

**accept.** Bro. Graham is the man--who has stood to his post through thick and thin--coming in at the 12th hour after the pamphlet the Shotbolt pamphlet before referred to is a dirty backdown~ I only wish that Burnaby would keep out altogether. One thing the Ancient Work must not be molested as none of the Caledonia Lodge would remain to work Bastard Freemasonry--we want the old work and nothing else--or we will remain the way we are at present.

The circular letter signed by Dr. Powell was sent to all the Scottish Lodges in British Columbia by the Provincial Grand Secretary, with instructions as to the manner of voting~ The Secretary was to read the circular at the regular communication of his Lodge in July. No vote was to be taken then~ but the Brethren were to have plenty of time to consider the matter, and fully understand its purport~ The Secretary was then to call a special meeting, under the seal of the Lodge, to deal with the matter. At this meeting the matter should be discussed at length, and the vote taken, either viva voce or by ballot, as the Lodge should decide~ The result of the vote was to be embodied in a letter signed by the Worshipful Master and the Secretary and the seal of the Lodge was to be affixed thereto. It has been impossible to find any explicit direction that members who were unable to attend the meeting could vote by letter to the Secretary. of the Lodge, but, as a matter of fact such letters were received and such votes counted.

The memorandum signed by R. W. Bro. Burnaby~ and made a part of the statement of R. W. Bro. Powell in his circular to the Scottish Lodges, (see p. 100) was sent as a circular to all the English Lodges and similar instructions as to voting as above, by Bro. Thomas Shotbolt, the Dist. Grand Secretary~ But in order that all the members in his jurisdiction should clearly understand how the District Grand Master felt on the subject~ there was sent with it a copy of an address made by him to the Quarterly meeting of the District Grand Lodge held at Nanaimo on June 14~ 1870~ in which he set out in detail his personal views on the subject~ Although this was delivered in 1870~ it bears on the back the words "Colonist Print~ 1871'~", so apparently he had it put in print in that year for the purpose of having it before the members of the English Lodges before or at the time of voting~ and so be fully conversant~ with all phases of the matter when taking a step which could not be retraced~ Here is the address:

.ADDRESS

DELIVERED AT THE QUARTERLY COMMUNICATION OF FREEMASONS UNDER THE GRAND LODGE OF ENGLAND at Nanaimo, June 14th, 1871, by Robert Burnaby, Esq., Do O., Mo

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

Brethren:--

I esteem it a great privilege once more to meet you in Quarterly Communication~ although the distance to travel and the exigencies of business prevent many from attending whose hearts and wishes are with us~ thus rendering our assemblage smaller than we could wish to see it~ But inasmuch as the attendance here

would involve an absence of three days at least from Victoria and of seven days from New Westminster, I am quite prepared to receive, and to admit as valid, the excuses of those Brothers who are absent. Happily the business to be transacted is not, as yet, of a serious or important nature, though I perceive the probability of such being the case before very long.

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

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

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

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

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

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

I therefore wish to state most clearly that should such an independent Lodge be formed in face of the facts and protests referred to in the pamphlet I have mentioned, no Brother under this jurisdiction, (until he shall have retired from it), can be permitted to visit any Lodge acting under the authority of that body; nor can any Worshipful

Master of a Lodge under this jurisdiction admit as a visitor any Brother who hails as a member from any such Independent Lodge. If in future correspondence the Grand Lodge of England should authorise their recognition the fact will be at once made known to the Brethren. Let it however be most clearly understood that until such authority is obtained, every Brother under our banner is prohibited from visiting any such Lodges or receiving or recognizing those who may be members of them; although they are at full liberty if dissatisfied therewith to demand their clearance and retire from this jurisdiction.

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

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

It seems to have had little effect on the members of the English Lodges in the City of Victoria; but it may, at least in part, account for the negative votes in Union Lodge at New Westminster and in Nanaimo Lodge at Nanaimo.

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

28th August~ A. D. i~71.

I am directed by the R. W. the D. G. M. before whom I have laid your letter of the 25th inst.; to state in reply that the W. M. of Union Lodge No. 899, E.R. is again called upon to fulfil the requirement made in my letter of the 26th June to Union Lodge~ in the same manner that other Lodges have done viz: by returning a numerical statement of the votes, yea or nay as they were delivered; this the D. G. H. again desires may be done without delay.

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

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

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

This letter procured the action asked for by Union Lodge. On Sept. 21 the full information as to the result of the voting was sent to Mr. Murray and the Lodge was advised through him that it was necessary for representatives of his Lodge to be sent to Victoria on Oct. 21, 1871 to meet at the Masonic Hall at 7430 P.M. !~To take such action as may be deemed necessary for the formation of an Independent Grand Lodge of Freemasons in British Columbia."

The vote was duly taken in the method prescribed. Members of all the Scottish Lodges ~ere unanimously in favor of the establishment of an Independent Grand Lodge. Among the English Lodges, Victoria Lodge voted in favor of it~ 18 to 3, 2 not voting; British Columbia Lodge went the same way, 19 in favor, 7 against. The other two English Lodges were against the plan, Union Lodge at 2 for, 9 against and Nanaimo Lodge at Nanaimo, 3 in favor, 6 against. The total vote was 194 votes for, to 28 votes against. The Fraternity had spoken with no uncertain voice, and a Grand Lodge of British Columbia was now a certainty.

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

Dear Sir and V. W. Brother:

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

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

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

Nevertheless after conference with the Provincial Grand Master for Scotland, on his return from Edinboro', I felt convinced that the peace and unanimity of the Craft in this Colony would be seriously imperilled, if some decisive steps were not taken to avoid such a calamity.

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

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

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

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

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

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

I have the honor of submitting the enclosed circular respecting the action taken by me in regard to the proceedings of the late Masonic Convention held in this place (during my absence in Europe) with a view to the formation of the Independent Grand Lodge of British Columbia. I had some time since forwarded the Resolutions passed

by the Lodge Vancouver No. 421~ inviting all the Lodges of the Colony to take action thereon, but having had no acknowledgment from our H. W. Grand Lodge~ I have up to this time refrained from any interference pro or con. On my arrival here~ finding that a Convention composing all the Lodges of my jurisdiction had taken the preliminary steps towards the formation of an Independent Grand Lodge and that this movement apparently had not the sympathy of the brethren of the English jurisdiction~ I at once concluded that such a change would not only cause enmity and jealousy among the English and Scottish Freemasons~ where had previously existed unity and harmony~ but that the objects for which an Independent Grand Lodge should be formed~ viz~ the unification of both crafts~ would be frustrated~ I have therefore had several conferences with the R. W. the District Grand Master of the sister jurisdiction~ the final results of which were: First~ that we should both take simultaneous and united action to ascertain the wishes of a majority of all Freemasons in the Colony respecting the proposed movement.

Second~ that we both should govern ourselves according to either to continue our present allegiance or to resign our positions and invite as a necessity to future unanimity in our Crafts the immediate recognition of our H. W. Grand Lodges of a proposed independent Grand Lodge~ which should include all Lodges in the Colony both English and Scottish. Returns from all Lodges~ have now been furnished us~ showing all to be in favor of inaugurating the Grand Lodge of British Columbia, An additional reason therefor~ being the Confederation of the Colony with Canada, thus throwing the Jurisdictions hitherto held by England and Scotland open to the Independent Grand Lodges of the Dominion~ I therefore beg respectfully to resign herewith the high honor of the Provincial Grand Mastership of this Colony bestowed upon me by our H. W. Grand Lodge~ The privilege of representing our H. W. Grand Master in British Columbia I have enjoyed during the last five years with a great deal of pleasure and may I trust with some profit to the brethren most directly concerned~ may I not be permitted to add a hope~ that the several duties which have devolved upon me have been discharged during that period to the satisfaction of our H. W. Grand Lodge ..... the greatest reward I could desire on the resignation of my sacred trust~

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

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

the reception of the same, will have your speedy acknowledgment.

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

As soon as the votes were received and counted, and it was known that an overwhelming majority of the Freemasons in the jurisdiction were in favor of the establishment of an Independent Grand Lodge of British Columbia, the date of the meeting of a new Convention to take the necessary proceedings to do so, was fixed by the District and Provincial Grand Masters for Oct. 21, 1871, at 7:30 P.M. at Victoria. Notice of the meeting and the purposes for which it was called, was sent on Sept. 21, 1871 to each of the Lodges in the Province by H. F. Heisterman the Provincial Grand Secretary, in this form:

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

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

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

W. Dear Sir and Brethren.

Referring to the R. W. Provincial Grand Master's Circular of the 26th June, 1871, respecting a per capita vote of the Brethren of our Jurisdiction on the question of an independent Grand Lodge of British Columbia, I am requested to enclose herewith for the information of your Lodge, the resulting return of such vote. In accordance therewith, your Lodge is now desired to authorize the W. Master, Past Masters, and Wardens to meet like representatives from all other Lodges in this Province in Convention on the 21st October, 1871, at 7:30 o'clock p.m., in the Masonic Hall, Government Street, Victoria, to determine details and to take such action as may be deemed necessary for the formation of an Independent Grand Lodge of Freemasons in British Columbia. Proxies in lieu of Officers may only be appointed if there be an impossibility of the latter being able to attend.

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

H. F. HEISTERMAN,  
Prov. Grand Secretary.

Pursuant to the terms of these notices, representatives of all the lodges, except one, met at the time and place set for the meeting. One Lodge, Union Lodge at New Westminster refused to have anything whatever to do with the Convention and would not send any representatives, notwithstanding the arrangement made between Burnaby and Powell. Under the tutelage of Hon, Henry Holbrook, the Deputy District Grand

Master~ the members decided that, even if the Lodge had to plough a lonely furrow, it would remain, as it was, a part of the United Grand Lodge of E~gland. The members of the other lodges recognized the right of Union Lodge to take this position if its members thought fit to do so, but its decision had no effect on the representatives of the other lodges. They had met at Victoria to carry out a purpose approved by the majority of the members of the Fraternity in the Province, and they were going to act, even if one small lodge, as Union Lodge was at that time, refused to join them.

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

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

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

The meeting of the new Convention was a very unexciting affair. Eli Harrison~ Sr° was there, no longer as a rebel against constituted authority permitted to speak and vote by the grace of the Convention~ but as a duly qualified member of it, being now a member of Quadra Lodge. W. Bro. James Allan Grahame of Quadra Lodge, who had been the Chair~n of the old Convention became, by unanimous consent, the Chairman of the second; Heisterman, as usual, became the Secretary. The first step taken was~ of course, to appoint a Committee on Credentials, consisting of W. Bro. Solomon David Levi of Caledonia Lodge and W. Bro. W. H. Thain of Victoria Lodge, Proxy for W. Bro. Charles A.A~port~ W. ~{aster of Nanaimo Lodge, and on its report all the representabives of the Lodges present were seated. These representatives who organized our Grand Lodge were as follows:

VICTORIA LODGE, No. 783. E.R.

C. Thorne, W. N.

R. Burnaby, P. N. (CI-7)

J. F. McCreight, Po M. G.L. Rept. 1941-p.173

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

John Banks, P. N. (CI-35)

Sai~. L. Kelly, S. W.

I. Raggazoni, J. W. (CI-36)



VANCOUVER LODGE, No~ 421. S.C.

W. Dalby, W. N.  
Dr. I. W. Powell, P. M. (Ci-23)  
Simeon Duck, P. N~ (p.84)  
N. W. Waitt, P. No (C2--9)  
Joshua Davies, proxy for G. C. Keays, P. N. (p.84)  
Jas. C~p, S. W.  
John Stafford~ J. W.

NANAIMO LODGE, NO. 1090. EoR.

W. H. Thain, (CI-47), proxy for Chas. A. A. Allport, W. M°  
Geo° Booth, " " Capt. W. Clarke, P~ M. (C]-28)  
Geo. Bevilockway, S.W.  
Edw'd Quennell} proxy for Mark Bate, J. W. (CI=28)

CARIBOO LODGE, No.1469. S.C.

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

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

Thos. Sh0tbolt, ~. N.  
J. Winger~ S° W.  
H. Brown~ J. W.

CALEDONIA LODGE, No. 478. S°C.

Eli Harrison, (CI-35), proxy for W. Stewart, W° ~o (CI-14)  
S. D. Le~, P. M. (CI-14)  
W. B° Wilson~ proxy for I° Renwick, S. W.  
J, Kriemler, (CI-48), proxy for A° Muir, J. W. (CI-40)

MOUNT HERKON LODGE~ No. 491. S.C.

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

QUADRA LODGE, R. S.

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

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

Dr. Powell stated that under the Grand Lodge of Scotland, proxies had these rights, as also in all Provincial Grand Lodges, and in American Lodges] and if proxies at this Convention had not, three of his Scottish Lodges in Cariboo (Cariboo Lodge), Burrard Inlet (Mount Hermon Lodge), and Nana]mo (Caledonia Lodge), would not be represented. He therefore moved:

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

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

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

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

R. W. Bro. Burnaby, in a brief and appropriate speech, which was seconded by R. W. Bro. Dr. I. W. Powell, moved the following resolution: Resolved, -- That in order to establish perfect harmony and concord, and to promote the lasting welfare of the Masonic fraternity in British Colmbia it is expedient to form a Grand Lodge in and for the Province of British Columbia.

With much applause th~ resolution was declared carried by a unanimous vote.

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

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

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

RESOLVED--That the constitution of the Grand Lodge of England for the present be adopted, so far as may be found applicable to existing cir- c~mstances, except nevertheless that the following officers shall be elected by Grand Lodge, viz: Grand Master, Deputy Grand Master, Grand Wardens, Grand Chaplain, Grand Treasurer, and Grand Tyler, the remain- ing officers to be appointed by the M. W. the Grand Master.

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

The Convention having become a Grand Lodge by virtue of this

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

<b>M.W.I.W.</b> Powell (CI-23)	Grand Master
R.W. Hon. J.F. McCreight (G.L, Eept. 1941, p.173)	
R.W. Simeon Duck (p.84)	Deputy Grand Master
R.W. Henry Nathan, Jr. (CI-36)	Senior Grand Warden
V.W. and Rev. F. Gibble (G1-35)	Junior Grand Warden
V.W.N.W. Waitt (C2-59)	Grand Chaplain
Bro. Philip J. Hall	Grand Treasurer
	Grand Tyler.

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

Whereas, the R. Worshipful Robert Burnaby, Esq., District Grand Master under England at the time of the erection of the 3rd Grand Lodge, has rendered valuable services to the Craft in general in this Province, and has distinguished himself as a brother of eminence and ability, therefore be it

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

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

Little was then left for the Convention to do. It ordered that the number and status of each Lodge was to be determined by the date of the warrant or charter under which each had been working and that until the issue of proper charters by the Grand Lodge of British Columbia the Grand Master could issue Dispensations under his sign manual to all lodges desiring to continue their work. A Committee of five members, with the Chairman and Secretary of the Convention, was appointed to frame a Constitution and General Regulations for the Government of the Grand Lodge; and Burnaby, Powell, Henry Nathan, Jr., Simeon Duck and M. W. Waitt were appointed by the Chairman as members of the Committee.

It was also ordered that all Lodges of Free and Accepted Masons in the Province should surrender to their respective Grand Lodges the charters or warrants held by them on or before Jan. 1, 1872.

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

CHAPTER IV.

THE GRAND LODGE OF BRITISH COLUMBIA.

The first thirteen years~ 1871~ to 1884.

Existence not growth.

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

Under these circumstances it has been thought advisable to treat these years as one period, setting out the conditions of affairs in the Province during that time and its effects on the Craft, and the work of the Grand Lodge under the difficulties of the time. We have seen that prior to 1858 the Hudson's Bay Company was the only civilized organization within what is now the Province of British Columbia. In 1858 and 1859 there was the unorganized immigration, principally from California, of men seeking gold on the Fraser River and its tributaries. In 1871 this immigration had practically ceased, and many of those who had come to our shores in the early days of the Gold Rush, had gone back to the United States and more were going. Vancouver Lodge, to which the California Freemasons had naturally gravitated, owing to the fact that it used the California ritual, was the greatest loser by this emigration, as, between 1862 and 1869 no less than thirty-nine of its members had taken their dimits and left the country.

In 1871 we find British Columbia practically dependent on mining, which was decreasing~ as the richest deposits of gold were being worked out. Of course, there were some new finds, but they did not equal the earlier ones. Farming, as a business was of little account. The timber trade was increasing slowly, but had not, as yet assumed the proportions of later years, The local demand was small, and the foreign trade was practically confined to the two mills on Burrard Inlet. Mercantile business was to a great extent monopolized by the Hudson's Bay Company, and with its trade with the Indians, and to a lesser extent with the whites, was the largest business in the Province. Even the great company had been shorn of much of its former grandeur by the loss of the great Oregon country south of the 49th parallel. The Chairman of the Convention which formed our Grand Lodge, R. W. Bro. James Allan Grahame, was the last officer in charge for the Company on the Columbia River, and he had the melancholy duty, in 1859, under instructions from the Head Office in London, to hand over Fort George, at the mouth of the River, now Astoria, to the United States Government; and in 1860 to evacuate Fort Vancouver itself~ and remove its contents and

himself to Victoria in British Columbia.

So severe was the depression in business in the Province at the time of the formation of the Grand Lodge of British Columbia and prior thereto, that many of the residents here openly advocated the annexation of British Columbia to the United States. So far had the movement gone, that a petition had been drawn up, addressed to President Grant of the United States, and signed by many business men and other citizens, asking him to negotiate with the British Government for a transfer of the Colony to that country. It is only fair to point out, however, that of the forty three who signed the original petition, and the sixty-one on the supplementary one sent in later, almost all had come from the United States, divided between those who were natives of the Great Republic to the South; and those who had come originally from other countries to the United States and from there to British Columbia, The names of English and Canadian residents are almost entirely absent from the petition. But one earnest advocate of annexation, who claimed to be "a loyal Briton," wrote to the "British Columbian" newspaper in New Westminster on April 20, 1869, over the nom de plume of 'Anglo-Saxon' as follows:

With a depleted treasury, revenue falling off, and the Colony suffering from a depression beyond all precedent, with no prospect, either present or remote of immigration, what are we to do? .... Were the inhabitants of British Columbia a thriving community, the question of annexation would not be popular; for the people are loyal and patriotic. The force of circumstances alone compels them to advocate a change of nationality. (i)

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

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

So much for the condition of British Columbia at the time. Let us now take a glance at Freemasonry. On the formation of the Grand Lodge of British Columbia there were 295 names on our Membership Roll. With the meagre population of the Province there was little new material available for membership. A warning had been given by the Grand Secretary of the United Grand Lodge of England that it was folly for a Grand Lodge to be formed as yet, owing to the "paucity" of the new members of the Craft in the jurisdiction, and that if this step was taken that it might be made the subject of "ridicule."

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

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

But the Grand Lodge was founded in defiance of all warnings, and it carried on. Many of the warnings were well founded. The number of Freemasons under its control was small and it was a long time before the number of brethren increased. Thirteen years of stress and strain had passed before the membership of the Lodges under its control increased to over 300. In 1884 it had reached 301.

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

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

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

- W. William Clarke ..... Senior Grand Deacon. (CI-28)
- W. I. Ragazzoni ..... Junior Grand Deacon. (Ci-36)
- W. R. Lewis ..... Grand Superintendent of Works  
(el-Z6)
- }}. Eli Harrison ..... Grand Director of Ceremonies  
(01-36)
- W. W. Dalby ..... Grand Marshall (C3-i09)
- W. Thos. Shotbolt ..... Grand Sword Bearer (C3-I09)
- W. W. B. Wilson ..... Grand Standard Bearer (C3-I09)
- W. J. J. Austin ..... Grand Organist.

W. S. L. Kelly .....Grand Pursuivant (C3-I09)  
W. J. Winger .....Grand Steward (C3-I09)  
W. J. C~p. .... Grand Steward (C3-I09)  
W. H. Brown .....Grand Steward.  
W. J. S. Thompson, M.P .....Grand Steward (CI-31)  
W. J. C. Hughes, M.P.P .....Grand Steward (CI-43)  
Bro. P. J. Hall .....Grand Tyler (CI-37)

One of the elective officers, R. W. Bro. Henry Nathan, Jr. M. P. (CI-36) for Victoria in the House of Commons in Ottawa, was absent owing to his Parliamentary duties, and W. Bro. Thomas Harris (CI-i6) of Victoria Lodge occupied his place pro tem. Of the elective officers W. Bro. J0 S. Thompson, M. P. of Cariboo Lodge~ No. 4, was absent for the same reason as was also W. Bro. Josias Charles Hughes of Mount Hermon Lodge, No, 7, N. P. P. for New Westminster District.

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

Most Worshipful Grand Master, I consider it a great honor to have been requested to instal you into the Chair as Most Worshipful Grand Master of British Columbia, to which exalted position you have been elected by a majority of the Craft~ and I feel assured that in your hands the honor and reputation of Freemasonry in this ProvinCe will be amply sustained and jealously guarded. I beg to assure you, Most Worshipful Grand Master, that no one more sincerely than I do, congratulate you upon the high honor to which you have been called-- and i feel assured that the interests of Freemasonry and of all its members will be your especial care. To the Brethren of Grand Lodge, I wish to state my complete satisfaction at the work we have this day consummated. A previous movement in the same direction, I felt it my duty to oppose, but after the return of the M. W. Grand Master and due conference had with him, a scheme was arranged which has its due completion and fulfilment today.

I now wish to assure those who took part in the previous movement, that their efforts for the unity of discordant elements in the Craft have been fully appreciated, and that so soon as I could see a clear way to do so, I have heartily joined in it. In proof of this, I request the attention of Grand Lodge to the following correspondence, from which I trust the brethren will perceive, that ! have endeavored to act with thorough bona rides throughout.

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

"Dear Sir and Brother:

"I last had the pleasure of addressing you on the 23rd June, since which I am in receipt of your favor of the 14th July, and the pamphlet you were good enough to forward, and all the papers connected

with the formation of the proposed Grand Lodge for British Columbia, have been submitted to the Colonial Board and have been carefully read and considered by the President and the members generally.

"I have now the pleasure of expressing to you, on the part of the Board, their feeling, that throughout the whole of the difficult position in which you have been placed~ as District Grand Master, you have conducted yourself with great judgment and temper, and the Board do not feel that you could have been better advised.

"I learn, however, from a letter recently received from Bro. Holbrook, that the event, foreshadowed in your last letter, has arrived more quickly than you anticipated. He tells me therein that the new Grand Lodge is already formed, but that his Lodge No. 899 has determined, at any rate for the present, to adhere to its allegiance to the Grand Lodge of England. Whenever the formation of the Grand Lodge of British Columbia is formally announced and the question of its recognition comes before Grand Lodge, which I suppose it will do, of course the rights and privileges of any Lodge or Lodges adhering to the Mother Grand Lodge, will, as in former cases, be reserved.

I shall look forward to your first Communication with great interest, in the meantime, although it would appear that we shall not be so intimately connected as heretofore, permit me to assure you of my unalterable fraternal esteem and respect.

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

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

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

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

V. W. Dear Sir and Bro.

"I am in due receipt of your favor of the 5th October, 1871, in answer to mine of the 14th July last, and I beg to express the great satisfaction it gives me to find that the action I had previously reported, had met with the approbation of the President, and members of the Colonial Board, nevertheless, as you will have gathered from my last letter, the attitude of the Craft at large was such, as to convince me of the necessity for some definite action being taken; accordingly a per capita vote of the Brethren was taken in each Lodge under the joint instructions of the R. W. the P. G. N., R. S., and myself, with



the following result, as regards the Lodges under this jurisdiction:

Victoria Lodge, No. 783, E. R., Victoria,  
Pro. Grand Lodge, 18; contra, 3; blanks, 2.

Union Lodge, No. 899, E. R., New Westminster,  
Pro, Grand Lodge, 2; contra, 9; blanks, 0

Nanaimo Lodge, No. 1090, E. R., Nansimo,  
Pro. Grand Lodge, 3; contra, 6; blanks~ 0.

British Columbia Lodge, No. 1187, E.R., Victoria,  
Pro, Grand Lodge, 19; contra, 7; blanks, 2.

Total result of English Jurisdiction as recorded:--Pro. Grand Lodge, 42;  
contra, 25; blanks, 4.

"The vote taken in evez7 Lodge under the Scotch Jurisdiction, five  
in number, were in each case unanimously in favor of an Independent  
Grand Lodge.

"Consequently the condition made by me with the R. W., the P. G. ~.  
for Scotland, and adverted to in my letter of the 14th July, viz: 'That  
the vote of the Brethren should be taken yea or nay on the question of  
independence, and that provided a clear two-third vote of the Craft fav-  
ored the movement~ I would at once strongly recommend the proposed Grand  
Lodge of British Columbia for fraternal recognition by our Mother Grand  
Lodge,' required ~ifilment.

