty God upon the meeting and upon all regular Masons, the Lodge was closed in due and Ancient form. The minutes were then drawn up and signed, and a copy was sent to the Grand Secretary.

Unhappily, their high hopes for "Oileta" were not fulfilled, and several attempts to develop the oil field came to nought. It may be that "Oileta", by that or some other name, will yet become a reality and that a Masonic Lodge, formed in the regular way, will be established in Sage Creek Valley. In the meantime, this is another instance of an "Occasional" Lodge which was held in the Grand Jurisdiction of British Columbia.⁽¹⁰⁰⁾

Dormant Lodges

There had been no meetings of Tuscan Lodge No. 39 at Trout Lake since 1915 and only two or three members of the Lodge still resided there, and the DDGM of District 3 on June 22, 1916 said he was of the opinion that the Lodge should either surrender its charter or it should be forfeited. The Committee on the Reports of the DDGMs regretted to note the condition of this Lodge, and suggested that unless conditions improved during the coming year the question as to whether it should continue as a Lodge might be seriously considered.

⁽¹⁰⁰⁾ See *Proceedings of Grand Lodge* - 1927, pp. 143-44, and - 1934, pp. 146-7, "The Meeting at Sage Creek — The Minutes'."

The Lodge was allowed to carry on until 1919; no meetings were held and no returns sent to Grand Lodge. The DDGM for District 3 reported to Grand Lodge on June 19, 1919 that he learned that there were only two members of the Lodge living there; that the furniture, books and warrant had been stored in a private house, and that the chance of holding future meetings was very poor indeed. The Committee on the Reports of the DDGMs advised that the GrS be instructed to secure possession of the furniture, etc. Grand Lodge did not approve of this step and a motion that the Lodge appear at the next Annual Communication to show cause why the warrant should not be revoked was voted down. In 1920 there were again no returns from the Lodge.⁽¹⁰¹⁾

Another Lodge that was fast getting into the same condition as Tuscan Lodge was Arrow Lodge No. 47 at Arrowhead, south of Revelstoke. In 1918 the DDGM for District 3 reported to Grand Lodge on June 20 that, while he had not visited the Lodge, members of the Lodge had informed him that it was not holding meetings by reason of lack of resident members, while the DDGM of District 8 reported that North Star Lodge No. 30 at Fort Steele was having a hard struggle on account of so many of the members having left the district; however, he said, they always manage to get a quorum, and he hoped they would survive and regain the prosperity they so richly deserve.

In 1920, King Edward Lodge No. 36 in Phoenix was not able to continue; only five members of the Lodge were resident in the town. The mines had closed and the residents were being compelled to go away. The only possible course to pursue was to amalgamate with the Lodge at Greenwood under the name of King Edward Lodge No. 28, and while the amalgamated Lodge continued to have its troubles for some time, it was still going strong at December 31, 1967 with 59 members.

Incorporation of Lodges

In 1912, the much-debated question as to the incorporation of a Masonic Lodge came to the fore in Australia. At the Annual Communication of the Grand Lodge of South Australia, the Grand Master, in his address to the brethren, advised against it for the reason that:

"We do not want any official or Government interference with Lodges. We are a secret Order and we do not want to do anything that will require us to make reports or expose our affairs to the outside world."

This ought to be good law, for the GM who enunciated it was the Chief Justice of South Australia. However, the GMs of Illinois (1911) and New Brunswick (1914) thought otherwise.

The Grand Master of California of 1914 was asked whether real estate held for Masonic purposes should be deeded to the Trustees of the Lodge, or to the WM, or to the Lodge itself, and quoted what he calls "a sane and simple manner of conveying and receiving property" which is part of the statute law of that State. This opinion the Reviewer brought to the attention of Grand Lodge, but such action on his part seems to have been without result. The Maine Reviewer of 1915 notes that Alberta has sanctioned incorporation, and thinks it is a mistake. The reference above to the opinion of the Grand Master of South Australia on this question should carry extra Masonic weight on this subject because he was MW Brother the Rt. Hon. Sir Samuel J. Wray, Bart., P.C., who was Grand Master in that jurisdiction from 1884 to 1889, and from 1896 until his death in 1916.

The Reviewer for Alabama (1917) also refers to Alberta's approval of the incorporation of Lodges. He thinks that the wisdom of this course is doubtful, to say the least. He asks how is Grand Lodge to retain control over a body created by civil authority, and pointed out that the Grand Lodge of Louisiana was at that time in litigation over just such a state of affairs.

Masonic Senate

On June 17, 1915, the GM did not approve of the activities of some brethren in the city of Vancouver who had been for some time organizing a "Masonic Senate". He

(101) See *Proceedings of Grand Lodge - 1937*, p. 161 et seq., "History of Tuscan Lodge No. 39, B.C.R., Trout Lake, B.C."

said that although the members might be the flower of Masonry, imbued with the very best intentions and the most fervent zeal in the interests of Freemasonry, yet he submitted to Grand Lodge that such a body should not be permitted as its perpetuation might eventually result in the usurpation of the powers of Grand Lodge, and he asked that a ruling should be made on the subject. The Committee on the Address were of the opinion that no organization should be countenanced that assumed a name with a Masonic appellation unless specially authorized by Grand Lodge of the jurisdiction in which the same may be held, *and were fully in accord with the remarks of the most Worshipful Grand Master in reference to the "Masonic Senate"*. Evidently the promoters of the "Masonic Senate" were enthusiastic Freemasons, anxious only to promote the good of the Craft, and Grand Lodge struck out the words in italics (Reid's) to save their feelings.

The Reviewer for Illinois (1915) speaks of the Masonic Senate in British Columbia as something new to him. He remarks that the Grand Lodge did not accept the Grand Master's recommendation and that the "Senate" still remains. The British Columbia Reviewer corrected his statement and said that since the meeting of Grand Lodge the "Senate" had been dissolved. The Reviewer for Delaware (1915) made reference to it and said that no organization should be countenanced that assumed a name with a Masonic appellation unless specially authorized by Grand Lodge; while the Reviewer for New Jersey (1916) called the GM's views on the matter far-fetched. The GM of the Grand Lodge of Canada (in Ontario) ruled (1918) that the word "Masonic" in the name "Canadian Masonic Club" was out of place and must not be used. The Reviewer for Florida (1918) referred to the action of Grand Lodge in the matter of the "Masonic Club" and said it was not the fact of a club being objected to, but that the club had joined an association of clubs extending throughout the United States, with a general head from which it accepted rules and regulations, a member of a club in one State, a member of the association, was also a member of all clubs in all States. In this way, members of Lodges under one jurisdiction were receiving orders from an organization located outside that jurisdiction, and this could not be permitted. The Reviewer for West Virginia (1920) could not understand why everything carried on in a club could not be done equally well in a Lodge.

Master's and Warden's Club

While the Masonic Club at Vancouver was frowned on, a Master's and Warden's Club was formed in Victoria. As it did not use the word "Masonic", no one objected to it. It met once a month and did not pretend to have any official standing or authority. It made possible a series of Masonic lectures during 1917-18. The DDGM said it had been a most useful and helpful adjunct to the Masonic life of the District.

Dual Membership

As has already been shown, dual membership in the Lodges is allowed in British Columbia, but if a Brother is suspended in one Lodge he is *ipso facto*, suspended in any other Lodge. This seems contrary to the law in the Grand Lodge of Canada (in Ontario) up to that time (1917).

Physical Perfection

The problem of being perfect in form for the degrees of Freemasonry kept coming before the Grand Lodge during and after World War I. It is one of those problems which have come down from the past when Freemasonry was an operative body. In those days it was an essential requirement which could not be avoided. A man wishing to be an operative Mason must necessarily be able to do a man's work. The rules prescribed among other qualifications, "That no person shall be accepted a free Mason but such as are of able body."⁽¹⁰²⁾ There seems to be good authority that this rule was in existence in about AD 1650, and it has always been a requirement of the Craft in later

(102) See *Masonic Code of British Columbia—being the Constitution, By-Laws and Regulations of the Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of British Columbia - 1912*, by Eli Harrison, Jr., P.G.S. and P.J.G.W.

days. When the Constitution of the Grand Lodge was drawn up it was provided that every petitioner and candidate applying for the degrees of Masonry should, *inter alia*, be a man "possessing no maim or defect in his body that may render him incapable of conforming literally to what the several degrees respectively require of him." This was as far as could be gone even in these latter days. As long as the world was at peace, there were very few so crippled that the Craft would not accept them. But after a bitter war, there were bound to be many who would be affected, even under the clause as it stood in the Constitution of British Columbia. There have been many rulings on the point since the outbreak of hostilities. Remembering the lessons Freemasons are taught in the Lodge, one can judge that the GMs would be anxious to have as many as possible of the returned men admitted in so far as it could be done without committing breach of the basic laws of the Craft. In 1918-19 the GM ruled that the loss of a foot, the loss of the third finger and fourth finger of the right hand and the first finger of the left hand or the loss of the right arm barred the applicant from admission. The loss of the little finger of the left hand, loss of three fingers of the left hand, a stiff knee received on military service, and the loss of the thumb of the left hand were qualified for admission, but the Committee on the Address approved the action of the GM and pointed out that decisions of this kind should be granted with the utmost care and judgment. A member of Victoria-Columbia Lodge No. 1 asked for special legislation on the subject, but the Committee on Constitution did not agree with him, relying on the GM's discretion to be better than new legislation.

The Reviewer for Utah (1919) notes a case referred to by one of the British Columbia DDGMs where an EA or FC returned from the War minus an arm asked if he would be denied advancement and said that in his State he would not. The Reviewer said that the same rule applied in British Columbia. That question had been settled before the war.

Communications of Grand Lodge

The Annual Communications during this period were well distributed, with the three larger cities taking the major share. Victoria was the site of three, in 1911, 1915 and 1918; Vancouver garnered three also, in 1912, 1916 and 1919; two were held in New Westminster, in 1913 and 1917, and one each in Prince Rupert (1941) and Nelson (1920). There were so many Emergent Communications that the printer seems to have got mixed up at times and headed the Annual Communications for 1912 and 1914 as "Emergent Communications". In 1914 the GM suggested in his address "that the ends of the Craft would be better served if we meet at the Coast Cities of Victoria, Vancouver and New Westminster." The committee on the Address recommended "that full consideration be given to the suggestion of the Grand Master relative to future annual meeting places of Grand Lodge," but no action appears to have been taken by Grand Lodge. In 1916, the GM recommended that the matter be taken up by the Committee of Constitution and the necessary amendment drawn up. Such an amendment could not be very popular with the brethren in the eastern and northern parts of the Province, although it would be more convenient in every way to have the Annual Communication at one of the cities named. The Committee on the Address approved his suggestion, but when the matter came before Grand Lodge a few words were added which pleased everyone:

"We recommend that the Annual Communications of Grand Lodge be held alternately in the cities of New Westminster, Victoria, and Vancouver, unless otherwise determined by vote of Grand Lodge."

The Emergent Communications numbered forty-nine, of which three were held in 1910-11, eleven in 1911-12, eight in 1912-13, eight in 1913-14, eleven in 1914-15, three in 1915-16, two in 1916-17, one in 1917-18, two in 1918-19, and none in 1919-20. Of the Emergent Communications, ten were for the purpose of laying cornerstones and three for Masonic funerals, which are dealt with under those chapter headings; twenty-five were for constituting and consecrating new Lodges, ten were for the installation of Lodge officers, and one was for the purpose of hearing why

the warrant of a Lodge should not be revoked. A very important Emergent Communication of Grand Lodge was held at Vancouver on October 3, 1910 to consider the report of the Committee on Constitution. The new constitution was considered clause by clause, many amendments were made, and it was finally adopted and ordered printed, together with a revision of the Forms and Ceremonies of Grand Lodge.

The distribution geographically was roughly: Victoria and Vancouver Island, 15; Lower Mainland and Fraser Valley, 26; Kootenays and Okanagan, 5; and northern parts and West Coast, 3. One of the Emergent Meetings was to install the officers of Victoria-Columbia Lodge No. 1 at Victoria, where a custom has become traditional over the years for the Grand Master to preside at the ceremony, together with many Grand Lodge officers and, generally, the Grand Master of the State of Washington.

Expenses of Delegates to Grand Lodge

The question of payment of expenses of the delegates to the Annual Communications of Grand Lodge had been passed to Grand Lodge by the GM in 1914, and in 1915 the question was referred to a committee to be named by the GM, who said he would appoint the committee at an early date. In some jurisdictions in the United States, it is the custom to pay the expenses and/or a per diem allowance to the delegates to the Grand Lodge communications, and a committee of six, five of them PGMs, was appointed, which reported in 1916 that owing to a recommendation in the Finance Committee's report it was considered advisable to defer action in the matter.

Nothing more was heard of this proposal until 1920 when Corinthian Lodge No. 27 at Rossland sent to Grand Lodge a resolution asking it to amend the constitution by providing that it pay mileage and per diem expenses of the WM and delegates to Grand Lodge, and that the matter be brought before the Resolutions Committee. The committee gave the proposal short shrift, it did not approve and the matter was dropped.

Order or the Eastern Star

It will be remembered that in 1908 the GM gave permission to Yukon Lodge No. 45 at Dawson City to allow the Order of the Eastern Star to meet for a time in their dedicated Lodge Room and that this ruling was not challenged by the Committee on his Address, and a similar request was refused by the GM in 1910 and his decision was approved by Grand Lodge. It is, therefore, interesting to note the action of other Grand Lodges in this matter as it impinges on the actions of the Grand Lodge of British Columbia.

In 1909, the GM of the Grand Lodge of Canada (in Ontario) had the same question to decide. In March of that year, he learned that a Lodge in the western part of the Province had permitted a society of ladies, called the Order of the Eastern Star, to meet in the Lodge Room. He instructed the DDGM to admonish the Worshipful Master of the Lodge that this could not be permitted. Such a society can not be Masonic, for women cannot be made Masons. If, therefore, it has any claim to be Masonic, it must be clandestine Masonry, and Freemasons cannot have communion with clandestine organizations. In 1911, the Reviewer for Illinois poked fun at the Grand Lodge of Canada (in the Province of Ontario) because its members wear evening dress, and censures it because it did not allow the Order of the Eastern Star to use its Lodge rooms, although he admits that it is not Masonic. The Reviewer says that is just the reason why in Ontario and British Columbia it is not permitted for non-Masonic bodies to meet in dedicated Halls. The Reviewer for Iowa does not approve of our GM's refusal in 1910, and thinks that the Canadian brethren are "narrow minded".

In 1911, the GM of the Grand Lodge of Nova Scotia gave a ruling as to the establishment of a Chapter of the Eastern Star, and the British Columbia Reviewer asked what concern it was of any GM whether this Order or any other Order shall or shall not organize Lodges or Chapters in the Province. The Reviewer for Nova Scotia, answering a question asked by him of the Reviewer for Saskatchewan as to the Eastern Star, said that as he understood it the Order of the Eastern Star is where they make "Lady Masons". The Reviewer simply said: "Lady Masons! What do you know about that?" The Saskatchewan Reviewer approved of the refusal by the GM of British Columbia. In

the same year, the Reviewer for Kentucky said that no harm would result if Chapters of the Eastern Star were permitted to meet in Masonic Lodges, to which the British Columbia Reviewer retorts that no serious harm would be done if Lodges of Moose, Elks or Red Men were given the same privileges, but they are not.

In Louisiana, the Grand Lodge forbade such joint occupancy, and the GM in 1912 did not approve of it, *but notwithstanding that he granted dispensation permitting it*. In Wisconsin, the Reviewer resented the attempt to work in the Eastern Star as a part of the Masonic Order, although every initiate is told that it is not a part of Freemasonry. In that year, a Saskatchewan Lodge wrote to the GM asking if the Grand Lodge had any objection to the formation of Chapters of the Eastern Star. Here is his reply:

"The Order of the Eastern Star is not Masonic or in any way founded upon ancient Craft Masonry, therefore the Grand Lodge of Saskatchewan has no more to say about it than it would have to any other Society not Masonic. The Order cannot under any circumstances be recognized by the Grand Lodge of Saskatchewan, nor can any special information from the Lodge books or rulings be furnished to any member of any Society not founded on Ancient Craft Masonry."

In British Columbia, the GM in his Address in 1915 made some reference which does not appear in the printed proceedings. Only a line of asterisks on page 30 has reference to the Order of the Eastern Star, for on page 94, under the head of "Privilege", it is recorded that in Grand Lodge the GM, after a reference to certain items in the current press, called the attention of Grand Lodge to the fact that organization was referred to in the GM's Address, whereupon the Grand Lodge ordered that the reference be struck out.

University of British Columbia

In 1911, the University of British Columbia was being organized and some members of the Craft were of the opinion that Grand Lodge should take some steps to found a scholarship there by setting apart funds for that purpose. At the Annual Communication in that year it was moved that \$10,000 be set aside for this purpose, to be known as "The Masonic Fund for Deserving Scholars of British Columbia, descendants of Masons." The matter was referred to the Committee on Finance to be reported on in 1912. The committee duly reported that as the Charity Funds of Grand Lodge are available for any purpose which it may approve, the committee could not see any advantage for setting aside any particular sum for any particular purpose. This was approved by Grand Lodge.

Harrison's Code

Early in the term of office of GM Francis J. Burd in 1911, recognizing the need of a greater knowledge of the laws of Freemasonry than could be obtained with only the constitution to work with, he took it upon himself to request RW Brother Eli Harrison, Jr., whose judicial experience and long connection with the Craft especially qualified him for the task, to compile an annotated digest of all the constitutions, laws, edicts and decisions of the Grand Lodge from its organization. Harrison agreed to do so and had completed it by 1912. At the Annual Communication of Grand Lodge in that year the GM reported that he had presented draft copies to the Committee on Jurisprudence. That committee approved the draft code and submitted a printed proof to Grand Lodge, which accepted it and requested Harrison to edit, arrange and annotate the constitution, by-laws, regulations and other laws of the Grand Lodge as codified. In 1913, the code had been distributed throughout the jurisdiction and was highly appreciated by the brethren. A "suitable" honorarium (\$250) was voted by Grand Lodge to the learned Brother. The existence of this work has made it unnecessary to consider all the legal ramifications of the Grand Lodge in this History.⁽¹⁰³⁾

(103) See *Masonic Code of British Columbia—being Constitution, By-Laws and Regulations of the Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of British Columbia* - 1912, by Eli Harrison, Jr., P.G.S. and P.J.G.W.

Unaffiliated Freemasons

The question of the rights and privileges of unaffiliated Freemasons caused considerable discussion both in Grand Lodge and in the Foreign Correspondence in 1911. The GM was asked for a decision as to whether an unaffiliated Mason could be made an honorary member of a Lodge. His decision was that he could not, as an unaffiliated member was not in good standing. The Committee on the GM's Address did not agree that an unaffiliated member was not in good standing, and was further of the opinion that in the majority of the cases it was both inadvisable and inexpedient to confer honorary membership on an unaffiliated Mason; but it could conceive of circumstances in which it might be justifiable.

The question was commented on by some of the Reviewers of Foreign Correspondence. Before the question arose in British Columbia, in 1910 the GM of Connecticut gave his opinion that a MM though unaffiliated was still a Mason and entitled to all the rights and privileges of Masonry except those conferred by Lodge membership. This included Masonic Burial. The veteran GrS of Utah, RW Brother Diehl, agreed with the GM of British Columbia and not with the committee, while the Reviewer for Kentucky agreed with the committee, and so did the Reviewer of New Mexico, who said:

"In spite of the age of some Reviewers, we never did—and never will think that non-affiliates are necessarily outcasts and wanderers. Reasons may exist imperative to the individual, and we, as Masons, have no right to put ourselves on a pedestal and call the other fellow names."

Honorary Membership

On June 20, 1912, two eminent Masonic Historians were made Honorary Members of the Grand Lodge of British Columbia, with the rank of PGWs—they were Brother Robert Freke Gould of Woking, England, and Brother W. J. Chetwode Crawley of Dublin, Ireland. In 1914, whether due to this action or not, the Grand Lodge of the District of Columbia followed suit and made these two gentlemen members of that Grand Lodge. In 1915 word was received of the passing of Brother Gould, while Brother Chetwode Crawley passed away on March 13, 1916.

In 1912 word was received of the passing of MW Brother (General) John Corson Smith, a PGM of the Grand Lodge of Illinois, who was made an Honorary Member of the Grand Lodge of British Columbia in June, 1901.

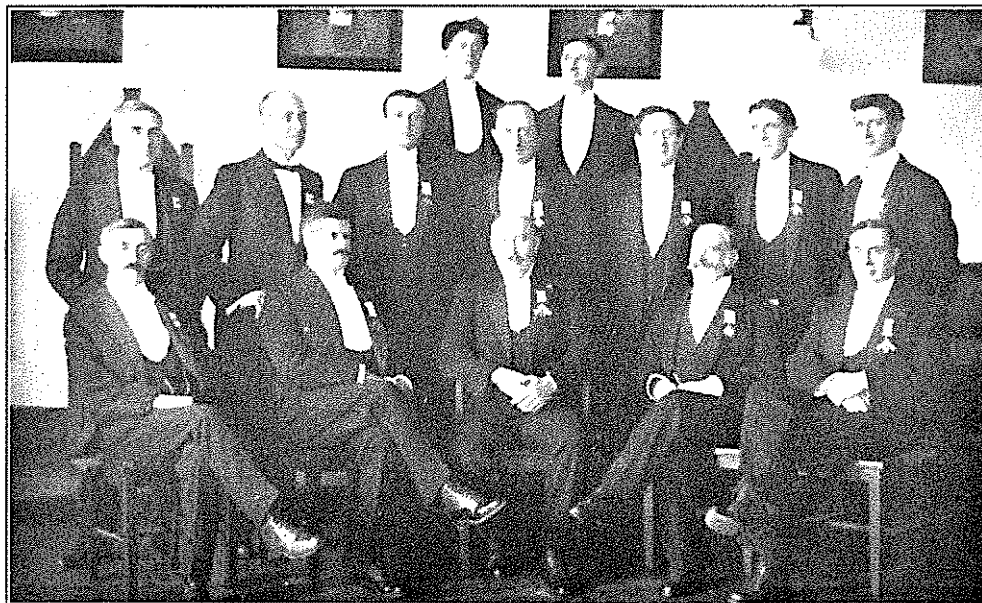
A Unique Occasion

The Communication called on December 27, 1917 for the installation of officers of Saint George's Lodge No. 41 at Kelowna was unique in that every Brother who had governed the Lodge was present and took part in the ceremonies. A group picture of the fourteen Past Masters appears on this page, and, of these, W Brothers J. F. Burne, B. F. Boyce and P. B. Willits served as DDGM for District 9.

Tranquille Sanatorium

One of the activities in which the Grand Lodge of British Columbia had been interested was the establishment of the Sanatorium at Tranquille for the treatment of persons suffering from tuberculosis. In March, 1911, the GM asked the SGW, who resided at Kamloops, for information as to the work and means of the institution. RW Brother Skey was also a member of the House Committee of the institution and replied that, notwithstanding the assistance given by the Provincial Government, there was a great necessity for funds to enable the Sanatorium to be fully equipped so that it would be able to care for all the patients applying. The GM pointed out that there were three or four members of the Craft at that time receiving gratuitous treatment in that institution. He recommended a further grant be made, and an additional \$500 was approved by Grand Lodge. The next GM visited the Sanatorium at Tranquille himself and recommended that the grant be continued, which it was.

PAST MASTERS OF ST. GEORGE'S LODGE No. 41 AT KELOWNA, 1904 to 1917.



Top row, left to right: Geo. Dunn, Geo. McKenzie. Second row: F. R. E. DeHart, D. W. Sutherland, W. J. Knox, H. B. Burtch, J. A. Meikle, W. R. Trench. Third row: D. Crowley, J. F. Burne, B. F. Boyce, B. F. Budden, P. B. Willits.

100 Year Peace Celebration Is Delayed

It was at the Annual Communication of Grand Lodge held in Victoria on June 17, 1915 that the first official word of the beginning of World War I was heard. Towards the end of 1914, the Grand Lodge of British Columbia had considerable correspondence with the Grand Lodge of Washington relative to the latter's proposal that the two Grand Lodges join in the celebration of "one hundred years of peace" along the border. It is needless to say that no such action was taken in view of the war which was then coming into existence in so far as Canada was concerned. Instead, the youth of the country were preparing for battle, and in the Proceedings for 1914 were five pages of names of its members who, even then, had joined the British Forces; and Grand Lodge was, on November 3, 1915, to send \$1,000 from the Charity Fund to RW Brother Rt. Hon. T. F. Halsey, of London, England, our representative near to the United Grand Lodge of England, to be used for Belgian Relief through that Grand Lodge.

Library of the Grand Lodge

During this period, VW Brother DeWolf-Smith continued as Grand Librarian and year by year added many volumes to the Grand Lodge Library, lists of which were published in the Proceedings. The Grand Lodge has him to thank for a very fine collection of Masonic literature. No member could have done better, and the Library is a monument to his interest in the work and to his judgment and knowledge.

The Effects of World War I

At the close of this period the first of the great world-wide conflicts had come to an official end, and its effects upon the Order of Freemasonry had been stupendous throughout the entire globe. In British Columbia, at the Annual Communication in 1917, a letter received from the Secretary of the Military Service Department of the National Council of the YMCA was read drawing the attention of the Grand Lodge to the patriotic work of that organization connected with the Canadian Army. It pointed out that the Military Department had practically charged it with looking after the "off

hours" of the men. It had to meet this responsibility without making any charge and to provide and promote recreation, giving them religious services which were entirely non-denominational. It described its work in detail, its costs, its needs. Understanding what Freemasonry stands for, it made an appeal to Grand Lodge for assistance and also asked for a recommendation for sympathetic consideration by the constituent Lodges. This letter was referred to the Finance Committee, which pointed out that after the payment of the usual grant to the Sanatorium at Tranquille there was only \$1,067.67 available, and it recommended that \$1,000 be granted for this purpose. It also recommended that any appeal from the body to the constituent Lodges should be met with by them with as liberal a response as possible. The report and the recommendation were approved by Grand Lodge.

Resolutions of Grand Lodge

Before Grand Lodge closed in 1917, five resolutions relating to the war were brought before Grand Lodge and passed unanimously. The first expressed its heartfelt sympathy with the members of the Craft in the jurisdiction who had been bereaved by the loss of friends and relatives. "May the Supreme Architect of the Universe grant them everlasting Peace"; the second expressing the need for prosecuting the war to a successful end; the third expressed the gratification of the Grand Lodge of the fact that Lieut. General Sir Arthur Currie, a member of the Craft in the jurisdiction, had been placed in command of the Canadian Forces in the field; the fourth congratulating the Grand Lodge of England on the 200th anniversary of its foundation; and, fifth, expressing its gratification at the fact that the United States had joined forces with the Empire and its allies. Resolutions to much the same effect were passed in 1918 and ordered sent, as far as possible, to every Brother on active service.

The Problem of Alien Birth

By 1918 the war was over, for which the GM gave thanks and every member of Grand Lodge echoed his sentiments. The question arose as to the admission to the Craft of German-born applicants, or as visitors. It was moved and seconded that for a period of ten years no man of German birth should be eligible for election into any Lodge under the jurisdiction of the Grand Lodge of British Columbia; and that for the same period no Mason of German birth, from outside the jurisdiction, should be permitted the right to visit in any Lodge in British Columbia. This was referred to the Committee on Jurisprudence, which did not favour such a drastic regulation, and amended the resolution by omitting the clause for visiting and recommended that the Lodges be advised that in all applications for initiation or affiliation from those of alien birth due caution be exercised by and through Freemasonry's foundation stone, the ballot. In this form it became the law of the Craft in British Columbia.

Halifax Disaster

It was noted with gratitude in Grand Lodge in 1919 that the Grand Lodge of California had sent the sum of \$1,000 to the Grand Lodge of Nova Scotia, on the occasion of the disaster in Halifax Harbour in December, 1917, for the sufferers in the great explosion and that the Grand Lodge of Massachusetts had sent a similar amount. The GrS read a letter from the Halifax Relief Committee "thanking the Brethren of British Columbia for their generous response when the great disaster overwhelmed the City of Halifax in 1917." The amount was over \$500.

Welcome Home Again

The Lodges throughout British Columbia gave the boys from overseas a vociferous welcome. Nearly every Lodge had its own particular "home-coming celebration", but there were two very important meetings. One in Victoria on October 10, 1919, when the eight Lodges in Victoria District 1 met to welcome W Brother Sir Arthur Currie home; and another held on October 10, 1919 at Vancouver by Cascade Lodge No. 12 for the same purpose. Five hundred of the Vancouver brethren attended at Cascade to

welcome him, along with Brig. General Leckie, Brother Cyrus Peck, V.C., and MW Brother E. D. McLaren. The Lodge Room was too small to contain all those who wished to honour the guests, and after a short ceremony Lodge was closed and the brethren adjourned to the Hotel Vancouver, where a banquet was held.

And In Memoriam

The people of the Nation and Freemasonry as a Living Institution could "scarcely grasp the tremendous significance, nor understand the completeness of that great victory, which had been brought to them by the Great Architect of the Universe." The brotherly love and affection of those whose lot it was to stay at home went out in joyous welcome throughout the entire jurisdiction to the brethren who returned home.

At the request of the GM, Divine Services were held throughout the Province for the purpose of general thanksgiving, but more especially to permit the members of the Craft to offer up their tears and prayers to the Supreme Architect for those brethren who failed to come back.

"Let us pause for a moment to pay our tribute of remembrance to
those Brethren who answered not the Summons."

"For they rest in strange Lands."



CHAPTER 13

GRAND LODGE CELEBRATES ITS SEMI-CENTENNIAL AND THE CRAFT MARCHES ON TO DEPRESSION IN 1929 1921 TO 1930

The beginning of this period was one of depression and uncertainty in the Province, which was climaxed by the return of the Oliver Government with a close majority of four, besides the Speaker, and the cloud of the post-war depression was lifting in early 1922. By mid-decade the Great War had been over for almost eight years, but its baneful effects on civilization still existed to a considerable extent. British Columbia had regained much of its former prosperity, and new Lodges were appearing as the old settlements increased in population and new communities grew up. At this time, the Grand Lodge of British Columbia had the duty to administer the War Relief Fund which had been set up to assist those brethren who had lost their business by reason of the war, or had been injured while on military service. It speaks well for the members of the Craft that most of those who received assistance were not willing to accept the grants as gifts, but insisted that all advances to them should be loans to be repaid as speedily as circumstances permitted, so that others might be relieved in turn.

