

**HISTORICAL            NOTES**  
**AND**  
**BIOGRAPHICAL SKETCHES**

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**BY**

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FREEMASONRY IN BRITISH COLUMBIA

BEFORE

THE GRAND LODGE: THE NINE OLD LODGES

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

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

The first great gold rush to British Columbia was in 1858. In California the frenzied activity that followed the gold rush of 1849 had died down. The time when gold was to be had for the taking had passed, and men were looking for a new Eldorado. The California mines had moved into the big business stage. In 1857 rumours were current that gold had been found in the North, on a hitherto almost unknown river called the Fraser. It was said that the Hudson's Bay Company was digging out millions; that it was a second California, the talk of gold being found on the bars along the river sounded good to the California miners.

Early in the spring of 1858 convincing evidence of the wealth of the Fraser came to San Francisco. About 800 ounces of fine gold, said to have been sent down by the Hudson's Bay Company, was received at the United States mint in San Francisco. It was not a very large amount, as gold values went in those days, but with the decline of gold shipments from the California mines it was sufficient to start a rush to the North. A hardy band of gold-seekers sailed for the Fraser River and found gold near Fort Hope and Fort Yale. When news of their success reached California, others quickly followed on their trail, seeking "the new Eldorado - the golden realm of thrice ten thousand hopes." (1) The Fraser River gold excitement had begun. Soon a veritable city of shacks and tents clustered about the Hudson's Bay fort at Victoria; activity had sprung up there, like Jonah's gourd, almost in a single night.

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

OUR FIRST MASONIC LODGE.

There were Freemasons among the new-comers, most of whom, whether they were citizens of the United States or of other countries, had learned the lessons of the Craft according to the American practice in the Lodges of the State of California. As soon as they got settled in Victoria they wanted a Masonic Lodge in their new home. Being on British soil, they naturally expected that they would have to have a Lodge with an English charter. There were sufficient English Freemasons in the little city to encourage that idea. There was urgent need for a Lodge, to act as a centre for Freemasons and their fraternal and benevolent duties, and this need was all the greater because Victoria was not an old and settled community.

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

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

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

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

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

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

No doubt the Freemasons had discussed the possibility of establishing a Masonic Lodge in the gold regions of the North on shipboard, as they travelled from San Francisco to Victoria, but when they arrived they found no building there that could be used for a public meeting, let alone by a Masonic Lodge. Then, during the summer of 1858, Bro. J. J. Southgate and his partner, Mitchell, erected a two-storey building at the South-east corner of Yates and Langley streets. It was evidently built hurriedly, but the upper storey furnished a meeting place where Freemasons and others could assemble and discuss matters of mutual interest. The building only stood for four years, when it was torn down to permit the erection of the building which still stands on the lot today. This was afterwards occupied by Hibben & Carswell, and later by Diggon-Hibben Ltd.

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

At least seven Brethren, perhaps more, met in the new building to discuss Masonic matters, pursuant to this notice. Those whose names we have were J<sup>o</sup> J, Southgate, George Pearkes, (3), William Jeffray (4),

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

(3) George Pearkes, the first practising solicitor in the Colony of Vancouver Island, was a native of Guildford, Surrey, England. His father was Edward Henry Pearkes, who, with his family, came to Upper Canada and settled at Port Hope, in Durham County, where he died in the early sixties. The mother then came to her son in Victoria. She died there on February 10, 1861. George studied law in Toronto, and was admitted as a solicitor and attorney there on August 25, 185. Then he went to the United States, and the California gold rush took him to San Francisco, where he was admitted to the California Bar on July 23, 1852. The State census of 1852 has this item:

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

In 1855 Pearkes became a member of Occidental Lodge, No. 22, San Francisco, and in that year was made S.D. He took his dimit from the Lodge. This explains his joining Vancouver Lodge, No. 421,

On April 30, 1869, Pearkes married Mary Elizabeth, eldest daughter of John Dorman. In the fall of 1870 he was seriously ill for many weeks. On his recovery he returned to practice in partnership with Edwin Johnson. He died March 18, 1871, aged 45 years.

(4) Captain William Jeffray was a master mariner from Ireland. He was the first Port Warden of the City of Victoria. There is little doubt but that he was a Californian Freemason, but he was one of the founders of Victoria Lodge, No. 1085, E. Ro, at which time he

James Nealon Thain and his brother, William Thain, (5), Ronald J. McDonell, (6), and Allen McDonald. (7)

(4) Cont'd. -probably thought that only an English charter could be obtained for a Lodge on Vancouver Island. When it became known that a Lodge could be organized under a Scottish Charter and use the American ritual, he left Victoria Lodge and became one of the Charter Members of Vancouver Lodge, No. 421, S.C.. and the first W. Master of the new Lodg@. He held that office for two months, when he took his dimit and returned to California.

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

(5) ~~James Nealon Thain and William H. Thain were brothers from St. John] New Brunswick. The Thain family came originally from Banff, Scotland, to New England in 1765. When the Revolution broke out they came to New Brunswick as Loyalists. James had been a member since 1845 of Albion Lodge, No. 1, G.L.N.B., of St. John, New Brunswick, which has had a continuous existence since it was established by the Grand Lodge of Nova Scotia in 1825. Later he was a prominent business man in San Francisco. While in California James Nealon Thain (or Thane) became a member of Davy Crockett Lodge, No. 7, in San Francisco. The name of the Lodge was changed in 1852 to San Francisco Lodge, No. 7. The charter of the Lodge was revoked by Grand Lodge on Nay 13, 1859. (See John Whicher, Extinct Masonic Lodges of: California, San Francisco, 1933, p. 13, seq.) Thain came to Victoria in 1858, as agent for the great mercantile firm of Samuel Price & Co. After 1862 he disappeared from business circles, but emerged occasionally from his retirement to contribute articles to the local press. He died in Victoria, on February 21, 1881, William Thain was a carrier and stevedore. He had been a member of St. John's Lodge, No. 632, E.R., now No.~ 2, N.B.R., in St. John, N.B., to which he was admitted in 1856. For a time he was Secretary of Victoria Lodge. He died in Victoria, September 12, 1882.~~

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

His Masonic career is difficult to trace. In the Porch Book of Victoria Lodge, he described his Lodge as "Lodge 903, Unanimity and Concord, Illiwara, New South Sales." The List of Regular Lodges (1932) includes "Unanimity Lodge, No. 227" at Sydney, which may

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

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

Victoria Lodge of F. and A.N. - Preliminary measures have been taken for the establishment of a Masonic Lodge in Victoria. The petition for a charter will go to England next steamer. The following gentlemen have been named for office bearers:- Capt. Southgate, W.N.; George Pearkes, S.W.; -- Jeffries (W. Jeffray), J.W.; A. De Cosmos, Sec'y; -- Thane (J.N. Thain), Treas.; -I- Thane (W.H. Thain), S.D.; R.J. McDonald (McDonell), J.D.

No doubt we are indebted to De Cosmos for this information, though it cannot be said to reflect any great credit on that gentleman. It is hardly in accordance with proper Masonic practice. On the other hand, having decided to publish an account of the meeting, he might have

(6) Cont'd. possibly have some connection with it. He was a Charter Member of both Victoria Lodge, No. 1085, E.R., later No. 783 with its English ritual, and of Vancouver Lodge, No. 421, S.C. Apparently he preferred the American ritual, which the latter used. It is quite probable that he was a member of a California Lodge while in that State, but no precise information on the point has been discovered.

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

taken the trouble to make his statement accurate and complete. He should, for instance, have been able to give the Christian names of the Thain brothers. (8)

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

The original petition had seven signatures. From V. W. Sir A. Tudor Craig, Grand Librarian and Curator of the United Grand Lodge of England, it has been ascertained that, after it had been sent back to Victoria for amendment and returned to London, it was signed by eighteen names in all. Of these only four were English Freemasons - that is, Freemasons who became such in a Lodge chartered by the United Grand Lodge of England. Eleven of the signers were non-British. All of them came from California, where seven had been members of Lodges in San Francisco, while the remaining four were from Lodges elsewhere in the State. The seven British petitioners were: the two Thain brothers, who came from New Brunswick, where the accepted ritual was American, as it is in all the Lodges in the Narritimes; Allen MacDonell, a member of a Lodge in the Province of Quebec; George Rice, of Union of Malta Lodge, No. 588, later No. 407, E.R.; William Henry Brown, Naval Paymaster, who had been made a member of the Craft in Keith Lodge, No. 365, S.C., now No. 17, N.S.R., in Halifax, N.S.; Thomas Sherlock Gooch, 2nd Lieutenant in H.N.S. Satellite; Captain J. C. Prevost, commander of the Satellite, who was a member of a Scottish Lodge, name and

(8) Amor De Cosmos was an eccentric genius, but a genius all the same. An interesting account of him by a personal friend, the late Beaumont Boggs, of Victoria, appears in the Fourth Report of the B. C. Historical Association, published in 1929. The writer of these notes saw De Cosmos only once. His real name was William Alexander Smith, and he was born at Windsor, Heats Co., Nova Scotia, on August 20, 1825, the son of Jesse and Charlotte Esther Smith. He was educated at a private school and later at Windsor Academy. The family moved to Halifax in 1840, and there he was employed by Chas. Whitman & Co., and attended night school. About this time a William Smith joined a Masonic Lodge in Halifax, and in all probability this was our Amor De Cosmos.

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



number unknown; and William Noriarity, an Irishman and Naval Lieutenant, from Leinster Lodge, No, 387, Malta, I.R.

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

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

Victoria Lodge, No. 1085. Our Masonic Brethren will be pleased to learn that the Charter applied for to the Grand Lodge of England has arrived, and is now in possession of J, J. Southgate, Esq. Arrangements are now in progress to speedily organize the Lodge in "due and ancient form" of which the Brethren will have 'tdue and timelynotice."

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

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

(9) Robert~ Burnaby was one of the most prominent brethren in early

FreeMasonry in BritishColumbia. He belonged to an old Leicester family, and was born in that County on November 30, 1828. His father was the Rev. Thomas Burnaby, M.A., Fellow of Trinity College, Cambridge, rector of Market Bosworth, Leicestershire, 1841-42, Vicar of Blakesley, Northamptonshire, 1847-51, and Chaplain to the Marquis of

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

(9) Cont'd. Anglesea. His mother was Sarah, daughter of Andrew Neares, of Daventry. For seventeen years he was one of the staff of the Rt. Hon. E. B. Lytton, then Comptroller of H. M. Customs. When he was 30 years of age, in 1858, he heard of the gold discoveries in what is now British Columbia, and came to Victoria. With him he brought a letter from Lytton, giving his opinion of Burnaby, and pointing out his good qualities, not to entitle him to any claim to employment in the public service of the Colony, but as a voucher for his respectability and for the character and positions he had held in England.

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

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

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

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

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

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

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

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

We take pleasure in announcing that a Masonic Lodge under the name of Victoria Lodge, No. 1085, was organized in Victoria on Monday evening last. This is the first lodge of the Order ever established here, or, in fact, in any part of the British possessions on the Pacific. The Charter was obtained from the Grand Lodge of England. The petition for the Charter was forwarded to England in December, but owing to some informality, and to the Charter being sent out via Cape Horn, nearly eighteen months expired before it arrived. Since its arrival, the installation of officers has been delayed until Monday last, in order to suitably fit up the Lodge Room over Messrs. Hibben & Carswell's store, Yates Street. We must say that the manner in which this has been done reflects great credit on the Order, in fact, there are few Masonic Halls on the Pacific Coast better furnished, or more in keeping with the ancient landmarks of the fraternity. The Officers were installed by Past Master Robert Burnaby, assisted by Past Master Henry Aquilar (10) of H.M.S. Grappler. The names of the office-bearers are J. J. Southgate, W.M.; George Pearkes, S.W.; Wm. Jeffray, J.W.; J. N. Thain, T.; Amor de Cosmos, S.; Wm. H. Thain, S'D.; K. Gambitz (11), J.D.; L. Franklin (12), I.G.; J. R. McDonnell, O.G.

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

(ii) Kady Gambitz was an American Jew who came to Victoria in 1858 and ~~carried~~ on business on Yates Street for a number of years. Like De Cosmos he was always considered a Charter Member of the Lodge although his name was not mentioned therein. He was a regular attendant at the Lodge and held the office of J. W. for two years, 1860 and 1861, S.W. in 1862, and W.M. in 1863. In 1865 he sold his business to Thomas and William Wilson, who for many years carried it on on Government Street as the "City House." It was in turn transferred to W. & J. Wilson, and is still being carried on under that name. Gambitz took his dimit from the Lodge and on July 28, 1865, left Victoria for California, He built the first brick building in the Capital City.

(1.2) Lumley Franklin was an English Jew. He was born in 1820 and came to California in 1849. He came to Victoria in 1858, and was in business with his brother, Selim Franklin, as an auctioneer. He was considered a Charter Member of Victoria Lodge although his name does not appear there. He was W.M. of the Lodge in 1865, after passing through various subordinate offices. In July, 1867, he affiliated with Vancouver Lodge, but he must have kept his membership in Victoria Lodge, as later he was appointed by Robert Burnaby as Director

The First Masonic Funeral.

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

Bro. Samuel James Hazeltine, a native of Enfield in Middlesex, England, had been Chief Engineer of the Hudson's Bay steamer Labouchere, and had come out in her to Victoria from England in 1859. The steamer served first on the route from Victoria to the Company's forts on the Northwest Coast. On May 7, 1859, Bro. Hazeltine was appointed Steamboat Inspector by the Government of Vancouver Island. On August 26, 1859, he was badly injured in an accident, and died on September 7. in the Royal Hospital in Victoria, an institution which had been established by Rev. Edward (later Bishop) Cridge and other philanthropic residents of the city. He was 43 years of age.

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

At an informal meeting of Free and Accepted Masons held this day, it was

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

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

B. F. Moses, (14)

Secretary pro tem

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

John T. Damon, (13)

Acting W.M.

(12) Cont'd. of Ceremonies in the District Grand Lodge. As a citizen of Victoria he was regarded as a public-spirited man: so much so, that in 1865 he was elected the second Mayor of Victoria. He could have had a second term, but refused re-election. He died in San Francisco, August 3, 1873.

(13) John F. Damon (not T.) was born at Waltham, February 27, 1827. As a young man he took up journalism in Boston and in 1849 he went to San Francisco to write up the gold discoveries in California for the Boston Herald. While in San Francisco he became a member of the Craft by joining Lebanon Lodge, No. 49, Cal. R., and later was the W.N. of it. Its charter had been granted in May, 1854, and it ceased to exist in May, 1858. He soon became a part of the newspaper fraternity in San Francisco. As soon as the gold discoveries in British Columbia became

Many Freemasons attended the meeting at the Royal Hotel, which stood at the corner of Wharf and Johnson Street. Freemasons from California vouched for each other and formed committees for the examination of others. This having been done, the brethren exercised their ancient prerogative, and opened a Lodge in due form, electing Bro. John F. Damon as Acting Worshipful Master, and Bro. Benjamin Franklin Moses as Acting Secretary. Unfortunately the minutes, if any were taken, have been lost, so we do not know all who were present on that occasion. The following day the brethren again assembled, properly clothed in white gloves and white aprons, formed a procession, and marched to the Hospital, and from there to the cemetery beyond Christ Church, where the interment took place with due Masonic Honors. It is said that the white aprons were made for the occasion by a tent maker on Yates Street.

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

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

(13) Cont'd. known, he came north with the intention of promoting mining enterprises on the Fraser River. By 1860 things in British Columbia looked so bad that he moved to Port Townsend, where he established a newspaper, The North West, and carried it on for some years. While in Port Townsend he became a member of Port Townsend Lodge, No. 6, Wash. R. In 1862 he became Grand Lecturer and Grand Orator of that Grand Lodge. In 1863 he was re-appointed for another year, but at the communication in November, 1863, his office was abolished.

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

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

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

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

The First Appearance of Freemasonry on the Mainland.

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

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

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

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

"2. That the Brethren wear the usual badge of mourning for thirty days;

"3. That the Rev. A. D. Pringie be requested to preach a funeral sermon on this occasion on Sunday, 2nd February;

"4. That a copy of the above proceedings be transmitted to Minnesota Lodge, and also to the British Columbian and British Colonist for insertion.

"Hope, 31st January, 1862.

Wm. Knapp Kilborn, Chairman

J. Spencer Thompson, Secretary."

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

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

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

Our Second Masonic Lodge, Union Lodge at New Westminster.