"In view of the returns i have reported above, no course is left  
to me but this, and this accordingly i now do, and in doing so i beg  
most respectfully to lay before the N° N. The Grand Naster, with deep  
regret, the resignation of the trust confided to me by his distinguished  
predecessor, and so kindly continued by himself.

"It will always be a source of pride to me to hail from and be  
associated with the Grand Lodge of England, and it is not without a pang  
that I find myself compelled, in however slight a manner, to sever the  
connection that has bound us together; nothing but a sense of the urgent  
necessity of it could have led me to take such a step, and it is only a  
conviction that when our proceedings have been fully reported~ the Grand  
Lodge of England will recognize that necessity, as i have done; and will  
therefore recognize the Grand Lodge of British Columbia as its result,  
that enables me to resign my office with any complacency.

'~efore any reply can have been received by me from the M. W. the  
Grand Idaster, a detailed report of all the proceedings which took place  
at the late Convention of Lodges in the Province of British Columbia,  
held at the Nasonic Hall, in Victoria, on the 21st October last~ when it  
was then and there resolved to form a Grand Lodge, in, and for this Prov-  
ince, will have been transmitted to you for the information of Grand  
Lodge, accompanied by a request that this Grand Lodge may be met by  
fraternal recognition.

"This request i beg personally, most earnestly and cordially to

endorse, notwithstanding any opposition I may have felt it my duty to offer, when the movement was first started; and I trust that our Mother Grand Lodge will always in British Columbia find a daughter, that may do credit to so distinguished a parent.

"It is almost unnecessary to add, that any Lodge desirous of retaining its present charter, will have its rights reserved in accordance with established precedents.

"I beg to thank you most heartily for the kind expressions towards myself, with which your letter closes~ and to assure you that they are most fraternally reciprocated by me in every respect.

I have the honor to be,

Dear Sir and V. ~. Brother,

Truly and fraternally yours,

ROBERT BURNABY

D. G. M. "

(Signed)

In conclusion, Most Worshipful Grand Master, I desire to express my earnest wish that all members of the Craft will unite in striving to maintain and uphold the Grand Lodge of British Columbia, thus happily and harmoniously inaugurated~ and that we may all endeavor to cement our order with the bond of Brotherly love, unanimity and concord, I beg further, Most Worshipful Grand Master, that you will have the goodness to accept on behalf of Grand Lodge, the Grand Master's chain, which~you now wear, to be worn by you and by your successors as their badge of office, in proof of the hearty and earnest desire I have to support you in your high position, and to see the same thoroughly upheld.

To which the M. W. Grand Y~ster replied as follows:

Permit me, Most Worshipful Brother, to express to you my sincere thanks and the gratitude of the Craft not only for this handsome and most appropriate gift, with which you have so courteously invested me, but for the highly important part you have taken generally in the inaugural ceremonies of this Grand Lodge. If anything could add to the honor of being elected Grand Master of the Grand Lodge of British Columbia, it is the further and perfect gratification I experience in having been installed and placed upon the throne by yourself. A pioneer of Freemasonry in the Province, subsequently occupying with great credit the highest position in the gift of the distinguished Grand Lodge you have had the honor of representing in this Colony, it is not to be wondered at, that the Craft of this country unanimously asked you to accept the rank and dignity of our First Past Grand Master, and join one and all, in the earnest hope that our future efforts to establish the blessed principles of our order upon a firm and lasting basis in this distant portion of the British Dominion, may be long benefitted by your valuable assistance and cooperation. We feel that it is useless for us to add anything to the well merited encomiums justly bestowed upon you by your illustrious Grand Lodge; but I should be ~lilty of great omission were I not to advert to your letter of resignation of the District Grand Mastership, and fail to

convey to you an expression of our heartfelt appreciation of the noble spirit of patriotism which every word therein breathes, not only to your parent Grand Lodge~ but to the brethren of your adopted home. A true Masonic patriot, a faithful British Columbian, may you long be spared to shed light and love upon the Craft, and give good deeds of faithful citizenship to your adopted country. Allow me, N. W. Brother, on behalf of many brethren, to present you with this handsome and magnificent jewel of a Past Grand Master which I beg to assure you is only a very slight token of our distinguished fraternal regard. The greatest and most merited compliment I could pay you~ is, that we consider it an honor of which we feel justly proud that you should be the first to wear the badge of a Past Grand Master of the Grand Lodge of British Columbia.

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

Having been duly installed into the high and responsible position of Grand Master of the Most Worshipful Grand Lodge of British Columbia to which i have had the high honor of being elected by the free vote of your Convention, I should be ungrateful were I not first to reiterate my fervent thanks for this additional and distinguished mark of your great confidence. ITy assumption of future success in laying a proper substructure upon which to erect our Temple inBritish Columbia would be most vain, did I not rely upon the cordial unanimity, the well-known fidelity and the mutual efforts of all of my brethren, to make that expectation triumphant. Casting aside even the approach of anything like envy, jealousy or schism, let us unite in beginning with harmony and love, the great work which is now before us, - remembering, that the excellence and permanence of the superstructure will depend altogether upon the perfection and solidity of the foundation, - that the union of all its parts in our projected edifice will depend greatly upon the liberality with which we shall spread the binding cement of brotherly love and affection, - that our conduct must be such as not only to challenge the criticism of the present, but to evoke the admiration of those who follow us, after we shall have been s-nmoned to the nobler rewards of a Grander Lodge, and when naught shall be left of us here, but our foot prints and the results of our faithful handiwork. We should bear in mind that the eyes of the Masonic world are now upon us, and it remains for us, and only us, to exhibit proof of our capabilities for self government, and of our ability and intention to form a worthy link in the great chain or sisterhood of Grand Lodges on this thrifty and flourishing Continent. The youngest, though perhaps not the smallest Grand Lodge in the Universe, our aspirations are not by any means infantile and with the comparatively abundant possession of good material, with resolute hearts and strong hands, are we not justified in hoping that our future success and prosperity will be more than commensurate with the increasing growth and halcyon days in store for those who people the Pacific slope. Let us render grateful thanksgiving to the Most High for having prospered us in the past, - let us unite in imploring His blessing on our present union, and with reverence and fervor,~ seek His protection and His guidance in time to come. It is needless for me to refer to all the circumstances which have led to the erection of this Grand Lodge, suffice it to observe that up to the present time no Grand Body has had exclusive jurisdic-

tion in our Province - being what is generally known as "unoccupied Isonic territory". The Confederation of the separate British Provinces under the Imperial Act of Union has opened British Columbia to any or all of the Grand Lodges of the Dominion as territory into which their Warrants for the erection of Lodges could be issued. There were in this Province a Provincial Grand Lodge under the Grand Lodge of Scotland a District Grand Lodge under the Grand Lodge of England - the former with five subordinate Lodges and the latter with four, and each having concurrent jurisdiction. These facts alone, would give rise to the appearance and certainly abundant food for the thought, of too much government for a limited community, but when added to the prospect of other Grand Bodies claiming jurisdiction in our midst, it became a question of paramount necessity to unite discordant and fractional elements and give undivided supremacy to a Grand Lodge which should be formed of ourselves and with ourselves. I need not allude to any unsuccessful efforts to bring this wished for union about, but it will be a matter of history~ it is a matter of great pride, for me to refer to the great conciliation of both English and Scottish Freemasons which resulted in the happy and harmonious Convention you have, just concluded, and which gave birth and life to the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of British Columbia. In respect, however, to the preliminary steps which were taken in the formation of this Convention, it may be well for me to state~ that immediately after the returns were made as called for by the R. W. District Grand Master E. R. and myself, showing the wishes of the united Craft in respect to the proposed erection of this Grand Lodge, I forwarded on the 24th of July last the following letter of resignation as Prov. Grand Master to our M. W. Grand Lodge in Scotland. (For this letter see C3-I05 et seq.)

As yet I have received no reply to the above; but though the slowness of our Grand Parent to move, especially on such matters, as due recognition of her own children's independence is proverbial, I have not the least doubt we shall have it in time, and her friendship, when once obtained, is faithful, fervent and lasting.

Only one Lodge, the "Union" E. R. (New Westminster) has declined to take part in this truly loyal work. What the reasons of the Brethren composing this Lodge can be, for withholding "a helping hand" in our fraternal undertaking~ which has for its object the unity of the Brotherhood of our adopted Province, I cannot divine, but I indulge in the hope that they will not persevere in remaining in the cold shade of isolation, and that with the joy of second and perhaps wiser thought, they will join "our ranks" and assist us in the completion of an object which is for the happiness and harmony of all good Brethren within our borders. The many evils arising from a want of Masonic unity in every territory where several Grand Lodges exercise concurrent jurisdiction, our own experience, nay, the history of Freemasonry in England itself, and the troubles which existed in that country prior to the fusion and union of the two Grand bodies into the existing Grand Lodge, furnish indubitable proof of the excellence of that well known law of our Fraternity, that a Grand Lodge should exercise sole and exclusive authority in the country in which it exists, and after which, it is most appropriately named. Every enlightened Brother, especially the one whose heart is in his home and whose home is in British Columbia, must see that his first duty to the Craft and the highest interests of our Brotherhood, require him to give his cordial assistance and co-operation in maintaining the exclusive

and undivided supremacy of this Grand Lodge within the boundaries of this Province, Under any circumstances i cannot conceive that the N. W. Grand Lodge of England will withhold for one moment a prompt acknowledgment Of her former daughter, who, in the wisdom and maturity of womanhood, will still profit by and cherish kindred ties, with the noble and distinguished parent, but she will carry out the precedent adopted by her in the other Provinces,--to wit:--Render a prompt recognition to our N. W. Grand Lodge~ which has been legally inaugurated and consecrated, and permit her faithful Lodges in this country to retain their Warrants among their archives, Only ~'as memorials of their parent Grand Lodge." There are many matters which will demand your consideration~ and which it is necessary I should bring to your notice. Time, however, will only permit me at present to mention the most important, and among which is,

#### THE RITUAL.

This is one of the most significant questions with which we shall have to deal, and demands the most temperate and careful consideration. The adoption of uniformity in Ritual, all will concede to be most desirable--especially in view of the erection of new Lodges in the Jurisdiction. On the other hand all must recollect that our Grand Lodge is formed by the union of the English and Scottish Crafts of the Province, each of whom are wedded and are partial to, their own particular work. Hence, under any and all circumstances, Lodges taking part in the formation of this Grand Lodge, should have full permission to continue the work they now practice so long as they desire so to do. But I would even go further, and for the present at least pay another tribute to the moderation and desire for harmony, which have characterized our proceedings, and allow any Lodge which may hereafter be formed~ to choose and adopt, either Ritual at present practiced in the Province. The question

#### OF REGALIA

will of course be decided upon in your Constitution, but in this connection, i might add, that I have been delegated to present the Regalia, gold jewels, furniture and archives, of the Provincial Grand Lodge to this N. W. Grand Lodge. It is a matter of pride and congratulation to me here to state, that the Pro. Grand Lodge over which I have the honor of presiding, is free from indebtedness, with books paraphernalia, etc., in perfect order. In receiving the Regalia, i do not think you could do better than adopt it, as that of this Grand Lodge at least for some time to come.~

A resolution has been forwarded me, by the 9istrict Grand Secretary E. R., presenting us with the jewels, seal and regalia, of the late District Grand Lodge, in consideration of this G. L. assuming the liabilities thereof, amounting to some @430, and which I hope will be taken over by you without hesitation. I trust, however, that all Lodges subordinate to both the late District and Prov. Grand Lodges, joining this Jurisdiction will see the necessity of contributing the Prov. (Dis.) dues accrued to the present date--a proceeding which would not only form a nucleus for paying off the above liability~ but for paying some preliminary expenses of this Grand Lodge, which are strictly necessa~j.

Thus, my brethren, has our union been rendered complete by the harmonious action of the late District and Prov. Grand Lodges--an act which assures the future and !3erfect success of the Grand Lodge of B. C.

The difficulties hitherto experienced, in this Province respecting the formation of a

#### BE~VOLENT FUND

will now, I opine, happily have an end, and I would recommend the appointment of a Committee or Board of Relief, to whom all appeals for charity might be made. The formation of such a Board --ould relieve Worshipful Idasters of Lodges of much responsibility, and at the same time refer these claims to greater or more secure scrutiny, while the time of the Lodges would not be taken up in discussing them. Now that unity has dawned upon our hitherto divided Craft, and every circTMLstance in connection with it, indicates concomitant prosperity to all concerned, it would perhaps be well to consider the feasibility of purchasing a site, for the erection~ at no distant date, of a proper

#### MASONIC HALL.

More than sufficient has been already expended in paying exorbitant rents, to provide fully for ~his purpose, and I trust that some measures ere long will be suggested by practical minds among us, either by shock s~bscriptions or oth'e~vise, having in view an important object at once, so necessary ~uI~d so desirable~ I shall not fail to acquaint, with the least possible delay, all sister Grand Lodges~ of the happy and harmonious erection of this M. W. Grand Lodge, and I have not the least doubt that such action will be followed by

#### PROMPT AND FRATERNAL RECOGNITION.

Indeed, I may call your attention in connection with this matter, to an extract I have before me from a copy of the proceedings of that large, and influential body, the Grand Lodge of Canada, last year, which already anticipates, as it were, a hearty acknowledged~nent of the Grand Lodge of British Co!tmabia. Referring to the reception of a report of the proceedings of the Prov. Grand Sodge of B. C~, it says--  
"By a series of good sound resolutions passed at the last co~nunication it is designed to have an

#### INDEPENDENT GRAND LODGE OF BRITISH COLUMBIA,

~liting the brethren of both Jurisdictions under one authority. The District Grand Lodge (of England) has not favored us with any report, but we gather from this report, that the two Lodges are in mutual friendship. From the little pamphlet before us, ~e can observe as much business tact is displayed, as in most of our sister Lodges, with hundreds of subordinates. The proceedings convince us that the brethren of British Col~mbia are quite as competent to manage their own affairs. We scarcely think our Worthy Grand Mothers will attempt to thro~ any obstacle in their way~ ~e wish them GOD SPReD, and rejoice to anticipate the day, not far distanf, when we shall receive them as a sister~ crying, ~'Hail, (British) Collm~bia.''

During my recent visit to the East, also, wherever i had the good fortuneto meet eminent brethren of our Craft, and our anticipated union became a topic or conversation, I had every assurance of a warm welcome in this respect. Recent precedents (previously referred to) made by our parent Grand Lodges of England and Scotland, for whom long fealty, highly prized associations, and whose offspring indeed we are cause us to entertain warm feelings of excusable partiality andaffection, convince me that ahearty GOD SPEED from them, too, will quickly and gladly succeed this intended notification. And now, my brethren, let me state, in conclusion~ my sincere conviction that our fortunate union - the happy birth of our Grand Lodge on the natal day of Freemasonry's most illustrious patron Saint - the unanimity of purpose which has distinguished all our proceedings -our kindly and fraternal mutual greetings are all to me replete with the most joyful augury. Submitting at all times gracefully to the wishes of a majority, may each strive with diligence to inculcate the blessed principles of brotherly love and harmony. Only the corner stone of the Grand Temple we have united to build in this young Province, has been most auspiciously laid. Careful supervision, loyal obedience, unremitting zeal and the most steadfast devotion, will alone, enable us to cr0~n our honorable labors with the cope stone of success. Let us all work faithfully in the interests of this great work, and may it finally meet with the approval and acceptance of our Grand Master above, who is the Most High and the Great Architect of the Universe.

(Sgd). I. W<sup>o</sup> POWELL  
Grand Master.

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

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

Victoria Lodge, No, i	
Vancouver " No. 2	
Nanaimo " No. 3	
Cariboo " No, 4	
British Columbia Lodge, No.~	
Caledonia " No, 6	
Mount Hermon " No. 7	
~Quadra " No. S	

and his action was confirmed. The Grand ~daster was requested to take immediate steps to establish fraternal relations between the Grand Lodge of British Columbia and all other Grand Lodges either by an inter-change of representatives or in such other way as he mi~t deem advisable. Another resolution was passed asking the United Grand Lodge of England to permit the District Grand ~ster to retire with the rank of Past District Grand Master, notwithstanding the fact that he had not served as such for five years owing to the formation of the Grand Lodge of British Columbia, and that he be appointed as the representative of that Grand Lodge near this Grand Lodge. R. W. Bro. Grahame was thanked for his services as Chairman of the Convention etc.

The final meeting of this Communication ~vas held at 2 P.M. on

the 27th, when the proceedings of the Convention and of the earlier meetings were confirmed, and the various recommendations of the Grand Master were approved. Other formal resolutions were passed and the Grand Lodge closed in ample form.

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

It will be remembered that only eight Lodges were represented at this meeting of the Grand Lodge. Union Lodge was conspicuous by its absence. Hon. Hen<sup>T</sup> Holbrook, the Deputy District Grand Master of the District Grand Lodge, now defunct, had been the one principally responsible for its being established, and during its existence had at all times exercised a strong influence over the action of its members. He was an English Freemason of high standing, and was determined that his Lodge should maintain its connection with the United Grand Lodge of England, irrespective of what other British Columbia Lodges might do. He was no party to the arrangement made by Burnaby and Powell as to taking a vote of the Freemasons in the Province on the question of forming an Independent Grand Lodge. Union Lodge would not even vote on the question until the Secretary of the Lodge had been sharply reprimanded by the District Grand Master for its delay in doing so, and even then, under Holbrook's influence, there were nine votes against the formation of a Grand Lodge, to two in favor. When it was found that there was a great majority of the members of the Craft in the Province in favor of the formation of such a body, Union Lodge was still determined to go on as it was and refused to send any representatives to the Convention which established it. After the Convention had acted and the Grand Lodge of British Columbia had been formed the District Grand Lodge had been called to dissolve itself; Holbrook had attended it and fought bitterly against the passing of the resolution moved for that purpose. He was determined that Union Lodge should carry on as a portion of the Grand Lodge of England, with himself as its representative, and, as Deputy District Grand Master, to exercise all the powers of the District Grand Master who had ceased to occupy that office. He not only assumed to act in this capacity for Union Lodge, but he also claimed to have jurisdiction over the other Lodges in British Columbia which had had English charters, notwithstanding that these charters had been surrendered and the Lodges had accepted warrants from the Grand Lodge of British Columbia.

It has not been possible to find any of the letters written by Holbrook to these Lodges but we have the reply to one from British Columbia Lodge, the--No. 5, B. C. R., and dated June 6, 1872, which clearly indicates his action. It is as follows:

Dear Sir and Brother,

I am in receipt of your letter of the 17th ult wherein you propose to grant any dispensation this Lodge may require, gratuitously, until our position as to jurisdiction is more clearly defined.

I am requested by the Worshipful Master to reply that inasmuch as British Columbia Lodge resigned her English Warrant on the first day of January last - at which date a warrant having been granted constituting her No. 5 under the jurisdiction of the Grand Lodge of British Columbia, our position has been "clearly defined." With respect therefore to your offer,



I have to state the inability of the W. N. to give it the consideration you desire, As we were under the impression that the late District Grand Lodge, E. R. was "past", the W. N. will refer your letter and enclosure to the N. W. the Grand Master for further action if it may be deemed necessary.

I am, Dear Sir & Worshipful Brother,  
Yours fraternally,  
Thos. Shotbolt,  
Secy. B. C. Lodge, No. 5 B.C.R.

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

Similar letters were sent to Victoria Lodge, No. 1 and Nanaimo Lodge, No, 3, and these letters had also been forwarded to the Grand Master for such action as he thought proper. By his direction, they were passed on to John Hervey, the Grand Secretary of the United Grand Lodge of England for his consideration, with a protest against such interference with Lodges which had left that body and joined the Grand Lodge of British Columbia. There was considerable correspondence on the matter, quite unsatisfactory, but all trouble ceased in 1872 when Union Lodge, the chief bone of contention, resigned its English warrant, and joined the Grand Lodge of British Columbia.

The story of the change of mind of the members of Union Lodge, and the total reversal of the position which had been taken by its numbers during the preceding years, is an interesting episode in our history. The whole matter and the proceedings in respect thereto were set out in documents of the Lodge, as will be seen hereafter, but these documents as well as its other early records have all been lost. The only contemporary records which are available are those in the first Letter Book of the Grand Lodge of B. C., and from this we are able to verify the main points of the story.

On April 2, 1872, the Grand Secretary forwarded to Union Lodge a copy of the proceedings of the Convention preliminary to, and of the First Communication of the Grand Lodge of British Columbia, with a copy of the Constitution which had been adopted. He stated that the Grand Master regretted that representatives of Union Lodge had not been present at the meeting, but he hoped that the members of it would approve the action which had been taken, and that they would see their way to have their Lodge become a constituent part of the new Grand Lodge. He spoke of the harmony which now prevailed among the Brethren, and the desirability of having the control of the affairs of the Craft in the Province in the hands of its own members. Interim warrants were being issued, and if Union Lodge would agree to what her name implied, union with the other Lodges, it would give him 'Unfeigned happiness' to accord to her at once, her rank as the second oldest Lodge in the jurisdiction.

This courteous letter seems to have had considerable effect on the members of the Lodge, although they did not act at once as he desired.

At this time Union Lodge had acquired a piece of land in Sapper-ton in the eastern part of the City of New Westminster, which was intended for a Masonic Cemetery. It is now a part of the City Cemetery grounds.

For the more convenient use of this property, it was proposed to erect a mortuary chapel, and the Lodge decided that the Foundation Stone thereof should be laid with all proper Masonic ceremonies, and the Grand Master of the Grand Lodge of British Columbia was invited to attend the function with as many of his Grand Officers as could conveniently come with him. It did not expressly request him to officiate at the Ceremonial, but it must have implied that, for he could not be expected to attend in any other capacity. His reply to the invitation was friendly, but not definite. He thanked the Lodge for the invitation, but could not accept it until a defined programme had been submitted. He expressed his sympathy with the praiseworthy objects of a proper Masonic burial ground, and his hopes to accede to their wishes as soon as more definite arrangements were decided upon and made known to him.

Evidently the invitation to the Grand Master had been given by Union Lodge, either without the knowledge of R. W. Bro. Holbrook or without his consent, for he was indignant at its action. He, no doubt felt that he, as the representative of the United Grand Lodge of England should have full control of the matter, and was fully aware that if the Grand Master of the Grand Lodge with his Grand Officers should be present at the Ceremonial, that he, as such representative, would have to take second place. He wrote at once to the Grand Master early in June advising him that he considered his acceptance of the invitation of Union Lodge (which had not been accepted at that time) was, as he expressed it "in bad taste." The Grand Master therefore felt compelled to refuse to have anything to do with it at that time, until a reply had been received from the United Grand Lodge of England, to which the matter had been referred, or the resignation by Union Lodge No. 8997 E. R. of their present charter, as he wished to avoid any "unfortunate issues in the matter of an interesting Ceremonial, where the utmost harmony and fraternal feeling should prevail." If it could be put off until a later date it was probable that the invitation would be accepted.

Union Lodge did not propose to delay the matter on account of Holbrook's disapproval. A meeting of the Lodge was held to discuss the matter, and a resolution was passed by the terms of which the Lodge refused to recognize Holbrook as having authority to dictate to it as to what it should do or should not do, and offered the use of the Lodge room to the Grand Lodge of British Columbia on the occasion of the Laying the Foundation Stone of the chapel. A copy of this information was forwarded to the Grand Master on June 21, 1872. Whether or not there was any understanding come to at that time that if the Grand Master would lay the Foundation Stone as requested, Union Lodge would abandon her English Charter and join the Grand Lodge of British Columbia is not known. It is quite possible. At any rate, the Grand Master then agreed to accept the invitation of Union Lodge and the date of the Ceremonial was fixed for July 30, 1872.

Accordingly a special communication of the Grand Lodge of British Columbia was held at New Westminster on the date agreed upon. All the Grand Officers came to the meeting with the Grand Master except the Deputy Grand Master, R. W. Bro. McCreight, W. Bro. J. C. Hughes of Mount Hermon Lodge, No. 7 taking his place; the Grand Treasurer V. W. Bro. N. W. Waitt, represented by V. W. Bro. C. Thorne; and the Senior Grand Deacon W. Bro. Wm. Clarke represented by W. Bro. Robert Plummer, both of Victoria Lodge, No. 1. They were accompanied by about fifty officers and members of the various Lodges of the Province.

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

Headed by the Victoria Brass Band, the colorful procession then passed along Columbia Street to the 'tCamp", a name now almost forgotten, but at that time generally used for what we now call Sapperton, because it was the place where the Royal Engineers had had their encampment when stationed in the Royal City. Reaching the site of the Chapel, the Grand Master delivered an eloquent address~ and the Foundation Stone was well and truly laid with all due and proper Masonic rites and ceremonies, after which the Freemasons returned to the Lodge room and the Grand Lodge was closed in AMPLE form. A ball and supper followed in the evening. The chapel was never built notwithstanding these gorgeous ceremonies.