As to the new communities, or those whose population was increasing, there were always Freemasons among them, and to be a member of the Craft is to be one who objects, decidedly, to getting along without a Lodge. They had had the pleasure of Masonic fellowship in their life before they came to British Columbia and they wanted it in their new home. Especially was this true of those who were living in and around the city of Vancouver and its suburban districts, where many new Lodges were established, almost all of which grew and prospered.

Fiftieth Anniversary

In the first year of this period the Grand Lodge of British Columbia completed the first half century of its existence. When it was organized in 1871, it consisted of eight constituent Lodges, three of which were so feeble that they soon gave up the ghost and amalgamated with other Lodges in the same city. In 1921 there were 93 Lodges including those under dispensation, and at the end of 1930 there were 114 Lodges, non UD. In 1871 the total membership was 295, by December 31, 1921 the number had grown to 10,570 members and by December 31, 1930 to 15,701.

Semi-Centennial Celebration

Under all these circumstances of 1921, it seemed proper to the rulers of the Craft that the occasion of its fifty years of life should be suitably celebrated by Grand Lodge, and in Victoria, the city where the Grand Lodge of British Columbia was born; thus to honour the past and to plan for the future. The most convenient date for the brethren, and especially those who lived on the mainland part of the Province, was to have it immediately before or immediately after the Annual Communication so that both could be attended on one trip. Accordingly, an Emergent Communication was set down for Wednesday, June 22, 1921, to be followed by the Regular Annual Communication on Thursday, June 23.

The Emergent Communication was opened as arranged, with visitors from Saskatchewan and Alberta in the West, to Nova Scotia in the East; from the States of Washington and Montana, and one from England. The Communication was opened at 1.30 p.m. by the GM. The visitors were presented to him by MW Brother Edward Burness Paul, PGM, and were duly welcomed in the East. Then some of the "Ancients" were presented by VW Brother Thomas Shotbolt, who had been the District GrS ER and a very busy man during the hectic days with MW Brother Robert Burnaby in 1871. Among them were Brother Ralph Borthwick, and Brother G. C. Keays, who spoke of the days of "Golden Cariboo", but who was a graduate of Union Lodge No. 9 of New Westminster and later a member of Vancouver and Quadra Lodge No. 2; Brother Wm. Gordon; Brother Joseph Boscowitz, who spoke of early days in Victoria; Brother Jere-

miah Madden; RW Brother Mark Bate of Nanaimo, who for years was to be the continuous Mayor of the Coal City; Brother Thomas Ladner, another graduate of Union Lodge No. 9, and Brother James Andrews. Some of these had lost their membership in the Craft, but were welcomed just the same by the Grand Master as having been members of the Craft in the days when Freemasonry in British Columbia was in its infancy.

The Mayor of Victoria, Robert J. Porter, of Victoria-Columbia Lodge No. 1, welcomed the visitors, for which he was thanked by the GM.

The first address was given by MW Brother Dr. A. S. Gorrell, PGM of the Grand Lodge of Saskatchewan. He took his hearers back to the earliest days of Freemasonry when it was an operative body. Naturally he could not fail to refer to Kipling, the poet of Freemasonry, who could, at such a time and with such a subject, point out the duties incumbent on all Freemasons

of that day. It was received with "continued applause". A church service followed at Saint John's Church, Victoria, where the Rector, VW Brother F. A. P. Chadwick, GrChaplain, was assisted by His Lordship the Bishop of New Westminster, Brother the Rev. A. D. de Pencier, and Brother the Rev. J. Hinchcliffe. In the evening, a banquet was given in the Drill Hall by the brethren of Victoria District No. 1, which was presided over by the DGM, RW Brother Wallace Uttley Terry.

After an address of welcome by the Chairman, MW Brother Gorrell again addressed the assemblage, and was followed by the GM, MW Brother Martin Luther Grimmett; MW Brother Henry Holgate Watson, the GrT; MW Brother Lewis A. Smith, PGM of Montana; MW Brother J. H. S. W. Kemmis, PGM of Alberta; MW Brother James H. McCauley, PGM of Alberta; MW Brother Rev. C. Ensor Smith, the GM in 1903 who had been living in Toronto for some years; while the concluding speech, delivered by MW Brother James H. Begg, PGM of the Grand Lodge of Washington, was voted "a gem" by all present.

Other distinguished visitors on this occasion were: VW Brother Rev. H. Buckley, PG Chaplain of Saskatchewan; W Brother G. R. Chisholm, PDDGM of Nova Scotia; and W Brother J. Flitcraft, PPGD of East Lancashire, England.

It would be a pleasant thing to reprint all the fine addresses and other events of that auspicious evening and the following day, but they are all preserved in the printed *Proceedings of Grand Lodge*,⁽¹⁰⁴⁾ together with a review of the history of Freemasonry in British Columbia which was presented by RW Brother L. Watts Doney.⁽¹⁰⁵⁾

Grand Masters 1921 to 1930

The GMs during this period in the History of Grand Lodge of British Columbia were drawn from many sections of the Province and diversified walks of life. They were prominent in many activities of the communities from whence they were drawn, and some in the broader affairs of the Province. They included in their midst: a leading chemist; a real estate and insurance agent and prominent churchman; a man of the business world, prominent in civic and provincial affairs—Minister of Public Works for British Columbia and Mayor of the City of Vancouver; a leading hotelman; a lawyer, Member of the Legislative Assembly (Attorney-General, Deputy Speaker, and Speaker)



Israel Wood Powell, M.D., PGM.
A picture taken in later life.

(104) See *Proceedings of Grand Lodge*, 1921, p. 19 et seq.

(105) Ibid., "Historical Sketch of Masonry in British Columbia," by RW Brother L. Watts Doney, p. 168 et seq.

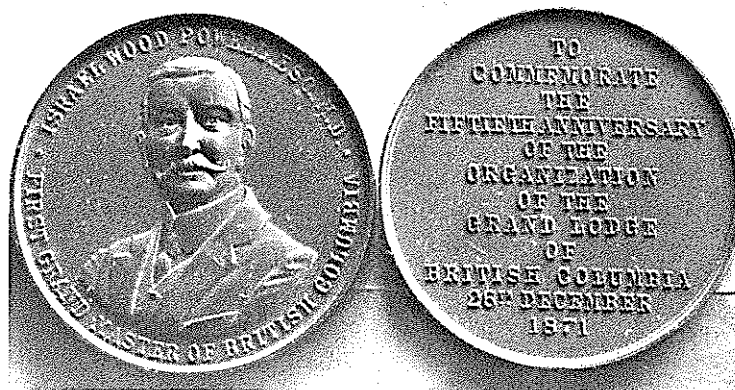
and later Justice of the British Columbia Supreme Court; a school teacher and member of the Kelowna Municipal Council from 1905 to 1929; a commercial traveller and Life Insurance Agent; an Honors Graduate in Political Science, with broad training in banking, who became the Inspector in charge of the Municipal Affairs of the Province of British Columbia when established in 1914 until his death in 1934; a lawyer, scholar and educationist (later Grand Historian); and a prominent member of the Dental Profession.

The GMs who presided over the Grand Lodge of Antient, Free and Accepted Masons of British Columbia from 1921 to 1930 were:

- 43rd—MW Brother Wallace Samuel Uttley Terry, from his Installation on June 24, 1921 to June 23, 1922;
- 44th—MW Brother Andrew McCreight Creery, from his installation on June 23, 1922 to June 22, 1923;
- 45th—MW Brother Charles Edward Tisdall, from his Installation on June 22, 1923 to June 20, 1924;
- 46th—MW Brother Stephen Jones, from his Installation on June 20, 1924 to June 19, 1925;
- 47th—MW Brother Alexander Malcolm Manson, from his Installation on June 19, 1925 to June 18, 1926;
- 48th—MW Brother Daniel Wilbur Sutherland, from his Installation on June 18, 1926 to June 24, 1927;
- 49th—MW Brother Frank Sumner McKee, from his installation on June 24, 1927 to June 22, 1928;
- 50th—MW Brother Robert Baird, from his Installation on June 22, 1928 to June 21, 1929;
- 51st—MW Brother Robie Lewis Reid, from his Installation on June 21, 1929 to June 19, 1930; and
- 52nd—MW Brother Donald Edward Kerr, from his Installation on June 19, 1930 to June 19, 1931.

To the Memory of Israel Wood Powell

At the Annual Communication of Grand Lodge immediately following the semi-centennial celebrations in 1921, MW Brother Edward Burness Paul stated that in the company of the GM and the SGW he had called on Mrs. Israel Wood Powell, widow of the First Grand Master, and had, on behalf of Grand Lodge, presented her with an address expressing the esteem felt by all members of the Craft in British Columbia for her late husband, and wishing her a long life filled with peace and happiness; presenting her also with a souvenir of the occasion in the shape of a gold medal bearing the effigy of MW Brother Lieut.-Colonel Israel Wood Powell.



The Israel Wood Powell Medallion struck to commemorate the Fiftieth Anniversary of the Grand Lodge of British Columbia in 1921.

MW Brother Paul stated that Mrs. Powell, who was much touched by this mark of attention, had expressed her pleasure in receiving this token of the high estimation in which Dr. Powell was held, and desired to communicate her sentiments to the Grand Lodge.⁽¹⁰⁶⁾

The New Lodges

This was a period of growth in Freemasonry in all parts of the Province except the Kootenays and the far north, and thirty-one new Lodges were added to the rolls of Grand Lodge during the decade. Of these, thirty are still flourishing, and one lost its charter by "revoke" within four years; and, in one case, the petition for a new Lodge was refused by the GM.

In the case of each Lodge established and warranted during this period, unless otherwise stated:

- (1) the decision of Grand Lodge to continue the dispensation or to order the granting of the charter was made on the recommendation of the Committee on Warranted Lodges;
- (2) the Constitution and Consecration Ceremony was carried out according to the usages and customs of Freemasonry and was followed by the installation of the officers of the Lodge;
- (3) the ceremony was performed at an Emergent Communication of Grand Lodge called for that purpose. Detailed reports of these ceremonies are to be found at the beginning of the Proceedings of Grand Lodge for the June following the ceremonies.

Omineca No. 92

The first Lodge was established at Smithers on the CNRy to the east of Prince Rupert, and was named "Omineca" after the land district and mining area of North-Central British Columbia. It was instituted by the DDGM for District No. 11 on October 9, 1920, after having received its dispensation from the GM on September 9 of that year. Grand Lodge, on June 23, 1921, ordered the charter granted and the Lodge was constituted as Omineca Lodge No. 92 by the DDGM on September 24, 1921. It chose the Canadian work for its ritual.

King David No. 93

The next Lodge placed on the roll of the Grand Lodge was King David Lodge No. 93 at Hollyburn, on the north shore of Burrard Inlet, now a part of the Municipality of West Vancouver. It was granted a dispensation by the GM on January 10, 1921, and was instituted by the DDGM of District 13 on February 7, 1921. Grand Lodge granted the charter on June 23, 1921, and the Lodge was constituted by the Grand Master on July 14, 1921. It chose the Canadian work for its ritual.

Victory No. 94

Victory Lodge No. 94 at Vancouver comes next on the roll of the Grand Lodge. The dispensation was approved by the GM on February 17, 1921. The DDGM of District 13 mentions that "in due course the Lodge was instituted," but no date is given. Grand Lodge ordered the charter granted on June 23, 1921, and the GM constituted the Lodge on July 14, 1921. It adopted the Canadian work for its ritual. It was named "Victory" to celebrate the termination of World War I.

Similkameen No. 95

On February 10, 1921, the GM issued a dispensation for a Lodge at Princeton to be known as Similkameen Lodge No. 95. An attempt had been made to establish this Lodge in 1909, and the Lodge had been instituted; the dispensation had been continued for another year by Grand Lodge; but in 1910 the GM, not being satisfied with matters at Princeton, withdrew the dispensation. By 1921, however, the situation in Princeton had changed and all were satisfied then that the old Lodge should be resurrected. It was

(106) For the Address to Mrs. Powell and her reply, see *Proceedings of Grand Lodge - 1921*, pp. 238-9.

duly instituted by the DDGM for District 9 on April 7, 1921, but when the application for a charter was brought before Grand Lodge, it was thought advisable to let it continue under dispensation for another year. In 1921-22, the DDGM made two visits and reported that the work was well done and that the members took a great interest in both the Craft and the Lodge.

Unfortunately, a great many of the members had for some time been away from a Lodge and were, therefore, not in as close touch as they would otherwise have been with the rules and regulations, and although the moral and other essential qualifications were of the best, the physical qualification of one member was not up to the requirements of the constitution. Had it not been for that, the DDGM would have had no hesitation in recommending that the application for a charter should be granted; but, under the circumstances, he felt that the best he could do was to recommend the application to the favourable consideration of Grand Lodge. The Committee on Warranted Lodges noted the remarks of the DDGM with reference to the physical defects of the Brother in question, but it felt that through this question being raised the Lodge would appreciate the importance of care with regard to physical qualifications, and recommended that the charter be granted, which was approved by Grand Lodge on June 22, 1922. The Lodge was constituted by the GM on September 4, 1922. The Lodge took its name from the Indian one given to the rich river valley of the Okanagan District of British Columbia, which means "the abode of the Simil-ka-muh." The Lodge chose the American work for its ritual.⁽¹⁰⁷⁾

Grandview No. 96

The eastern part of the city of Vancouver received a dispensation from the GM on February 19, 1921, and Grandview Lodge was instituted by the DDGM for District 13 on March 3, 1921. When the application came before the Committee on Warranted Lodges on June 23, 1921, the dispensation was ordered to be continued for another year. On the recommendation of the same committee at the Annual Communication on June 22, 1922, the charter was granted by Grand Lodge to Grandview Lodge No. 96 on the same day, and it was constituted by the GM on July 12, 1922. It used the Canadian work for its ritual, and took its name from the district of Vancouver in which it was located.



Grandview Masonic Temple, Vancouver Lodge No. 96, 1924.

(107) See *Proceedings of Grand Lodge* - 1925, pp. 119-120, "Similkameen Lodge, No. 95."

Vimy No. 97

The next Lodge on the register of the Grand Lodge was also located in the eastern part of the city of Vancouver, and anyone who lived through the dark days of World War I will recognize the origin of its name, for so many Canadians made the supreme sacrifice on the Ridge at Vimy. This Lodge received a dispensation from the GM on March 19, 1921, and was instituted by the DDGM of District 13 on April 6, 1921. This dispensation was also continued for another year by Grand Lodge on June 23, 1921, but on June 22, 1922 Grand Lodge granted a charter, and Vimy Lodge No. 97 was duly constituted by the GM on July 24, 1922. The Lodge adopted the Canadian work for its ritual.

Trinity No. 98

A dispensation was issued for another Lodge in the city of Vancouver by the GM on July 25, 1921, and it was instituted by the DDGM for District No. 13 on August 3, 1921. At the Annual Communication of Grand Lodge in Prince Rupert on June 22, 1922, it was given its charter as Trinity Lodge No. 98, and was constituted on July 11, 1922 by the GM. The Lodge chose the Canadian work for its ritual, and took its name from the fact that it was the third Lodge to be established in what was then South Vancouver; it refers to the Three Degrees and the Holy Trinity of the Volume of the Sacred Law. Its motto has ever been on the Trinity of Thought.

Enoch No 99

The next Lodge was established in one of the outlying parts of British Columbia. The name of the community where it was established was "Anyox", translated from the Indian name which some say means "Hidden Creek", but others aver that it is more correctly translated "A place of refuge". There is a winding slough passing through a low piece of land originally covered by a thick growth of timber which concealed it. When the warriors of the North, the Hydahs of Queen Charlotte Islands, made raids on the tribes of Observatory Inlet, the Indians would pass into this slough with their canoes, taking with them their families and possessions, and thus would be hidden from their pursuers. Anyox is situated on Granby Bay about 30 miles from the head of Observatory Inlet and about 100 miles north-east of Prince Rupert. It was a mining town which was taken over by the Granby Mining Company, and later when the company's mines at Phoenix were closed down, many of the employees were transferred to Anyox. Some attempts had been made in 1914 to secure a dispensation for a Lodge at Anyox, but without success. Now the movement for a Masonic Lodge was taken up again, and on March 23, 1922 the GM issued a dispensation for a Lodge to be known as "Enoch" because, as one member suggested, "Enoch walked with God," and it was thought that no better example could be held up to the brethren of the Craft. The Lodge was instituted on April 26, 1922 by the DDGM for District 11, and at the Annual Communication of Grand Lodge on June 21, 1923, it was granted its charter as Enoch Lodge No. 99. The Lodge was constituted by RW Brother A. M. Manson, acting for the GM, on July 11, 1923. Later the mines closed down, the town ceased to exist, and in September, 1936 the Lodge was moved to Stewart, at the northern end of Portland Canal. The Lodge, like King Edward at Phoenix, adopted the American work for its ritual.⁽¹⁰⁸⁾

Prince of Wales No. 100

On July 6, 1922, the GM issued a dispensation for a new Lodge in the city of Vancouver, which took the title of the eldest son of the ruling monarch and became Prince of Wales Lodge No. 100. It was instituted on the same day by the DDGM for District 13, and at New Westminster on June 21, 1932 Grand Lodge ordered the charter be granted. On July 29, 1923 it was constituted by MW Brother W. C. Ditmars, acting for the GM. This Lodge adopted the Emulation work for its ritual.

⁽¹⁰⁸⁾ See *Proceedings of Grand Lodge* - 1931, p. 141 et seq., "Enoch Lodge, No. 99, B.C.R., Anyox, B.C."

Prince David No. 101

Prince David Lodge No. 101 at Port Haney in the Fraser Valley was the first of the second hundred of the Lodges on the Registry of Grand Lodge. The dispensation was issued on October 2, 1922, and it was instituted on October 9, 1922 by the DDGM for District No. 2, who recommended it for charter in 1923. The charter was granted by Grand Lodge on June 21, 1923, and it was constituted by the GM on September 3, 1923. The Lodge adopted the Canadian work, but within a short time petitioned Grand Lodge for a change to the American ritual, which was granted.

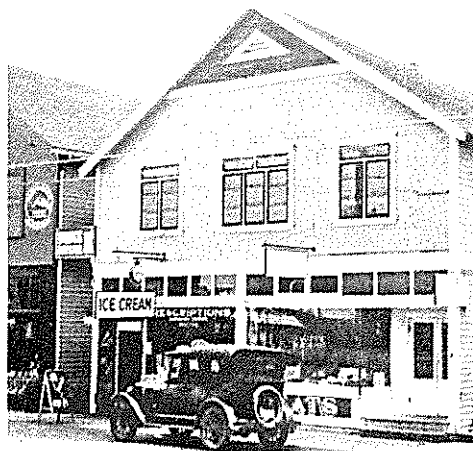
Mount Moriah No. 102

For the next Lodge, Mount Moriah No. 102, so named after the biblican name of the mountain of East Jerusalem, site of King Solomon's Temple, one must return to Vancouver. The dispensation for this Lodge was issued by the GM on November 28, 1922, and it was instituted on December 6, 1922 by the DDGM for District No. 12. It was granted its charter by Grand Lodge on June 21, 1923. It was constituted by the GM on July 4, 1922, and adopted the American work for its ritual.

Eureka No. 103

Once again to the Fraser Valley, and Langley in particular, where a dispensation was issued by the GM on December 8, 1922. Eureka Lodge No. 103 was instituted by the DDGM for District No. 2 on December 13, 1922. Its charter was recommended and approved by Grand Lodge on June 21, 1923, and the Lodge was constituted by the GM on July 11, 1923. It adopted the American work for its ritual, and took its name from an incident in the life of the Greek mathematician and physicist, Archimedes, who, after a successful experiment, ran home naked through the streets shouting "Eureka", meaning "I have found it".

EUREKA LODGE No. 103 at LANGLEY



First meeting place, 1922.



Freemasons' Hall at Langley, January, 1927.

Langley took its name from nearby Fort Langley, the historic site of the old HBCo fort on the south bank of the Fraser River. It was established in 1826 and was selected as the first capital of the Colony of British Columbia in 1855, which was afterwards moved to New Westminster, 18 miles to the west. The place was named after one of the directors of the Company, Thomas Langley (1800-1830).

Zenith No. 104

The next Lodge to be granted a dispensation by the GM was in Vancouver Heights, North Burnaby, adjacent to the north-east corner of the city of Vancouver. It received the dispensation on December 29, 1922, and it was instituted on January 18, 1923 by the DDGM for District No. 12, who also recommended the granting of a charter, pointing out it was the fruit of a group of brethren residing in North Burnaby. Grand Lodge agreed and the charter was granted on June 21, 1923 to Zenith Lodge No. 104. The Lodge was duly constituted by MW Brother W. C. Ditmars, acting for the GM, on July 12, 1923, and adopted the American work for its ritual. The name "Zenith" was adopted at a meeting held on October 15, 1923, because it seemed very appropriate for a Lodge which was to meet in Vancouver Heights.⁽¹⁰⁹⁾

Zarthan No. 105

The scene now shifts to the Interior of British Columbia where a dispensation was requested for a Lodge at Ashcroft, which the GM granted on January 23, 1923. It was instituted on February 8, 1923 by the DDGM for District 3, and, in his report to Grand Lodge, he said: "I have every reason to believe that this Lodge will prove most successful." The charter was granted by Grand Lodge on June 21, 1923, and Zarthan Lodge No. 105, at Ashcroft, was duly constituted by the GM on September 17, 1923. The Lodge adopted Canadian work for its ritual. Ashcroft, named after the former home of the Lieutenant-Governor of the same name, is situated on the main line of the CPRy 203 miles east of Vancouver at a crossing of the Thompson River; it was the natural gateway to the Cariboo Country and the Nechako Valley and was an outfitting point to the Highland Valley mining district. "Zaretan", or as it is more commonly called, "Zarthan", was an unlocated place in the Valley of the River Jordan, associated with the crossing of the Jews.

Unity No. 106

Vancouver came into production of Lodges again with the issuance of a dispensation by the GM on May 29, 1923 for Unity Lodge No. 106. As the Lodge had only been in existence less than a month when Grand Lodge met on June 21 of that year, the dispensation was continued for another year. It was instituted on April 12, 1923 by the DDGM for District No. 13 and was visited on July 26, 1923 by the new DDGM who was well pleased with the work of the Lodge and recommended it for a charter. At the Annual Communication of Grand Lodge, the recommendation was accepted and a charter was granted by Grand Lodge on June 19, 1924. The Lodge was constituted, together with Meridian Lodge No. 108, at the same place and time by the GM on July 10, 1924. The Lodge adopted the Canadian work as its ritual. As to its name, all the undertakings of Unity Lodge are said to have been well systematized, the brethren dwelt together in unity, having adopted for their watchword the words of the Psalmist, "Behold, how good and how pleasant it is for Brethren to dwell together in Unity."

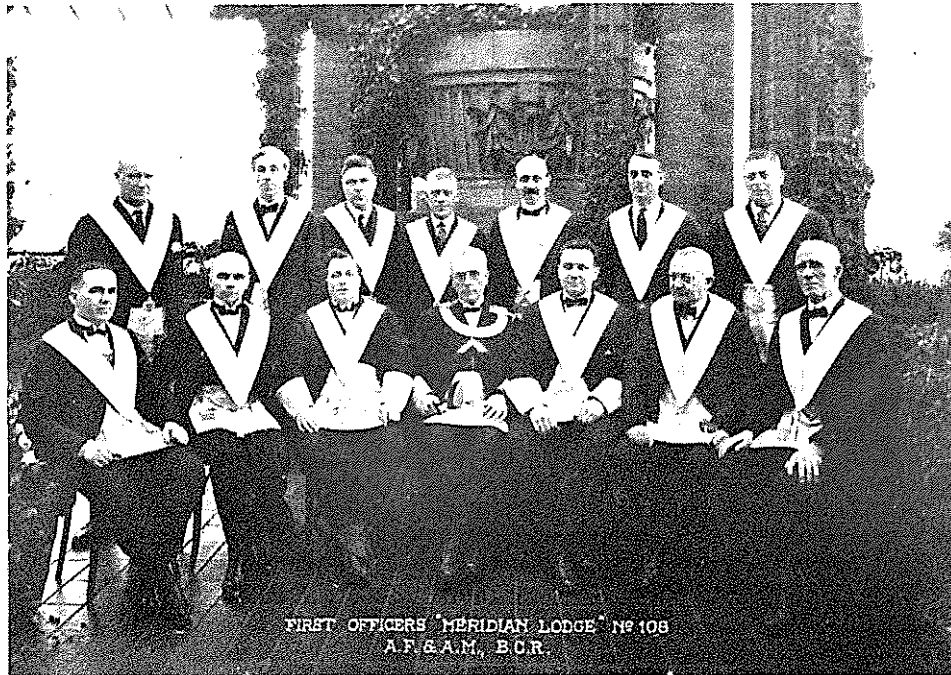
Malahat No. 107

It had been some time since a new Lodge had been formed on Vancouver Island, and, on May 29, 1923, the GM issued a dispensation for Malahat (named after the mountain close by) Lodge, No. 107, at Mill Bay. The Lodge was instituted on June 4, 1923 by the DDGM for District No. 1. On June 21, 1923, Grand Lodge ordered the dispensation continued for another year, and on June 19, 1924 granted the charter. The Lodge was constituted at Shawnigan Lake by the GM on July 16, 1924, and the Lodge adopted the Emulation work for its ritual.

Meridian (Daylight) No. 108

The next Lodge, Meridian (Daylight) No. 108, located in the city of Vancouver, has a peculiarity suitable to its name because it meets in the forenoon and not in the evening. Its members are those brethren whose vocation is carried on in the evenings, as musicians, etc. A number of these were Freemasons who wanted a Lodge that would

⁽¹⁰⁹⁾ See *Proceedings of Grand Lodge - 1927*, pp. 30-49, "History of Zenith Lodge, No. 104, BCR."



First Officers of Meridian the "Daylight" Lodge No. 108 at Vancouver, July 10, 1924.

meet at an hour when they were not busy and could attend regularly. The dispensation was issued by the GM on May 21, 1923, and the Lodge was instituted by the DDGM for District No. 13. As it, too, had only been in existence a short time when Grand Lodge convened, the dispensation was continued for another year. In 1924, the DDGM visited the Lodge and reported that it "was doing an excellent Masonic work," and he strongly recommended the granting of a warrant. With this recommendation in hand, Grand Lodge on June 19, 1924 was pleased to order the charter and, together with Unity Lodge No. 106, the Lodge was duly constituted by the GM on July 10, 1924. The Lodge took the Canadian work for its ritual.⁽¹¹⁰⁾

Mount Saint Paul No. 109

In the Interior of British Columbia, as well as in the coastal communities, the population was growing steadily. Kamloops had one of the pioneer Lodges in the jurisdiction, Kamloops No. 10, but it was getting crowded and on November 20, 1923 the GM issued a dispensation for a new Lodge to be known as Mount Saint Paul in that city. The Lodge was instituted on December 5, 1923 by the DDGM for District No. 3. On June 19, 1924, Grand Lodge ordered the charter for Mount Saint Paul Lodge No. 109, and the Lodge was duly constituted by the GM on September 1, 1924. The Lodge adopted the American work for its ritual. Mount Saint Paul, now known as Paul Peak, lies on the north side of the Thompson River, immediately across from the city of Kamloops. It was named after Jean Baptiste Lolo, an Iroquois Indian, who gave himself the name of St. Paul and who generally became known as a Chief of the Kamloops (Shuswaps) Indians.

Kitsilano Is Refused

There was a request for another Lodge in Vancouver to be located in the Kitsilano District, for which, on May 3, 1924, the Grand Master refused to issue a dispensation "because, while a Lodge in that neighborhood might be useful, the Brethren had no local meeting place, and it was proposed to meet in the City at a point where two Lodges are now meeting, for an indefinite time."

(110) See *Grand Lodge Proceedings* - 1924, pp. 126 and 129, "Meridian Lodge".

Nanaimo No. 110

It was about time that a new Lodge should follow the growth of the city of Nanaimo, and the use of the name of the city as the name of a Lodge had long been available. Gosnell says that if the Indian word "moo" signified dwelling, then the word "Nanaimo" would seem the dwelling place of the "Nanais". In 1924, a petition was made to the Grand Master for a dispensation for a new Lodge "to perpetuate the name 'Nanaimo' as the name of a Masonic Lodge," and on June 10, 1924, the necessary dispensation was granted. Both of the then-existing Lodges used the American work, and the fact that Nanaimo Lodge took the Canadian work for its ritual was another instance of the case that when a person gets used to one form of ceremony the use of any other form is irritating. The Lodge was instituted by the DDGM for District No. 5 in June, 1924. He does not give the exact date, but he recommended that the charter be granted, which was done by Grand Lodge on June 18, 1925. The Lodge was constituted by the GM on June 27, 1925.

Gothic No. 111

On October 11, 1924, the GM granted a dispensation for a Lodge at Cedar Cottage in the Vancouver area. On January 15, 1925, the DDGM of District 14 instituted the Lodge, and the charter was issued by Grand Lodge to Gothic Lodge No. 111 on June 18, 1925. It was constituted by the GM on July 22, 1925. The Lodge did not long survive for, at the Annual Communication of Grand Lodge on June 21, 1928, held in the city of Vancouver, the charter was revoked for misconduct on the recommendation of the Committee on Petitions and Grievances. At an Emergent Communication of Grand Lodge held in Vancouver on May 22, 1929, several members of the Lodge were expelled from Freemasonry. This was the second and last case in the annals of Freemasonry in British Columbia where such drastic measures had to be taken. The Lodge took its name from the Noble Order of Architecture which has been so intimately connected with the history of Freemasonry, having been the system peculiarly practised by the Freemasons of the Middle Ages.

