

Christie is rather an elusive person as, although he signed the petition, he does not appear as a member of the Lodge in the Grand Lodge list of 1893, but does appear in the Grand Lodge list of 1894 as having taken his dimit from the Lodge.

The petition was duly forwarded to Grand Master Sibree Clarke and the necessary dispensation was issued October 25, 1893. The Lodge was organized in the Odd Fellows Hall on Water Street in Nelson, with W. Bro. John Hamilton as first W. Master, W. A. Jowett as first Senior Warden and Frank Fletcher as first Junior Warden. One of the first affiliates was W. Bro. Geo. N. Taylor (4), who later assisted in forming the Lodge at Rossland and was the organizer and first Master of Tuscan Lodge, No. 38, at Trout Lake. (G.L. Rept. 1937, P.161). The W. Master and several others were from Ontario and Quebec, it was only natural that the ritual used was the Canadian.

United Services Lodge, No. 24 is included in this chapter because it was junior to Nelson Lodge, No. 23, the first Lodge in the Kootenays. It has this distinction, that it was the first Lodge chartered by the Grand Lodge of British Columbia in the Victoria District. With some few exceptions, it consisted, not of men who were in any way connected with British Columbia, but who were only here until their duty called them elsewhere, and that call might come at any time. They were members of the British and Naval services, hence the name 'United Service'. Many of them were members of English Lodges, from all parts of the Empire. Esquimalt was much farther from the centre of Victoria than it is now, owing to the improved means of communication. But while they were stationed in Esquimalt, they saw no reason why they should not have a Lodge of their own. So they got together and sent a petition, approved by Victoria-Columbia Lodge, No. 1, to Grand Master Sibree Clarke, asking for the usual dispensation.

(4) Geo. N. Taylor was born at Cornwall, New York State. We know nothing of his early life, until he joined Jerusalem Temple Lodge, No. 721, N.Y.R. there. His business was that of an architect and contractor. He was in Vancouver, B.C. in 1892, where he affiliated with Mount Hermon Lodge, No. 7. He did not remain there long, for in the same year he took his dimit from that Lodge and affiliated with Bellingham Lodge, No. 44, Wash.R. His visit there was short for in 1894 we find him a member of Nelson Lodge, at Nelson, B.C. while it was under dispensation. In 1895 he was one of the Stewards of that Lodge. In 1896 he took his dimit from that Lodge, and joined Corinthian Lodge, No. 27, B.C.R. at Rossland, and was S.W. in 1896-7, and W.M. in 1897-8. About 1902 he went to Trout Lake City where he busied himself in forming Tuscan Lodge, No. 39, B.C.R. and was its first W.M. Trout Lake City died and the Lodge died with it. W. Bro. Taylor then went to Midway, B.C. but finding nothing there he went to Spokane, Wash., and from there to The Pas, Northern Manitoba, and after a time to Denver Colorado, where he remained until his death on Nov. 22, 1932. (See also G.L. Rept. G.L. of B.C., 1957, p. 161 for extended account.)

The petition, dated November 1893 was signed by the following:

George Hickey, P.M., St. Aubyn Lodge, No. 954, E.R., Devonport, Eng.
A. C. Muir, P.S.W., Vancouver-Quadra Lodge, No. 2, Victoria;
Henry E. Hammond, P.S.W. Adams Lodge, No. 158, E.R. Sheerness, Eng.
James Hughes, P.J.W. Victoria-Columbia, No. i, Victoria
(but not found in G.L. list.)
John James Beatley, M.N. Victoria-Columbia, No. i, affiliated from
Kosmos Lodge, No. 7, Peru;
Charles Glen, N.H. United Service Lodge, No. 1428, E.R.
Landport, Portsmouth, Eng.
John P. Day and J. Andrews, N.M.S., both of Victoria-Columbia No. i,
Victoria.
D. McKnight of St. Clair Lodge, No. 2074, E.R., Landport, Portsmouth, Eng.
Walter E. Leggatt, M.S., Phoenix Lodge, No. 1860, E.R.,
Simons Bay, South Africa.
William BaSoer, N.H., Fidelity Lodge, No. 30, Devonport, Eng.
(Devonport, Plymouth and Stonehouse are all one city now.)
Joseph Tyrrel, N.N. Charity Lodge, No. 223, Plymouth.
Alfred Austin Emptage, M.N., United Services Lodge, No. 1341, E.R.
Hong Kong.
Walter Scott, St. Aubyn Lodge, No. 954, E.R. Devonport.
Charles Nokes, M.M. St. John's No. 60, S.C., inverkeithing, Scotland.
Archie D. McLellan, United Service Lodge, No. 1428, E.R.,
Landport, Portsmouth, England.
Aaron S. Brown, M.N., De Shurland Lodge, No. 1089 E.R.
Sheerness, Eng.
Wm. J. Norton, K.H., Zetland Lodge, No. 515, E.R. Malta.
Alfred W. Hobbs, M.M. Ebrington Lodge, No. 1847,
Stonehouse, Plymouth, England.
Wm. H. Nye, St. Margaret's Lodge, No. 548, S.C.
South Queensferry, Linlithgow.
Joseph H. Hughes, M.N., Fortrose Lodge, No. 105, S.C.
Stornoway, Isle of Lewis, Outer Hebrides.
C. J. Stroud, N.M., Phoenix Lodge, No. 914, E.R.
Fort Royal, Kingston, Jamaica.
H. J. Verrall, M.M., Zetland Lodge, No. 515 E.R. Malta.
R. H. Briggs, M.N. United Brethren Lodge, No. 1923, E.R., Malta.
W. Johns, M.N., Meridian Lodge, No. 893, E.R.
Millbrook, Cornwall, Eng.
Albert E. Fox, N.N., Al Moghreb Al Aksa Lodge, No. 670, S.C.
Gibraltar.
G. H. Babbage, M.M., Union of Malta Lodge, No. 407, E.R., Malta.

Of this long list, fourteen were of the crew of H.M.S. Royal Arthur, then stationed at Esquimalt; three of H.M.S. Nymph; and two of H.M.S. Garnet. Two were in the Royal Artillery. One of the "J. Hughes" (which, cannot now be ascertained) and Andrews, Stroud, Briggs and Johns do not appear in the list of members in the G. L. Report for 1894, and evidently did not become members of the Lodge. Tyrrel becomes "Furrell" in the list, and Verrall, "MVerroe". The first W. Master was George Hickey, a carpenter connected with the Royal Navy at Esquimalt. Besides having presided over a Lodge in Devonport in England, he had also been W. Master of a Lodge in Jamaica, and brought to the new Lodge certain

innovations which involved the wearing of white robes, and the use of incense, which have been embodied in the working of the N.M. Degree as exemplified by the Lodge. A. C. Muir, the first Senior Warden, was the Chief engineer of the Dry Dock at Esquimalt. He died in 1900. Hefiry E. Hammond, the first Junior Warden, was a fitter in the Esquimalt Yard. He took his dimit from the Lodge in 1899. Many of the original members took their dimits from the Lodge from 1894 to 1896.

The chief source from which the Lodge drew its membership was the British Navy, and its men were seldom in port long enough to make an application at a regular meeting and have it lie over for a month, and then be present to receive a degree. Grand Master Walker called the attention of Grand Lodge to this matter in 1899. He quoted section 185 of the English Constitution, and suggested that a similar clause should be put in ours. His suggestion was acted on, but coupled with a condition that it was to be confined to members of the Army and Navy only.

The Lodge built for itself a Lodge room, which it occupied for many years. It was one of the oldest buildings in Esquimalt when it was condemned by the Municipal Council and demolished. When the British Government ceased to occupy Esquimalt for naval purposes, the membership ceased to have the old majority of Service men, and became a city Lodge of the usual kind. Esquimalt, with a good tram service, became a part of Victoria in all but name, and on the destruction of its old Lodge Hall the Lodge took up quarters in the Shrine Temple in Victoria. As might be expected from a Lodge established by such English Freemasons as was this Lodge, it uses the English work.

We now go to the Kootenays for our next Lodge, Kaslo Lodge, No. 25. Mineral had been found in the Slocan mountains, and Kaslo was the distributing point for the District. In 1894 fire and flood nearly wiped it out, but it was soon rebuilt. It was this period that the Freemasons of the town combined to obtain a charter for a Masonic Lodge. The movement was encouraged by W. Bro. E. E. Chipman, a Past Master of an Ontario Lodge, who was not a charter member, but who attended all the meetings and affiliated with the Lodge as soon as it was ready for work. He was afterwards Grand Master.

A petition was drawn and sent to Grand Master McNicking asking for a Dispensation. It was signed by the following Freemasons; although there are some of the signers who did not become members of the Lodge.

Duncan McGregor~ M.M. of South Pueblo Lodge, No. 31 of Pueblo,
Colorado, U.S.A.

Thos. W. Gray, K.M. of Union Lodge, No. 9, building contractor,
New Westminster, father of Hon. Arthur Wellesley Gray,
member of the British Columbia Government, late deceased.

John F. Kennedy, P.M., of Lisgar Lodge, No. 2, Man. R. of
Selkirk, Man.

Alex. A. McKenzie, M.N. of Alexandra Lodge, No. 158, G.R.C.,
Oil Springs, Ont., Merchant.

- John F. McIntosh, M.M. of Blackwood Lodge, No. 311, G.R.C. of Wood
bridge, York Co. Ont., Collector of Customs, later he moved to
Medicine Hat, Alberta, where he died.
- S. B. Shaw, N.N. Golden Gate Lodge, No. 30, San Francisco, California.
- James Beattie, M.M., Journeymen Masons Lodge, No. 8, Edinburgh, Butcher.
- Robert Strathern, N.E., Orillia Lodge, No. 192, G.R.C. Orillia, Ont.
Jeweller.
- Alex. J. Scott, N.N., Rising Sun Lodge, No. 129, G.R.C., Aurora, York
Co. Ont. Stage driver, died at Three Forks, B. C. Oct. 1, 1896.
- H. E. Porter, N.M., Kinistino Lodge, No. 16, Prince Albert, now No. 1,
Sask. Reg.
- R. W. Yuill, M.M., Columbia Lodge, No. 28, Columbia, Tuolumne Co.
California, which in 1891, consolidated with Tuolumne Lodge
No. 8 at Sonora in that County, Miner and prospector.
- Wm. Roberts, M.M., Negaunee Lodge, No. 202, Negaunee, Marquette Co.
Mich. Owner of the Great Northern Hotel.
- Wm. Goodwin, M.M., Moose Jaw Lodge, No. 26, at Moose Jaw, Man. R. now
No. 3, Sask. R.
- Robert Ewart, N.M., Fidelity Lodge, No. 42, now Temple Lodge, No. 42.
Cheney, Spokane Co. Wash. He went back to Spokane in 1886.
- A. Carney, N.N., Bow River Lodge, No. 28, G.R. Nan. now Alb. R. No. 1,
at Calgary, the Lodge which at one time we expected would be
chartered by the Grand Lodge of B.C., Miner.
- Hamilton Byers, of Scotia Lodge, No. 31, N.S.R., Yarmouth, Nova Scotia,
Hardware merchant.
- A. J. McMillan, M.M., Vancouver-Quadra Lodge, No. 2, Civil Engineer.
- Daniel McMillan, M.M., Ashlar Lodge, No. 3, Nanaimo, went to coast.
- Duncan McMillan, M.M., Oxford Lodge, No. 76, G.R.C., Woodstock,
Oxford Co.~ Painter.
- Jas. A. Deacon, M.M., Mt. Hermon Lodge, No. 7, Burrard Inlet.
Blacksmith.
- Henry P. Jackson, M.N., Caledonian Lodge, No. 238, S.C. Amuan,
Dumfriesshire, Scotland.

This list is an interesting one, especially when compared with that of United Service, No. 24. In that case the members were mostly English, and there were ties between them arising out of a common service and a common loyalty. In the case of this lodge there was no tie between the members but that of Freemasonry. Five came from Ontario and five from the United States; Four from what was then the Grand Lodge of Manitoba, four had been members of other Lodges in British Columbia, two were from Scotland, and one from Nova Scotia. It gives a small cross section of the Kootenay people at that time.

In August 1894 the Deputy Grand Master, R.W. Bro. Lacey R. Johnson visited Kaslo at the request of the Grand Master. He found a nice lodge room, well furnished, and a number of very worthy Freemasons, and so reported to the Grand Master advising that the asked-for dispensation should be granted, and it was, on August 27th. There is no record of any form of institution but the first meeting was held on October 1, 1894. The charter was granted by Grand Lodge at the Annual meeting in 1895. The Lodge was constituted on November 4, 1895 by R.W. Henry Hoy, (always known as "Henry" in New Westminster) of Union Lodge, No. 9. The

first officers were Duncan McGregor, W.N., A. J. McNil!an, S.W. and A. J. MacKenzie, J.W. As many of the members including, the first W. Master, were from jurisdictions which used the American Ritual that form of the work is used in Kaslo Lodge.

Kaslo Lodge was very fortunate in having as one of its first affiliates, W. Bro, Elon E. Chipman, an experienced Freemason to assist the brethren during its early years. Indeed he acted as secreta~ of the first meeting, before he had actually become a member of the Lodge (5).

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

Not being able to get Hiram Lodge moved to Cumberland, the next step was to get a Lodge of their own at that place and a petition for a Lodge at Cumberland was signed and sent to the Grand Master asking for this privilege. The petitioners were:

Wm. B. Ferguson, M.M.	of Ashlar Lodge, No. 3, Engineer.
Kendrick Sharp, M.M.	of Victoria-Columbia Lodge, No. I, Carpenter
James McKim, P.M.	of Hiram Lodge, No. 14 Comox, of NcKim & Sons, General Merchandise.
James Abrame,	of Ashlar Lodge, No. 3, Tailor
Wm. Mitchel,	of Hiram Lodge, No. !4, Section Foreman
James Reid, M.M.	of Ashlar Lodge, No. 3
John Paulson,	unidentified
Thomas Irwin, M.M.	of Ashlar Lodge, No. 3
Henry McGregor, M.M.	of Ashlar Lodge, No. 3, of the firm of Grant & McGregor Hardware Merchants
G. W. Clinton, P~N.	of Hiram Lodge, No. 14, Paymaster of Union Colliery Co., Postmaster
Alexander Grant, P,N.	of Hiram Lodge, No. 14, of R. Grant & Co., Sawmill manager.
Matthew Mitchell, M.M.	of Clydesdale Lodge, No. 551, probably No. 556, at Glasgow, Scotland, Miner.
and Robert Cessford, M.H.	of Hiram Lodge, No, 14.

Grand Master Lacey R. Johnson granted the dispensation on December i0, 1895, naming W. Bro. Ferguson as first W. Master, Bro. Kendrick Sharp, S.W., and Bro. Henry McGregor, J.W. The Lodge was

(5) For history of Kaslo Lodge, See G.L. Rept., 1940, p. 157 et seq.

instituted on December 18, 1895 by R. W. Bro. Jo~m W. Coburn, D.D.GoMo for District 5, who reported in favor of a charter being Granted and it was granted at the Azlnual l']eeting of Grand Lodge in 1896. The Lodge was constituted on July 9, 1896 by R.~. Bro. F. ~dcB. Young, DoD~, ' ~oM. for District 5. There must have been a considerable number of English and Canadian Freemasons among the members of the new Lodge, for although all the Lodges in the vicinity; Ashlar Lodge, No. 3, Hiram Lodge, No. 14, and Doric Lodge, No. 14 used the American ritual, C~mberland Lodge, No. 26 took the Canadian.

The next Lodge to come on our roll was Corinthian Lodge~ No. 27 (6), at Rossland, B. C° In July, 1890 the mining claims which made the LeRoi Gold Mining Co. were staked on Red Mountain, near where the old Dewdney trail crossed the Coll~nbia River. There was a rush to the newly discovered mines and Ross Thompson's pre-emption claim became a City~ which, from his name~ became Rossland. Among the thousands who came were many Freemasons, and it was not long before steps were taken to establish a Lodge. On September 14, 1895, an informal meeting was called by Bros. H. J. Raymer, a past D.D.G.M~ of Manitoba, Get. N. Taylor, who afterwards founded and was first W. Master of Tuscan Lodge, No. 39, at Trout Lake~ John Kirkup, Get. C. Hodge and Jesse A. Bigelow to discuss the matter. Steps were taken to provide a place to meet by building a rough hall on a lot opposite the old Court House, the title to which was in litigation, and the only right the builders had was a squatter's right.