There is no doubt but that the question of the status of Union Lodge was discussed at length by the brethren at this visit of Grand Lodge, and this is shown by the fact that, almost immediately afterwards Union Lodge met and unanimously passed a resolution to come under the jurisdiction of the Grand Lodge of British Columbia, and the Secretary was instructed to communicate with the Grand Secretary and enquire as to the necessary steps to effect this purpose. He did so under date of Aug. 6. The Grand Secretary:replied on the 8th. He said in part:

..... A copy of the resolution to resign the English warrant under which the Lodge is now holding, is to be forwarded to me along with the petition (a copy of which I enclose for your guidance) asking for a warrant from the Grand Lodge of British Columbia. I may further inform you that all the other Lodges paid to the Grand Lodge the District Grand Lodge dues due at the formation of the Grand Lodge. Should Union Lodge desire to do the same she could claim and acquire the rank due her as the second Lodge of the Province and be admitted as No. 2. Should your Lodge desire to come in without reference to the previous status of other Lodges, she will be admitted in accordance with the Constitution as No. 9.

The Grand Master sent his congratulations, saying that he thought that it would result in the present and future prosperity of the Lodge, which it undoubtedly did. The Grand Secretary offered to assist it in every way possible so that its representatives could take part in the proceedings at the next Communication of the Grand Lodge in December.

So Union Lodge had the option of paying to the Grand Lodge the moneys which had been due to the ~istrict Grand Lodge, (now extinct), about ~150.00, and being No. 2 on the roll of Ledges of the Grand Lodge of British Columbia, or pay nothing on these old accounts and be satisfied with No. 9. The Lodge was very small, only eleven members had voted on the plebiscite for or against a Grand Lodge, Holbrook was no longer an active

member, and the remaining members came to the conclusion that it must be satisfied with the larger number and forget the District Grand Lodge dues, and they did.

The action taken by Union Lodge was duly reported to the United Grand Lodge of England by the Grand Secretary by letter dated Sept. 12, 1872. He referred to his letter of May 25, 1872, complaining of the conduct of R.W. Bro. Holbrook in respect to the Grand Lodge of British Columbia, and to the regret of its officers at the position taken by the London authorities. He did not consider that it was necessary to discuss the matter further, for Union Lodge had now given up its English warrant, and had become a part of the Grand Lodge of British Columbia. He now had in his possession the warrants of all the four English Lodges in British Columbia~! subject to the order of The United Grand Lodge, and suggests that these Lodges should be allowed to keep them in their archives as "pleasant Memorials" of their parent Grand Lodge, As to Bro. Holbrook himself the Grand Secretary said that "as his authority is limited to himself individually, all Lodges late E. R., being now under this jurisdiction, his continuance in office as Acting Deputy District Grand Master, appears to be somewhat superfluous, even if worthy of recognition.'~

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

It is evident that he would not apologize, and again the Lodge sought advice as to what could and should be done. The Grand Master approved the action of the Lodge in calling any brother to account for non-obedience to the Worshipful Master in Lodge assembled~ and asserted that no brother, however high in position, could be justified in leaving a Lodge without his permission and on salutation. It appears that Holbrook had been suspended pending action by the United Grand Lodge of England, but it had no longer had any authority here, and the Grand Master suggested that the Lodge, in default of an apology, should dispose of the matter by the ordinary form of trial, and on conviction impose a penalty of suspension, a~monition, or exclusion~ as the Constitution directed. However the Grand Master counseled reciprocal moderation on the part of R. W. Bro. Holbrook and the Lodge, and trusted that the lapse of time might have softened the ill feelings of the past, and that R. W. Bro. Holbrook might be willing to submit to the wishes of the British Columbia Brethren, and pay due respect to the ancient charges

"which so often have had his solemn assent." No doubt the Lodge acted on the advice of the Grand Master; that no apology was made; and that the usual proceedings in such cases were taken, charges laid, summons served, and hearing ordered; and on that hearing, which probably Holbrook did not attend, and he was suspended for un-Masonic conduct. In the Grand Lodge Report for 1873 there appears the name 'Henry Holbrook' under the heading "Suspended for un-Masonic Conduct."

It is unfortunate and unfair to him that such an entry should appear on our published records without any explanation. 'Un-Masonic Conduct' might include any form of criminality and Henry Holbrook was no criminal. In a fit of passion, he may have transgressed some of the Rules of the Craft, and no doubt he did. He was an English Freemason of many years standing; he had been instrumental in founding Union Lodge, and, in his opinion it was bound to maintain its connection with the Grand Lodge which had given it existence. To have it break away and join another Grand Lodge, even one established in British Columbia by British Columbia Freemasons, was to him almost sacrilege. Under these circumstances, we, today, after all the troubles of that time have cleared away, may to some extent, sympathize with him in his disappointment at the action of the members of his Lodge. Moreover, he had it solidly fixed in his mind that he had been badly treated by the Lodge. That he claimed that mistreatment to be, we do not know, for the records have disappeared. We do, know, however, that in 1874 he appealed to the United Grand Lodge of England for redress, but that Grand Lodge had, by this time, recognized the Grand Lodge of British Columbia, and therefore, had no power to act in the matter. By this time three years had passed, and he was still determined to have his name cleared, so he appealed to the Grand Lodge of British Columbia for what he would have called "Justice." The matter was again referred to the Board of General Purposes for consideration. Union Lodge produced its files and there is no doubt but that Holbrook was given a hearing and after such hearing the complaint was dismissed, the Board complimenting Union Lodge "on the straightforward manner in which Mr. Holbrook's case had been disposed of." In 1875, he learned that that able lawyer, and most conscientious man, John Foster McCreight, had been appointed as the representative of the United Grand Lodge of England at the Grand Lodge of British Columbia, and he appealed to him for justice. Again Union Lodge produced its records before the Board of General Purposes which closely scrutinized them and found no wrong-doing on the part of the Lodge, and we hear no more of Mr. Holbrook or of his complaint. Shortly after this Mr. Holbrook left for England and remained there until his death in 1902.

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

GRAND MASTERS~ 1871 to 1884.

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

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

At the meeting of Grand Lodge at Victoria on December 7, 1872 all regular meetings of that organization being held there until 1883, when it met at New Westminster, the Grand Master's address to Grand Lodge in that year covered many matters of interest to the whole jurisdiction, Especially gratifying to himself and to the members of the Craft generally, was the accession of Union Lodge to the Grand Lodge. He mentioned the Fund of Benevolence, which had been discussed but not established, during the ~nor Grand Lodge period~ but which could now become a reality now that all Lodges had a common organization. In that year he was again elected Grand Master, and when Grand Lodge met on December 6, 1873 he was~ as the Grand Secretary says in the report of that year, ~On the Throne". During the year just past he had visited all the Lodge except little Cariboo Lodge, No. 4, away up north in the Cariboo mountains. It was impossible for him to go on such a trip~ much as he would have liked to do so; but finding that the Deputy Grand Master~ R. W. Bro. J. A. Grahame, had to go to Barkerville on business, he delegated him to attend to Masonic matters as well. On his return, R. W. Bro. Grahame reported that the Lodge had all the elements of prosperity; that its members manifested great interest in its welfare, and that its funds were accumulating.

There was no meeting of Grand Lodge during 1874, but it was summoned to meet on February 20, 1875. This time we hear nothing of the '~Throne"; the Grand Master just "presided". Various matters of interest to the Craft were discussed, and one of these was the necessity for a Masonic Temple~ of such a size and design as to be worthy of the organization. N. W. Bro. Powell was pressed to accept the office of Grand ~ster for another term, but he felt that he had done his share, and that some other should take up the work, and accept the duties and responsibilities of the office, Notwithstanding his refusal a ballot was taken which would have elected N. W. Bro. Powell; but he absolutely refused to accept it, so the Brother who stood second on the ballot, R. ~. Bro. Simeon Duck (2), was declared el@cted Grand Master. He too, was a member Of Vancouv@r Lodge, Nd. 2.

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

Our next Grand Master was M, W. Bro. Frederic Williams (3), a Past Master of Victoria Lodge, NG. I,~ elected February 24, 1876, and re-elected for a second term on February 17, 1877. He was an Englishman who had

(2) Simeon Duck. Farmer's son, of William and Mary Jackson Duck who came from England to Ontario in 183~. Born at St. Catherines, Ontario, Dec. 1, 1834. Arrived in British Columbia July 21, 1859,~ via Panama, and went direct to Fraser River mines. Worked a hill claim on Hill's Bar but with little success. In autumn of that year he returned to Victoria where he established a carriage factory, but there was little demand for wagons at that time. Later the Cariboo Road was opened, and wagons were in demand, the most of which were supplied by him. He was an active supporter of Confederation, and was elected as a member of the first Legislative Assembly for the City of Victoria with three other Freemasons, Hon. J. F. McCreight, /)r, Trimble and Robert Beaven. He ran again at the next election but was defeated. In 1882 he was a candidate as an Independent and was elected, and became Finance Minister in the Smithe Government, a post which he held until 1886. In 1887 he was again a candidate but was defeated. However in 1887 Col. Prior resigned his seat in the Local House to be a candidate for the House of Commons at Ottawa, and Mr. Duck was elected to the Local House in his place~. Married to Mrs. Sarah Miller of Victoria in 1865. He became a member of Vancouver Lodge, No. 421, S. R. in its early days and was W. Master of his Lodge in 1868, and S.G.W. of the Provincial Grand Lodge. His name appears in the list of members of Vancouver and Quadra Lodge, No. 2 for 1880 but not for 1881, so he must have taken his dimit about this time. He died on February 5, 1905; aged 70.

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

Affiliated with Victoria Lodge in 1861 when it was NO, 1085 E.R. He was W.M. in 1873 and 1874. Made an Honorary member of his Lodge in 1882

been for a time in California, where he had been a member of the Craft. In 1878 he presided at the Annual Communication of Grand Lodge at Victoria. He reported that he had not been able to meet with the Brethren at Barkerville, but authorized W. Bro. Jonathan Nutt as proxy to examine the books of Cariboo Lodge, No. 4 and its work, and report to him. He felt it incumbent on him to visit the Brethren of Union Lodge, No. 9, at New Westminster and see how they were getting along with the Holbrook troubles. When he arrived at New Westminster on September 12, 1876 he met W. Bro. Ebenezer Brown the Worshipful Master of Union Lodge, who told him that a person suffering from small-pox was in the building where the Lodge met, and he thought it dangerous to call the Brethren together there, but he would endeavor to get a safe meeting place for the next day. As this left him with some time on his hands the Grand Master went over to Burrard Inlet to meet with the Brethren of Mount Hermon Lodge, No. 7, or some of them. When he arrived at his destination he found that Moody's Mills was a very busy place, both day and night, He spent the evening in the Lodge room, where he met such of the members as were able to come in and talk to him. He was gratified to find that the Lodge was being carried on in perfect harmony and was financially strong.

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

M. W. Bro. Williams also presided at the Annual Communication of Grand Lodge at Victoria on February 16, 1879. He reported the amalgamation of Victoria Lodge, No. 1 with British Columbia Lodge, No. 5 under the name of Victoria-Columbia Lodge, No. 1, and the amalgamation of Vancouver Lodge, No. 2 and Quadra Lodge, No. 2. He wanted particularly to see one thing more, and that was a properly equipped Masonic Temple in Victoria. The Deputy Grand Master R. W. Bro. Eli Harrison informed Grand Lodge that lots had been purchased at the corner of Douglas and Fisguard Streets; that Bros. Trounce and Teague, both of them architects, had submitted plans and those by Bro. Teague had been accepted, and contracts let, and that the Temple, he hoped, would be ready for dedication on June 24, of that year. Subscriptions for shares in the building Fund amounting to \$4,412 had been made by the time of holding Grand Lodge, and \$3,028 was still to be obtained.

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

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



grand ball at the Pavilion Skating Rink.

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

The Irish Famine Fund was increased by \$214.50 by gifts from four Lodges. In this year, for the first time there is the first report on Foreign Correspondence made by R. W. Bro. H. F. Heisterman, of Vancouver and Quadra Lodge, No. 2, W. Bro. Thomas Trounce, of Victoria-Columbia Lodge No. 1 and W. Bro. W. T. Livock of the same Lodge. At long last the Grand Lodge of Scotland had acknowledged the legality of the existence of the Grand Lodge of British Columbia, but not as soon and as freely and as speedily as had been done by the Grand Lodge of England, which had put no conditions on their action; now Scotland follows her example, but grudgingly for she claims:

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

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

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

N. W. Bro. Eli Harrison, sr. could have gone on as Grand Master if he had desired to do so, but he declined the honor, and W. Bro. Coote

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

N. W. Bro. Chambers was succeeded in the office of Grand Master by R. W. Henry Brown (5) of Victoria-Columbia Lodge, No. 1, and as such presided at the Twelfth Annual Communication of the Grand Lodge held in the temporary Hall of Union Lodge, No. 9 at New Westminster, on June 23, 1883, the first meeting of Grand Lodge to be held at any place other than in Victoria. During his term of office, Grand Master Brown visited all the Lodges except, Yes, Cariboo Lodge, No. 4 at Barkerville and Mount Hermon Lodge, No. 7 on Burrard Inlet. The old standby, R. W. Bro. Jonathan Nutt, with W. Bro. H. McDermott were to report on the first, and W. Bro. W. Howay of Union Lodge, NO. 9, and W. Bro. Ben Springer of Mount Hermon Lodge, No, 7 on the second. Cariboo Lodge was reported as being '~Fairly prosperous". Presumably the other was also, but an examination of the printed report has not brought it to light.

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

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

(5) Henry Brown, born in Nottingham, England about 1842. Came to Victoria, B. C. via Cape Horn in ship "Tynemouth" in 1862. Spent some time in Cariboo. Returning to Victoria, he, in company with Edward White, opened a dry goods store on Government Street under the name of Brown and White. Initiated, passed and raised in British Columbia Lodge, No. 1187, in 1869. W. Master in 1872. Died at his residence on Fort Street, Nay (error in G. L. Report, 1891, ~Narch") 15, 1891. Buried in Ross Bay Cemetery, Victoria with Masonic Honors.

W~ Bro, Edgar Crow Baker (6) of Victoria-Columbia Lodge, No. 1 who had been working as Grand Secretary for some years was elected Grand Master for 1883"4. A special Communication of Grand Lodge was held by him at Victoria on July 28, 1883, to lay the foundation stone of the new building about to be erected for the B. C. Protestant Orphans' Home.

He presided at the 13th Annual Communication held on June 21, 1884 at the Masonic Hall at Nanaimo. The Grand Secretary, V. W. Bro. A. R. Miine, stated that there was no doubt "that the reason of the "paucity of members"~ (we seem to have heard that phrase before) was due to the difficulty of making satisfactory arrangements so that members could go and return without too much loss of time. Those from the I~ain-land had to travel via Victoria necessitating a loss of time so as to be in attendance at the meeting. Many matters were discussed by the Grand Master in his address to Grand Lodge. Speaking of visits to constituent Lodges, he asked for the indulgence of the Brethren as his duties as a member of the Dominion Parliament, required his attendance there for four months every year. However he had got as far as Nanaimo. He was taking advantage of having to remain in the East, to visit some of the Lodges in Ottawa and proposed to visit more as opportunity offered. He draws attention to the fact that the Grand Lodge officers were wearing the regalia of the old (Scotch) Provincial Grand Lodge, which though possibly "old and shabby" was still fairly serviceable. He suggested that a resolution be passed for the adoption of such Regalia and Jewels as were proper for the

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

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

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

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

Affiliated with Victoria Lodge, No. 1 in 1874 from Cumberland Kilwinning Lodge, No. 21v Port Glasgow, Scotland (S.C.) Was S.W. of his Lodge in 1879 and W.M° 1880. Grand Sec. G.L. of B.C. 1880 so 1883; Grand I~ster, 1883 and 1884. Died Nov. 3, 1920, buried Ross Bay cemetery.

officers of Grand Lodge as an Independent Grand Lodge to wear. But, and here was the trouble, the finances of Grand Lodge would not justify the expenditure necessary to purchase the same and asked for a Committee to be appointed to consider the matter. The Committee on the address evidently thought the matter was one which could lie over for more prosperous days and merely says that the subject of Regalia was one which in the opinion of the Committee ~as worthy the consideration of the Brethren".

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

#### THE BENEVOLENT FUND.

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

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

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

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

spoke of him as "Our worthy and active Grand Secretary," and said that:

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

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

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

The regulations as drafted by the Grand Secretary were referred to a Special Committee, consisting of the Worshipful Masters of all the Lodges represented at the Communication. Where the Worshipful Masters of the Lodges were not present, their proxies acted in their behalf. There was little left of the Grand Secretary's draft when it had finished, and no attempt was made to put the recommendations of the Committee in force; but the whole matter was referred to the Board of General Purposes to frame such laws as they should deem expedient, and it was ordered that the same were to be submitted to the Grand Master for his approval, and if so approved to become law. This was done, approval was duly given, (subject to the omission of Cariboo Lodge, No. 4, from the plan) and the regulations as revised by the Board of General purposes, became the law of the Craft. Revenue began to come in, and by the time that Grand Lodge met in December, 1873 there had been paid into the Benevolent fund the sum of \$935.50 from all the Lodges, except Cariboo Lodge, which had at all times refused to have anything whatever to do with it. Union Lodge had, at that time made no returns respecting it. Cariboo Lodge, No. 4, far away in the mountains of the interior, was going to attend to its own charities without any long range correspondence, and Union Lodge, No. 9 just had not got around to it.

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

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

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

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

~ths to the Fund of Benevolence.  
th to the Widows' and Orphans' Fund.

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

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

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

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

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

There was no General Communication of Grand Lodge in 1874. At the Communication in December, 1873, it was decided that the date of the next General Communication of Grand Lodge was to be left to the Board of General Purposes in its discretion, to fix the date on which Grand Lodge should meet, and this was fixed by it for February 20, 1875. At that meeting it was reported by the Board that the working of the Fund had been attended by marked success. However, the Grand Secretary suggested certain amend-

ments to the regulations referring to the local Boards of Relief, which were passed on to the Board of General Purposes to take such action as it might see fit. Under these proposed amendments, inter alia, was a provision that any relief amounting to a sum larger than \$10.00 could only be made by the outside Lodges after the proposed grant had been approved by the Board of Relief for Victoria. This, and other suggested amendments, did not receive the approval of the Board of General Purposes, which made some changes in practice, reduced the fees to be paid by the lodges, and made other changes of small importance. These amendments were approved by the Grand Lodge in 1876.

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

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

But popular as the Benevolent Fund was in Victoria, it was not so on the Mainland. Mt. Hermon Lodge, No. 7, at Burrard Inlet, was faithful to her Victoria friends, but in that she stood alone. Cariboo Lodge, No. 4, never would and never did agree to come into the scheme, and when the regulations were adopted by the Board of General Purposes, its plan when approved by the Grand Master, but Cariboo Lodge was specifically exempted by him from its provisions. Then the Lodges at New Westminster and Nanaimo, after a time, declined to go on with it and withdrew. It looks as if these lodges did not approve of Victoria's dominance. At any rate in 1879 Ashlar Lodge, No. 3, at Nanaimo, gave notice of her withdrawal from the Fund and that in the future she would attend to her own charities in her own way; and in 1880 Union Lodge No. 9 at New Westminster followed her example. This left only the two big lodges at Victoria, and the little Lodge at Burrard Inlet the only ones contributing to it. In 1877 the receipts of the Fund are given in the Grand Lodge Report of that year as \$743.80, but there are some doubts as to the accuracy of this entry. In 1880, the receipts were \$596.32; in 1881, \$182.00; in 1882, \$182.50; in 1883, \$224.00; and in 1884, \$228.50.

One further item has some interest as it shows the care with which the Craft protected the feelings of Brethren in distress. In 1880 it was ordered that the names of Brethren receiving assistance should not be published in the printed proceedings, but that the Grand Secretary should number such cases, giving only the name and number of the lodge to which the Brother receiving aid belonged.

RECOGNITION OF OR BY FOREIGN LODGES.

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

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

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



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

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

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

We also heard from the West Indies. In 1878 the Grand Master reported that the Grand Lodge of Cuba had applied for recognition. This was duly passed over to the Board of General Purposes for consideration and report. In 1879 The Grand Lodge of Colon, also claiming jurisdiction in Cuba, made similar advances. Both Lodges were advised that if they were united there was little doubt but that our Grand Lodge would be glad to grant their request. In 1880 word came that the two Grand Lodges had united under the name of the United Grand Lodge of Colon and Cuba, and on July 23, 1880 it was officially recognized, and it so appears under that name in our Grand Lodge reports for 1887 and 1888. After that time the "Colon" is dropped and it appears as "Cuba". It has remained on our list of Grand Lodges duly recognized as such, until the present time, but,

strange to say, while our representative there is still active, there is no representative of it near our Grand Lodge. The last representative here of Cuba was W. Bro~ Hon. Charles Wilson of Cascade Lodge, No. 12,~ who died March i!~ 1924. No successor to him as such has been appointed.

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

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

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

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

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

Reference has already been made to a circular sent to our Grand Lodge in 1877 relative to the Grand Lodge of New South Wales, asking that it be not recognized. (P.140) In 1879 the matter came before our Grand

**Lodge**~ when the Grand Master advised it that he had read the proceedings of that Grand Lodge and a number of letters relating to it, and, subject to the decision of Grand Lodge, it was his opinion that the Craft in New South Wales would do much better if they had control of their own affairs. The conditions of things ~sonic there, with the Lodges divided between various Grand Jurisdictions~. greatly resembled Masonic affairs in British Columbia prior to the establishment of our Grand Lodge in 1871. The Committee on the Grand Master's Address approved the recommendation of the Grand Master, and the Grand Lodge of New South Wales was duly recognized.

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

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

#### THE GRAND SECRETARY'S OFFICE

The Grand Lodge of British Columbia commenced its existence with an able, active, and experienced Grand Secretary, V. W. Bro. H. F. Heisterman, who had occupied that office in the Provincial Grand Lodge during its brief existence, and was conversant with all matters connected with Freemasonry in this jurisdiction. A native of Germany, he had resided in England for a number of years before he came to British Columbia in 1862. At the first meeting of Grand Lodge in 1871, a question arose, which is still a bone of contention in Grand Lodge, as to whether the Grand Secretary's office should be elective or appointive. At that time a majority was in favor of its being appointive, although there is little doubt but that if the decision of Grand Lodge had gone the other way, that Bro. Heisterman would have been preferred to all others for the post. In 1876 the question again arose in Grand Lodge and it was decided that thereafter the office should be an elective one. During these years the salary of the Grand Sec-

retary varied from @i00.00 to ~150.00 per year.

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

In 1875 V. W. Bro. Heisterman retired from the office of Grand Secretary, and Coote M. Chambers, a charter member of Mount Hermon Lodge, No~ 7~ at Burrard Inlet, but at that time a resident of Victoria, and a member of, and secretary, of Vancouver Lodge, No. 2, was appointed to the office:, and in 1876 he was duly elected to the same position. He was succeeded in office in 1877 by W. Bro. Eli Harrison, Jr., of the same Lodge, who was re-elected in 1878. In 1879 W, Bro. Edgar Crow Baker was elected to the office and held it until 1583. During part of the last year in which he served in this position he was absent in Ottawa as member of the House of Commons for the constituency of Victoria, and W. Bro. R. B. McI-Kcking acted as Grand Secretary in his absence. In 1853 W. Bro. Alexander R. Milne of the same Lodge, was elected to the office, and in 1884 he was succeeded by W. Bro. E. C. Neufelder also of that Lodge, which seems to have almost obtained a prescriptive right to the office of Grand Secretary. In 1882 the sala~ of the office was reduced to @120.00 with a contingent allowance of @25.00, but later it was raised to the old level of ~150.00.

#### COI@TCNICATIONS OF GRAI~ LODGE

Freemasonry in the early days of British Columbia, ~as mainly~ centered in the City of Victoria. Here were the two large lodges, Victoria, No. i~ and Vancouver Lodge, No. 2, and two smaller ones, British Columbia Lodge, No. 5, and Quadra Lodge, No. S.. Both of these smaller Lodges soon became amalgamated with the larger lodges, British Col~m~bia Lodge becoming a part of Victoria Lodge, under the name of Victoria-Columbia Lodge, No. i., and Quadra Lodge joining Vancouver Lodge under the name of Vancouver and Quadra Lodge, No. 2. In these d~ys of rail and steam ~e can hardly comprehend the distances and the time required for travel between Victoria and the outside lodges. To reach Cariboo Lodge, No, 4, one had to go by steamer to New Westminster, no small journey in itself in those days; then by River Steamer to Yale; followed by that long stage route up the Fraser Canyon to Quesnelle, and from there into the recesses of the Cariboo mountains to Barkerville° Under these conditions it was not to be expected that its members would take any part in the general work of Grand Lodge. in most cases that Lodge was only represented at Grand Lodge by proxies. Even to come from Nana~o, Burrard Inlet, or New Westminster, and return, took time and money which could ill be spared. Necessarily, therefore, the work of Grand Lodge fell, almost entirely on the Victoria Brethren.