After some flirtations with the Hudson's Bay Company relative to the establishment of the capital of the mainland colony at Derby, a short distance down the Fraser River from old Fort Langley, the capital was established at New Westminster, and soon a flourishing settlement grew up there. There were many Freemasons in the new settlement, among them a notable and enthusiastic gentleman Henry Holbrook (15). who, like

(15) Hon. Henry Holbrook was a native of Cheshire, England, born at Northwich, July 11, 1820, the son of Samuel and Elizabeth Holbrook of Bradwell near Sandbach. He received his education at Witton Grammar School, and commenced his business life as a merchant, in Liverpool. In 1854 he went to the Crimea as a contractor during the Crimean War. After the war was over he removed to Odessa, where he resided for several years. Later he came to British Columbia and commenced business at New Westminster. He was Mayor of the City for four successive terms. He was elected in 1853 as a member of the first Legislative Council of the Colony of British Columbia for the Douglas-Lillooet District, and re-elected by acclamation at the next election for the same district. After the election of 1868 he did not run for office but became a member of the Council as one of the Colonial Magistrates. He was a zealous advocate of Confederation, and when that became a fact, was elected in 1871 as a member for the city of New Westminster in the Provincial Legislature. He became Chief Commissioner of Lands and Works in the McCreight Government, but relinquished it in favor of the Hon. George Anthony Walkem, and accepted the unsalaried office of President of the Council. In the early eighties he returned to England and resided in retirement at Talbot House, Parkgate.

During the latter part of his life he took a great interest in the fishermen of the Dee Estuary, and was a member of the River Dee Fishery board more or less continuously during his residence there. He died at Talbot House about the middle of May, 1902, at the age of 81 years. At the time of his death he was the oldest living past Provincial Grand Officer of the Provincial Grand Lodge of Cheshire, having been Provincial Grand Superintendent of Works from 1854 to 1856. On the occasion of his 80th birthday, Mr. Holbrook was presented with a solid silver salver by the members of Prince Arthur Lodge No. 1570, Parkgate, of which he was an esteemed member, in recognition of his long membership in the Craft and his services to the public in general during his residence there.

Victoria's Robert Burnaby, was an enthusiastic and well-skilled member of the Craft. There was considerable rivalry between the two cities, in all lines of endeavor, and the New Westminster Brethren could see no reason why there should not be a Lodge in their city as well as in their rival on Vancouver Island. Various meetings were held to discuss the matter. A lodge room was obtained, which was considered satisfactory, in the Hick's Building, which stood on Columbia Street, at the corner of Lytton Square. The promoters of the new Lodge came from various jurisdictions: England, Scotland, California, Canada (which at that time meant "Ontario"), New York and Prince Edward Island; and for this reason the promoters agreed that it should be called "Union" Lodge. R. W. Bro. Holbrook, who had been prominent among those that had attended the Hazeltine funeral in Victoria, was to be the first Worshipful Master; Dr. John Vernon Seddall, assistant Staff Surgeon with the contingent of the Royal Engineers then stationed at New Westminster, who was probably an English Mason, was to be the first Senior Warden, although for some reason he did not sign the petition; and William Gilmour Peacock, clerk to Holbrook, who was a Scottish Freemason, was to be the first Junior Warden. Others in the group were Geo. Frye, an employee of the Customs Service; Solomon David Levi (16), a storekeeper, who afterwards went to Nanaimo; and William Stewart (17), who also went to Nanaimo, where he was prominent in Masonic affairs for many years.~ All agreed to

(16) Solomon David Levi and Boas were merchants at New Westminster and at Barkerville in 1861. Later Mr. Levi moved to Nanaimo where he was a Charter Member of Nanaimo Lodge, No. 3, B.C.R. and afterwards of Caledonia Lodge, No. 6, B.C.R. He had been a member of Fidelity Lodge, No. 121 (7120), in San Francisco. It has not been possible to get any information as to Boas other than that he was associated in business with Bro. Levi.

(17) William Stewart was a soldier's son, born in Halifax, England, in 1834. His father, with his family, on release from military duty, came to Prince Edward Island and settled on a farm near Charlottetown. In 1858 he became a member of St. John's Lodge in that city. This Lodge had been established in 1797. by the Grand Master of Ancient York Masons for the Province of Nova Scotia and its dependencies as No. 26. It continued on the Register of the Athol Grand Lodge until 1829, when it received a warrant from the United Grand Lodge of England as No. 833; subsequently on the closing up of the numbers in 1832 it became No. 562, which it held when Mr. Stewart joined it in 1863 it became 397, and on the formation of the Grand Lodge of Prince Edward Island in 1875 it became No. I on its register.

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



follow forthwith the precedent set by Victoria Lodge, and, no doubt acting on the advice of R. W. Bro. Holbrook, to apply to the Grand Lodge of England for a charter. The petition for it reads as follows:-

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

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

In consequence of this desire we pray for a warrant of constitution empowering us to meet as a regular Lodge at New Westminster, British Columbia, on the first Monday of every month and there to discharge the duties of Freemasonry, in a constitutional manner, according to the forms of the order and the laws of the Grand Lodge, and we have nominated and do recommend Brother Henry Holbrook to be the first Worshipful Master, Brother Solomon Levi to be the first Senior Warden, and Brother William Gilmour Peacock to be the first Junior Warden of the said Lodge.

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

Henry Holbrook P.M. 368 and 880 also P. Prov. Grand  
Superintendent of Works for Cheshire G. L. of England  
S. Levi  
Fidelity Lodge, No. 121 Cal.  
William Gilmour Peacock St. John's Hamilton Kilwinning,  
No. 7, Grand Lodge of Scotland  
George Frye (18), Mount Moriah No. 44, San Francisco, Cal,  
Daniel B. Hickey Western Star No. 2, Shasta, Cal.  
Valentine Hall, (1) King Solomons No. 896  
Grand Lodge of England.

(17) Cont'd. the "American Work."  
His zealous attachment to all matters pertaining to the Craft in British Columbia, will not soon be forgotten.

(18) George Frye of Mt. Moriah Lodge, No. 44, San Francisco, Cal. had lately removed from Hope to New Westminster, and entered the Government service in which he spent the rest of his life. He was the first Secretary of Union Lodge.

(19) Bro. Valentine Hall was for a long time an insurance agent in New Westminster and for a time was City Clerk. He hailed from King Solomon Lodge, No. 896, E.R. King Solomon Lodge Was established at Woodstock Oxford County, Canada West, now Ontario, under an English charter, in 1853, as No. 896. It is now No. 43 on the Register of the Grand Lodge of Canada in Ontario. Valentine Hall, aged 36, merchant, was initiated in this Lodge on December 13, 1854, passed in April of that year, and raised October 31, 1854.

Hugh Campbell N. Wellington Lodge, No. 24, Canada  
Oliver N. Hocking Henry Clay, No. 95  
Sutter Creek, ~mador Country, Cal.  
Silas E. Crain M.D. Hiram Lodge  
No. 23 Owego State of New York U.S.R.  
William Stewart St. John' s Lodge  
No. 562 Grand Lodge of England.

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

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

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

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

THE FIRST NISONIC LODGE IN BRITISH COLUMBIA.

By application of several of the Nasonic Fraternity to the Grand Lodge of England, a charter was granted t~em to open a Lodge in New Westminster, B.C., under the title of 'Union Lodge, No. 1201'. Acting under such charter the members of this Lodge resolved to open the same on Tuesday last, the 24th June (being the Anniversary of St. John's Day). Members of 'Victoria Lodge, No. 1085' kindly lent their valuable aid and assistance in this good work, and to whom the Fraternity are deeply indebted, viz:

Bros. P.M.R. Burnaby, P.P.G.J.W. for Surrey;  
G. Pearkes, W.N.; T. Harris, S.W.; R. Lewis, J.W.;  
Lo Franklin, J.D.; John Malowanski, I.G.

(S.) Driard, and E. Franklin.

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

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

After the ceremony, which was delivered in a most impressive manner by the distinguished P.M., the Brethren sat down to a sumptuous repast

(20) Captain James Cooper entered the Hudson's Bay service in 1844 and with his wife came to Victoria as supercargo in the Tory, reaching Victoria on May 14, 1851. He commanded the barque Columbia in 1849, but soon after left the service and became an independent settler at Netchosin, on Vancouver Island. He was a member of the Council of Vancouver Island from 1851 to 1856, representing Esquimalt. He came to New Westminster in 1859, and was appointed Harbour Master for British Columbia in that year and held office until 1868. He was the agent of Marine and Fisheries for British Columbia from 1872 to 1879, when he went to California. Cooper Inlet, Hunter Island, Lama Passage, was named after him.

(21) Dr. Silas E. Crain (sometimes written "Crane") was a physician and apothecary resident in New Westminster, who, like most residents there at that date, had some mining interests in Cariboo. He was born in New York City, and as soon as he was qualified he began to practice in the city of Owego, Tioga County, in that State. In 1851 he joined Friendship Lodge, No. 153, N.YoR., of that city. He withdrew from membership there on February 24, 1853. When he became one of the applicants for a charter for Union Lodge, he gave the name of his Lodge as "Hiram Lodge No. 23", Owego, State of New York. There is not now, and never has been, a "Hiram Lodge" in that city. Acting on the possibility that he might have affiliated from a Lodge of that name in some other jurisdiction, search has been made, but without adding to our knowledge of Bro. Crain.

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

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

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

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

The news of the formation of the first Masonic Lodge in the far-off colony of British Columbia, with Henry Holbrook as its first Worshipful Master, was received with delight by his brethren in Cheshire. In the British Columbian for February 14, 1853, appears the following item, quoted from a Cheshire newspaper:-

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

#### UNION LODGE CHANGES ITS RITUAL.

Its original charter having been granted by the Grand Lodge of England, and its first Worshipful Master having been of high standing in a Lodge under the Grand Lodge of England, it was but natural that Union Lodge should use the English ritual, and it did. Later on, however, we find the Lodge using the American ritual, which, the members, of course, called the "Scotch" work. Many stories have been told as to when and why the change was made. Some attributed it to W. Bro. Ebenezer Brown, (24) who had been

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

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

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

He had considerable interests on the south bank of the Fraser River, opposite the city of New Westminster, which was known as

Worshipful Master of the Lodge in 1875 and 1876 but this was merely hearsay, and there was no evidence to support it. Most of the records of the Lodge had been lost in the several fires it had suffered, and no official reference to the change was supposed to have survived. But all at once the record came to light. It showed that on November 5, 1877, Bro. James Spiers, J.W., gave notice that at the next regular meeting he would move a resolution to change the work 'to the same as the Grand Lodge'. Of course everyone knew that the Grand Lodge had no such work but they hated to give it the proper name. At the next regular meeting on December 3, 1877, the Worshipful Master, W. Bro. J. S. Clute, read a letter from the Grand Master, M.W. Bro. Frederick Williams, requesting that the matter of the proposed change of work be laid over for one month; but at an emergent meeting of the Lodge, held on December 17, 1877, the Worshipful Master read a second communication from Grand Master Williaras giving his consent to the change of work. It was then moved by Bro. James Spier and seconded by Bro. William Howay "That this Lodge adopt the 'Scotch Work'." and the resolution was passed by a unanimous vote of the Brethren present.

The late Bro. F. W. Howay remembered Bro. Spiers very well as being a frequent visitor at his father's home for he and his Brother William Howay were great cronies. At one time W. Bro. Spiers lived at or near Port Kells. When the change of work was made many of the Freemasons living in New Westminster had learned their Freemasonry either in the Maritime Provinces, or in the United States. All of these, and there were many of them, were familiar with the American work, whereas few knew the English ritual. It is evident that Bro. Spiers was one of them, but it has not been found possible at this late date to ascertain either the location, name, or number of his Mother Lodge.

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

During the long winter these members of the Craft met together at Cayoosh from time to time, and, to pass the time away discussed the

(24) Cont'd.            Brownsville. The first ferry across the Fraser in the 80's was called the "K de K," after his son-in-law, Alfred Knevett de Knevett, a Belgian of rank.

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

question of forming a Lodge. Evidently they were under the impression that a permanent settlement would gather there. As two of them had been in touch with the Lodge already at work in Victoria, it was decided to communicate with it and obtain information as to the necessary steps to be taken in order to obtain a charter from the Grand Lodge of England for a Lodge at Cayoosh. Accordingly under date of December 27, 1860, a communication was sent to Victoria Lodge, which reads as follows:

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

There are many here of the proper material, wishing to be received into the Order - our being so far away from yours or any other Lodge, induces us to petition in this wise, so that we may be enabled to assist and relieve many worthy distressed Brothers who pass and re-pass - and being so far away and not properly organized, we are unable to meet those demands made upon us - as also to keep from rusting, as well as for the diffusion of Masonic knowledge and maintaining Brotherly love and sustaining our beloved Order. We have appointed (not elected) a W. N. and Wardens pro. tem. in the hope of receiving a dispensation from your ancient and honorable body.

This communication was signed by Ronald MacDonell, Neil McArthur (25), Allen McDonald, Henry Evans (26), Felix Neufelder (27),

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

(26) Henry Evans later lived at Ogdenville or Seyraour, at the northern extremity of Shuswap Lake. He died there on April 9, 1866. He was probably from the United States.

(27) Felix Neufelder came to Victoria in 1859~ and later went to Richfield some time before 1868. He was a prominent man in Barkerville in its early days. He was a director of the Williams Creek Bedrock Flume Co. In 1870 he was largely interested in the Pioneer Quartz Mills Co. and in that year he built a large storage warehouse in Barkerville. He took part in the formation of Gariboo Lodge and for three years was Deputy Master, during the time the lodge was acting under its Scotch charter. About 1876 he came to Victoria, took his demit from Cariboo Lodge, No. 4, and affiliated with Quadra Lodge, No. 8. He died at Victoria on February 22, 1879, at the age of 59 years and was buried with Masonic honors. He is spoken of by the Colonist in Victoria, by the Sentinel in Barkerville, and by friends as a valuable citizen and the soul of honor. E. C. Neufelder, Grand Secretary of the Grand Lodge of British Columbia, 1884-88, a member of the firm of Ross and Neufelder, at Victoria, was his son.

J. M. Foley (28), F. J. Boyle, James E. Wade (29), B. Gat~ and Win. H. Lighthall.

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

The Committee, or rather two of them, Burnaby and Lewis, reported to the Lodge in due course. A form of petition was drafted, to be signed by seven brethren whose names were registered on the books of the Grand Lodge of England, or, if the requisite number of English Freemasons was not available, the names of those on the books of the G~::~ and Lodges of Scotland or Ireland could be included, and a statement made of any circumstances which precluded a greater number of English Freemasons from signing. Members of Colonial Lodges supplied with certificates from England would, of course, be equally eligible. The name and number of his late Lodge was to be attached to the signature of any petitioner. It ~was advisable that the!petition be forwarded to Victoria Lodge as being the Lodge nearest Cayoosh. This was not considered indispensable, but was to be considered as giving weight to the petition. Petitions were to be accompanied by a fee! of five guineas for the issue of a warrant, and half a crown for registration of each signer whose name was not on the books of the Grand Lodge of England. These particulars are inserted here as showing the conditions! imposed by the GrandLodge of England on an application for a charter for a new Lodge.

The secretary of Victoria Lodge, Bro. T. C,<sup>I</sup> Nuttall (30) on May 13, 1862, forwarded a copy of this report, with the forms annexed, addressed to Ronald MacDonald and the brethren who had sent the communication from Cayoosh. In the meantime, however, spring had come, and the goldseekers there had passed on to other fields of work. Cayoosh had ceased to exist as a settlement and we hear no more of the proposed Lodge.

(28) John M. ~g!~Z was a member of St. Andrews Lodge, NO. 7, Sydney, Nova Scotia, which may have been St. Andrew's Lodge, No. 1, N.S.R. at Halifax, or!St. Andrew's Lodge, No. 7, N.S.R. at Sydney, Cape Breton. On November 14, 1864, the Colonist speaks of his having been on an exploring party to Leech River. He was then going to Nootka to search for gold.

(29) There was a Jim Wade in Cottonwood in October, 1863.

(30) J. C. Nuttall in 1867 was a merchant, carrying on business on Wharf Street, Victoria.

The "Scotch" Ritual.

Except for the employees of the Hudson's Bay Company and a few of the professional men in the Colony, practically all the new-comers to Victoria came from California. A few came from Puget Sound. In spite of this, many of them were not citizens of the United States, for the California rush had attracted gold-seekers from all over the world. But many of them had become Freemasons there, and were therefore accustomed to the use of the American work, which in some way in British Columbia came to be called the "Scotch" work. Moreover many of these immigrants had come originally from the Maritime Provinces, in which the Lodges used and still use the American ritual. Lest this term should be questioned, it may be pointed out that the highest authority in the United States, Dr. A. G. Mackey, in his Encyclopedia of Freemasonry refers to

The system of work which, under the appropriate name of the American Rite, (although often improperly called the "York Rite") is practised in the United States. (see Mackey, 1906 edition, p. 872.)

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

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

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



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

Whereas, we have been informed that a party in this community have applied to the Grand Lodge of Washington Territory for a Dispensation or Warrant to organize a Lodge of F. & A.M. in this town, it is, therefore,

RESOLVED,! That while we hail the Grand Lodge of Washington Territory and all other Grand Lodges as Brethren and Freemasons, we do not recognize their power to grant Dispensations or Warrants out of the district of their own country, and all Dispensations and Warrants emanating from any other source than the Grand Lodges of the mother country in this place we shall hold as clandestine, and all Freemasons visiting such Lodges cannot be recognized as Freemasons.