This took up the energies of the promoters until December 5, 1895, when a meeting was held to organize a Lodge. Raymer was chosen to be the first ~. ~{aster, G. N. Taylor (who had been a charter member of Nelson Lodge, No. 23) was to be S.W., and Jesse A. Bigelow, J.W., M.A. }~cKenzie, Secretary, and John Kirkup, Treasurer~ A petition was drawn up and signed, approved by Nelson Lodge, No. 23, and forwarded to the Grand Master Lacey R. Johnson, who, after receiving a report from V.W. Bro. Quinlan, Grand Secretary, then living in Nelson - and one from R. W. Bro. Robt. Kelly of Union Lodge, No. 9, who ~as living in Rossland at the time, issued the necessa~ dispensation on March 4, 1896. The Charter was granted by the Grand Lodge at the Annual meet- ing in 1896. The Lodge was constituted by R.W. Bro. E.E. Chipman of Kaslo Lodge, No. 25 (afterwards Grand Master), on November 19, 1896. The Lodge did not have to worry long over its title to the proper%,y on which their first Hall was built~ as the building was burnt down in July 1899~ Pending the completion of a new llasonic Tempie~ the Lodge held its meetings in the Baptist Church. The first officers were those selected in 1895, with the exception bhat Bro. Wm. N. Dunn was first J.W. instead of Bro. Jesse Bigelow.

No new lodges were established in 1898. In that year Grand Master E. D. McLaren reported to Grand Lodge that it was probable that a petition would be sent to the Grand Lodge of B. C. asking for a dis-

(6) For History of Corinthian Lodge, No. 27, see Forin, G.L. Report, 1939 p. 146, et seq.

dispensation for a Lodge at Dawson City, in the Yukon Territory; that he had written to ~. Bro. Richardson, of Victoria Columbia Lodge, No. 1 who was resident there at that time, authorizing him to examine the Brethren Who might be recommended as the officers Of the proposed Lodge; and that he had communicated with the Grand Master of the Grand Lodge of Manitoba asking if the Grand Lodge of Manitoba claimed jurisdiction in the Yukon Territory. The reply from the Grand Lodge of Manitoba was that it claimed no exclusive jurisdiction in the Yukon, but that it was open to any Masonic authority to establish Lodges there if it saw fit.

Grand Lodge approved of the action taken by the Grand Master, but gave its opinion that the Territory, by reason of its geographical position, formed a part of this jurisdiction. However nothing was done, and in 1900 a Charter was granted to Yukon Lodge by the Grand Lodge of Manitoba. Later the Lodge was transferred to this jurisdiction but this will be dealt With hereafter.

The next Lodge established was King Edward Lodge No. 28, at Greenwood, B. C. in the Mining District adjacent to the Kootenay, but properly described as in the Boundary District. Here a mining town had sprung up, and the Freemasons there, like the other B. C. towns wanted a Lodge of their own, and very properly so, for it was a long distance from Greenwood to the nearest Lodge, which was Corinthian Lodge, No. 27 at Rossland. In November 1898 a petition was drawn up and forwarded to Grand Master David Wilson asking for the necessary dispensation to carry on. It was signed by W. Bro. C. Scott Galloway and six others, naming him as first W. Master, Bro. A. S. Black (later of Princeton, B. C.), as S. W. and Bro. J. W. McFarlane, as J. W. The dispensation was issued November 17, 1898 and the Charter was granted at the Annual Meeting of Grand Lodge in 1899. The Lodge was constituted by R. W. Bro. A. S. Goodeve, G. J. W., on November 10, 1899.

For some time there had been a demand for a Lodge at Sandon, in the Slocan. A visit was made to Sandon by the D. D. G. M., E. E. Chipman for the district on June 8, 1897, who reported to Grand Lodge at the Annual Meeting in that year that there was good material there, but he could not recommend the Hall which it was proposed to use, as it was small, uncarpeted and was being used by three other societies. He recommended that action be deferred until better accommodations could be provided. The brethren later were able to provide a proper Hall well fitted up, and on December 26, 1898 Grand Master McLaren granted a dispensation for Alta Lodge, No. 29, at Sandon, with W. Bro. J. N. Bernard as the first W. Master; Bro. M. L. Grimmett, City Solicitor of Sandon, (afterwards Grand Master) as first S. W., and Bro. Alexander McNillan; Alexander Crawford, Blacksmith and a member of the City Council, later of Stewart, B. C.; J. H. Hawke, later of Lulu Island, B. C.; Ephraim Foster McQueen, Druggist, who later went to the United States; Philip J. Hickey, General Manager of Minnesota Silver Co. Ltd.; Robert McTaggart, Foreman Sawyer of the Sandon Saw Mill; George Whitfield Grimmett, Jeweler, now (1943) in the Peace River Country; George Frank Lowes of the Bartlett Hotel; James Elliot Wood, Bookkeeper for Henry Giegerich; and Charles Nilo Wilson, Chemist and Mining Engineer. This time R. W. Bro. J. A. Turner, the

D.D.G.N. for the District reported favorably, stating that the brethren had a comfortable Lodge room, the necessary paraphernalia, a ~snug credit'~ in the bank, and a first class secretary, Bro. Wm. Henry Lilly, the Police Magistrate. The charter to Alta Lodge, No. 29 was granted at the annual meeting of Grand Lodge in June 1899 and the Lodge was constituted by R. W. Bro° R. F. Green, D.D,G.M. August 3, 1899. As many of the brethren were from the United States, the new lodge, like so many of the Kootenay Lodges, preferred the American Ritual (7). Owing to the decline of the population in Sandon this Lodge was in 1939 consolidated with Slocan Lodge, No. 71 at New Denver under the name of Slocan T.odge, No. 29.

Our next Lodge was North Star Lodge No. 30 at Fort Steele, B.C. In 1899 Fort Steele was a flourishing settlement and the administrative centre of a large district. In later years it has been to some extent overshadowed by the growth of its sister city, Cranbrook, but the old Lodge still carries on. In 1898 a young lawyer, Wm. Roderick Ross (8) was practising there, and he, with other Freemasons, thought that the time had arrived when Fort Steele should have a Lodge as well as the other towns in the district. Accordingly arrangements were made for suitable premises, and a petition was sent to Grand Master David Wilson asking for the usual dispensation. It was signed by the following:

Wm. Roderick Ross,	Northern Light Lodge No. 10,	Winnipeg, Fun.
Arthur W. Bleasdell,	Alberta Lodge,	No. 3, NcLeod, Alta.
Druggist		
Chas. Ault. Procnier,	Kaslo Lodge,	No. 25, B.C.R.
Anglican Clergyman.		
Arthur Downey		
R. L. T. Galbraith,	The Belleville Lodge, No. 123,	Belleville, Ont.
Ont. Indian Agent.		
Robert George Shear,	Fidelity Lodge	No. 428, Port Perry, Ont.
Henry H. ~cVittie,	Kerr Lodge	No. 230, Barrie,
Simcoe Co., Ont. Miner.		

The first W. Master was to be W. Bro. Ross, the S.W., Bro. Procnier, and the J. W., Bro. H. H. NcVittie.

(7) For history of Alta Lodge, No. 29, see Towgood, G. L. Rept. 1934, P. 156 et seq.

(8) Wm. Roderick Ross was born at Fort Chipewyan, Athabasca, Mar. 29, 1869. He was educated at Winnipeg and graduated at St. John's College there. He was admitted to the Manitoba Bar in 1890. In 1897 he came to British Columbia and commenced to practice at Fort Steele and later in Fernie where he joined Elk River Lodge, No. 35. From 1903 to 1912 he was a member of the British Columbia Legislature. In 1910 he became Minister of Lands in the McBride a~ministration and held that office until 1916. He died at Cranbrook in 1928.

The Dispensation was issued on February 21, 1899, There does not seem to have been any fozvaal institution; the D oD.GoM° for the District, R. W. Bro° J. A. Turner reporting that he had not been able to visit it as it would have taken from four to six days. Distances were great in those days. However the first meeting of the Lodge was held on March 7, 1899. The charter was granted at the Annual meeting of Grand Lodge in June, 1899, as North Star Lodge, No. 30, B.C.R. (9) It was constituted by V.W. Bro. Quinlan on September 2, 1899. ~ny of the members were Ontario Freemasons so that the Lodge used the Canadian work.

Then followed Ymir Lodge, No. 3i, at Ymir, B. C. This settlement was on the Salmon River which runs north to join the Kootenay river near Nelson. A number of promising mineral claims had been located near the mouth of Quartz Creek and the small town of Ymir had grown up, which in 1900 is said to have had a population of about 800 people. The Freemasons there thought the settlement was a permanent one and they arranged for the necessary Hall and paraphernalia~ In the Spring of 1899 they prepared the necessary petition and forwarded it to Grand Master R. Eden Walker.

It was signed by the following brethren:

Solomon DesBrisay, M.M. of St. George's Lodge, No. 42, G.R C., London, Ont. who traded in Ymir as the DesBrisay Jobbing Co.;

Grant Morris, M.M. of Sprague Lodge, No. 40, G.R. Wash. at Sprague, Washington, the proprietor of the Hotel Ymir~

John McLeod, M.M., of Acacia Lodge, No. 58, G.R. Wash. at Davenport!, Wash. the Post Master, and keeper of a Gener~ Store.

Hugo Heilberg, M.M~ of Morning Sun Lodge No. 142 G~RoN~Y. at Port Huron, Essex County, New York State.

N. John Ford Burne, PoM. (10) of Spitzie Lodge~ No~ 45, GoR~ 1~an. at Pincher Creek, Alberta, now No. 6 G.R. Alberta a solicitor.

Charles Weir, M.M. of Hudson Lodge, No. 77, G.RoNoS. at Thorburn, Pictou County, Nova Scotia.

Wm. Clark, M.M. of St. John's Lodge, No. 68, GoR.C., Ingersoll. Ont~ Furniture dealer and contractor;

and Chas. Ao Brown~ MoM~, of Strict Observance Lodge, No. 27, GoRoC~ at H~oilton, Ont.

Burne as the only Past Master became the first W. Master, John McLeod

(9) For history- of North Star Lodge, No~ 30, see Biumenauer, G,L. Rept. 1938, p. !93, et seq.

(10) John F. Burne was an old country solicitor. He later moved to Kelowna, where he became a member of St. GeorgeVs Lodge, No. 41. He died there about 1931.

the first S.W. and Grant Morris the first J.W. As the majority of the members were from jurisdictions which used the American Work, that form of the ritual was adopted.

This was forwarded in due course and the dispensation granted as of July 21, 1899. The charter was granted by Grand Lodge at the Annual meeting in 1900. The Lodge was instituted on August 4, 1899 by V. W. Bro. Quinlan, the Grand Secretary, then living at Nelson. It was constituted by John Hamilton, D.B.G.M. for District NO. 6, but the date is not given in his report. He visited it again on December 27, 1900. He reported that the lodge had a comfortable and commodious lodge room, but Grand Master H. H. Watson who visited it on October 3, 1900 expressed his fear that it would not be permanent. He regarded it 'as a weak Lodge, not because the brethren were not zealous and energetic, but because Ymir was only a very small place," and he had grave doubts of its being able to support a good Masonic Lodge. The Lodge, however succeeded in carrying on at Ymir until 1935, when it was removed to Salmon some little distance to the north, where it has prospered.

The next Lodge to be established was Fidelity Lodge, No. 32 at Trail, where the old Dewdney trail crossed the Columbia River hence the name. On Red Mountain, up the Hill from Trail, was Rossland with its great mines, and to deal with the ores from these, a small smelting plant, the Canadian Smelting Works, had been established at Trail, the forerunner of the great Consolidated plant of today. Then Rossland was the city and Trail a mere suburb, but with the exhaustion of the mines on the hill, and the growth of the great works at Trail, Rossland is now the residential district of Trail. A Masonic Lodge had been formed at Rossland, and Trail desired to follow its example. Accordingly on May 15, 1899, a petition was drawn up and signed by the following:

- Wm. Munter, PeN° of Gallatin Lodge, No. 6, Bozeman, Montana, a Director of the Canadian Smelting Works and a member of the firm of McCarthy & Munter, Grocers.
- James H. Schofield, P.M. of Fidelity Lodge, No. 105, at Smnas, Wash., C~P~R. Agent~.
- H.V.O. Chatterton, N.Y. Spitzie Lodge, No. 45, at Pincher Creek, Alberta, G.L. of Manitoba, now No. 6, GoL. of Alberta.
- Louis J. D. Berg, P.No, of Tuscan Lodge, No. 22, G.R. Quebec, at Levis, Quebec.
- Tom° C. Gray, N.Mo, St~ Servanus Lodge, No. 771, G.R~S., at Alva, Clackmannan, Scotland.
- D. H. Chapman, N.M~ Cascade Lodge, No. 61~ of South Prairie~ Pierce Co. Wash.
- J. G. Dauber, N~N. Sprague Lodge, No. 40, of Spragae, Lincoln Co. Wash.
- H.N. Flinn, HoMo of Nemphremagog Lodge, No. 465, Newport, Vermont.
- A.E. Campbell, HoMo of Port Elgin Lodge, No. 429, G.R.C., at Port Elgin, Bruce Co. Ont.
- W. Osborne, N.No Ionic Lodge, No. 25, GoR.C., Toronto, Ont.

Three others, P.D. IdcDonald, D.F. Jelly, and R.M. Perdue also signed, but only set down '~emit."

This petition was endorsed by Corinthian Lodge, No. 27, and presented to Grandmaster R. Eden Walker, and on September 14, 1899 the necessary dispensation was issued. The Lodge was instituted by W. Bro. H. J. Raymer of Corinthian Lodge, No. 27, on October 13, 1899. The Lodge was called Fidelity Lodge, probably from the Lodge of that name at Sm~as, Washington, of which W. Bro. Schofield had been a charter member. W. Bro. M~mter became the first W. Master of the new Lodge, with W. Bro. Schofield as S. W. and Bro. P~ D. McDonald as Jo W. The Charter was granted by Grand Lodge at the Annual meeting in June, 1900. It was constituted on July 27, 1900 by R. W. Bro. E. Horace Jo Raymer, D.D.G.M., of Corinthian Lodge, No. 27. The Lodge uses the American Ritual.

The other Lodge to be established on Vancouver island during this period was Ten~le Lodge, No. 33, at Duncans, now Duncan, in the Cowichan Valley. It was the trading center for a very rich and well settled farming district.

It is evident that R. W. Bro~ ~m. Stewart then DoDoGoKo for District No. 5 took an active interest in promoting the establishing of this Lodge as five of his old friends in Ashlar Lodge, No. 3 at Nanaimo were among the charter members~ Ashlar Lodge recommended its *formation*, and he certified to the proficiency of the first officers. The signers of the petition for a dispensation were:

- Harry Smith, M~., merchant, of Port Townsend Lodge, No. 6,
Port Townsend, Wash.
- Jonathan Griffith Hands, N.M. Teacher of the Public School at Quam-
ichan, of Nanito Lodge, No. 90, G.R.C., Collin~ood, Ontario.
- William Gidley, P.Mo, of Verulam Lodge, No. 268, G~RoC~ at
Bobcaygeon, Ontario.
- Lewis H. Truesdai, M.M., Teamster, of Harmony Lodge, No. 57, G~R.C.
Binbrook, Ontario.
- W. F. Chapman, ~.M., of Wellington Lodge, No. 46, G~R~C~ of
Chatham, Ontario and
- H. S. Hollings, farmer, Cobble Hill, of the same Lodge. (Chapman's
name was struck off, no dimit or receipt for dues hawing
been recorded.)
- Samuel Robinson, M~Mo, Carpenter.
- John Frame, P~, coal miner.
- Samuel Erb, M~o, SalTer, Chemainus Mil~, Chemainus. Killed while
at work~
- James W. Richardson, M.M.
and A. J. Thurston, N.N., sawmill worker, Chemainus Mill, Chemainus.
all of Ashlar Lodge, No. 3, Nanaimo, B. C.
- J. M. Mutter, N.M., Major in British Volunteers, not Regular Army.
M.P~P~ Supt. Oov. Jail at Victoria, of St. Mark Lodge,
No. I02~ S.C., of Glasgow, Scotland.
- James S. Gibson, M.M., Master Mariner, of California Lodge, No. 1,
Cal. R. at San Francisco.
- Edward Calder, M.M., Miner and prospector, of Shell Lak~ Lodge,
No. 221, Wis. R., Shell Lake, Wisconsin. Died at Dawson, Y.T.