That this was so is shown by the fact that until 1888, seventeen years after the establishment of Grand Lodge, every Grand Ymster was a resident of that city; every Deputy Grand Master until 1887; every Grand Senior Warden and every Grand Junior Warden until 1882; every Grand Treasurer until 1901; and every Grand Secretary until 1890, lived there.

For many years all the regular meetings of Grand Lodge were held there. By section fifteen of the Constitution of 1871 it was provided that the annual communications of Grand Lodge were to be held in the City of Victoria. In 1873 I.W. Bro. Wm. Stewart of Caledonia Lodge, No. 6, afterwards of Ashlar Lodge, No. 13, moved a resolution to amend the Constitution by providing that the following meeting of Grand Lodge should be fixed at every session of Grand Lodge, but it failed to pass. In 1882 W. Bro. Stewart tried again, and this time he was successful and Section 15 was amended. The words, "The City of Victoria," were struck out, and the words "such place as the Grand Lodge may appoint" inserted in their place. The result of this amendment was that the meeting of Grand Lodge in 1883 was held at New Westminster, and at Nanaimo in 1884.

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

MASONIC TEMPLES~ 1871-1884.

The first Masonic Temple constructed and consecrated during this period was that at Nanaimo. At first there were two Lodges in that city, Nanaimo, No. 3, and Caledonia, No. 6. The only difference between them was that of the ritual used, but this did not prevent them from working otherwise in complete harmony. Together they collaborated in erecting a Masonic Temple for the use of both. The corner stone of the new building was laid on October 15, 1873, but as neither the Grand Master or the Deputy Grand Master were able to attend, the duty devolved on the Past Deputy Grand Master, Hon. J. F. McCreight. Many prominent Freemasons accompanied him on his visit, including N. W. Bro. Burnaby, P.G.M., The Grand Secretary, V. W. Bro. Heisterman, and others. So pleasant did the relations of the members of the two Lodges become in the joint work that they came to the very wise conclusion that it was a foolish thing to carry on as two small lodges, in such a small town, and soon after applied

for leave to become one. This was granted and the united Lodges became Ashlar Lodge, No. 3.

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

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

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

In 1876, the Grand I~aster, M. W. Bro. Simeon Duck, himself one of the members of the Committee, in his address, again spoke of the necessity of a Masonic Temple, and hoped that it could be provided soon. In 1977 the Grand Master, M. Wo Broo Frederick Williams expressed his hope that something would be done soon, and vel7 truly attributed the delay in acting to the depressed state of trade, the uncertainty of the future, and that Freemasonry, like everything else had beenbrought to a standstill.

This year action was taken in earnest, and the Deputy Grand Master, V. W. Bro~· Eli Harrison, was particularly active in pressing the ~atter to a conclusion. Two lots at the corner of Douglas and Fisguard Streets were purchased at the price of @L,750.00o Plans for the construction of the building were submitted by Bros. Trounce and Teague, both architects of standing in the City. Bro. Teague's plans were preferred by the Com~.~ttee, and the contracts were let for the work. A joint stock Company was formed, and subscriptions for stock solicited. The Lodges in the City did their best

to help the matter along, Victoria Lodge subscribing for Shares to the amount of @1,400.00, and Vancouver and Quadra @500.00. Victoria Columbia Arch Chapter subscribed \$300.00~ Subscriptions among the Brethren amounted to over \$5,000~00. By April, 1878, the finances in hand were sufficient to make it possible to lay the corner stone, which was done with due Masonic ceremonial on April 22, 1878; the building was completed and consecrated on October 28, 1878,

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

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

#### UNIFORMITY OF RITUAL

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

But, irrespective of origin, these two forms of the ritual had been used during the existence of the two Minor Grand Lodges. Things were changed now, and all the Lodges had become constituent Lodges under the Grand Lodge of British Columbia. What was to be done now about ritual? Were we to follow the Scottish rule and allow each Lodge to use the form which appealed to the brethren of the Lodge, or was there to be one ritual for all? This was a burning question in British Columbia Freemasonry for many years, and finally resulted in the Scottish rule becoming the law.

This question of ritual came up for discussion at the first meeting of Grand Lodge in 1871. The Grand Master, himself, was, of course, in favor of the American Rite, which he had learned in his Mother Lodge, Elgin Lodge, No. 348, S. R., now No. 7, Q. R., in Montreal, when a student there. But while he favored this by reason of his early training, he was no narrow sectarian and had no wish to cause a cleavage in the ranks of Freemasonry in British Columbia which he had taken so much trouble to build up. If any

changes were to be made, he felt that they should come by persuasion and not by force. He asked the Brethren to give the matter the most temperate and care~li consideration; that all would concede that it would be most desirable to have all the Lodges using the same ritual. At the same time it must be remembered that both the English and Scottish had combined to form the Grand Lodge of British Columbia, and that each division was 'twedded and partial<sup>t</sup>' to their own particular work. Under these circumstances it was only right and proper that they should still have the right to use the form of ritual which they desired, He would go further, and allow any Lodge which should be formed hereafter to choose and adopt either form of ritual at that time practised in the Province. These recommendations were approved by Grand Lodge and became law.

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

There is no doubt but that this question was discussed in every Lodge in the jurisdiction during those years, but nothing appears on the record of Grand Lodge, until 1875. In the meantime Nanaimo Lodge and Caledonia had amalgamated umMer the name of Ashlar Lodge, No. 3,~ and had accepted the American Rite as practised in Caledonia. This left only two Lodges using the English work, Victoria and Union. In 1875 the Grand Naster again brought the matter before Grand Lodge. He blamed the mse of different rituals for the lack of enthusiasm and interest at the meetings of the Lodges, and that reciprocal visitations were less frequent than they should be. Lodges of instruction were less frequent, and few members,~ apart from~the Wor. Master were proficient in the work. He felt that rivalry between Lodges in Ritual work was beneficial, and that this laudable rivalry could not exist unless the Lodges did the same work. He asked Grand Lodge to again consider the possibility of adopting a uniform work, even if it were not made applicable to existing Lodges, but only to those which might be established thereafter. The Comrmittee on his address agreed with him on the desirability of a Uniform work and that if one were adopted that it would be of advantage. Later a resolution was passed referring the matter to the Board of General Purposes for consideration, with instructions to communicate with the several Lodges, requesting a discussion of the subject, so that when it came up at the next meeting of Grand Lodge, the views of all the Brethren would be known. An amendment to this motion was moved and seconded by members of Vancouver Lodge, as follows:



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

but this amendment was defeated.

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

#### LODGES THAT MIGHT HAVE BEEN

As has been said, no new Lodges were established in British Columbia during the years 1871 to 1884, but twice it seemed probable that there would be. At one time it seemed certain that a Lodge would be established at Yale. During the early eighties Yale was very prosperous. There was a real boom there. A contract had been let to Andrew Onderdonk for the construction of a line of railway from Emory's Bar to Port Moody, the commencement of the Canadian Pacific Railway line in the West. The general office of the contractors was established at Yale; powder and acid works were erected there with a capacity of 2000 lbs. per day of the highest grade of explosives then known; engine and repair shops built; houses sprang up in every direction; hotels, saloons, and business places crowded each other along the narrow streets, A mixed population from all over the world gathered there. (7)

Among the residents of the place at that time were many Freemasons, many of them members of other Lodges in the jurisdiction, and they naturally took the lead. There was Alex, Lindsay, a P. M. of Car-

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

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

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

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

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

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

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

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

of the original petitioners moved to other fields of labor, and the proposed Cascade Lodge, No. 10, passed into oblivion.

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

#### FINANCING AND MEMBERSHIP 1871-1884.

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

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

In dealing with the District Grand Lodge, another condition of affairs had to be taken into account. It had, of course, its regalia, etc., as in the other case, but there was also an outstanding debt against it, large for those days. In order to finance its work it had been necessary in 1868 to borrow @600.00 from British Columbia Lodge, and this loan bore interest at the rate of one per cent per month, a reasonable rate at that time. By 1871 this debt had been reduced to \$430.00. The Grand Lodge agreed to take over this indebtedness, on the understanding that the Lodge dues which would have been paid to the District Grand Lodge, had it been in existence, would be paid to Grand Lodge and in consideration of the Grand Lodge taking over this debt it was to receive its regalia. This indebtedness to British Columbia Lodge was notentirely paid off until 1875. When Union Lodge came into Grand Lodge, it could not, or would not, pay the dues it owed to the District Grand Lodge, and therefore it was compelled to take its place as No. 9. If it had paid these dues it would have

been entitled to have had No. 2, as being the second lodge established in this jurisdiction.

In 1872 the revenue of Grand Lodge from its constituent lodges was @520.00 and the membership reported that year was 301. In 1873, the revenue increased to @561.00, principally by reason of an item for "Registration of Intrants" (whatever that was) of \$72.00, but the membership had dropped to 282. In 1875 the revenue increased to \$626.75 but the membership decreased to 275. In 1876 the revenue was @584.75, the members, 301. In 1878 the figures are, revenue @503.35, membership 317, the largest in the period; 1879, revenue \$576.85, membership, 295; 1880, revenue, @764.45 (16 months) membership~ 306; 1881, revenue 11394.75, membership 287; 1882, revenue, @494.25, membership, 295; 1883, revenue, \$484.25, membership, 2933 and in 1884 revenue, @462.75, membership, ~ 301.

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

#### Re~oort of Foreign Correspondence.

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

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

#### MISCELLANEOUS ITEMS OF INTEREST.

##### Grand Lodge Library.

The necessityfor a Grand Lodge Library was first mentioned in the address of Grand Master Powell in his address to Grand Lodge in 1875. His suggestion was that a Masonic library was an essential part of the equipment of a Grand Lodge and this was approved by the Board of General Purposes. which also thought it necessary to procure a bookcase for the safe keeping of the library books, and that this should be in charge of the Grand Secretary. A committee consisting of R. W. Bro. Eli Harrison, Sr., W. Bro. Frederick Williams, and W. Bro. Astrico, was appointed to look after the mat-

ter° The first thing the Committee did was to purchase the bookcase, which cost Grand Lodge the tidy sum of @71.50. Of course during the period in question~ the library consisted of little else than the reports of other Grand Lodges and a few Nasonic journals. Nothing else could be expected when we remember the extremely small revenue of Grand Lodge at that time~

Non-affiliates,

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

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

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

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

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

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

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

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

#### International Meetings.

The first Re-Union of other Grand Lodges took place at Olympia, Wash., on February 17, 1876. Representatives of the Grand Lodges of Washington Territory, Oregon, and Idaho were present. The Grand Lodge of British Columbia was also invited to attend, and was represented by Deputy Grand Master Frederick Williams, the R. W. Senior Grand Warden, and others. Owing to fog they were not able to reach Olympia for the first session on the 17th, but were present on the 18th, where they were heartily welcomed. They, in turn, invited all present to come to Victoria for a meeting, and their invitation was accepted.

The representatives of the Grand Lodge of Idaho were unable to come, but the others came, reaching Victoria at 5 P.M. on the 19th. They were welcomed at the pier, and a great parade passed through the streets of Victoria, headed by a Grand Marshal and the Victoria Brass Band to the Kil-harmonic Hall, where eloquent addresses were made by M. W. Bro. Simeon Duck, the Grand Master, and by the visiting Grand Masters. A Ball was held in the evening, and the next day the visiting Brethren were escorted to the pier by another parade, where, after a few speeches of farewell, the interesting function was concluded.

On July 12, 1883 British Columbia was honored by a visit from that great Masonic scholar, illustrious Bro. Alfred Pike, accompanied by many eminent Brethren from the United States. In the evening he addressed a large gathering of Freemasons at the Masonic Temple on "The Symbolism of Our Order". He died at Washington, D.C. April 2, 1891 - aged 51.

#### Charity non-Masonic.

Our early Brethren did not always confine their charitable donations strictly to Freemasons in good standing. There were, no doubt many donations of this kind of which we have no record, but some appear on our records. In July 1879, they subscribed \$38.00 to enable John Ferguson, who, at one time had been a member of Keith Lodge, No. 17 at Halifax, N. S., to enable him to go to San Francisco for medical treatment. He died soon after at Seattle. The Brethren here subscribed the sum of \$65.00 to pay the expenses of his funeral and raised and paid to his family the sum of \$112.00.

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

CHAPTER V.

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

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

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

As soon as Railway construction across British Columbia was an actual fact, and little towns were growing up along it, Masonic Lodges were established; at Kamloops at the junction of the North Thompson and the South Thompson Rivers; at Donald on the Columbia River north of the present town of Golden; and at Revelstoke on the same river flowing south-erly. Vancouver City, then coming into its own as the greatest city in the Province, established two lodges, and Mt. Hermon Lodge, tired of carrying on with about a dozen and a half members, moved across the Inlet, and began that growth which has since made it one of the large lodges in the jurisdiction. The Okanagan Valley produced Spallumcheen Lodge at Lansdowne and Niriam 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 Nission City, and still another at Chilliwack. It must have been a joy to the older members of the Craft who had borne the Masonic burden in the days now past, to see Freemasonry grow and prosper in the new life of the Province. Even those citizens who in the dark days of the past had turned for relief to a scheme for the annexation of the Province to the United States, forgot their old plans, and worked together for a Canada joined together from the Atlantic to the Pacific in one great Commonwealth. Nothing was ever heard of it after the trans-continental Canadian Pacific Railroad became a reality.

GRAND MASTERS~ 1885-1894.

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

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

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

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

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

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

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



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

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

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

The next Grand Master was Alexander Roland Milne, C.M.G.(3) who was elected in 1887, and re-elected in 1888, a member also of Vancouver-quadra Lodge, No. 2. He officiated at the laying of the Corner Stone of the }~sonic Temple of Union Lodge, No. 9, at New Westminster on August 27, 1887, and dedicated the same on June 23, 1888.

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

In 1867 he joined Vancouver Lodge, NO. 421, S.R. in 1867, was W. Master in 1870, and Secretary in i\$72. He was Representative of the Grand Lodge of Canada (in Ontario) at the Grand Lodge of British Columbia for many years.

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

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

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

Nay he who gives you honor there,  
Amongst this noble Band,  
Grant that through Heaven's eternal year  
That honor still may stand!  
~y stand, and spread the wide world through,  
Wherever the Craft are seen,  
That both in Heaven and here below  
Your memory may be green!

(3) Alexander Roland Nilne was born at Morayshire, Scotland, Dec. 20, 1839. He was educated at the old Marischal College at Aberdeen. In 1855 the family, of which he formed a part, came to Ontario, and for a time he was in business there. He came to British Columbia in 1864 and for a time mined in Cariboo. He came to Victoria in 1874, where he was in the employ of the Canadian Customs. In 1855 he was appointed appraiser of the Port ~of Victoria, and in 1887 he was made a member of the Board of Dominion Appraisers at Ottawa. in 1889 there was a vacancy in the office of Collectors at Victoria, and in 1890 he was appointed to that position. He was originally a member of Pythagoras Lodge No. 137, G.R.C. of Neaford, Grey County, Ontario. He joined Vancouver-Quadra Lodge, No. 2, about 1876, and was W.N. of that Lodge in 1882. He died at Victoria, Janua~ 17, 1904. In 1895 N.W. Bro. Milne was honored by being made a Companion of the Order of St. Michael and St. George, in recognition of the efficient services rendered in connection with the Behring Sea Sealing arbitration held that year in Paris. On that occasion he prepared, to a great extent the case for the Dominion Government and his able presentation of the facts was the subject of a great deal of favorable comment. Probably no one then living had a better knowledge of sealing affairs than he, and on all controversial questions his advice was always sought and considered invaluable.

The Venerable Brother also visited Nanaimo, Vancouver, New Westminster, and the Lodges along the line of the C.P.R. He died on July 31, 1888.

Grand Master Milne also presided at the unique Communication of Grand Lodge which was held at Vancouver on March 29, 1889 and following days for the purpose of dedicating the Hall being used by Mount Hermon Lodge, No. 7, and Cascade Lodge, No. 12, and for the Exemplification of the E.A., F.C. and H.M. Degrees of Freemasonry as practised by the various Lodges in the jurisdiction. Many of the members of the Lodges of the jurisdiction using the American Work had never seen a Canadian Lodge using the work approved by the Grand Lodge of Canada in Ontario; on the other hand, members of Lodges in Ontario had never seen the American Work exemplified. So, after the ceremony of dedication was over, the Grand Master explained the position of Freemasonry at the formation of Grand Lodge, and stated, that however desirable the uniformity of ritual might be, still there were certain privileges, granted to Lodges in existence at the formation of Grand Lodge, which would have to be respected. Bro. Wm. Stewart of Ashlar Lodge, No. 3, spoke in favor of a uniformity of ritual. One wonders what his action would have been if the English, or the Canadian, had been made compulsory on all the Lodges in the jurisdiction. At any rate, Victoria-Columbia, No. 1, under its W. Master, G. S. Russell, exemplified portions of the English Ritual, W. Bro. Buie of Union Lodge, No. 9, and W. Bro. Wolfe, of Ashlar Lodge, No. 3, portions of the American, and W. Bro. Downie of Cascade Lodge, No. 12, portions of the Canadian Work. It was an interesting exhibition of ritual, but, so far as can be seen, it had little or no effect on the Craft here, as no advocate of either form of Ritual ever conceded that any other form of work but that one to which they were accustomed, was better than their own.

Grand Master Milne was succeeded in the chair of the Oratorical Master in 1889 by John Stilwell Clute (4) of Union Lodge, No. 9 at

(4) John Stilwell Clute was born in Kingston, Ont. June 15, 1840. His early education in the schools of that city, until in 1859, his father was appointed Customs Officer at Picton, Ont., and he completed his education there. After some experience in various lines of business, he went to Texas, where he became Secretary of the Texas Telegraph Company of which his brother was the Superintendent. On the outbreak of the Civil War he returned to Ontario. On May 7, 1862 he came to British Columbia, via Panama. Like almost all of the early immigrants to this Province he spent some time in Cariboo, and came back and settled in New Westminster. In 1865 he was elected a member of the Municipal Council of that city, and later President. (They did not have a Mayor in those days), In 1870 he went to Sedalia, in the State of Missouri to rejoin his brother but returned to the Royal City in 1875. In 1878 he became a member of the Department of Customs, and continued in that employment until his retirement in 1898.

He became a member of Union Lodge, then No. 899, E.R. in 1864 (now No. 9, B.C.R.) when it was using the English Ritual. Evidently he did not approve of the American Work, for on the formation of Lewis Lodge, No. 57, which did the Canadian, he left Union Lodge and

New Westminster, the first Grand Master to be elected from any other part of British Columbia~other than Victoria. He seems to have had a very uneventful term of office, and no new lodge was formed in that year. During the year he had the pleasure of welcoming to British Columbia the N.W., the Grand Master of Manitoba, Rev. Canon O'Meara on July 4, 1889~ and on July 22, 1889, accompanied by several Grand Lodge officers, he presented V. W. Bro. Sillitoe, Bishop of New Westminster, with a piece of plate from the Grand Lodge, "In recognition of his valuable and instructive services to the Craft in the Province".

Our next Grand Master elected in 1889 was N. W. Bro. Angus McKeown (5), of Victoria-Columbia Lodge, No. 1, at Victoria; a Past Master of The Belleville Lodge, No. 12~ at Belleville, Prince Edward Co. Ontario. He was a thorough student of all matters relating to the Craft. During his term of office, he laid the foundation stone of the Y.M.C.A. building in Vancouver on July 24, 1890. He also had the pleasure of welcoming to our ranks three lodges; Hiram Lodge, Nov 14, at Comox, Kootenay Lodge, No. 15, at Revelstoke, and Pacific Lodge, No. 16, at Mission. He was a good administrator of the affairs of Grand Lodge, and beloved by all the members of the Craft. At the time of his death in 1935, he was the Senior Past Grand Master of Grand Lodge.

Many prominent Jews have been members of the Craft~ in British Columbia as elsewhere. They have been as welcome to our Lodges as any other class of our citizens, and have played their part in them as good

(4) John Stilweil Clute (Continued) joined it. In 1927 he was honored by his Lodge with a Grand Master's jewel. He died March 3, 1929.

For further details of his life see G.L. Rept, 1939, p. 133.

(5) Angus McKeown was a native of Belleville, Ontario, and a member and Past Master of The Belleville Lodge, No. 123 of that City. He came to British Columbia in 1885, where he entered the employ of the Ames Holden Shoe Factory, became Superintendent of it, and later purchased it. He operated it for several years and then sold it, and went into the wholesale leather business, which he carried on until 1934, when he retired. He took an active interest in public affairs in Victoria serving for one year on the School Board of the City, and for three years as alderman.

His ability and knowledge of Freemasonry was soon recognized by the Brethren, so much so, that in August, 1886, he was deputed by M. W. Bro. Dalby, the then Grand Master, to constitute Kamloops Lodge, No. 10, and install its officers. The Grand Master reported to Grand Lodge that this had been done to the satisfaction of the Lodge, "and done as all Masonic work performed by Bro. McKeown is, in a very able and satisfactory manner".

He died at Victoria on March 5, 1935. See also, G. L. Rept. 1935, pp. 15 and 148.

Freemasons should. One of them~ Marcus Wolfe (6) of Ashlar Lodge, No. 3, in Nanaimo, became Grand Master in 1891. He had been a regular attendant of Grand Lodge since he had become qualified to do so. He was popular with the brethren and had been found to be both zealous and capable. In 1889 he had been elected G.S.W., in 1890 D.O.N. and G.M. the next year. During this period he had been active in promoting the establishment of Hiram Lodge, No. 14 at Comox.

On Friday~ June 19, 1891 he was installed as Grand Master and on Monday, June 22, he laid the corner stone of St. Alban's Episcopal Church, at Nanaimo. On Wednesday, July 22, of the same year he dedicated the Hall of Hiram Lodge, NO. 14 at Comox and on the next day he laid the corner stone of St. Peter's Episcopal Church at that place.

His address to Grand Lodge at the Communication of June 1892 was a clear cut description of Freemasonry in British Columbia. After the introduction he discusses the various matters which were in the minds of the Brethren. He takes up the question of Hasonic clothing, especially referring to the claims of Victoria-Columbia and Ashlar Lodges to certain privileges; the necessity of having the by-laws of the lodges in accordance with the terms of the Constitution; a list of his visitations during this year of office; gives certain rulings; and proffers advice on various matters of Masonic interest. Especially memorable is his advice on the question of a Masonic Home; advice that the Brethren of the jurisdiction have followed ever since, to the

(6) It has been found impossible %o obtain any information as to the place of birth or early life of M. ~. Bro. Wolfe. The probability is that he came to British Columbia from California. The first we know of him, is in Barkerville in 1871, in the employment of I. Oppenheimer, who musk have had a great deal of confidence in him, for he entrusted him with his power of attorney to act for him in his absence from the Cariboo. He seems to have been a person of some importance in Barkerville, for we find him on the Jury list on a trial before Judge Begbie in 1872. In that year he was on the managing committee of the Cariboo Amateur Dramatic Association, and he gave prizes in the Barkerville School, one for the best reader among the boys, and one for the best speller among the girls. He also served as a member of the managing committee of the Cariboo Amateur Athletic Association.

In Barkerville he joined Cariboo Lodge, No. 469, S. C. (now No. 4, B.C.R.) in 1871. In his application he gives his age as 23 years, this would indicate that he was born in 1848. In the G. L. Rept. for 1882, he is on the list of the members of Cariboo Lodge. In the list for 1883 he is sho~n as a member of Ashlar Lodge, No. 3, in Nanaimo. So he must have become a resident of that city about that time.~ He was J. D. of Ashlar in 1884; J. W. in 1885, S. W. in 1886 and W. M. in 1887 and 1888.

He married Bertha Mayer, daughter of A. Mayer a merchant in Nanaimo. It is said that for a time after he settled in Nanaimo he acted as a Real Estate and Financial Agent, with an office in Room No.11 Johnston Block. If this is so, he did not remain long at this business~ for he soon became a partner with his father-in-la~, under the name of "A. Mayer & Co." He died at Nanaimo.

well-being of the Craft. He cautions the Brethren against going to the expense necessary in erecting, furnishing, and carrying on such an institution, and advises that the charity be carried on in the future as in the pass.

The fourteenth Grand Y~ster of the Grand Lodge of British Columbia was Wm. Downie (7) of Cascade Lodge No. 12, of Vancouver. He had not been long in British Columbia, but his ability and knowledge of the Craft made him prominent in British Columbia Freemasonry~ and he was soon marked for preferment. He had had experience in Ontario~ and since coming to this Province he had been one of the chief movers in the establishment of Cascade Lodge, of which he was the first W. Master. While occupying a high position in the Railway world, he was not the typical railwayman. He is described as having been prim, precise, well groomed, and careful of speech, meticulous and methodical in his habits, with prematurely white hair and beard. He had the respect and affection of all the employees under his charge by reason of his ability and fair dealing.