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

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

This was Dr. Israel Wood Powell (31), He was a Canadian born

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

and bred, of United Empire Loyalist descent, of the third generation. While a medical student in Montreal he had become a member of Elgin Lodge, No. 348, S.R. in that city, a Lodge which operated under a charter from the Grand Lodge of Scotland and used what was commonly called the "Scotch" work, or "York Rite"; in other words, a form of the American work. In 1881 this Lodge, and others holding similar charters, joined the Grand Lodge of Quebec, on the condition, inter alia, that it would be permitted to retain its "mode of work" (32) and it still uses it, although, generally, Lodges in the Quebec jurisdiction now use the English "Emulation" work. After Dr. Powell settled down to practice in Port Dover, he had been instrumental in founding Erie Lodge, No. 149, O.L. of Canada (in Ontario), and was its first Worshipful Master. It has not been possible to ascertain precisely what ritual was used in that lodge in those early days, but in view of the chaotic condition of ritual in that jurisdiction at the time (33), and also that Dr. Powell had learnt his Freemasonry in Elgin Lodge, one may safely draw the conclusion that he used the same work in it as was used in his Mother Lodge. The ritual for the Grand Lodge of Canada (in Ontario) does not seem to have been decided upon until about 1869 (34), and since that time it has used what is generally called in British Columbia, the "Canadian" Work, and is said to be approximately the English "Emulation" work. As soon as he settled in Victoria, Powell became interested in the state of affairs among the local Freemasons. He found the Brethren

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

Dr. Powell was educated in the local schools, and later tutored in anatomy and physiology by Dr. Covernton, the father of Dr. C. F. Covernton, now of Vancouver, B. C. When 19 years of age he went to McGill University, Montreal, to study medicine. He graduated in 1860, and for a short time practised his profession at Port Dover, near his home town. He came to Vancouver Island in 1862 and settled in Victoria, where he practised for many years.

In 1872 he was appointed Superintendent of Indian Affairs for British Columbia, and Indian Reserve Commissioner, and acted as such until 1890. In 1878, finding the pressure of public and private affairs too strenuous, he took his dimit from Vancouver-Quadra Lodge and thereafter ceased to be active in Masonic matters.

He died at Victoria, February 25, 1915, and was buried with full Masonic honours.

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

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

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

(34) idem p. 124.

hopelessly divided on this question of ritual. He ascertained that he was the only person there who could solve the problem which was causing so much trouble in the Craft. His experience in Elgin Lodge gave him the means of doing so. He advised the votaries of the American work to abandon the idea of obtaining a charter from a Grand Lodge in the United States, and to apply instead to the Grand Lodge of Scotland for a charter. In this jurisdiction no standard ritual had been set up, and any Lodge belonging to it could adopt any recognized form of ritual which its members preferred so long as it was not inconsistent with the principles of the Craft (35). Moreover, as the Grand Lodge of Scotland was a British Grand Lodge, a charter from it would not be from a "Foreign" Grand Lodge, and therefore no valid objection could be made to it by the English Freemasons. If such a charter were obtained, it would be quite proper to use some form of the American ritual as did his mother Lodge in Montreal.

Powell's advice was taken by those desiring another Lodge, and immediately an application was made to the Scottish Grand Lodge for a charter. Not only was this course satisfactory to the members of Victoria Lodge. With the elimination of the "Foreign" element to which the English Freemasons had so strenuously objected, discord ended and peace reigned among all the members of the Craft in the city. At a meeting of Victoria Lodge held on May 16, 1862, the following resolution was passed, approving of the establishment of the new Lodge, without prejudice, as the lawyers say, to the right of precedence of the Grand Lodge of England in the Colony. This resolution was in the following terms:-

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

It is probable that this reservation of precedence was due to the keen mind of Robert Burnaby, and his regard and admiration for the Grand Lodge of England, to which he was always loyal.

The Grand Lodge of Scotland did not delay in complying with the wishes of the petitioners, and a charter for Vancouver Lodge, No. 421, S.C. was duly issued and forwarded to them. On October 20, 1862, the following brethren met in the Hall of Victoria Lodge to organize the new Lodge, viz.: William Jeffray, Sam Goldstone (36), J.R. Stewart,

(35) Somerset Masters Transactions, 1931, p, 99.

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

A. Scorgie, A. Blackman (37), T. S. Allatt (38), Morris Yrers, and R. J. McDonald. Jeffray was installed as first W. Master, S. Goldstone as S.W., and Alex Cain (39) as J.W. The latter not being present, was installed by proxy. Dr. Powell immediately affiliated with the new Lodge. Jeffray only carried on as W.N. from the date of his installation until December, when he resigned and Dr. Powell took his place as Worshipful Master.

Thus the second Lodge in Victoria, the third in what is now the Province of British Columbia, was established. W. Bro. William Manson, well known to our elder brethren, a member of the Lodge in the early eighties, and later a member of Union Lodge at New Westminster, often stated in conversation, that the work used in it was that used in the Nasonic Lodges in California. As most of the original members of the Lodge came from that State, it was only natural that this should be the form of work that would be used. Two charter members of Victoria Lodge, Wm. Jeffray and R. J. MacDonald, left it and became charter members of the new Lodge. J. Robertson Stewart, the first Secretary, was a former member of Canongate Kilwinning, No. 2, S.C. of Edinburgh. He only served a short time, signing the minutes of but five meetings. He then resigned, and his place as Secretary taken by George H. Coe (40), who took his dimit on March 16, 1864, and later became the first Grand Master of the Grand Lodge of Idaho.

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

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

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

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

Encouraged by the action of the Freemasons in Victoria, the Brethren in Nanaimo did not long delay in following their example. Captain William Hales Franklyn(41), a member of Grand Master's Lodge, No. I. London, the Premier Lodge of England, was the leader of the movement. Meetings of the Freemasons in the little town were held in 1865, and after due consideration it was agreed that a Lodge should be formed there and a petition to the Grand Lodge of England be drawn up and forwarded to London. It was favorably received and the petition granted, and the warrant for Nanaimo Lodge, No. 1090, was issued forthwith. The low number of Nanaimo Lodge is explained by the fact that in 1863, before the petition was sent to the Grand Lodge of England, that body had renumbered its Lodges, in consequence of which Victoria Lodge, which was originally No. 1025, had become No. 783, and Union Lodge, originally No, 1201, had become No. 899. The charter got as far as San Francisco in safety, but was lost in the wreck of the Hudson's Bay Company's steamer Labourchere on the voyage north from that city to Victoria. A duplicate had to be obtained from London, and it was not until early in 1867 that the warrant arrived, and the establishment of the Lodge couldbe proceeded with.

The first meeting of Nanaimo Lodge, No. 1090, as the warrant named it, was held in that city on May 15, 1857. The Charter members of the Lodge were: W. H. Franklyn, Daniel Pender (42), Edward Beverly

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

(42) Daniel Pender was a member of a West of England Family, members of which have been in the British Naval Service for several generations. He arrived on this coast as second master of H. N. Survey-Vessel Pl~~, November 9, 1857. He was promoted Master June 21, 1859. On November, 1860, he became Easter of the Plumper. In January,L 1861~ he was transferred to the Hecate, which took the place of the Plumper in the survey of the coast. In 1863 he was placed in command of the Beaver, which had been

Bogg (43), James Stanford Smith, Robert William Carral, Alexander Nayer, David Frew, and Miller Brown. A large contingent of the Victoria Lodge Brethren attended, with several from Vancouver Lodge. The steamer Sir James Douglas was engaged for the trip, and to add to the pleasure, the band of the Volunteer Militia was taken along. R. W. Bro. Robert Burnaby was not able to attend.

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

The proceedings concluded with a banquet and ball at which all present made merry. And good Mark Bate (45), the friend of all Nanaimo-ites, although not then a Freemason, was so intrigued by what he saw from the outside, that later he joined the Lodge and became one of the most prominent members of the Craft in that city.

(42) Cont'd. taken over from the Hudson's Bay Company for the purposes of the survey and carried on the work until 1870 when the survey terminated. He returned to England in 1871 and was engaged for many years in the Hydrographic Office in London, latterly as assistant hydrographer. He took his dimit from the Lodge in 1871 on leaving for England.

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

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

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

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

Shortly before he was twenty he received a letter from his uncle, giving a glowing account of the beauties and prospects of this part of the Far West, which so fascinated him that he determined to follow his uncle's footsteps. Accordingly, he set out for Vancouver island in 1856, and in January, 1857, he reached Victoria. In February he arrived in Nanaimo. He was given employment by the Company at once, and it was not long before he became

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

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

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

(45) Cont'd.            accountant and cashier of the mines. He held this position until 1869, when he became manager, and remained as such until 1884, when he retired from the service of the Company.

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

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

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

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

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

Among the residents of Barkerville and the surrounding territory were many Freemasons hailing from widely separated jurisdictions. Among them was Jonathan Nutt, the foreman at the Aurora Claim on Conklin's Gulch, a tributary of Williams Creek. R. W. Bro. Louis Lebourdais says he was an Englishman, and there can be no better authority. He had been a miner in California, and while there, in 1854, he had become a Freemason in Tehama Lodge, No. 3, at Sacramento. He had later affiliated with Western Star Lodge, No. 2, at Shasta, California, he then being 34 years of age. This Lodge still carries on and the old temple in which it met at that time still stands.

As the Cariboo promised to become a permanent community, the Freemasons saw no reason why they should not have a Masonic Lodge as well as the residents of the Coast. The matter was talked over informally among the brethren and at their request Bro. J. Spencer Thompson wrote to Vancouver Lodge, No. 421, S.C. at Victoria, asking that Lodge to endorse the opening of a Lodge at Williams Creek or Richfield, under the jurisdiction of the Grand Lodge of Washington Territory. Thompson stated that a similar application had been made to Union Lodge, at New Westminster, and had been refused, and that that Lodge had advised the Cariboo brethren to apply to the Grand Lodge of England for a charter. This letter was read in Vancouver Lodge on September 19, 1866. The Lodge expressed its sympathy, but pointed out the irregularity of the proposed proceedings, and probably referred to its own experiences with a similar application from Cayoosh. The three Grand Lodges of England, Scotland, and Ireland claimed equal and concurrent jurisdiction in "Colonial" territory, otherwise unorganized Masonically, and all would resist and resent usurpation by other Grand Lodges. Doubtless Vancouver Lodge, like Union Lodge, recommended that a charter be obtained from the jurisdiction under which it, itself, was acting.

On receipt of the answer from Vancouver Lodge, a meeting was called of the local Freemasons for October 13, 1866, and this was attended by thirteen members of the Craft. As one of the leading promoters of the scheme, Jonathan Nutt was chosen as chairman of the meeting with William Cochrane (46) acting as Secretary. Others present were George Grant,

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



J. Spencer Thompson (47), John R. Price, A. C. Campbell (48), George Duff (49), C. Strouss (50), John Patterson (51), John B. Lovell (52), W. E. Boone, and William Bennett.

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

We do not know anything about his early life, either personal or Masonic. The application to the Grand Lodge of Scotland for a charter for Cariboo Lodge bears his signature in flowing script, followed by the words "San Francisco, Cal. 7", and nothing more. There had been in San Francisco a Lodge, "Davy Crockett Lodge, No. 7", founded in 1849 under a dispensation from an unrecognized Grand Lodge in Louisiana. It was, however, a very active Lodge and its members were in good faith carrying on its Masonic work. Soon after the Grand Lodge of California came into existence the Lodge disbanded and the members as individuals applied for a charter which was granted on November 27, 1850. On August 18, 1852, the name of the Lodge was changed to "San Francisco Lodge No. 7", which went out of existence in May, 1859, and dimitts issued to the members. (Extinct Masonic Lodges of California, Richer, 1935, p. 13).

(48) A. C. Campbell was a blacksmith at Barkerville, and was one of the owners of the Foster-Campbell claim on Williams Creek. He was a cousin of the famous John A. ("Cariboo") Cameron.

(49) George Duff, a Scotsman, was a shareholder in the "Never Sweat Co." on Williams Creek. He died in the Cariboo in 1877.

(50) Carl Strouss was a merchant at Barkerville. In 1867 he bought the business carried on by Oppenheimer & Co. at Yale and in the Cariboo. On a trip to Victoria in 1869 he solicited subscriptions for the Barkerville Fire Brigade. In 1871 he sold his business at Yale and Barkerville to C. Oppenheimer and removed to Victoria. There he purchased a business property on Wharf Street from Henry Nathan, Jr., where he carried on business as an importer and dealer in general merchandise, under the name of C. Strouss & Co., at least until 1893. He also had a lot at the corner of Quadra and Fort Streets. A Charter member of Quadra Lodge, No. 8, he dimitted on November 24, 1876, leaving for England to reside there permanently.

Those who attended the meeting recognized that the first thing to be done was to arrange for a place for the proposed Lodge to meet. At that time there was not a suitable building in Barkerville, and a proper meeting place was necessary in order to obtain a charter. It could only be provided by the Freemasons themselves. Accordingly at this meeting they decided to build the necessary building themselves, and each of the persons present pledged weekly payments for that purpose. Twenty other Freemasons who had not attended, later joined in the project.

To build even the least expensive building suitable for the purpose would cost at least \$3,300.00~ This meant that every one of the 33 subscribers must pay the sum of \$100.00. Many of these men were working miners; some, it is true, owned substantial interests in paying claims; but the majority were men of modest means. This is shown by the entries in a small fabric-covered note book in which are inscribed all minutes, cash-book entries, and other transactions of the proposed Lodge from October 13, 1866~ to August 17, 1867.

The back pages of this book show the amounts paid into the building fund. Many paid fifty cents or a dollar per week. Patterson paid his share in one payment. Cochrane, Thompson, Strouss, and Campbell paid in instalments of \$5.00 each. It was not long before the construction of the Masonic Hall was assured.

Four meetings were held in October, 1866. No record exists of what was done at the first three, and all that is known about the fourth is that a letter was read from Vancouver Lodge at Victoria. A second letter from that Lodge was read at a meeting on November 3rd.

The petition addressed to the Grand Lodge of Scotland for a charter was signed on December 8, 1866. There was another meeting on the 9th~ at which Jonathan Nutt was officially thanked for his zeal in establishing a Masonic Lodge on Williams Creek.

The petition was taken personally by Nutt to Victoria soon after. He attended a meeting of Vancouver Lodge on January 16, 1867, and presented it for approval by that Lodge. The Lodge approved of it, and it was thereupon endorsed by the three principal officers and delivered to R. W. Bro. I. W. Powell. The names of the persons signing are worthy of record as from the various jurisdictions mentioned we can appreciate the mixture of peoples from all parts of the world in the Cariboo at that time. There were two Canadians: D. McNaughton, from Durham Lodge, No. 66, of Newcastle, Ontario, and A. C. Campbell of Doric Lodge, No. 58, Ottawa; three

(51) John Patterson, partner with Andrew Kelly in the 'ake-up-jake" restaurant in Barkerville. He was spoken of as a good reliable fellow.

(52) John B. Lovell was the first express agent at Richfield. He moved to Barkerville in 1866. Later he removed to Victoria, where he was interested in a real estate and insurance business, and where he became a member of Quadra Lodge, No. 8.

from California; Jonathan Nutt from Western Star Lodge, No. 2, of Shasta, John Patterson of Nanzanita Lodge, No. 102, at North San Juan, Nevada, Co. California (consolidated in 1910 with Nevada Lodge, No. 13 at Nevada City, Siskiyou CO. California) and J. Spencer Thompson of San Francisco Lodge, No. 7, San Francisco. Three were from Scottish Lodges: Geo. E. Ault of Kirkaldy Lodge, No. 72, Kirkaldy, John Muir of St. Andrew's Lodge, No. 126, Kilmarnock, and William Bennett of Glasgow Star Lodge, No. 219, Glasgow. There was one from Wales, Wm. Cochran of United Lodge, No. 998, Welshpoll; one from Washington Territory, B. P. Anderson of Olympia Lodge, No. 1, Olympia; and one from Minnesota, W. E. Boone from Hennepin Lodge, No. 4, Minneapolis. Three have not been definitely located: Daniel B. Lewis of St. Louis Lodge, No. 86 (53), W. H. Hill from Aylmer Lodge, No. 138, and Win. H. Fitzgerald of Albion Lodge, No. 17.

On September 2, 1867, the applicants received from R. W. Bro. Powell, the Provincial Grand Master, a dispensation authorizing Cariboo Lodge, NO; 469, to open and commence business. On December 7, 1867, the Charter was received from the Grand Lodge of Scotland, together with the necessary books carefully labelled in gilt letter "Cariboo Lodge, No. 469, Barkerville, Vancouver Island." Evidently no one had explained to the Scottish authorities that although the application had come from Victoria, the Lodge was to be in another colony. On St. John's day, December 27, 1867, a banquet was held to which '~ll brethren on the Creek" were invited, but the Lodge was not fully constituted until June 24, 1868, St. John the Baotist's Day. The note for that day in the minute book of the Lodge reads as follows:

Met at 3 P.M. Nutt presiding as reoresentative of the Prov. G.N. The inauguration of Cariboo Lodge, Ne, 469 then took place, according to the Ceremonial laid down at page 71 of the Laws and Constitutions of the Grand Lodge of Scotland. After the inauguration, the officers were installed. The festival was celebrated by a banquet according to Masonic tradition.