Joppa No. 112

The next Lodge on the roll of Grand Lodge was Joppa Lodge No. 112, at White Rock, on the coast a short distance north of the boundary line between Canada and the United States. The dispensation for this Lodge was issued by the GM on April 15, 1925, and it was instituted on April 30, 1925 by the DDGM for District No. 2, who made a very flattering report of its condition and recommended that a charter should be granted. Grand Lodge granted the charter on June 17, 1926, and the Lodge was constituted by the GM on June 23, 1926. It adopted the American work for its ritual, and took its name from the chief port of Jerusalem on the Mediterranean Sea. It was from there that Jonah set forth to Tarshish and that Saint Peter restored Tabitha to life.

Centre No. 113

At the Annual Communication of Grand Lodge in June, 1925, the DDGM for District No. 4 reported that a Lodge of Instruction was working at Williams Lake, a new town on the PGE Railway, one of the business and transportation centres of the Cariboo country. The brethren were enthusiastic and had already erected a Lodge building at a cost of nearly \$4,000 through a Masonic Temple Association registered under the Societies Act, membership in which was confined to Masons. The brethren had been practising regularly, but were handicapped by the lack of Past Masters resident in the town. He requested the assistance of a Grand Lecturer to advise, guide and instruct the brethren in order to qualify themselves for a dispensation. But no help seems to have been forthcoming from Grand Lodge, because some one remembered that W Brother Joseph Philip Patenaude fifty years before had been the WM of a Masonic Lodge in the jurisdiction of Quebec. He was 84 years of age and resided ten miles from town. Notwithstanding these difficulties, the old gentleman was not going to see the Lodge go by default, and proffered his services as the first WM. This having been settled, the Grand Master issued the dispensation on January 14, 1926. However, before the dispensation

was issued, the brethren of the proposed Lodge made a visit to Quesnel Lodge No. 69, where, through the unavoidable absence of the DDGM, the Immediate Past DDGM was requested to report conditions to the GM, and the brethren of Williams Lake took charge of the Lodge and exemplified the work in a manner which was entirely satisfactory, as he reported to Grand Lodge. The Lodge was instituted on January 26, 1926 by the DDGM for District No. 4, and at the Annual Communication of Grand Lodge on June 17, 1926 a charter was granted for Centre Lodge No. 113 at Williams Lake, and the Lodge was constituted by the GM in the town of Williams Lake on August 18, 1926. This Lodge chose the Canadian work for its ritual. W Brother Patenaude did not long survive his fine work for the brethren of Centre Lodge as their Worshipful Master. He passed away on January 26, 1929.

Chemainus No. 114

The next Lodge was established at Chemainus, a few miles to the south of the town of Ladysmith on Vancouver Island. A good-sized lumbering and sawmill centre, there were evidently quite a few Freemasons in the population, and it was too far from St. John's Lodge No. 21 at Ladysmith for the convenience of the brethren. A petition for a dispensation was presented to the GM, and the necessary authority was issued on April 17, 1926. The Lodge was permitted to meet in the Lodge Room of St. John's Lodge for the time being, but the petitioners assured the Grand Master that they had arranged for suitable premises in a new building then under construction at Chemainus. The Lodge was instituted on May 26, 1926 by the DDGM for District No. 5, who reported to Grand Lodge that the new Hall was nearly ready and was of the opinion that the new Lodge would have one of the nicest Lodge Rooms in his district. Grand Lodge ordered the charter for Chemainus Lodge No. 114 on June 23, 1927, and the Lodge was constituted by the GM on July 16, 1927. It adopted the Emulation work for its ritual, as might be expected under a WM who hailed from United Service Lodge No. 24 at Esquimalt.

Lions' Gate No. 115

Vancouver once more returns to the limelight in the parade of Lodges, this time with Lion's Gate Lodge No. 115, the "Lumberman's" Lodge. The dispensation was issued by the GM on February 11, 1927, and the Lodge was instituted by the DDGM for District No. 12 on February 21, 1927. It was granted a charter at the Annual Communication of Grand Lodge on June 23, 1927, and was constituted by the GM at Vancouver on July 21, 1927. It chose the American work for its ritual, and took its name from the "Lions' Gate" entrance to Vancouver Harbour, which is overlooked by the twin peaks above Hollyburn Mountain, West Vancouver.

Confederation No. 116

Victoria seems to have come to the conclusion about this time that it should have another Lodge, and the result was the formation of Confederation Lodge No. 116. On October 18, 1927, the dispensation was issued by the GM, and the Lodge was instituted by the DDGM for District No. 1 on November 9, 1927, who made a favourable report to Grand Lodge. Grand Lodge approved the charter on June 21, 1928, and the Lodge was constituted by the GM in the Masonic Temple, Victoria, on July 6, 1928. In keeping with the name it bears, Confederation Lodge adopted the Canadian work for its ritual.

Kerrisdale No. 117, and Adoniram No. 118

Victoria having done so well with Confederation Lodge, Vancouver had to come through with two more Lodges, Kerrisdale Lodge No. 117 and Adoniram Lodge No. 118. The first named received its dispensation from the GM on December 14, 1928, and the second on January 30, 1929. Kerrisdale Lodge was instituted on January 28, 1929 by the DDGM for District No. 15, while Adoniram was instituted on February 14, 1929 by the DDGM for District 16. Both Lodges received their charters from Grand Lodge on June 21, 1929. Kerrisdale Lodge, named after a district of the city of Vancouver, received its constitution at the hands of MW Brother A. McCreight Creery at

the request of the GM on September 10, 1929. Adoniram No. 118, so called after the prince who was appointed by Solomon, King of Israel, to superintend the contributions towards the building of the Temple, as well as the levy of 30,000 Israelites to work by monthly courses in the forests of Lebanon, was constituted by the GM on July 11, 1929. Kerrisdale Lodge uses the Canadian work for its ritual, while Adoniram uses the Emulation work.

Vanderhoof No. 119

The next Lodge founded was in the central interior of the Province, in the village of Vanderhoof on the main line of the CN Railway between the cities of Prince George and Prince Rupert. The dispensation was issued by the GM on March 26, 1928, and it was instituted by the DDGM for District No. 4 on June 13, 1928. At the Annual Communication in 1928, it was thought advisable to allow the dispensation to stand for another year. There had been some trouble in the new Lodge, but a visit from the new DDGM for District No. 4 on August 21, 1928 cleared matters up, and when he visited the Lodge again on May 30, 1929, he found everything satisfactory and so reported, but the Grand Lodge was of the opinion that the Lodge should be left under dispensation for another year. The Lodge was visited by the DDGM for the District No. 4 in September, 1929, and in 1930 he reported to Grand Lodge that he had found everything satisfactory, and he complimented the WM under dispensation who had to travel 150 miles to preside over the Lodge.

In the meantime, the brethren of the Lodge thought it would be better to drop the name of "Vanderhoof" and take the name of "Northern Gate", and sent a petition to the Annual Communication of Grand Lodge in June, 1929 asking for the change. Grand Lodge referred the matter to the incoming GM. Whether he ignored the matter or the brethren changed their minds again is not known, but the matter of changing the name of the Lodge seems to have fallen by the wayside, and on June 19, 1930 Grand Lodge authorized the issuance of a charter to Vanderhoof Lodge No. 119, and the Lodge was constituted by the GM on August 9, 1930. The Lodge adopted the Canadian work for its ritual.

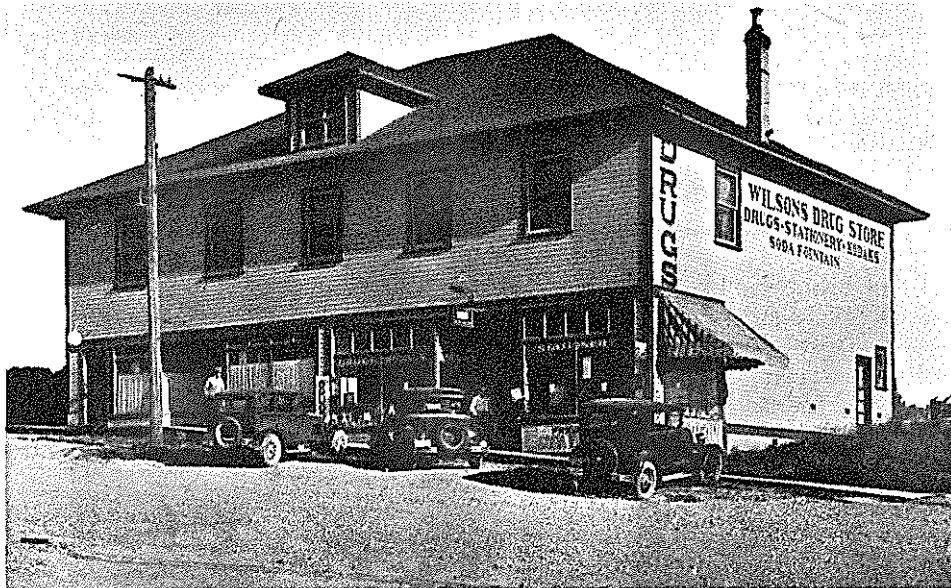
About this time, some brethren at Oliver were thinking about establishing a Lodge. Many of them were members of Orion Lodge No. 51 at Penticton, and were anxious to have a Lodge nearer their own locality. The GM, while travelling through the District, had the pleasure of discussing the matter with them at luncheon, but no definite steps were taken. A few years later their efforts came to fruition with the establishment of Southern Gate Lodge No. 124.⁽¹¹¹⁾

Mount Zion No. 120

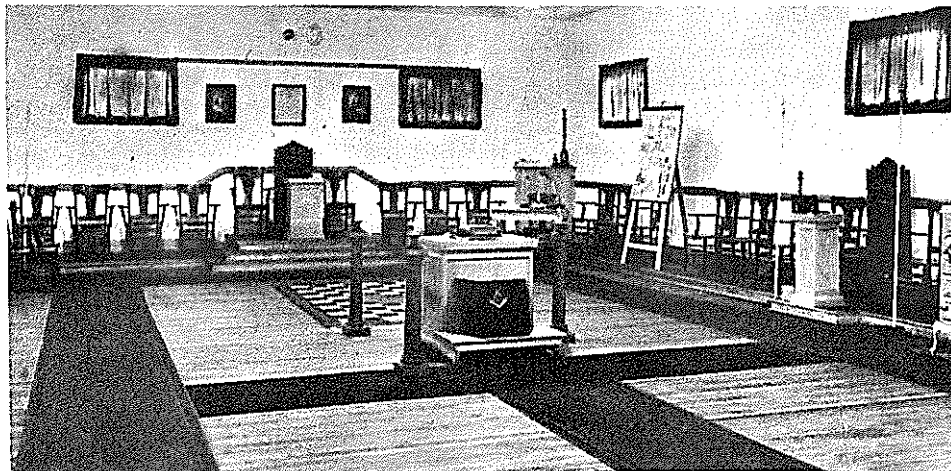
On October 21, 1929, the GM issued a dispensation for a second Lodge at Chilliwack. The necessity for this Lodge had arisen from the old question of ritual. Ionic Lodge No. 19 had at all times used the American work and, later, many Freemasons had come into the community from the Prairies and from Ontario, where they had been accustomed to the Canadian work. The members of Ionic Lodge could not understand why the newcomers were not satisfied with the work used by it, and could not see the necessity for the formation of a second Lodge. Several attempts were made to secure a charter for the proposed new Lodge, but were prevented by opposition on the part of the old Lodge. In 1929, a deputation met the GM, who had been made a Mason in King Solomon Lodge No. 17 at New Westminster, which uses the American work, and had been the WM of Cascade Lodge No. 22, which uses the Canadian work. He sympathized with these brethren and, notwithstanding the opposition from Ionic Lodge, issued the dispensation. The new Lodge grew and prospered and so did the older one, and even the members of the latter will now admit the coming of the new Lodge was beneficial to all concerned.

The Lodge was instituted on November 12, 1929 by the DDGM for District No. 18, who recommended it for charter, which was granted in Grand Lodge on June 19,

⁽¹¹¹⁾ See Chapter 14, "Southern Gate Lodge No. 124."



Barclay Lodge No. 90, Port Alberni, opened in 1929.



Lodge Room, looking East.

1930 to Mount Zion Lodge No. 120. The Lodge was constituted by the GM on July 18, 1930, and, of course, continues to use the Canadian work as its ritual. It took its name from that part of Jerusalem which is known as "the City of David".

Keystone No. 121

The next Lodge to appear on the rolls of Grand Lodge was in Vancouver, and it became Keystone Lodge No. 121. Acting on a petition, the GM on December 9, 1929 issued a dispensation for the Lodge, which was instituted on December 12, 1929 by the DDGM for District No. 14, and on June 19, 1930 the Grand Lodge granted the charter. The Lodge was constituted by the GM on August 22, 1930, and the Lodge adopted the American work for its ritual. It took its name from the stone placed in the centre of an arch, which preserves all the other stones in their places—thus insuring "stability" and "firmness". Its origin has been traced to the year 1540 B.C., or 460 years before the building of the Temple of Solomon.

Over-Large Lodges

On numerous occasions the importance of not having too many members in a constituent Lodge has been discussed, but no action has been taken in British Columbia to put an upper limit on the number to be permitted. The Texas Reviewer in 1921 spoke of large Lodges as "afflicted with Elephantiasis". He preferred the small country Lodge, "Where everybody knows everybody, where the brethren extend the glad hand when they meet to open Lodge."

Visitors to Lodges

The GM, under date of October 6, 1925, pointed out that special caution should be taken in the matter of the admission of a person who claimed to have received certain "Masonic" degrees in Lodges of jurisdictions which British Columbia Grand Lodge did not recognize.

Problems at Squamish

On October 22, 1920, the DDGM for District 13 visited Squamish at the head of Howe Sound at the request of a number of Freemasons, and held a meeting at which fifteen brethren were present and exemplified their work to his satisfaction. He made a favourable report to the GM, who issued the dispensation on January 21, 1921, and the DDGM instituted the Lodge on February 15, 1921. He visited the Lodge again on May 4, 1921 and was so well satisfied with the arrangements there that he recommended that Grand Lodge order the issuance of a charter, but the dispensation was continued for another year. At the Annual Communication of Grand Lodge in June, 1922, neither the GM in his address, the DDGM in his report, nor the Committee on Warranted Lodges made any reference to the Lodge at Squamish, while the report of the GrS stated:

"About the time of the Annual Communication, however, the W Brother named as Master of the Lodge left the neighbourhood, and about the same time it was discovered that the Brother who occupied the Senior Warden's station was a suspended Mason. For these reasons the dispensation was not sent back to the Lodge, and is now in my possession."

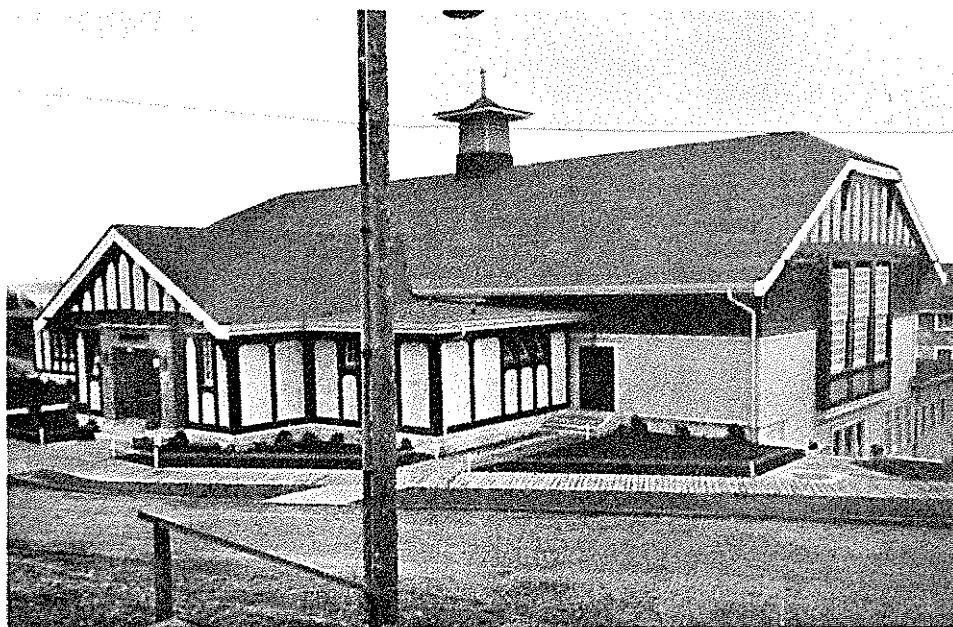
Again at the Annual Communication in June, 1923, the only reference to the matter is to be found in the GRS's report:

"Since the previous Annual Communication the affairs of Garibaldi Lodge have been wound up, as directed, and the . . ."

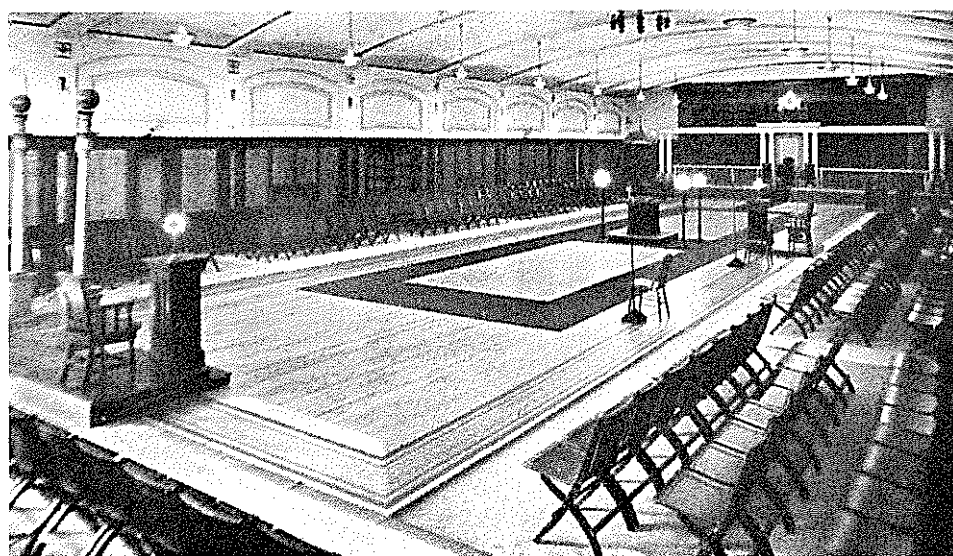
Communications of Grand Lodge

The Annual Communications of Grand Lodge of British Columbia during the decade 1921 to 1930 were well distributed again: Victoria was the site of three in 1921, 1926 and 1929; while Vancouver and New Westminster had two each in 1924 and 1928 and 1923 and 1927 respectively; and there was one each in Prince Rupert (1922), Kamloops (1925), and Powell River (1930).

The Emergent communications of Grand Lodge during the decade numbered an even fifty, of which nine were held in 1920-21 and 1923-24, seven in 1922-23, eight in 1924-25, six in 1928-29, three in 1921-22, and two each in the years 1925-26, 1926-27, 1927-28 and 1929-30. The most interesting Emergent Communication was that on June 22, 1921 for the semi-centennial of the Grand Lodge of British Columbia; while thirty-three were held for the constitution and consecration of new Lodges, eleven for the laying of the cornerstone of new buildings; four for the purpose of dedicating new Masonic Halls; and one was held to revoke the charter of a constituent Lodge. The distribution of the Emergent Communications geographically speaking was roughly: Victoria and Vancouver Island, 14; Lower Mainland and Fraser Valley, 23; Kootenays and Okanagan, etc., 9; and northern parts and West Coast, 4. While the time-honoured custom of the installation of the Worshipful Master and officers of Victoria-Columbia Lodge was carried on by the GM and his officers, it was not thought necessary to again call an Emergent Communication of Grand Lodge.



Dwight Hall, meeting place of Triune Lodge No. 81—1928.



Dwight Hall, Powell River, B.C., where the 59th Annual Communication of Grand Lodge was held.

The Fifty-ninth Annual Communication of Grand Lodge, held on June 19, 1930, was convened in Dwight Hall, Powell River, the seat of one of the great industrial organizations of the Province. It was the first meeting of Grand Lodge to be held in the heartland of the pulp and paper industry.

Incorporation of Masonic Lodges

The Grand Master of Rhode Island in 1923 was another witness to the folly of incorporating Masonic Lodges, when he said:

"It is apparent that if a Lodge becomes incorporated under civil charter, it immediately becomes subject to the jurisdiction of State laws and our Civil Courts, so that in the event of a revocation of a charter and the request to return the property of the Lodge to Grand Lodge, the return of same could be refused and the corporation and its members stand on their civil rights, which would be upheld in a Civil Court."

The GM said that this had already occurred in the case of one Lodge.

Acting on the report of the Committee on the Reports in 1926, the Grand Lodge of British Columbia decided that all property of a Lodge was to be vested in trustees duly appointed or elected by such Lodge. This implied that Lodges or holding companies for Lodges should not be incorporated.

Lodges Face Problems of Survival

In 1921, it was reported that King Edward Lodge No. 36 at deserted Phoenix and Greenwood Lodge No. 28 had been amalgamated as King Edward Lodge No. 28 at Greenwood. The DDGM of District No. 3 reported that although he had not been able to visit Trout Lake, he had ascertained that only one member of Tuscan Lodge was then resident there, and no meetings had been held for several years. The records and furniture were in the custody of the Secretary, and there were no liabilities but several hundred dollars in funds to the credit of the Lodge. He recommended that it be amalgamated with Arrow Lodge No. 47 at Arrowhead, and this action was approved by Grand Lodge. In 1922, the next DDGM advised Grand Lodge that Arrow Lodge No. 47 had been visited with delegates from Tuscan Lodge No. 39, and that the terms of amalgamation had been settled. He thought that Trout Lake would some day again be a flourishing community, and that the two Lodges would again take their original identity. Grand Lodge approved the arrangement, and the warrant for the amalgamation was issued in 1923. In 1926, the joint Lodge, then Tuscan Lodge No. 47 at Arrowhead, had a resident membership of 12, and the Lodge passed out of existence in 1941 by surrendering its charter.

In 1922, Ymir Lodge No. 31 was visited by the DDGM for District No. 7 and he praised the efforts the members had been making to keep it going. Many of the members had to travel from 15 to 20 miles to attend the meetings and a suggestion was made to have the Lodge transferred to the neighbouring village of Salmo, but in 1924 it was reported that it was going strong at Ymir with new members joining it.

Concurrent Jurisdiction

In 1923, United Service Lodge No. 24 at Esquimalt requested and was granted concurrent jurisdiction with the other Lodges in Victoria District No. 1.

Waiver of Jurisdiction

On June 11, 1926, a letter was forwarded to Grand Lodge from King David Lodge No. 93 at Hollyburn enclosing a resolution passed by the Lodge as follows:

"That the Grand Lodge Committee appointed for that purpose be asked to consider the matter of dealing with waivers of Jurisdiction, to ascertain if balloting might be avoided."

This matter was referred to the Committee on Jurisprudence, which reported that it saw no reason for making any change in what was the universal practice, and the report was approved by Grand Lodge.⁽¹¹²⁾

Another question of jurisdiction which often came before Grand Lodge was that which concerned a young man who goes to college at a distance from his home, and remains there for a number of years. Which Lodge has jurisdiction over him, the Lodge in his home town, or the Lodge of the city in which he is residing during his college days? This question was put to the GM of Mississippi in 1925, and he replied that attendance at college does not establish a residence so as to interfere with the jurisdiction of the Lodge in his home town.

(112) See Section 302 of *Harrison's Code*.

A Strange Coincidence

In his report in 1928, the Reviewer noted a curious incident. It will be remembered that Union Lodge No. 9 at New Westminster did not join the Grand Lodge of British Columbia as soon as it was formed, and therefore could not receive the No. 2 as being the second Lodge formed in British Columbia. A similar situation arose in Connecticut. There Union Lodge at Danbury in that State had been working for nine years before the formation of the Grand Lodge, and when the Grand Lodge was first organized Union Lodge refused to join it, and when it did it had to take the next number then available, so that instead of being No. 10 on the register it had to be content with No. 40.

Dual Membership

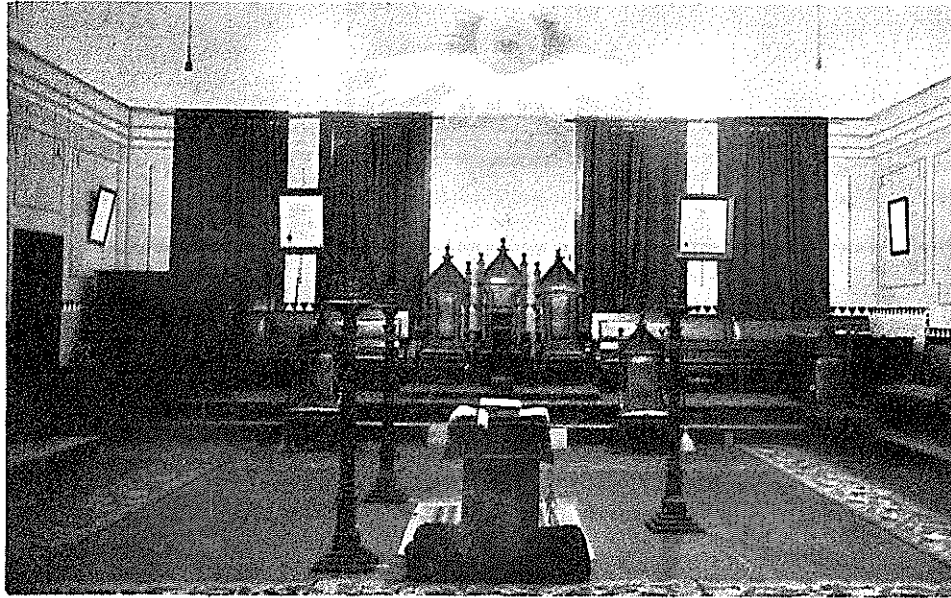
British Columbia, which has, from 1903, had not only "dual membership", but what should be strictly called "multiple membership", for no limit has ever been placed on the number of Lodges to which a brother may belong, cannot help being surprised at the objections raised against it in many jurisdictions in the United States. The Reviewer has never failed to note the discussions which arise on this subject. In New Hampshire in 1921, the GM recommended the appointment of a committee to study the question. He said that he was convinced that dual membership is a step in the right direction, but he limited it to Lodges in different jurisdictions in the United States. For a brother to belong to two Lodges in the same jurisdiction was still abhorrent to him. The Reviewer, in commenting on this, said that he could not see why, if it was advantageous as between jurisdictions, it would not be equally desirable between Lodges in the same State.

In California in 1922, the Committee on Policy and General Purposes reported that, in those jurisdictions where it was permitted, dual membership was found successful and was meeting with approval after years of service. It recommended that the Jurisprudence Committee draft such laws as it deemed proper to put it into immediate effect. There has been nothing to show whether anything was done, but in 1930 the GM recommended it.

In Virginia, the GM ruled that, as North Carolina did not allow dual membership, no member of that jurisdiction could be elected a member of a Virginia Lodge. He went on to say that Massachusetts, Wisconsin and Virginia were the only Grand Jurisdictions which allowed dual membership. In response, the Reviewer was slightly sarcastic, when he said: "There are others, but doubtless not of sufficient importance to be noticed by the Grand Master." In 1923 in Iowa, the GM was asked why that jurisdiction forbade dual membership, and he admitted that he was unable to give any good reason for it, and recommended that a committee be appointed to study the matter. The GM of Iowa in 1930 recommended dual membership.

The Reviewer for Kansas in 1924 spoke of California as "nibbling" at the bait of dual membership, and asked what justified that Grand Lodge in adopting such a vicious system, which has no other tendency than that of destroying the records of any Grand Lodge properly kept. He claimed that the system was not practical and, in his opinion, was not in keeping with the high standard of Masonic records as they were kept in the United States. The Reviewer replied that "like the Grand Lodge of England, we permit Dual or Multiple Membership and we claim to have a complete record of our membership," and in 1927 he referred to a discussion in Kansas in 1926 and stated that "the main objection seemed to be that if a Brother should be a member of more than one Lodge, one of the Secretaries might neglect to report his name to Grand Lodge, or will drop his name, or he might be suspended for unpaid dues." He says that where the name of a Brother is omitted, the GrS of British Columbia is "as curious as a cat," and that at the end of the year the number of members is known "to a fraction". The GM of Kansas in 1928 was in favour of dual membership as it operated in British Columbia except that he would only pay dues in his original Lodge, whereas in British Columbia Grand Lodge dues are paid for him in each Lodge of which he is a member.

In 1926, the Grand Lodge of New York was considering the question of allowing dual membership. The GM recommended it, and a committee was appointed to study the question.



Lodge room of Nelson Lodge No. 23 at Nelson—circa 1923.

The District of Columbia had no law on the subject, but the practice was frowned upon. The GM in 1928 thought that membership in a Lodge of another jurisdiction might be permitted concurrently with membership in the District, and opinion in the United States seems to be veering in that direction.

In Connecticut in 1930, the Constitution of the Grand Lodge was amended to permit dual membership, while the Grand Lodge of New Jersey in 1930 voted against it, and North Dakota discussed the matter favourably and referred it to a special committee for investigation and report.⁽¹¹³⁾

The Grand Lodge of Canada (in Ontario)

In 1930, MW Brother Harry Holgate Watson, the GrT, feeling that he was somewhat of a persuader, felt compelled to call the attention of the Freemasons of Ontario to the error of their ways. They would persist in calling themselves "The Grand Lodge of Canada in the Province of Ontario," whereas they should be satisfied with calling it "The Grand Lodge of Ontario," nothing more. He drew up a long resolution on the subject and laid it before Grand Lodge, which referred the matter to a special committee. This committee approved the resolution and recommended that a copy be forwarded to the Grand Lodge of Canada in the Province of Ontario, with a covering letter setting forth the opinion of the Grand Lodge of British Columbia, and stating that acquiescence with its request would be a gracious act on the part of that Grand Lodge and would be a notable contribution to the better understanding among Freemasons in Foreign Jurisdictions as well as among ourselves in the Dominion of Canada. No action was taken by the Grand Lodge of Canada (in the Province of Ontario).