Such a man was bound to rise in whatever sphere of action he moved. He was elected G.J.W. in 1889; S.G.W. in 1890, D.G.N. in 1891 and Grand Y~ster in 1892. During his term of office he issued dispensations for the formation of Doric Lodge No. 18 at Nanaimo~ Ionic Lodge No. 19 at Chilliwack, and Miriam Lodge No. 20 at Vernon. His decisions did not always find favor with Grand Lodge but he always gave what in his judgment were good reasons for making them. He refused dispensations for a Lodge at Wellington, Vancouver Island on the ground that that place

(7) William Downie was an Irishman, born in County Monaghan~ Ireland~ in 1850. The family came to Canada while he was still a lad. As a youth he entered the service of the Northern Railway of Ontario. In 1885 he joined the C.P.R., and was sent west to Port Moody as Superintendent of Western Lines, where he supervised the construction of the Railway from Port Moody to Vancouver. He was in charge of the line along the Fraser River in the dark days of the Great Flood in 1894, when Katz Landing was the actual terminus of the C.P.R. in the West. In 1903 he was sent to St. John~ New Brunswick, as General Superintendent of the Atlantic Division, where he remained until his retirement in 1914, and went to reside in Whitby, Ont. He died at Whitby, Sept. 4, 1934. His wife was Charlotte Wilson, daughter of David Wilson, Parliamentary Law Clerk at Ottawa, who survived him.

In 1877 he joined Wilson Lodge, No. G.R.C. in 1878 in 1882 he became a Charter member, and later was a Past Master of Kerr Lodge, No. 230, Barrie, Ont. In British Columbia he first joined Mr. Hermon Lodge, No. 7, and later a Charter member and first W. Y~ster of Cascade Lodge~ No. 12, Vancouver, elected Honorary Life Member of that Lodge Feb. 21~ 1898. Honorary life member of Canada Lodge, No. 3527, London, England, 1927.

See also J. B. Alexander "Fifty Years of Cascade Lodge, 1888 1938," ~ Vancouver, 1938 and G. L. Rept. 1935, ~ p. 149 et seq.

was near Nanaimo, where there were two chartered Lodges; and for Acacia Lodge at Vancouver on the ground that there were enough lodges there at that time. In both cases he was overruled by Grand Lodge.

He made a record by visiting every Lodge in the jurisdiction except Hiram Lodge, No. 14 at Comox. Far to the north was old Cariboo Lodge No. 4 at Barkerville, established in 1866, and a constituent Lodge of the Grand Lodge of British Columbia since its organization in 1871. During all that period no Grand Master of the Grand Lodge of British Columbia had ever set foot in Cariboo Lodge. On November 4, 1892 he visited it and was received with delight by the Brethren there. As a sidelight on the distance of Barkerville from the other inhabited centers in British Columbia in those days look at this quotation from his address to Grand Lodge at the Communication in June, 1893. He says:

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

He would have visited Hiram Lodge, No. 14, during the Spring of 1893, but was prevented by business engagements, much to his regret.

Although, as has been said, Cascade Lodge was not the first Lodge to use the Canadia~ Work~ it was, due in great part to the work of N. W. Bro. Do~nie that it became so well known, that today more B. C. Lodges use it than any other form of ritual.

Our fifteenth Grand Master was Sibree Clarke (8) of Kamloops

(8) Sibree Clarke was a native of the City of Coventry, England, born in July, 1832. His father was an Episcopal clergyman who came to Dresden, Lambton County when Sibree was a mere lad. He was for a time a druggist there, and later studied medicine, obtaining his diploma as a physician in 1877 but he seems to have practised little, restricting his activities to his drug business. In 1883 he came to British Columbia, and for some time ~as a partner with D.S. Curtis, in New Westminster. In 1885 he moved to Kamloops and opened a pharmacy there. He was appointed Coroner for the district, and acted as such for the rest of his life. He took a keen interest in civic affairs and was the first Mayor of the city of Kamloops. In 1910 he removed to Lillooet and was in business there for some years. He then moved to Ashcroft acting both as a druggist and as a physician. In April 1919 he was taken ill, and went to the Royal Hospital at Kamloops, where he died May 8, 1919, aged 87 years.

He became a member of the Craft on January 9, 1871 joining Wellington Lodge, No. 46, G.R.C. at Chatham, Ontario. He took his dimit from that lodge on April 10~ 1871 to become a charter member of Sydenham Lodge, No. 255, Dresden, Ontario and later became its W. Master. He took a prominent part in forming Kamloops Lodge, No. 10. His first attendance at Grand Lodge was in 1887. In 1890 he became G.J.W. and passed from office to office, becoming Grand Master in 1893. He was not able to attend Grand Lodge in 1894, a fate that also befell the representatives of Mountain Lodge, No. 11, Spallumcheen Lodge, No. 13, and Kootenay Lodge, No. 15. See also Wood, G. L. Rept. 1937, p. 174, et seq.

Lodge, No. 10, of Kamloops, B. C., the first to come from the Interior of the Province, elected at the Communication of Grand Lodge at Nanaimo, June, 1893. He had in turn been G.J.W. in 1890, S.G.W. in 1891, and D.G.M. in 1892. He had the honor of laying the Corner Stone of St. Andrew's Presbyterian Church in Nanaimo on July 18, 1893.

The 23rd Communication of Grand Lodge was held at New Westminster on June 21, 1894 but neither the Grand Master, M.W. Bro. Sibree Clarke nor the Immediate Past Grand Master, N.W. Bro. Downie, was able to attend owing to the flood on the Fraser River at that time. The Deputy Grand Master, R.W. Bro. R.B. McMicking presided, and read the address of the Grand Master. The first paragraph of this address has its interest, showing how completely all communication between the Interior and the Coast was cut off for a long time. He says:

It was my intention to start for the coast early in the present month and to visit as many as possible of the Mainland Lodges, but the train service became demoralized, and I found it impossible to carry out that intention.

His term of office seems to have been uneventful, possibly due in great part to the railway trouble. Two new Lodges received their dispensations during his year of office, Nelson, afterwards No. 23 at Nelson, B. C. and United Services Lodge, afterwards No. 24, at Esquimalt, B. C.

The sixteenth Grand Master of the Grand Lodge of British Columbia, and the last for this period, was Robert Burns McMicking (9), elected

(9) Robert Burns McMicking was born as the family homestead, Stamford Township, Welland Co. Ontario, July 7, 1843. He entered the service of the Montreal Telegraph Company, at Queenston, Ontario, at the age of thirteen and remained in that employment until he left for British Columbia in the spring of 1862, with the Overlanders - the story of which has been told by Mrs. McNaughton in "Overland to Cariboo", Toronto, Briggs, 1896, and by Dr. H. S. Wade in "The Overlanders of '62", Victoria King's Printer, 1931. He reached Quesnelle on September 11 of that year and New Westminster later. He stayed there until November 1865, when he joined the Collins Overland Telegraph Company, which was to have constructed a telegraph line through B. C. and Alaska to Asia and Europe but failed by reason of the success of the Atlantic cable. He was telegraph operator at Deep Creek, Quesnel and Yale. In 1870, he was in charge of Western Union Telegraph office at Victoria. In that year he was appointed Superintendent of The Provincial Government Telegraph Lines in the Province, with headquarters at Yale, and later at Victoria. Built first telephone line in Victoria in 1878, and one of the organizers of the Victoria and Esquimalt Telephone Company in 1880. Appointed General Manager, B. C. Telephone Company in 1904. Died November 27, 1915, at Victoria.

Became a member of Quadra Lodge, No. 8, at Victoria, December 1, 1871, and later of Vancouver-Quadra Lodge, No. 2, on the amalgamation of the two lodges. Was W. M., in 1878 and later Secretary of it for a number of years.



in 1894 at the Communication held at New Westminster. He was a member of Vancouver-Quadra Lodge, No. 2, at Victoria. He was prominent in the business world of Victoria and in the Masonic life of that City. A busy man, his visitations to Lodges were confined to the lodges in Victoria, New Westminster and Vancouver. He differed from Grand Master Wolfe on the question of a Masonic Home for the Widows and Orphans of deceased Brethren and recommended that steps should be taken as soon as possible to establish such an institution. On November 22, 1894 he presided over an Emergent Communication of Grand Lodge at Victoria, which was not attended by any representatives of the New Westminster or Vancouver Lodges, with the exception of Mt. Hermon, where the Constitution was again settled, and the Burial Service, which had been adopted by Grand Lodge, was included. Two Thousand copies were ordered printed.

#### NEW LODGES

The first Lodge to be established by our Grand Lodge since it came into existence, was at the then little settlement of Kamloops, one of the oldest villages in the Province. In its earlier days it was, of course, connected with the fur trade. By 1885 it was feeling the effect of the construction of the Canadian Pacific Railway, and many men connected with that work were stationed there at the time, some of them being Freemasons. There were also members of the Craft among the business men of the place. The Episcopal Clergyman in residence was Rev. Darrell Hollet Webb Horlock (10), Past Provincial Grand Senior Warden of Cornwall, England, who took an active interest in the endeavor to form a Lodge in his new home.

After full consideration by the members of the Craft at Kamloops a petition was drawn up and submitted to the Grand Master, M.W. Bro. Thomas Trounce. The application was approved by the nearest existing Lodge, which was Union Lodge, No. 9, at New Westminster, on Dec. 28, 1885. Although the dispensation was dated Jan. 27, 1886, it must have been issued before, for the first meeting was held on Jan. 5, 1886, at which time the first W. Master, Rev. Mr. Horlock announced that he had received the Dispensation from the Grand Secretary, which he presumed enabled the Lodge to hold regular meetings and transact the ordinary Masonic business. As the W. Master had

(10) Rev. D.H.W. Horlock, a graduate of Oxford came to British Columbia in 1882, and had been sent by the Bishop of the Diocese of New Westminster, which then included, inter alia the Kamloops District, V.W. Bro. Acton Windeyer Sillitoe, who was an enthusiastic Freemason, and for years Grand Chaplain of the Grand Lodge of British Columbia. Mr. Horlock had been the resident clergyman at Yale during its short period of prosperity, and when Yale became defunct he was transferred to Kamloops. In 1885 he returned to England, where he was first Curate, and later vicar of NALton-under-Wychwood in Oxfordshire, where he died on Feb. 2, 1911. He was one of a committee with R.W. Bro. Viscount Valentin, Deputy Provincial Grand Master who revised the Work in 1893, and their changes in the ritual were approved by Lord Jersey Prov. G.N. of Oxon. W. Bro. Horlock was a member of three English Lodges; Bowyer Lodge, No. 1036 of Chipping Norton, Bucks; Dunheved Lodge, No. 789, Launceston; and of Thames Lodge, No. 1095, in Oxfordshire. He was a Past Master of one of these, but of which, we do not know.

belonged to a Lodge in England which used that form of the English work known as the "Oxford" ritual, that Work was used in Kamloops Lodge, and this accounts for the fact that while it is now supposed to be doing the 'LEMulation" work, it varies to some extent, from that "work" as used by other Lodges in this jurisdiction.

The first officers of the new Lodge were:

Worshipful Master .....	W. Bro. D. He W. Horlock (10)
Senior Warden .....	W. Bro. Sibree Clarke (8)
Junior Warden .....	Bro. John Ogden Grahame (11)
Secretary .....	Bro. Frederick Horace Robson (22)
Treasurer .....	Bro. John Andrew Mara (13)
Senior Deacon .....	Bro. Thomas Roadley (14)
Junior Deacon .....	Bro. Henry John Camoie (15)
D. of C .....	Bro. William P. Trounce (16)
	Bro. John P. Burnyeat (17)
Tyler .....	Bro. Walter H. Smith (18)

(11) John Ogden Grahame was the Manager of the Hudson Bay Company's Business at Kamloops. Initiated in Prince Rupert Lodge, No. 11, N. R. Winnipeg 1877, Affiliated with Northern Light Lodge, No. 10, H. R. Winnipeg in 1880. Still living in Victoria (1942).

(12) Frederick Horace Robson appears in the B. C. Directory for 1887 as a clerk in Kamloops and in that of 1889 as a merchant. As his name does appear in the list of affiliates published in the G.L. Rept. for 1886, and is not on the list of any of the other B. C. Lodges, it is probable that he was one of those initiated while the Lodge was under dispensation.

(13) John Andrew Mara was a native of Toronto, Ont. and educated there. He came to British Columbia in 1862. At first he was in business at Yale. In 1886 he was a General Merchant at Kamloops. He was one of the strong supporters of Confederation, and was elected as a member of the first Provincial Legislature, as member for Kootenay. In 1875 he was elected a member of that body for Yale District and held it until 1886, when he was elected a member of the House of Commons at Ottawa, by the same District. He died in Feb. 1920.

He joined Union Lodge, No 899, E.R. in 1864. In 1875 he was a member of Vancouver Lodge No. 2, and remained as such until the establishment of Kamloops Lodge, No. 10.

(14) Thomas Roadley (erroneously spelled Roadey) was a saddler and implement dealer at Kamloops. He had formerly been a member of Nanito Lodge, No. 90, at Collingwood, Ont.

(15) Harry John Cambie, erroneously written "Henry Thomas Cambie", was prominent in C.P.R. Circles in British Columbia for many years. He was born in Tipperary, Ireland, Oct. 25, 1836, and educated in England. The family came to Ontario about 1852, where he became a civil engineer and was employed in railway work in Nova Scotia, on the intercolonial Railway, and in Ontario. He came to B. C. in 1874 and took a leading part in the construction of the road through the Province, and

There are several errors in the names as they appear on the list given in the G. L. Report for 1886, which are noted below.

Kamloops Lodge NO. 10 was granted its charter at the meeting of Grand Lodge in June, 1886, and it was duly constituted and dedicated by W. Bro. Angus McKeown, (later Grand Master), on Sept. 6, 1886, under commission from M. W. Bro. W. Dalby the Grand Master, W. Bro. McKeown reported that he found the W. Master, officers, and brethren to be enthusiastic Freemasons, well versed in the laws and usages of Freemasonry, and comprised some of the best men in the Province.

At the time the Lodge was established there were two young Lawyers living in Kamloops, one a Freemason, the other not. One was George Anthony Walkem, who was a member of King Solomon Lodge, in Toronto, the other was William Ward Spinks, a non-mason. Both joined the Lodge, one by affiliation and the other in the usual way. The first became Premier of the Province, and for many years was Judge of the Supreme Court of British Columbia. The other became one of our County Court Judges and retired some years ago after thirty years on the Bench. After he retired he wrote "Tales of British Columbia Frontier" (Toronto, Ryerson, 1833) in which he recounts many interesting stories of the early days in and around Kamloops.

(15) Harry John Cambie (Continued). other matters, in which the Railway was interested. On his retirement he lived in the City of Vancouver until his death on April 23, 1928. Cambie Street in Vancouver, B. C. bears his name.

On his becoming a member of Kamloops Lodge, No. 10 in 1886, he is noted as having been a member of Civil Service Lodge, No. 148, Ottawa; on Apr. 15, 1889 he joined Cascade Lodge, No. 12, giving his former lodge as Rothsay Lodge, No. 1245, E. R. Rothsay Lodge is located at Bridgetown, Annapolis County, N. S., and is now No. 41, N.S.R.

(16) William Pond Trounce, erroneously printed "Thomas Trounce" in the list of members of Kamloops Lodge, U. D., was a stockman near Kamloops, and had been previously a member of Cariboo Lodge, No. 4. Evidently the secretary confounded him with the Grand Master. Dimitted 1891.

(17) This name as it appears in the list of members in the Grand Lodge reports and elsewhere is puzzling. In that list it appears as "J. P. Burryeat", In the B. C. Directory for 1887 it appears as "John Purvis Burnyeat." The card in the Grand Secretary's list states that he was from Keith Lodge, No. 23, Nova Scotia, which Lodge is at Steliarton, in Pictou County. His name does not appear at all in the list of affiliates for 1886, where the other members of the Lodge are listed as such, but among them appears the name of "W. Burzent" of Keith Lodge No. 23, Grand Lodge of New Brunswick, at Noncton, whose name is found nowhere else, either in the Grand Lodge Reports, The Grand Secretary's records or in Directories of the period. It appears clear the "W. Burzent" was J. P. Burnyeat" but how such a mistake was made is incomprehensible.

(18) H. H. Smith who appears in the Grand Lodge list of members for 1886 as Tyler, is Walter Hichens Smith, of Dunheved Lodge, No. 789, E. R., Launceston, Eng. who affiliated that year with Kamloops Lodge, No. 10.

The next application for a charter came from Donald, a little railway town on the Columbia River (19). When the C.P.R. was being constructed west of the summit of the Rockies, it was at first intended to locate the Divisional point at the junction of the Kicking Horse River and the Columbia. This caused a "Tent town" to spring at that point during the summer of 1884, before the railway reached there. This settlement was called "Golden City", but it is not the City of Golden of the present time, which is a little further up the river.

On examination, however, it was found that owing to the low level of the land along the river, it was subject to flood by reason of ice jams in winter and therefore the cost of building a foundation for a divisional point would be too expensive. It was therefore decided to establish it at the first crossing of the Columbia River, about sixteen miles northwest, and this location was christened "Donald" after Donald A. Smith, later Lord Strathcona. Here James Ross, Manager of construction had his headquarters during 1884 and 1885.

The construction of the railway was completed in November, 1885 and it was the first blow to Donald. However times improved with the construction of snow sheds along the railway during 1886 and 1887. There were then about three hundred permanent residents in the town. However, the land in the vicinity was of little use for agricultural purposes, and the local merchants had to depend wholly on the resident railway employees for business. In 1897 the divisional point was moved to Revelstoke. In consequence of this all the residents left the town, the railway employees going to Revelstoke, the new divisional headquarters and the others to the town of Golden, twenty miles south, and then about the size of Donald as it was before the change of the divisional point. Nothing but a memory remains of the town of Donald.

The brethren in Donald had seen a new Lodge established in Kamloops, and saw no reason why one should not be formed in their home town, as every one expected that it would be permanent. Accordingly, after some discussion, and selection of officers, the necessary petition was drawn up, signed, and forwarded to the Grand Master. The copy of the petition in the Grand Secretary's office, shows that it was signed by F. L. Newman of St. James Lodge, No. 74 of South Augusta Co. Ontario, who was to be the first W. Master; Richard Idarpole (20) of Corinthian Lodge, No. 96, Barrie,

(19) See Mountain Lodge, No. 11, by Bro. C. H. Parsons, with Historical notes by Bro. J. H. Griffith, G. L. Rept. 1933, p. 181 et seq.

(20) Richard Idarpole (written in the list of members of Mountain Lodge, No. 10 in G. L. Rept. for 1887, as "Richard Idarpole") was born in Wales, 1850. Educated in Wales and in Glasgow. He was connected with railway work in England for several years. He then came to Canada, where he was, for some time, with the Northern Railway of Canada. In 1881 he became associated with the C.P.R., first as a contractor, and then, 1882, as a member of the official staff. In March 1886 he was transferred to the Pacific division as superintendent of construction. In 1907 he became general executive for British Columbia. Idarpole, now a part of the City of Vancouver, bears his name. He died at Vancouver.

Ontario, who was to be the first Senior Warden; Thomas Downie (21) of Kerr Lodge, No. 230, Barrie, Ontario, who was to be the first Junior Warden; Lacy R. Johnston (22) of St. John's Lodge, No. 63 Carleton Place, Ontario afterwards Grand Master; John Aiken Sweat (23) of Shepherd River Lodge, No. 169 (not identified); Geo. E. Adams of Ghesterville Lodge, No. 320, of Chesterville, Dundas County, Ont.; and E. J. Russell of Moosejaw Lodge, then NO. 26 Manitoba R. but now No. 8, Saskatchewan R.

A dispensation was granted pursuant to petition by Grand Master, M. W. Bro. Wm. Dalby on October 9, 1886, authorizing the brethren to work as such until a charter should be granted by Grand Lodge. The Lodge was instituted on February 14, 1887, by W. Bro. Horlock of Kamloops Lodge, No. 10, assisted by W. Bro. Sibree Clark of that Lodge, and Rev. W. Bro. A. H. Cameron, of Belmont Lodge, No. 13, Man. R., of Morden, Manitoba and other visiting brethren. The charter to Mountain Lodge, No. 11 was granted by the Grand Lodge at the Communication of June, 1887. It was duly constituted, and the officers installed on December 5, 1887. As almost all of the officers were from Ontario, it was only natural that the Canadian Work, a form of the English Work as used in that jurisdiction, should be used, and the Lodge still continues to use it. If we consider it to be separate Ritual from the English, as is commonly done, it introduced a third Ritual into British Columbia.

Cascade Lodge, No. 12, at the City of Vancouver was the next to appear on our Register. The City was growing fast in 1887. The only Masonic Lodge in it was Mount Hermon, NO. 7, which had moved over the Inlet from Noodyville in 1886, and was fast increasing its membership. Like causes produce like effects, and the establishment of the second lodge in Vancouver was caused by a similar state of affairs to that which had existed in Victoria in the early days, and had caused a second Lodge to be established there, only in reverse. In Victoria the Senior Lodge had been an English Lodge and used the English Ritual, and this did not please the Freemasons of the City who had come from the Maritime Provinces of British North America, or those who had come from California. To them the American Work was the only one which was sat-

(21) Thomas Downie was a brother of Wm. Downie, the founder of Cascade Lodge No. 12 and was also in the employ of the C.P.R. in construction days. He was killed by a snowslide near Albert Canyon, April 11, 1904, while on duty.

(22) See Post p.

(23) There is another puzzle to the name of this brother. In the list of affiliates in the G. L. Rept. for 1887 he appears as John Aiken Siveat, in the list of members of Mountain Lodge, No. 11 in the same report, and on the register of Grand Lodge, it appears as John Aiken Sweat. In the B. C. Directory for 1887 there appears the name of Dr. Liveat, Medical officer in charge of Mountain division. The name as it appears on the copy of the petition referred to in the text may be either "Liveat" or "Siveat". There is no such person named in the Directory as either "Siveat" or "Sweat".

isfactory, or which should be used in a Nasonic Lodge. So a Scottish charter was obtained, the American work was used, and every one was happy. In Vancouver it happened that the Senior Lodge Mr. Hermon, No. 7, was doing, as it had always done, the American work. The newcomers who had come from Ontario with the C.P.R. were familiar only with the work as done in that Province, what we now call the "Canadian Work"; a form of the English Work as settled by the Grand Lodge of Canada about 1868. When Wm. Downie, himself a Past Y-ster, came to Vancouver in 1887, he visited Mt. Hermon, and had to call on his friend, W. O. Miller, who was with him to vouch for him, as the officers of the Lodge knew nothing of the Canadian York, and he knew nothing of the American. (24) Downie and his friends were like the Californians in Victoria, they wanted their own way of doing things, and would not be satisfied until they got it.

Accordingly on April 25, 1888, thirty five Freemasons from Ontario, met in the office of J. W. Horne, and agreed that a petition should be drawn up and sent to the Grand Master asking for a dispensation for Cascade Lodge at Vancouver. Wm. Downie was to be the first W. ~'~s-ter, J. W. Horne to be first Senior Warden, and Lacey R. Johnson, whom we have met in Mountain Lodge, No. ii, at Donald, the first Junior Warden. The dispensation was issued by Grand Master A. R. Yailne on May ii, 1888.

Some of the promoters of the new Lodge were afraid that there would be some opposition from Mt. Hermon Lodge to its establishment owing to the fact that it was well-known that it would use the Canadian work. But no such opposition arose. On the other hand, all assistance possible was given by the Senior Lodge.

The Charter for Cascade Lodge No. 12 was authorized by Grand Lodge at the Communication in June, 1888; and the Lodge was constituted by Deputy Grand Master, J. S. Clute on November 19, 1888, and the officers installed. It, of course, used and still uses the Canadian work. It is often stated that Cascade Lodge introduced this form of Ritual into British Columbia. This is not correct, for the first Lodge in this jurisdiction to use the Canadian work, was the little Lodge at Donald, B. C. Mountain Lodge, No. ii.

The first British Columbia Lodge to be established in a rural community was Spallumcheen Lodge, No. 13, at Landsdowne in the north Okanagan area. The word comes from the Indians and covered this particular district. It took some time for the spelling to become settled, for Leonard Norris of Vernon, says in the 6th report of the Okanagan Historical Society, that in the Government records in Victoria between 1879 and 1884, it is spelled in thirteen different ways by actual count.