After the Lodge was closed in the afternoon, the officers and members went to a partial!ybuilt cabin near by, placed themselves on the timbers, and had a group photograph taken. After the facts connected with this picture had been forgotten, a legend arose that it had been taken at a Masonic Lodge held, according to old tradition, on one of the mountains near Barkerville, and it is often called "The Lodge on the Mountain." Like many other legends the story has no foundation in fact.

In the meantime the brethren had proceeded with the construction of their Masonic Hall. The contractors for the Hall were John Bruce and James Mann. There is no record of the date on which construction was begun or when the building was completed. We know that it was approaching completion on April 13, 1867, and that it had been completed

(53) There is a St.Louis Lodge at St.Louis, No.. now numbered 20, which may be Bro. Lewis' Lodge.

before June 23 of that year. Neither Bruce nor Mann was a Freemason when the contract was let, but as soon as the Lodge was working they joined it. Bruce was admitted on September 14, 1867; Mann two months later. The Hall was destroyed, with almost all the other buildings in Barkerville, in the great fire of September 15, 1868. Within 18 months the same contractor had built a second Lodge building, which remained in use until it was destroyed by fire on December 29, 1936. A third Masonic Hall now occupies the site.

BRITISH COLUMBIA LODGE, NO. 1187 - E.R.:

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

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

Accordingly the necessary petition was drawn up, signed by some of the members of Victoria Lodge (then, as now, there being no objection to dual membership) and also by some of the unaffiliated

**members** of the Craft in the City. The Charter members were W<sup>o</sup> Bro. Thomas Harris, the first W. N. of the new Lodge; John Banks (54), the first S.W.; Henry Nathan, Jr., J.W., George Creighton (55), A. Finley Main (56), and Eli Harrison. It was forwarded to the Grand Lodge authorities in England, and the charter issued. As soon as this was done, and even before the Lodge could be constituted, the Grand Master of the English Grand Lodge had established a District Grand Lodge in British Columbia, with W. Bro. Burnaby, as its District Grand Master.

As soon as the charter for the new Lodge reached Victoria, Victoria Lodge got busy. An emergent meeting of that Lodge was called for October 27, 1867, to install the Worshipful Master and other officers of British Columbia Lodge. On that date the Lodge opened at 2 P.M. and the members of the Craft attending went in procession to St. John's "the Iron Church", which stood on Douglas St.~ where the Hudson's Bay Company's big department store now stands, and listened to an impressive sermon by Rev. Bro<sup>o</sup> Gribble, the Lodge Chaplain, after which the brethren returned to the Masonic Hall on Government

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

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

(56) Alexander Finlay Main was at one time an auctioneer. At the age of 32 years he joined Victoria Lodge in 1861. He was the first Secretary of the Victoria Board of Trade~ of which Robert Burnaby was the President. At one time he was the owner and publisher of Prices Current, a trade and financial journal. In May, 1865, he was appointed Revisor of taxes for Metchosin District, and in ~866 he held the same office for the city of "Victoria. He took his dimit from the lodge in 1872.

St<sup>-</sup>, where now is View St<sup>-</sup>, and R. W. Bro<sup>-</sup> Burnaby installed W<sup>-</sup> Bro<sup>-</sup> Harris and his officers, as follows:

W. Bro. Harris	
Bro. A. F. Nain	S.W.
H <sup>-</sup> Nathan, Jr. (57)	J.W.
Paul Nedana	Treas <sup>-</sup>
A. Theakstone	Secretary
Eli Harrison	Senior Deacon
George Creighton	Junior Deacon
I. P <sup>-</sup> gazonni (58)	Inner Guard
<b>P. Hall (59)</b>	Tyler pro <sup>-</sup> tem.

(57) Hon. Henry Nathan<sup>-</sup> Jr. was one of the many members of the **Jew-  
ish Faith** who have contributed much to Canada, politically, and to the Craft, in private life. He was the eldest son of Henry Nathan, a merchant of Naida Vale in London, where he was born on September 3, 1842. He was educated in London at the London University School.

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

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

In order to be able to give his whole time to his public duties, he sold the Victoria business in February, 1871. In July, 1871, British Columbia became a part of the Dominion of Canada, and, under the terms of union, Victoria became entitled to two members in the House of Commons at Ottawa. Nathan and DeCosmos were candidates for election and Nathan headed the poll. In 1872 there was a new election for the Dominion House; again Nathan ran and was re-elected. A follower of Sir John Macdonald, he was selected to move the reply to the Speech from the Throne, and acquitted himself so well that he was highly commended for his address. He abandoned politics in 1874 and was not a candidate for re-election in that year. In 1880 he returned to England, but from time to time he came back to Victoria to visit his many friends there.

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

However, in constituting the Lodge, difficulties arose, and Burnaby was puzzled at first as to how to proceed. The Charter members of the new Lodge were W. Bro. Thomas Harris, W.N., John Banks, S.W.; Henry Nathan, J.W., George Creighton, Thomas Mann, A. Finlay Main, and Eli Harrison Sr. Strictly speaking, these were the only members of the Lodge until it was duly constituted, and was in a position to affiliate or initiate other members.~ But Banks and Mann had left the Colony before the Charter reached Victoria, To return the Charter for amendment by the insertion of other names meant a delay of half a year, and even then there would be no certainty that all the persons whose names were added would not have gone away from Vancouver Island by that time.

Under the circumstances R. ~. Bro. Burnaby did the best he could. He put Br0, A. Finlay ~in in the Senior Warden's chair, pro. tem., and installed him as prox7 for Banks. He made Paul Medana~ A. Theakstone, l. Ragazonni, and Philip Hall, all well-known Master Masons who were to join the Lodge as soon as it was possible, Treasurer~ Sec-

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

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

(58) Innocent, otherwise, Vincent Ragazonni, was born at Novarda, Lombardy, Italy, in 1828. He came to California in the days of the gold rush, and in 1858 he followed the example of so many others and came to Victoria to see what was being done there. He went back to California and brought back his family with him. He had a grocery business at the corner of Yates and Douglas streets. This he sold two years later and opened a coffee and spice store on Johnson Street. In 1873 he went to Valparaiso, Chile, but came back to Victoria in 1875, where he darried on the Metropolitan Restaurant until his death on March 31, 1880, at the age of 51 years. He was a talented musician.

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

retary, Inner Guard, and Tyler respectively. In this way it was possible for the Lodge to function with the necessary officers. At its first regular meeting all the substitutes were made members of the Lodge by affiliation, and confirmed in their respective offices. One ceremony overlooked, or, rather, thought unnecessary under the circumstances~ was that of consecrating the Lodge, according to Y~sonic usage. It was thought that as the Hall in which they were meeting was a duly consecrated Masonic Hall, used only for Masonic purposes, no further consecration was necessary for British Columbia Lodge.

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

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

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

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

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

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

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

With reference to the third paragraph of your letter I wish to be informed what the proper course to adopt would be if, in any



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

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

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

CALEDONIA LODGE, No. 475~ S.C.

As we have seen, (p. 43, et seq.) a Nasonic Lodge had already been established in the little town of Nanaimo. Its charter was from the Grand Lodge of England, as at the time of its formation the Grand Lodge of Scotland was not known here. The membership was about equally divided between those who had been members of Lodges which used the English ritual, and those who had been members of Lodges which used that form of ritual known as the "American" Ritual, otherwise, the '~ork Rite", or, in British Columbia as the "Scotch" work. This latter class were uneasy while the English ritual was forced upon them, but they stood it for a time as they had no option in the matter.

Then came word to the Nanaimo Freemasons that Vancouver Lodge had been formed in Victoria; that it had a charter from the Grand Lodge of Scotland, and that it used the American work, camouflaged under the name of the "Scotch" work. The devotees of that form of ritual then saw their way out. They would form a new Lodge, no matter how small, with a charter from the Grand Lodge of Scotland, and they would use the ritual they loved. Among them, and probably the most energetic, was Bro. William Stewart, of Scottish parentage but of English birth. He had learned the lessons of the Craft in Prince Edward Island where

the family had gone when the father's term of service in the army had expired, in St. John's Lodge, now No. 1 on the roll of the Grand Lodge of that Province, which, like all the Lodges of the Fhritimes uses the American ritual, under the label "Scotch". This form of ritual he considered to be the only one worthy of the Masonic Craft. As a good Freemason (and there was none better), when he was a resident in New Westminster, he had taken part in the formation of Union Lodge, the only Lodge available to him, which had an English charter, and, of course, under R. W. Bro. Holbrook, there could be no other ritual than the English. When he was transferred to Nanaimo, he found there a ~'~sonic Lodge, Nanaimo Lodge, No. 1090, E.R., using the English ritual, and under the control of some English Freemasons of long standing. He became a member of it, of course, for, in his eyes, an English Lodge with an English W. Master was better than none, but a condition of things which should only be countenanced when there was no other option.

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

Two petitions were signed by the Lodge under its seal. One was to the Scottish Grand Lodge asking for a charter for a new Lodge at Nanaimo which was to be called Caledonia Lodge, and, as that would take considerable time; the other was addressed to R. W. Bro. Powell, the Provincial Grand Master of the Provincial Grand Lodge which had been established in British Columbia. Both were granted in due course. The dispensation from the Prov. Grand Master was issued without any delay on the part of the Provincial Grand Master and the Caledonia Lodge, U.D. was instituted on November 18, 1867. Bro. Solomon David Levi, a member of Fidelity Lodge, No. 120, San Francisco (he put it in a Porch Book as 125 by mistake) became W. Master, Bro. Stewart was the first Senior Warden, with Bro. James Harvey, as J.W.; Bro. Arch, Muir (60), Treasurer, and

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

**Bro.** Arch. McAlister as Secretary. The charter for the Lodge as No. 478, S\*C. did not arrive from Scotland until April 5, 1869, when the Lodge was duly constituted.

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

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

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

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

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

As early as the Spring of 1863 men in the pay of T. G. Graham & Co., of New Westminster, were at work cutting the timber on the north side of the inlet, building a mill and equipping it with two centre-discharge waterwheels of 50 horsepower, two circular saws, and a 22-inch planing mill;

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

the result being the "Pioneer Mills" which had a capacity of 50,000 feet every 24 hours. At first this settlement on the northern shore of the Inlet was called by the name of the great harbour "Burrard Inlet".

The venture was too much for Graham & Co's financial resources, and in December, 1863, the mill, with the logs and limits and other assets, was advertised for sale at public auction. The sale was held on the 16th of that month, and there were only two bidders, John Oscar Smith, and a shrewd Maine lumberman, Sewell Prescott Moody (62). The latter does not seem to have been anxious to purchase the property, for he allowed Smith to acquire it for the sum of \$8,000.00. Perhaps he foresaw that he might be able to get it later at a price more advantageous to him.

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

The mill, under Noody's capable management, soon became so prosperous that he was forced to increase his office staff, and his employees included a number of men whose very names are an essential part of our early Masonic history. At that time New Westminster was the centre of all business in the vicinity; even the head office of Noody's firm was there. There also was Union Lodge, No. 899, E.R., the only one in that part of the Province, and Moody, as well as many of his assistants, were members of it. Moody and Capt. Van Bramer (63) were the first to join, becoming members in 1863.

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

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

Capt. Philander Swett (64) and Josias Charles Hughes (65) joined it in 1864, and Coote M. Chambers in 1867-8.

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

We have no description of that trip over the road but it requires little imagination to realize its discomfort. The road was then guiltless of anything like macadam. Its bed had not yet settled; many low wet places remained that were far softer and more miry than the higher ground; the worst marshy spots were covered with that terrible pioneer material--corduroy. (66).

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

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

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

(66). B. C. Hist. Quarterly Vol. i, p. 106.

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

As in the case of Cariboo Lodge, at Barkerville, the first essential was to provide a meeting place for the proposed Lodge. There was then no building in existence on the North Shore suitable for Lodge purposes, so the only thing the petitioners could do was to build one for themselves; and as almost all the persons who proposed to become members of the new Lodge were employees or otherwise connected with the Mill, it was desirable that the Hall should be as near it as possible. The Mill itself was some little distance east of the present (1944) grain elevators at North Vancouver~ it is said that some of the piles which supported it are still in existence. The Masonic Hall was directly north of the Mill on the first higher ground.

Having arranged for the site, they set to work and built their Masonic Hall at their own expense, and furnished it in the same way.

When the Hall was completed, Hughes wrote to R. W. Bro. Powell asking for instructions as to what steps should be taken to obtain a charter. On December 14, 1868, H. F. Meisterman, the Grand Secretary, replied, suggesting that a formal application for the charter should be made at once, so that the Prov. G.M. could grant the dispensation before the Annual Meeting of the Provincial Grand Lodge, which was to be held in Victoria on December 26 following. The Prov. G.M. was anxious to add another Lodge to his roll, and the P.G. Secretary pointed out that the limits of the members applying, from the Lodges of which they had been members, should accompany the application~ "But", he added, "I am authorized to say that your charter will be granted whether they accompany it or not." Evidently the Provincial Grand Lodge authorities were not going to allow any technicalities to interfere with the immediate formation of the New Lodge. The dispensation from the Provincial Grand Master was duly granted on January 11, 1869. Moody paid the fees, \$54.00 for the charter, and \$10.00 for the dispensation. Soon after, the applicants were advised that the Provincial Grand Master was ready to come to the Inlet to consecrate the Lodge and install the officers, by the first direct steamer to Burrard Inlet.

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

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

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

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

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

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

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

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

This episode furnished another reason or excuse why a Lodge should be established on Burrard Inlet. Moreover, Union Lodge was an English Lodge. If they could get a charter from the Scottish Grand Lodge as Victoria Lodge, No. 421, S.C. had done, they would be free from the domination of Holbrook and his friends. And they got it.

Bro. Geo. Black was the only member of the new Lodge who was not directly or indirectly, connected with the big mill at Moodyville. He was a member of Union Lodge, No. B99, in New Westminster, as were also Sewell P. Moody, P.W. Swett, Coote Mulloy Chambers and James H. Van Brimmer, who is taken to be the James Van Bramer who was made the first Treasurer of the Lodge. Bro. Black was the owner of the Hotel which was established where the road from New Westminster reached the Inlet. The locality was at first simply called "The end of the Road." Later it was known as "Naxie's" from Naxie Nichaud, who lived there for a time; later still it became "Brighton", and finally "Hastings", a name which persisted until modern times when it became a part of the City of Vancouver. We have no information relative to John MacDonald, except the fact that he was an employee of the mill and that he died on December 15, 1884. Bro. Wm. O'Allen, the Senior Warden, was a man of some standing in the mill, as before he left the Inlet for Portland, Oregon, in 1870, he took a leading role in the organization of the Mechanic's Institute, the object of which was to provide a Public Library and reading room for the people of the little town, a project to which Moody himself was the first subscriber. Reference has already been made to the Worshipful Master, J. C. Hughes. The Junior Warden was Philander Wheeler Swett, known to all as "Captain", or shortly "Cap". After he left Moodyville, and became the owner of the Paul Swenson farm at Canoe Pass, he boarded the young schoolmaster who was in charge of the new Canoe Pass School, and who later became a charter member of King Solomon Lodge, No. 17. This was F. W. Howay, who passed away October 3, 1943 after having served thirty years as the County Court Judge at New Westminster. Captain Swett did not long remain a farmer. He soon tired of it, sold out, and went into the real estate business in South Bend, Washington. James Van Bramer was probably the member of Union Lodge whose name appears on its roll as "James Van Rimmer." He brought the Sea Foam from the Fraser River and operated her as a ferry across Burrard Inlet. Bro. Coote Mulloy Chambers, the Treasurer, will be mentioned later. We know nothing of Bros. Geo. W. Haynes and Alex. McGowan, the Deacons; or of Bro. Washburn, the Tyler; but we know a lot about the Inner Guard, who was Sewell Prescott Moody himself, the proprietor of the Mill, although we would like to know more. Many confound him with Colonel Moody, the Commander of the detachment of Royal Engineers which had been sent out by the British Government to aid the settlers in the new Colony of British Columbia. Most people, finding Port Moody at one end of Burrard Inlet and Moodyville at the other, naturally take it for granted that both were named for the same individual; but it is not so. Port Moody was named after the Colonel at the time that he constructed the North Road from New Westminster to the eastern end of the Inlet; but Moodyville was named for the Inner Guard of the new Masonic Lodge, Mount Hermon Lodge, No. 491, S.C., the owner of the big mill there. He came from Yaine where his family had been in the lumber business for a long time. He knew timber and the timber trade. But he put on no "side". To every one, great and small, he was just "Sue Moody". Poor chap, he went down with the Pacific on November 4, 1875, with so many more of the early adventurers of British Columbia who had "struck it rich" and were going back to their home lands to enjoy their wealth. But Moody left one memento behind him. A month after the disaster



a stateroom stanchion issaid to have been found on the beach below Beacon Hill near Victoria. On its white surface, written in a bold business hand, were the words "S. P. Moody, all lost." The writing was identified as **Eoody's**.