James Evans, MoM.~ J°Po and farmer, of Y~chigan City Lodge, No. 47, Cal. R. at Michigan City, afterwards known as Michigan Bluffs, Placer County, California - a Lodge that surrendered its charter in 1897 after forty three years of good work.

A well known Freemason, Michael D. Lininger, was appointed to collect all unpaid dues, which he did, and rendered a final report in October, 1899.

The dispensation was issued by Grand ?~ster R. Eden Walker on December 2, 1899, and the Lodge was instituted by DoD.G.N. Wm. Stewart on the 10th of that month. The charter was granted by Grand Lodge in 1900. The Lodge was constituted by R. W. Bro. F. McB. Young, D.GoM. on July 21, 1900. The third applicant for initiation was Charles Herbert Dickie (Ii), well known in British Columbia business and public life. The Lodge has grown and prospered and has now over 140 members. When we consider that R. ~. Bro. Wm. Stewart was particularly interested in the formation of the Lodge, and that W. Bro~ John Frame of Ashlar Lodge was the first W. I~hster, Bro. Harry Smith of Port Townsend Lodge, the first S. We, and Bro. Samuel Robinson, of Ashlar Lodge the first J. W., it was only natural that the Lodge should use the Americ~ work.

Cranbrook Lodge, No. 34 was established at Cranbrook, the divisional point on the Crow's Nest Pass Railway, a subsidiary of the C.P.R. At first it had been supposed that the railway would pass through Fort Steele, the administrative center~ but the CoP.R. was attracted by what was then called Joseph~s Prairie, and made its divisional point there, and around it grew the town of Cranbrook. It grew anmzingly fast, and in 1900 it was supposed to have some 2000 residents. As usual the Freemasons living there wanted a Lodge~ Accordingly a petition was drawn up asking for a dispensation and a charter, and sent to the Grand Secretary, V. W. Bro. quinlan, signed by the following Brethren:

Archibald Leitch, M~No of Oak Lake Lodge, No. 44, G.R. V~n., Pres. and Manager Cranbrook Lumber Co. Now living at Vancouver.
Jno. Leask, NoN. of ~nitouiiin Lodge, No. 407, G.R~Co merchant tailor
Alex. Moffat, P.M~, of North Star Lodge, No. II,~G.R. Nan. now No. 4, G.R. Alberta~ at Lethbridge, Accountant for Cranbrook Lumber Co.
Robert Ethelbert Beattie, of North Star Lodge, No. 30, at Fort Steele, B. C., postmaster and jev~eler.

(Ii) Charles Herbert Dickie was born in Oxford County, Ont. Sept. 14, 1858. He was educated in the public schools in that County, and in the University of N~chigan at Ann Arbor, after which he was logging inspector in northern N~chigan unt~l 1885. He was two years in California, then came to Puget Sound, and thence to Victoria, where he was in the railroad employ for three years. He later became a hotelkeeper at Duncans, and was interested in the Tyee copper mine. In 1897 he was elected member of the Provincial Legislature, and held that office until 1900, when he refused the proffered nomination for another term.

- William F. Tate, M.M., Alberta Lodge, No. 37, G.R. Y~n. now No. 3
G.R. Alberta at McLeod, Alberta, Watchmaker and jeweler.
- Gee. Johnson, M,N, Renfrew Lodge, No. 122 G.R.C. of Renfrew, Ont.,
assayer and metallurgist.
- Reuben Steeves~ N°N. of Emerson Lodge, No. 6, G.R. Nanitoba at
Emerson, Manitoba. Despatcher CoP.R. at Cranbrook Station.
- James Ryan, N,No of Perfection Lodge, No. 60, G.R, Nan. now No. 9,
G.R. Alberta Calgary, Prop. of Cranbrook Hotel;
- W. L. MacKenzie~ M.No of J. B. Hall Lodge No. 145, G.R.C., Mill-
brook, Durham Co. Ont. Assistant Engineer of Construction,
C .P.R.
- Jas. H. Schofield, P.M., of Spitzie Lodge, No. 45, G.R. Nan. now
No. 6 G.R. Alberta at Pincher Creek, Alberta, Ngr. London
and Liverpool Mercantile Co. (not to be confounded with his
namesake of Fidelity Lodge, No. 32 at Trail).
- John McDuff, N.M. of Alberta Lodge, No. 37 G.R. Nan. later No. 3,
G.R. Alberta~ McLeod, Alberta.
- D. H. Davidson, N.K. of Ionic Lodge, No. 25, G.R. Nan. Winnipeg.
- W. S. Beil, M.Mo of Mount Zion Lodge, No. 28, G.R.Co, Kemptville,
Leeds and Granville Co., Ont.
- J. W. H. Smythe~ M.M. of Harris Lodge, No. 216, G.R.C. Orange-
ville, Cardwell Co. Ont.
- P. D. Hunt, M.M , set down as of St. Francis Lodge No. 28, G.R.C.
(but not identified.)
- R. S. McNeil, M~M. of Pontiac Lodge, No. 40 G.R.Q. of Shawville,
Pontiac Co., Quebec.
- A. D. Grant, M°M. of Fortitude Lodge, No. 188, Two Harbors, Lake
County, Minnesota.
- James H. King of North Star Lodge, No. 30, B.C.R. Fort Steele,
B.C., Physician, now member of the Canadian Senate at
Ottawa.
- H. D. McNillan, N.N. of North Star Lodge, No. 46, Glasgow, Valley
County, Minnesota, Cranbrook Hotel.

The Grand Master, M. W. Bro. R. Eden Walker, at first de-
clined to grant the request of the petitioners, as with the knowledge
he then had, he did not deem it expedient to do so. Later in the year
fuller information caused him to change his mind, and upon a second
application he granted the dispensation asked for, on March 29, 1900;
W. Bro. Alexo Moffat, P~Mo to be the first W.N.; Bro. Wm. F. Ta~e
first S.W. and Bro~ Robert E. Beattie as J.W. The Lodge was instituted
by V. W. Bro~ Quinlan on April 7, 1900° The Charter was granted by
Grand Lodge at the Annual meeting in 1900, and was constituted on
July 27, 1900 by R. W. Bro. Gee° L. Morrow, D.D.G.N. for District No. 8.
George L. Morrow himself a member of the Lodge, who had been appointed
D.D.G°N. of District No. 8 for 1900-i. The Lodge uses the American
Ritual.

GRAND MASTERS~ 1895-1901.

The Grand Masters during this period were all men of high standing in the Province. No one class or occupation furnished more than one. One was a Railway executive, another a lumber manufacturer, a third a well known and beloved clergyman. There followed a scholar of high rank in our educational system, a physician, a business man, and a lawyer, afterwards a Judge.

The Grand Master for 1894-5 was Lacey R. Johnson (12), a Past Master of Cascade Lodge, No. 12. He was one of the executives of the Canadian Pacific Railway Company at Vancouver for many years. He had been a member of St. John's Lodge, No. 63 at Carleton Place, Carleton County, a short distance south of Ottawa. He, with his friend Wm. Downie, was a charter member of Cascade Lodge, No. 12, and was the first Junior Warden of it, In 1890 he was W. Master of his Lodge. A man of ability and standing, and a lover of the Craft, he soon made his mark in the business of Grand Lodge, and in 1893 he was elected Senior Grand Warden, in 1894, Deputy Grand Master, and in 1895 he became Grand Master. Acting as Grand Master he officiated at the laying of the Corner Stone of Christ Church at Vancouver on July 28, 1894; he dedicated the Masonic Hall of Ionic Lodge, No. 19 at Chilliwack on November 28, 1895; and he officiated at the laying the corner stone of the Methodist Church at Wellington, on Vancouver Island on December 14, 1895. He had the pleasure of welcoming to the Craft Cumberland Lodge, No. 26 at Union, B. C., and Corinthian Lodge, No. 27 at Rossland, B. C. He died at Westmount, Montreal, April 17, 1915.

(12) Lacey R. Johnson was born at Abingdon, England and educated at the Grammar School there. In 1870 he entered the service of the Great Western Railway at Swindon. He became chief engineer of several paper mills, and in 1875 he entered the Royal Arsenal at Woolwich. He was sent to India, and after some experience there he came to Canada and joined the Grand Trunk Railway in 1882. Later he was appointed general foreman at Carleton Place, and thereafter his rise was rapid. He became Assistant Master Mechanic of the Lake Superior Division in 1885, and in 1886 was transferred, in the same capacity, to the Pacific Coast. He was in Vancouver for some years in command of the marine engineering department of the Pacific Steamship Service, a position which required periodical visits to Japan and China. In 1901 he became Assistant Superintendent of rolling stock at Montreal. He took a great interest in military matters, and was in command of the Heavy Artillery of Montreal which later took part in the First Great War.

In 1905 he was in charge of the designing, manufacture and repairs of locomotives and machinery in the Angus shops. He was a member of the Canadian Society of Civil Engineers, and in 1905 was the President of the Canadian Railway Club.

The Grand Master elected for the year 1896-7 was Alexander Charleson (13), a Past Master of Union Lodge, No. 9, at New Westminster, who had passed through the offices of J.G.W., S.G.W., and Deputy Grand Master during the preceding years. He joined Stevenson Lodge, No. 218, at Toronto in 1871. Later he removed to Michigan where he joined Ancient Landmark Lodge, No. 303, at Saginaw. In 1883 or 1884 he came to New Westminster and soon after joined Union Lodge. In his address to Grand Lodge in 1897 he paid a well-deserved tribute to the late M. W. Bro. Marcus Wolfe, one of the ablest men who ever held the office of Grand Master; and to that good old stalwart of Freemasonry^r in British Columbia, V. W. Bro. H. F. Heisterman who had just passed away. The other matters dealt with were mostly matters of routine.

In 1897 Grand Lodge elected Rev. Ebenezer Duncan McLaren (14), of Cascade Lodge, No. 12 as Grand Master for 1897-8. He was well known to the members of the Craft, for he had been Grand Chaplain for three

(13) Alexander Charleson was born at the City of Quebec on June 5, 1845. His father was a native of Caithness, Scotland, who came to Canada and was in the lumber business and shipbuilding on the St. Lawrence River in and out of Quebec. His mother was a native of Cork, Ireland.

As a young man Mr. Charleson was for a time (1860-65) in the United States and had a part in the Civil war of that period. We then find him in Toronto. From there he went to Saginaw in the State of Michigan where he was in the lumber business. He married Agnes Henderson McBain of Huntington, Province of Quebec, at Saginaw Sept. 5, 1877. In 1883 or 1884 he came to New Westminster where he resided until his death on April 16, 1926. He was in the employ of the McLaren Brothers at Fraser Mills as an expert timber cruiser for many years. He was a well-known and highly respected citizen of New Westminster.

(14) Rev. Ebenezer Duncan McLaren, D.D. was born in Lanark County, Ont. in 1850. He was educated in Lanark Grammar and High Schools and Middlesex Seminary in which his father was Master of Classics. He graduated in Queens University, at Kingston, Ont. in 1870 as B. A., received his M. A. and B. D. in 1873, and D. D. in 1901.

His first pastorage was at Merrickville in eastern Ontario, where he joined Merrickville Lodge, No. 55, G.R. Can. In 1889 he came to Vancouver as the first pastor of St. Andrew's Presbyterian Church. In 1902 he was appointed General Secretary of Home Missions of the Presbyterian Church, Western Section. For three years during the First Great War he served as chaplain, mostly on hospital ships. After the Armistice he was chaplain to the soldier patients in Tranquille and Shaughnessy hospitals, in which position he served until his death. In 1935 he was given the award of the Good Citizen's Medal, given by the Native Sons of British Columbia, and no one deserved it more. See also Henderson, G. L, Report, 1936, p. 175 - Alexander, J. B., History of Cascade Lodge, No. 12, p. 30.

years, 1891 to 1894, when he became Junior Grand Warden; in 1895, Senior Grand Warden; and in 1896 Deputy Grand Master.

As Grand Master he carried out his duties to the full satisfaction of the Craft. During his term of office he had an experience which probably was unique in the history of Freemasonry. While a resident of British Columbia he had lived in the City of Vancouver as pastor of St. Andrew's Church, and he knew nothing of the newcomers who were pouring into the mining districts in the Eastern part of the Province. The residents there were practically all newcomers from the East and South, who had little knowledge of the people of the Western part. It was his first visit to the Kootenays when he went to visit the Lodges there in his official capacity as Grand Master. On February 17, 1897 he visited Kaslo Lodge, No. 25. He knew no one there and no one there had any personal acquaintance with him. No one could vouch that he was a qualified Freemason. The Secretary was E. E. Chipman, afterwards Grand Master, who had had a long experience in the Craft. The matter was discussed at length informally, and the conclusion was come to that he, although he claimed to be the Grand Master that, under the circumstances, he must be treated as any other visitor who could not be vouched for. Accordingly a Board of trial was convened, the Grand Master appeared before it and was examined, and admitted to the Lodge. He always assured his friends, with a twinkle in his eye, that he passed a most satisfactory examination.

In his address to Grand Lodge he makes it clear, that in his opinion the action of the Lodge was entirely proper. At the same time it is interesting to see the comments made on this episode by various reviewers in other jurisdictions. The one in the Grand Lodge of Canada thinks that N. W. Bro. McLaren must have experienced a "new sensation" on the occasion of the visit to Kaslo Lodge. The one in Georgia thinks it was rather a ridiculous position for a Grand Master to find himself in when he had to appear before a Board of Trial. Maine thought it a curious state of things when the Grand Master had to submit to an examination before visiting one of his Lodges; and New South Wales calls it "unique" as, no doubt, it was. The condition of things in the Province at the time, the episode took place, was one which had probably never happened before, and may never happen again.

He lived to a ripe old age, and to his last days he made an effort to attend his Lodge whenever possible, and although in those last days his sight was failing, and he was quite deaf and could hear little of what was being said, he would sit in Lodge with a most satisfied look on his face, happy to be again with his brethren. He died on November 29, 1935, aged 85 years.

In 1898 David Wilson, B.A. was elected Grand Master for the year 1898-9. He was well known in the Province having been Principal of the Boys School at New Westminster from June, 1885 to June, 1887, at which time he became the first Inspector of Schools for the Province. Prior to that date, S. D. Pope had been not only Superintendent of Schools but also the only Inspector of Schools, and those of us who were connected with school matters in those early days, remember him riding on horseback along the alleged roads of the time, making his rounds. Needless to

say that inspection of the outlying schools was not a frequent occurrence, and some of the faraway ones seldom or ever. While in New Westminster Bro. Wilson affiliated with Union Lodge, No. 9 and was Secretary of it for some years. His Mother Lodge was Zion Lodge, No. 21, of Sussex Vale, King's County, New Brunswick. When he became Inspector of Schools it was necessary for him to remove to Victoria, where he became a member of Vancouver-Quadra Lodge No. 2, and was W. Master of that Lodge in 1894. In 1897 he was elected Deputy Grand Master of the Grand Lodge, and Grand Master the following year. In his address to Grand Lodge he spoke at length of the troubles about the recognition of Negro Masonry in the United States, a matter which will be referred to later. His distinction between dispensations which were specifically permitted by the constitution, and dispensations which allowed that to be done, which under the constitution was forbidden, is one that appeals to the mind of one trained in the law. The latter, he says should never be done. He pleads for more Masonic literature available to the members of the Lodges. In all, his address is one that is worthy of full consideration, and study at the present day.

Grand Master Wilson had the honor of presiding at the ceremony of laying the Corner stone of St. Saviour's Episcopal Church at Nelson, B. C. on August 12, 1898, and also the Corner stone of the new Masonic Temple at New Westminster on March 31, 1899. He also had the pleasure of welcoming to our ranks Greenwood Lodge, No. 28, Alta Lodge, No. 29 at Sandon, and North Star Lodge, No. 30 at Fort Steele.

Following M. W. Bro. David Wilson was Dr. Richard Eden Walker (15), elected for 1899-1900, a member by initiation of Union Lodge, No. 9, at New Westminster, of which he was W. Master in 1895.