Landsdowne was at the meeting of three highways, and in 1885 a hotel was opened there which the proprietor called "The Landsdowne

(24) For this and other information about Cascade Lodge, see Alexander J. B., "Fifty Years of Cascade Lodge, 1888-1938," Vancouver, 1938.

Hotel" after Lord Lansdowne, then Governor General of Canada. The nearest center of population was at Kamloops, some seventy-five miles away. There was a Masonic Lodge at that center, the W. Master of which was the Anglican Clergyman, Rev. J. Horlock. His assistant, Rev. Canon W. H. Cooper (25) was also a Freemason of standing. Apparently it was his duty to look after the spiritual needs of the scattered settlers of the district and this frequently brought him to Landsdowne. There he found a few Freemasons who were anxious to have a Lodge where they could meet without being compelled to make the long trip to Kamloops. Mr. Cooper was delighted to be able to help them carry out their plan. He had been one of the charter members of Kamloops Lodge No. 10, and a member of Mountain Lodge No. 11. A petition was drawn up which named the Reverend Brother as the first Worshipful Master, G. H. Rashdall (26) as the first S. W., and John Hamill (27) as the first Junior Warden, and this was sent to the Grand Master who issued the Dispensation asked for, on June 20, 1888. The Grand Lodge met on the 25th of that same month and the charter for Spallumcheen Lodge No. 13 was granted at that communication.

The procurement of the charter was an easy matter compared with their other troubles. There was no Hall at Landsdowne in which the Lodge could meet, so in default of a more desirable place they fixed up as best they could, a loft over a tool house at the back of the hotel, and there they met. They were not able, owing to the distance to other

(25) Canon William Henry Cooper has a wonderful record for his work as a Church missionary as well as a member, an officer, and a founder of Masonic Lodges. His place and date of birth we do not know. He was ordained Deacon in Cashel, County Tipperary, Ireland in 1860 and Priest in 1861; Curate at Tallow, County Waterford, 1862-64. Stationed at various places in Australia and New Zealand, 1864. Missionary in Western Canada 1885 to 1889. In England in hostel work for invalid clergy, 1892-1895. in Australia again, 1900-1904; Chaplain Landsdowne Hospital, Bath, 1906. Died, 1910.

Joined Lodge of Concord, No. 40, Belfast, Ireland in 1856. Member of one other Lodge in Ireland; three Lodges in England; four lodges in Australia~ two in New Zealand; and four in British Columbia. He founded Harlesden Lodge, No. 2098, in London in 1885.

Received his title as "Canon", probably while on duty in Saskatchewan~ but this has not been verified. (See also G.L. Rept. 1943).

(26). G. H. Rashdall (or Rashdale) was a young Englishman, who, with G. R. Lawes built a big grist mill at Enderby in 1885. The venture was a failure. Later he was Mining Recorder at Nelson.

(27). John Hamill was from Belfast, Ireland. He was a carpenter and builder. Some of his family are still living in Armstrong.

centers of population, to get the proper regalia and jewels, so the wives of the members made the collars and the local tinsmith, W. J. Armstrong, who afterwards became a member of the Lodge, cut them for temporary use, from pieces of tin.

The Grand Master did not find it possible to go so far afield to open the Lodge in person~ so on July 14, 1888 he issued his commission to Canon Cooper, who with Sibree Clarke of Kamloops duly constituted the Lodge. The community was small, about one hundred inhabitants, and it was difficult many times to get a quorum at its meetings but it carried on as best it could and gradually increased in membership. A new Y-sonic Hall was constructed and furnished in 1892. Then came the blow which killed Landsdowne. A railway was built through the valley in 1893, but it by-passed that Settlement, and the whole town was moved bodily to Armstrong, Masonic Lodge included. Nothing is left today of Landsdowne, but the old cemetery.

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

We come back to Vancouver Island for Hiram Lodge No. 14. A prosperous community had grown up at Comox, North of Nanaimo, dating its first settlement to 1862. Its business and social connections were closely associated with Nanaimo. There were Freemasons at Comox and they visited Ashlar Lodge, No. 3, when opportunity offered. Soon the question of forming a Lodge at Comox arose and it was encouraged by the Ashlar brethren. Accordingly, with the formal approval of Ashlar Lodge an application was made on October 3, 1890 to Grand Master McKeown for a dispensation, naming Dr. W. J. Young, as first W. Master; G. W. Clinton of Victoria-Colombia, Lodge No. 1, as first Senior Warden, and J. A. Lindsay as first Junior Warden. The dispensation was duly granted, and the charter granted by Grand Lodge at the communication of Grand Lodge in June 1891, and issued by Grand Master Marcus Wolfe.

The first meeting of Hiram Lodge, U.D., was held in the K. of P. Hall at Comox on January 7, 1891. It expressed its gratitude to R. W. Bro. Ralph Craig, the D.D.GoM. of the District, a member of Ashlar Lodge for a set of "mallets" (?gavels), apparently the ones still in use by the Lodge, and to Ashlar Lodge for a "kind gift" (the nature of which is left to the imagination of a freemason). On April 25, 1891 it was visited by Marcus Wolfe, the Deputy Grand Master who reported most favorably on the work and membership of the new lodge. It has grown and prospered ever since. As it was sponsored by Ashlar Lodge, No. 3, it took the same work, viz. the American ritual, and has continued to use it ever since.

As long as the Divisional Point remained at Donald the Lodge was prosperous, but when this was removed to Revelstoke, at the second crossing of the Columbia, it took the railway men away and it was on those that the well-being of the place depended. Some of the business men of the town went with them. Soon there was a movement for a Lodge at the new town of Revelstoke. On December 23, 1890 a petition was signed there by seven Freemasons for a dispensation for Kootenay Lodge,



No. 15. They were John Hamilton, train despatcher and later Station Agent at Revelstoke, a Past Master of Mountain Lodge, William Austin Jowett, also of Mountain Lodge, of the firm of Jowett and Haig, Real Estate and Mining brokers, member of Ionic Lodge No. 25, Nan. R., Winnipeg, Robert Howson a builder and undertaker from Cascade Lodge, No. 42, G. R. Nan. the Lodge which is now Cascade Lodge, No. 5, G. R. Alberta at Banff; Herbert Creelman of Truro Lodge, No. 45, Truro, Nova Scotia, Engine driver who died . Daniel Robinson of "Sharon Lodge No. 93, Ontario," probably Sharon Lodge No. 93, of Queensville, Ontario; and Henry Joseph Bourne and Thomas James Lindum, both members of Mountain Lodge. The petition was recommended by Mountain Lodge No. ii.

The petition for the new lodge reached Grand Master McKeown on March 11, 1891 and the dispensation asked for was granted by him. The charter for Kootenay Lodge, No. 15 was ordered by Grand Lodge at the Communication at Kamloops in June 1891. Like Mountain Lodge No. ii it has always used the Canadian Work.

The Lodge had difficulties to overcome in its earlier days. Shortly after it was organized, W. Bro. Hamilton, the W. Master, was transferred to Nelson, as C.P.R. agent there. Soon after that Bro. William Jowett was also moved to Nelson and this left Bro. Robert Howson, the Junior Warden to carry on as W. Master. Bro. John Kirkup of the Provincial Police, who was Senior Warden the second year of its existence, was transferred to Rossland during his term of office. So Bro. Howson served for two years.

Mountain Lodge No. ii was now derelict. The town in which it had been established had ceased to exist. There were two towns which coveted it, Golden, a thriving little town a few miles south of Donald; and Revelstoke, which had a lodge of its own, but if it could be amalgamated with Mountain Lodge would be able to obtain No. ii, instead of No. 15, the charter number.

At a regular meeting of Mountain Lodge, No. ii held on December 11, 1899, after a lively discussion, it was moved and seconded that the regular meetings of the Lodge should be held at the Masonic Temple, Revelstoke instead of at Donald, B. C. but this motion did not pass. Then notice was given by W. Bro. J. C. Pitts, later of Columbia Lodge No. 38, at Windermere, B. C., and seconded by Bro. C. H. Parsons, that at the next regular meeting a motion would be made that the word "Donald" in the second line of Article i of the bylaws be struck out, and the word "Golden" be inserted in lieu thereof.

At the next regular meeting of the Lodge on December 27, 1899 there was as large an attendance as possible of members from Revelstoke to defeat the motion. Some of the brethren from Golden expecting this, would have been too late to reach the Lodge Room in Donald in time to vote on it, had not Bro. Killeen of Cascade Lodge at Banff, and assistant roadmaster at Field, happened to be in Golden that afternoon. He heard their troubles and gave them the loan of a hand car--old fashioned pump style--and the Brethren pumped the car twenty miles to Donald. They walked into Lodge just in time to give the votes which decided the matter in favor of Golden, and Golden has the Lodge to this day. Then

the Brethren had to pump their way back, through 12 degrees below zero weather going, and over 20 degrees below returning, so it was necessary to pump or freeze. Luckily for them they did not meet a train either going or coming. But they were happy in that they had succeeded in getting the Lodge for their town, where it has grown and prospered ever since. Revelstoke had to be satisfied with its own name and number. Grand Master R. Eden Walker gave formal permission for the removal of Mountain Lodge No. ii to Golden on January ii, 1900.

In 1891 a petition came to the Grand Master, approved by Kootenay Lodge, No. 15, at Revelstoke, asking for a Lodge at Ainsworth. He did not grant it, but laid the matter before Grand Lodge for its consideration, for certain reasons not disclosed in the Grand Lodge report for that year. Grand Lodge decided not to grant a warrant but referred the petition back to the Grand Master to issue a dispensation at his discretion.

At the communication of June, 1893 Grand Master Downie reported to Grand Lodge that he had been informed that a number of the Brethren whose names were attached to the petition had since left Ainsworth and that those remaining did not deem it expedient to open a Lodge there at present, in October, 1892 he had gone to Nelson hoping to see some of the Brethren, but he had not been able to meet any of them. Under these conditions, nothing further was done in the matter.

We come back to the Coast for the next four Lodges, Pacific Lodge, No. 16, King Solomon Lodge, No. 17, and Ionic Lodge, No. 19 in the Fraser Valley, and Doric Lodge, No. 18, in Nanaimo on Vancouver island.

On March 9, 1891 a petition was drawn up asking for a Lodge at Mission City a station on the CoP.R. and the chief business point for the district lying between the Stave River (so-called, because it was the source of supply of staves for Fort Langley for use in making barrels for the shipment of salmon overseas) and Nicomen Island. It later became the junction of the C.P.R. and the branch line south to Sumas connecting with the railway systems of the United States. The petition was signed by Wm. McGillivray of Bow River Lodge, No. 28, G.R. Mo at Calgary, the lodge which very nearly got a charter from the Grand Lodge of B.C. (28) in 1883, but the applicants changed their minds and took their Charter from the Grand Lodge of Manitoba, and is now Bow River Lodge, No. i, Alb. R.; Donald McKay of Murray Lodge, No. 408, G.R. Can. of Beaverton, Simcoe County, Ont.; John B. Cade (29) of King Solomon's Lodge,

(28). See p.

r29). John B. Cade was born at Addington County, Ontario, June 9, 1847, and educated in Middlesex County to which his family had removed when he was four years old. At the age of seventeen he went to Michigan and remained there for two years. After his return to Canada he had some part in the Fenian Raid of 1866, as one of the defenders of Canada. He came to B° C. in Jan., 1889, and in July of that year homesteaded near Mission. Later he had a sawmill near there.

No. 394, Thamesford~ Oxford County, Ont.; Wm. R. Dunn a Real Estate Agent and M. F. Shook, Station Agent at Nission, both of Cascade Lodge, No. 12 at Vancouver~ B. C.; E. Daires of Zetland Lodge, No. 1005, England; John Barker, of Whitby Island Lodge, ~o.15, Coupeville, in the State of Washington; A. W, McIntosh of Union Lodge, NO. 9, at New Westminster; John Boyd of Maxville Lodge, No. 418, F~xville, Glengarry Co. Ont.; Archibald York, Real Estate Agent, of Mt. Hermon Lodge, No. 7, at Vancouver; and Frank B. South, farmer of Casselton Lodge, No. ~2, Casselton, now No. 2 on the register of the Grand Lodge of North Dakota since 1889. Dunn was to be the first W.M.; Cade, the first S.W., and Shook the first J.W. The proposed Lodge was approved by Union Lodge, No. 9 at New Westminster and the dispensation was granted by Grand Master McKeown on April 20, 1891. The Grand Lodge in June of that year ordered the Charter to be issued but to be withheld until the W.M., Wm. R. Dunn should have completed his term as Junior Warden of Cascade Lodge No. 12 and retired or dimitted from that Lodge.

Then followed King Solomon Lodge, NO. 17 at New Westminster. Union Lodge, No. 9 in that city was steadily increasing its membership, and others desired to join the Craft. If rumour is to be believed, one of the reasons for forming a second lodge in that city was that the older men in Union Lodge naturally were in command, and the younger men felt that a Lodge of which they had control would be more to their liking. At any rate, on July 1, 1891 a petition was drawn up and signed and forwarded to the Grand Master, N.W. Bro. Marcus Wolfe, asking for a dispensation, which was granted October 25, 1891, after correspondence with R. W. Bro. Peter Grant, the Senior Grand Warden and a resident of New Westminster, W. Bro. Rev. A. W. Siliitoe, W.N. of Union Lodge, and a personal interview with the proposed officers of the new Lodge. The signatories of the petition were Alex. M. Fraser, P. M. of Union Lodge after W. Bro. Hugh Youdall found that he was unable to act, was named as first W. Master; Malcolm MacAskill of the same Lodge, the first Senior ~arden; and Geo. Cunningham, blacksmith, of Halsey Lodge, No. 61, Halsey, Oregon, as first Junior Warden. The others were E. C. Y~hony, also of Union Lodge~ J. H. Shirley, Merchant, of Ashlar Lodge, No. 3 of Nanaimo, B. C.; F. W. Howay, Barrister, of Kentville Lodge, No. 59, Kentville, Nova Scotia, (30)~ Hugh Youdall (31) of Harbor Grace Lodge,

(30) The last of the charter members of King Solomon Lodge, No. 17, the original Secretary, Frederic William Howay, died Oct. 3, 1944. He was born at London, Ontario, November 25, 1867. Son of Wm. Howay, prominent in Union Lodge circles. Teacher in B. C. public schools. Studied law at Dalhousie College, Halifax, N. S. taking the degree of LLB in 1890. Practiced Law at New Westminster 1891 to 1907. Appointed County Court Judge at New Westminster in 1907, retired, 1937. Given the honorary degree of LL.D. by University of British Columbia in 1933. Historian of the North West Coast of North America par excellence. Author of many volumes on the subject and many articles in leading historical publications. Member and first President of the Royal Society of Canada from west of the Rocky Mountains, 1941-42.

Became a Freemason at the age of 21 years while studying law in Nova Scotia, in Kentville Lodge, No. 59, at Kentville, King's

No. 476 S.R. of Harbor Grace, Newfoundland; M.D. McLennan of Solomon Lodge, No. 46, of Port Hawkesbury, Nova Scotia; James Leamy, the Contractor who built the railway through the Fraser Canyon, now part of the C.P.R. from Lodge of Fidelity, No. 231, at Ottawa; and his Brother Andrew Leamy, from the same Lodge, a lawyer at New Westminster, and afterwards County Judge in the Interior; 9. A. Crawford, from Cameron Lodge, No. 232, Dutton, Ontario; Joseph Burkitt, of Belmont Lodge, No. 13, Morden, Manitoba; George T. Lundy, Boot and ~hoe merchant, of the same Lodge; and Benjamin Marshall of St. John Kilwinning Lodge, No. 25, Kirkintilloch, Scotland. Following the favorable report of the Grand Master the Charter was authorized by Grand Lodge at the Communication of June 1892.

Doric Lodge, No. 18 at Nanaimo, comes next on our list. Ashlar Lodge, NO. 3 was getting over-crowded. The City was growing fast, and in it there were a number of .Freemasons who, for some reason or other, would not or did not join the older Lodge. A few of its members, joined with these and took steps to form a new Lodge. The question of ritual did not enter into the matter, for the supporters of the movement had no desire to use any form of work but that of Ashlar Lodge. They met, discussed the matter at length, agreed to the formation of a new Lodge, and drew up a petition, had it signed and forwarded to Grand Master ~rcus Wolfe for his consideration. As a resident of Nanaimo himself, and a member of Ashlar Lodge, he was fully aware of all the circumstance, and on July 21,1892 he issued the desired dispensation, naming W. Bro. Ralph D. Craig, of the Nanaimo Steam Carriage Works, to be the first W. Master; S. B. Yuill, P. M., Jeweller, the first S.W.; and W. Bro. Andrew Haslam (32), the first J. W. These with Bro. M. R. Counter, Jeweller, Bro. F'

(30) Continued. County, N. S. Charter member and first Secretary of King Solomon Lodge, No. 17, made an Honorary Member in

(31) Hugh Youdall was born in D~mfriesshire, Scotland in 1845. Went to Newfoundland in 1859. Manager of John Nunn & Co. at Harbor Grace for eight years, and for 12 years in business for himself. Came to B. C. in 1884 and was in the employ of the Dominion Government in connection with fisheries. Died in Vancouver, B. C. in 1911.

(32) Andrew Haslam was born at Woodhill, in Northern Ireland on June 23, 1846. In 1861 his parents moved to Albert County, New Brunswick. In 1870 he came to Winnipeg, where he was associated with McArthur & Co, in the lumber trade. In 1871 he went to Texas and was there for two years, erecting bridges and in say,mill work. In 1876 he came to B. C., and was in the lumber business, being one of the proprietors of the Royal City Planing Mills at New Westminster. '~hile living there he was three times elected a member of the City Council. In 1885 he removed to Nanaimo and established and carried on the Nanaimo Saw N&ll Co. In 1~89 he was elected a member of the Legislative Assembly to fill the vacanc~caused by the death of Hon. Robert ~smuir.

He joined Union Lodge, No. 9 at New Westminster in 1879, and was Secretary of that Lodge in 1880 and W.M. in 1883.

McB. Young (33), Barrister; Charles Honeyman, Stevedore; Neill McCuish, Clerk with James McCuish, General Merchant, W. A. Young of the Hamilton Powder Works, and E. M. Yarwood (34) were signers of the petition.

There is no information as to the date of institution or if there was any such formal ceremony. While under dispensation it was visited by M. W<sup>o</sup> Bro. Marcus Wolfe, P.G.M., as R.W. Bro. Wm. Stewart, who had the appointments had disagreed with Grand Master Downie over the question of the jurisdiction of a Lodge over rejected material, and had resigned his office. In his report to Grand Lodge M. W. Bro. Wolfe gives the new Lodge high praise. He says that "the material allowed in has been of the very best, mainly young, bright, intelligent men who will be a credit to the fraternity. The Charter was granted by the Grand Lodge at the Annual meeting in 1893, and was constituted on July 17, 1893 by the Grand Master, M. W. Bro. Sibree Clarke. It uses the same ritual as Ashlar Lodge, No. 3.

Our next Lodge, Ionic Lodge (35), No. 19 was established at Chilliwack. This settlement dates from 1862 where a number of immigrants, more interested in farming than in mining, made their homes there. A trading center grew up near the Fraser where the City of the same name now stands. To this center there came in 1892, a Presbyterian Clergyman, who had been a member of, and W. M.:., of North Star Lodge No. 74, Londonderry, Colchester County, Nova Scotia. A zealous Freemason, he soon gathered together the Brethren in the settlement and took steps to establish a Lodge. A Lodge of Instruction was formed with the approval of Pacific Lodge, No. 16 at Mission and was held weekly at the manse. The necessary petition was drawn up and signed by Rev. Mr. Logan; W. M. Wood, School teacher, of Keene Lodge, No. 374, Keene. Peterborough Co., Ont.; A. M. Nelson of Central Lodge, No. 45, China. Kennebec County, Maine; J. A. Campbell, farmer, of Cornwall Lodge No. 125, Cornwall, Ont.; C. B. Reeves, merchant, of Walsingham Lodge, No. 174, Port Rowan, Norfolk Co., Ont.; G. W. Lundy, Hotel keeper, of Belmont Lodge, No. 13, Morden, Manitoba; A. Drisdoll, Surveyor, of King Solomon Lodge, No. 69, Aylmer, Ottawa County, Quebec; Thos. Knight, Blacksmith, of Pembroke Lodge No. 128, Pembroke, Ont. signed but did not affiliate with the Lodge until 1923, and W. H. Lilly (Lodge unknown) never affiliated with it.

The dispensation for the Lodge was issued by Grand Master

(33) For biography see G. L. Rept. 1941, p. 181.

(34) Edmund Montagu Yarwood, Barrister, practised at Nanaimo for many years. He was born at Belleville, Prince Edward County, Ontario, June 13, 1864. Studied at Osgood Hall, Toronto. Came to British Columbia in 1889, and was admitted to practice in the Courts of British Columbia in 1900. Police magistrate for the City of Nanaimo and Stipendiary magistrate for the district.

(35) For history of Ionic Lodge, No. 19, see Stark, G. L. Rept. 1935, p. 163.

Downie on April 3, 1892 and instituted by R. N. Bro. Wm. Hanson on April 27, 1892 the charter was granted by Grand Lodge at the communication in June, 1893, and the Lodge was constituted by R. W. Bro. W. O. Miller, D.D.G.N. of District No. 2, on August 17, 1893. As Rev. Mr. Lodgan was the first W. Nmster, was a Nova Scotia Freemason, a jurisdiction mn ~hich the American Work is used, it naturally followed that the Lodge took the same ritual, and has continued to do so.

We go again to the Okanagan Valley for Miriam Lodge, No. 20, at Vernon, B. C. which, up to November i, 1887 had been called "Priest's Valley", owing to ~he fact that the Fathers at the Mission near where the City of Kelowna now stands, had built a rest house there, as a convenient day's journey from the Yission. It took its new name from Hon. Forbes George Vernon, vhe then owner of the Coldstream Ranch, he was at the time Chief Commissioner of Lands and Works in the Provincial Government.

Here a small town was growing up. There were Freemasons there among others, J. P. Burnyeat, surveyor, whom we have already met as one of the'charter members of Kamloos Lodge, No. i0. The first organizat-ion meeting was held at the office of Caryell & Burnyeaz in October, 1892, and was attended by all the Freemasons in the settlement. It was agreed to proceed with the matter and soon a petition was drawn up asking for a dispensation and signed and forwarded to the Grand Master. The signatories were: W. Bro. Ainsley Negaw who was named as t he first W. Master, Bro. A. J. Venn, first Senior Warden; and J. P. Burnyea~ from Kamloops Lodge, No. i0 as first Jlmior Narden, R.W. Bro. John Highman, Bros. C. A. Shortt, H. McIntosh, W. Reinhard, J. M. Martin, L. Girouard and W.L. Germaine. Bro. Luc Girouard, who died Jan. 22. 1895 belonged to a well known French-Canadian family, was a Roman Cath-olic, and was refused the last rites of his church on his death bed be-cause he ~ould not abjure Freemasonry.

But sending in a petition did no%, in itself, necessarily mean that a dispensation would follow as a matter of course. The Grand Mas-ter, M.W. Bro. Downie was not, a~ first, disposed to establish a new Lodge, an act which would have the effect of depriving an already estab-lished Lodge of a large part of its territory, and the propcsed Lodge would take away a large part of the jurisdiction of Spallumcheen Lodge, No. 13. Some of the brethren of that Lodge were antagonistic to the proposed new Lodge on that ground, and without the consent of that Lodge it was clear that the Grand Master would not grant the dispen-sation asked for. To overcome the opposition H. Bro. Ainsley Hegraw rode eighteen miles and return to a meeting of Spallumcheen Lodge one cold winter's night in January, 1893. After a long discussion he prevailed upon the Brethren to ~ithdraw their objections and consent to the formation of a Lodge at Vernon. The objection being waived by Spallumcheen Lodge, the Grand Master granted the dispensation.

The next Lodge to appear on our Roll was St. John's Lodge, No. 21, at Wellington, near Nanaimo. At the communication of June, 1893 Grand Master X.W. William Downie reported to Grand Lodge that he had received a petition ~om a number of brethren asking for a dispen-sation for a Lodge at this settlement but he had declined to issue it

as all the petitioners, with the exception of one (Bro. Henry Mc-P~llan, who hailed from Signal Lodge, No. 141, Osage City, Kansas) were members of Ashlar Lodge, No. 3. He gave his reasons at length. ist. 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. Bro. Wm. Stewart, as the first W. Master; W. Bro. John Frame as first Senior S.W. and W. Bro. C.N. Westwood as first Junior Warden, all Past Masters of Ashlar Lodge.

Grand Master Downie was a comparatively new comer and apparently did not comprehend the fighting ability of that grand old Scot, W. Bro. William Stewart, and Ashlar Lodge backed him. They appealed forthwith to Grand Lodge, on the following grounds:

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

That Wellington is a large and rapidly growing town, situated from Nanaimo a distance of about six miles, in the District of Wellington, and has a population of about 6000, which is steadily increasing. The brethren there have already secured a commodious hall for Masonic purposes only.