In due course the charter was received from the Grand Lodge of Scotland, and Mount Hermon Lodge, No.: 491, S.C. went on its way. In the report to the Provincial Grand Lodge for 1869, it appears that at the end of that year the Lodge had seventeen members in all. It may be interesting to note that in the report of the Grand Lodge for 1940 (G. L. Rept. 1941), the old Lodge then had 314 members, and assets of over \$40,000,00.

The last ofthe nine Old Lodges to be established was Quadra Lodge, No. 508, S.C. in Victoria. Just why it was formed is not apparent, unless it was thought advisable to have as many lodges as possible under the Scottish Provincial Grand Lodge in orderthat it might have the last word in the movement for the establishment of an Independent Grand Lodge of British Columbia. This step was at that time being seriously discussed by ~le Freemasons in the Province, and it was particularly popular with the Scottish Lodges. Today Vancouver Lodge, with its seventy members, would not seem overcrowded; but to those of 1870~ it may have had a dif-ferefft aspect. However, that may be, Quadra Lodge was duly established, and it comprised in its membership some of the most prominent men in the Craft and in the City of Victoria. Notwithstanding this, its membership did not increase aS speedily as v~ght have been expected. During its existence, from1870 to 1877, when it amalgamated withVancouver Lodge, it only initiated nine members, but it had affiliated fifteen members from other BritishColumbia Lodges.

Its Charter members were:-

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

all members of Vancouver Lodge;

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

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

Jas. A. Grahame, Hudson Bay Co's Chief Officer on the Pacific  
William Fraser (69) Coast (68)  
John Kreimier (70)

(67) Cont'd.

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

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

I~ 1853 he became Chief Trader there and held this office until 1860, when the post was closed by the Company. He came to Victoria, but was soon given an extended leave of absence which gave him an opportunity to travel. On his return from abroad, he was put in charge at Quesnel and For5 S\$. James, and in 1870 was given charge of the affairs of the Company on the Pacific Coast. He visited London in 1872 and was appointed Sub-Commissioner for the Company. In 1874 he was made Chief Commissioner for Canada, with headquarters at Fort Garry, now Winnipeg. He retired in 1884 and moved to Montreal, but soon decided to come back to Victoria, where he resided until his death on June 19, 1905~

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

(69). William Fraser was a Banker. In 1883 he was Cashier of the Tacoma National Bank at Tacoma.

(70). John Kreimler, a Swiss, who was associated with Joseph Spratt in the iron Works in Victoria. He had been a Freemason in California. He was naturalized in Canada in 1872. In 1874 he went to Guatemala.

Otis Parsons (71)  
F. H. Lamb (72)  
George Grant (73)  
C. Strouss.

By August, 1870, the movement for the establishment of the new Lodge had progressed so far that on the 22nd of that month, Heisterman, writing to the Secretary of Mt. Hermon Lodge at Burrard Inlet, mentioned its proposed foundation. A dispensation from the Provincial Grand Master was issued, and on January 11, 1871, a petition was sent to the Grand Lodge of Scotland for a charter, accompanied by the usual Charter Fee of Ten

(71). Otis Parsons, originally a Master Mariner, was the chief business man at the end of the Cariboo trails over which the Cariboo Pack trains plied between the end of the Harrison Lake route at Lillooet and the Mines. It was on the east bank of the Fraser, opposite the present town of Lillooet, and until the completion of the Cariboo Road~ was a busy place, with the pack trains loading for the mines, and returning for more supplies. As he was the chief business man there, it was called Parsonville. Like so many towns in British Columbia that depended on the mines for their support, it passed away completely with the change of route to the Cariboo. He made a fortune here and left for the south to enjoy his wealth, but he with his wife and child, and his wife's sister, Alicia Mandeville were drowned in the wreck of the Pacific, off Cape Flatter~, on November 24, 1875.

He had been a member of Mountain Lodge, No. 82, Don Pedros Bar, Tuolumne County, a Lodge which was chartered in 1856, with 82 members. In November 1860 the town was destroyed by fire leaving no assets of any kind and it was formally declared extinct on May 18, 1861.

(72). F. W. Lamb was the Superintendent of the Western Union Telegraph Company. In 1865 the telegraph line reached New Westminster, and was to be extended overland to Russia, a scheme which was never to be carried out. In 1869 a line to Moody's Mills by cable across Burrard Inlet was constructed at Moody's expense, under the directions of Mr. Lamb. Later he was in Victoria as Superintendent of the Telegraph Line in British Columbia. In November 1871 he resigned that position and went to Seattle but was still connected with the Company.

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

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

Guineas. By January 7, 1871, everything was in order for institution~ except that the charter had not arrived from Scotland, so the Lodge was duly instituted under the dispensation. Grahame became the first Worshipful Master; Grant, Senior Warden~ Fraser, Junior Warden~ and Heisterman~ Secreta~. Lamb, Strouss, and Astrico were the other officers.

The whole of 1871 passed, and still no charter was received from Scotland. But things Masonic moved rapidly that year. On October 21~ the Grand Lodge of British Columbia was duly formed, with Quadra. Lodge as one of its constituent lodges. The Scottish charter was no longer of a~y use to it.

There were still some fees due the Grand Lodge of Scotland from the Scottish Lodges in British Columbia, and on January 9, 1872, Heisterman~::~ as the Grand Secretary of the Provincial Grand Lodge, made out a statement of the amounts due, deducting from it the ten guineas which had been remitted: for the charter of Quadra Lodge, and sent a cheque for the balance to the Grand Secretary at Edinburgh. The Scottish authorities made no further demand but forwarded the missing charter forthwith, and it reached Victoria on ~\$::~r::~}~ 2, 1872. On its receipt it was found that the application for it had been made in August, 1870; that it had been issued by the Grand Lodge of Scotland, in Augustj 1871, and had lain in the office of that organization until the receipt of the account and remittance from the Provincial Grand Lodge of British Columbia. At the time of its receipt, Heisteman was making up a box of diplomas, etc., for return to Edinburgh, and he probably included in its contents the belated charter, with a letter in which he stated that he would make a remittance of the Charter Fee, "if the Grand Master so instructed me." Whether the Grand ~ster gave any such instructions or not, is not known, but no trace of any such payment has been found in our records~ Such is the sto~# of the "lost" charter of Quadra Lodge, No. 508, S.R.

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

The Lodge only existed for seven years before it amalgamated with Vancouver Lodge, under the name of Vancouver & Quadra Lodge, No. 2, G.O.L. B.O. under which name it has grown and prospered. Notwithstanding its short existence it received into its membership some of the most prominent citizens of the City of Victoria. Among these were R.B. McMicking (74), Eli

(74)' N. W. Bro. Robert Burns McMicking was born at Queenstown Heights~ Welland County, Ontario, July 7, 1843, the grandson of a Scottish immigrant of 1780 or thereabouts. As a young man he was employed in the Queenstown office of the Montreal Telegraph Company. In 1862 he came to British Columbia, overland, as one of that famous body of Overlanders whose story has been told by Margaret McNaughton in Overland to Cariboo (Toronto, Briggs, 1896) and by the late Dr. N. S. Wade in The Overlander:~ of 1862 (Victoria, King's Printer, 1931). After a short and unsatisfactory

Harrison, Jr. (75), R. P. Rithet (76), F. J. Barnard (77) and Arthur W. Vowell (78).

(74) Cont'd. experience in the mines of Cariboo, he came to New Westminster in 1863, and in 1865 he was for a short time in the employ of the Collins Overland Telegraph Co. which was, at that time, engaged in building a line from America to Europe, via Bering Straits, a scheme which was shattered by the success of the Atlantic cable in 1866. He was in charge of the Western Union Telegraph Co's office at Yale. In 1869 he married M. B. Leighton, daughter of David Leighton of Germouth, Scotland, who died early in 1944. In 1870 he was sent to Victoria by The Western Union Company, and was on the staff there until 1871, when the lines, etc., were taken over by the Government of British Columbia, and he was Superintendent in charge. He was the first person in the Province to become interested in telephones, and was the promoter of the first telephone company, the Victoria and Esquimalt Telephone Company, long since merged in the B. C. Telephone Company.

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

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

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

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

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

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

FR~SONRY INB. C. LAYS ITS FIRST COR~R STONE.

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

(76) Cont'd. at Victoria, March 19, 1919.

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

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

From 1866 to 1870 he represented Yale in the Colonial Legislature, and was a strong supporter of the movement for confederation. In 1879 he was elected a member for Yale-Kootenay, and was re-elected at the next general election. He refused a third nomination in 1887, and refused the offer of a senatorship in 1888, on account of ill health. He died at Victoria on July 10, 1889. His wife was Ellen Stillman of Quebec whom he married in 1853.

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

Hazeltine, at Victoria, September 7, 1859, which has been referred to~ The first instance of the other was in connection with the building of the Jewish synagogue in that city in 1863. In itself it is a memento of the days long since passed away, when our Masonic ancestors were operative Masons., skilled in the actual construction of great buildings. Even today the Freemasons will only take part in laying foundation stones, "in the cases of erection of structures of public utility and of stately, superb, or sacred edifices,t'

There were few, if any, anti-Semites in Victoria in those days. Members of the Hebrew race were not only among the outstanding business men, but they took their part in all matters relating to the community. Some were members of the City Council, and of the local legislature; and one, Henry Nathan, Jr., represented the constituency of Victoria in the House of Commons at Ottawa so soon as Confederation came into being. The Colonist of that day said of them:-

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

Needless to say, many of them were members of the Masonic Lodges. They were acquainted with the Masonic ceremony of laying Corner Stones of, inter alia, churches. The Jewish Congregation in Victoria were building a s~agogue (which still exists) at Pandora and Blanshard Streets, and they wished to have this ceremonial performed in connection with the laying of its Corner Stone. There were two Lodges in the city at that time, Victoria Lodge, with a charter from the English Grand Lodge and Vancouver Lodge with a charter from the Grand Lodge of Scotland, and both Lodges were quite willing.~ Everyone being agreed, the ceremony was at first fixed for June 1~, 1863, but On account of rain it was postponed until the third. That day was fine and warm and everything was ready. Three platforms had been erected, one for the Freemasons, one for the members of the congregation, and the third for the accommodation, of the ladies, who were out in full force.

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

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

Then the corner stone of the synagogue was laid with all proper Masonic rites and ceremonies by R. W. Bro. Robert Burnaby, of Victoria Lodge. A vellum scroll in an hermetically sealed bottle was deposited in a hollow in the stone made for that purpose. On the vellum scroll was a statement of the date of the ceremony, the name of the two Lodges taking part in it, and set out the names of those Freemasons taking part in it. They were, beside R. W. Bro. Burnaby, R.W. Bro. I. W. Powell, Provincial G. M. of the Provincial Grand Lodge (Scottish); W. Bro. J. J. Sothgate, the founder of Victoria Lodge; Bro. H. Aquilar, of H.M.S. Grappler; Bro. Geo. Cruikshank (79), who filled the office of Treasurer, Bro. Wm. Henry Thain, Secretary; Bro. Richard Lewis, Principal Architect; Hon. Judge Cameron (80), Bible Bearer, Rev. Richard L. Lowe, Chaplain, James Curtis, !.G.; James McCrea, Sword Bearer; Bearers of the Corn, Wine, and Oil, Bros. Wm. Jeffray, George Pearkes, and W. B. Naylor; bearers of the Lesser Lights, Bros. N. J. Neustadt, H. F. Heisterman and T. G. Williams; bearers of the Working Tools, Bros. Morris Meyers, Kaoy Gambitz and Moses Sporborg; bearers of the Ashlars, Bros. A. F. Main and Walter Edwards; Stewards~ Bros. M. A. Waitt, L. Franklin, E. Marks and G. Webster; O. Guard, G. Creighton, D. of C., Louis J. Shepard and Marshal, John P. Couch. The silver trowel was duly presented by Bro. Kadoy Gambitz to R. W. Bro. Burnaby, and the ceremony was over. The Colonist of June 3, 1863, devoted considerable space to a description of the proceedings of the day, and ended it with the following statement with which we can all agree even at this late date.

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

There was another Corner Stone laid by our Victoria Brethren in this period, that of the St. Andrew's Presbyterian Church, on August 20, 1869. This building stood at the corner of Gordon and Courtenay Streets, and R. W. Bro. Powell, the Provincial Grand Master officiated. Rev. Thomas Somerville, a devoted Freemason, was its first Pastor. He returned to Scotland in 1870. The Volunteer Band of Victoria supplied the music for which

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

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



the Provincial Grand Lodge paid the sum of \$30.00. The building was used in later years for business purposes. It was in this building that the Newspaper The Province, one of the great newspapers of Vancouver, saw the light of day as a weekly,

WEARING REGALIA IN PUBLIC.

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

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

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

then drew from his coat a document and handed it to the Secretary of the Lodge, who unfolded it and read it to the Lodge. It was a dispensation in proper form, signed by the proper officers of Grand Lodge, giving the Brethren of Victoria Lodge the rights asked for. This was duly entered verbatim as part of the minutes of the Lodge, The petition dropped there and then,

#### THE BENEVOLENT FUND.

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

At the second Annual Communication of the Provincial Grand Lodge, on May 1, 1869, the Provincial Grand Master said in his address that he had received a letter from the District Grand Lodge suggesting that the two Minor Grand Lodges join in forming a Benevolent Fund to be managed and controlled by a joint Committee or Board of Relief from both the Provincial Grand Lodge and the District Grand Lodge. It was his opinion that the proposition was worthy of earnest consideration as being not only quite practical, but a step forward in that it bound all the Brethren in the common bond of Brotherhood, with respect to the foundation of our Order--Charity. The Provincial Grand Lodge heartily concurred in the action of the District Grand Lodge in the formation of a Benevolent Fund. By that time the District Grand Lodge had been organized, and on motion of Bro. N. W. T. Drake (afterwards a Judge of the Supreme Court of British Columbia) it was laid over for a year, and in 1870 it was laid over for another year on motion of R. W. Bro. J. F. McCreight (also later a Judge of that Court). By that time its usefulness was gone as the Grand Lodge of British Columbia came into existence in 1872 and the necessity for any such an arrangement had vanished.

CHAPTER 2.

THE MINOR GRAND LODGES

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

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

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

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

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

the Inner Guard and Tyler) and the Worshipful Masters and Wardens of the several lodges in the Masonic Province. In a District Grand Lodge the officers were appointed by the District Grand Master; in the Provincial Grand Lodge the Deputy and substitute Grand Masters, two Wardens, the Secretary, and the Chaplain were appointed by the Provincial Grand Master; the other officers were elected annually by the Provincial Grand Lodge.

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

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

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

Lodge, which had a Scottish Charter, Vancouver Lodge, No. 421, S.C. W. Bro. Norton J. Neustadt (1) was to be Provincial Deputy Grand Master, W. Bro. Ro H. Adams (2), the Senior Grand Warden, W. Bro. M. W. Waitt (3), as Provincial Grand Junior Warden, W. Bro. J. E. Hunt (4), Junior Grand Warden, W. Bro. Rev. T. Somerville, (5), Grand Chaplain, W. Bro. E. C. Holden (6), Junior Grand Deacon, W. Bro. H. B. Aikman (7),

(i) Norton J. Neustadt was for several years the official Secretary of the Spring Ridge Water Works. He resigned that position in 1869 to accept the more lucrative appointment as purser on the "Georga S. Wright". Later settled in California. He came from United Tradesmen Lodge, No. 853 E.R. at Adelaide, S. Australia - now No. 4 G.L. of South Australia. He affiliated with Vancouver Lodge No. 2, Feb. 10, 1863.

(2) R~ H. Adams was the pioneer in the hat trade in Victoria. He was in partnership with W. Bro. Robert Beaven as gents outfitters. He came to Victoria about 1863. He returned to California in 1870. He was initiated in Vancouver Lodge, No. 421 in 1864, then 37 years of age. He was W. Master in 1867. He died in San Francisco. In 1934 his son Frank then 77 years of age, was a member of Peace River Lodge, No. 89, Alberta.

(3) M, W, Waitt was a member of the firm of M. W. Waitt & Co. which ~~carried on~~ the business of Booksellers and Stationers for many years on Government Street in Victoria, between Trounce and Fort Streets. He was from the United States where he had been a member of Henry Price Lodge at Charleston, Mass. He affiliated with Vancouver Lodge, No. 421 S.C. on November 24, 1862, giving his age then as 30 years. He was Worshipful Master of that Lodge in 1868. He died of smallpox in 1892,

(4) John Edward Hunt. The Press of the time records his marriage on November 29, 1865 "at the residence of the Right Rev. Bishop Demers, by the Rev. Father Seighers, Mr. John Edward Hunt to Miss Mary Ryan, both of this City". He was a blacksmith and carriage builder by trade. He affiliated with Vancouver Lodge, No. 421, S.C. on March 16, 1864, from Ione Lodge, No. 80 of Ione City, California.