(15) N. ^{W. 1 Bro. ...} David Wilson was born at Richibucto, New Brunswick in 1854. He was the son of John S. Wilson, originally of Londonderry, Nova Scotia, who later moved to Richibucto. He was educated in the common and high schools of his native town, and graduated at the University of New Brunswick in 1874. He taught in the Collegiate School in Fredericton 1874-5 and at other places in New Brunswick. In July, 1908 he was appointed Officer in Charge of Free Text-book Branch of the Department of Education for the Province, and held that position until his superannuation in 1920. For many years he was Secretary of the Board of Examiners for the Province. He died at Victoria May 15, 1935. See also G. L. Rept. 1936, p. 171.

Richard Eden Walker was born in Orillia, Simcoe County, Ontario, December 26, 1864. Son of James Walker (a Yorkshireman) and Helena (Corbould) Walker. He was educated at Trinity College, Port Hope, and studied medicine at Trinity Medical College Toronto. He took a two years post graduate course in Edinburgh and London. He commenced to practice in New Westminster in 1890, and continued there until his death on August 27, 1923. His wife was Helen Homer, daughter of the well-known merchant and member for New Westminster in the House of Commons at Ottawa, Joshua A. R. Homer,

He had been a practising physician in that City since his coming there in 1890, and soon after his taking up his residence there he had joined the Lodge, and from that time on an active participant in its affairs. He was elected Junior Grand Warden in 1897, Deputy Grand Master in 1898, and Grand Master in 1899. On June 20, 1900 he dedicated and consecrated the new Masonic Temple in New Westminster. His term of office was during the Boer War in South Africa and. in his address to Grand Lodge in 1900 he advised the Grand Lodge to make a substantial donation to the Patriotic Fund. A donation of \$100.00 was made.

Another question which arose during his term of office was the question of Lodge incorporation under the laws of the Province. He objected to this, as it would make the lodge so incorporated subject to the general law, and not alone to the Grand Master and Grand Lodge. There have been cases, he said, where incorporated lodges have instituted legal proceedings against their Grand Masters much to the scandal of Freemasonry. He considered that it would be sufficient to have lodge property in the name of trustees, elected annually or otherwise, by the lodge. This was approved by Grand Lodge, and has been acted on ever since.

M. W. Bro. Walker had the pleasure of welcoming four new Lodges, three in the mining districts and one on Vancouver Island~ Ymir Lodge, No. 31 at Ymir, Fidelity Lodge, No. 32 at Trail, Temple Lodge, No. 33 at Duncan, and Cranbrook Lodge, No. 34, at Cranbrook, all of which are still functioning.

A recommendation of the Grand Master that an allowance should be made by Grand Lodge for some compensation for the services of the Grand Master and the District Deputy Grand Masters to cover, at least travelling expenses. The Grand Lodge approved of the suggestion, but did not "Consider it advisable to adopt the recommendation of the Grand Master this time."

The Grand Master for 1900-1 was Harry Holgate Watson (16), of

(16) Harry Holgate Watson was born at Milton, Halton, County, Ontario, Dec. 27, 1867. Son of Henry and Jane Elizabeth (Holgate) Watson. Father from Yorkshire, Mother from Middlesex, England. Educated in Milton Public Schools, Upper Canada College, and Ontario College of Pharmacy. Came to Vancouver in the summer of 1889, and was a clerk with H. McDowell & Co. at the corner of Carrall and Cordova Streets, but soon after became a member of the firm. Carried on business as a druggist until 1910, when he retired and since has been in business as a financial agent. Married Kathleen Constance Black, daughter of Dr. and Mrs. A.W.S. Black of New Westminster. Has one daughter, Hrs. Robin Bell-Irving. Member of the Local Legislature for Vancouver, 1907-1916. Residence, 1386 Nicola Street, Vancouver.

Joined Cascade Lodge, No. 12 at Vancouver in 1892 and still retains his membership and is a regular attendant. W. Master of his Lodge 1897, Representative of the Grand Lodge of Scotland near the Grand Lodge of British Columbia. President of the Vancouver Masonic Temple Company since its formation. Member of many of the Concordant orders.

Cascade Lodge No. 12, one of the best known and best loved men in British Columbia Freemasonry. He is now (1943) the Senior Past Grand Master, and has for many years and is today, diligent in the work of the Craft. He came to British Columbia in 1889, and in 1892 became a member of Cascade Lodge, and its W.iNaster in 1897. His ability and popularity soon won him preferment in Grand Lodge. In 1898 he was elected Junior Grand Warden; in 1899 he became Deputy Grand Master, and in 1900 Grand Master. In this position he was indefatigable in carrying out his duties, visiting all the Lodges in the jurisdiction but three, and knowing his delight in attending Masonic gatherings, and his clever gift of speech, there is no doubt but that the brethren enjoyed his visits as well as he enjoyed being with them. He supported the movement for the appointment of a Grand Historian, and recommended the appointment of R. W. Bro.~ W. A. DeWolf-Smith, who had made his mark in the RepoI~s of Foreign Correspondence, for that position. In his address to the Brethren at the Annual Meeting of Grand Lodge in 1901, knowing the difficulties of the averageWorshipful Master in the matter of ritual especially in theoutlying districts, he recommended to Grand Lodge that an official instructor be appointed for each of the three forms of work, so that if any Lodge desired instruction in ritual matters, it could call on the proper instructor to give it the necessary assistance, paying, of course, the expenses. The Committee on the Grand Master's Address expressed no opinion on the matter but referred it to Grand Lodge, which took no action in respect to it. On the conclusion of his term of office in 1902 he was elected Grand Treasurer and has been maintained in that office ever since, a most complete proof of his business ability, and of the confidence which the brethren have inhis integrity and foresight.

GRAND LODGE LIBRARY.

In 1899 Grand Master David Wilson paid his respects to the Grand Lodge Library, so-called. He said this consisted of 600 or more bound volumes, mostly copies of foreign proceedings. Four Hundred of these volumes were in two book cases with glass door; others were on rough shelves or tables. There were also about i,200 copies of paper covered proceedingS, quite uncared for, and quite inaccessible for purposes of reference~ He could not make out whether there was a complete file of these proceedings or not. There used to be a sum expended for binding these proceedings but he had been unable to ascertain whether any outlay for this purpose had been made since 1895. He told Grand Lodge that if it was the intention to preserve these books that more bookcases were necessary,~ and it might be desirable to add a few standard Masonic works of reference. Some first class Masonic Journals should also be added, Before 1895 there had been a few of these subscribed for, but had been discontinued,"and perhaps prudently so, for some of them remain unopened." The Committee on his address failed to take any notice oflhis suggestions on this matter, and the ~inance Committee did the same.

In 1900 Grand Master Walker went into the matter again. He referred to the extent of the Library as mentioned by his predecessor. He suggested that a suitable room or rooms should be provided ~)r the Grand Secretary's office and the Library,<and in these all records,

books and proceedings should be placed. The difficulty of this at that particular time was that the Grand Secretary lived in Nelson, B. C. and the Library and the records were in Victoria. The Committee on the Address considered his remarks as of the highest importance, but as any complete and satisfactory method of dealing with the matter would involve the selection of a permanent place of meeting for Grand Lodge, and the election to the office of Grand Secretary a brother residing in that place, the Committee would not make any recommendation, It did, however recommend that a small sum should be voted annually for binding, and a small reference library be procured for the official use of successive Grand Masters. A Hundred Dollars was voted for binding, and for the necessary reference books, and No W. Bro. David Wilson and W. Bro. Wolf-Smith were appointed a committee to obtain the reference books; but that inasmuch as the prospects of the appointment of a permanent meeting-place of Grand Lodge in the near future were evident, that the Grand Lodge Library be allowed to remain in Victoria pending such action. In 1901 the special Committee reported that it had purchased Mackey's Masonic Parliamentary Law, Mackey's Masonic Jurisprudence, and Mackey's Masonic Lexicon, for the Grand Masters, and that \$25.00 had been appropriated for the purchase of any necessary additions.

RITUAL

There was little trouble about Ritual during the period. It only came before Grand Lodge once, and the Grand Lodge Reports for 1899 and 1900 do not make clear the nature of the trouble. At the meeting of Grand Lodge in 1899, W. Bro. Fred. Buscombe, the W. N. of Cascade Lodge, No. 12, stated that on investigation, it was found that the Lodges using the "Canadian ritual " were in some respects at variance, but no particulars are given. It was therefore resolved in Grand Lodge that a committee be appointed to unify the Canadian work as practised, and to report at the next Annual Communication. This Committee appointed consisted of R. W. Bro. H. H. Watson, of Cascade Lodge, No. 12, W. Bro. Geo. Johnstone of Nelson Lodge, No. 23, and W. Bro. Simon J. Tunstall, of Kamloops Lodge, No. 10. This Committee reported to Grand Lodge in 1900, but the report as it appears on our records seems to have little to do with the complaint made by W. Bro. Buscombe. It is as follows:

Your Committee appointed at the last Communication of Grand Lodge to re-arrange the opening and closing ceremonies of the Canadian Ritual beg to report:

That they have given the matter considerable attention and are of the opinion that no change be made.

The report was received, adopted, and the Committee discharged.

It not being at all clear, just what was the matter at issue, an application was made to N. W. Bro. Watson for an explanation. His statement in reply to this query clarifies the matter. He says:

When Cascade Lodge began we did all our business at regular meetings in the first degree, as they still do in Ontario, so that at our monthly meetings the Lodge (unless degrees were to be conferred) would never get higher than the E. A. Degree. Grand Master

Downie ruled that all business at regular meetings must be transacted in the 3rd degree. This gave Lodges working the Canadian Ritual a very long opening and closing, beginning at the E. A., then F. C° and N. N. before getting down to business, and Lodges began taking short cuts. The Committee, as you can see by their report, gave the matter considerable thought but could not recommend any tampering with an accepted work. The Lodges after that began opening directly in the third degree, ignoring the E. A. and F. C°, except when degrees were to be conferred. This is as near as my memory serves me,

The reviewer of the Grand Lodge of Virginia as it appears in the Grand Lodge Report for 1900 sets out the easy way to uniformity in Ritual. He says:

Cannot we, the correspondents, by agitating this matter, induce those Grand Jurisdictions not at present under our rite to come under it, and thus make us the universal brotherhood we claim to be?

Imagine the Freemasons of England or of Ontario giving up their work for the so-called "York" rite. One might as well have asked R. W. Bro. Wm. Stewart to persuade Ashlar Lodge to use the Canadian Ritual.

THE COLOR BAR IN FREEMASONRY

This question caused a great deal of controversy between the various Grand Lodge jurisdictions about the close of the last century and the opening years of the present one. It is not the intention to go into the matter at any length here, but as some of our Grand Ysters of the period have referred to it to some extent it may be of interest to some of our readers, to say something about it and to point out the reports in which the whole matter is discussed from every point of view, if they wish to go into it at length.

There are in the United States, Grand and constituent Lodges of Colored men, claiming under an English charter dated March 2, 1754 of African Lodge, No'.1459 E. R. to Prince Hall and fourteen other negroes who had been initiated into the mysteries of Freemasonry in an army Lodge, warranted by the Grand Lodge of England.

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

To devise some way whereby we (the writers of the letter) as true, tried and trusty l-sons, having been regularly initiated, passed and raised, can be brought into communication with, and enjoy the fraternal confidence of the Craft in this State.

In a report made by a committee of eminent brethren the whole question of Prince Hall Masonry was gone into at length, and four resolutions were proposed. The last one being merely the forwarding it to the

petitioners. The first laid down the principle that Masonry was universal, and race and color were no tests of fitness for admission of candidates. The second, that Prince Hall Masonry was legitimate, The third, that as Freemasonry is a social institution, probably it would be better if citizens of African descent confined themselves to Lodges made up of brethren of their race.

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

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

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

Any one interested in the question of Negro Freemasonry will find a tremendous amount of information on all sides of the question, in the Review of Foreign Correspondence in our Grand Lodge reports from 1899 to 1901.

FINANCES AND MEMBERSHIP

In 1895 the membership as shown by the Grand Lodge Roll was 1,269, a gain of 193. It was practically static in 1896, being 1,272. There was a slight decrease in 1897, the number then being 1,242, with two lodges not heard from. In 1898 it had grown to 1,339, in 1899 to 1,639, in 1900 to 1,759 and to 1,957 in 1901.

The revenue of Grand Lodge followed the membership, with the exception of 1897 when it was slightly less. In 1895 it was 82,067, in 1896, \$2,100.00, in 1897, \$1,832.00, in 1898, \$2,166.00, in 1899, \$2,428.00, in 1900 \$3,389.50, and in 1901 \$3,422.00,

In 1900 Grand Master Walker made an investigation into the investments of Grand Lodge funds, and was not satisfied with some of them, He suggested that the whole system of investing the funds should be looked into, and that the Trustees be instructed to invest the funds of Grand Lodge in such securities as would be practically safe and at the same time readily realizable, such as municipal debentures and Government securities and that the moneys on hand be kept in the savings department of some chartered bank, until suitable investment offered, One wonders

if the Grand Master had been with us in these later days, if he would have included Numicipal debentures as "practically perfectly safe." The Committee on his address approved the Grand Master's suggestion as to the investment of Grand Lodge Funds, and recommended it to the careful consideration of the Finance Committee and the Trustees of Grand Lodge property.

REPORT ON FOREIGN CORRESPONDENCE

The Committee on Foreign Correspondence for 1895 was Marcus Wolfe, P^oG.M^o, Rev, E. D. McLaren, P.G~E. and A. R. Nilne, P~G.N., but the Report is signed only by the first two. One of the matters referred to in the Report is the question of jurisdiction over rejected material. The Grand Lodge of Canada (in Ontario) had always refused to accept the claim of perpetual jurisdiction, and this was the decision of Grand Master Downie in British Columbia, much to the disgust of R. W, Bro. Wm. Stewart of Ashlar Lodge, No. 3, who resigned his office as DoD.G^oN~ on account of the Grand Master's decision. Indiana was of the isame mind as N. W. Bro. Downie. Kentucky's reviewer was of the same opinion. But Maryland held firm by the doctrine of perpetual jurisdiction, holding that a candidate, rejected by one Lodge could not be made a member of another without the consent of the rejecting Lodge.

The matter was argued pro and con in 1896, but it is too long to go into it further. The Nebraska reviewer got jocose, and suggests that when P.GoN. Marcus Wolfe writes of "sister~ Lodges it is '~probablybecause the apron is the tie that binds.'~

In 1897 we find the name of W. A. DeWolf-Smith as one of the reviewers, the first of that long series of Reports, down through the years, ending only with the report of 1942, which have done credit to our jurisdiction among the Craft in all America and beyond. His knowledge of Freemasonry in general, and his genial, but sometimes biting wit, make it a pleasure to read them. Almost all the other jurisdictions make!reference to the untimely death of N. W. Bro. Marcus Wolfe who had become so well and favorably known to the other reviewers,

In 1898 N. W. Bro. DeWolf-Smith was again chairman of the Committee, and there is little doubt but that the office of the other members was more or less of a sinecure.

In 1899 Grand Master David Wilson went out of his way to compliment W. Bro.i Smith, as he was then, on his work of the Report handed in that year; and any one who had the pleasure of a close acquaintance with the Grand Master will know that praise from him was praise indeed, it is probably due to his Scottishdescent that his only word of Criticism of the Report, was that it was a little too long, and so increased the printer's bill. He thought that 150 pages should be sufficient for a small jurisdiction such as this,

In 1900Grand l~aster Walker spoke of the approval by the

members of Grand Lodge of the work of the Chairman of the Committee on Foreign Correspondence, and also by the reviewers in other jurisdictions. He was not of the opinion that the report should be curtailed~ but pointed out that, in the interest of economy, smaller type might be used. This, he said, would in no way detract from its appearance and usefulness, but would materially reduce the cost. The type then used was long primer with brevier quotations, and this was changed in 1901 to brevier and nonpariel, which to some extent, lessened the expense of printing.

CHARITY FUITD.