In Grand Lodge in June, 1931, in the firm conviction that such generous action on the part of the Grand Lodge of British Columbia would speed up the action of the Freemasons of Ontario in this connection, the GrT, with a healthy assist from MW Brother Francis J. Burd, persuaded Grand Lodge "to constitute as an Honorary Member of the Grand Lodge of British Columbia, with the rank of a PGM, the GM of the Grand Lodge of Canada (in Ontario)." MW Brother Roderick Bernard Dargavel, who was visiting Grand Lodge, is said to have talked in favourable terms to the officers of Grand Lodge. The move did not succeed in obtaining the objective. The new Honorary Member simply picked up his new honour and went back to Ontario. This episode in

(113) See *Proceedings of Grand Lodge* - 1930, "Report on Foreign Correspondence," pp. 19-21.

the history of the Grand Lodge of British Columbia is known to many as "the bribe that failed," but in any event the GrT did not appreciate any references to the matter whatever.

Citizenship in Freemasonry

Many brethren in the United States seem to think that Freemasonry is so good that only a citizen of that country should be allowed to be a member of the Craft within its boundaries. So said the orator of the day at a meeting of the Grand Lodge of California in 1919. He was severely criticised by the British Columbia Reviewer, who pointed out his mistake and speaks of the good American citizens living with us in Canada—indeed, in one case, one of them had been made a GM of the Grand Lodge of British Columbia. In Minnesota, the question was laid before the GM in 1921, who ruled that citizenship was not a prerequisite to admission. It is, on the other hand, rather a compliment to the Craft when so many brethren in our good neighbors to the south think that Freemasonry is such a wonderful society that only citizens of the United States should enjoy its privileges in that country. Apparently they have never heard of the part played by MW Brother Elwood Evans, a PGM of Washington Territory, in the formation of the Grand Lodge of British Columbia.

In Connecticut in 1928, in a questionnaire to be signed by a person desirous of joining a Lodge, the applicant is asked if he is a citizen of the United States, although the answer does not affect his eligibility. The Reviewer very pertinently, some might say impertinently, asked: "Why ask it?" In Illinois in 1927, the Committee on Legislation recommended that every candidate for the degrees should be a citizen of the United States, and this was made law in the jurisdiction in 1928. The GM of South Carolina was asked if an alien could be made a Mason and, in reply, as the Reviewer puts it, he answered: "Yes—in five lines clear across the page."

Freemasonry and the Roman Catholic Church

Some interesting questions came up during this decade as to whether a member of the Roman Catholic Church can be a Freemason. In California in 1920, this question arose and the Reviewer for the jurisdiction gave his opinion that Freemasonry as an organization had no quarrel with the Roman Catholic Church, while the one in Wisconsin, with whom the Reviewer agreed, stated that a believer in Christianity as taught by that Church may be a good Freemason. Whether he would be a good Catholic or not is a question for that Church to determine. There is one case in the record books of the Grand Lodge of British Columbia where the Mayor of the city in which Grand Lodge met came to the Lodge Room and welcomed the members of the Craft. In his address, he gave high praise to the work it was doing and left Grand Lodge with a smile. He was a lifelong member of the Roman Catholic Church. It was suggested that the secrecy of the Craft conflicts with the rules of the Church, which bars its members from Freemasonry; therefore, it appears quite clear that a conscientious man cannot be both a member of the Roman Catholic Church and a Freemason. As evidence of this, there are in British Columbia two cases, (1) where the DGM, Mr. Justice McCreight, who was within one step of the GM's chair, could not continue because he had embraced the Roman Catholic faith and immediately severed his connection with the fraternity, and (2) the WM of United Service Lodge No. 24, who vacated his office and severed his connection with the Craft for the same reason.

In Florida in 1926, the GM correctly said that there is nothing in Masonic law that would prohibit a Roman Catholic from becoming a Freemason, and that probably the great stumbling block between the Church and the Craft is that we have certain secrets which a conscientious Freemason would not impart to the Church, even if he were desired to do so.

"Profane" or "Non-Mason"

A recommendation was made by the GM of Mississippi in 1927 that the term "Non-mason" should be used to designate one who is not a member of the Craft and not a "Profane". A special committee to which the question was referred gave a non-

committal answer amounting to this: "Non-mason" is, from a modern point of view, the proper term, considering the ordinary meaning of the word "Profane" at the present time. On the other hand, among Masons, the word has always been used in the sense of being "uninitiated". The Reviewer supposes that, in other words, if you are among Freemasons, use the old word; among those who are not members of the Craft, the other.

Masonic Trials

In Ireland in 1926, the rule was, and has at all times been, that it is contrary to Masonic practice to allow decisions of the civil courts to be made the subject of further dispute between brethren before either Grand Lodge or any of its Boards or Committees—such decisions must be accepted as final and cannot be reviewed by any Masonic tribunal. The Reviewer commented on this, and said that the ruling was contrary to the general Masonic practice on this continent. All authorities in America of which he had knowledge hold that a charge against a Brother cannot be received unless the accuser is a member of the Craft in good standing; and it is also generally held, but not unanimously, that action by a civil court does not preclude action by a Lodge.

Member Distinction

The GM in 1927 refused to approve a by-law which provided that non-residents should be divided into two classes, those who were raised in the Lodge and those who were affiliated, giving the former class a preference in the matter of dues.

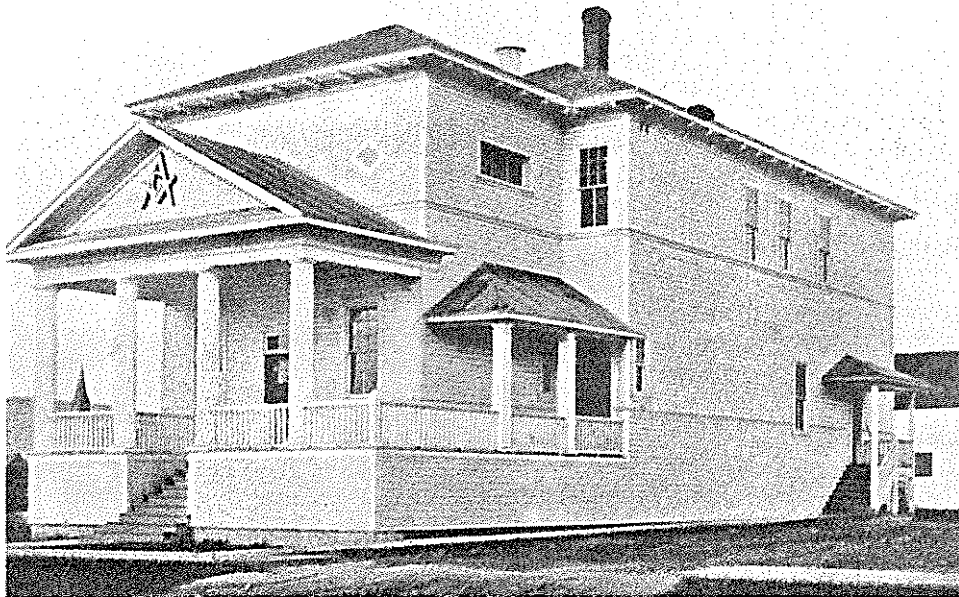
Masonic Cemetery

Some questions arose to the standing of the Masonic Cemetery at Vancouver and its connection with the fraternity. At the Annual Communication held in Vancouver on June 21, 1928, an account was given of the origin, progress and position of the cemetery, but the report for that year does not reproduce the statements made on that occasion. However, in that year, the GM, in his address, made the position clear. It is not a commercial enterprise—it is owned, controlled and operated by an elected Board of Executives. The privilege of burial in the consecrated Masonic Cemetery is open to all members of the Craft and their families. By a system of perpetual care, the Board guarantees that the graves and surroundings will always be in keeping with the traditions of the fraternity. That the cemetery had no connection with Grand Lodge is made quite clear by a statement made by the Reviewer in his Report on Foreign Correspondence for 1930 dealing with the Reviewer for Illinois for 1929, who spoke of the Grand Lodge of British Columbia maintaining a most excellent cemetery, when the Reviewer corrected him by stating that the Grand Lodge of British Columbia maintained no cemetery of any description. The one in question is a cemetery maintained by Freemasons for Freemasons, and only that.

Monthly Circular

In 1922, Acacia Lodge No. 22 asked Grand Lodge to recommend that all Lodges in Districts 12 and 13 be requested to support and make use of the monthly circular by having the names of their candidates placed thereon. The Committee on Petitions was in favour of the request of Acacia Lodge, and recommended that, where the Lodges in any district deem it advisable to issue such a circular, all Lodges under dispensation be required to support such service, but without paying any part of the cost.

In 1926, Zenith Lodge No. 104 at Vancouver requested Grand Lodge to make a ruling regarding the use of a circular by all the Lodges in Districts 12, 13 and 14, and to direct that all Lodges in those districts be instructed to publish (1) the name, age, occupation and address of all applicants for membership; (2) that the names should appear in the circular at least 30 days prior to receiving a degree; and (3) that a candidate was not to be initiated unless his name had appeared therein. The Committee on Petitions, to which the matter was referred, was somewhat dubious as to the course to be pursued. It was of the opinion that while such a circular might be of use in some districts, the greatest care should be taken in its preparation and circulation, and no such circular was to be sent out until its form and manner of circulation should have



Masonic Hall, Cranbrook, B.C., opened 1928-29 Masonic year.

been submitted to and approved by the GM. The members of the committee felt that its use should not be made obligatory on any Lodge, and Grand Lodge upheld the decision of the committee.

Zenith Lodge was not satisfied with the action of Grand Lodge in the matter of circulars, and in 1927 the Lodge filed another protest with Grand Lodge, making reference to the first one and to its failure to secure any improvement which would make the circular fulfil its undoubted usefulness. The communication urged Grand Lodge to pass the necessary order to all Lodges in the jurisdiction under the same three provisions above, plus two additional ones: (1) that the order should apply to all petitioners for initiation or affiliation (and in the latter cases to include the name of the last or present Lodge) for circulation among the Lodges; and (2) that the GrS should notify the Lodge that such name has or has not appeared on the circular of a certain date when making his report regarding the candidate's name being clear or otherwise on the Black List. The communication also pointed out that this matter had come up in 1922 when a communication from Acacia Lodge No. 22 had been received asking that all the Lodges in Districts 12 and 13 should support and make use of the monthly circular by having the names of their candidates placed thereon. The Committee on Petitions recommended that, where Lodges working under concurrent jurisdiction deem it advisable to issue such a circular, all Lodges under dispensation be requested to support such service, but that such Lodges (while UD) be not required to subscribe to the cost of it. This was adopted by Grand Lodge.

Now Zenith Lodge wanted the rule made applicable to all the Lodges in Greater Vancouver and were not going to take "No" for an answer. The Committee on Constitution refused to act as Zenith Lodge had demanded, and Grand Lodge supported the committee.

Grand Lodge Reports

In 1922, Kilwinning Lodge No. 59 at Vancouver applied to Grand Lodge asking that each Lodge should receive one copy of the Annual Printed Proceedings of Grand Lodge before the first of May in each year for each ten members of the Lodge. The GrS explained that the practice was to supply copies of the Proceedings to any brethren who desired to read them so long as the supply lasted, and Grand Lodge took no action at

that time. In Oklahoma in 1926, three copies were sent to each Grand Lodge with which they exchanged one bound and two paper-covered. Two paper-bound copies to each of the Lodge Secretaries, and one each to the Grand Lodge officers and committeemen, and one to each PGM and each DDGM. The Reviewer for Iowa pointed out that in England anyone who wanted a copy of the Proceedings had to ask for it and pay the required fee, but in Iowa those who wished to have a copy only had to ask for it and paid no fee, and he was not convinced that a fee should be charged, but apparently he failed to notice that at that time British Columbia did not recommend the extraction of a fee either.

Publicity for Masonic Matters

There had always been a question as to what publicity should be given to the press concerning matters pertaining to the Craft, and as to what may be published and what must not. The GM, in June, 1930, said, *inter alia*, that the rule as set out in Section 165 of the Book of Constitutions must be strictly adhered to; that it has no reference to biographies or obituaries, but only deals with matters which occur in the Lodge Room.

Libraries

The GM for 1930 gave an extensive account of the Library Board which had just been set up under the chairmanship of Brother F. J. Bayfield of Western Gate Lodge No. 48. Some of the main objectives were: the formation of a circulating library throughout the Province; getting more books; compiling a curriculum and directory of studies; furnishing all Lodges with the result of the labours of the study groups; and, later, creating a centre of Masonic learning, with possibly a "Research Lodge" in the near future. Many lectures had been delivered by members of the Board.⁽¹¹⁴⁾

Lodge Funds, Use of

In Iowa in 1926, the GM ruled that Lodge funds could be used only for Lodge purposes. The Reviewer, perhaps the best informed of all Lodge officials, said that so long as a Lodge paid its debts and had something for charity the disposal of the rest of its funds was its own business. Good old Virginia's GM, in 1927, nearly agreed with the Reviewer, but with a slight difference. He said that a Lodge had the right to dispose of its funds as it deemed best, according to Masonic usage and custom.

Physical Perfection of Candidates

This should be properly called Physical Qualifications for admission to Freemasonry. It was one of the requirements necessary for admission to the fraternity when it was an operative body that the applicant should be able to learn and to practice the work of an operative Mason, and when it became a speculative body the requirement continued. Mackey, in his *Encyclopaedia of Freemasonry* (Phila. 1898), a recognized authority, refers to several authorities of which one is cited here, that of one of the General Charges of 1722 which is necessary for an applicant for admission to comply with, viz.,

"That he must have no maim or defect in his body that may render him incapable of learning the art, of serving his Master's Lord and being made a brother. And although few jurists have been disposed to interpret this law with unauthorized laxity, the general spirit of the Institution, and of all its authorities, is to observe it rigidly."

In ordinary times this regulation made little difficulty, but in the 1920's and 1930's the times were not ordinary. One of the Great Wars had been raging and many of the finest men in the country had been wounded and mutilated. The Craft wanted them, and they wanted the Craft. The GMs did the best they could; if a candidate was in such a condition that he could comply with the requirements of the Degrees he was passed; if not, he had to be rejected. Thus, the Grand Master in 1921 refused a candidate who had his left foot amputated, but passed one who had lost part of his toes. The GM in 1922 passed a person who had been wounded in the right arm if he could use his arm

(114) See Chapter 22.

and the fingers sufficiently to enable him to comply with the requirements of the ritual; and another whose left leg was, as the result of a fracture, some inches shorter than the right, if he could comply with such requirements. On the other hand, the GM felt himself compelled to bar one who had lost his left hand and part of the left forearm, and also one who had lost his left arm to the shoulder, and one whose right thumb had been amputated above the knuckle. All these rulings were approved by Grand Lodge.

The GM in 1923 had the largest number of refusals to make, and those who knew him sympathized with him in having to do so. One was the loss of the left hand at the wrist; another the amputation of the right arm above the elbow; a disability that prevented kneeling; an artificial leg below the knee; and an ankylosed leg.

However, the GMs of British Columbia were not as severe as was the case in some other jurisdictions. The Reviewer referred to a case in Texas in 1921 where a man who had been entered and passed later met with an accident which deprived him of one of his hands. It was held by the GM that he was not entitled to be raised, which was not the rule in British Columbia and many other jurisdictions.

The usual puzzles on this question continued to arise in British Columbia as in other jurisdictions. Sympathy for the afflicted fought against the rules of the organization as sent down through the ages. An interesting illustration of this appeared in Florida in 1925, where the Grand Master had denied all requests for dispensations permitting the acceptance of petitions from "dismembered" applicants, notwithstanding that his Grand Lodge had adopted a recommendation to accept the petitions of men having slight deformities who could conform to the requirements of the Craft by the use of artificial substitutes. The GM of Florida admitted his sympathy in such cases, but pointed out that there are certain Landmarks, and one of these is that an applicant for admission must be sound of body and not maimed. These essentials were insisted upon by the GM in three cases in his Address to Grand Lodge in 1926. The GM of 1927 refused to accept (a) one who had a stiff knee which prevented him from kneeling on it and also prevented the affected one being brought into position when kneeling on the other; (b) the loss of three fingers of the right hand, leaving only the thumb and the index finger. He said that we often think of such defects in terms of ritualistic requirements and modes of recognition, but ancient usage and the possibility of increased responsibility are also factors.

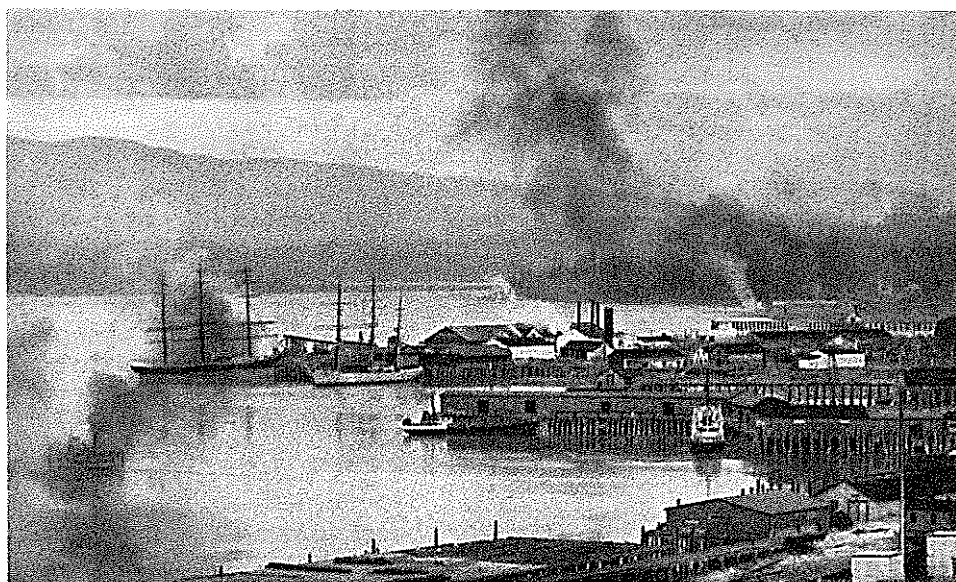
The GM in 1930 approved the admission of an applicant whose right hand fell forward at the wrist, but he was able to give the necessary signs and grips. Another case which appeared to have been in all fours with the one refused by the GM in 1927 was rejected. In that same year, the GM of Alberta permitted the initiation of three candidates who could conform to the ritual by the use of artificial limbs, but refused admission of a blind man "but only after very serious consideration." The GM of New Zealand in 1928 gave a similar decision in a similar case, but in this case the matter went before the Grand Lodge for the final decision.

In 1930 the GM, on the other hand, held that the loss of four fingers of the left hand did not disqualify a petitioner, and the Committee on the Address made no comment. The Reviewer of Foreign Correspondence thought the matter of such importance that the entire proceedings of the New Zealand incident were inserted at length in the Proceedings for 1930, and there is little doubt that he was right.⁽¹¹⁵⁾

Non-Affiliated Brethren

The Reviewer for Utah in 1924 criticized the ruling of the GM for 1922 that a non-affiliate is in good standing. The Reviewer explained that that depends on what is meant by "good standing". The Brother is not in good standing in his Lodge, nor is he entitled to Lodge privileges. On the other hand, he is in good standing in the Craft, and retains such privileges as accrue from membership in the Craft, as distinct from those resulting from membership in a Lodge. If, for example, a non-affiliate is not in good standing, how can a Lodge receive and act upon his request for affiliation?

⁽¹¹⁵⁾ See *Proceedings of Grand Lodge - 1930*, Appendix, p. 74 et seq.



Hastings Sawmill at Vancouver in its early days—circa 1895.

—BCYB, 1903

Masonic Clubs

British Columbia had a Masonic Senate which went out of existence when the GM frowned on it. The GM for 1925 was more friendly to associations. True they were not using the name "Masonic". In his Address to Grand Lodge, he referred to the fact that in several of the cities of the jurisdiction the local Past Masters had formed themselves into an association to the great benefit of the Craft. The formation of these associations went far toward preserving for the Craft much useful service, and he strongly recommended the formation of such organizations in all our cities and districts whenever possible. Grand Lodge is said to have shown no sign of fright.

In 1925, the brethren at Mayo, Yukon Territory, had formed a club, the name of which included the word "Masonic". The GM did not approve of this considering the action of the GM in 1921 in connection with a club in Vancouver. Apparently this disapproval did not extend to the club itself, as he advised Yukon Lodge No. 45 to assist and guide the brethren at Mayo in carrying on relief.

Dispensation for Re-Ballot

One of the acts of the GM for 1930 was seriously considered by the Committee on the GM's Address, and very properly so. The facts of the matter are not set out in the committee's report, but there was no reason why they should not be made public. United Service Lodge No. 24 at Esquimalt had an ancient and venerable ballot box. A very popular young man in Esquimalt applied for membership in the Lodge, and his petition was approved and sent to the ballot. To the surprise of all, there were several black balls. Nothing could be done but declare his application rejected. The WM did so, and the Lodge was closed in the usual way. After the Lodge was closed, a number of the brethren remained to talk over the affair, and one of them picked up the old ballot box and had another look at it. In moving it around, it was found that it was in such a condition that, in handling it, the black balls could pass from one compartment to the other without any assistance other than the movement of the box as it was carried around the Lodge. This explained the mystery of the black balls. Shortly after, an application was made to the GM for a dispensation to enable a new ballot to be taken.

The question arose as to whether a new ballot could be taken, even by an order of the GM. The declaration of the WM had been made. The Lodge members, most of them, had gone home before the discovery of the defects in the ballot box had been discovered. The applicant for admission had been turned down owing to a defective

ballot box, and by no fault of his. The right of the GM to interfere in such a case was doubtful. Of course, the matter might stand over for another year, but it was doubtful if the candidate would want to join a Lodge after having once been black balled. There was, however, one way to act which was certainly within the law and would be fair to the applicant, and that was to give a dispensation allowing the candidate to make a new application without waiting for one year to elapse after the date of his first application. The refusal was no fault of the applicant, but wholly of the Lodge, which should keep its paraphernalia in proper condition. This course was followed, and the applicant was accepted. In the 1926 Proceedings there appears a quote from the Reviewer for Nevada, quoting from Iowa, in which he "approved without qualification" the action taken in British Columbia. He said:

"The dispensation to reballet is now the rare exception and no longer the habit . . . after the ballot has been declared and the Lodge closed, as Brother Mackey wisely said, no human authority should lend aid to its reversal."

In the same year in Milwaukee, the GM of that jurisdiction decided that where the result of the ballot was dark, and it had been so declared by the WM, the Secretary had made record of it, and the Lodge closed, the ballot must stand.

Payment of Delegates to the Grand Lodge

In 1921, the GM brought before Grand Lodge the question of the payment of expenses of some or all the delegates to the Annual Communications. If that could not be done, the expenses of one delegate might be paid by Grand Lodge, possibly the W Master. In this way, all the Lodges would be assured of representation. The suggestion did not meet with the approval of the Committee on the Address, and the matter was dropped. The matter was brought up in Grand Lodge on several occasions, but was not approved. As a sidelight on the problem, the Reviewer points out that in Montana in 1925 a jurisdiction with a membership of 19-975, and where such payments were made, found itself in financial difficulties, to which the Reviewer says: "We do not and are not."

The matter took definite form in the Grand Lodge of British Columbia in 1926 when a resolution was introduced for the payment of the travelling expenses of representatives attending Grand Lodge. The matter was discussed at length and, in the end, the resolution was rejected by the Grand Lodge.

Order of the Eastern Star

There was comparatively little reference to the Order of the Eastern Star during the decade 1921 to 1930 in the Proceedings of Grand Lodge. The Board of General Purposes in England decided not to recognize the Order in any way. It said flatly that no Freemason may attend any non-Masonic meeting at which Masonry by direct implication is introduced, or to participate in any ceremony which is quasi-Masonic and under unauthorized auspices. The Secretary, or any member of a Lodge, who gives to anyone outside, and particularly to a non-Mason, information on Masonic matters known to him because of his Masonic connection commits a breach of discipline which, when proved, will be severely dealt with.

Nova Scotia does not exactly say what it would do if all Masonic insignia were removed, whether Grand Lodge would object to the Order meeting in a Masonic Lodge Room. The Grand Lodge of Tennessee ruled that a Mason who was also a member of the Eastern Star was at liberty to inform a Chapter of the Eastern Star of the fact that two of its members had been suspended from membership in the Lodge.

The Grand Lodge of Pennsylvania in 1921 would have nothing to do with the Order of the Eastern Star, or any other organization consisting of both sexes. In an edict, the GM refused to allow any Freemason in his jurisdiction to be identified with not only the Eastern Star but with any co-Masonic body whatever; and anyone already a member of any such body was required to sever his connection therewith within six months and to file a stipulation in writing with the Secretary of his respective Lodge to the effect that he had abandoned all allegiance thereto.

Towards the end of the decade most Grand Lodges appeared to have made up their minds as to whether it was Masonic or not. In Carolina in 1926, the Order seemed to have become a part of Freemasonry:

"The Order of the Eastern Star has developed wonderfully in the last few years, and Masonry should accord all proper co-operation to this branch of Freemasonry."

On the other hand, the Grand Lodge of Canada (in Ontario) in 1928 was greatly worried about the organization, and quoted from the Scottish report in reference thereto. The report pointed out that while perhaps the Eastern Star does not pretend to be Masonic, it does to some extent make Masonry a prerequisite to membership, and in making the claim to be co-workers with Masonry, they tacitly represent that they have in some way or other received the sanction and approval of the Craft.

In Western Australia in 1928-29, the Board of General Purposes reported to its Grand Lodge, and recommended that no Freemason of that jurisdiction be permitted to attend any meeting of, or to be a member of, the Order of the Eastern Star, and that no meeting of it was to be permitted in any Lodge Room, thus putting that Grand Lodge in the same category with the United Grand Lodge of England and the Grand Lodge of Pennsylvania.

In Alberta in 1930, the GM declined to welcome the Grand Chapter of the Order of the Eastern Star when it met in Edmonton.

Ancient and Accepted Scottish Rite

As one of our historians has facetiously put it, this has nothing to do with the "old Scotch Work" of our good friend RW Brother William Stewart of Ashlar Lodge No. 3 at Nanaimo, but it refers to the Ancient and Accepted Scottish Rite, one of the Concordant Orders which has attached itself to the Craft and to which so many of the brethren belong, in many instances at great cost to the original Craft Masonry. In the Proceedings for the Grand Lodge of Montana in 1925, the Reviewer for Virginia for 1927 noted a visit to the Grand Lodge of Montana by the Inspector-General of the A & A Rite, who delivered himself of this choice item of pseudo-history:

"The Supreme Council of the Southern Jurisdiction, as also of the Northern Jurisdiction of the United States, *has entrusted to your* (the Grand Lodge) *keeping the teachings of the first three degrees of Masonry*, and we have in the grand century that has passed been so satisfied with the work that has been done by the Grand Lodges, that we have never had occasion to even suggest that the *original* agreement should be set aside." (The italics are those of MW Brother Robie L. Reid, late Grand Historian.)

One PGM labels this to be one of the rarest and most delightful pieces of bigotry and misconception—he is an active member of the Rite.

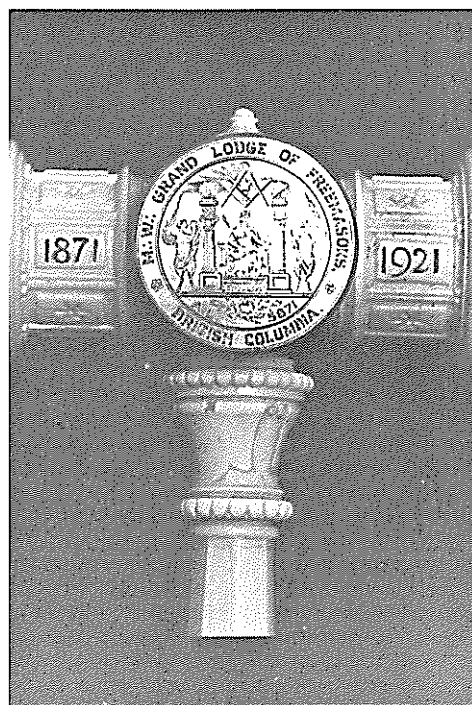
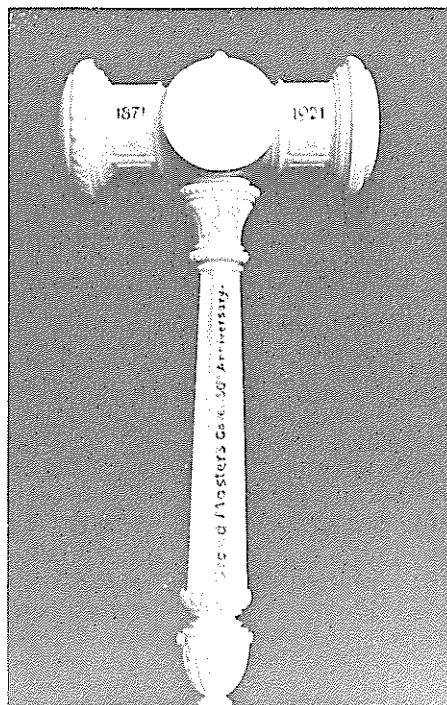
Proper Dress

The GM in 1921 remarked upon the fact that, in visiting a small Lodge, the officers were all in evening dress, and on enquiry he was advised that it was a settled practice of the Lodge that the officers should be so clothed. He did not suggest that all Lodges should have the same rule, but he did think that most of the brethren were too lax about their appearance at Lodge. He said:

"A Freemason should have the same respect for his Lodge as the devout churchman for his church, and should in his dress, contribute as much as he can, to the dignity and grace of the Lodge meeting."

He further spoke of the necessity of admitting to the ranks of Freemasonry only those who are moral and upright, and who will reflect credit on the order; and pointed out that Freemasonry is not designed to make men good, that being the function of the church, Freemasonry only hopes to make good men better.

The gavel of the authority of the Grand Master of the Grand Lodge of Antient, Free and Accepted Masons of British Columbia.



Used for the first time at the Fifty-first Annual Communication in June, 1922.