(5) Rev. Thomas Somerville was a Presbyterian clergyman from Glasgow, Scotland who was a member of Athole Lodge, No. 413 in that city. He affiliated with Vancouver Lodge in November 1865 and was the first Chaplain of that Lodge. He affiliated with Victoria Lodge in May, 1866 and was the first Chaplain of that also. At the inauguration of the new Masonic Hall on Government Street on Monday, June 25, 1866 he preached the sermon at the Presbyterian Church at Pandora and Blanchard Streets which so pleased its hearers that they had it printed in pamphlet form. He took his dimit from Vancouver Lodge in 1870 and returned to Scotland.

(6) Ebenezer Charles Holden was the proprietor of a hotel in Victoria. He was initiated in Vancouver Lodge in February, 1864, In December 1868 he removed to Portland, Oregon. He probably returned to Victoria, for he took his dimit from the Lodge in March, 1876.

Provincial Grand Sword bearer and W. Bro. Philip J. Hall (8), Prov. Grand Tyler, All-were members of Vancouver Lodge. Mount Hermon Lodge, on Burrard Inlet, then under dispensation, was recognized by giving the office of Provincial Grand Secretary to W. Bro. A. G. Richardson (9) who is listed in the report of that Lodge for 1869 as one of the "unaffiliated subscribing members" although he was actually a member of Vancouver Lodge, but he soon gave up his office, because there was great difficulty in attending meetings from a town so far from Victoria. The last remaining officer, was W. Bro. A. C. Campbell of Cariboo Lodge, No. 466, S.Co who was appointed Provincial Grand Treasurer. Probably he was spending the winter in Victoria, as they were not going to. have much money to spend if the treasurer was in Barkerville.

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

The first Public appearance of the newly formed Provincial Grand Lodge was on St. John's Day, December 27, 1867 when the newly formed Grand Lodge attended Vancouver Lodge, No. 421, and installed its officers for the ensuing year. In the evening, in accordance with the custom of the time, a Grand Ball was held that evening in the Alhambra Hall. And so the Provincial Grand Lodge got under way.

The question of funds was always a pressing one for the brethren of those early days. With the exception of the two Senior Lodges in the City of Victoria, Victoria Lodge and Vancouver Lodge, the membership was very small, and even these were small Lodges compared with some of the Lodges of the present day. One would have thought that the Craft could have gone along veT/ nicely without any more machinery, but no one seems to have considered that such a course was possible. There were Minor Grand Lodges in other jurisdictions, therefore theremust be two in British Columbia, for differing rituals had spli~ the Fraternity into two distinct organizations which, as the members thought, made it necessary to have a Provincial Grand Lodge for those Lodges which had charters from the Grand Lodge of Scotland, and a District Grand Lodge for those Lodges which held a charter from the Grand Lodge of England.

(7) Aikman--see Chap. 1, p. 47.

(8) Hall--see Chap. i, p. 37.

(9) Archmetz George Richardson was initiated in Vancouver Lodge in 1867, age 25. He was paymaster of the Western Union Telegraph Co. for a time at Noody's Mills on Burrard Inlet, an office which he gave up in 1870, when he returned to England, took his dimit on August 20, 1869. An unaffiliated subscribing member of Mount Hermon Lodge.

The organization of the two Minor Grand Lodges made it necessary for them to have funds to carry them on. They must pay the dues to their respective Grand Lodges in Scotland and England, and they could not carry on their work in British Columbia without money. The Senior, the Provincial Grand Lodge, was the first to act. On formal notice from the Provincial Grand Clerk, H.F. Heisterman, a special meeting was held on August 8, 1868, to consider the matter. At that meeting it was decided, that in order to obtain funds to carry on, each officer should make a payment upon taking office, and annually thereafter, graded according to the importance of his office. On Aug. 20 of the same year the District Grand Lodge held a meeting of its members and followed its example. It will economize space to insert the principal payments to be made by the officers and members of both of the Minor Grand Lodges to show the similarity of action by the two organizations:

<u>Provincial Grand Lodge</u>	)	<u>District Grand Lodge</u>	_
Prov. Grand Master	\$15.00	) District Grand Master	No fee
Deputy Grand Master	\$10.00	) Deputy Dist. Grand Master	\$10.00
Prov. Grand Wardens, each	\$7.50	) District Grand Wardens, ea	\$ 7,50
Prov. Grand Chaplain	\$ 7.50	) District Grand Chaplain	\$ 7.50
Prov. Grand Treasurer	\$ 7.50	) Dist. Grand Treasurer	\$ 7.50
Prov. Grand Secretary	\$ 7.50	) Dist. Grand Secretary	\$ 7.50
Prov. Grand Clerk	\$7.50	) Not in Dist. G.L.	
Not in Prov. G.L.	)	Dist. Grand Registrar	\$ 7.50
Prov. Grand Deacons. each	\$ 5.00	) Dist. Grand Deacons, each	\$ 5.00
Prov. Grand Dir. of Cer.	\$ 7.50	) Dist. Grand Dir. of Cer.	\$ 5.00
Not in Prov. G.L.	)	Dist. Dir. of Ceremonies (asst.)	5.00
Prov. Grand Sword Bearer	\$ 5.00	) Dist. Grand Swordbearer	\$ 5.00
and every member	\$ 2.50	) and every member	\$ 2.50

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

As has been said, if any officer or member was absent from a legally called meeting he was subject to a fine, which varied according to his position in the Lodge. However, in order that the strict enforcement of this rule should not work hardship on any of the Brethren, it was provided that the Provincial or District Grand Master or other officer presiding in their respective jurisdictions, could remit the fine, if a sufficient excuse were given. As an example of the difficulties of travel in those days, it may be mentioned that the first Provincial Grand Secretary was Bro. A. G. Richardson, a resident at Burrard Inlet at that time and paymaster for the Western Union Telegraph Company. He wrote a beautiful hand but was somewhat careless about putting in his dates. He gave up his office soon after the Lodge was formed because he was so far from Victoria. Heisterman (10) took on his work, and he was a most careful and competent officer.

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

Passing over a special communication on Aug. 8, 1868, a communication of the Provincial Grand Lodge was held at Victoria, May 1, 1869. Representatives of the four Scottish Lodges then existing in British Columbia, Vancouver, Cariboo, Caledonia, and Mount Hermon were present, but all of them were residents of Victoria, as the officers of the outlying Lodges who were unable to attend in person and were represented by proxies. The Provincial Grand Master made an eloquent address referring to various matters of interest to his hearers. He spoke of urgent appeals being made for liberty to confer degrees before the times allotted by the regulations, supported by pressing and urgent reasons therefor, which he had granted, although he did so with reluctance. He referred to the establishment of Mount Hermon Lodge at Burrard Inlet, and to the loss sustained by Cariboo Lodge at Barkerville by the destruction of their fine Hall together with the contents; but it was gratifying to know that another "little temple" had arisen Phoenix-like from the ashes of the first.

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

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

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



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

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

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

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

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

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

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

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

At this meeting a series of resolutions in favor of the organization of an Independent Grand Lodge were presented which will be referred to later. We also for the first time met here Bro. H. F. Heisterman, who had been elected Provincial Grand Clerk, and who, in one official position or another, carried on the clerical work of the Freemasons for many years,

Special meetings of the Provincial Grand Lodge were held at various times for routine business, but the third and last General Meeting was held on June 25, 1870 N. W. Bro. Powell presiding. Little but routine business was transacted. It was not long before the Grand Lodge of British Columbia was formed and the Provincial Grand Lodge passed into a mere matter of remembrance. Three of its members were John Robertson Stewart (ii), Grand Secretary and later Provincial Grand Treasurer; Frantz Jacob Wiessenberger (12), Grand Treasurer at the meeting on

(ii). John Robertson Stewart was one of the Charter members of Vancouver Lodge, No. 421, S.C. and was its first Secretary. He affiliated with that Lodge from Canongate Kilwinning Lodge, No. 2 of Edinburgh, Scotland. He was connected with, and advocated the Volunteer movement in 1861. He was an insurance agent and a speculator of sorts, who made his business pay. He came to British Columbia in 1861 and in July of that year, in company with a Mr. Hare, put on a line of stages from Port Douglas, at the head of Harrison Lake, to Lillooet. On April 3, 1862, he came back to Victoria with "gold galore" from Cayoosh and went back to his insurance business in a firm of "Stewart and Neldrum." In June of that year he was again in the stage business. In December, 1862, he went to England "for a couple of months". He dimitted from the Lodge on December 16, 1868, and returned to Scotland where he died on October 22, 1875, a wealthy man and judging from the terms of his will, unmarried.

(12). Frantz Jacob Wiessenberger or Weissenburger was initiated in Vancouver Lodge, No. 421, S.C. in May, 1867. In 1867 he was Treasurer of the Lodge. In the directory of Victoria for 1867, published at San Francisco in that year, are two entries which refer to him: the first "Weissenberger & Schloesser, agents Lancashire Insurance Co." and "Weissenberger, F., real estate agent." In September the Colonist newspaper says that the firm were agents for a well known Paris firm. In June, 1868, the papers announced a farewell dinner to him as he was leaving the city soon. On October 22, 1871, the Colonist said: "Formerly of this City, died at Kiel lately from cholera."

December 27, 1867; and William Jackson (13), Provincial Junior Grand Warden. These men should not be forgotten, although their connection with the Craft in this jurisdiction was for a short time only.

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

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

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

This meeting was held on March 14, 1868. The invited guests were Henry Holbrook and J. Cooper of Union Lodge, W. Clarke of Nanaimo Lodge and Lumley Franklin, G. Pearkes and R. Plummer, Jr., of Victoria Lodge. At this meeting he announced that, subject to the approval of those present, he had chosen the following brethren to be the first officers of the new District Grand Lodge.

(13). William Jackson, who appears as Prov. Grand Junior Deacon at the meeting of December 27, 1867, was a medical man who came to British Columbia on board the Cyclone as ship's surgeon. Appointed Supt. of the Royal Hospital, January, 1864. Junior Deacon of Vancouver Lodge, No. 421, S.C. Dimitted from the Lodge in 1880. Made J.P. in 1885. The Colonist for April 24, 1890, announces the death of a William Jackson, and says that he was a native of Lincolnshire, England, aged 55 years. As he dimitted in 1876, he must have rejoined to have again dimitted in 1880.

(C1-13)	W. Bro. Holbrook, P.M.	Union Lodge Dep. Dist. Grand Master
(cz-56)	W. Bro. McCreight, W.N.	Victoria Lodge Dist. Grand Warden
	(For biography of McCreight see G.L. kept. 1941 - p.173)	
	W. Bro. W. H. Smith	Union Lodge Junior Grand Warden
(C1-35)	W. Bro. Rev. F.P. Gribble	Brit. Col. Lodge Dist. Grand Chaplain
(el-3)	W. Bro. G. Pearkes, P.M.	Victoria Lodge Dist. Grand Registrar
(C1-55)	W. Bro. R. Plummer, Jr.	Victoria Lodge Dist. Grand Secretary
(C1- 8)	W. Bro. W. Clarke	Nanaimo Lodge Dist. Grand Sen. Deacon
(c1-35)	W. Bro. Thos. Harris	Brit. Col. Lodge Dist. Grand Jun. Deacon
(el-7)	W. Bro. R. Lewis	Victoria Lodge Dist. Grand Supt. of Works
(el-9)	W. Bro. Lmmley Franklin	Victoria Lodge Dist. Grand Dir. of Cer.
	W. Bro. W. Beck	Victoria Lodge Dist. Grand Swordbearer
(CI-36)	W. Bro. P. Nedana	Victoria Lodge Dist. Grand Organist
(CI-16)	W. Bro. J. Cooper, and	Union Lodge
(CI-27)	W. Bro. W. H. Frankl?-n	Nanaimo Lodge Dist. ~ Grand Stewards
(CI-35)	W. Bro. Geoo Greighton	Brit. Col. Lodge Dist. Grand Tyler

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

After a social interlude, business was proceeded with. A draft code of by-laws was read and approved. One article provided that all Lodges in the District should produce their books for inspection by the District Grand Senior Warden at the quarterly communication in March. Burnaby informed those present that in order to avoid delay, he had ordered the necessary regalia for the officers of the Dist. Grand Lodge. He also suggested that it would be necessary to obtain a loan in order to carry on until revenue came in, preferably from one of the members of the Lodge; such loan to be guaranteed, both as to principal and interest, by the four senior officers, and their successors. This loan, of \$600.00, was made later by Victoria Lodge which refused to take any personal security whatever.

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

Another informal meeting of the members of the District Grand Lodge residing in Victoria, was held in the Victoria Lodge room on St. George's Day, April 23, 1868. The greater part of the members of the District Grand Lodge were present, as there were comparatively few members in the little Lodges of Union and Nanaimo. Many matters were discussed. The District Grand Master said he thought it most appropriate to meet on this day, as English Freemasons were accustomed to celebrate it, and he thought a general discussion would assist in the progress which all desired for the new venture. He said that the regalia which he had ordered had not yet come to hand, but he hoped that it would be received very soon. He could not as yet appoint Bro. Gribble as Chaplain as he

had not yet received the degree of a Master Mason, but he asked the officers of Victoria Lodge, as a personal favor to himself, to give him this degree as soon as possible~ in order to qualify him for the position. The necessary degrees were given Bro. Gribble in due course, and he was appointed Chaplain on August 4, 1868.

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

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

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

All fees and fines in the Minor Grand Lodges, on payment, became part of the Fund for General Purposes, and owing to the small membership, were barely sufficient, if enough, for the ordinary expenses of the Lodges. In spite of this meagre revenue, the District Grand Lodge started off by voting the District Grand Secretary a quarterly salary of \$75.00. However this did not last long. Bro. Robert Plummet (14) was the first to occupy that position, and when he retired from office on Sept. 1869, the salary was reduced one third, and a little later was eliminated altogether.

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

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

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

It was different with the District Grand Lodge. The question of whether the Minor Grand Lodges should carry on as they were, or whether an Independent Grand Lodge should be formed was the chief matter for discussion at the Quarterly Communication of Mar. 10, 1871. A communication had been received from the Secretary of Victoria Lodge, No. 783 E.R. enclosing a letter from a committee of Vancouver Lodge, No. 421, S.C. with certain inclosures relative to the formation of an Independent Grand Lodge. The District Grand Master, in the first place, wished to lay before the members a letter he had written to V.W. Bro. John Hervey, Grand Secretary of the United Grand Lodge of England.

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

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

In reply the Grand Secretary said in part:

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

While the letter from the Grand Secretary of the Grand Lodge from which the last quotation is taken, had not, at that time reached Victoria

and only the Letter from the District Grand Master was before the meeting, the following resolution was passed by the meeting by an unanimous vote:

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

Other than a meeting of the District Grand Lodge to attend the funeral of W. Bro. iGeorge Pearkes on Mar. 20, 1871, the last Co-~munication of the District Grand Lodge was held on Dec. 21, 1871. Things had changed in Freemasonry in British Columbia, in the meantime. The New Westminster brethren were detained in the Royal City by the breaking of the ice in the Fraser district but R. W. Bro. Holbrook had evidently taken another boat and was among those present.

The District Grand Master spoke at first. He regretted that the attendance was small as there were important matters to be discussed. The Provincial Grand Master had been absent from the city. On his return he had taken up with him certain *proceedings* which had *gone on* during his absence relative to the formation of an Independent Grand Lodge for British Columbia. During the discussion they both came to the conclusion that the proper thing to do was to take a vote of all the Freemasons in the Province and act on the result of such vote. The vote had been taken and the number in favor of an Independent Grand Lodge were 42 and against 25. The Members of the Provincial Grand Lodge were unanimously in favor of the Independent Grand Lodge; the minority was in the District Grand Lodge, but even then there was a majority in favor of a Grand Lodge. Only two Lodges, Union Lodge at New Westminster, and Nanaimo Lodge at Nanaimo, both very small Lodges, had shown a majority in favor of remaining as they were. iHe had reported this state of affairs to the Grand Secretary of the United Grand Lodge of England at London.

In a letter in reply from the Grand Secretary he was advised that the whole matter had been laid before the Colonial Board, and that the action of the ~gistrict Grand N aster had been approved by it,~ and considered that he had conducted himself with "great judgment and temper" and that "he could not have been better advised". However a letter had been received from Bro. Holbrook to the effect that Union Lodge, No. 899 had determined, at any rate for the present to adhere to its allegiance to the Grand Lodge of England, but it would, of course, have the rights and privileges of any Lodge adhering to the Mother Grand Lodge. It may be noted that Union Lodge members voting were nine against the formation of an Independent Grand Lodge, and 2 for; eleven in all; and Nanaimo, which voted 2 for, and 9 against, also eleven in all.