The condition of the Charity Fund in 1895 was brought before Grand Lodge in a report made by the Finance Committee, W, Bro. Benjamin Williams, P.N,, of Victoria-Columbia Lodge, No. 1, W, Bro. A. B. Erskine, P.M. of Vancouver-Quadra Lodge, No. 2; and W. Bro. A. W. Black, W,~. of Cascade Lodge, NO. 12. From it we learn that the total assets of the Fund at that time amounted to the sum of \$6,351,83. This consisted of loans to Lodges and to Columbia Arch Chapter of ~3,700,00 in all, bearing interest at 6%; loans to private individuals amounting to 62,000.00, bearing interest at various rates varying from 8~% to 10%; cash in hand, \$526.58; with interest to the date of the report of @125,25. At that date it was the practice to refund to the Lodges yearly the amount of the charity to transients given by them during the year, and there was a charge against the Charity Fund in this respect, at the time of the report, of @206.70.

In 1896 the amount of the Charity Fund was \$6,389.43. it had been administered by V. W. Bro. H. F. Heisterman up to this time, but he was getting on in years, and was very ill, and his report had to be completed by the Committee. He died late in August of this year, and was buried September 1, 1896. Under these circumstances it was considered advisable to relieve the Trustees of the Fund of the responsibility of administering it, and to vest it in the Grand Master and Grand Wardens for the time being and their successors in office, as trustees, who would also act as an advisory body to assist the Grand Treasurer in investing it. It was also decided that the Grand Treasurer should be bonded in the sum of \$5,000.00, the premium on the bond to be paid by Grand Lodge. In view of the age and illness of V. W. Bro. Heisterman, W. Bro. Erskine took the office of Grand Treasurer.

The amount of the Charity Fund in 1897 was \$6,289.08, and in 1898, \$6,220.23. In 1899 it had further decreased to @5,500.28. In this year the Grand Lodge authorities became alarmed by the steady decrease of the Fund, and Grand Master David Wilson in that year very forcibly impressed upon the Brethren the necessity for a change, He pointed out, inter alia, that by the fourth rule of section 133 of the Constitution, the Grand Treasurer should immediately afte~ the Annual session of Grand Lodge pay to the Secretary of each Subordinate Lodge all sums expended by those Lodges in relief of transient brethren, and all such sums as might be ordered by the Charity Committee. Although by the second rule of that section, the Charity Committee was to decide how much of transient relief should be allowed to the Lodges out of the CharityFund. Unfortunately the Charity Committee had allocated the cost

of transient relief to be refunded to the Lodges in full, and not at the discretion of the Committee. It is needless to say that at that period of our history, when our mountains and valleys were being over-run by prospectors from the outside, that the cost of transient relief was considerable. The Grand Master also pointed out that ~ Lodge should not expect or ask for a refund of charity, if it was in a financial condition to pay it out of its own funds.~ The limit of demands on the Charity Fund for any one year was the income for that year. The Grand Master did not consider that the 10% of Grand Lodge revenues paid yearly into the Charity Fund was in any sense income, but should be considered as an addition to principal. "For years", he said, "the Charity Fund proper has not been swelled to the extent of a single dollar."

The Committee on the Grand Master's address agreed with him and steps were taken to amend the Constitution so that the allowance to the Lodges from the Charity Fund should be in the discretion of the Committee, to be made only where the circumstances in which some particular Lodge needed financial assistance. These amendments came in force in 1901,

i~ASONIC HOME

In 1895 Grand ~ster McMicking strongly urged the fou~lation by Grand Lodge of a Home for Widows and Orphans of deceased Brethren. With a membership of about 1300, a donation of five cents per week per member, would raise ~3380.00 per ~ar. He thought that this would be an incentive, an inspiration to the charitably disposed, to give of their abundance to such a worthy cause, and so tend shortly to the accumulation of a more substantial and creditable fund sufficient to accomplish the object sought. He suggested that a committee should be appointed to investigate, devise and report.

The Committee on the address expressed its hearty agreement with the suggestions of the Grand Master, but felt that the time was not yet ripe for such an undertaking; and that charity as dispensed by the various Lodges had, thus far, met the needs of the Jurisdiction in this particular. However the appointment of a Committee, as suggested by the Grand Master was approved, and being approved by Grand Lodge, the Grand Master for the coming year, M. W. Bro. Lacey ~. Johnson, and the Grand Wardens R. W. Br0~ Alexo Charleson and R. W. Bro. A. E. Lees were named as such Committee.

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

With this voluminous report on the matter from Iowa before

the members of the Committee, it is difficult to **see** how any favorable action could be taken on M. W. Bro. McMicking's suggestion. The report of the Committee appointed in 1895 was presented to Grand Lodge in 1896. It was of the opinion (i), that the erection or purchase of a building suitable for the purposes of a Masonic Home, would require a very much larger sum than Grand Lodge would likely have at its disposal for a long time to come. (2) It did not feel warranted in recommending that such a Home be opened in rented quarters. (3) It recommended that the cases of any child or children of deceased Masons in this jurisdiction, left in destitute circumstance should be at once reported to the Charity Committee of Grand Lodge, and that such Committee should be authorized to arrange for such child or children being cared for in some orphanage already established, drawing upon the Charity Fund for this purpose, if necessary, to the extent of \$500.00 in the aggregate, and reporting the same to the next meeting of Grand Lodge. This report was adopted by Grand Lodge.

GRAND HISTORIAN

The Grand Lodge of British Columbia had its 30th birthday in 1901. There were some of its members who saw the years passing, but no attempt was being made to place any of its history in permanent form. One of these was Grand Master Watson. In his address to the Brethren he said:

As time goes along the difficulties of collecting the history of the formation of this Grand Lodge becomes more and more manifest. I think an effort should be made to collect all the historical data available, R. W. Bro. W. A. DeWolf-Smith already has a large amount of information, and if the Grand Lodge would give him the necessary authority and title of Historian, I am sure it would result in a very great deal of satisfaction and instruction to the whole jurisdiction, as well as securing an authentic record of the history of Freemasonry in the Province of British Columbia.

It was only natural that R. W. Bro. W. A. DeWolf-Smith should have been selected by the Grand Master for this office, He had made his mark as a student of Freemasonry, and as a fluent writer in his office as Chairman of the Committee on Foreign Correspondence, As R. W. Bro. DeWolf-Smith was, himself, a member of the Committee on the Grand Master's address, he could not take part in the approval of the appointment, but this approval was made by the other two members, M. W. Bro. R. Eden Walker, and W. Bro. Fred Irvine. Their report, in this regard is as follows:

We fully concur in the suggestion of the Most Worshipful the Grand Master that R. W. Bro. DeWolf-Smith be appointed Historian for this Grand Lodge. The zeal and ability which Bro. Smith has displayed as Chairman of the Foreign Correspondence Committee, and the fund of valuable knowledge which he has already acquired regarding the history of Masonry in this Grand Jurisdiction, makes it extremely desirable that we should not only appoint him Historian, but should annually vote a sum of money for the efficient carrying out of this important work.

The report, so far as this appointment was concerned, was approved by Grand Lodge, and the Committee on Constitution reported advising an amendment as follows:

That Section 42 of the Constitution be amended by adding after the words 'The Right Worshipful D. D. Grand Master", the words "The Right Worshipful Grand Historian:

That the Constitution be amended by adding after section 73 a new section, to read as follows:

't it shall be the duty of the Grand Historian to take charge of and report upon any documents or papers relating to the history of the Grand Lodge, and generally to perform such duties as usually appertain to the office of Grand Historian."

The minutes of the Annual Communication are not at all clear as to the first appointment of a Grand Historian, After the report of the Committee above mentioned, appears a report of the Committee on Constitution which does not mention the Grand Historian; and later there was a motion made by M. W. Bro. R. Eden Walker to amend the constitution by inserting a section to be numbered 73a. This is somewhat different in its terms from that recommended by the first named committee. This proposed amendment was in the following words:

73a, Grand Historian.

That a Grand Officer, to be known as Grand Historian, be appointed by this Grand Lodge, whose duty it shall be to collect all data relative to the formation and progress of this Grand Lodge. That he shall rank as a Right Worshipful Brother and take precedence after D°D.G. Masters.

This was referred to the Committee on Constitution to report, There is nothing in the report for 1901 to show that the Committee on Constitution ever acted in the matter, or that any such amendment as above was passed by Grand Lodge, and R.W.I Bro. DeWolf-Smith's name does not appear in the list of officers appointed that year. On the other hand, there appears in the Estimate of Expenditure for the current year the sum of \$100.00 for the "Historian", which is, perhaps, the best evidence that he was duly appointed to the office, It may be noted that, in M.~, Bro. Walker's motion that there is no mention of the Grand Historian having any duty to make any report to Grand Lodge of any data which he may have collected, and have the same printed.

NOTES ON INDIVIDUAL LODGES
CARIBOO LODGE, NO. 4p BARKERVILLE.

In 1895 it was reported to Grand Lodge that Cariboo was reviving as a mining area and that Cariboo Lodge, No. 4, at Barkerville was increasing in membership. It was in a District of its own, No* 4, and R. W. Bro. Henry McDermott was the D,D.G.M. for many years. It had never been visited by a Grand Master but once, in 1892, when Grand Master Downie made the Grand Tour and met the brethren there. R, W. Bro. McDermott, in his report urged the necessity of a competent person being sent to it to give the members instruction in ritual work.

He says :

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

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

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

UNITED SERVICE LODGE~ NO. 24.

The W. Master of this Lodge declined to attend the Lodge and wrote to say that his religious convictions would prevent him in future from taking part in any Masonic ceremony. In a quandary as to what should be done, it was thought that, to avoid trouble, it would be best to allow matters to remain as they were until his term of office should expire, the I.P.M. doing his duty in the meantime, and this was done.

A similar question arose in Nebraska in 1897. In that case three brothers wished to quit the Fraternity on account of their religious convictions, and the question arose as to whether there was any way a dimit could be granted. The ruling was that a dimit should and would be granted, and a record made of the reasons for the same. Probably there were some provisions in the constitution which do not appear in ours. In British Columbia there was a conspicuous instance of this. We had one eminent brother who had occupied the position of Deputy Grand Master~ John Foster McCreight, who having become a member of a religious organization which forbid its members to belong to the Craft, took his dimit in the ordinary way, and no objection was made by anyone.

D.D.G.M. 's

In 1896 the number of Districts for the District Deputy Grand Masters was made by creating District No. 6 covering that part of Yale and Kootenay south of the 50th parallel. By 1900 the lodges in the District had so increased in numbers that their District was divided into three; District No. 6 to cover Rossland Riding; No. 7 to include

Nelson and Slocan Riding; and No. 8 to include South-East Kootenay. When Temple Lodge, No. 33, was formed in 1901, a question was raised as to whether it should be placed in District No. 1, (Victoria), or in No. 5, (Nanaimo and vicinity), it being equally distant from those cities. It was decided to put it on No. 1 as it made a better division of the Lodges.

MISCELLANEOUS.

Laying Corner Stones.

The Corner Stone of Christ Church, Vancouver, B. C. (now the Cathedral) was laid by M. W. Bro. Lacey R. Johnson, Deputy Grand Master on July 28, 1894, who as Grand Master performed the same ceremony for the Methodist Church at Wellington, near Nanaimo, on December 14, 1895. On August 12, 1898 M. W. Bro. David Wilson, Grand Master, laid the Cornerstone of St. Saviour's Church at Nelson, B. C., and on March 31, 1899 he performed the same ceremony for the new Masonic Temple at New Westminster. These were all the Corner Stones laid by the Grand Lodge during the period.

It is interesting to note that in 1899 the Grand Master of California was requested to lay the corner stone of a building erected at Wheatland, California, by the Masons and Oddfellows Building Association; but having ascertained that the building had already been entirely completed, with a niche left for what was called the "Corner stone", he declined to grant the request.

Constitution.

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

Communications.

The annual Communications during this period were very fairly divided. 1895 and 1900 were held at Vancouver; 1896 at Nanaimo; 1897 at Victoria; 1898 at New Westminster; 1899 at Kamloops; and 1901 at Nelson, the first to be held in the eastern part of the Province. The Emergent meetings, other than those for laying Corner stones, were those at Victoria on November 22, 1894 for settling the form of the new Constitution; at Chilliwack on November 28, 1895 to dedicate the Masonic Hall of Ionic Lodge, No. 19; in Vancouver, on June 22, 1898 to dedicate the new Masonic Temple there; and in New Westminster on June 20, 1900 to dedicate the new Masonic Temple.

Representatives of other Grand Lodges.

There was considerable discussion in those days as to the benefit of having Representatives of Foreign Grand Lodges at other Grand Lodges. Under date of November 12, 1894, the Grand Master was advised that the Grand Lodge of Kentucky had passed a resolution to the effect that all commissions of representatives near other Grand Lodges be revoked, and that the Grand Master request the revocation of commissions to Grand Representatives of other Grand Lodges near the Grand Lodge of Kentucky. It is needless to say that the request was, so far as the Grand Lodge of British Columbia was concerned, complied with. This action did not meet with the approval of the Grand Lodge of Colorado. Its Grand Master said:

I am led to believe that the Representative system is of far more importance than a mere matter of form, as some are inclined to call it, If for no other reason, it is a Masonic courtesy, and tends to create a fraternal feeling of friendship between the several jurisdictions of that great fraternity, which has for its standard '~Friendship and Brotherly Love."

California did not agree with Kentucky and Wyoming, which had taken the same stand. Its Grand Lodge did not believe the system of the exchange of Representatives was necessary, but it liked it, and would regret to see it abolished.

Grand Master David Wilson discussed this matter in his address to Grand Lodge in 1899. He spoke of the doubt expressed by various Grand Bodies as to the value of the representative system, and its abolition in some jurisdictions. No one could deny that the system was correct in principle, but it could have no practical value unless the representatives attended the meetings of the Grand Lodge to which they had been accredited. He pointed out that there were some who had not, for some years, attended this Grand Lodge to prove that they have not entirely forgotten the name of the Jurisdictions they are commissioned to represent. He pointed out that in Nova Scotia the Grand Lodge had gone so far as to pass a resolution declaring that representatives who had failed to attend Grand Lodge for three years should forfeit their appointments. He was of the opinion that the list of Grand Representatives should be revised. Grand Lodge concurred with the opinion of the Grand Master.

In 1900 Grand Master Walker also referred to the matter. He was of the opinion that the system was a good one and should be productive of good results; but that repeated absence of Grand Representatives from Grand Lodge meetings defeated the object aimed at. How this could be remedied was a difficult problem to solve. He pointed out that the representatives of other Grand Lodges were not officers of our Grand Lodge, but of those from which they received their appointments' Had they larger powers and responsibilities it might cause them to take more interest, and secure a more regular attendance, but that at present the duties were so purely honorary that their very lightness promoted indifference. The Committee on his address agreed with him,~

but were unable to suggest any means whereby the system could be improved.

Grand Secretary.

As V. W. Bro. W.J. Quinlan occupied this office during the whole of the period under consideration in a manner satisfactory to the craft in this jurisdiction, there is nothing more that can be said on the matter.

Dual Membership.

Dual membership was still prohibited in this jurisdiction, although there were many in which it was allowed, and its allowance or prohibition was much discussed by the reviewers of Foreign Correspondence. In 1899 our Report on Foreign Correspondence gives a citation from Virginia which shows how it is looked upon there. It is as follows:

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

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

Masonic Trials.

In Kootenay Lodge, No, 15, at Revelstoke a member was tried on a charge of un-Masonic conduct, and was recommended for expulsion. The matter came before the Committee on Petitions and Grievances, consisting of W. Bro. M. Stewart and Bro. W. A. DeWolf-Smith, in 1898 and was sent back for a new trial on the following grounds:

(a) that there was no evidence adduced in support of the charge, the only evidence being hearsay;

(b) that the record did not state that such evidence as was offered was taken in the form prescribed in the Constitution;

(c) that the transcript of the trial was defective, in that it does not furnish several particulars called for by the Constitution;

(d) that the material was not submitted to Grand Lodge in the prescribed form.

Recognition of Foreign Grand Lodges.

In 1899 Grand Master David Wilson reported to Grand Lodge that in June 1897 the Grand Lodge of PeI~ had given its sanction to a decree issued by the then Grand Master, Christian Dam, ordering the Lodges under his jurisdiction to remove the Bible from their altars and substitute therefor a copy of the Constitution of the Order of Freemasonry, and also directing the word "Bible"~ to be struck out of all Rituals and the words '~Constitution of the Grand Lodge of Peru" put in its place.