—J. H. Nordan

The Gavels of the Grand Masters

It appears that the members of Grand Lodge were not pleased with the condition of the gavel being used by the GM in ruling that august body. The records do not show in what particular it was defective (later examination indicated that it had been "beaten up" and was not the sort of implement of office to "beat up" the members of a Grand Lodge), but a motion was passed on June 24, 1921 "authorizing the Grand Treasurer to purchase a suitable gavel for the Grand Master's use." The gavel was presented to the GM at the next Annual Communication in 1922. It was of ivory, beautifully engraved and satisfactory to everyone. Much legend has grown around this beautiful "symbol of authority", but there is little doubt that it came from the tusk of a mastodon found in the Arctic areas of Canada.

In 1927, Grand Lodge received another gavel for its GMs when Brother C. E. Blaney, on his return from a trip to the Holy Land, presented a gavel made from stone taken from King Solomon's Mines. The head of this gavel being quite fragile, it is kept in the archives of Grand Lodge.

Peace Arch Dedication

The meeting of King Solomon Lodge No. 17 on September 6, 1921, was held on the evening of the day on which the "Peace Arch" at Blaine, Washington, was dedicated and opened. The Lodge meeting that evening assumed an international character, inasmuch as MW Brother James H. Begg, PGM of the Grand Lodge of the State of Washington, and several distinguished brethren of that jurisdiction were present by invitation of "King Solomon". The Spirit of the Day, "Peace", was strongly in evidence in the speeches at the banquet table, and the part that Freemasonry had taken in the glorious past of over one hundred years of peace between Canada and the United States was emphasized.

Armistice Night, 1921

A meeting of all the Lodges of Victoria District No. 1 was held on Armistice Night, November 11, 1921, under the auspices of Saint Andrew's Lodge No. 49. The GM attended the meeting, which was a memorable one with some 400 brethren attending and 107 of them having seen service "overseas". As these War Heroes were assembled about the altar, each one introduced himself, giving his name, the Lodge of which he was a member, and the battalion in which he had seen service. The programme of the evening was almost entirely in the hands of brethren who had served in the Canadian Expeditionary Forces.

What Volume of the Sacred Law?

The GM in 1923 was asked to advise as to what book should be used to obligate a Hebrew so that it would be binding as it should be. He replied that, while not agreeing that an obligation taken by an applicant on the Old and New Testaments bound together would not be binding, he was of the opinion that in deference to his religious views the obligation for a Hebrew should be taken on the Old Testament only. This decision did not please the Reviewer for Maine (1923) who could not understand how the "Great Light" could be divided. In comment, the Reviewer said that the "Great Light" in British Columbia is the Volume of the Sacred Law, by whatever name it might be known, being for each candidate the volume which contains for him the revealed will of God. No confusion should exist because deference is shown for the religious beliefs of those who are not Christians, nor is there any possibility of a cleavage on religious or racial grounds. The Reviewer for North Carolina (1924) fully approved the law laid down by the GM of British Columbia. The GM for 1925 ruled that there was no regulation either in the General Masonic Law or of the Grand Lodge of British Columbia preventing a Lodge receiving petitions from persons of any nationality whatever, but he said:

"In the case of applicants not of the white race, however, particular care should be taken to satisfy yourself that the candidate can comply with the only religious test imposed by our laws, namely, that he holds and acknowledges a belief in one God."

Sir Arthur Currie in Quebec

It is interesting to note that at the 53rd Annual Communication of the Grand Lodge of Quebec at Montreal on February 14, 1923, a bronze tablet to the memory of the members of the Craft in that Province who had fallen in World War I was unveiled by the GM, MW Brother Charles McBurney. In the course of the ceremony, an address was delivered by RW Brother Sir Arthur Currie, CB, KCB, GCMG, of Vancouver and Quadra Lodge No. 2 at Victoria.

The Cairn at Barkerville

At the instigation of Cariboo Lodge No. 4, 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, the DDGM for District No. 4 accompanied the GM to Barkerville for the purpose of unveiling the cairn. Brother Fred W. Howay, of King Solomon Lodge No. 17 at New Westminster, represented the Historical Sites Commission and played a leading role in the proceedings. The GM reported to Grand Lodge in June, 1930 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



CARIBOO GOLD FIELDS BARKERVILLE

The centre of old Cariboo, whose gold fields, discovered in 1861, have added over forty million to the wealth of the world.

Here was the terminus of the Great Wagon Road from Yale, completed in 1865.

The story of the cariboo gold mines and the Cariboo Road is the epic of British Columbia.

Note: Cariboo gold fields Barkerville Cairn erected in 1928.

Unveiled August 10, 1929, by Harry Jones.

The Cairn at Barkerville—the Northern end of the Cariboo Road.

—J. T. M., 1929

were visitors from all parts of the Province, and from other Jurisdictions from Montreal to Alaska, and a pleasant evening was spent by all."⁽¹¹⁶⁾

Who Pays for the Drinks?

It was a gala night in a certain Lodge in 1929, and some intoxicating beverages had been purchased which had been kept in a hotel room for the entertainment of the members and their visitors. The by-laws of the Lodge provided that refreshments should be ordered by the stewards, and that no intoxicants should be included. No intoxicating liquors should be allowed in the refreshment room of the Lodge. In this case, intoxicating beverages had been ordered by the Board of General Purposes, and were not used in any rooms connected with the Lodge. Under these circumstances the WM had ruled that Lodge funds could be used in payment for such refreshments, and the GM decided that the action of the Lodge was not illegal and that the funds could be used in payment.

Expenses of the Grand Masters

A yearly allowance had been made by Grand Lodge to cover the Grand Masters' expenses in visiting Lodges. In 1926, Progress Lodge No. 87 at Vancouver proposed that Grand Lodge increase this allowance to \$1,000. The Committee on Finance did not agree with the proposal and the allowance remained as it was, except that since then instead of calling it an "Honorarium" it has been labelled "Expenses".

A Lesson in Latin

The Reviewer and his colleague in Manitoba had a humorous contest over their knowledge in Latin. The Manitoba Reviewer (1928) spoke of the Grand Lodge officers in British Columbia being installed by PGM Burd, and says:

"The Grand Secretary indulges in a touch of high-brow stuff and informs us that they were installed '*secundum artem*'. Upon looking this up my dictionary gives as its meaning 'According to rule; scientifically'. Well, for the sake of those Brethren in Manitoba who know MW Bro. Burd, and the credit of my home town down East, where he once resided, I hope it is all true."

(116) See *Cariboo Gold—An Episode in the Annals of Freemasonry*, by VW Brother J. T. Mashall, GrH.

The Reviewer had the last word and said it sounded ambiguous, but he assured his Manitoba friend "as an installing officer that MW Bro. Burd is '*facilis princeps*,'" and leaves him to look up his dictionary again.

The Closing Word Is "Service"

To bid farewell to this period in the life of the Grand Lodge of British Columbia, one cannot do better than mark the closing words of admonition of the GM to Grand Lodge on June 19, 1930:

"One thing will I say. No Mason can be a bigot either within or without the Lodge. Tolerance is a Masonic virtue, for upon that is built our whole structure of peace and harmony; and a Masonic Lodge in which harmony does not prevail is entirely unmasonic. Avoid particularly in your fraternal intercourse, all political or religious wrangling which can, in the least degree, interfere with your Masonic intercourse. Make your watchword 'Service', not merely in your relations in the Lodge or with the Brotherhood; but remember that you owe duties as well without the Craft as within it, and that you are bound, as a Mason, to give your best in those relations which you bear to your family, the community in which you live, and the Country of which you form a part. As the Antient Charges put it, 'Lest the Craft be put to shame'."



CHAPTER 14

DEPRESSION, WAR AGAIN AND DECLINING MEMBERSHIP 1931 TO 1940

By the end of the previous decade, the good times enjoyed by British Columbia were to come to an end. In the early months of 1929, all previous records in the head-long rush of prosperity had been shattered, but by October over the entire continent, and in fact the whole world, the gathering storm of one financial disaster after another took place. Unemployment had skyrocketed beyond belief and Freemasonry began to experience substantial reductions in the membership. In British Columbia, the number of members declined from the 1930 high at December 31 of 15,577 to 13,305 at the same point in time in 1943, when the downward trend was arrested. Many members lost their standing as MMs because they simply could not pay their dues, and before the downward trend could be stopped Canada found herself once again drawn into another World Conflict.

During this period of economic crisis in commerce, finance and industry which was characterized by falling prices, restrictions of credit, contraction of production and rising unemployment, it was only natural that Freemasonry should feel the adverse effects along with the rest of the social structures of the world. In British Columbia, only five new Lodges were established during the decade 1931 to 1940, and most of them during the last five years, while many of the older ones had grave difficulties in surviving financially. A second World Conflict began on September 1, 1939, when Germany, without any declaration, invaded Poland, after which the membership continued to decline but at a much slower rate, so that by the cessation of hostilities in 1945, two sizable increases had been recorded, 146 in 1944 and 612 in 1945.

The "Dirty Thirties"

This period in the economic and social history of British Columbia, as in almost every corner of the globe, is known as the "dirty thirties". It brought very strenuous times to the Province and many difficulties were encountered by the Lodge and by the Grand Lodge. The GMs were called upon to extend moral support and advice and to give encouragement and cheer to the Masters and other officers in meeting their difficulties during this very depressing period.

In June, 1940, the first Annual Communication of Grand Lodge following the outbreak of World War II met in New Westminster, when the GM welcomed the brethren with mixed feelings of sorrow, of pride and of pleasure:

"With sorrow for the reason that many of the flower of our land have been called to take up arms in the defence of the grand principles upon which our order is founded. Perhaps in no respect has the Masonic influence been exerted, in days gone by, to better and nobler purposes than the age-long struggle for liberty and freedom in the world, and these principles for which our forefathers fought, bled and died are again threatened. With pride because of the signal honour placed upon me in this exalted position. With pleasure because we are convened in this ancient and historic city, the first Capital of British Columbia."

The decade ended of course with an upsurge in the economy brought about by the needs of war, but in an atmosphere of more than considerable apprehension, fear and disruption in the everyday life of the citizens. The war was reaching a very high tempo and there seemed little or no hope in the prospect of its early termination.

Grand Masters 1931 to 1940

The GMs during the decade 1931 to 1940 hailed from mainly the professions, with three from the practice of Medicine and three from the practice of Law, while their geographical distribution over the southern portion of the Province was excellent. They included: the first Canadian salesman to go overseas to the Antipodes and businessman in the Province, President of the Board of Trade, former Mayor of Penticton and

Penticton Citizen of the Year; a Barrister and Solicitor; a member of the medical profession and Medical Officer to the Paper Company at Powell River; a member of the legal profession; an administrator of a War Veterans' Hospital; a member of the legal profession; a Doctor of Divinity of the United Church cum Presbyterian persuasion; a member of the medical profession, Surgeon and former Member of the Legislative Assembly; a member of the medical profession of sterling influence in the community, War Veteran (1914-18), former Member of the Legislative Assembly and Mayor of the City of Nanaimo; and a merchant cum farmer, President of the Vancouver Crematorium Society.

The Grand Masters who presided over the Grand Lodge of Antient, Free and Accepted Masons of British Columbia during the period 1931 to 1940 were:

- 53rd—MW Brother Henry Benjamin Morley, from his Installation on June 19, 1931 to June 24, 1932;
- 54th—MW Brother James Edward Beck, from his Installation on June 24, 1932 to June 23, 1933;
- 55th—MW Brother Dr. Andrew Henderson, from his Installation on June 23, 1933 to June 21, 1934;
- 56th—MW Brother George Livingstone Cassady, from his Installation on June 21, 1934 to June 20, 1935;
- 57th—MW Brother George Cleveland Derby, from his Installation on June 20, 1935 to June 19, 1936;
- 58th—MW Brother Samuel McClure, from his Installation on June 19, 1936 to June 18, 1937;
- 59th—MW Brother Rev. James Sutherland Henderson, from his Installation on June 18, 1937 to June 24, 1938;
- 60th—MW Brother Charles Morgan Kingston, from his Installation on June 24, 1938 to June 23, 1939;
- 61st—MW Brother Dr. George Arthur Benjamin Hall, from his Installation on June 23, 1939 to June 21, 1940; and the
- 62nd—MW Brother William Robert Simpson, from his Installation on June 21, 1940 to June 20, 1941.

Communications of Grand Lodge

The Annual Communications of the Grand Lodge of British Columbia during the decade 1931 to 1940 were again well distributed, with New Westminster getting the call three times—1931, 1935 and 1940; with Vancouver and Victoria getting the honour twice each—1932 and 1937, and 1933 and 1939 respectively; and one each was held in Powell River (1934), Nanaimo (1936) and Nelson (1938).

The Emergent Communications of Grand Lodge during the decade numbered only 16, one of which was held in Vancouver on May 30, 1933 for the purpose of receiving and honouring the Grand Masters of Alberta, Washington and Oregon. There were 5 Emergent Communications held in 1930-31; 3 in 1932-33; 2 each in 1931-32, 1933-34, 1936-37 and 1937-38. No Emergent Communications were held in the years 1934-35, 1935-36, 1938-39, and 1939-40. There were 9 meetings held for the constitution and consecration of new Lodges; 5 for the laying of cornerstones of new buildings, and 2 for the purpose of dedicating new Masonic Halls. The geographical distribution was, roughly speaking: Victoria and Vancouver Island, none; Lower Mainland and Fraser Valley, 6; Kootenays and Okanagan, 6; and northern parts and West Coast, 4.

Senior Grand Warden Dies in Office

On March 22, 1936, RW Brother Thomas Sanderson was suddenly called from his earthly labours to a Higher Sphere. He had been raised in Mount Hermon Lodge No. 7 at Vancouver on November 9, 1909, and remained a member until 1914 when he dimitted. He had been a founding member of Park Lodge No. 63 at Central Park in 1911, was its first SW and occupied the Master's Chair in 1914. He took an active part in the formation of Lions' Gate "The Lumberman's" Lodge No. 115 at Vancouver and was its first Master in 1927. He was elected JGW in 1934 and SGW in 1935.

New Lodges

The "dirty thirties", as they have been rightly named, saw very little activity in the number of new Lodges warranted by the Grand Lodge of British Columbia due, of course, to the period of depression that quickly followed the high level of the economy of the "twenties" and then to be followed by the second World Conflict. In fact, only five new Lodges were constituted during the period 1931 to 1940, all of them being relatively strong, healthy Lodges with well over a hundred members each and substantial assets in funds and property. Four of the Lodges adopted the Canadian work for their ritual, and one adopted the Emulation work.

Kitselas No. 123

The DDGM for District No. 12, Prince Rupert, reported visiting a Lodge of Instruction at Terrace, situated on the Skeena River, and a junction point on the CNRy some ninety-five miles to the east of Prince Rupert, on October 27, 1930. He found the work eminently satisfactory, recommending that a dispensation be issued for a Lodge at Terrace. His first recommendation was ignored by the GM, and he again recommended that the dispensation be granted, but there is no reference to the matter in the GM's Address to Grand Lodge or in the Report of the Committee on Warranted Lodges. In his Address to Grand Lodge in June, 1932, the GM states that "after enquiry and consideration, I decided to grant a Dispensation (March 10, 1932) to the Brethren at Terrace to open a new Lodge." This action came only after a very strong recommendation by the next DDGM of the District after a further investigation. The DDGM for District 12 at Prince Rupert instituted the Lodge on April 21, 1932, and on June 23, 1932 the Committee on Warranted Lodges recommended that the dispensation be continued for another year. On September 14, 1932, the new DDGM visited the Lodge and recommended that a warrant be granted. The charter was granted on June 22, 1933 by Grand Lodge. The Lodge was constituted and consecrated by the DDGM for the District, under a Commission from the GM, at an Emergent Communication of Grand Lodge held in the Masonic Hall at Terrace as Kitselas Lodge No. 123 on September 15, 1933. It took its name from the nearby "People of the Canyon", and used the Canadian work for its ritual.

Southern Gate No. 124

The next Lodge to be established was at Oliver, located at the southern end of the Okanagan Valley, some fifteen miles from the United States boundary. The dispensation was issued by the GM on November 6, 1935, and the Lodge was instituted by the DDGM of District 10, South Okanagan, on the same day. On June 18, 1936, the Committee on Warranted Lodges recommended that a charter be granted. The Lodge was constituted and consecrated on August 12, 1936 by MW Brother H. B. Morley, PGM, under a Commission from the GM, at an Emergent Communication of Grand Lodge held at the Anglican Church at Oliver. It was named as Southern Gate Lodge No. 124 at Oliver, and the officers were duly installed. The Lodge took its name from the location of the town, which is close to the southern gateway to the Okanagan Valley from the United States. It uses the Canadian work for its ritual.

Emulation No. 125

For the next Lodge, one must journey to the Kootenay Country and the valley of the mighty Columbia River, just before it wends its way south across the United States border—to the Consolidated Mining and Smelter city of Trail. On March 3, 1936, the GM granted a dispensation for a Lodge, which was instituted by the DDGM of District No. 7, Boundary, on March 27, 1936, as Emulation Lodge at Trail. On June 18, 1936, the Committee on Warranted Lodges recommended that a charter be granted. On September 14, 1936, the GM, at an Emergent Communication of Grand Lodge held in the K. of P. Hall at Trail, constituted and consecrated the Lodge as Emulation Lodge No. 125, according to the usages and customs of Freemasonry, and then installed the officers of the Lodge. This Lodge took its name from the Masonic word which implies "the act of attempting to equal and excel," and was selected by the first WM, RW Brother

Arnliel L. Johansson, an "Emulation devotee" and Masonic student. The beautiful furniture that is the property of the Lodge was made entirely by local artisans, and is still in use at the Masonic Temple in Trail. The Lodge naturally uses the work bearing its name for its ritual—Emulation.

Peace No. 126

The focus on the Lodges then turned towards the northeastern corner of the Province of British Columbia, to the town of Pouce Coupe, situated within a considerable territory which, finally, in 1932 came within the jurisdiction of the Grand Lodge of British Columbia. The Peace River Block, as the area was originally called, was opened for homesteading around 1910, and the first settlers in that year came overland, via Edson, Alberta. The towns of Rolla, Pouce Coupe, and Dawson Creek came into being some years later. On June 23, 1932, the GM reported to Grand Lodge that he had suggested to a number of brethren that they form a Lodge of Instruction, and he hoped that the incoming GM would appoint a special representative to investigate the matter as Alberta had already established 4 or 5 Lodges in that portion of the district lying east of the boundary of the two Provinces. The nearest of these Lodges was Grand Prairie Lodge No. 105 located at Grand Prairie, Alberta, which, although over 100 miles distant, rendered great assistance to the new Lodge then being formed.

The GM, on June 22, 1933, reported that he had found it impossible to investigate the advisability of a dispensation, but had obtained a favourable report from two Past DDGMs of Alberta on the basis of which he hoped his successor would be able to respond favourably to a petition being granted. Later in the Annual Communication, RW Brother R. W. Grant of the Grand Lodge of Alberta was made an Honorary Member of the Grand Lodge of British Columbia with the rank of a Past DDGM because he

"at considerable inconvenience had visited the Peace River District . . . to inspect conditions in connection with the establishment of a new Lodge at Pouce Coupe or thereabouts . . . that because of the difficulty of getting into the Peace River Country it might be necessary . . . to again requisition the services of Brother Grant through the good offices of our Sister Jurisdiction," and "in order to give the Brother a *locus standi* in the Jurisdiction of British Columbia."

The GM, on June 20, 1935, reported that he had issued a dispensation for a new Lodge at Pouce Coupe, but that owing to the sudden death of the intended WM the matter was in abeyance.

On June 18, 1936, the GM stated he had issued a dispensation to Peace River Lodge at Dawson Creek, which had become the communication hub for the former Peace River Block. The Committee on Warranted Lodges made no comment. The nearest Grand Lodge officer in the jurisdiction of British Columbia at that time was some 1,500 miles away by rail. The Lodge was instituted on June 16, 1936, owing to the inaccessibility of its location at that time, by RW Brother Grant of Wembly, Alberta, who at the request of the GM of British Columbia and with the permission of the Grand Lodge of Alberta kindly undertook the duty. On June 17, 1937, Grand Lodge ordered the granting of the charter, on the recommendation of the Committee on Warranted Lodges, to "Peace Lodge" at Peace River (?) to be numbered 126 on the Register of the Grand Lodge of British Columbia and that the Lodge be placed in its own particular District, Number 19, Peace.

On August 24, 1937, the GM issued a Commission to RW Brother Grant, as an Honorary PDDGM, to call an Emergent Communication of Grand Lodge in the Lodge Hall at Dawson Creek for the purpose of constituting and consecrating Peace Lodge No. 126 at Dawson Creek. The officers of the Lodge were then installed. All the officers hailed from Lodges under the Grand Jurisdiction of Alberta, and the Porch Book revealed after the ceremony that nineteen members of Peace Lodge were present, with forty-three visitors from other jurisdictions: thirty-four from Alberta; three from Saskatchewan; and one each from British Columbia, Canada (in Ontario), England,

Manitoba, South Dakota and Montana.⁽¹¹⁷⁾ The Lodge took its name from the area in which it was located, and adopted the Canadian work for its ritual with some revision that was made about 1958.

Mount Garibaldi No. 127

To find the next and the last Lodge established in this decade, one must journey once again down Howe Sound to the town of Squamish, because on December 5, 1939 the GM issued a dispensation for a Lodge to be known as "Mount Garibaldi", situated at Squamish. Owing to the inability of the DDGM to be present, the Lodge, at the request of the GM, was instituted by the DGM on December 16, 1939. The Lodge UD was visited by the DDGM on May 4, 1940, which assured him that a loyal feeling existed and that it was the hope of some twenty-five brethren at Squamish that their prayers would be answered and that they might be constituted in June of that year. The Committee on Warranted Lodges recommended that a charter be issued, which Grand Lodge approved on June 20, 1940. The GM constituted Mount Garibaldi Lodge No. 127 and installed the officers on July 3, 1940. The Lodge took its name from the giant peak of the same name located in Garibaldi National Park, which in turn was named for the great Italian patriot and soldier, Giuseppe Garibaldi, and the Lodge adopted the Canadian work for its ritual. Apparently the problems which had dogged the efforts of the brethren to establish a Lodge in Squamish in earlier years must have evaporated, because insofar as the Grand Lodge Proceedings are concerned there is no reference to the matter from 1923 to 1940, and to all intents it would appear that the application for a new dispensation was made in a normal manner.

Giuseppe Garibaldi

Many have enquired from time to time as to why a Masonic Lodge should take the name of an Italian patriot, and why was Eli Harrison, Sr., so attached to Garibaldi. Part of the answer may be found in the *Illinois Masonic Enlightener*:

"Giuseppe Garibaldi (1807-1882), Italy's national hero, for his success in unifying Italy in 1860, is honoured by Freemasonry for performing the same services for the Craft. He brought about the consolidation of all Grand Lodges of Italy in 1865, and was elected Grand Master for life. Speaking on one occasion, he said: 'Wherever there is a human cause, we are certain to find Freemasonry, for it is the fundamental basis of all true liberal associations.' This explains why in his military career, devoted to freeing his country, he surrounded himself with Freemasons. John A. Mirt."⁽¹¹⁸⁾

This, no doubt, is also the reason he tried so hard to persuade Eli Harrison to return to Italy and join his cabinet when he came to power. Every piece of evidence points to the fact that these two Freemasons had a common cause for humanity.

New Masonic Temple at Prince Rupert

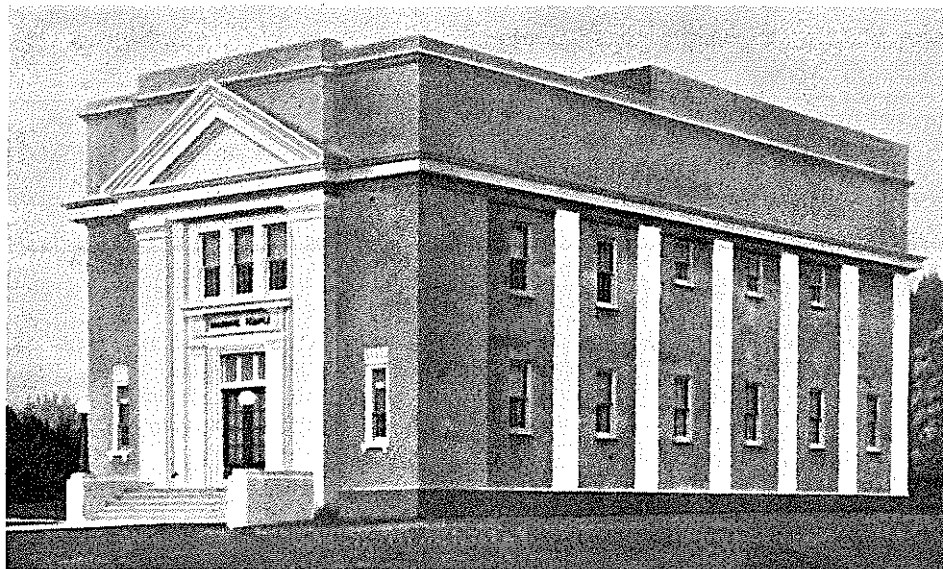
On January 12, 1932, the GM officially opened the new Masonic Temple at Prince Rupert, a joint meeting of Tsimpsean Lodge No. 58 and Tyee Lodge No. 66 being held for that purpose. He was much impressed by the earnestness and capability of those who laboured so successfully in providing a new Masonic home in Prince Rupert. Delegations attended from Smithers, Terrace, Anyox and other points, with no less than twenty-five from Ketchikan, Alaska. The brethren of the two Lodges presented the GM with a very handsome gavel, to be his personal property, cut from pre-historic ivory, a portion of the tusk of a mammoth found under glacial debris in the Yukon.

Tuscan Lodge No. 47 Surrenders Charter

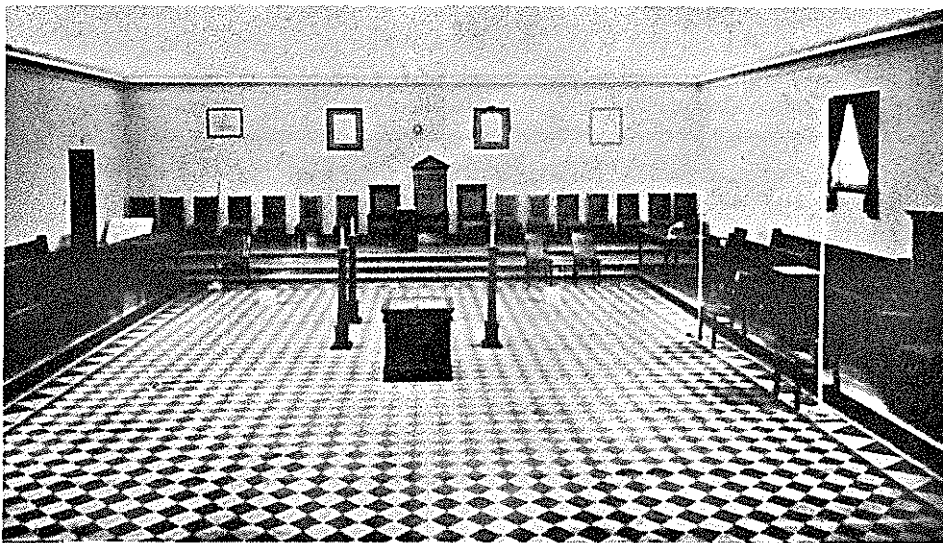
In the previous decade, the amalgamation of Arrow Lodge No. 47 and Tuscan Lodge No. 39 as one united Lodge, Tuscan Lodge No. 47, situated at Arrowhead, was reported. In 1930, the DDGM of District 9, Okanagan-Revelstoke, reported that Tus-

⁽¹¹⁷⁾ See *Proceedings of Grand Lodge* - 1938, pp. 4-7 and 58, for a detailed Report of the Ceremony.

⁽¹¹⁸⁾ See *Masonic Bulletin*, Vol. XXVII, No. 2, pp. 15-16.



Masonic Temple, Prince Rupert, erected 1931.



Lodge Room, interior, looking East.

can Lodge at Arrowhead, which had amalgamated with Arrow Lodge in 1923, had been visited and that, owing to the removal of the large lumber mills and the loss of attendant activity, the resident membership had dwindled to thirteen, in spite of which they carried on very nicely, with nine determined PMs filling the chairs. The resident membership was largely made up of brethren employed by the CPRy on the Arrow Lake boats. During the early part of the year, owing to heavy ice and attempts to keep the channels open, these brethren were unable to attend the Lodge. A Lodge Communication had not been held that year as the schedule of the boats had been changed and, as a result, the boat crew could not be in Arrowhead on Communication nights — the officers for 1930 had not been installed. He recommended amalgamation with Kootenay Lodge No. 15 at Revelstoke, twenty-eight miles distant, or abandonment of the charter. In 1931, the Lodge was again visited by the DDGM, who reported that it was doing well, and there were high hopes that conditions would change for the better.

During the succeeding years until 1940, the Lodge appears to have had one or two meetings a year, and in that year the DDGM reported a visit to Tuscan Lodge on May 20 and that he found the brethren were trying to arrange a meeting to close up the affairs of the Lodge because it did not appear they would ever be able to carry on owing to the depression which had hit the community. The GrS, on June 19, 1941, reported to Grand Lodge with regret that Tuscan Lodge had surrendered its charter and other records. The town joined the other "Ghosts" of the Kootenays, and the records have been deposited in the Provincial Archives under the control of Grand Lodge by virtue of Section 210 of the Book of Constitutions.

Alta and Slocan Lodges Are Consolidated

During this decade, two Lodges were consolidated, Alta Lodge No. 29 at Sandon and Slocan Lodge No. 71 at New Denver, under the name and number of Slocan Lodge No. 29 at New Denver. On June 23, 1939, on the recommendation of the Committee on Warranted Lodges, a new charter was issued as Grand Lodge approved the amalgamation. The DDGM for District 6, West Kootenay, was pleased with the consolidation because it greatly strengthened Slocan Lodge, as well as affording the brethren the opportunity of still retaining their connection with their Mother Lodge. He stated that during a number of years Alta Lodge had experienced difficulty in having meetings and the brethren of Slocan Lodge had always gone to the assistance of the Alta brethren, and that it had been a pleasure to see how peacefully and harmoniously it had been effected in every way, with an Alta member as the first WM of the consolidated Lodge.