R. W. Bro. Holbrook took issue with the District Grand Master, and stated that the Brethren of Union Lodge 'tad objected to come into the new Grand Lodge, and had decided .... and intend to belong to the Grand Lodge of England". There was considerable discussion about various matters attendant on the position taken by Union Lodge. The District Grand Master in closing the meeting, said that he did not see any reason...why Union Lodge should not work in harmony with the Grand Lodge of ]~itish Columbia and hoped that R. W. Bro. Holbrook would convey to the Brethren of it the fraternal desire of himself and District Grand Lodge to be at

all times on the best of intercourse with them. He ended the meeting with these words:

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

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

But during the time that the two Ninor Lodges were in existence there was one matter of prime importance in which the two organizations worked together harmoniously, that of promoting one of the great objects of the Craft~ Charity. Among such a population as existed in British Columbia at that time, consisting of men from all parts of the world, many of them Freemasons, claims for relief and assistance were constantly being made. To deal with these demands promptly and efficiently, it was necessary to have a fund on which to draw and a Board to see that all proper demands were duly considered and action taken without delay. This duty was one which was incumbent on all Freemasons without distinction of any kind. So action was taken, and this was the origin of our present Benevolent Fund, which is today, a source of pride to all the Brethren in this jurisdiction.

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

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

Some of the members were doubtful as to the wisdom of this proposal. HcCreight did not object to the principle, but doubted if it was worth while to create machinery for the distribution of so small a fund. Some of the smaller Lodges feared that it would be too heavy an impost on their membership, and thought it would be better to keep matters as they were, and he thought the views of the Lodges should be ascertained. Burnaby's view was that however jurisdictions might differ, they could surely unite on the fundamental principle of Brotherly Love and Relief. The motion carried.



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

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

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

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

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

When the matter came before the District Grand Lodge in September there was considerable discussion. McCreight was still of the opinion that the Lodges should be consulted. Holbrook was opposed to the whole plan. He thought \$2.00 per member was excessive. He said that the distance would preclude his Lodge (Union, at New Westminster) from being represented on the board. Nathan did not agree with him and pointed out that it would throw the onus on all the Lodges and so ease the burden on the individual Lodges and give more speedy relief to the recipients. Harrison thought some of the speakers did not fully comprehend the beneficial effects of the proposed plans. He pointed out that it would assist the smaller Lodges by concentrating the efforts of all the brethren in the Colony. At present the Lodges were divided and their efforts thereby weakened; but by concentration the Lodges would help each other; the poor Lodges would be relieved and their burdens lightened. The motion approving the report was carried.

In order that the members of the English Lodges should all clearly understand what was intended, the District Grand Master sent to each of the

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

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

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

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

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

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

In the year 1868 one E. A. Whittingham had applied to Vancouver Lodge, No. 421, S.C. for membership but had been rejected. Some time later he had made a similar application to British Columbia Lodge, No. 1187, E.R. and it had been accepted and Mr. Whittingham had become a member of that Lodge. Two entirely different stories were current among the members of the Craft in the little city. In the Scottish Lodges it was passed around that so soon as it became known that the applicant had been rejected by Vancouver Lodge, that he was approached by emissaries of British Columbia Lodge, who pressed on him that if he would apply to their Lodge at once, he would be accepted without delay~ that he did so apply and became a member of that Lodge. The reports persisted and on Oct. 12, 1868 Provincial Grand Master Powell wrote District Grand Master Burnaby, setting out the rumors he had heard and asking for an explanation. R.W. Bro. Burnaby immediately made a careful investigation, and replied on the 22nd.

In his reply Burnaby said that:

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

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

This letter did not convince the Provincial Grand Master that the District Grand Lodges were "playing ball" with the Provincial Grand Lodge.

At the meeting of the Provincial Grand Lodge in May 1869, the Provincial Grand Master had considered the matter to be of sufficient importance for him to make an extended reference to it. He said that he had received an official letter from the Secretary of Vancouver Lodge, complaining of the actions of a Lodge of the Sister jurisdiction, in receiving applications for candidature immediately after rejection by Vancouver Lodge. He said that he had corresponded with R.W. Bro. Burnaby on this matter who took the position that the lodge in question had an "undoubted right" to do so, (the exercise of which right, in the opinion of the Provincial Grand Master, was most deplorable, under existing conditions) and that courtesy alone was to direct them in the disposal of

such application. Since this occurrence, he had been told of other instances of the same nature by the same Lodge. He did not intend to go into the strict jurisprudence of the matter~ but he desired the Lodge to consider whether such a lodge merits:our recognition or Society, which would repeat such a flagrant and unpardonable breach of "courtesy" to a sister Lodge. Hewent on to say:

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

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

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

Evidently, the first Lodge accused of receiving a candidate after rejection by a Lodge of the Sister jurisdiction was British Columbia Lodge, No. 1187, E.R. as on October 22, 1868, a letter had been sent to it by the District GrandY~ster, advising that complaints had been made to him on this account. He stated that he did not wishto infringe on the prerogative of any brother, or of any Lodge, to exercise their own judgment in such matters; but that they were to use the greatest caution in such cases, and that having been informed by the Sister Lodges of their action as regards a rejected candidate, such information was entitled to courteous consideration in order that Masonic and fraternal feelingwould in no way be jeopardised.

The action of the Provincial Grand ?~ster was referred to by the District Grand Master at the QuarterlyMeetingof the District Grand Lodge at Nanaimo onJun~ 10, 1869 in his address to the Provincial Grand Lodge. The following is an extract from his address on that occasion:

With respect to candidates who have been rejected by ~ir lodges being admitted into another's, I wish to make a few remarks. As I read it the law is perfectly clear; each Lodge has a full and perfect right to regulate its own proceedings and no Lodge can be held to govern another. One or more Lodges may mutually agree to some action, but it must be submitted to me before it can be acted upon. I now declare formally, from the East, that I will not sanction such action, but shall submit it home for orders. I do not wish to be understood as making any law, or laying down an absolute rule, I merely give my own interpretation of the Law, and that of others, by!which, at present, I shall be guided; this is my view, and until I am authorized by higher authority, I can not depart from the Law. I might have been able to go more fully into this and some other questions, if I had received the report of the proceedings of the late meeting of the Provincial Grand Lodge, S.C. which has been promised me by the R.W. Provincial Grand Master Dr. Powell. Dr. Powel! and I had always agreed, and (as ! have previously been able to assure you)so ! am again glad to repeat, and I see every reason to hope and believe they would continue to do so. I am very sorry that the R.W.P.G.M. has been preventedfrom forv~arding to me that document, as, had I examined it, I wm~Id have dealtwith it fully; I understand there was a very stringent paragraph in it, and if it had come to me I should have given it every care and considerate attention, which it necessarily will demand. I shall, however, feel compelled to carry out my reading of the Law, until, if ever, I receive contrary orders from a superior authority.

In the absence of a copy of the Provincial Grand Master's address the only thing that could be done was to defer consideration of the matter until the next quarterly meeting in September, 1869. At that meeting there was produced a copy of the Provincial Grand Master's address of Nay, 1869. The District Grand Master expressed his regret that the Provincial Grand Master had committed his remarks to print without a previous refer' ence to himself. He hoped that the matters would yet admit of a satisfactory adjustment, based on the true spirit of Charity. He had, as the members of the Lodge knew, studied to meet R. W. Bro. Powell with the greatest cordiality and good-feeling, and he saw no reason to anticipate anything to the contrary in the future.

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

That the remarks of the R. W. Provincial Grand Master, R. S. applying to the past action of the Lodges of this jurisdiction are unwarranted by facts; and that the R.W.P.G.M. byArt. XVIII, page #8, of the Book of Constitutions of his own Grand Lodge, is prohibited from interfering with the Jurisdiction of other Lodges, which prohibition he has violated by his published address; and, further, that seeing that the Committee of his own P. G. Lodge (as reported Page 19) had carefully refrained from offering any suggestions on that portion of his address referring to the alleged antagonistic acceptance of candidates within the prohibited periods (as that matter was under the consideration of the Subordinate Lodges), he should have abstained from

taking so exceedingly marked an action, as the publication of so very serious an imputation.

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

Powell's reply to this letter dated April 19, 1870, is not available, but on April 23rd, 1870 Burnaby replied to it. He promised to send it to the Committee, and bring it before the next meeting of the District Grand Lodge. He said that his own voice or judgment individually had never been exercised in respect to it. The only point he desired to notice was the remarks of the P.G.N. with reference to the delay of a year having elapsed before notice of the objections. He reminded R. W. Bro. Powell of his personal promise to hand him a copy of the report (then going through the Press) in time for the Quarterly Communication of the District Grand Lodge, held at Nanaimo on June 10, 1869. That at that meeting he had expressed his regret for that omission, but that after its receipt it was brought before the District Grand Lodge at the earliest opportunity in September, 1869, and a committee appointed to deal with it. That owing to his illness, the December meeting had not been held, but that on March 10, 1870, the meeting had been held and a report made, a copy of which was sent to him.

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

CHAPTER Iii.

The Formation of the Grand Lodge of British Columbia

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

At the same time the condition of Freemasonry in British Columbia, as hereinbefore set out, made it clear to most of the Brethren that some form of union was absolutely necessary; it was also clear that this could only be effected by the formation of an independent Grand Lodge of their own, where all matters could be decided by themselves without interference from any other authority whatever.

But this was not the only reason why such a step was necessary. Communication between British Columbia and the United Grand Lodge of England at London, and the Grand Lodge of Scotland at Edinburgh, was a matter of months in each instance. More than that, it was almost impossible for those authorities to clearly comprehend the problems of this far flung corner of the Empire, where everything was new and unsettled, where the residents came from all quarters of the globe, where part of the Craft owed allegiance to one Jurisdiction and another part to another, and where many of the brethren were either natives of foreign countries or had acquired their Freemasonry there. They had never known any such conditions as prevailed here, or been conversant with the ideas and prejudices of such an aggregation of people, all strangers to each other. They had lived and worked in a settled land, where the inhabitants had one culture and one loyalty, and where there was but one constituted authority.

The existence of two distinct organizations of Freemasons in a country, where a bare handful of people were occupying a vast extent of territory, naturally led to jealousy and rivalry between the various Lodges. At the same time the resident Freemasons deplored such a condition of things and sought to remedy the troubles which arose among them. The general opinion in the Craft was that only by the establishment of an independent Grand Lodge, including all Freemasons of the Jurisdiction in one body, could harmony be made possible.

Just how this could be done, how the Mother Lodges would look at such a proposal and how an Independent Grand Lodge could exist and prosper with such a meagre membership were matters discussed by the members of every Lodge in the Province. Some thought the expense of a Grand Lodge would be more than the members could pay; others contended that the dues paid to the Mother Grand Lodges and to the Minor Grand

Lodges would be amply sufficient, with economy, to finance a Local Grand Lodge.

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

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

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

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

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

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

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

6. That the formation of an Independent Grand Lodge in British Columbia, uniting the Brethren of both Jurisdictions under one Grand authority, responsible to themselves, would at once ensure harmony and promote



the success and prosperity of all, retain monies in one Grand Lodge for our own Masonic purposes which are now exacted by four Grand Lodges--two of which are Ten Thousand miles distant--and enable us at once to command the respect and hearty co-operation of sister Independent Grand Lodges throughout the world.

7' That a Committee be appointed to confer with all sister Lodges upon the subject of the foregoing resolutions and to recommend the best means of carrying them into effect, either by calling a General Convention of the Craft, or otherwise as may seem most expedient. "This," says ~. Bro. Fatt (G. L. Report, 1938, p. 185) "is of permanent importance to all members of the Craft and should be preserved as our Nagna Charta, shewing as it does, the reasons which underlaid the movement for a Grand Lodge in British Columbia". The resolution, seconded by Bro. H. E. Seelye, came before the Lodge on January 2, 1869 and was passed, and a committee consisting of themover and seconder with M. W. Bro. M. W. ~aitt, was appointed to carry on the movement. The committee was instructed to confer with all the sister lodges, and if it was considered advisable, to recommend the best means of carrying the resolution into effect.

In accordance with the terms of the resolutions so passed by Vancouver Lodge they were duly forwarded to all Lodges within British Columbia, and were approved by all the Lodges which held Charters from the Grand Lodge of Scotland; the Lodges holding Charters from the United Grand Lodge of England refused to take any part whatever in the movement. The copy of the resolutions which was forwarded to Victoria Lodge, with a suggestion that the Lodge appoint a Committee to co-operate with the committee of Vancouver Lodge, came before it on January 7, 1869, but no action was taken. It was ordered that the matter lie on the table to come up at the next regular meeting and that due notice of it be made part of the Lodge summons for that date.

The next regular meeting was held Feb. 4, 1869, and the resolutions and the request of Vancouver Lodge asking for the appointment of a Committee were ordered to be forwarded to the District Grand ~ster R. W. Bro. Robert Burnaby with a request that the matter be laid before the Grand Master of the United Grand Lodge of England for such advice and direction as might be considered proper.

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

He complied with the wishes of the Lodge, and on Feb. 8, 1869, he wrote to V. W. John Hervey, Grand Secretary on the subject. This letter is important because it shows not only Burnaby's ideas on the

matter, but that of the English Freemasons generally, the troubles of the craft in general, and his desire for counsel and advice. He says:

V<sup>W</sup> W. and Dear Sir and Brother,

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

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

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

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

In opening this case, it is necessary in the first place to premise that this colony is a small and isolated British co~aunity in close proximity to American Territories and States, each of which, as a matter of course, has its own Independent Grand Lodge. Our population cont~ns, besides many Americans, a large proportion of Canadians, who have also an Independent Grand Lodge~ hence among the more restless spirits of the Craft has arisen this desire to achieve also an independent position and to take rank as a distinct Grand Lodge. I also alluded in my former letter to the fact that the working of the Scotch ritual assimilates more closely than ours to that which is adopted in the American Lodges, (meaning, of course, the ritual used in the Scottish Lodges in British Columbia which was the American ritual) (i). This tends to unite the sympathies of these two branches of the Order, and to render our Jurisdiction more isolated and select. Those Freemasons who were made in England and whose associations~ like my own, cling affectionately to our own noble mother Grand Lodge--second to none in the Craft--view with apprehension in the present small state of things here~ any such movement as that which is contemplated in this circular, and i am convinced that many of them would at once retire from

(I) Evidently R. W. Bro. Burnaby had never sat in a Lodge in Scotland, as attendance on one Session of a Lodge in Scotland ~ould have taught him the contrary.

any active connection with the Craft in the event of its being consummated. Nevertheless, having at heart the good of the Craft and the extension of its usefulness, I should be truly glad if the Grand Lodge of England and Scotland, by conference together, could devise some plan under which the two Jurisdictions could work in concert under one head. How far this may be possible I do not know; but any advice or assistance in this direction will be most gratefully hailed by me. I candidly avow my apprehensions that if something of this kind be not done, the Craft, which has thus far made much progress, may become divided against itself, and its influence for good may be weakened in this community. But at the same time the insignificance of our numbers and the unimportance of the colony scarcely justify even the idea of independence. Your kind counsel and aid on this difficult point will be gratefully acknowledged by me. Of one thing you may rest assured, that neither by thought, word or act have I any inclination to sever myself from the supreme control of our noble and esteemed Grand Master, by whose kind confidence and patronage I enjoy the dignities he has conferred upon me.

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

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

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

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

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

My position here as representative of the M. W. the Grand Master of Scotland prevents me from taking any notice of this document either in favor of or against, unless with the advice and direction of our Grand Lodge. In a local point of view it is difficult, however, to conceal from one's self the impression that the existence of Lodges hailing from two Grand Lodges with the contingency of other Jurisdictions being at no distant day introduced, does tend to create diversity of interests and allegiance, to induce local and national prejudices, ungenerous and un-masonic rivalry between Lodges, and, as has been aptly expressed in a resolution passed by the Brethren of a sister colony, fosters estrangement among the Brethren of a society which in itself knows no country, is confined to no race.

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

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

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

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

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

The records of Vancouver Lodge contain no reference to the matter for two years, and no report was made by the committee, but there is no reason for believing that it was idle. W. Bro. Fatt says:

From other sources we learn that printed copies of the Vancouver Lodge motion were sent to all the sister Lodges in B. C.

it, no doubt, was being discussed in all the lodges of B. C., and a letter from W. Bro. ~4m. Stewart, the Grand Old Nan of Freemasonry in Nanaimo, dated 21st Dec. 1870 to Bro. H. F. Heisterman, Prov. G. Secy. is evidence of ~his. In it he says:

i hope before Freemasonry declines too far that a Grand Lodge of B. C. will be formed. The step-parent at present in Victoria does not seem to care much about her children only to get their dues. It would do some good if the P.G.N. would pay us a visit this winter.

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

The year 1871 was an important one in our annals. But before we go into details, let us look for a moment at the condition of Freemasonry in the Province at the beginning of the year. All power in the Craft was centered in Victoria. Travel to outside Lodges was a matter of difficulty, and to Cariboo Lodge, in the mountains of the interior of the mainland, transportation was so difficult and distances so great, as to communicate with it, except by letter, was almost impossible. Other Lodges in Nanaimo, New Westminster, and Burrard Inlet, were very small, and, under the circumstances of the time, difficult to reach. These Lodges took little part in the actual work of anything but their own Lodges, but sent their proxies to their friends in Victoria to act as they thought best. Victoria Lodge, with her offspring, British Columbia Lodge No. 187 acted for the outside Lodges having English charters; Vancouver Lodge, with the new Quadra Lodge, her offspring, for those having Scottish charters.