As soon as this suicidal act becme known abroad, it was followed by a general declaration of non-intercourse by other Grand Lodges. Our executive does not seem to have been aware of the radical change in the Landmark~ which had been taken there, for no action was taken by our Grand Lodge. However the successor in office of Dam, promptly repudiated the decree, and the Grand Lodge revoked its former decision, thus restoring the Great Lights in the Lodges. On receipt of a letter from the new Grand I~aster of the Grand Lodge of Peru detailing all the circumstances, the relations between the Grand Lodge of British Columbia and the Grand Lodge of Peru went on as before and the same Grand Representatives were continued in office.

In 1901 the Grand Lodge of Western Australia applied for recognition. W. Bro. Wo A. DeWolf~Smith reported for the Committee on Foreign Correspondence that all the Lodges in that jurisdiction, except one E. C., ! S.C., and 2 I.C. had concurred in its fo~mdation, and that it had been recognized by the Grand Lodges of England, Ireland, most of Australian Colonies and by many in the United States. He therefore recommended that it be recognized, and it was.

In the same year an application from the National Grand Orient of Egypt for recognition~ but this received no approval from W. Bro. DeWolf'Smith. He reported that it apparently was a Scottish Rite Body, intimately connected with the Scottish Rite Supreme Council, the seals of both the Grand Orient and Supreme Council being appended to the document.~ As it was not a Supreme governing body with exclusive control over the symbolic degrees, the Co~mmittee could not recommend the Grand Lodge of British Columbia to have any relations with it and the request ~as denied by Grand Lodge.

A third application that year was from the Grand Lodge of Costa Rico, Central America and it was more successful than the last. The Committee reported that it had complete control over the Craft Degrees, and had no connection with the Grand Orient. Several of the Grand Lodges in the United States had recognized it as a sovereign, independent Grand Lodge, and the Committee recommended that it be recognized~ and the recommendation was approved byGrand Lodge.

A further application that year from a second Grand Lodge in

the State of Ohio, formed by three Lodges in that State, received no countenance either from the Committee or from Grand Lodge.

Honorary Rank.

In 1896 the Honorary Rank of Past District Deputy Grand Master was conferred on W. Bro.~ Hickey of United Service Lodge, No. 24, as a reward for his valuable services in founding and organizing that Lodge.

In 1900 M. W. Bro. John Corson (or Corsan) Smith, Past Grand Master of the Grand Lodge of the State of Illinois, was presented to Grand Lodge, and was received with "Grand Honors", and seated in the "Grand East". Later he gave an address to Grand Lodge, and gave a most interesting account of Masonry as practiced in Egypt and other Oriental countries, and many episodes of his personal experiences enjoyed while travelling in foreign lands. In 1901 Grand Master Watson recommended that M. W. Bro. John Corsan Smith, by reason of his advice and many kindnesses shown, and his address to Grand Lodge in 1900, be made an Honorary Life Member of our Grand Lodge. This was so ordered by Grand Lodge.

Non-affiliates.

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

(1) That it is the duty of every Mason to belong to some Lodge.

(2) That every Mason in the Jurisdiction of Idaho, holding a permit, should, within six months, make application for membership in some Lodge, failing which, charges of Unmasonic conduct should be preferred against him, and if found guilty, he should be expelled from the order.

This evidently became law, for in 1899 the Grand Master of that jurisdiction, speaks of it as too severe, which possibly accounted for its non-enforcement. No such charges had ever been laid against a non-affiliate. He did not think it a good law, and would like to see it repealed, but if it was kept on the book it should be enforced. The Grand Lodge did not agree with the Grand Master, and made it the duty of each Grand Master to order every W. Master by ~"diligent search and inquiry" to find out all non-affiliated Masons and prosecute them, under pain of having the Lodge charter withdrawn in case of default. The Grand Lodge of British Columbia has not seen

fit to put such drastic measures in force, and several other Grand Lodges in the United States did not approve of it.

Incorporation of Lodges.

Grand Master Walker refused to allow a Lodge to incorporate under the Laws of British Columbia. He decided that it was sufficient to vest property in Trustees~ elected annually or otherwise. Incorporation is allowed in some of the jurisdictions in the United States, as it is necessary under law. The Grand Master pointed out that incorporation would make the Lodge so incorporated amenable to the general law and not alone to the Grand Master and the Grand Lodge. His action was approved by Grand Lodge,

Concurrent Jurisdiction.

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

Regalia.

It was brought before Grand Lodge in 1898 that the custom of wearing linen aprons, instead of those prescribed by the Constitution was prevalent in the Victoria Lodges, and on the increase. The D.D.G.N. for District No. 1, R.W. Bro. D. Cartmel, who made this report, also suggested that all Lodges should present each newly made N.N. with an apron, and keep a few for visitors, who might come without their own. Nothing further appears on the Grand Lodge report for that year as to the apron question, and apparently nothing was done.

Ballot Papers.

In 1900 R.W. Bro. Charles Nelson, of Mount Henmon Lodge, No. 7, D.D.GoN° for District No° 2, pointed out to Grand Lodge that some Secretaries printed the name of candidates for the ballot, and that this meant that outside parties became aware of candidates for Freemasonry; and if some were rejected, the would-be Nason's position is made public. This he thought was objectionable, if not un-Nasonic. This was approved by the Committee on Reports of the District Deputy Grand Masters, and its report adopted by Grand Lodge.

CHAPTER VII.

1902 to 1910

prosperous days for British Columbia and the Craft.

The period in question was a prosperous one for British Columbia. A series of deficits in provincial finances became a series of surpluses. Bro. Howay, of King Solomon Lodge, No. 17, at New Westminster, The Historian, par excellence, of British Columbia, sums up the condition of things during these years as follows:

First and foremost must be set the placing of the Province on a sound financial basis - the bringing of the Canadian Northern transcontinental line into British Columbia, the building of the Kettle Valley railway, the satisfactory arrangements with the Grand Trunk Pacific Railway Co~ regarding its terminus at Prince Rupert, the legislation conserving the water power and the timber; the legislation compelling lumbermen to manufacture within the Province all timber cut on Crown lands; the endeavor to preserve the public lands, as far as possible, for the actual settler; the inauguration of the Provincial University; the very large increase in public works, especially roads, trails, and bridges, throughout the province; the opening up of the undeveloped - untouched - northern portion of the province; the impetus given to agriculture and fruit growing; the establishment of a new, modern and thoroughly-equipped hospital for the mentally afflicted, and of a model farm in connection therewith; the improvement of the civil service commission; legislation to give greater safety to workers in mines and the inauguration of stations for rescue work in coal mines; and an energetic publicity work which has been one of the greatest factors in inducing settlement and the introduction of capital. (1)

With the work which produced these results, were associated many members of the Craft. Premier McBride, afterwards Sir Richard McBride, K.C.M.G., was a member of Union Lodge No. 9, at New Westminster; The President of the Council and afterwards Attorney General, was Hon. Charles Wilson of Cascade Lodge, No. 12, at Vancouver; Hon. R. F. Green, Minister of Mines, was a Past Master of Kaslo Lodge, No. 25 at Kaslo, B. C.; Hon. A. S. Goodeve, Provincial Secretary, a Past Master of Corinthian Lodge~ No. 27, a%~Rossland; Hon. W. J. Bowser, Attorney General, of Mt. Hennon Lodge, No. 7, at Vancouver, Grand Master of the Grand Lodge of B. C., 1904-5~ Hon, W. R. Ross, Minister of Lands, the founder and first W, M,, of North Star Lodge, No. 30~ at Fort Steele; Hon. Thomas Taylor, Minister of Public Works, at one time a member of Kaslo Lodge, No. 25; and many others.

With the condition of affairs such as set out above, ~ere followed a similar prosperity in the Craft. New Lodges were established in the new communities which were the result of the growth of population; and the increase of population in the older communities added

(i) Howay & Scholefield, History of British Columbia, Vol.11, p.550.

to the membership of the older Lodges, and also the creation of new ones. In all, no less than 25 new Lodges were added to the Grand Lodge Roll during this period, either by Charter or Dispensation, including two Lodges in the Yukon Territory, which had at first taken charters from the Grand Lodge of Manitoba, one at Dawson City and one at White Horse, but which now came over to our Grand Lodge.

With an increase in the membership of the Lodges there followed an increase of revenue, and this enabled Grand Lodge to do many things which had been impossible in the days of poverty. For the first time it was able to provide a reasonable salary for its Grand Secretary, which in 1910 had reached the sum of ~1200.00 per year, not an exorbitant allowance for one who had on his shoulders the burden of the work of the Grand Lodge and its responsibilities. It had been able to provide at that time the sum of ~400,00 per annum for its Grand Library, one of the essential requirements of any self-respecting Grand Lodge. It has been able to build up a Charity Fund of \$22j000.00, wherewith to supplement the charitable work of the Lodges, and was able to assist other charitable organizations, such as the Anti-Tuberculosis Society, It had been able to provide a Grand Historian to preserve the history of the Grand Lodge and the constituent Lodges at an allowance of \$100.00 per year, an allowance which has never been increased or diminished, irrespective of the work done by the respective brethren who have held that office; and to provide an allowance of the same amount for the reviewer of Foreign Correspondence, raised to \$200.00 in 1921, which has produced a series of most valuable articles, printed in our reports, which are both instructive and interesting, and have been highly praised by members of many other Grand Lodges.

GRAND MASTERS

The first Grand Master of the period, the 23rd of the Grand Lodge of British Columbia, was Frederick KcBain Young (2), a Past Master

(2) Frederick McBain Young, was born at English River, near Montreal, on Oct' 30, 1863, the son of Rev. Alexander Young, of the Presbyterian Church, who came from Invernesshire, Scotland. His mother was Helen NcBain, a member of an old Quebec family. He was educated in the public and high schools of his native Province, and in Queen's University, at Kingston, ~ Ont.

He studied law at Osgood Hall in Toronto, ~ and was admitted to the Bar of Ontario. He first practised at Grimsby, Ont. where he became a Freemason. In 1892 he came to British Columbia, and as soon as he was able to comply with the regulations, was admitted to the B. C. Bar, and began practice at Nanaimo. Here he married Mary Edith Glaholm, There were two children of this marriage, one son, Alexander McBain Young, a legal practitioner at Prince George, B. C., and one daughter, Marguerite, now wife of Alexander Carmichael, with the Canadian Bank of Commerce at Vancouver.

In 1905 he was appointed County Court Judge for the newly created County of Atlin, with headquarters at Atlin, removed in 1907 to Prince Rupert. Here he resided and carried on his judicial duties

of Doric Lodge, No. 18 of Nanaimo. He was a Canadian Mason from Grimsby, Ontario, where he had been a member of Union Lodge No. 7, G.R.C. He came to British Columbia in 1892, was admitted to the Bar of British Columbia, and commenced practise of law at Nanaimo. He first affiliated with Ashlar Lodge No. 3, but later became a charter member of Doric Lodge, No. 18, He held the office of Senior Warden of his Lodge in 1893-4, and that of W. Master in 1894-5. His talents soon became known in Grand Lodge, and in 1896 he was appointed D.D.G.M. for District No. 5, and again in 1897. In 1898 he was elected S.G.W., and again in 1899. In 1900 he was elected Deputy Grand Master, and in 1901 he was elected Grand Master. He never held the office of Junior Grand Warden.

His report to Grand Lodge in 1902 shows that the year he held the office of Grand Master must have been a busy one. The list of decisions on important matters which came before him during his term of office, covers over four pages and, no doubt, were carefully considered by the learned editor, R. W. Bro, Judge Eli Harrison, Jr., in his Masonic Code of 1912. He makes a reference to the passing of two of the stalwarts of Grand Lodge who passed away during his term of office; R.W. Bro. Peter Grant (3) of Union Lodge, No. 9, at New Westminster, and R.W. Bro. Win. Munter (4), the first W. Master of Fidelity Lodge, No. 32 at Trail. He also referred to the death of some prominent brethren in other jurisdictions, including Bro. Wm. McKinley, President of the United States, who was assassinated in 1901.

During his term of office he issued many dispensations, but several he refused~ one being by a Lodge for permission to confer degrees on Sunday. He also refused a dispensation asked in order to enable a Lodge to allow other organizations to use its Hall and a third to allow

(2) Frederick McBain Young (Cont'd.) until 1955, when he retired from the Bench on account of failing health. He resided in Vancouver from the time of his retirement until his death on ~y 31, 1937. He was buried in the Nanaimo Cemetery on June 2, 1937, with all due Masonic honours.

For further particulars see Bayfield, Grand Lodge Report, 1941 p. 181.

(3) R.W. Bro. Peter Grant was a well-known and respected citizen of New Westminster; Past Senior Grand Warden; Representative of the Grand Lodge of Nova Scotia; a member of Union Lodge, NO. 9; died at his home in April 1902. Originally a member and Past Master of Solomon Lodge, NO. 46, Port Ha~kesbury, N.S.R.

(4) R.W. Wm.~ Munter, D.D.G.H. for District No. 7, and a P.M. of Fidelity Lodge, NO. 52 at Trail, B. C. died at his home there on April 28, 1902. He became a member of the Craft in New York State in 1860. He was a Past Master of Deadwood Lodge, NO. 7, of Deadwood, North Dakota; a member of Gallatin Lodge, NO. 6, of Bozeman, Montana; and the first W. Master of Fidelity Lodge, No. 32, at Trail, B. C. A good citizen and a faithful Brother in the Craft.

a Lodge, after a fire which consumed its Hall, including the charter, to carry on its work pending the issue of a new charter.

In his Address he mentions a number of matters, with suggestions as to the preserving the minutes of Grand Lodge, regulations re procedure at Masonic funerals, the power of the Trustees of the Grand Lodge to lend its funds on first mortgages of real estate; that a set of vessels should be obtained for the purpose of laying Corner Stones; and that a Brother elected to the office of Worshipful Ymster should undergo an examination on the work before installation.

It was during his term of office that the Boer War in South Africa was ended, for which he expressed the gratefulness of the Craft. He would have felt still more thankfulness, had he been able to foresee that in another Great War one of the leaders of Great Britain's enemies of that time, General Smuts, would be the Premier of a loyal South Africa.

The 24th Grand Master of the Grand Lodge of British Columbia was N. W. Bro. Elon Ezra Chipman (5) of Kaslo Lodge, NO. 25, of Kaslo, B. C., elected to that office at the annual communication of 1902. He had already been SoG°W. in 1900-1, and Deputy Grand Master in 1901-2. He came to British Columbia in the early nineties from Ontario, bringing with him a wealth of Masonic experience. Born on a farm at Portland, Rideau Lake, in Eastern Ontario, he soon left it, and became a school teacher in a rural District near Newboro. Here he became a Freemason in Simpson Lodge, No. 157, G~R.Co Later he went to Waterford in Haldimand Co. and assisted his brother, Barnabas Chipman, in the publication of a newspaper. In 1872 he went to Parkhill in Middlesex Co. at the invitation of an uncle, and remained with him until about 1880 engaged in mercantile business and the publication of the Parkhill Herald. He then went west. While there he affiliated with Doric Lodge, No. 233, G°R.C., in which Lodge he was S. W. in 1874, W. Master in 1875, and Secretary until he left Ontario for the west.

(5) Elon Ezra Chipman was of United Loyalist descent, being a direct descendant of Barnabas Chipman, who, with his three brothers, Amos, Jesse, and Ami came to Canada and settled in Leeds County. His father, Abner Everett Chipman was the son of Barnabas. His mother was Elizabeth Nattice also of Loyalist descent.

Soon after he came to British Columbia, in 1896, he became City Clerk at Kaslo, a position he held until August 13, 1900, when he resigned owing to his appointment by the Government of the Province as Government Agent, Gold Commissioner, Stipendiary and Official Administrator. On April 1, 1913 he resigned all his Provincial offices and, as he thought, retired to private life. But the City Council did not agree with him, for on Oct. 21, 1913 he was appointed Police Magistrate for the City of Kaslo, an office which he held until his death.

A confirmed bachelor, he lived during his last years at the Kaslo Club. He died there on April 21, 1918.

See also G. L. Report, 1940, p. 168 et seq.