Lodges of Instruction, of Education, and of Research

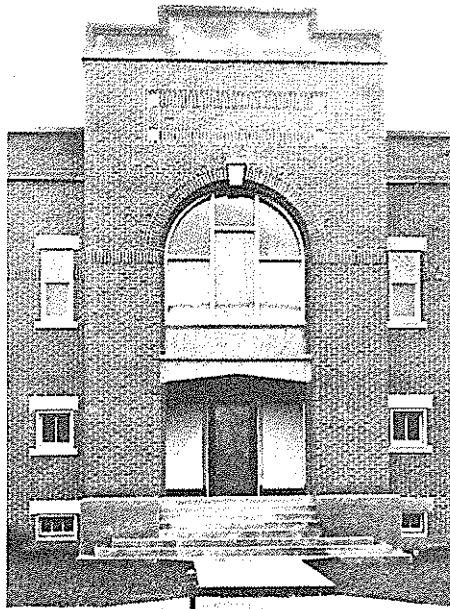
The first recorded Lodge of Instruction to be established in British Columbia for the express purpose of imparting instruction and Masonic education to the large membership of the Lodge was that working under the sanction of Victoria-Columbia Lodge No. 1 at Victoria. It was incepted during 1931 by virtue of Section 138 of the constitution with two Preceptors (PMs). This clause provides that a Constituent Lodge may give its sanction or authority in writing that a Lodge of Instruction may be held under its warrant. This sanction was required to state the time and place of meeting and to name not less than three well-skilled brethren who had agreed, in writing, to accept responsibility for the proper conduct of the Lodge of Instruction.

The DDGM for Victoria District 1 reported on June 23, 1932 that, on April 15, 1932, he had "witnessed the exemplification of the Third Degree by one of the three teams." He found their work "was excellent and the subsequent discussion and criticism enlightening."

In June, 1932, the GM reported promoting the formation of a number of committees in Vancouver, particularly in Districts 15 and 16, for the Lodges practising the Canadian work, and a similar committee for Districts 13 and 14 who were seeking uniformity in various Masonic workings, and as a result of their deliberations two Lodges of Instruction had been instituted which were operating under his personal auspices. He said that, in addition to the importance of uniformity of ritual, he attached the "utmost importance to these Lodges of Instruction as forming a close bond of friendship and co-operation between the various Lodges and the usefulness can be materially extended by arranging lectures and the diffusion of Masonic knowledge and education and research." He also took time to journey to Victoria in order to promote similar action among the Victoria District Lodges. He pointed out that the WMs and the Wardens of all Lodges in the Districts concerned were ex-officio members of the Lodges of Instruction.

In 1933, the DDGM for District 1 reported on an official visit to the Lodge of Instruction of Victoria-Columbia Lodge No. 1, where he found the members deeply interested not only in the ritualistic work, but also in the historical and symbolic instruction which had been conveyed to its members and guests by various well-posted brethren.

The Victoria-Columbia Lodge of Instruction continued to operate until 1938, when it was abandoned in favour of a single one for the Victoria District 1. The GM then issued a Special License for a Lodge of Education and Research for District 1 to be



Masonic Temple at Vernon—opened in 1936.

located in the city of Victoria, which was presented by the DDGM to the three main sponsors on October 28, 1938, authorizing them to form and hold "the Victoria District Lodge of Education and Research," and which has operated ever since.

Lodges of Instruction ER

But these were not the first Lodges of Instruction to operate in British Columbia because there are, lodged in the Archives of the Province of British Columbia and belonging to Victoria-Columbia Lodge No. 1, BCR, two Minute Books for Lodges of Instruction operated by Victoria Lodge No. 1085 ER from April 15, 1861 to February 20, 1868, which numbered amongst its members such names as Robert Burnaby, J. J. Southgate, and many other early Freemasons among its leading lights. The other was operated by Victoria Lodge No. 783 ER and then Victoria Lodge No. 1 BCR and, finally, by Victoria-Columbia Lodge No. 1 BCR from August 3, 1866 to July



Lodge Room looking East.

28, 1881. Their function appears to have been to improve the ritualistic work of those old Lodges, coupled with some Masonic education and research.

Sixtieth Anniversary

The Sixtieth Anniversary of the Grand Lodge of British Columbia was celebrated in Freemasons' Hall at New Westminster at the Annual Communication on June 18-19, 1931. No special ceremonies were arranged, but a characteristic letter was read from MW Brother E. B. Paul, PGM, explaining the reasons for his not being present. He referred to many of the brethren in a jocular way — the GM reading his address, the

Grand Secretary to Past Grand Master

In Grand Lodge on June 23, 1932, when the GrT rose to offer a resolution, he admitted it was perhaps a little unusual "that the Rank of Past Grand Master be conferred on the Grand Secretary, VW Brother William Andrew DeWolf-Smith," but pointed out that Brother DeWolf-Smith had spent many years (21 at that time) serving Grand Lodge. He said there was no question that had he not taken on the work of the GrS he would long since have been elected GM of the Grand Lodge of British Columbia. The seconder said that no one had done more for Freemasonry in British Columbia, and he felt that this honour would be appreciated by every Grand Jurisdiction with which British Columbia was in friendly relations. The resolution was received with great enthusiasm, unanimously adopted, and duly proclaimed by the GM.

The GrS expressed his deep appreciation of the distinguished honour which had thus so unexpectedly and so graciously been conferred upon him and thanked the brethren for the renewed expression of their satisfaction with his work.

Dr. Robert Stirton Thornton

On June 21, 1934, MW Brother Dr. Robert Stirton Thornton, PGM of Manitoba, was cordially welcomed to the Annual Communication of the Grand Lodge of British Columbia and received with Grand Honours. He was invited to favour Grand Lodge with an address, which he did under the title "Why Freemasonry?" This address was listened to with marked attention and received with much applause.⁽¹²¹⁾

The Masonic Peace Memorial

On June 21, 1934, the GrS reported that he had received a report on the proceedings at the dedication of the Masonic Peace Memorial in London. He requested authority to print the report in the Annual Proceedings of Grand Lodge and, upon motion, this request was granted, and RW Brother J. A. Henderson was heartily thanked for his valuable services as the representative of the Grand Lodge of British Columbia at that important event. The report is too long to be reproduced here, but is highly recommended to the reader's perusal.⁽¹²²⁾

In the Service of Freemasonry

In 1935, the GM concluded his Address to the Members and Visitors of the Grand Lodge of British Columbia with these his "final" words:

"With our high ideals of charity and honour, aided by the moral force implanted in our hearts, do we not remember with pride and thankfulness that vital ingredient of our happiness, our 'Freedom'.

'Ancient, Free and Accepted Masons.'

"That the application of this freedom (of such priceless value to us) may be in loyal service unobtrusively performed by us all, is the tenor of my message to you at this time.

"The 'Ich Dien' (I serve) from the well known crest may well inspire us who walk in Masonic light to further acts of service, however trivial. The willingness to serve is an essential part of our structure. It is fitting that we pause to pay tribute to the fine Masonic service of our brethren of years standing, but I would stress the earnest wish for steadfast future endeavour from our youngest entered apprentice up.

"Our time-honoured Institution has ever stood for loyal and unselfish service, performed with that 'meekness which indeed denotes strength,' and as we journey to another year, I express the very sincere hope that there will be a marked increase in its application in the vast field of Masonic work which lies before us.

(121) See *Proceedings of Grand Lodge - 1934*, pp. 161 et seq.

(122) *Ibid*, pp. 167 et seq.

"Some ships go East and some go West
While the self same wind doth blow,
For it's rudder and sail and not the gale
Decide where the ship shall go.
No wind, nor gale, controls our fate
As we journey through life;
It's the set of the soul decides the goal
And not the calm or the strife."

"I unite with you in tendering our fealty to my successor and it is my sincere hope that his year of Office will be as happy as the one it has been my privilege to enjoy."⁽¹²³⁾

Physical Perfection

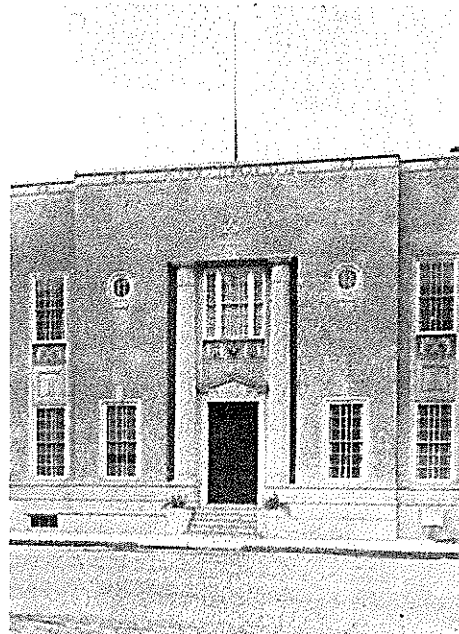
In Grand Lodge on June 20, 1935, the GM invited RW Brother W. S. Buell to make certain observations regarding the petitions for membership of men who were maimed in WWI while serving in any of His Majesty's forces. Brother Buell reviewed the "Ancient Charges of a Freemason beyond Sea and those in England, Scotland and Ireland for the use of Lodges in London," which was printed as part of the Book of Constitution of the Grand Lodge of British Columbia. He referred to the words in paragraph IV:

"No Master shall take an apprentice unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the art . . . and of being made a Brother, and then a Fellow Craft in due time."

He questioned whether an applicant should be refused who had been a perfect youth, etc., until he went to fight for his Empire and Country when he became maimed in such a way that maybe without artificial aid he would be incapable of being made a Brother and then a Fellow Craft in due time, but who either with or without such aid can do everything a perfect youth can do and make all the movements required in the work of the Lodge.

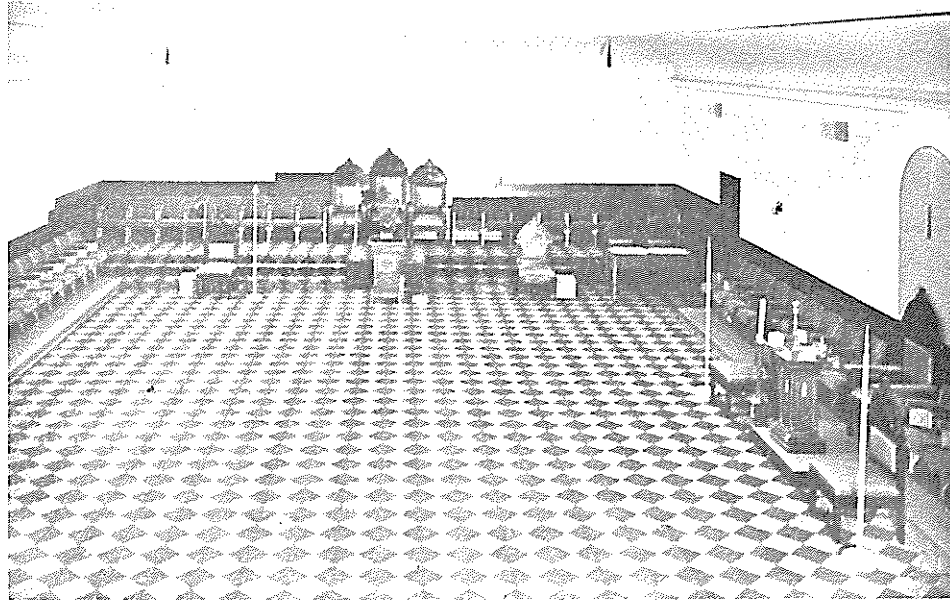
Brother Buell pointed out that under the rulings which had been made by the GMs of British Columbia such applicants would be refused. He quite understood the reasons which had actuated such rulings. Those GMs had been bound by their obligations to the ancient charges. He quite understood, too, that men who could not serve in His Majesty's forces could not consider the matter in the same light as those who did serve, and felt he should say something for the service men.

Referring to the practices in many Jurisdictions and to instances where GMs and Grand Jurisdictions had taken a very sympathetic attitude towards men who had been maimed in fighting for their country, he quoted the case of two young officers who had served under him—one had lost a leg and the other his left arm. Each had an artificial limb, and carried on cheerfully and courageously. Before being wounded they would have been heartily welcomed into any Lodge. Today



Masonic Temple, Trail, B.C., 1937.

(123) See *Proceedings of Grand Lodge - 1935*, pp. 22-23, by George L. Cassady, PGM.



Interior, Trail Masonic Temple, looking East.

they could not come into the fold of the British Columbia Grand Lodge, but after careful enquiry he believed they would be admitted into Lodges in England, Ontario, Manitoba and New South Wales. He then identified his references, and concluded by quoting one of them—W Brother Sclater, DSO, of the New South Wales Grand Lodge, who wrote:

"I cannot see the justice of barring a man from the privileges of Freemasonry simply because he was maimed fighting for his country so long as he is a worthy man. It might be that through the fortunes of war a less worthy man may have come through without a scratch and be admitted, and that somehow doesn't seem to me to be Masonic Justice."

RW Brother Buell's remarks were then referred to the Committee on Jurisprudence for consideration.⁽¹²⁴⁾

On June 18, 1936, the Committee on Jurisprudence reported to the Grand Lodge on the matter of ex-service men and physical qualifications, recommending that an application for admission from an ex-service man of the Great War (1914-1918) who would be barred by other rulings and the law owing to physical disability, could be received if he satisfied the Membership Committee of the Lodge to which he had applied, the WM thereof and the GM, not only that he was mentally, morally and financially fit and that he was a perfect youth before he had entered war service for his Country and Empire, and that due to that service he was maimed, but with or without artificial aid he was able to make all the movements required in the ceremonies. It further recommended that this exception to the rulings and to the law be continued for the term of three years. The report was read clause by clause and, after considerable discussion, was finally adopted.

During 1937-38, several Lodges were again asked to receive petitions of ex-service men of the Great War (I), who had been debarred by their disabilities of war origin. These were in all cases granted. On being given the particulars of four of these cases by the GM, the Committee on the Address on June 24, 1938 agreed with the action of the GM.

On June 20, 1940, a resolution was proposed that the incoming GM be requested to appoint a Special Committee to consider the advisability of again extending the

(124) See *Proceedings of Grand Lodge* - 1935, pp. 182 et seq.

privileges of Freemasonry to men who had become maimed in World War II for a period of five years after the cessation of hostilities.⁽¹²⁵⁾

The Royal Family

The first action of Grand Lodge on being convened for the Annual Communication on June 18, 1936 was to record its grief at the death of "our Beloved King and Brother King George V" on January 21, 1936, and to approve the action taken by the GM in behalf of the Freemasons in British Columbia of conveying to His Majesty King Edward the Eighth, Queen Mary and all the Royal Family the sincere regret and heartfelt sympathy in their hour of bereavement. It also gave assurance of the continued loyalty of Grand Lodge.

John Frame of Nanaimo

The GM for 1937 reported that at the conclusion of the Annual Communication the previous year in the city of Nanaimo he had, with the GM and the JGW, conveyed the greetings of the assembly to RW Brother John Frame, a fine and much beloved old Mason who by reason of his age and physical weakness had been unable to attend Grand Lodge. For some time previous, the beloved Brother's thoughts had been centred in his desire to live to see the Grand Lodge Communication held in the city in which he had spent the greater part of his lifetime (the last previous one in that city having been held in 1896). His pride in this accomplishment was evident, and he pointed feebly but proudly to an address hanging on the wall. This address of affection and remembrance had been presented to him by the brethren of the district in which he had given over fifty years of outstanding service to the Craft. A short time afterwards, Brother Frame passed to his rest, and he had made the unusual request that no flowers be sent except floral tributes from the Lodge with which he had been affiliated. This, the GM said, had "a peculiar significance, as a last manifestation of what Masonry had meant to John Frame in his life and work."

Edward Burness Paul

The GM, on October 5, 1936, joined a large representation of Victoria brethren gathered to pay honour and tribute to MW Brother Edward Burness Paul, PGM, on the occasion of the twenty-fifth anniversary of his installation as GM of British Columbia. The presence of a number of prominent brethren from Vancouver and other districts furnished striking evidence of the secure place which that distinguished Freemason held in the love and esteem of all brethren in the Grand Jurisdiction. Then, confined to his home by advanced age and infirmity, he still wielded his pen to contribute his especial mental talents and learning for the benefit and instruction of his younger brethren. Perhaps the goal of his thoughts and study, the reaching out from the material to the divine which is the aim of all Masonic teaching, was best expressed in the lines from Wordsworth, which he loved so dearly to recite:

"I have felt a Presence that disturbs me with the joy of elevated thoughts;
A sense sublime of something far more deeply infused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man
A motion and a spirit that impels,
All thinking things, all objects of all thought,
And rolls through all things."

MW Brother Paul, who in his own life and ideals, demonstrated the value of Masonic ideals and principles in the life of the individual and the community, passed to his eternal rest in the Grand Lodge above on December 10, 1937. His activities in private as well as in public life and in Freemasonry stood as a monument to the grace and charm of Personality.⁽¹²⁶⁾

(125) See Chapter 15.

(126) See *Proceedings of Grand Lodge - 1937*, pp. 23-24, 92-93.

"The working tools were not placed in our hands to be merely looked at and then put aside to rust in idleness. They are for daily and hourly use. Let us not forget their divine symbolism, by which we are taught that we must so divide our time that we may give due attention to our duties to God, our neighbour, and ourselves, that renunciation must precede all spiritual progress; that our lives should be upright, honest, moral; that pride and arrogance should give way to humility and respect; and above all that we should be bound to each other by Brotherly Love, which is the cement of our spiritual building, and without which that building could not endure."—E. B. Paul, GM 1911.

So though he is dead, he still speaks. May we heed his words.

Transportation Expenses to GL

On June 23, 1938, Grand Lodge adopted a resolution asking the GM to appoint a committee to consider and report and, if possible, to recommend a system whereby the transportation expenses of WMs, SWs and JW's of the Constituent Lodges attending the Grand Lodge Annual Communications be equalized throughout the jurisdiction, and that such system be made effective at the earliest possible date.

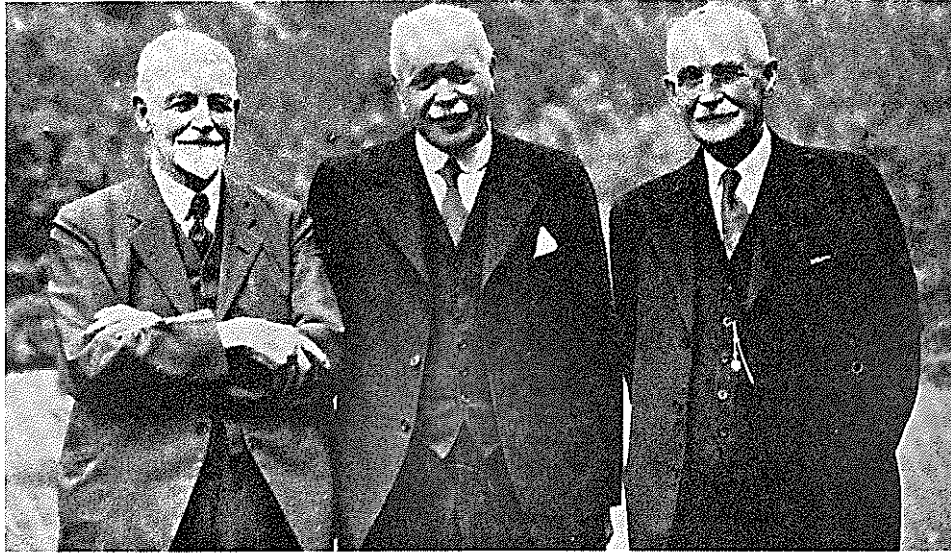
The special committee reported on June 22, 1939, stating that it had approached the problem on the basis that it was the desire of Grand Lodge that every Constituent Lodge should be represented at the Annual Communications by its delegates in person rather than by proxy so that each Lodge might have first-hand knowledge of the workings thereof, and that the principal officers of the Constituent Lodges might have the opportunity of meeting their brethren from other parts of the Grand Jurisdiction.

The committee was of the opinion that the chief hindrance to this, in part, had been the inability of some Lodges in the remoter areas of the Province to meet the financial obligations entailed, and recommended:

1. That some financial assistance should be granted to those Lodges at a considerable distance from the meeting place of Grand Lodge;
2. That free return transportation and sleeping berth be granted to one delegate from each Lodge that came within the provisions of paragraphs 3 and 4;
3. That when Grand Lodge meets at coast cities, this assistance be granted to each Lodge east of Chilliwack and north of Powell River;
4. That when Grand Lodge meets elsewhere than in the coast districts, the assistance be granted to each Lodge distant one hundred miles or more from the place of meeting;
5. (Under this paragraph was submitted a very detailed estimate of the cost of the plan, prepared by one of the committee members.)
6. That an assessment of ten cents per capita be levied on all Constituent Lodges, which would realize slightly under \$1,400 (against the cost of \$2,133.80 shown in the estimate table);
7. That the balance be paid from Grand Lodge funds;
8. That the plan come into effect for the Annual Communication in 1940; and
9. The appointment of a Standing Committee on Transportation to handle the matter.

The report was signed by four members of the committee, with five either not signing or filing a separate report. Upon motion, Grand Lodge continued the committee for another year, and it was authorized to obtain the feeling of each Constituent Lodge as to whether or not they were in favour of contributing towards such a transportation fund.

The special committee failed to report to Grand Lodge further at the Annual Communication in 1940, at least no trace of such a report can be found in the Proceedings.



Prominent members of Kaslo Lodge No. 25: Sen. R. F. Green, Henry Giegerich and S. H. Green.

"A Good Citizen"

These words, inscribed upon a bronze medallion donated each year by Post No. 2 of the Native Sons of British Columbia for presentation by the citizens of Vancouver to one of their number whose useful endeavours have contributed to the progress of the city and the welfare of its inhabitants, briefly summarizes those many great personal attributes which that organization seeks to honour.

Within three years after the termination of World War I and the bestowal of well-earned decorations and honours upon those who had rendered service to their country in its hour of need upon the field of battle, the Native Sons of British Columbia happily conceived the idea of likewise showing recognition of acts of self-sacrifice and devotion to duty in the city of Vancouver in times of peace.

The citizens of Vancouver have been invited each year since 1922 to submit the names of men and women who had been worthily identified with the spiritual, social, cultural, or industrial development of the city. The recipient for the year 1939 was MW Brother James S. Henderson, DD, PGM, and proved to be one of the most popular selections since the inauguration of this splendid action on the part of the Native Sons of British Columbia, Post No. 2. But MW Brother Henderson was not alone in his glory as a recipient and a Freemason, for since 1922 there had been ten Freemasons to receive this coveted award:

- 1922—John Howe Carlisle of Acacia Lodge No. 22 at Vancouver;
- 1924—William Burns of Mount Hermon Lodge No. 7 at Vancouver;
- 1925—John James Banfield of Mount Hermon Lodge No. 7 at Vancouver;
- 1928—William Carey Ditmars of Cascade Lodge No. 12 at Vancouver;
- 1930—Nicholas Thompson of Mount Hermon Lodge No. 7 at Vancouver;
- 1933—Robert Edward McKechnie, MD, CM, CBE, FACS, LLD, FRCS(c) of Cascade Lodge No. 12 at Vancouver;
- 1935—Ebenezer Duncan McLaren, DD, of Cascade Lodge No. 12 at Vancouver;
- 1937—William Distrow Brydone-Jack, MD, CM, of Acacia Lodge No. 22 at Vancouver;
- 1938—Francis James Burd, LLD, of Acacia Lodge No. 22 at Vancouver;
- 1939—James Sutherland Henderson, DD, of Union Lodge No. 9 at New Westminster and Acacia Lodge No. 22 at Vancouver.

Resolution of Loyalty

The Resolution of Loyalty adopted by Grand Lodge on June 20, 1940, had very special meaning, because once again the world had been plunged into the conflicts of war. It is presented in detail:

"Resolved that the Grand Lodge of British Columbia, A.F. & A.M., at its 69th Annual Communication now assembled in the historic City of New Westminster, British Columbia's first capital city, on the 20th day of June, 1940, desires to place on record its undying loyalty to the Crown and unswerving devotion and warm affection to the person of its well-beloved Sovereign and Brother King George VI, assuring him of the grim resolve of every member of this Grand Jurisdiction to give his life if necessary in the present struggle for liberty and freedom, and also expressing to him its strong confidence in ultimate victory, putting our faith and trust, as we know our Sovereign and Brother does, in the Most High."

The reply signed by the Private Secretary to the Governor-General was also read and spread on the Proceedings of Grand Lodge.

The Object of Freemasonry

May the GrH be pardoned if he takes a personal liberty to close this chapter with some thoughts of the GM who installed him in the Master's Chair of Victoria-Columbia Lodge No. 1. The GM on June 20, 1940 in closing his Address to the Grand Lodge said:

"Freemasonry, brethren, brings to fruition all the kindly impulses of human nature, which, in the struggle for existence, often lie dormant or are suppressed. It is a religion of love of God and man. As a fountain throws its living water heavenwards to descend in fertilizing showers upon the earth, as does, or should a Freemason's adoration of the Most High find its full fruition in scattering blessings among his fellow men.

"It is deplorable that again the clouds have gathered over the nation and Empire, and the grand principles we teach, and all that is good and noble in the world is in danger. Be not discouraged. Let us ever recall the words of Ella Wheeler Wilcox:

" 'Let those who have failed take courage,
Though the enemy seem to have won,
Though his ranks be strong, if he be in the wrong,
The battle is not yet done.
For as sure as morning follows
The darkest hour of night,
No question is ever settled,
Until it is settled right.' "

"Let us, therefore, brethren, as individuals, do our duty to nation and Empire, ever determined to act on the square, not only with our brethren in Freemasonry, but to all men. We will then do our little part in bringing nearer the time when life will be based on the great law of brotherhood, and the words of the poet realized in the following lines:

" 'Nation with nation, land with land,
Unarmed shall live as comrades free,
In every heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom of loftier mold,
And mightier music thrill the skies,
And every life shall be a song
When all the earth is Paradise.' "

"Such, brethren, is the object of Freemasonry. Let us do our part." (126a)

(126a) See *Proceedings of Grand Lodge*, 1940, pp. 18-19, by George A. B. Hall, M.D., GM.

CHAPTER 15

THE EFFECTS OF A WORLD WAR AND THE RETURN TO RISING ECONOMY

1941 TO 1950

"I said to the man who stood at the Gate of the Year—

'Give me a light that I may tread safely into the unknown'

And he replied—

'Go out into the darkness and put your hand in the hand of God

That shall be to you better than light and safer than a known way'.^a

This period began with the conflict of total war at its highest tempo; it also began in the Masonic sense with Grand Lodge of British Columbia celebrating its Seventieth Birthday. While there was no actual celebration as such due to the world situation, it was remembered "that while three-score years and ten were considered the allotted span of time for man, in the life of Freemasonry the British Columbia governing body was still a very young Grand Lodge." It was declared, however, that she had justified her existence so far; was faithfully fulfilling her duties; and was a factor in advancing the best interests of society in the most westerly Province in the Dominion of Canada.

However, the deliberations of Grand Lodge began in an atmosphere of apprehension and a spirit of solemnity with the world engaged in the most desperate struggle in its history. The wanton destruction of modern warfare, when women and children, the aged and the helpless were placed in positions as hazardous as those of the fighting men, was appalling and the entire country was heartsick and afraid for the welfare of all humanity.

Enlistments had been very heavy throughout the Province and this was reflected early in the decade by a much higher than average age in Lodge attendance. Many Lodges were sustained solely by the Masonic pioneers of many years standing and few new applicants were knocking at the door for Lodge membership. It has been questioned whether Freemasonry ever actually recovered fully from this damaging episode in that it left the government of the Craft in the hands of aged Freemasons who were actually out of touch with world realities outside the Craft. They tended to live in their generation, far removed from the mainstream of the population. By the end of the decade the war was over, careful planning by Governments appeared to avoid recession or depression, the usual aftermath of war. The economy continued to roll upwards unabated, and the mills of Freemasonry had begun to "grind exceeding fast", reaching unbelievable heights in the numbers of new members, stemming mainly from the returning veterans. Whether this heavy surge was good for the Craft has been questioned. We shall see in the next decade how the membership started to decline on a rising standard of living.

By the end of the decade it was becoming apparent that the strength and stability of the Western Civilization did not solely lie in an "economic system", and that Freemasonry must seek to plant and nurture in the hearts and minds of men vital and germinative ideas of reverence, responsibility, and righteousness. The seeds of unrest and of worldwide revolution were being sown by governments and social orders on every hand in the generation reaching towards their ascendancy. But the full flood would not be felt for another decade.

Growth Too Fast?

Thousands of these candidates were received into Masonry, given their degrees, and then having achieved whatever was their objective, failed to appear again except on sporadic occasions.

At December 31, 1941, the membership on the rolls of the Lodges and of Grand Lodge stood at 13,439, but it rose to 18,997 at December 31, 1950, while the number of the Lodges rose from 118 to 131 at the same periods of time. The lowest number of

^a Quoted by His Majesty King George VI, PGM United Grand Lodge of England, in an Empire Broadcast.

members since 1923 was recorded in 1943 (13,305), so that the acceleration at the end of the period under review had become quite rapid—nearly 43% over the low point in the decade. Many have questioned this growth on the basis of quality membership, stating that neither the Lodges nor the membership had the ability to absorb such numbers, and at the same time provide them with proper Masonic instruction. Passing events have indicated also that a fair portion of the material for the degrees did not have the proper Masonic personal standards. This phenomenon was not confined to British Columbia, however, but appears to have been universal in its application—one indication of this state of affairs in the Craft is the now widespread fall in the membership, for reasons other than death or removal.

Grand Masters 1941 to 1950

During the decade 1941 to 1950, the walks of life represented in the persons of the GMs of British Columbia were quite varied, with a slight leaning towards the practice of law. They included: an executive of the Consolidated Mining and Smelting Company at Trail; a member of the legal profession; a Doctor of Divinity in the United Church, founder of Union College at Vancouver; the Shipping Master of the Port of Vancouver; a druggist; then two members of the legal profession; the owner of a machine shop in Kamloops; a barrister, soldier, provincial civil servant and Chairman of the Liquor Commission; and finally, a banker turned restaurateur and one very active in youth organizations and the Red Cross.