The tie between the United Grand Lodge of England and the English Lodges here was much stronger than that which bound the Scottish Lodges to the Grand Lodge of Scotland. In the English Lodges were a number of Englishmen who were or had been members of English Lodges, and especially Robert Burnaby, the Dist. Grand Master and Henry Holbrook, the Deputy District Grand Master. There were, so far as is known, few members of old country Scottish Lodges among the leaders in the Provincial Grand Lodge or in Vancouver Lodge. In peculiar circumstances, members of the Craft not skilled in the English ritual had found it convenient to use the Scottish Grand Lodge as a means of using another. This being done, they had no reason to remain in that jurisdiction any longer, if another form of Government was thought better, and the only one that presented itself was the formation of an Independent Grand Lodge.

By the end of 1870 everything seemed to be ready to go ahead. The promoters of the scheme knew what they had to meet. They could not expect any support from the English Lodges; they had the unanimous

approval of the Scottish Lodges; so while they politely requested the co-operation of the first, knowing that they would not get it, they went ahead on their own. They did expect some of the English brethren to leave their Lodges, and come with them, but not as Lodges.

At any rate, at a meeting of Vancouver Lodge held on January 18, 1871 it was decided to go ahead and form an Independent Grand Lodge. it was resolved:

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

To carry out this resolution a new Committee was appointed consisting of W. Bro. Simeon Duck, W. Bro. G. C. Keays, and Bro. H. F. Heisterman, with power to act. Later the committee added to its number Bro. Geo. Grant, late S. W. of Cariboo Lodge, No. 469, but at that time S. W. of Quadra Lodge.

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

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

This request was communicated to R. W. Bro. Burnaby but the permission was refused. He said (Mar. 2, 1871) --

He had no desire to coerce the Lodges under his jurisdiction or to dictate any course to them as compulsory,

but that the whole matter had been referred to the Board of General Purposes and would come up for discussion at the next quarterly meeting of the District G. L. He further said that:

It will not be proper for any step to be taken in the premises by your Lodge or by any Lodge working under this Jurisdiction until some decision shall have been arrived at on the subject by a body competent to deal with it.

In his address to the Quarterly meeting Burnaby reiterated--

That he did not wish to fetter the action of any of the Brethren --if they thought the proposed change desirable, a course was clear to them--they could retire from the Jurisdiction, and when he found he had

no one to preside over he would cheerfully bow to that decision and retire also; but so long as any competent number of the Brethren determined to abide by their Charters he would support them to the last and not abandon his post.

He also stated "that he personally did not think that the proposed change would be in any way advantageous."

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

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

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

Had R. W, Bro. Powell been in British Columbia at this time possibly some further steps might have been taken to heal the breach before a decisive step was taken. But he was in England, and in his absence, there was no one who could or would attempt to check the movement. The day arrived. All Lodges acting under a Scottish Charter were represented; no representatives of the English Lodges appeared.

Again we are indebted to W. Bro. Stewart for a couple of flashes of light on those days. On 9th Feb., 1871, he writes to Bro. Heisterman that Caledonia Lodge has unanimously approved the resolution for the establishment of a Grand Lodge. But this alone did not entirely satisfy him. He, being a Scotsman, wanted to know if there were new fees to be paid for a charter from such Grand Lodge; if there would be any increase in the dues to be paid to it: and above all would the "Ancient" work be used and none other. (by which word we understand that he meant the work as still used in Ashlar Lodge No. 3, at Nanaimo).

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

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

Please let me know by return what answers you have received from Cariboo and Idount Hermon Lodges, also how the English is going to act in the matter. (*Italics mine.*)

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

Then an incident of real importance took place. There was one person present, and only one, who was not a member of a Scottish Lodge and who had no authority whatever to appear for any I~sonic Lodge in the Colony; Eli Harrison, Sr., a Past Master of British Columbia Lodge, No. 1187~ E.R. He had taken Burnaby at his word~ and attended the convention, despite the ban. He did not represent his lodge and did not suggest that he did. He was received with great applause, The first act of the convention was to pass, by a unanimous vote, a resolution moved by N. W. Waitt and seconded by Bro. James Crump, both of Vancouver Lodge, that W. Bro. Harrison, although not representing his Lodge, be entitled to a seat in the convention, with the right to speak and vote as a member of it. W. Bro. Harrison, of course, after taking this Step in the face of Burnaby's prohibition, could no longer remain a member of an English Lodge. He took his dimit from British Columbia Lodge, and joined Quadra Lodge, and remained a member of it, and of Vancouver and Quadra Lodge, No. 2, B.C.R. after the amalgamation of the lodges, until his death many years later.

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

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



Whereas there is a Provincial Grand Lodge of F. & A.N. under the Grand Lodge of Scotland and a District Grand Lodge of F. ~ A.N. under the Grand Lodge of England (the former having 5 and the latter @ chartered Lodges) now established in British Columbia, with the early prospect of Confederation by which political change our Idasonic status will be altered and this Province would then no longer be unoccupied Masonic authority. The Grand Lodge of Canada would have the :right to extend her jurisdiction over this Province and should she issue Char- ters for a new Lodge, which she would have the right to do according to the ruling of the World's Congress held in Paris in 1855, we should present the anomaly of 10 subordinate Lodges contributing to 5 Grand Bodies, a fact which would weaken the Craft in this Pro- nce, fritter away the funds and tend to create a diversity of interests and al- legiance, an absence of Harmony in working and unity of action, per- petuating local and national prejudices, thus estranging the affections of the Brethren~ whose "order knows no country and is confined to no race.

And whereas That in order to apply a remedy to these evils, to form perfect fraternal union and ha~ony, to establish order and en- sure tranquility, to provide for and promote a fund of Benevolence, that we may properly assist the sick, Sorrowing and distressed worthy Brethren in this Jurisdiction.

Therefore be it resolved:

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

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

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

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

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

Before the Lodge was opened by the convention, W. Bro. Eli Harrison, Sr. made an address to the members in the form of a letter which gave his reasons why he was ready and willing to abandon his

status as a member of an English Lodge and to support the movement to establish an Independent Grand Lodge. He said:

Brethren:

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

(Signed) Eli Harrison, P.M.

Brit. Col. Lodge, 1187

Following this, an Extraordinary Nasonic Lodge was duly opened in due and ancient form in the Y~ster Mason's degree, with James Allan Grahame (1.49) as U.M., Simeon Duck as S.W., Wm. Stewart (i.9) as J.W., H. F. Heisterman as Secretary, G. C.Keays as S.D., James Crump as J.D., A. Gilmore as I.G. and Philip J. Hall (1.37) as Tyler.

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

The Lodge then adjourned until the evening.

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

Grand Master	Israel Wood Powell (01-23)
Deputy Grand Master	James Allan Grahame (CI-48)
Senior Grand Warden	~arshall W. Waitt (02-59)
Junior Grand Warden	Solomon D. Levi (01-1.4)
GrandTreasurer	Charles Strouss(Ci-31)
Grand Secretary	H. F. Heisterman (C2-62)
Grand Tyler	Philip J. Hall (C!-37)

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

Grand Chaplain	W. Bro. Jonathan Nutt
Grand Marshall	W. Bro. A. Gilmore
Senior Grand Deacon	W. Bro. G. C. Keays
Grand Director of Ceremonies	W. Bro.iF, H. Lamb (CI-49a)
Grand Steward	W. Bro. Josias Charles Hughea~Ci-43)
Grand Steward	W. Bro. A. Muir
Grand Organist	W. Bro. Coote No Chambers

To show how great was the preponderance of the Victoria brethren in the Scottish Lodges, it may be interesting to note that all but one of the elective officers were residents of that city, while the appointive officers were evenly divided between the Victoria members and the other parts of the Province.

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

That any lodge in the Colony of British Columbia not :represented at the meeting could, "Upon proper application" receive a dispensation for \$5.00 and a cha~oer for @IG.00, provided that the application for the same was made within one ~-ear from the date of the convention, and that such lodge or lodges were to be permitted to retain their present mode of working. Nothing ~as said as to how the number or status of any such lodge would be determined.

That a tax should be levied by the Grand Secretary pro rata, not to exceed ~i50.00 in all~ to defray the expenses of printing the proceedings of Grand Dodge, and to procure charters, blanks, and seal; the lodges to be notified of the amount due by each to the Grand Lodge, and such sums to be deducted from their Grand Lodges dues.

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

The next thing to be done was to arrange for some prominent member of the Craft to be present on the 20th of N~rch to consecrate the new Grand Lodge and install its officers. The nearest Grand Lodge was that of the Territory of Washington and application was to be made to the Grand ~ster of that body to be present and carry out this function. A telegram was sent to him, asking him to come over to Victoria to do this, and, if he was unable to come over in person, if he would arrange to have

M. W. Bro. Elwood Evans (2) of Olympia to act in his place.

The Lodge opened by the Convention then adjourned until the evening of Mar<sup>o</sup> 20, 1871. The members felt that they had done a good piece of work during the day. Everything had gone according to plan. They had formed a Grand Lodge of British Columbia, elected and appointed its officers, and nothing more remained to be done, but the ceremonies of consecration and installation~ which they looked upon as mere formalities. Their work had not been in vain. They were no longer at the beck and call of any Grand Lodge other than their own, and would be able to carry on as they deemed advisable, subject to no superiors other than those elected by themselves.

There is no doubt but that they were greatly elated by the success of their plans. If at any time they remembered that they only represented five-ninths of the Lodges in British Columbia~ it did not interfere with their pleasure. They had pleaded with the English lodges to join them in creating a Grand Lodge of British Columbia, and had met with a decisive refusal; an opening had been left for them to come in if they or any of them should desire to do so; they had not attempted, much to the disgust of W. Bro. Wm. Stewart, no doubt, to dictate to any such Lodge~ joining the Grand Lodge of British Columbia, what form of ritual it should use. If they preferred to remain as they were, it was their business~ and there would be no interference with them. The Scottish Lodges had led the way, the English Lodges could follow or not as they saw fit.

On Monday, the 20th, M.W.P.G.M. Elwood Evans of Olympia, Wash-

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

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

ington Territory, reached Victoria at 5 P.M. Earlier in the day a telegram from him had been received by the Secretary, Bro. H. F. Heisterman~ advising him that he would be there in time to perform the ceremony requested at 7.30 p.m. No mention of the function or of the fact that M,W. Bro° Evans would be there was given to R.W. Bro. Burnaby, Dist. Grand Master, until~ at 6,30 p.m. he received a note from H. F. Heisterman, the secretary of the convention, apprising him of the fact, and inviting him to be present at the installation, as one who had always taken a deep interest in Freemasonry. The delay in giving notice to the District Grand Master would seem to have been intentional, for at 3 P.M. on Monday he had met ~eisterman and asked him if any notice would be given him officially, of the proceedings which had been decided upon by the convention at the preceding meeting on Saturday. The answer was the casual statement "Oh, I suppose so, by and by." Burnaby then said that he would be glad if such notice were given to him at once, as it was only right that it should be known that he would take action in the matter.

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

Victoria, B. C., 20th Y~rch, 1871.

The Most Worshipful Ellwood Evans, P. Grand Master  
of WashingtonTerritory.

Dear Sir and Brother:

I am directed by the R, W. District Grand ~ster of F. & A. Nasons under the Jurisdiction of the Grand Lodge of England in British Columbia, to enter a formal protest against your installing an Independent Grand Master until you shall have been fully satisfied from information derived through him of the legality of the Lodge in which it is proposed that you should install him.

There are various legal points which are at present open and to be brought before you, and i am instructed to express the wish of the R. W. D. G. Master, acting on behalf of the Brethren whom he represents, as well as the representative of the Grand Lodge of England, that you will mot take any action without due consideration of the points adverted to.

Accor~.~g to the laws of the Grand Lodge of England, under which we work, and also of the Grand Lodge of Scotland, a meeting of Freemasons ~nder the circumstances under which the proposed Installation is to take place, is illegal and unmasonic. Any

and peace of the Craft. Nothing would give me greater pleasure than to visit Olympia and confer personally with you. This I shall endeavour shortly to do. Meanwhile I beg to assure you of my continued friendly and fraternal regards, and of the appreciation I feel of the high sense of Honor and Justice which you have displayed as a Freemason.

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

Even after Evans' refusal to act, the supporters of the Grand Lodge of the Convention did not lose heart. ~rhe~ were going to car~ on as soon as Dr. Powell returned. On Nard 21, 1871, the Secretary, Bro. H. F. Heisterman, wrote to M. W. Bro. J. T. Jordan at Seattle, the Grand Master of the Grand Lodge of Washington Territory, telling him of M. W. Bro. Evans' refusal to install the Grand Master elect of the new Grand Lodge by proxy, and that the installation had to be deferred until his return, and that a motion had been put and carried to that effect. He advised him that the Grand Master elect would be home about the middle of gune, and requested N. W. Bro. Jordan to attend with his Grand Lodge officers and perform the ceremony, as guests of the Grand Lodge.

On Nay 30, 1871 HeisteI~an wrote again to M. W. Bro. Jordan, advising him that Dr. Powell had been in Chicago on Nay 27, and would be in Victoria early in June. He hoped that the Grand Idaster would invite the lodges on Puget Sound to come with him and his officers~ and that the exact date of the meeting would be sent him as soon as Dr. Powell arrived. He also wrote to M. W. Bro. Evans and gave him the same information, and pressed him to come and favor the meeting with his oration.

Dr. Powe!l arrived in Victoria early in June as Heistei~an expected, but he took no steps to get the new Grand Lodge on its way or to have himself installed as Grand Master. He found the relations between the English and Scottish greemasons to be worse than ever, as W~ Bro. Fatt, the historian of Vancouver Lodge, says, "All this hubbub brewing and stewing.'~ There was grave danger that the strife between the Pros and the Antis would degenerate into open enmity between the two branches of the Fraternali~. Some comprom\_ise must be arrived at whereby the breach would be healed, and that without delay.

With this object in view he irmmediately sought and obtained an interview with R. W. Bro. Burnaby. At this meeting~ the two, close personal friends, in a long discussion went over the whole matter, seeking some plan to close the ranks of the Craft and make it possible for all to work together for the corrosion good of both.

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

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

R. W. Sir and Brethren:

Since my arrival in the Colony (after an absence of some months) I have been placed in possession of the Proceedings of the late F-sonic Convention held with a view to the establishment of the "Independent Grand Lodge of British Columbia." It is with great and unfeigned regret that I now notice in connection therewith differences of opinion to have arisen respecting "legality" in the mode of making this proposed change in the Government of our Craft, and which so far, have prevented that which in my opinion, should be the first, last and most important object of a Convention of Freemasons namely, the unity and unanimity of the Brethren of both Jurisdictions in British Columbia.

It is the object of my highest aspirations to provide a remedy not only to create perfect harmony and fraternal love among Brethren who are now apparently on the eve of estrangement and hostility but to ensure the complete success of the mutual wishes of a majority of the English and Scottish Freemasons in the Colony. When I received the high honour of being the Representative of the M. W. Grand Lodge of Scotland in British Columbia (previous to the appointment of a District Grand Master E. R.) my first action was an effort to bring the Government of both Crafts under one head, as indeed they existed at that time in the Province of Nova Scotia. If it be the wish of the Brethren of my Jurisdiction, as would appear from the action of the several Lodges, that the time has arrived for the establishment of an Independent Grand Lodge, and the consequent resignation of ~ trust:--i appeal with confidence to their sympathy, support and co-operation in making my first efforts for unity, gloriously successful now.

Let us all practice that great Masonic virtue of mutual forbearance and be the issue then what it may, the great satisfaction of making permanent provision for the future preservation of perfect harmony and brotherly love among all Freemasons of this Colony will be your highest and best reward.

My conferences with the Right Worshipful Brother, the District Grand Master of British Columbia, have been numerous and beset with many difficulties. During all these discussions it gives me great delight to bear evidence of the more than kindly spirit which has actuated this distinguished Brother in all our

conclusions and without which any efforts of mine would have been in vain and valueless.

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

Victoria, B. C. June 26th, 1871.

W. Sir and Brother:

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

(Signed) ROBERT BURNABY, D. G. M.

Per Thos. Shotbolt, D.G.S."

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

(Signed) I. W. POWELL

Provincial Grand Master  
British Columbia, R. S.

The arrangement decided upon between Powell and Burnaby seems to have been satisfactory to almost all concerned. The only conscientious objector was W. Bro. ~Wm. Stewart of Caledonia Lodge. A letter has been found, written by him but not showing the name of the addressee, but probably to Heisterman. There was, to him, only one way in which the work of a Masonic Lodge could be carried on, the work which he called "The Old Scotch Work" being that now carried on in Ashlar Lodge, No. 3. He was suspicious of all English Freemasons; they might want to force the English ritual on the whole Fraternity; Burnaby, especially came under his ban. On June 28, 1871 he wrote as follows:

I rec'd a note from Bro. Leigh respecting the steps that has been taken in regard to the formation of the Independent G. L. I am sorry that Burnaby has anything to do with it at all--if Dr. Powell don't