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

This petition was signed by fifty Freemasons, mostly members of Ashlar Lodge.

When the matter came up in Grand Lodge in 1894 there was a lengthy discussion of the question, and explanations made by Brethren who were acquainted with the circumstances which resulted in the granting of the dispensation being approved by Grand Lodge, Stewart and Frame remained with the new Lodge, but Westwood seems to have changed his mind, for we find him remaining a member of Ashlar, and the office which he was to have taken in the new Lodge was taken by Bro. Geo. Thomson, another member of Ashlar Lodge, These three Brethren walked from Nanaimo to Wellington and back an incredible number of times in order to take part in the proceedings of the new Lodge.

When the Dunsmuir interests abandoned Wellington and opened mines in the vicinity of Ladysmith, a large part of the people of

Wellington moved also and the Lodge followed its members in 1901. As might be expected of a Lodge, in which W. Bro. Stewart took a leading part, its ritual was what he called the "Old Scotch Work", otherwise the American work.

The last Lodge established and carrying on the business of Freemasonry in British Columbia during this period was Acacia Lodge, No. 22. It was to be located in Mt. Pleasant, on what is now Main Street but which was originally called Westminster Avenue, The change was made because the old settlers in Vancouver felt that "Westminster" smacked too much of the "Royal" City on the banks of the Fraser. 'till those days Mt. Pleasant was so far away" said W. Bro. A. C. Stewart, in an address given to the Lodge many years after;

'In those days Mt. Pleasant was so far away that we were considered by the "down town" denizens as a rural community, and very rural at that. It was currently reported by those who never saw us at work that we had a tinge of June verdure."

Notwithstanding its remoteness, steps were taken to establish a Masonic Lodge there. The usual petition was drawn up and signed by many members of the Craft of high standing in the community. W. Bro. John Gavin, Rev. C. F. Yates, Dr. W. B. B-done-Jack, Alexander Bethune, A. C. Stewart and others of equal prominence, and it was presented to the Grand Master, M.W. Bro. William Downie. Whether he thought it would interfere with his pet Lodge, Cascade, No. 12 or not one cannot say. What he said to Grand Lodge in June 1893 in explanation of his refusal was;

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

The Committee on the Grand Master's address was very polite to the Grand Master. It commended the great care taken by the Grand Master in respect to Acacia Lodge and another application to which he had refused a dispensation, but as both were to be laid before Grand Lodge for consideration the Committee considered an expression of its opinion would be premature. On the matter being laid before Grand Lodge at a later date at the request of the Grand Master the dispensation was ordered granted. On June 1894 the dispensation was presented to the petitioners, and the officers approved by R.W. Bro. W.O. Miller, the retiring D.D.G.M. and on July 26, the Lodge was instituted by R.W. Bro. W.A. DeWolf-Smith, B.D.G.N. for Dist. No. 27 and the officers installed.

As a number of the early members of the Lodge came from the Maritime Provinces it was only natural that the American work, which is used there, should be used in Acacia No. 22.



Nelson Lodge, No. 23, at Nelson, B.C. and United Service Lodge, No. 24, at Esquimalt although actually chartered in 1894, really belong to the next period of our history and will be referred to in the next chapter.

#### Grand Secretaries

There were three Grand Secretaries during this period, Edward Collins Neufelder (36), a member of Vancouver-Quadra Lodge, No. 2, who had been elected to that office in 1884, re-elected in 1885, 1886 and 1887, but declined re-election in 1888, as he was leaving the jurisdiction. The Grand Master thanked him for the prompt and efficient way in which he had performed all the duties which were incumbent on him during his term of office. In 1888 M.W. Bro. Henry Brown (37), of Victoria-Columbia Lodge, No. 1 was elected in 1888 and re-elected until his death May 15, 1891.

On the death of M.W. Bro. Brown, W. Bro. Walter Jocelyne Quinlan (38) of Victoria-Columbia took up the work as acting Grand Secretary, until the meeting of Grand Lodge in this year, when he was elected to that office, and was re-elected every year during the rest of the period.

#### Grand Lodge Library

Little was done to increase the Grand Lodge Library during this period. Apparently it was, as yet, practically confined to reports of the proceedings of other Grand Lodges. In 1892 Grand Master

(36) E. C. Neufelder was the son of Felix Neufelder of Cayoosh fame and later a member of Cariboo Lodge, NO. # at Barkerville, and of Vancouver & Quadra Lodge, No. 2 at Victoria. He was initiated in Cariboo Lodge on Nov. 7, 1874 and was S.W. of that Lodge in 1877~ S.D. of Vancouver & Quadra Lodge in 1880, J.W. in 1883, and W.N. in 1884. While in Barkerville he had been a director of the Mechanic's Institute there. In Victoria he was a member of the firm of Neufelder and Ross, wholesale and General Grocers on Government Street, between Yates and Johnson Streets. At the completion of his term of office as Grand Secretary in 1887 he was given the honorary rank of Past Grand Senior Warden, Soon after he left British Columbia and took up his residence in Seattle, Wash. where he was in the banking business.

(37) For Henry Brown, see p. 134.

(38) W. J. Quinlan was born in Toronto, Nov. 10, 1860. Educated Brantford Collegiate Institute and Toronto University. Attended Royal College of Dental Surgeons and graduated at Philadelphia in 1886. Came to B. C. in 1886 and practised his profession at Victoria and later at Nelson. He was for a time at Carnduff in Saskatchewan where he joined Charity Lodge, then No. 25, G.R. Nanitoba but is now No. 15, G.R. Sask~ Died Apr. 22, 1934.

Marcus Wolfe called the attention of the Grand Lodge to the unsatisfactory condition of the Library and the advisability of making an appropriation for binding these reports. He says that it is true that the Library, in the absence of a Librarian, is of little practical use, but that it is necessary to look to the future, and preserve the records of the Fraternity for those who follow. This was approved by Grand Lodge and \$100.00 was voted for binding Grand Lodge proceedings and other Masonic literature. In 1893 a further grant of \$60.00 was made to complete the binding of Proceedings of other Grand Lodges for the Library.

#### Constitution

During the period the Grand Lodge kept revising the Constitution from time to time, but never seemed to be able to get it in shape to suit everyone. It had been under revision for some time but in 1885 the work had not been completed. The Board of General Purposes had been devoting much time to it, but important matters were still to be considered. In 1886 the revision had been completed, and copies had been sent to all the Lodges with the proposed alterations and amendments, some of which proposed by W. Bro. Jim. Stewart of Ashlar, No. 3, which showed careful attention in the work of revision. In 1892 various amendments were made. In 1893 Grand Lodge directed that the Committee on the Constitution, with such Brethren as should be selected by Grand Lodge, were to revise the Constitution and submit the result to the next meeting of Grand Lodge.

In 1894, owing to the great floods on the Fraser River, many of the Lodges were not represented at the Communication of Grand Lodge, even the Grand Master himself could not be present. Under these circumstances, the consideration of the revision of the Constitution was postponed until a special Communication for that purpose could be called at the discretion of the Grand Master; and the Grand Secretary was instructed to notify the Constituent Lodges of the intention to consider the revision at such Communication, and that they were requested to offer any further suggestions or additions they might deem advisable.

Victoria-Columbia Lodge, No. 1 and Ashlar Lodge, No. 3,  
Prescriptive rights claimed by.

At the Annual Communication of Grand Lodge in 1892 there was considerable discussion as to uniformity of Regalia in the Lodges, and especially as to the right of Ashlar Lodge, No. 3, to use a form of regalia not in accordance with Articles 169 to 175 of the Constitution. Owing to this, Grand Master Nolle issued a circular asking for strict compliance therewith. All Lodges complied with the demands of the Grand Master, except Ashlar Lodge, No. 3, which denied the right of Grand Lodge to alter their clothing or jewels, claiming an existing right as set forth at the formation of Grand Lodge, and in the first Constitution, which read as follows:

The jewels and regalia of subordinate Lodges are as follows: it being understood that Lodges in this jurisdiction already supplied in this respect, may continue the adoption and use of the same as long as they so desire.

This clause had been carried over into the subsequently revised constitution, but eliminated from the latest one as further revised. Victoria-Columbia Lodge, No. 1 also claimed, for the same reason, the right to appoint the Secretary, notwithstanding the Constitution now states that he "shall be an elective officer."

The Grand Master (himself a member of Ashlar Lodge) was of the opinion that the claims of these two lodges was in violation of the laws of Grand Lodge. He consulted two outstanding Masonic scholars of the United States, who agreed that under Masonic Law, the claims could not be recognized, and cited the case of the old Lodge No. 1 at Hartford, Conn. which set up a similar claim to vested rights which had been taken from it by action of the Grand Lodge in regard to ritual, and that on account of its rebellion the Grand Lodge had arrested its charter, and declared all its members excluded from the rights and privileges of Freemasonry. This action had been sustained by all the Lodges in the jurisdiction (except the recalcitrant one), and by all the Grand Lodges in the country.

He pointed out, however that the questions at issue were not of vital importance. He had let the matter stand until the matter could be laid before Grand Lodge for final action and decision, it being a matter touching the Constitution. If Grand Lodge held that the Lodges are wrong it would be a guidance and precedent for all Lodges in the jurisdiction, or if in the right, then all Lodges may exercise the same privileges. This last statement of the Grand Master seems not to be well founded as no other Lodges in the jurisdiction have any grounds for making such claims. The Committee of the Grand Master's address referred the matter to the Grand Lodge for final decision. It was moved by R.W. Bro. Eli Harrison, Jr. and seconded by W. Bro. Williams:

That inasmuch as certain rights and privileges were given at the time of formation of this Grand Lodge, to Victoria-Columbia and Ashlar Lodges, as to regalia worn by the latter, and the appointment instead of election of Secretary, in the former: be it therefore resolved,--That these Lodges shall retain the privileges accorded, as long as they so desire.

The motion was carried, and the Lodges were allowed their claims,

The decision caused considerable criticism in the Grand Lodges in the United States, The Colorado reviewer in 1893 rather sarcastically remarks:

The same persistency by old Lodge Hiram, No. i, of Hartford, Conn. (? New Haven) that it had vested rights in regard to certain features of the ritual, was declared to be rebellion and resulted in the arrest of the charter. Our brethren of British Columbia believe in getting along smoothly even if the sovereignty of Grand Lodge has to be relaxed and its own laws abrogated to suit special cases.

The South Carolina reviewer states the facts and says:

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

The Utah reviewer commented as follows:

Two lodges showed a little spirit of insubordination, claiming th~ 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. i, of New Haven, and the Grand Lodge of Connecticut. That Lodge came back into the fold after seeing the folly of its actions, and so would the two Lodges in British Columbia if the Grand Lodge had pushed the matter and not "smoothed it over."1

In the report of the Grand Lodge of Canada (in Ontario)the reviewed curtly says afte~ referring to the decision of the Grand Lodge of British Columbia on this matter of vested rights:

But the unconstitutionality of the acts, the allowance of the claims of Victoria-Coltn~bia and Ashlar Lodges remain the same as before.

#### Uniformity of Ritual.

The old controversy as to Uniformity of Ritual was very much to the fore during the period. The chief advocate of a Uniform Ritual was our good friend Wm. Stewart of Ashlar Lodge, No. 3. New Lodges were being established, and the first two had elected to use the English Ritual or its variant, the Canadism. If the American Ritual was to be the uniform work of the jurisdiction it must be decided while the lodges using it were in the majority. Something must be done at once. Accordingly at the meeting of Grand Lodge in 1888, W. Bro. Stewart moved, seconded by V. W. Bro. W. H. Cooper:

That a uniform system of work and lectures be adopted by Grand Lodge for all subordinate Lodges in this jurisdiction, with the exception of those Lodges which took part in the formation of the Grand Lodge of B. C.

This resolution was cunningly worded, as, if it had passed (and with almost all the Lodges then using the American ritual) the only Lodge which could use anything but that form of work, would have

been Victoria-Colombia Lodge, No. 1, and the predominance of the American work would be absolute. The fact that the seconder was a new man in Grand Lodge and knew nothing whatever about the controversy which had been going on for a long time over the adoption of a uniform ritual, is significant. However the resolution did not go unchallenged. An amendment was moved by W. Bro. Sibree Clarke, seconded by W. Bro. A. McKeown, that the question be referred to a Committee of three to take the matter of uniformity of Ritual into consideration and report to Grand Lodge. An amendment to the Amendment was made and carried that a uniform system of work and lectures be adopted by Grand Lodge for all Subordinate Lodges that might thereafter be chartered in this jurisdiction, and those now holding charters, as the majority of the Lodges shall desire.

It was at this Communication that the Grand Master was requested to hold an emergent meeting of Grand Lodge to exemplify the various rituals used in the jurisdiction, which has already been referred to.

In 1899 the matter came up again. R. W. Bro. Henry McDermott, the D.D.G.M. for District No. 4, which was Cariboo Lodge, No. 4, there being then no other lodges in the District, informed Grand Lodge that his Lodge was unanimous in opposition to any change of ritual from that used there and said:

As we believe from our intercourse with Freemasons from the neighbouring States, that it is nearly, if not entirely similar to that in use in a great majority of the Lodges on this continent.

Of course he was absolutely right, for the ritual to which he referred was brought by Jonathan Nutt from California, where he had been made a Freemason, and where he had been the member of two lodges before he came to British Columbia, in the same way as other Californians had brought the same ritual to Vancouver Lodge, No. 2, in Victoria.

At this Communication W. Bro. John Buie of Union Lodge, No. 9 seconded by W. Bro. Wm. Stewart of Ashlar Lodge No. 3, moved the following resolution:

All Lodges which shall hereafter be chartered in this jurisdiction, together with such of those now holding charters, as by a majority vote of the members present at a meeting called for that purpose may desire it, shall open and close, initiate pass and raise in conformity with the York Rite of Masonry, as is the practice in the Lodges under the jurisdiction of the Grand Lodges of Nova Scotia, New Brunswick, Prince Edward Island, and the several Grand Lodges throughout the United States of America, and assimilate their work as closely as possible to the work as it is now done in Lodges 2, 3, 4, 7, and 9 of this jurisdiction.

It never seems to have come to the mind of the mover and seconder of this resolution, that the members of any Lodge, could,

by any possibility, contemplate changing from the "York" Rite, (which has no historical claim to that name) to any other form of Ritual; or that in the future the members of any new Lodge might be just as attached to some other form of work, as the advocates of the American form.

It may be taken for granted that such a resolution could not be voted on without a very heated discussion. Victoria-Columbia Lodge, No. I, with its English traditions no longer stood alone. W. Bro. Downie, of Cascade Lodge, No. 12, with his training in the Canadian work, in Ontario, was firm in his opposition to any lodge being forced to use a Ritual of which the members did not approve, as were the members of No. I. W. Bro. W. W. Northcott of No. i and W. Bro. Downie of No. 12 moved an amendment~ as follows:

That the rituals now practised in this jurisdiction by the Subordinate Lodges under the G.L. of B.C., viz., the English, the Scottish or York Rite, and the Ritual of the Grand Lodge of Canada, remain as at present in use by the Lodges, and that new lodges be permitted to select one of the three as they may see fit; but that no other Ritual shall be recognized in this jurisdiction.

A further amendment was then made that the whole matter lie over until the next meeting of Grand Lodge. The motion and the amendments on being put to vote were all negatived. W. Bro. George S. Russe! of No. I, then moved that Grand Lodge adopt the English Ritual for all new Lodges; and that Lodges then existing be permitted to adopt the same if desired, but he soon asked leave to withdraw it. It must have shocked the advocates of the American Work, and without delay the leave was granted. It looks as if W. Bro. Russell had a sense of humour.

A sidelight on the trouble over uniformity of ritual comes from the Grand Lodge of Wyoming in 1890. In its review of Foreign Correspondence for that Year it refers to this matter, and calls our efforts in regard to uniformity of ritual as "tinkering", and thinks it just as well they came to naught.

Nothing was heard of the Ritual trouble in 1891, but it came up again in 1892, when the attention of Grand Lodge was called to the fact that no action had been taken to implement the resolution passed by Grand Lodge in 1888, and Grand Lodge was asked to consider the most advisable method which could be adopted to carry out the intent and spirit of that resolution. After discussion it was resolved that the Grand Master should appoint a committee of five to take the matter of a uniform Ritual into consideration, and report at the next annual Communication. The Committee as appointed by the Grand Master consisted of Marcus Wolfe, P.G.M., John S. Clute, P.G.N., A.R. Nilne, P.G.M., Sibree Clarke, P.G.N., and B. Williams, Grand Marshal. In 1893 the Committee reported as follows:

Your Committee to whom was referred the question of Uniformity of Ritual in this jurisdiction, beg to report, that after due consideration of the question they recommend that no change be made in the Work as now practised by the existing Lodges. That all Lodges which shall hereafter be inaugurated be required to select

and work one of the three Rituals now practiced in this jurisdiction, i.e.:

"The English" as practiced by Victoria-Columbia Lodge, No. 1.

"The Scotch" as practiced by Ashlar Lodge, No. 3.

'The Ganadian" as practiced by Cascade Lodge, No. 12.

Whether this report was so satisfactory to everyone that it did not require any express approval by Grand Lodge, or whether it was equally unsatisfactory, we cannot tell, but no action appears to have been taken in respect to it by that body.

While on the question of Ritual, it may be interesting to mention one of the troubles of the outlying Lodges in respect to it. In 1893 Grand Master Downie pointed out to Grand Lodge that the Lodges at Barkerville and Comox were out of the line of travel, and by reason thereof seldom enjoyed visits from expert Brethren from other Lodges. He therefore suggested that some competent Brother should be asked to visit them once a year or at least once in two years, to exemplify the work, and to give the officers and members full instructions as to the routine working of a Lodge. He suggested that a sum of ~200.00 be granted that year for the purpose but no action was taken in the matter by Grand Lodge.

#### Re galia.

The Regalia of the officers of Grand Lodge was getting shabby by 1888. It will be remembered that the Regalia used by it had come down to Grand Lodge from the Provincial Grand Lodge (Scottish) and the District Grand Lodge (English) and was getting the worse for wear. In that year it was moved in Grand Lodge by Deputy Grand Master Clute and seconded by R.W. Bro. Wm. Stewart that new regalia be furnished for the Grand Officers during the coming year if the funds are adequate.

At the next meeting of Grand Lodge in 1889 it was reported that communication had been had with Bro. Geo. Kenning of London and from Bro. Morrison of Toronto, who had each had furnished prices and estimates for the new regalia required, and these were laid before Grand Lodge. The matter was laid over for one year. At the meeting of Grand Lodge in 1890, M.W. Bro. A.R. Nilne asked if anything had been done in the matter of New Regalia. On being advised that nothing as yet had been done since the last meeting of Grand Lodge, a resolution was passed providing that a Committee of three be appointed to act with the Grand Master and the Grand Secretary, to provide a set of regalia for the Grand Lodge, utilizing what can be used of the present regalia. The Committee appointed consisted of N.W. Bro. A.R. Nilne, P.G.M., Bro. W.J. Quinlan and N.W. Bro. Wm. Dalby.

in 1891 Grand Lodge was informed that the order for Regalia had been placed with Kenning; that it had been found impossible to repair the old regalia; that the new regalia had been received, and that the total cost, including duty and freight, etc., amounted to @679.56. The Committee recommended (a). that the regalia of the Dist. Dep. Grand Masters should be handed over to the present incumbents;

(b). that the Lodges in each District should pay the cost of the regalia for the D.D.G.M. in that District, and that it was to be the property of the District, and pass to each successive holder of the office. (c). That the D.D.G.M. for each District should be nominated by the representatives of the Lodges and the Past Masters of such District, present at the annual communication, by ballot; the representatives and Past Masters of the District voting in the same manner as upon the election of other officers, and the selection be confirmed by the Grand Master. (d) That in default of any such nomination being made, the Grand Master elect should appoint a duly qualified brother as D.D.G.M. (e). That all D.D.G.M.'s must be Past Masters and resident within their respective Districts and must not be, during their term of office, the Wor. Master of a Lodge.

Grand Lodge made short work of these recommendations. Only one was accepted, viz. that providing for the retention by the D.D.G.M.'s of the regalia of their office during their term of office. The suggestion that the Districts purchase the regalia for their D.D.G.M.'s was not approved. The Grand Master ruled that the proposed form of election was unconstitutional.

#### District Deputy Grand Masters.

Appointment of District Deputy Grand Masters in British Columbia dates from 1888. In that year it was moved by R.W. Bro° John Stillwell Clute, seconded by W. Bro. Henry Hoy, that the jurisdiction be divided into four districts as follows: No. 1, District, Vancouver Island; No. 2, New Westminster District; No. 3, Yale-Kootenay; and No. 4, Cariboo. This was approved by Grand Lodge and the first Brethren to be appointed were, Bro. Dixie H. Ross of Vancouver-Quadra Lodge No. 2 for District No. 1; W. Bro° Isaac Oppenheimer of Mount Heaton Lodge, No. 7, for District No. 2; W. Bro° Sibree Clarke of Kamloops, No. 10, for District No. 3; and Henry McDermott of Cariboo Lodge, No. 4, for District No. 4. The first reports of three of these officers appear in the G. L. report for 1889, but there is none from the representative of District No. 1.

In 1889 the number of Districts was increased to four, Nanaimo and the surrounding country being removed from No. 1, and made district No. 4. Andrew Haslam, of Ashlar Lodge, No. 3, was the first District Deputy Grand Master for that District.

In 1891 Grand Master McKeown recommended to Grand Lodge: That in future the delegates from the several Masonic Districts should elect, at the annual session of Grand Lodge, their own District Deputy Grand Masters. By doing so the Grand Master will be relieved from a delicate task, and the various districts conferring the honor will naturally place a greater value on the office. The majority of Grand Lodges adopt this method, and it meets with satisfaction.

The suggestion made by the Grand Master although, with others, approved by the Committee on the Address and by the Committee on Regalia, was held unconstitutional, and no attempt was made to amend the Constitution so as to make such a course of action possible.



LAYING CORNER STONES.

The laying of Corner Stones (Foundation Stones, as they are often called) is peculiarly a function peculiar to Freemasonry, due, no doubt, to its traditions as a building fraternity.~ Nackey says:

The corner stone is the stone which lies at the corner of two walls, and forms the corner of the foundation of an edifice. In Masonic buildings it is now always placed in the north-east; but this rule was not always formerly observed. As the foundation on which the entire structure is supposed to rest, it is considered by Operative Masons as the most important stone in the edifice. It is laid with impressive ceremonies; the assistance of Speculative Masonry is often, and ought always to be, invited to give dignity to the occasion; and for this purpose Freemasonry has provided a special ritual which is to govern the proper performance of that duty."(39)

The first instance of a ceremony of this kind in British Columbia was at a time when there were only a handful of Freemasons in Victoria, the birthplace of the Craft in the Colony. Victoria Lodge was still No. 1085, E.R. and Vancouver Lodge, No. 421, S.R. On May 20, 1863 an invitation was received by the latter inviting the Lodge to assist in laying the "Foundation" Stone of the Synagogue of the Congregational Emanuel. On June 2, with the Collaboration of Victoria Lodge, the Stone was well and truly laid. This was the first public appearance of Freemasonry in British Columbia.

During the period we are dealing with, Grand Lodge was active in this work. On August 6, 1884, W. Bro. John Buie, W. Master of Union Lodge, No. 8, at New Westminster, under commission from Grand Master Trounce, and assisted by W. Bro. J.C. Hughes and Brother the Rt. Rev. A. W. Sillitoe, Bishop of New Westminster, and many of the Brethren, laid the Corner Stone of the little Episcopal Church, still in use at Surrey Centre, then the site of the Municipal Hall of the Municipality of Surrey, about two miles from the present town of Cloverdale, a name that came into existence at the time of the construction of the N.W. and Southern Railway through the District.

On May 22, 1888, the Corner Stone of the Episcopal Church at Kamloops was laid by V.W. Bro. the Rt. Rev, A.W. Sillitoe, then occupying the Chair of Grand Chaplain in the Grand Lodge of British Columbia; and on June 27, of that year the Corner Stone Of the Masonic Temple in that city was laid by W. Bro. James Ogden Grahame, then W.M. of Kamloops Lodge No. 10 under Commission from Grand Master Nilne.

On March 18, 1890 the Corner Stone of St. Leonard's Hall at New Westminster, was laid by W. Bro. A. Charleson, W.M. of Union Lodge, No. 9, and his officers in the presence of N.W. Bro. A.R. Nilne, the Grand Master. On July 24, 1890, Grand Master J.S. Clute in person,

(39) See Nackey, Encyc. of F.N., Phila~ 1898.

laid the Corner Stone of the Y~ N. C. A. building in the City of Vancouver. On April 30, 1891 the Corner Stone of Alexandra Hospital was laid by W. Bro. Wm. Downie under commission from Grand Master Clute.