The GMs who presided over the Grand Lodge of Antient, Free and Accepted Masons of British Columbia during the period 1941 to 1950 were:

- 63rd—MW Brother Byron Arthur Stimmel, from his Installation on June 20, 1941 to June 19, 1942;
- 64th—MW Brother William Percival Marchant, from his Installation on June 19, 1942 to June 18, 1943;
- 65th—MW Brother Rev. James George Brown, from his Installation on June 18, 1943 to June 23, 1944;
- 66th—MW Brother William Menzies, from his Installation on June 23, 1944 to June 22, 1945;
- 67th—MW Brother William Henry Bland, from his Installation on June 22, 1945 to his death on March 3, 1946;
- 68th—MW Brother Kilburn King Reid, from his Installation on March 3, 1946 at the death of MW Brother Bland, to June 20, 1947;
- 69th—MW Brother George Roy Long, from his Installation on June 20, 1947 to June 18, 1948;
- 70th—MW Brother George Henry Ellis, from his Installation on June 18, 1948 to June 17, 1949;
- 71st—MW Brother Donald McGugan, from his Installation on June 17, 1949 to June 23, 1950; and the
- 72nd—MW Brother John Hanna Nicholls Morgan, from his Installation on June 23, 1950 to June 22, 1951.

Grand Master Dies in Office

On Sunday, March 3, 1946, after a comparatively brief illness, the GM, MW Brother William Henry Bland, passed away in the Royal Jubilee Hospital in Victoria. As the Proceedings for 1946 state:

"The unusual characteristics of our late Grand Master can well be summed up in the following quotation: 'A man who, without courting applause, is loved by all noble-minded men, respected by his superiors and revered by his subordinates; a man who never proclaims what he has done, will do, can do, but where need is will lay hold with dispassionate courage, circumspect resolution, indefatigable exertion and a rare power of mind, and who will not cease until he has accomplished his work and who then without pretension, will retire into the multitude,

because he did the good act, not for himself, but for the cause of good.' Such a man was your Grand Master."⁽¹²⁷⁾

Masonic Historians

During the decade 1941 to 1950, two Masonic Historians of note passed to their eternal reward. On October 4, 1943 Brother Frederick W. Howay, the last of the charter members of King Solomon Lodge No. 17 at New Westminster, died. He was the original Secretary of the Lodge and had been prominent in Masonic circles for many years. He was known as the "Historian of the North West Pacific Coast of North America *par excellence*," which included many important articles of interest to Freemasonry.

Not long thereafter, followed MW Brother Robie Lewis Reid, who died on February 6, 1945, having served the office of Grand Historian from 1931 to 1945 and was the author of the *Historical Notes and Biographical Sketches—1848-1935—of the Grand Lodge of British Columbia*, which was published posthumously. This source book has been used profusely in the preparation of this History of the Grand Lodge of British Columbia.

Communications of Grand Lodge

During this decade of war and its aftermath, the Regular Communications of the Grand Lodge of British Columbia were confined to the three major-sized coast cities, with New Westminster being the site for 3 in 1943, 1947 and 1950, along with Vancouver the same in 1941, 1944 and 1948; while Victoria was the host city four times in 1942, 1945, 1946 and 1949. This period in the history of British Columbia also had a very definite effect on the number of Emergent Communications, of which there were a mere 14, and half of these were held in one single year towards the end of the decade. It was on June 19, 1946, in the city of its birth, that the Grand Lodge of British Columbia celebrated its 75th Anniversary with particular attention being paid to "the 50-year Brethren", of whom 41 out of the 108 then living were present.⁽¹²⁸⁾ Of the other Emergent Communications, one was held for the last rites and ceremonies for a reigning GM. MW Brother William H. Bland, while 10 were held for the constitution and consecration of new Lodges, and one each for the laying of a cornerstone for a new building and for the dedication of a new Masonic Hall.

There were 7 Emergent Communications held in 1948-49; 2 in 1945-46 and 1946-47; 1 each in 1940-41, 1947-48, and 1949-50; while in the years 1941-42, 1942-43, 1943-44, and 1944-45 there were none. In distribution geographically, Vancouver Island and Victoria this time had 2; Lower Mainland and Fraser Valley, 8; Kootenays and Okanagan, none; with 4 taking place in the northern parts and the West Coast.

New Lodges Warranted

During the decade 1941 to 1950 twelve new Lodges were warranted and added to the roll of the Grand Lodge of British Columbia, so that by the end of 1950 there were 129 Lodges actually working under charter in the Province, with five Lodges operating UD. All of the new Lodges were warranted during the last four years of the period following the cessation of hostilities.

General Procedures

In the case of each Lodge established and warranted during this period unless otherwise stated:

- (1) the decision of Grand Lodge whether to continue the dispensation or to order the granting of the charter was made on the recommendation of the Committee on Warranted Lodges;
- (2) the constitution and consecration ceremony was carried out according to the usages and customs of Freemasonry and was followed by the installation of the officers; and
- (3) the ceremony was performed at an Emergent Communication of Grand Lodge

(127) See *Proceedings of Grand Lodge - 1946*, pp. 4-9, 43-44, 91, 140, 152.

(128) For details of this Celebration, see *Proceedings of Grand Lodge - 1946*, p. 10 et seq.

called for that purpose. Detailed reports of these ceremonies are to be found at the beginning of the Proceedings of Grand Lodge dated for the June in which the ceremonies took place.

Landmark No. 128

The first Lodge to be established during the period was in the city of Vancouver when the GM issued a dispensation dated March 28, 1946 for a Lodge to be known as "Landmark", and on April 26, 1946 he instituted the Lodge. On June 20, 1946, Grand Lodge ordered the granting of the charter to Landmark Lodge No. 128 on the recommendation of the Committee on Warranted Lodges, which had pointed out that it had "examined the books and other records . . . and recommended that a Warrant be now granted to this Lodge. It is only after close enquiry and extremely favourable reports on this Lodge which prompts . . . this recommendation and . . . would desire this recommendation not to be a precedent for speedy granting of warrants." MW Brother Harry Holgate Watson, PGM, under a commission from the GM duly constituted the Lodge in the Masonic Temple at Vancouver on September 21, 1946. The Lodge adopted the Canadian work for its ritual and chose its name from many names submitted, which were narrowed down to two that seemed to suit the locality chosen, "Jericho" and "Ancient Landmark"—"Jericho" because of the beach nearby and "Ancient Landmark" because of its antiquity. It was discovered that the beach had derived its name from Jerry's Cove, so the name "Jericho" was dropped. After further discussion, the "Ancient" was dropped in favour of the single word "Landmark". RW Brother Gordon Dyness reported a suggestion made by RW Brother Karl P. Warwick, then Secretary of Mount Hermon Lodge No. 7 at Vancouver, that the Lodge use the Landmark crest for the Monthly Summons and for the PM's jewel a facsimile of the historic monument situated on the North West Marine Drive in the West Point Grey District. The Lodge thought this suggestion most appropriate and it was readily accepted.⁽¹²⁹⁾

The monument, erected by the Historic Site and Monument Board of Canada, is made of granite stone—random Ashlar cut—and is located approximately 1½ miles northwest of the Masonic Hall.

King George No. 129

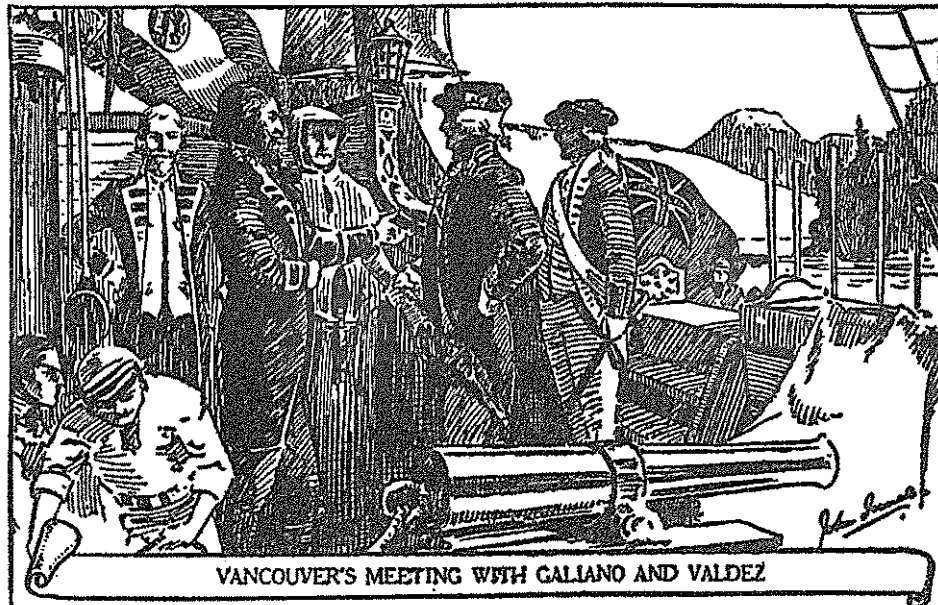
The next Lodge placed on the register of Grand Lodge of British Columbia was at Vancouver, when on December 17, 1946 the GM issued a dispensation for King George Lodge and he instituted the Lodge in person on the same day. During World War II, RW Brother H. E. Freeman-Smith of Burrard Lodge No. 50 had collected together a group of Freemasons who were then serving in Vancouver with the Royal Canadian Air Force. Most of them hailed from distant Lodges, and Degree Teams were selected from this group to confer degrees upon candidates at the invitation of various Lodges. After the end of the war, a number of these brethren who had settled in Vancouver, together with other unaffiliated brethren, most of whom had served in the Air Forces of World Wars I and II, decided to apply for permission to form a new Lodge. The first organizational meeting had taken place in the Georgia Hotel at Vancouver on September 27, 1946, when the meeting was opened with an invocation to the GAOTU that:

"This Lodge is being formed for the sole purpose of extending Thy Kingdom here on Earth; and from henceforth, for all time to come, we commit its keeping into Thy Hands."

On June 19, 1947, Grand Lodge granted a charter to King George Lodge No. 129 at Vancouver. The Lodge was duly constituted in the Masonic Temple at Vancouver on August 8, 1947 with the GM presiding. The Lodge uses the Canadian work for its ritual, and the name was chosen as "honouring our beloved Sovereign and Most Worshipful Brother King George VI of Great Britain, the former Grand Master of the United Grand Lodge of England."⁽¹³⁰⁾

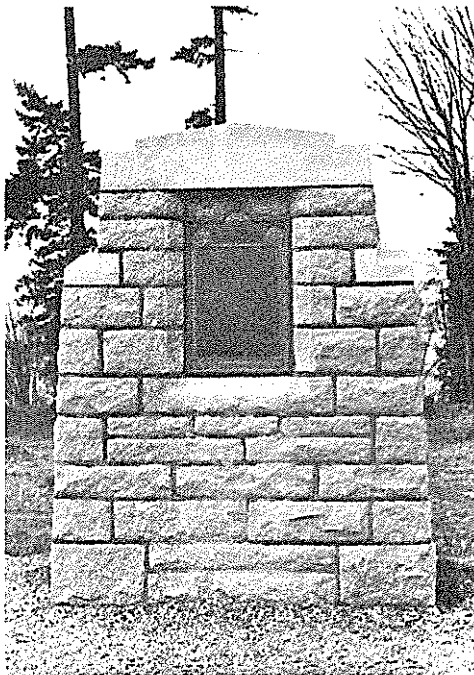
(129) From information supplied by W Brother John Wilson and RW Brother J. E. Bavis, Secretary and Registrar, respectively, of Landmark Lodge No. 128.

(130) See *Proceedings of Grand Lodge* - 1951, p. 127 et seq., "King George Lodge No. 129", by H. E. Freeman-Smith, PM.

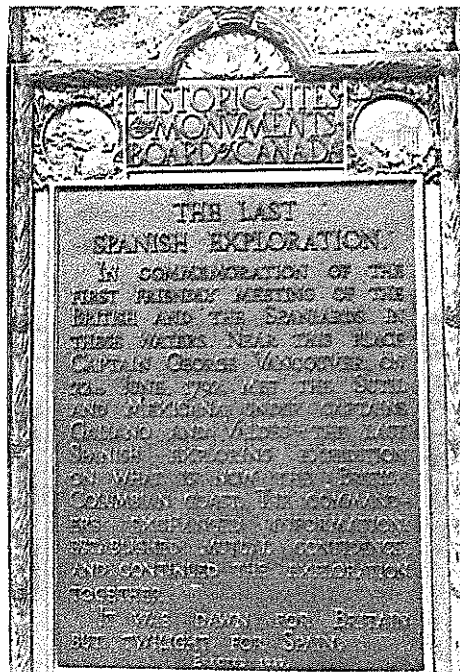


VANCOUVER'S MEETING WITH GALIANO AND VALDEZ

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



The "Landmark" Cairn on North West Marine Drive.



The Plaque.

—J. H. Nordan

Mount Elphinstone No. 130

For the next Lodge one must look to the "Sunshine Coast" where the GM issued a dispensation for a Lodge at Gibson's Landing and which he instituted on January 11, 1947 in person. On June 19, 1947, the dispensation was continued for another year.

The DDGM for District 17, North Vancouver, reported visiting the Lodge on April 24, 1948 as Mount Elphinstone Lodge UD at Roberts Creek, and that "great credit was due the membership for the acquisition of its new quarters at Roberts Creek. The work thereon having been accomplished mostly by the individual members, who now possess a Lodge Room worthy of a Lodge having a much larger membership and an abundance of money." Grand Lodge, on June 19, 1948, ordered the granting of a charter to Mount Elphinstone Lodge No. 130 at Roberts Creek. The Lodge was constituted by the GM on July 2, 1948 in the Masonic Hall at Roberts Creek. The Lodge uses the Canadian ritual for its working, and took the name of the mountain close by, overlooking Howe Sound, which "was presumably named after Captain J. Elphinstone, who commanded HMS *Glory* in Howe's famous naval victory in 1794 known as 'The Glorious First of June'."⁽¹³¹⁾

Fort St. John No. 131

Once again the journey leads one to the former Peace River Block in the north-eastern part of the Province, to the town of Fort St. John. Early in August, 1946, the GM had received a request from a number of brethren in Fort St. John for a dispensation to form a Lodge. Believing the time not opportune for the granting of a dispensation, the GM did, on September 17, 1946, issue a license to hold a Lodge of Instruction under the auspices of Peace Lodge No. 126 at Dawson Creek. This terminated on May 2, 1947, when a dispensation was issued and the Lodge instituted by the GM in person. On June 19, 1947, the dispensation was continued until the next Regular Communication. The DDGM for District 19, Peace River, reported several visits to the Lodge while it was UD, when he found that the affairs and accounts of the Lodge were in a most satisfactory condition, which augured for a very bright future. On June 17, 1948, Grand Lodge ordered the charter to Fort St. John Lodge No. 131 at Fort St. John. The Lodge was constituted by the GM in the Masonic Hall at Fort St. John on November 5, 1948. The Lodge adopted the Canadian work for its ritual, and took its name from the town, a North-West Company post established in 1805 by Simon Fraser, located on the Alaska Highway north of Dawson Creek, at the beginning of the Sikanni Trail. The first meeting was held in November on a bitterly cold day, when the temperature inside the Lodge Hall was not much higher than it was outside.

Kent No. 132

The next Lodge to be established was on the north bank of the Fraser River in the town of Agassiz, named after Louis Agassiz, an early settler and large landowner. It is situated on the main line of the CPRy some seventy miles east from Vancouver. It was sponsored by Ionic Lodge No. 19 at Chilliwack on the south bank of the Fraser River. The GM issued the dispensation, and he instituted the Lodge in person on June 5, 1947. On June 17, 1947, continuance of the dispensation was ordered until the next Regular Communication. The DDGM for District 18, Fraser Valley, in 1948 reported favourably on a charter being granted, which was ordered by Grand Lodge on June 19, 1948. The Lodge was constituted as Kent Lodge No. 132 at Agassiz by the GM on August 23, 1948 in the Oddfellows' Hall at Agassiz. The Lodge took its name from the municipality in which the town is situated and over which it originally had sole jurisdiction, but now the boundaries have been extended and concurrent jurisdiction is held with Ionic Lodge No. 19 and Mount Zion Lodge No. 120, both located in Chilliwack.

Westview No. 133

On November 10, 1947, the GM issued a dispensation for a Lodge at Westview, situated in the Powell River area on the west coast of British Columbia and which the GM himself instituted on January 24, 1948. The DDGM for District 17, North Vancouver, stated in his report:

"It was a great occasion for Freemasonry in the Powell River area and the forbearance and conciliatory attitude of the members of Triune Lodge are to be

(131) See 1001 *British Columbia Place Names*, by G. P. V. and Helen B. Akrigg, p. 58.

most highly commended. I am sure the members of Westview Lodge, UD, will be forever grateful for the true Masonic action of Triune."

He made no reference or other comment, but no doubt refers to what might be another instance of the old ritual problem, because the new Lodge adopted the Canadian work for its ritual, while Triune Lodge No. 81 used the American work for its ritual. It may also refer to some difficulties that arose between the Lodge and the then GrS. The Lodge now uses the "Official" Canadian work of the Grand Lodge of British Columbia for its ritual. Its name was selected by secret ballot at the organization meeting on September 10, 1947 from those which had been suggested: Unity, Westview, Memorial, Beacon, Malaspina and Georgia. Grand Lodge ordered the charter on June 17, 1948 for Westview Lodge No. 133 at Westview. The Lodge was constituted by the GM on July 16, 1948 in the Dwight Hall at Powell River.

Emerald No. 134

It was a "graund aevenin" for the Irish Freemasons of Vancouver when on July 17, 1948 the GM constituted Emerald Lodge No. 134 in the Oddfellows' Hall at Marpole in Vancouver. The dispensation for this Lodge had been issued by the GM, and the Lodge had been instituted by the GM in person on January 29, 1948. The charter had been ordered by Grand Lodge on June 17, 1948 to Emerald Lodge No. 134 at (Marpole) Vancouver. The Lodge adopted the American work for its ritual, and it naturally took its name from the "Auld Sod" in honour of the Irish within its ranks.

Hollyburn No. 135

The next Lodge to be placed on the register of the Grand Lodge of British Columbia was situated at Hollyburn on the north shore of Burrard Inlet in the municipality of West Vancouver. The dispensation was issued by the GM, and the Lodge was instituted by MW Brother Kilburn K. Reid, PGM, at the request of the GM and under his commission on February 26, 1948. The ceremony took place before the greatest gathering of Freemasons (265) to attend a Masonic meeting on the North Shore. Grand Lodge ordered the charter for Hollyburn Lodge No. 135 at Hollyburn on June 17, 1948. The Lodge was constituted in the Masonic Temple at Hollyburn on August 20, 1948, with the GM presiding. This Lodge took the American work for its ritual. When John Lawson, the first permanent white settler in what was to become West Vancouver, moved there, he brought with him some holly trees from his former home in Vancouver. These hollies and the "burn" running across his new property inspired him to coin the name "Hollyburn".⁽¹³²⁾ Brother Lawson was for many years a member of King David Lodge No. 93 at West Vancouver.

Caledonia No. 136

The seventh Lodge to be constituted in 1948 was established at Vancouver. A dispensation for this Lodge had been issued by the GM on April 7, 1948, and the Lodge had been instituted by the GM in person on April 17, 1948 as Caledonia Lodge. Grand Lodge ordered the granting of the charter on June 17, 1948 to Caledonia Lodge No. 136 at Vancouver. The ceremony of constitution took place at the Grandview Masonic Temple, 1795 East First Avenue, Vancouver, with the GM presiding on August 24, 1948. This Lodge originally adopted the American work for its ritual, but this was later replaced with the British Columbia "Ancient" work, which was to be expected of a Lodge with such a Gaelic name. The name "Caledonia" was suggested by W Brother Angus Aitchison, and its acceptance was no doubt influenced by the Scottish ancestry of several of the founding members, and its first WM was RW Brother Murdo Cameron.

Fellowship No. 137

The GM granted a dispensation for a new Lodge in Vancouver, and on February 12, 1949 he instituted Fellowship Lodge. On June 16, 1949, the continuation of the dispensation was ordered for another year. On June 22, 1950, Grand Lodge ordered a

(132) See 1001 *British Columbia Place Names*, by G. P. V. and Helen B. Akrigg, p. 83

charter for Fellowship Lodge No. 137 at Vancouver. The Lodge was constituted by the GM in Freemasons' Hall, Georgia and Seymour Streets, Vancouver, on July 21, 1950. The Lodge originally adopted the Canadian work of Cascade Lodge No. 12 for its ritual, but later it changed to the "Ancient" ritual adopted by the Grand Lodge of British Columbia in 1955. The Lodge chose its name in honour of Fellowship Lodge No. 2535, United Grand Lodge of London England, the Mother Lodge of the father of the founding WM, Brother W. Morgan Thomas. The words "Amicitas est Viniculum", meaning "Friendship with Wine", appear in the Lodge seal because in and around 1717 the majority of the Lodges were held above a tavern or public house, and were fostered in an atmosphere of friendship and fellowship without excess "stiffness". Fellowship Lodge No. 137, BCR, an offspring of Cascade Lodge No. 12, BCR, was said to have had its genesis on the roadside between Vancouver and Mount Vernon, Washington, when, during a fraternal visit to Mount Baker Lodge No. 36, GRWash., the bus carrying certain members of Cascade became traffic bound and, despite the inconvenience of the delay, the brethren found each other's company so congenial that when W Brother W. Morgan Thomas suggested they form a Lodge, all present approved and the normal constitutional action followed. It is also whispered that the membership of Cascade Lodge at that time had become unwieldy.

Tuscan No. 138

The next Lodge was located at New Westminster, when the GM issued a dispensation for a Lodge to assume the name of the defunct Lodge which had been established originally at Trout Lake. On February 12, 1949, the GM commissioned MW Brother K. K. Reid, PGM, to institute Tuscan Lodge. On June 16, 1949, continuation of the dispensation was ordered until the next Annual Communication. On June 22, 1950, Grand Lodge ordered a charter for Tuscan Lodge No. 138 at New Westminster. The Lodge was constituted by the GM in the Freemasons' Hall at New Westminster on July 8, 1950. The Lodge adopted the American work for its ritual like its namesake, Tuscan Lodge No. 39 at Trout Lake. "Tuscan", being the first, is the most simple and solid of the Five Noble Orders of Architecture. It was established by the Italians in the 16th century as a Tuscan Order, a form of the simplified Greek Doric, the most ancient, in which its columns are never fluted and it does not allow any form of adornment on either the capital or the entablature. The Lodge was established because the founding brethren were of the opinion that the other Lodges in New Westminster were getting too large.⁽¹³³⁾

Mount Hope No. 139

Now for a journey up the mighty Fraser to its junction with the Coquihalla River flowing in from the East to Hope, named by Sir James Douglas, the Governor of Vancouver Island and British Columbia from 1851 to 1864. Here a fort had been built in 1848-49 by Henry Newsham Peers, a clerk in the service of the HBCo. Now a flag station on the mainline of the CPRy eighty-nine miles east of Vancouver, it is situated on the west bank of the Fraser River, while the city proper on the east bank of the Fraser is the junction point of the Trans-Canada and the Hope-Princeton Highways. The GM issued a dispensation for Mount Hope Lodge, and it was instituted by RW Brother J. H. N. Morgan under the GM's commission on May 7, 1949. On June 16, 1949, continuance of the dispensation was ordered for another year. On June 16, 1950, Grand Lodge ordered a charter for Mount Hope Lodge No. 139 at Hope, and the Lodge was constituted by the GM in the Masonic Hall at Chilliwack on July 19, 1950. The Lodge took its name from the mountain that overlooks the town, and adopted the American work for its ritual. At an Emergent Meeting of the Lodge on April 15, 1950, the brethren of Prince David Lodge No. 101 at Haney visited Mount Hope Lodge, UD, and presented the new Lodge with a copy of the Holy Bible and an altar covering; Brother A. McFarlane of the same Lodge presented a set of walnut gavels and striking blocks; and W Brother Hall of King Solomon Lodge No. 17 at New Westminster presented a beautiful ballot box, together with a cover for the Holy Writings. It was

⁽¹³³⁾ See Chapter 11.

ninety years previous that the Freemasons had first met at Hope for the funeral of Brother Edward E. Crowe; they had waited a long time to achieve their ambition of establishing a Masonic Lodge.⁽¹³⁴⁾

Lodges of Education and of Research

The Victoria District Lodge of Education and Research continued to operate during the decade 1941-50, and during the Masonic year 1946-47 a second such Lodge was organized when the Committee on Masonic Education and Research took steps to bring this about in the city of Vancouver. Under a license and authority which was issued under date of December 6, 1946 by the Grand Master, a number of brethren formed a Lodge of Instruction, Education and Research in the city of Vancouver which was placed under the DDGM for District 13 in the first instance. In its first year this Lodge held six meetings, each of which was marked by a large and enthusiastic attendance from Vancouver and New Westminster. The Lodge was organized under the able leadership of MW Brother J. G. Brown, and the chairman of the Grand Lodge Committee of Education and Research, then RW Brother Laurance Healey, added very considerable strength to the Lodge through his wide knowledge of Masonic affairs and his willingness for service.

Amalgamation of Lodges

During this period two more Lodges were amalgamated when, on June 22, 1944, the Committee on Warranted Lodges reported that North Star Lodge No. 30 at Fort Steele had joined forces with Cranbrook Lodge No. 34 at Cranbrook under the name and number of the latter Lodge. The DDGM for District 8 had reported an official visit to a joint meeting of these two Lodges on May 20, 1943, pointing out that North Star was no longer able to hold meetings as so many of the members had moved out of the district and those left were considering the amalgamation with Cranbrook Lodge.

The Cairn at Manson Creek

In 1949, a monument was placed 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, SC. He had been a Constable and Assistant Gold Commissioner in the Cariboo District, and was evidently transferred from Barkerville to Germanson Creek—the 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, at the request of RW Brother J. B. Munro, Deputy Minister of Agriculture for British Columbia and Past DDGM for District No. 1 at Victoria.

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!

(134) See Chapter 19.



On May 25, 1949, 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 in inscription engraved by W Brother A. W. Trevett, a PM of St. Andrew's Lodge No. 49, Victoria.

On a plot of cleared land by the side of the road which passes by the Manson Creek Hudson's Bay Store, Brother Munro, with the assistance of the Chief 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. The actual grave is several miles' distance from any trail.⁽¹³⁵⁾

Portrait of King George VI

At the request of the Masonic Temple Association of Victoria, the GM, on January 2, 1941, took the occasion of the annual installation of the officers of Victoria-Columbia Lodge No. 1 to unveil a portrait in oils of His Most Gracious Majesty King George VI in his Masonic regalia as a GM. It was the gift of Brother J. G. Cromack, a member of Britannia Lodge No. 73, BCR, at Victoria, who had received permission from His Majesty to execute the work and present it to the Freemasons of the city of Victoria. The GM said: "This was the most pleasant duty of my Masonic year; my sincerest thanks are extended to Brother Cromack for his generous and timely presentation."

On this occasion, the installation ceremonies were attended by MW Brother Matthew W. Hill, GM of the Grand Lodge of Washington, who inspired the brethren present with one of his famous addresses at the banquet which followed the ceremonial.⁽¹³⁶⁾

Certificate of Service

On June 19, 1941, the Grand Lodge resolved that: "a form of certificate be prepared for presentation to retiring Grand Masters of this Jurisdiction as a record of their having served in that distinguished office."

(135) See *Cariboo Gold*, by W Bro. J. T. Marshall, GrH Canadian Masonic Research Association, No. 88, 1967, p. 36 et seq., and Chapter 19, Part "B"—"The First Masonic Funeral in the Far North."

(136) See Masonic Bulletin in *Proceedings of Grand Lodge* - 1941, pp. 227-228.

Physical Perfection

The special committee appointed to consider the advisability of extending the privileges of Freemasonry to returned men maimed in World War II reported to Grand Lodge on June 19, 1941 that grave doubts existed in the minds of its members as to there being anything in the Antient Charges, Landmarks or Constitutions sufficient to warrant rejection of an applicant from the privileges of Freemasonry merely by reason of physical disability, and it recommended that:

"An applicant for Freemasonry be not debarred therefrom, merely by reason of physical disability that is attributable to conditions that have caused him to be maimed during the present war."

This report was received and ADOPTED, but an amendment immediately put and also carried, laid the matter over until the next Annual Communication.

On June 18, 1942, after much heated discussion over the report of the same special committee, Grand Lodge

"Resolved that an applicant for Freemasonry who has served during the present world war in the Armed Forces of His Majesty the King, or of the United States of America be not debarred therefrom merely by reason of physical disability that is attributable to such service, and that on an application being received by a constituent lodge from such an applicant, the said application be referred to the Most Worshipful Grand Master and/or to such committee as he may appoint for enquiry as to whether the applicant is capable of reasonably complying with the requisitions of the Masonic ritual and learning the art, and that no petition be acted upon by a constituent lodge without first having secured the dispensation therefor from the Most Worshipful Grand Master."

A motion that the matter be referred to the special committee for report at the next Annual Communication found no support, and the original motion being put to Grand Lodge, the GM declared it CARRIED.

Only one application for membership was received from a maimed veteran during the year 1944-45. It was made by a discharged soldier, aged 39, who as a member of the Seaforth Highlanders of Canada was wounded in Sicily in 1943. The wound had been received in the right shoulder, and prevented him from raising the right arm above the head. All other movements of arm and hand could be made. Cariboo Lodge No. 4 at Barkerville was instructed to receive the application and treat the applicant in the usual Masonic manner.

Visit of HMS Warspite

On Saturday evening, November 29, 1941, an Emergent Communication of Burrard Lodge No. 50 of District 17 was summoned in the Lodge Room of the Masonic Temple, 692 Seymour Street, Vancouver, at 4:45 p.m. "to receive our Brethren from HMS *Warspite*." The porch book showed an attendance of 35 members of Burrard Lodge and 322 visitors.