We know little of his early days in the West. Apparently he learnt much about mining, but with little financial reward. By the early '90's he had drifted into the Kootenays as far as Ymir, where it is said that he staked the property later known as the Ymir Mine. Unfortunately for him, he failed to do the assessment work required by British Columbia law, and his rights lapsed, and the mine was staked by others. He came to Kaslo in 1894. Like others he staked some claims which proved to be of little value. He then settled down as a permanent resident of the little city, and became its first City Clerk,

While he was still a new-comer he got in touch with the Freemasons resident there and took a leading part in the formation of Kaslo Lodge. His experience and ability made him a tower of strength to the brethren. He became temporary secretary and general adviser. He acted as such until his affiliation, and then he formally took that office and held it until he was elected Grand Master in 1902. After his term of office expired he remained in Kaslo, and held the office of Treasurer of the Lodge from 1904 to 1912 inclusive. He died there on April 21, 1918, and was buried with full Masonic Honors.

One who knew him well for many years, says of him:

He was a most genial man, a friend of everyone, and it was never a trouble for him to go out of his way to give a helping hand to anybody.

His work as Grand Master was satisfactory to the members of the Craft. He agreed with Grand Master Wilson that a Grand Master could only grant a dispensation where the Constitution specially provided that he could do so, and that he had no power to dispense with its specific provisions. It was his privilege to issue dispensations for three new Lodges; Harmony Lodge at Grand Forks~ Columbia Lodge at Windermere and Tuscan Lodge at Trout Lake. The first two are still in existence and flourishing, the last, after a short career, died with the death of the town where it was established. He gave great praise to V. W. Bro. DeWolf-Smith for his work as Librarian of Grand Lodge and his efforts to arrange and classify the documents of Grand Lodge for preservation for the future, and for his work as Chairman of the Committee on Foreign Correspondence. In all these the Grand Lodge approved his opinions.

The 25th Grand Master, Rev. Oato Ensor Sharp (6), was in many

(6) Rev. Cato Ensor Sharp was born in England Nov. 18, 1858. B.A. Cambridge, 1887, N.A. 1891. Ordained Deacon, 1888, priest, 1889, Curate, All Saints, Newington, Surrey, 1889. Assistant Missionary, Wilworth College Mission, Wilworth, 1889-1892. Rector, St. Paul's Church, Esquimalt, 1894-1906, where he was also Chaplain of 5th regiment, C.G.A. and naval units, and Principal Collegiate School. In 1908 he was made Chaplain of 10th Royal Grenadiers at Toronto and in 1910 was promoted to the rank of Major. Married Stella, daughter of E. Edward Mainwaring Johnson of Victoria. Left one son, Capt. Mainwaring Ensor Sharp, of the Lancashire Regiment.

respects different from his predecessor. Grand }~ster Chipman was Canadian from the farm, who had wandered over a large part of America, but knew little or nothing of British Freemasonry. His successor M. W. Bro. Cato Ensor Sharp was an Englishman, brought up in the Church, and educated at Cambridge. His education completed, he took Holy orders, and passed his life as a clergyman of the Established Church~ at first, in a large parochial district in the East End of London. He came to British Columbia as rector of St. Paul's Church At Esquimalt in 1894, and soon after he came to his new home he became a member of United Service Lodge, No. 24 there. In 1895 he was Chaplain of the Lodge; in 1896 Senior Deacon; in 1897, Senior ~arden; and in 1898, W. Master. He took that office again in 1901; and again in 1905, after he had served his term as Grand }~ster. in 1900 he was elected S.G.W.; in 1901, J.G.W.; in 1902, Deputy Grand Master; and Grand Master in 1903. It was during his time in Esquimalt that St. Paul's Church was moved to another site, owing to there being a risk that it might be damaged by gun fire from Signal Hill.

As Grand Master he officiated at the funeral of M.W. Bro. Alexander Roland Milne, P.G.N. on January 20, 1904, and presided at the 33rd Annual Communication of Grand Lodge, at Rossland, on June 23, 1904~ In his Address as such he called the attention of the Brethren to the necessity of a strict examination of all Y~sters-elect by a Board of Installed Masters. He reminded them that the Master-elect should have a thorough knowled~ of the Ritual and a fair acquaintance with the Book of Constitutions, the Rules of Order, and the Duties of officers~ that such examination was the guarantee to the Installing Y~ster, and to the Brethren of the Lodge, that the candidate was properly qualified to hold that office.

During his year of office he personally constituted two new Lodges, Harmony Lodge, NO, 37 at Grand Forks and King Edward Lodge, No. 36, at Phoenix; and a third, Columbia Lodge, No. 38, was constituted by R. W. Bro. W. R. Ross under his commission.

In 1906 M.W. Bro. Sharp was appointed Assistant at St. Thomas Church at Toronto, and soon after became Rector, and he remained in that position until his death on February 6, 1929, He never lost his affection for his British Columbia Brethren, and in 1921 when the fiftieth anniversary of the Grand Lodge was celebrated, he came from Toronto to be with us and to deliver a magnificent address.

The twenty-sixth and twenty-ninth Grand Masters, ~m. J. Bowser and Frank Bowser, of the Grand Lodge of British Columbia were brothers, the only case in our history where two members of the same family have occupied that high office. They were descendants of Thomas Bowser, one of that band of sturdy Yorkshiremen who came to Nova Scotia in 1722 and settled in and around what is now the town of Sackville, then a portion of that Province, but which in later days became a part of the Province

of New Brunswick (7), There were dark days on the Isthmus of Chignecto in 1775 when an attempt was made by some of the New England settlers in that district to overturn the British Government in Nova Scotia, but the Yorkshiremen scorned the principles advocated by the rebels and maintained a staunch loyalty. Indeed, if it had not been for them, it is possible that the history of Nova Scotia might have been entirely different. (8)

W. J., Bowser of Mount Hermon Lodge, **No. 7**, at Vancouver came to Vancouver in 1891 and commenced the practise of law there.

But politics had a greater charm for him than law. He soon became one of the members of the Local Legislature for the City of Vancouver, and occupied responsible positions in the McBride Government. On the retirement of Sir Richard McBride as Premier, he took that office,

In May 1895 he became a member of Mount Hermon Lodge, No. 7 at Vancouver, and soon made his way upward. In that year he accepted the comparatively humble office of Inner Guard. In 1896 he was Senior Deacon. In 1897 he was Junior Warden; in 1898, Senior Warden; and in 1899 W. Master. He soon made good in Grand Lodge, and in 1901 he became Junior Grand Warden. He passed successively Senior Grand Warden in 1902, Deputy Grand Master Warden in 1903, and Grand Master in 1904.

Grand Master W. J. Bowser presided at the 34th Annual Communication of Grand Lodge held at New Westminster on June 22, 1905. In his address to Grand Lodge he referred to the fact that he had issued a dispensation for Atlinto Lodge at Atlin, on December 30, 1904; for Enderby Lodge at Enderby on January 16, 1905; for St. George's Lodge at Kelowna on March 25, 1905. In the case of the two last mentioned he had met with the brethren, and found that every thing was in good shape and the members well qualified. As to Atlinto Lodge, he said that as mining was in its infancy there, and that it was a long distance from the rest of the fraternity in the Province he suggested that the dispensation should be continued for another year.

These recommendations were approved by Grand Lodge. During his term of office he visited every Lodge in the jurisdiction except Cariboo Lodge, NO. 4, at Barkerville, and being unable to visit that Lodge he had commissioned W. Bro. Chas. Wilson of Cascade, No. 12, then Attorney General of the Province, who was on a trip north, to visit it on his behalf.

He had discovered that the printed forms of proceedings, approved in 1903, were not satisfactory under the new Constitution;

(7) See History of Chas, Dixon & Sackville, N. B., 1891, pp. 3, 115.

(8) See Bird, A Century of Chignecto, Toronto, 1928, pp. 213, 214,

and he had had them revised and printed° He paid a high compliment to the Grand Historian, V.W. Bro. W°A. DeWolf-Smith, for the work that he had done in this connection. He had arranged matters concerning Greenwood Lodge~ No. 28 in such a way that it had been relieved of a load of debt,~ and finding that it had been incorporated ordered it to dis-incorporate at once.

W. Broo~ Wilson in his report of Cariboo Lodge, No. 4, praised the work of the Lodge, but pointed out that the Board of Installed l~sters did not sit and that this degree was not being conferred. He suggested that steps should be taken to impart knowledge of the degree, and that the Board would act at once as soon as it had the proper instruction~

The collection of and publishing the photographs of the Past Grand Masters was first suggested by N.W. Bro. Bowser (9) when he was deputy Grand Master in 1904~ This work has been carried on until the photographs of all of them have appeared in the Grand Lodge Reports.

Grand Master Bowser was a strict and impartial disciplinarian~ Finding that there had been canvassing for office going on in his own Lodge, he visited it as Grand Master, took charge of the Lodge as such~ and gave the members a lecture on their improper conduct which, no doubt~ put an end to it. Those of us who have had the opportunity of knowing him personally can easily imagine the "dressing-down" he gave his fellow members at that time.

The 27th Grand #~ster, and the first native son of British

(9) William J. Bowser born at Rexton, New Brunswick, Dec. 3, 1867~ the son of William Bowser and ?~rgaret (Gordon) Bowser~ Educated in the common schools of his native Province~ Zdount Allison Academy~ He took two years in Arts at Dalhousie, and then entered the law department of that famous old school, and graduated, LLB in 1890,~ and was then admitted to the Bar of New Brunswick. He came to Vancouver in 1891 and established the firm of Bowser & Lavelle. Later the firm became Bowser, Godfrey & Christie, and after a time,~ Bowser, Reid & Wallbridge, which continued until he retired from practice on Sept. 29, 1922.

In 1903 he was elected a member of the Provincial Legislature~ and was re-elected in 1907~ 1909, and 1912. in 1907 he became a member of the Government and for many years was Attorney General~ On the retirement of Premier McBride he became Premier, but his Government ment was defeated at the election following. In 1922 he retired from his law firm. He died at Vancouver on Oct. 25, 1933 in the midst of a political campaign. He hated retirement, and longed to return to the political arena, but his physical condition could not stand the strain.

Colombia to hold that office, was Thomas Joseph Armstrong (10) of King Solomon Lodge, No. 17 at New Westminster. His father, Hon. W. J. Armstrong, was one of the great men of the Province during the Colonial days, and his mother was a Ladner, another well-known pioneer family. He was member for New Westminster in the Provincial Legislature, and for a time held the position of Provincial Secretary and later was Sheriff of the County of Westminster. He joined King Solomon Lodge, No. 17 in 1893 and soon rose in the ranks. In 1894 he was Junior Warden; in 1895, Senior Warden; in 1896, W. Master. In Grand Lodge he soon found his way up, in 1897 he held the office of Senior Grand Deacon. In 1902 he was elected Junior Grand Warden; in 1903 Senior Grand Warden; in 1904 Deputy Grand Master; and in 1905 he became Grand Master. In this capacity he laid the Corner Stone of St. Johns Anglican church at Duncan on August 26, 1905 and presided at the 35th Annual Communication at Victoria on June 21, 1906.

Only two lodges were given dispensations during his year of office; Hedley Lodge at Hedley, B. C., which received one on November 20, 1905 and Southern Cross Lodge at Vancouver on June 9, 1906. In this year the officiate of Alta Lodge No. 29 at Sandon the W. Master and both Wardens left the Lodge derelict so the Grand Master issued a dispensation to W. Bro. Barton to carry on the work of the Lodge until these offices were filled by election at the proper time. He was not able to visit Atlinto Lodge, U.D., but he arranged to have the Lodge visited and examined by I.W. Bro. F. L. Young whose report was very favorable. The same course was pursued in respect to Hedley Lodge in which case the inspection was made by R. W. Bro. C. J. Becker the D.D.G.N. for District No. 3, and was entirely favorable.

It was during his term of office that we had the pleasure of welcoming the Grand Lodge of Alberta to the ranks of Canadian Grand Lodges.

The 28th Master of our Grand Lodge was Mesrs Hargrave Schofield (11) of Fidelity Lodge, No. 32 of Trail B.C. He had been a member of two Lodges before he joined Fidelity Lodge one in British Columbia and one in the State of Washington. An employee of the Canadian Pacific Railway he was initiated, passed and raised in 1892 in

(10) Thomas Joseph Armstrong born at New Westminster, in 1864, son of Hon. W. J. Armstrong and Honor C. (Ladner) Armstrong. Educated in the common and high schools of that city. He was clerk in a bookstore in New Westminster for a time. Later he took up pharmacy in San Francisco, and later in New Westminster. In May, 1886 he became Deputy Sheriff under his father. On September 17, 1882 he was appointed Acting Sheriff. On July 25, 1892 he became Sheriff for the County, and continued on as such for many years. Later he resigned his office and went to California where he was associated with a Life Insurance Company. Died in Seattle, Wash. June 8, 1943.

Pacific Lodge, No. 16, at Mission City, a short distance up the line from Vancouver. Shortly after, he became C.f.R. agent at Huntingdon, on the north side of the boundary line; Sumas City being on the other side of that line in the State of Washington. There was a movement in the Washington town in 1896 to establish a Masonic Lodge there, and as boundary lines do not exist between Freemasons, he took part in the scheme and became a charter member of Fidelity Lodge, No. 105, Washington, R. and was the first Junior Warden in the new Lodge and the second W. Master.

In 1899 Bro. Schofield was transferred to Trail by the C.PoR. In that year a Lodge was being established there, and, of course, he was a charter member of it. It is generally supposed that the new Lodge in Trail was named Fidelity Lodge after Bro. Schofield's Lodge at Sumas City. He was the first Senior Warden of the Lodge, and W. Master in 1900 and 1901. He was D,D.G.M. for District [lo. 7 in 1903. He was elected Junior Grand Warden of the Grand Lodge in 1904; Deputy Grand Master in 1905, and Grand Master in 1906. He presided at the 36th Annual Communication of Grand Lodge at Vancouver on June 20, 1907. On March 11, 1907 he issued a dispensation for the formation of Arrow Lodge, at Arrowhead, B. C.

There is little of more than ordinary interest in his address to Grand Lodge.: There are the usual references to matters of ordinary administration, decisions of little interest except at the time, and the ordinary list of official visits. During his term of office petitions

(ii) James Hargrave Schofield was born at Brockville, Ont. on Feb. 19, 1866, the son of Frederick James Schofield and Letitia (Lockhart) Schofield. Educated at Brockville public and high schools, and at Trinity College, Port Hope, Clerk in the employ of the Canadian Pacific Railway at Brockville, and later sent as such to the master mechanic's office at Donald, B. C. in 1886. After one month there he was sent to Yale, and from there to Vancouver, and so to Mission. In 1891 he was sent to Huntingdon, B. C. as C°P.R. agent. In 1899 he was sent to Trail. In 1899 he was elected to the School Board of Trail Creek Rural School, and served as such until the incorporation of the city. In 1902, the city having become incorporated, he was elected as alderman, and in 1903 he was elected Mayor, and re-elected for four successive terms.

In 1906 he left the employ of the Railway Company, and from that time until his death carried on an insurance business, In 1907 he was elected to the Provincial Legislature, and remained a member until 1928. In 1933 he retired from public life, owing to ill health, and died on December 9, 1938.

While at Huntingdon he married Elizabeth Maude Peverley of Brockville. They had one daughter, Letitia, and two sons James Peverley Schofield and John Lockhart Schofield. Both of his sons are members of Fidelity Lodge, No. 32. See also Curran. G.L, Rept. 1941 p, 178.

were received from Yukon Lodge~ No. 79 Nan, R., at Dawson City and from White Horse Lodge No. 81, Nsn. R., asking for charters from the Grand Lodge of British Columbia which were referred to the Committee on Constitution for report.

The 29th Grand Master of the Grand Lodge of British Columbia was Francis Bowser (12), the elder brother of Grand Master W. J. Bowser. After a more adventurous career than his brother, he came to Vancouver in 1888, and in 1894 he joined Acacia Lodge, then in its infancy. In 1895 he was Treasurer of his Lodge. In 1896 he was Junior Warden; in 1897 Senior Warden; and in 1898. W. Master. In 1900 he was appointed D.D.G.N. for District No. 2. His report to Grand Lodge in 1901 shows the careful way in which he carried out his duties during his term of office, and, no doubt his conduct in this work accelerated his progress in Grand Lodge. In 1905 he was elected Senior Grand Warden; in 1906, Deputy Grand Master; and in 1907, Grand Master.