On June 22, 1891 the Corner Stone of St. Alban's Episcopal Church at Nanaimo was laid by Grand Master Wolfe, who also laid the Corner Stone of St. Peter's Church at Comox now Courtenay on July 22nd of that year.

Up to this time all the proceedings at a ceremony of this kind had been printed in extenso, but at the suggestion of Grand Master Wolfe, approved by Grand Lodge, the last two ceremonies, and all that follow them, give merely an abstract minute of the persons who officiated and of the proceedings, thereby saving a considerable amount in the cost of printing the proceedings of Grand Lodge.

On Nov. 26, 1892, the Corner Stone of the First Presbyterian Church at Vancouver was laid by Grand Master Wm. Downie, who also laid the corner stone of the Protestant Orphan's Home at Victoria, on June 24, 1893. The last occasion of this kind during the period in question was the laying of the Corner Stone of St. Andrew's Church at Nanaimo on June 22, 1893, by Grand Master Sibree Clarke.

#### BENEVOLENT FUND BECOMES CHARITY FUND

As has been pointed out, the great majority of the members of the Craft in and around Victoria, made them the predominant influence in Grand Lodge; they had the power and they willingly accepted the responsibilities which that power involved. The existence of the Benevolent Fund had been their work, and after Cariboo Lodge, No. 4, refused to have anything to do with it from the beginning, and Ashlar Lodge, No. 3, and Union Lodge, No. 9, broke off their connection with it, the two Lodges in Victoria, with some help from Mr. Hermon, No. 7, the little lodge on the north shore of Burrard Inlet, carried it on without complaint, in 1885 Grand Master Trounce, himself a member of one of the Victoria Lodges, speaks of its usefulness in assisting transient brethren, and in relieving widows and orphans in the jurisdiction. Up to this time there had been no complaints about the unwillingness of the outside lodges to bear their share of the burden. In 1885 the receipts of the Fund amounted to \$207.50, and in 1886, \$257.90.

In 1886 the condition of things were changing owing to the coming of the Canadian Pacific Railway. At the meeting of Grand Lodge in that year, a charter for a new lodge, Kamloops, No. 10 was ordered by Grand Lodge, and more lodges were expected to be established in the immediate future. There was now a feeling among the Victoria brethren that some change should be made, and that the cost of Masonic charity, which was sure to increase with the growth of population, and consequently the number of lodges in the jurisdiction should be borne, not by a part, but by the whole of the Fraternity. The first sign of this appeared at Grand Lodge in 1886 when the Constitution was amended by adding a Charity Committee to the number of other Committees, and the release of the Board of General Purposes from its duties in this regard.

In order to mark the decision that all the Lodges should take a hand in Grand Lodge Charity, and not have it confined to Victoria, the Grand Master appointed as the first members of the Charity Committee, R.W. Bro. York Bate, of Ashlar Lodge, No. 3, at Nanaimo; N.W. Bro. T. Trounce, P.G.N. of Victoria-Columbia Lodge, No. i; R.W. Bro. Geo. Frye of Vancouver-Quadra Lodge, No. 2, of Victoria; with R.W. Bro. Jonathan Nutt of Cariboo Lodge, No. 4, Barkerville; and R.W. Bro. R.B. Kelly of Union Lodge, No. 9, New Westminster, from the mainland.

The matter came up for final consideration at the Grand Lodge Communication in 1887. In the meantime another Lodge, Mountain Lodge, No. ii at Donald had come into existence. In his address to the Brethren, Grand Master Dalby referred to the matter at some length. He pointed out that the Benevolent Fund was a Grand Lodge Fund, but that as only three Lodges contributed to its maintenance, they were the only ones who were entitled to draw from it, and that it belonged to those three Lodges. He thought the time had come to put it on a proper basis, and asked the Brethren to mature a plan whereby a worthy Brother would be able to receive the assistance which, as a Freemason, he had the right to expect, and the unworthy would be debarred from receiving what he was not entitled to.

Accordingly after discussion it was agreed that the laws governing the Benevolent Fund should be rescinded and abolished. All contributions and dues paid by the constituent Lodges to the Fund prior to December 31, 1879, (when Ashlar Lodge, No. 3, refused to be a party to the Fund), with interest at 5 per cent per annum to date; and all sums willed by deceased brothers, and all donations to the Fund with interest at the same rate since receipt thereof, after deducting the amount of disbursements for charity or otherwise to December 31, 1879, should remain in the hands of Grand Lodge and be a General Charity Fund for the fraternity. The residue was to be equitably divided between the three lodges which had been the sole contributors to the Fund since 1879, viz, Victoria-Columbia Lodge, No. i, Vancouver-Quadra, No. 2 and Mount Hermon Lodge, No. 7, pro rata according to their contributions to the said fund since 1879, to be devoted by the said lodges solely to charity. The Grand Master was to appoint a Committee to formulate rules for the government of the Charity Fund, and when these rules were approved by him they were to be embodied and printed as part of the Constitution. N.W. Bro. Henry Brown of No. I, Bro. William Stewart of No. 3, and R.W. Bro. H. Hoy of No. 9, were appointed as such Committee. The directions given by Grand Lodge were carried out, and when Grand Lodge met in 1888, the Charity Fund was the possessor of 200 shares in the Masonic Temple Company, valued at \$4,000.00, and \$352.00 in Cash in the Bank. In 1889 one fourth of the revenue of Grand Lodge, amounting to \$250.97, a dividend of 5% on the shares of \$230.00, and donation of \$100.00 from Cariboo Lodge, No. 4 had been received with a small amount of Interest from the Bank \$9.38, less a donation to Union Lodge, No. 9 of \$263.59, left the balance of assets of the Charity Fund at \$4,678.70. In 1889 the Masonic Lodges in the City of Victoria purchased the shares from the Charity Fund. In 1891 Grand Lodge paid into the Charity Fund one quarter of its income, later it was reduced to ten percent.

FINANCES AND MEMBERSHIP.

During the period in question the membership was steadily increasing, and with the increase in membership there was an increase in the revenue of the Grand Lodge. Not only were there new Lodges added to the Roll, but, with one exception, there was an increase of membership in all the lodges, old and new. Victoria-Colombia, No. 1, rose from 107 to 165; Vancouver-Quadra No. 2, from 91 to 124; Ashlar No. 3, from 67 to 98; Mount Hermon No. 7 from 50 to 98; Union, No. 9 from 68 to 83. Of the old Lodges only Cariboo No. 4, remained as it was with 21 members at the beginning of the period, and the same number at the end. Of the new Lodges Kamloops, No. 10, had increased from 25 to 35; Mountain Lodge, No. 11, from 36 to 51; Cascade Lodge No. 12, from 29 to 139; Spallumcheen Lodge, No. 13 from 19 to 28; Hiram Lodge, No. 14, from 11 to 36; Kootenay Lodge, No. 15, from 7 to 17, and Pacific Lodge No. 16 from 25 to 66.

As the membership increased the revenue of Grand Lodge also increased. In 1885 the revenue was \$470.00; in 1886, \$577.25; in 1887, \$840.00; in 1888, \$977.64; in 1889, \$1,233.25; in 1890, \$1,253.00; in 1891, \$1,353.00; in 1892, \$1,647.00; in 1893, \$1,991.75; and in 1894, \$1,999.50.

So prosperous was Grand Lodge in 1894 that the Finance Committee recommended to Grand Lodge that the dues per capita be reduced from \$1.25 to \$1.00, and that the proportion of the income carried from General Revenue Account to the credit of the Charity Fund be reduced from 10 per cent to 5 per cent. This recommendation was laid over to be considered under Revision of Constitution, and the Committee on Jurisprudence asked for further time to report on the matter.

Y~SCCELLANEOUS.

Committee on Petitions and Grievances.

This Committee was established by Grand Lodge in 1886.

Mt. Hermon Lodge No. 7.

In 1886 Mt. Hermon Lodge had for many years been located on the north shore of Burrard Inlet at Moodyville. During this existence it had a very small membership, between fifteen and twenty. Vancouver, on the southern shore was commencing to grow, and promised to become a large city, while there was, at that time, no immediate growth expected on the North Shore. As there was no Lodge in the new City on the South it was deemed advisable to remove the Lodge across the Inlet to Vancouver. On February 20, 1886 the Lodge voted unanimously to make the change. An application was made to Grand Master Trounce for permission to do so, and his permission was granted on February 27, 1886. A Lodge Room was obtained, and was to be dedicated by Grand Master Dalby on April 2, 1887. On that day the Grand Master, with the Deputy Grand Master, A.R. Milne, and a large number of the members of Grand Lodge and others, went to the pier at Victoria, to take the night boat for Vancouver. No boat appeared. They stayed there until 5 a.m. when the boat arrived, but found that she was not returning. The cause of her delay had been the stranding of the Steamer

"Mexico", near Plumper's Pass, and the Princess Louise, the C.P.R. Boat had stopped to take the passengers of the wrecked boat on board. They attempted to telegraph the W. Idaster of Nt. Hermon Lodge that they were unable to meet with the Brethren on this occasion owing to the fact that the Steamer was not returning, but found the wires were not in working order. As we hear no more of the dedication, it may be presumed that the service was carried out, but without the Grand Naster and the Victoria Brethren.

Union Lodge~ No. 9~ New Westminster.

During this period New Westminster had one of its disastroas fires and the Masonic Temple was one of the victims. On February 20, 1891 the Grand ~aster issued a dispensation allowing the Lodge to meet in St. Leonard's Hall. In 1892 the Hall was being rebuilt, and Grand Lodge voted the Lodge the sum of @500.00 towards the cost. The building was completed by December of that year and was dedicated by Grand Ymster Downie on St. John's Day, Tuesday, December 27, 1892.

BurialService.

It is evident that there had been various forms of the Burial Service used by different Lodges. In this state of affairs it was agreed by all, regardless of the form of work they used,~that one form should be used by all Lodges in the jurisdiction. A Committee had been appointed for the purpose of revising and unifying the Burial Service used by the constituent Lodges and it presented its report in the form of a revised Ritual at the meeting of Grand Lodge in 1892. The matter was discussed to some extent in an informal way, and its considers\$ion was laid over until the next Communication~ and it was arranged that the Grand Secretary should have copies made of the proposed ritual, and printed and sent to members of Grand Lodge withl the notice of meeting. The Committee which had the revision in hand was composed of V.W. Bro. A.W. Sillitoe, Past Grand Chaplain; R.Wo Bro. Sibree Clarke, Senior Grand Warden, and R.W. Bro. R.B. Kelly, Past Senior Grand Warden.

The report came before Grand Lodge in 1893 and was accepted and the use of the Burial Services revised to be used by all the Lodges. The members of the Committee were thanked for their efficient services.

Lodge of Sorrow.

A Lodge of Sorrow in honor of the memory of the brethren who had been victims of the smallpox epidemic of 1892, was held conjointly by Victoria-Col~nnbia Lodge, No. i, and Vancouver-Quadra Lodge, No. 2, at Victoria on Sunday, October 2, 1892. It was a solemn and impressive ceremony and the attendance was very large. Two well known Freemasons of high rank, were, among others, victims of this plague; V.W. Bro. ~.W. Waitt, Past Grand Treasurer, and Bro. W.R. Brown, Senior Warden of Victoria-Columbia Lodge, No. 2o

Communications of Grand Lodge,

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

There was one Emergent meeting of Grand Lodge which is particularly worthy of remembrance. It is the one held in Nanaimo on May 5, 1888 to unveil a monument to the memory of Bro. Samuel Hudson, a member of Ashlar Lodge, No. 3, a native of Durham, England, aged 34 years. He was in Wellington at the time of the explosion in the coalmines at Nanaimo on May 3, 1887. Hearing of the disaster he hastened from Wellington, formed a search and rescue Party and went down the mine to endeavour, if possible to save some of the workers there. Venturing too far from the clean air he was caught and suffocated by deadly after damp. He was brought to the surface and all that possibly could be done to resuscitate him but without effect.

In token of the self-sacrifice of Bro. Hudson the Freemasons and other reputable citizens, raised a sum sufficient to erect a monument at his grave, and this was unveiled, with appropriate ceremony by Grand Ymster A. E. Kilne on the day mentioned.

Honorary Rank.

The Grand Lodge has never been lavish in giving Honorary Rank to members of the Craft, but there have been cases where it has been thought fit and proper to reward good service, and where such reward could only be made in this way. In 1877 Jonathan Mutt (Gi-30) the founder of Cariboo Lodge No. 4 at Barkerville was made a permanent member of Grand Lodge by giving him the rank of Senior Grand Warden. At the same time the same rank was conferred on one of the founders of Victoria Lodge, No. 1 J. J. Southgate (CI-2) on his leaving for England to reside there permanently.

In 1888 Grand Secretary E.C. Neufelder (p. 181) who had held that office for three terms, resigned that office, as he was leaving the jurisdiction. In recognition of his services as such he was also given the rank of Senior Grand Warden.

In 1888 Bro. Benjamin Douglas, Treasurer of Union Lodge, No. 9 at New Westminster was given the rank of Past Grand Treasurer for his long service as one of The Trustees of Masonic property. He died at New Westminster, on Feb. 25, 1900.

Recognition of and by Foreign Grand Lodges.

There is little to add to what has already been said on this subject. Most of the Grand Lodges of the world had already recognized our Grand Lodge. It may be interesting to note that in 1885 our Grand Lodge recognized the Grand Lodge of Peru, but refused recognition to the Grand Lodge S-bolica Mexicana. In the same year the Grand Lodge of South Australia was placed on our visiting list; the United Grand Lodges

of New South Wales and the United Grand Lodge of Victoria in 1889; The Grand Lodge of Tasmania in 1891; and the Grand Lodge of New Zealand in 1892.

Grand Representatives.

At the Communication in 1889 Grand Master Milne discussed the duties of Representatives of other Grand lodges. He says that it is the imperative duty of each brother who consents to represent a foreign Grand Lodge, to be present at the "Communications" of the body to which he is accredited, and make known to them whatever of importance has occurred in the jurisdiction he represents~ and give careful attention to whatever transpires that affects that jurisdiction. How many of our representatives carry out their duties to this extent?

He goes on to say that some of our sister Grand Lodges have adopted the plan of a fixed term for which their Grand Representatives near other Grand Lodges shall be appointed. The Grand Lodge of Delaware makes it three years; Illinois, five~ He recommends that Grand Lodge define the term of commissions, and make it the law that no brother should represent more than one Grand Lodge. The Committee on the Grand I'~ster's address agreed with him on these points~ but no action was taken by Grand Lodge.

From Grand Master Marcus Wolfe's address in 1892 it appears that the Grand Lodge of Massachusetts did not believe in the Grand Representatives system, and had abolished it some years before, although it had given full and fraternal recognition to the Grand Lodge of British Columbia.

Grand Chaplain.

Many eminent brethren have occupied the office of Grand Chaplain in Our Grand Lodge, but none more respected and efficient than Rt. Rev. Acton Windeyer Sillitoe (40), Lord Bishop of New Westminster, who held

(40) Acton Windeyer Sillitoe was born in Sydney, New South Wales in 1840. The family returned to England in 1854. He was educated in King's College School~ London, and afterwards at Pembroke College, Cambridge~ where he took his degree of B.A° in 1862, and of ~{.A. in 1866. In 1869 he was ordained Deacon, and in 1870, as priest. He served as curate at Brierly Hill, Staffs and later as curate in charge of All Saints, Wolverhampton, for two years. From 1873 to 1876 he held the curacy of Ellenbrook, under the Earl of Mulgrave later Marquis of Normanby. In 1876 he was British chaplain at Geneva,, and later chaplain of the British Legation at Darmstadt. In 1879 he was consecrated Bishop of the Diocese of New Westminster, B.C., at Croydon, by Archbishop Tait of Canterbury~ In 1880 he came to his diocese where he resided until his death on June 9, 1894.

While resident in Wolverhampton he became a member of Honour Lodge, No. 526, A zealous Freemason, he soon joined Union Lodge, No. 9 at New Westminster, and remained a member of it until his death.

the office for five successive years, having been elected and re-elected for the years from 1886 to 1890. In 1891 he was the Master of Union Lodge, No. 9, at New Westminster, and it is probable that this was the reason why he declined further re-election. On June 22, 1889, he was presented, by Grand Master Clute and other Grand Lodge officers, with a handsome piece of plate, voted him by Grand Lodge in recognition of his valuable and instructive services to the Craft in the Province.

#### Dual Membership.

At the meeting of Grand Lodge Bro. Canon W. H. Cooper, a charter member of Kamloops Lodge, No. 10, and later a charter member of Mountain Lodge No. 11, and still later a charter member of Spallumcheen Lodge, No. 13, asked the Grand Master Milne for an expression of opinion on dual membership. The Grand Master replied that in his opinion dual membership in this jurisdiction was inexpedient. The matter was laid over until the Committee on Constitution should report.

#### Non-affiliates.

The question of the right of non-affiliate Freemasons to attend lodges was a matter which bothered the members of the Craft in other jurisdictions than our own. N.W. Bro. 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. (4.1)

We have already mentioned the troubles of our Lodges with non-affiliates in the early days of the Fraternity in the Province. It came up again in 1888, when Grand Master Milne, in his address to Grand Lodge refers to the matter at length. He says:

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

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



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

The Committee on the Grand Master's Address merely suggested that the recommendation regarding non-affiliates should be taken up by Grand Lodge at an early date, but nothing was done in the matter. Evi~dently neither the Grand Master nor Grand Lodge could suggest a practic~al remedy for the trouble.

The matter did not come up again until 1892, when Grand Master Wolfe referred to it in his Address to Grand Lodge, and makes clear the difficulty of dealing with it. His suggested remedy of reducing the af~filiation fee does not seem adequate.

He says~

Although a comparatively small jurisdiction~~ yet wehave 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 fav~orable consideration), one, which in my opinion, would be an incen~tive 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 Ymster's Address made no reference to the suggestion of the Grand Master, and the matter dropped.

#### Report on Foreign Correspondence.

There had been an attempt in the early days of Grand Lodge to compile a report on Foreign Correspondence, but it had had little success. In this period nothing was done about it in the years 1885 to 1888. In 1889 a short review of the other Grand Lodge was laid be~fore Grand Lodge by Deputy Grand Master Clute, who was the Chairman of the Committee. It ~'~as received and, by order was printed as an appen~dix to the Proceedings of that year. In 1890 there was no repo~, nor in 1891 or 1892.

In 1893 the Committee on Foreign Correspondence consisted of Past Grand Masters Marcus Wolfe, A.R. ~ine, and V.W. Bro. E.D. HcLaren and it produced the first of that series of reports which are an honor to the Grand Lodge of British Col~mbia. There are many interesting selections from the addresses which might be quoted~ but space forbids, all but a very few, In the address of M.W. Bro. John Ross Robertson of the Grand Lodge of Canada (in Ontario)~ he refers to cel~ai~ prac~tices which he deplores,~ and among other things he says:

There is no reason why at a ball or concert, at a picnic or steamboat excursion, the Craft clothing should be worn, and that a man should carry a thermometer around his neck to grade his earnestness in our work, or as evidence of the number of degrees he has~ through merit and ability, received during his Masonic career.

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

An animated discussion has been conducted on the propriety of saying "Constituent" Lodges, or "Subordinate" Lodges.

Webster defines 'tConstituent", that which establishes, determines and constructs. Grand Lodges are established, determined and constructed; hence, Lodges are "Constituents" of Grand Lodges.

Webster defines "Subordinate", inferior in order, in nature, in dignity, in power, importance or the like. Lodges which constitute Grand Lodges are inferior in order, in rank, in dignity, in power and importance to the Grand Lodges they have established and constructed; hence Lodges are Subordinates of Grand Lodges.

All this being true~ the Committee is unable to see much propriety in attempting to make a distinction where no distinction exists.

CHAPTER VI°

The days of the Mining Boom in the Kootenays~ 1895-1901.

The completion of the main line of the Canadian Pacific Railway made British Columbia a part of the North American continent; no longer a distant land~ far in the Pacific Ocean, accessible only by Steamer from San Francisco, or other Pacific Port in the United States~ Its reputation as a land of Gold~ ~Other Eldorado, had gone far afield~ There were possibilities that other valuable minerals were to be found in its mountains~ A flood of men seeking riches poured into the Province from the East and South. From the United States Boundary to the lands lying north of the main line of the Railway, and from the sources of the Columbia River to the Coast so many came to seek wealth in that part of the Province, that, as Judge Howay says (1) it was 'infected with prospectors.' ~ Narsought placer deposits; others mineral deposits of all kinds and especially silver mines. Many and rich deposits were found. It only needs a casual glance at the official reports issued by the Minister of Mines of the Government of British Columbia during the middle nineties~ to see 'how busy were the prospectors and how successful their efforts~ Towns grew up~ like Jonah's gourd, almost in a single night~ No one seems to have remembered that cities supported wholly by the wealth taken from the mine~ as towns whose resources depended wholly on timber~ were founded on a wasting asset, and when that asset was gone they might possibly cease to exist~ Many of the towns in time fade out of the picture; others developed other branches of industry and business~ and have remained prosperous communities~ The oldest, and most permanent of all ~as the City of Nelson~ the business center of the whole District~ 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 remain.

As soon as these settlements appeared to be permanent, the Freemasons resident there saw no reason why they should not have the benefit and pleasure of a local Masonic Lodge~ The Grand Lodge ~as delighted to see the Craft increasing in numbers ~nd, with a few exceptions~ granted the requests. As a large part of the population came from the United States or from the maritime Provinces of Canada~ it is not surprising to note that out of thirteen Lodges, nine used the American ritual~ as against four, the Canadian.

THE ~@EW LODGES OF THE PERIOD, 1895-1901.

Although Nelson Lodge, No. 23, at Nelson~ B,C~ obtained its charter at the meeting of Grand Lodge in 1894, it has been included in this chapter because it ~as the first Lodge established in the Mining Districts of the Kootenays, Here a small town was growing up, following mineral discoveries in the neighborhood~ In 1892 (we do not know the exact date) a meeting of Freemasons was held at the office of McLeod and Richardson on Baker Street and the question of forming a Lodge. in Nelson

(i) Howay & Scholefield .History of B.C.~ Vol. II~ p. 475.

was discussed. Following t~s a petition was drawn up, the penmanship beautiful, (the document is undated) and sent to the Grand Master. It was signed by:

John Hamilton, P.M. (2) of Mountain Lodge, No. II of Donald, B.C.  
Wm. Austin Jowett, N.M. of Kootenay Lodge, No. 15, Revelstoke, B.C.  
Mining and Real Estate Broker;  
Frank Fletcher, M.M, of Northern Light Lodge, No. 10, Winnipeg, Man.  
Dominion Land Surveyor;  
Edward Charles Arthur, M.N, (3) of Union Lodge, No. 115, Schomberg, Ont.  
Physician;  
William Payne Robinson, N.M. of Alma Lodge, No. 72, Galt, Ont.  
Deputy Sheriff;  
Frank Gibson Christie, M.N. of Kootenay Lodge, No. 15, Revelstoke;  
John Anthony Turner, M.H. of Kamloops Lodge, No. 10, Kamloops, B.C.  
Manager of Hume & Co. ;  
George Robert Robson, M.N. of St. George's Lodge,  
Manager of Hudson's Bay Co. No. 431, North Shields, Eng.  
George William Richardson, H.M. of "Eliot" Lodge,  
put down by him as of "Boston"  
but really of Jamaica Plain near that City,  
Real Estate and Financial Agent;  
Franklin Teetzel, of Kootenay Lodge, No. 15, Revelstoke;  
Druggist;  
Edward Hall Stanley, N.H. of St. John's Lodge, probably No. 3 of  
Quebec City,  
though the number is not given, and it may be No. 27 of Mansonville,  
Photographer. Que.

(2) John Hamilton was born at St. Narys, Perth County, Ontario, March 27, 1856. He was a telegrapher in the employ of the C.P.R. In 1885 he went to Farwell later Revelstoke, and in 1886 to Donald as train dispatcher, where he joined Idountain Lodge, No. 11 and was W. Master of that Lodge, 1888-89. In 1891 he was sent to Nelson as General Agent of the Railway, and occupied that position for many years. He was alderman in Nelson for three years, and later Mayor of that City. He died about 1909.

(3) Dr. Edward Charles Arthur was born in Prince Edward County, November 29, 1856. He was educated in the Public Schools of Hallowell in that County and later in Victoria University, graduating in 1880. Studied medicine in Trinity for a time and then joined the medical service of the C.P.R. in 1890.

At first he was stationed in Revelstoke, but in August he was sent to Nelson. In January 1891 he entered into private practice, and continued it until his death on July 6, 1932.

He was active in civic affairs for many years; member of the School Board from the date of its organization and alderman for one year. He was coroner for the district for many years.