MW Brother George C. Derby, on behalf of the MW Grand Master, welcomed the brethren from the *Warspite* in an eloquent and stirring speech and he was accorded a great ovation at the conclusion of his address. Brother (Lieut.) V. C. Begg, DSC, graciously replied on behalf of the brethren of HMS *Warspite*, after which the brethren withdrew to the Georgia Hotel, where a banquet was tendered by the Masters, Wardens, and IPM's Association under the chairmanship of W Brother H. E. Freeman-Smith and was enjoyed by a very large attendance of brethren, numbering 465. The visiting brethren hailed from 12 Grand Jurisdictions and 19 different Lodges. The *Warspite's* fighting career started at the Battle of Jutland in 1916 and ended with the bombardment of Walcheren Island in the Schelde Estuary in November, 1944. On the above occasion, she was undergoing repairs in Bremerton, Washington, after suffering a direct hit in the battle for Crete in the Mediterranean, when she limped the 15,000 miles to find shelter.

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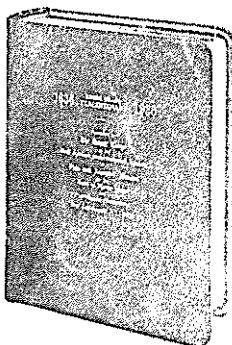
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in No. 21, E. and A. M., the Grand Master's
the Lodge in which his membership is held; and
Portsmouth, N. H., 200th Anniversary, June

It is today after being received by about one-half the Country, and to know it again starts on its



In Grand Lodge on June 18, 1942, an interesting ceremony of rededication took place when a Volume of the Sacred Law, which had already been rededicated in every jurisdiction in the United States of America and in several Grand Jurisdictions in Canada, was presented. It was ultimately returned to the Grand Lodge of Rhode Island accompanied by a supplement containing the signatures and seals of the various Grand Lodges in which it had been rededicated.⁽¹³⁷⁾

On June 18, 1942, the Finance Committee of Grand Lodge approved a recommendation made to it by the Board of Benevolence that the sum of \$10,000 be taken from the Benevolent Fund and used for war purposes, the allocation of the amounts to be left in the hands of the Finance Committee. In June, 1943, the correspondence relating thereto was tabled in Grand Lodge and was printed in the Proceedings. The distribution of the funds was as follows:

Canadian Red Cross, British Columbia Division.....	\$5,000
Canadian Red Cross, Vancouver Branch.....	\$2,500
Canadian Aid to Russia Fund.....	\$2,500
While from the GM's War Sacrifice Fund (1942), the GrS cabled the	
United Grand Lodge of England—War Distress Fund.....	\$20,000

Grand Lodge of Scotland—War Distress and Relief Fund.....\$5,000

"Most grateful for suggestion. Funds at present adequate."

"Grateful thanks for cabled offer. Funds not required meantime."

"That the sum of \$10,000, representing the income in excess of \$25,000, be used for war purposes, the manner in which this payment is to be made and the objects to which it is to be applied being left to the Finance Committee."

Accordingly on July 14, 1943, the GrS sent \$500 as a donation to the very necessary work of the Greek War Relief Fund in Vancouver; on August 6, 1943, the sum of \$1,000 as a donation to the Chinese War Relief Fund in Vancouver; on February 29, 1944, he sent to the Canadian Red Cross Society at Vancouver the following cheques: (1) \$10,000 payable to the International Red Cross; (2) \$3,500 payable to the International Red Cross, with special attention to the needs of Norway; and (3) \$2,500 to the Red Cross as a donation to the current campaign; all of which were suitably acknowledged by the recipients.⁽¹³⁸⁾ The additional \$7,500 was paid out of the Benevolent Fund revenue for 1943-44, for War Relief Purposes. In 1945 the only extraordinary

(137) For the Dedication Ceremony, See *Proceedings of Grand Lodge* - 1942, pp. 30-31.

(138) See *Proceedings of Grand Lodge - 1944*, pp. 4 et seq.

expenditure was one for \$2,500, being a donation to the Canadian Red Cross — this constituted a disbursement from the GM's Special War Fund.

In 1946, the funds for war relief, etc., were consolidated under one heading, styled "The Veterans' Fund", with total assets amounting to \$43,702.

The Fifty-Year Members

While recognizing that the matter of Fifty-Year Veterans' recognition was primarily one for the Constituent Lodges concerned within the jurisdiction, a committee on the subject felt that the Lodges would welcome limited action by Grand Lodge. The committee, in reporting to Grand Lodge on June 17, 1943, pointed out that to attain the objective desired, i.e., "expression in full manner of our respect, esteem and gratitude to the recipient for his steadfast loyalty to the Craft—there will be cases when the difficult question of MERIT for any reward will of necessity arise, thus making safeguard suggestions imperative in this report."

The committee recommended that Grand Lodge make recognition of brethren who had faithfully served Freemasonry by continuing in active membership; and that it provide (a) a small parchment certificate to commemorate the event, and (b) a suitable registry Book to record the information of each Brother's Masonic career, to be supplied before the certificate was granted; that the presentation of a jewel or otherwise should remain the decision and concern of the Lodge; presentation proceedings should be the sole concern of the Constituent Lodges, but that no form of ceremony or ritual should be provided; that the Lodge notice calling the Communication at which the presentation was to be made should place the recipient's name on the notice; wherever possible a direct representative of the GM (DDGMs generally speaking) should attend and include the Brother's distinction in the Annual Report; and that it did not have the figures from all the Lodges in the jurisdiction for the number of ages brethren qualified (reported at close to 100).

In the discussion that followed, it was pointed out that membership in the Craft and service to Freemasonry were not the same thing. There would always be the question as to whether a Brother really deserved the honour from the point of view of his contribution to Freemasonry. A Brother who had purchased Life Membership in England or Scotland could long enjoy the privileges of Freemasonry, yet give little or nothing in return. It was suggested that a cheap and insignificant jewel would defeat the purpose of the recognition; whereas a hundred jewels at \$50 apiece would cost \$5,000, and this was not recommended. The committee had pointed to other complications, such as, if Grand Lodge handled the matter entirely, a great deal of travelling would be required of members of Grand Lodge, which would create an unnecessary burden.

His Royal Highness the Duke of Kent

At the Annual Communication of Grand Lodge on June 17, 1943, the GM reported that he had conveyed to the Royal Family the sincere condolences of Grand Lodge, and had directed that each Lodge should observe a period of mourning for a gallant Freemason. He said:

"The whole Masonic world was shocked when it learned that His Royal Highness had, on the 27th day of August, 1942, lost his life while in the service of his King and Country. Though of royal blood, he answered the call to serve, and gave his life as so many of his fellow subjects have done and are doing. He loved Freemasonry and was prominent in its leadership, having been the Most Worshipful Grand Master of the Grand Lodge of England."

A Special Invocation

The GM further expressed an opinion that in those days of tribulation no one should ever meet in Lodge without having in reverent remembrance before the Almighty those who were charged with the serious responsibility of leadership and government; those who were aiding the war effort; and, more particularly, those who at the risk of

their own lives, were fighting the battles for others. He then invited the Grand Chaplain to lead Grand Lodge in invocation:

"O Thou Great Architect of the Universe, as is our wonted custom, we now turn to Thee in prayer and supplication.

"We supplicate Thy richest blessing on our noble King George VI and our gracious Queen Elizabeth; and the British Commonwealth of Nations; on Franklin D. Roosevelt, and the United States of America, and the other United Nations, our Allies. Give grace and wisdom to those who guide the affairs of state and direct our defence; protect and defend our sons and brothers who are in constant peril by land and sea and air, enthuse and strengthen all those who by their labours, skill or gifts, serve, sacrifice or minister unto them and to the advancement of our war effort; give comfort and surcease to the wounded, the sick and the dying, solace to the bereaved, and a sustaining and soothing sense of Thy abiding presence with them always.

"O God, make us truly grateful to them and humbly thankful to Thee for the priceless heritage of democratic institutions which we enjoy, with freedom from want and freedom from fear, the fruits of our way of life, which our forefathers have bequeathed to us. Vouchsafe, O God, like liberty to all peoples everywhere. Grant us Peace in our time, with Brotherhood universal and Thy rule supreme and unchallenged throughout the world. Amen.

So Mote It Be."

Grand Lodge Entertainment

On June 17, 1943, a resolution was proposed to increase the per capita per member in the Craft from \$1 to \$1.10, the ten cents to be set aside in a separate Grand Lodge Entertainment Fund and used each year by the city where Grand Lodge convened, all expenses of entertainment to be paid from the fund; the balance (?) to be donated to a charity designated by the city; no funds to be carried from one year to the next; thus by the above system the cost of entertaining Grand Lodge would be equally spread between the membership. The mover argued that one of the ideas behind the resolution was that it was felt by some members of the Craft that it was inconsistent with the dignity of Grand Lodge to seek entertainment and hospitality from wealthy individuals. In the discussion that followed, speakers against the resolution emphasized the fact that outside the cities of New Westminster, Vancouver and Victoria, Grand Lodge Communications could only be held with difficulty on account of lack of accommodation.

The GM put the motion, which he declared LOST.

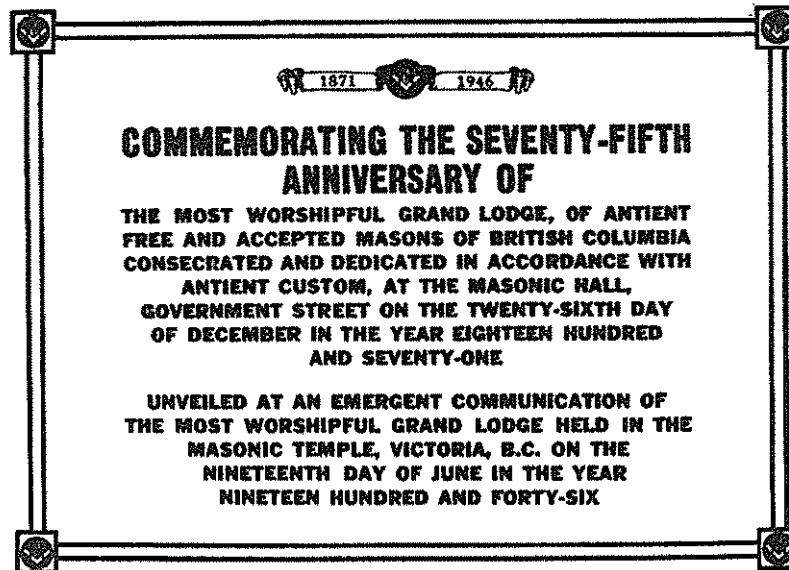
Mount Hermon No. 7 Is Seventy-Five

The GM attended the observation of the Seventy-fifth Anniversary of the birthday of Mount Hermon Lodge No. 7, BCR, on May 5, 1944. He reviewed the glorious record of this Lodge and referred to a very distinctive feature of the programme. MW Brother Frank S. McKee, a PM of the Lodge, then GrS, was called upon to place in the hands of MW Brother Harry H. Watson, as Chairman of the Vancouver Temple Association, the sum of Ten Thousand Dollars. This gift, in honour of its donor, was to be known as the "Mount Hermon Lodge Library Trust Fund" and was a foundation trust for a Masonic library to be housed in a new Temple structure when erected in the city. In the judgment of the GM, the setting up of the trust to promote a Masonic library was one of the finest projects that had ever been initiated within the Craft; beyond doubt good library facilities would mean much to Masonic education in future days. To the Secretary of Mount Hermon, RW Brother Karl P. Warwick, the GM gave chiefly the credit for the original idea, and he felt it could be expected that in future days this generous action of Mount Hermon Lodge would bring great benefit to the Craft.

This Trust Fund was unfortunately terminated in 1954 through an escape clause in the original motion for a re-vote, called for every five years, because Grand Lodge failed to establish the Library under the conditions of the Fund.

75th Anniversary of Grand Lodge

On Wednesday, June 19, 1946, an Emergent Communication of Grand Lodge commemorating the Seventy-fifth Anniversary of the MW the Grand Lodge of Antient, Free and Accepted Masons of British Columbia was summoned in the Masonic Temple, Fisgard Street, Victoria. MW Brother W. C. Ditmars unveiled a memorial plaque raised in honour of those pioneers of Freemasonry who brought the MW Grand Lodge into being seventy-five years before. Their labours at that time being now represented by almost 15,000 Freemasons, holding in 118 Lodges in the jurisdiction.



Brother Ditmars spoke in appreciation of MW Brother Israel Wood Powell, MW Brother Robert Burnaby and other early Freemasons of British Columbia, together with the "Fifty-Year Masons", present (41) and absent (66), whose collective labours had helped to establish the Craft in British Columbia.

"If younger members carry on the work during the next 75 years as it has been done in the past, we have nothing to fear for the future of Freemasonry in British Columbia."

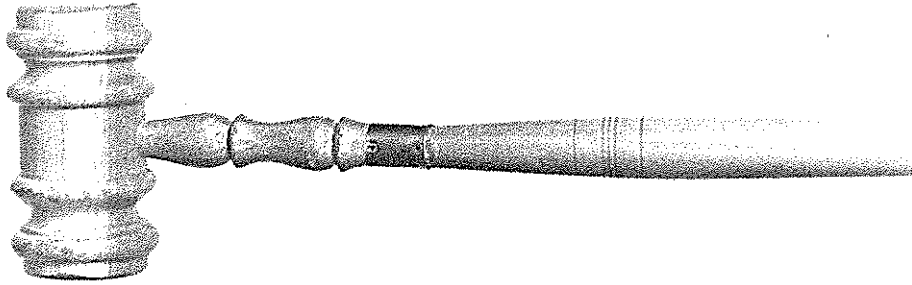
MW Brother Frand Burd spoke for a few minutes, giving a brief resume of seventy-five years of Freemasonry in British Columbia. He spoke very appreciatively of the way in which the early pioneers had contributed financially to the undertaking.

There were on display the "Epergne" given to Dr. Powell on his retirement from the office of GM, and the large silver salver given to MW Brother Thomas Trounce at the time the Masonic Temple Association first took charge of the Masonic Temple in Victoria.

The ceremony in the Masonic Temple was followed by Divine Service at Christ Church Cathedral in Victoria, where the Grand Chaplain gave the sermon (printed) and was assisted by the Rt. Rev. Lord Bishop of Columbia, Brother Harold E. Sexton.

An Anniversary Dinner and Grand Concert followed at the Bay Street Armoury, where the Grand Master responded to the "Toast to Grand Lodge" (printed). It is with deep regret that space limitations forbid presenting in its entirety the most inspiring address given by that well-beloved friend and revered Brother, Matthew W. Hill, a PGM of the Grand Lodge of the State of Washington (printed), entitled "The Next 75 Years". As was his usual custom, he held his audience spellbound during the entire delivery. It was judged a most fitting climax to a very impressive observance of the 75th Anniversary Ceremonies.⁽¹³⁹⁾

(139) See *Grand Lodge Proceedings* - 1946, p. 10 et seq.



The Guilford Battle Ground Gavel, Greensboro, North Carolina—used to open the Grand Lodge of British Columbia, June, 1946.

—GL of North Carolina

Travelling Gavel

On June 20, 1946, the GM exhibited a gavel which had been sent to him by Greensboro Masonic Museum of Greensboro, North Carolina, with a request that it be used in opening the Annual Communication, which he was very pleased to do. The gavel was made from poplar taken from a tree which grew on the Guilford Court House Battle ground, near the city of Greensboro. The battle of Guilford Court House was one of the decisive battles of the Revolutionary War, and General Nathan Green was in command. This battle was fought on March 15, 1781; the battleground is now a national park, and is the most beloved place in that section of the State of North Carolina.

The gavel had been used by the GM of North Carolina in opening that Grand Lodge in 1939, and it had been used by a GM in every Grand Lodge in the United States and by nine in Canada, Newfoundland not having joined the Confederation of Canada until the gavel had returned to Greensboro.

Travelling Expenses

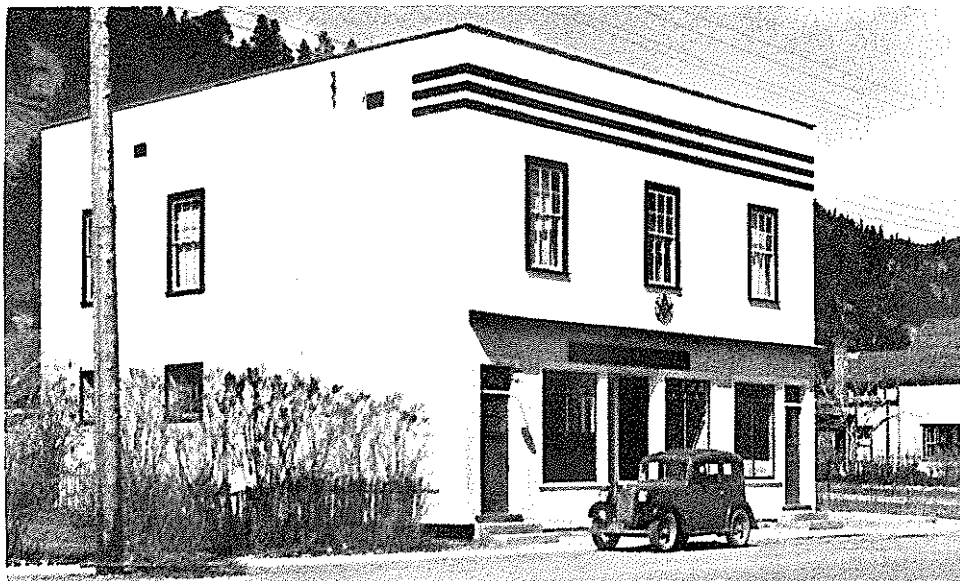
On June 20, 1946, a notice of motion was considered in Grand Lodge, which proposed amendments to the constitution to permit during their terms of office:

- (a) the GM to be reimbursed from the funds of Grand Lodge for his out-of-pocket expenses;
- (b) the DGM to be granted an allowance of ten cents per mile for the distance actually travelled, for an amount not to exceed \$250;
- (c) the SGW and the JGW to be granted an allowance of ten cents per mile for the distance actually travelled, for an amount not exceeding \$150 and \$100 respectively; and
that an allowance be granted for one delegate from each Constituent Lodge situated at a distance greater than 100 miles from the place of the Annual Communication, the amount in each instance not to exceed the return first-class fare and lower standard pullman.

After considerable discussion, the GM called for a standing vote, but it was moved with support of the constituted number of members and of Lodges that a ballot be taken, which failed to record a sufficient number of votes in its favour, and the motion was declared to be LOST.

New Temple at Peachland

On October 14, 1947, the DDGM for South Okanagan District No. 10, accompanied by a large number of brethren, visited the town of Peachland, where Trepanier



Lodge building at Peachland owned by Trepanier Lodge No. 83. Opened October 14, 1947.

Lodge No. 83 had succeeded in erecting and completing a very comfortable Lodge Hall. The Lodge occupies the entire top floor, and, being located on the main thoroughfare of the town, the ground floor is rented to suitable tenants.

The Flood Contributions

Reference was made in the Grand Lodge on June 17, 1948 to the enormous property loss that had been caused by flood conditions throughout the Fraser River valley, and a contribution of \$10,000 was made to alleviate suffering in the stricken areas. Later in the proceedings, it was reported that the jurisdiction had been subjected to the most devastating flood conditions in the history of the Province. Hundreds of people had been rendered homeless, crops had been ruined, and there was a severe loss of livestock. The GM had caused a survey to be made to ascertain to what extent the Lodges and the membership had been affected, and it was gratifying to him to find that no loss of life had been reported and that, with the exception of an occasional basement flooded, no damage was done to Lodge buildings.

Considerable distress among members of the Craft and their families had been experienced owing to their having to be evacuated from their homes. Water and silt had caused considerable damage to houses, furniture and clothing.

A fund known as the British Columbia Emergency Flood Relief Fund had been established, and a sum far in excess of two million dollars had been raised through voluntary contributions for the relief of sufferers in the stricken areas.

Freemasonry was proud of the part it took in helping to raise the fund, the following concordant organizations having contributed through the Office of the GrS:

Grand Lodge of British Columbia.....	\$10,000
Grand Lodge of Canada (in the province of Ontario).....	5,000
Grand Lodge of Alberta.....	5,000
Supreme Council, Ancient and Accepted Scottish Rite.....	1,000
Ancient and Accepted Scottish Rite, Valley of Vancouver.....	1,000
Royal Arch Chapter.....	500
Mount Hermon Lodge No. 7.....	500
Tyee Lodge No. 66.....	200
Burrard Lodge No. 50.....	100

\$23,300

It was noted that other substantial contributions had been made by Lodges and individual members of the Craft directly to the Flood Relief Fund.

Past GM's Jewel

On June 17, 1948, Grand Lodge considered a resolution, which was ADOPTED, to continue the custom of presenting a PGM's jewel to an incumbent of the office on his retirement, as being worthy of perpetuation; that in many instances the practice entailed a cost beyond the financial ability of the Constituent Lodge of which he was a member; and resolved that such a jewel should be provided and presented to the retiring GM by Grand Lodge. The matter was referred to the Finance Committee to provide sufficient funds in the Estimates to defray the cost of such a jewel.

Dispensation Refused by GM

The GM, on June 16, 1949, reported to Grand Lodge that he had refused to consider the granting of a dispensation to a number of the brethren at Cloverdale because he felt that Freemasonry was available to them at two Lodges within a few miles, neither of which was a large Lodge. It was not until June 19, 1957 that a charter was finally ordered for Cloverdale Lodge No. 168.⁽¹⁴⁰⁾

Christ Church Cathedral - Vancouver

On October 9, 1949, the Annual Masonic Service of the Freemasons of Vancouver was held in Christ Church Cathedral under the auspices of Western Gate Lodge No. 48 and Mount Lebanon Lodge No. 72. The service was conducted by the Grand Chaplain and Dean of New Westminster, Rt. Rev. D. Swanson, D.D.

Fifty-five years previous the Grand Lodge of British Columbia had assembled at the site of the cathedral to lay the cornerstone of the church with ancient Masonic ceremony. At that time, only the figures "1894" were incised on the stone. It seemed fitting that some further mark of note should be made and, therefore, Grand Lodge provided a bronze plaque to commemorate the original ceremony. The plaque, which was presented by the GM, was inscribed as follows:



This Plaque was presented by the Grand Lodge of British Columbia and unveiled on October 9th, 1949, to commemorate the laying of the cornerstone of Christ Church Cathedral, Vancouver, B.C., fifty-five years ago.

⁽¹⁴⁰⁾ See Chapter 16.

"This corner stone was laid by the Grand Lodge, A.F. & A.M., of B.C., Lacey R. Johnson, Acting as Grand Master, and Rev. L. Norman Tucker, Rector, July 28, 1894."

A happy circumstance and pleasant privilege of the event was the presence of Mrs. Evans, the gracious daughter of Brother Lacey Johnson, who officiated as Acting GM at the laying of the cornerstone fifty-five years before, and who herself was present on the occasion. Mrs. Evans kindly consented to unveil the plaque.

Inclement weather prevailed on both occasions.

Shortly after that event, a cheque was received from Mrs. Evans in the munificent sum of \$500 as a contribution to the Grand Lodge Benevolent Fund.

Manitoba Floods

In May, 1950, the most devastating flood in the history of North America had taken place in the eastern prairie country of the continent. Hardest hit was the sister jurisdiction of the Province of Manitoba and, while deaths were few, the monetary loss ran into several millions of dollars. A large amount was required to rehabilitate the unfortunate victims of what was considered a national disaster. After correspondence with the Grand Lodge of Manitoba, which said it was not instituting a direct appeal but was itself contributing to the general fund set up for that purpose, and consultation with the Finance Committee of Grand Lodge, the GM advised that a sum of \$5,000 be sent to the Grand Lodge of Manitoba as a contribution to the Manitoba Flood Relief Fund.

To Play the Game

Let us close this decade in the History of the Grand Lodge of British Columbia with a quotation from the Address of the GM before the Banff Conference of 1949, with which he also closed his Address to Grand Lodge in 1950:

"Practical Freemasonry is reflected by the faculty of being able to live up to its fundamental teachings, the ability to fit those teachings into our daily lives, and to 'play the game' under all conditions and in all circumstances. If we can do that, and it should not be too difficult, we shall practice those principles which all of us have pledged ourselves to observe."



CHAPTER 16

ONE HUNDRED YEARS OF FREEMASONRY IN BRITISH COLUMBIA WITH STEADY INDUSTRIAL PROGRESS AND CHANGING SOCIAL PATTERNS

1951 - 1960

*"For every house is builded by some man; but the builder of
all things is God . . . whose house we are."*

HEBREWS III:4

Rapid Expansion

By the beginning of this period (1951), the population of British Columbia was 1,165,210, and by June 1, 1961 it was 1,629,082; it had risen from 3.24 persons per square mile to 4.55. During this period the acceleration in the migration from Europe began to make itself felt in the West Coast communities. The post-World War II growth in the economy generally was the greatest in the history of business and industry. Coupled with the advances in technology arising out of the war developments, mineral exploration and development plans in all sectors of the economy spread from coast to coast and into the Arctic regions. A "big inch" pipeline snaked its way through the Rocky Mountains to British Columbia, and explorations continued towards the expansion of the energy resources of the major rivers of the Province, such as the Peace and the Columbia.

The Revolution in Transportation

The transportation environment by the end of the decade had changed from a monopolistic one, very much dominated by the railways, into a highly competitive situation in which a number of modes of transportation were vying for the available traffic, both of freight and passengers. Air transportation began its great expansion, bringing the eastern Provinces within a few hours of British Columbia rather than the four or five days required by rail. Construction of the Trans-Canada Highway, with 552 miles in British Columbia, was already giving great impetus to motor traffic as a means of passenger movement across the country. Highway No. 1 was officially opened as a complete entity on September 3, 1962, and the fact that many sections of the road were in extensive use previous to that time was another factor in the speed-up of transportation and spelt the beginning of the end for railways as major passenger carriers.

The Trans-Mountain Pipeline which extended from Edmonton in Alberta to Vancouver, via Jasper, with a right-of-way length of 780 miles including 57 miles in the State of Washington, was opened in 1957-58, a revolutionary step in the transportation of bulk commodities such as gas and oil.

All these factors and many more wrought a drastic change in the social mores and habits of the people, and these events began to have an equal impact upon the Masonic Lodges. The attendance of the brethren at the meetings was on the increase, in addition to the phenomenon of a rapid increase in the numbers being admitted.

An Increased Membership

During the decade 1951-60, the upward surge of the economic and social prosperity, combined with an equally dramatic upward surge in the combined membership of all the Constituent Lodges noted in the previous decade, continued at an even more rapid rate. In 1951 the names on the registers of the Lodges stood at 20,058, but by the same date in 1960 there were 27,097 on the rolls of Grand Lodge. The number of the Lodges at those same points in time stood at 134 and 165.

One Hundredth Anniversary of Freemasonry Celebration

The One Hundredth Anniversary of the establishment of Freemasonry in that part of Canada now known as the Province of British Columbia was celebrated at an Emergent Communication of Grand Lodge called for that purpose on June 17, 1959 in Victoria, British Columbia. The main part of the celebration consisted of a Divine

Service held in Christ Church Cathedral to render thanks for the favours that had been bestowed upon the Craft since it was first established one hundred years previously. A member of Victoria-Columbia Lodge No. 1, Brother the Rev. Frederic Pike, delivered the address.

On the evening of June 18, 1959, a banquet was held in the Central Junior High School Auditorium for the Grand Lodge officers, members of Grand Lodge and the Craft generally and distinguished visitors who numbered over 750, and the feature of the evening was the address "The Universality of Masonry" by MW Brother Lloyd E. Wilson, PGM, GrS of the Grand Lodge of the State of California.⁽¹⁴¹⁾

Grand Masters 1951 to 1960

The public avocations of the GMs of British Columbia during the decade 1951 to 1960 again covered many walks of life, with but two of them in an allied profession and, strange to say, following one another in office. They also provided a good geographical representation to that high office and included: a member of the legal profession; a Canadian Customs Officer; a printer and publisher of the *Trail Daily Times*; a proprietor of a large printing establishment; a member of the medical profession, active in community affairs; a supervisor of the Bank of Montreal; a painting and decorating contractor; a graduate in electrical engineering and Chief City Electrical Engineer; an ex-banker and accountant of the Vancouver Parks Board; and a rancher, owner of the Boundary Saw Mills at Midway, and active in community affairs.

The Grand Masters who presided over the Grand Lodge of Antient, Free and Accepted Masons of British Columbia during the period 1951 to 1960 were:

- 73rd—MW Brother Joel Murray Mitchell, from his Installation on June 22, 1951 to June 20, 1952;
- 74th—MW Brother Laurence Healey, from his Installation on June 20, 1952 to June 19, 1953;
- 75th—MW Brother William Alexander Curran, from his Installation on June 19, 1953 to June 18, 1954;
- 76th—MW Brother Karl Percival Warwick, from his Installation on June 18, 1954 to June 24, 1955;
- 77th—MW Brother Richard Geddes Large, from his Installation on June 24, 1955 to June 22, 1956;
- 78th—MW Brother Donald Albert Stewart, from his Installation on June 22, 1956 to June 21, 1957;
- 79th—MW Brother Claude Alfred John Green, from his Installation on June 21, 1957 to June 20, 1958;
- 80th—MW Brother Kenneth Reid, from his Installation on June 20, 1958 to June 20, 1959;
- 81st—MW Brother Montague Arthur Rowntree Howard, from his Installation on June 20, 1959 to June 24, 1960; and the
- 82nd—MW Brother Cecil Gordon McMynn, from his Installation on June 24, 1960 to June 23, 1961.

John J. Miller

Freemasonry in all its branches throughout the Grand Jurisdiction of British Columbia learned with deep regret of the passing of Most Worshipful Brother John J. Miller, PGM, which occurred shortly before midnight on Christmas Eve, 1950. For several months he had been confined to his home through gradually declining health, and although in fine form, surrounded by his family and friends, he celebrated his 90th birthday on November 9, yet he was unable to rally from a subsequent relapse and passed on into the Silent Night as the world celebrated the birthday of the King of Kings.

⁽¹⁴¹⁾ See *Proceedings of Grand Lodge* - 1959, pp. 7-12; 135.