On November 26, 1907 he issued a dispensation for Western Gate Lodge at Vancouver; on January 17, 1898 for St. Andrew's Lodge at Victoria; on March 25, for Burrard Lodge at North Vancouver; and on May 18, 1908 for Okanagan Lodge at Penticton, now Orion Lodge~ No. 51. He personally instituted Western Gate Lodge in Vancouver on December 9, 1907, St. Andrew's Lodge at Victoria on February 14, 1908; and Burrard Lodge at North Vancouver on April 3, 1908. He gave permission for a Lodge of instruction to be held at Ioyie, on the recommendation of Cranbrook Lodge, No. 34. There were also applications to him for a Lodge at Creston, which he laid over awaiting a report from the R. W. Bro. Irvine, the D.D.G.M° of District No. 6. There was also some demand for a Lodge at Nicola, but this also was laid over. The two Lodges in the Yukon Territory came under the jurisdiction of the Grand Lodge of British Columbia during this year; Yukon Lodge at Dawson as Yukon Lodge, No. 45, and White Horse Lodge, at White Horse as No, 46.

(12) Francis Bowser was born at Kingston, now Rexton, New Brunswick, Sept. 13, 1858, son of William and Margaret (Gordon) Bowser. He was educated in the public schools of New Brunswick until he went to sea as a boy of seventeen. Five years later he went to the United States and Brandon, Man. in 1881. From there he went to Moose Jaw, Sask. for a time, but soon after came to British Columbia in 1883. He was occupied in construction work on the Onderdonk Contract for the Railway up the Fraser Canyon until 1885, when he came to Victoria and was for a time in the employ of the Canadian Pacific Navigation Company. In 1888 he came to Vancouver and went into the Dominion Customs as Landing waiter, and later as Chief Landing waiter, until 1908 when he retired. Later he was Reeve of Point Grey Municipality and first chairman of the Vancouver & District Joint Sewerage & Drainage Board. On Aug. 8, 1885 he married Julia J. Sinclair, daughter of Wm. Sinclair, a retired H.B.C. official. He died Sept. 26, 1929.

The 30th Grand Idaster of our Grand Lodge was William Kyle Houston (13) a well known business man of Victoria, who came from Australia to British Columbia in 1898. Soon after his arrival, in 1899, he became a member of Victoria-Columbia Lodge at Victoria. In 1900 he was Senior Deacon of his Lodge; in 1901, Junior Warden; in 1902 Senior Warden; and in 1904, W. Master. He must have been a man of ability and charm for in 1905 he was elected Junior Grand Warden; in 1906 Senior GrandWarden; in 1907, Deputy Grand Master, and in 1908, Grand Master. As such he dedicated the new Masonic Hall at Fernie on May 10, 1909, and presided at the 38th Annual Communication of the Grand Lodge at Vancouver on June 17, 1909.

In his address to Grand Lodge he referred to the disastrous fire which had wiped out the city of Fernie, and that he had wired the District Deputy Grand Master for District No. 8, R.W. Bro. Eliwell of Cranbrook Lodge, No. 34, to draw on the Grand Treasurer for \$500.00 to be applied as the brethren of Elk River Lodge, No. 35 should direct.

Dispensations to allow degrees to be conferred in less time than that required by the Constitution, are generally frowned upon by Grand Lodge. In one case the Grand Master had issued such a dispensation to confer the M^oM. degree on a brother who was leaving for northern Alaska and did not expect to return for a year and a half, and was well prepared. The Committee on his address did not approve of his action, but Grand Lodge held that under the circumstances that the action of the Grand Master, was fully justified.

No less than seven dispensations for new Lodges were issued by Grand Master Houston; Salmon Arm Lodge at Salmon Arm with W. Bro. W.V. Leonard as W. Master, on June 27, 1908; Nicola Lodge at Nicola with W. Bro. N.L. Gr~mmett as W. Master, August II, 1908; Creston Lodge at Creston, with W. Bro. James Cook as W.M., on November 3, 1908; Selkirk Lodge at Moyie, with W. Bro~ George T* McGregor as W.M. on December 23, 1908; Summerland Lodge at S~mnerland with W. Bro. John C. Robson as W. F~ster, on February 9, 1909; Lewis Lodge at New Westminster, with W. Bro. George E. Martin as W.N. on Nay 29, 1909; and Similkameen Lodge at Princeton, with W. Broo F. Francis Pyman as W.M., on May 25, 1909.

(13) William Kyle Houston was born at Maghera, County Kerry, Ireland on Jan. 21, 1854~ He was in the linen trade in Belfast for a number of years. In 1882 he went to Sydney, Australia and came to Victoria, B. C. in 1898, In partnership with H. J. Brady he established the Brady-Houston Pickling Co. He subsequently became a member of a firm of Dry Goods Manufacturers' Agents with one Appleby, under the name of Appleby, Houston & Co., but later returned to the pickling business. He was an unsuccessful candidate for a seat in the local Legislature in 1909~ He was elected Alderman for the City of Victoria in 1913. He died Nov. 19, 1916 and was buried in Ross Bay Cemetery.

The 31st Grand Master, and the last in this period, was Harry Nelson Rich (14) of Ladner, B. C., a member of Union Lodge, No. 9, at New Westminster, B. C. It was the nearest Lodge to Ladner, where he lived, and he became a member of it in 1888. As he lived a distance from the Lodge, and was a busy man, it is not surprising that he does not appear in the list of officers of the Lodge until 1894, when he was Junior Warden. In 1895 he was Senior Warden, and in 1896, W. Master. His first office in Grand Lodge was that of Grand Pursuivant in 1897. In that year he became a member of the Finance Committee, and in 1899 he was appointed Chairman, a position he continued to hold until 1902 except during the year he was Grand Master and the years 1906 and 1907. In 1906 he was elected as Junior Grand Warden; in 1907, Senior Grand Warden; in 1908, Deputy Grand Master and in 1909, Grand Master. As Grand Master he dedicated the new Masonic Hall at Victoria and celebrated the Fiftieth Anniversary of the introduction of Freemasonry into British Columbia. On March 15, 1910, he dedicated the new Masonic Temple at the corner of Seymour and Georgia Streets in Vancouver, which is still in use. On June 10, 1910 he dedicated the new Masonic Hall at Cranbrook. He presided at the 39th Annual Communication of Grand Lodge at Cranbrook, on June 23, 1910, where it was welcomed by Bro. J. P. Fink the Mayor of the City, a member of the local Lodge. During his term of office he visited Arcana Lodge, No. 87, Washington Reg. at Seattle, on June 13, 1910, and Perfection Lodge No. 9, at Calgary, on June 13, 1910.

Something went wrong in Similkameen Lodge, U.D., at Princeton, what, we do not know, but Grand Master Rich withdrew its dispensation, and placed a brother there in charge of its books, papers and regalia for the time being. He recommended that a charter be issued to

(14) Harry Nelson Rich was born at Twickenham on the Thames, England, Jan. 11, 1857. He was a son of Capt. Henry Robins Rich, a veteran shipmaster and Elizabeth (Norris) Rich. As a small boy he attended Bath House School at Twickenham, during which time his father, who commanded clipper ships to India in the tea trade, died, and was buried at sea. His mother died soon after, and he went to live with an aunt at Oxford. In 1870 he was sent to All Saints' School at Bloxham, where he remained until 1873.

In his early twenties he came to America, and reached Astoria in Oregon, where he was in the employ of Benjamin Young commonly known as "The Salmon King". In 1880 he came to British Columbia and worked in the British American Cannery also owned by Young. Later he was with the late Thomas E. Ladner in the Wellington Cannery. From 1883 to 1886 he held various positions including one in the survey of the C.P.R. branch to New Westminster under A. R. Green. In 1886 he became accountant with Thos. McNeely at Ladner and continued as such until 1920 when he commenced business for himself at Ladner as a Real Estate and Insurance agent, and he carried this on until his death on July 2, 1932. In 1889 he married Lydia Nancy Green, daughter of Chas. F. Green at Ladner, and had one son, Sydney Norris Green who was killed in the first Great War. See also G. L. Report 1933, p. 216 et seq.

Tsimpsean Lodge, U.D. at Prince Rupert. On March 24, 1910 he issued a dispensation for Kilwinning Lodge at Vancouver, with W. Bro. W. J. Campbell as W. Master, using the Canadian Work. He recommended a grant of \$500.00 to the Tranquille Sanatorium from the Charity Fund, and this recommendation was approved and acted upon by Grand Lodge. During his term of office he prohibited the use of dedicated Lodge Rooms by Chapters of the Eastern Star, as permitted by Grand Master Francis Bowser, not W. J. Bowser~ as set out in the Grand Lodge Report for 1910.

GRAND SECRETARY

The Grand Secretary during the whole of this period was Robert Emmet Brett (15), a Past Naster of Victoria-Columbia Lodge, No, 1 of Victoria which he had joined in 1892, and had been W. Master in 1899. At the time of his first election the salary of the Grand Secretary was ~750.00 per year, His services were so much appreciated by Grand Lodge, that in 1908 his salary was raised to \$1200.00 per year.

NEW LODGES

The next Lodge on our Grand Lodge Roll was King Edward Lodge, No. 36, at Phoenix, B. C. An application for a dispensation for this Lodge was made to Grand Naster H. H. Watson in the Spring of 1901, but he declined to act until he had further information, and requested M, W. Bro. David Wilson, who was soon to visit Phoenix, to investigate and report to Grand Lodge, which he did. About the same time Grand Master Watson refused a similar application for a Lodge at Nother Lode, a short distance from Greenwood; first on account of its proximity to Greenwood, and also because he had doubts as to the permanence of the camp, a doubt which ripened into certainty soon after.

When Grand Lodge met in 1901 it had before it a report on the Phoenix application from N. W. Bro. David Wilson, and as this was favorable the Committee on Petitions and Grievances, to which the matter had been referred, reported in favor of the dispensation being granted. Accordingly Grand ?~ster F. NcB. Young issued it on June 25, 1901 and placed it in District No. 7. The Lodge was duly instituted in July 1901 by R.W. Bro. Wm. Nunter, of Fidelity Lodge, No. 32 of Trail, D.D.G.N. for District No. 7. It used the American Work.

(15) Robert Emmett Brett was a native of Toronto, born, September 22, 1869. He was cousin of Dr. Brett, Lieut, Governor of Alberta. He came to British Columbia when about twenty years of age, and remained in Vancouver for a time, and later went to Victoria, where he was employed in the Attorney-General's office. In 1901 he was District Manager for the New York Life Insurance Co. with office at 15 Bastion Street. In 1904 he was the Manager of the Imperial Life Insurance Company for Victoria. He died at Victoria, March 13, 1930 and was buried in Ross Bay Cemetery.

Prior to the meeting of Grand Lodge in 1902 the Lodge was inspected by Deputy Grand Master E. E. Chipman. He found everything in order, comfortable quarters, and well-furnished. He recommended that the charter be granted, but before action could be taken by Grand Lodge certain irregularities came to light which had to be cleared up before a charter could be granted, so the matter laid over for another year. These troubles having been settled, the Charter was ordered by Grand Lodge in 1903, and the Lodge was constituted by Grand Master C. Ensor Sharp on August 6, 1903 with W. Bro. Fred Lucas Cook a P.M. of Hiram Lodge, Eo. 14, at Courtenay as its first W. Master. The Lodge was prosperous for a number of years, but the exodus of brethren to take part in the Great War of 1914-1918, and the closing of the mines on which the city depended for maintenance, left Phoenix practically without inhabitants, and the Lodge was not able to carry on. In 1930 what was left of it amalgamated with Greenwood Lodge No. 28. (16)

Harmony Lodge, No. 37, at Grand Forks, B. C. was our next Lodge. In 1902 an application was made to Grand Master F. McB. Young for permission to hold a Lodge of instruction there. From the reports received by the Grand Master it appeared that some of the applicants were not skilled in the work, so he had no alternative but to refuse the request. He pointed out the mere existence of the requisite number of Masons at a particular place is not in itself, a sufficient reason why a Lodge should be established there. It must appear probable that the settlement would be permanent, as it would be a distinct injury to the Craft to establish Lodges which could only have a mere temporary existence.

However Grand Master E. E. Chipman was more optimistic than his predecessor, and issued a dispensation for Harmony Lodge on October 26, 1902. It was instituted by E.W. Bro. Geo. Hering, D.D.G.H. of Corinthian Lodge, No. 27, at Rossland District No. 7 in November 19, 1902 with Bro. John Westwood as W. Master. The charter for the Lodge as No. 37 was granted by Grand Lodge in 1903, and it was placed in District No. 7, It was constituted by Grand Master C. Ensor Sharp on August 5, 1903. Grand Master Young's fears as to the permanence of the city of Grand Forks have not been realized, for the town and the Lodge still flourish. It used the American Work.

Grand Master Young was also pessimistic as to the prospects of the next Lodge, Columbia Lodge, No. 38 (17) at Windermere, B. C. The necessary dispensation was applied for in 1902, sometime before the Annual Meeting of Grand Lodge, but was refused because, as he said, "The first three officers had not proved their proficiency as required

(16) See also History of King Edward Lodge, No. 36, G.L. Rept. 1939, p. 137 et seq.

(17) For history of Columbia Lodge, No. 38, see Hamilton, G. L. Rept. 1933, p. 21.

by the Constitution." The Committee on the Grand Master's address did not agree with the Grand Master and recommended the application to the immediate consideration of the incoming Grand Master, and this was approved by Grand Lodge. The new Grand Master, M.W. Bro. E.E. Chipman, issued the desired dispensation on November 28, 1902, and the Lodge was instituted by R.W. Bro. Alexander Moffatt of Cranbrook Lodge, No. 34, D.D.G.M. of District No. 8 on December 20, 1902, with W. Bro. W.S. Ruttan as W. Master. It was constituted in October, 1903, by R.W. Bro. W.R. Ross and placed in District No. 8. It uses the Canadian Work.

The next Lodge to be formed was the ill-fated Tuscan Lodge, No. 39, at the little mining town of Trout Lake on the lake of that name, situated between the Columbia River and Kootenay Lake. Grand Master Chipman issued the dispensation for it on March 25, 1903. It was instituted by R.W. Bro. Frederick W. Fraser, of Kootenay Lodge, No. 15, at Revelstoke, D.D.G.M. for District No. 3, on April 13, 1903. This Lodge while under dispensation was visited by Grand Master C. Ensor Sharp on January 21, 1904 who was well satisfied with it, and recommended to the Annual Communication in that year that a charter be granted, and the Lodge placed in District No. 5. This was done. In 1905 it was transferred to District No. 6. The Lodge was constituted on August 22, 1904 by R. W. Bro. J. M. Harper of Kamloops Lodge No. 10, D.D.G.M. for District No. 3, with W. Bro. Geo. N. Taylor, a much-travelled Freemason, as the first W. Master. Later the town died, and the Lodge died with it, amalgamating with Arrow Lodge, No. 47 at Arrowhead, which itself passed out of existence a few years ago. (18) it used the American Work.

Enderby Lodge, No. 40, was the third Lodge in the Okanagan valley. It was established at Enderby on the Spallumcheen River, a place formerly known by different names, To the Indians it was "Spallumcheen"~ the townsite was surveyed and plotted by the Government as "Belvidere"; but the majority of the people in the vicinity called it "Lambly's Landing."~I A prosperous settlement was growing there.

In the early summer of 1887 at a time when the Spallumcheen river was flooded and overflowing its banks, a number of ladies were looking at the waters from a safe place, when one of them, Krs. Oliver, prompted, no doubt, by the scene, recited a poem by Jean Ingelow, then a well-known English Poet now almost forgotten, ~High Tide on the Coast of Lincolnshire."

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

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

(18) For history of Tuscan Lodge, No. 39, see G.L. Rept., 1937, p. 161.

Some of the residents of Enderby were members of Spallumcheen Lodge, No. 13, at Armstrong, but it was quite a distance to go to attend its meetings. In 1905 an application was made to the Grand Master for a dispensation to establish a lodge in Enderby as being more convenient. A petition was presented to Grand Master W. J. Bowser who visited Enderby and was satisfied with the arrangements made and on January 16, 1905 a dispensation was issued for it and a Charter was ordered by Grand Lodge at its meeting in 1905 and it was constituted by R.W. Bro. C.J. Becket (19) of Spallumcheen Lodge, No. 13, D.D.G.N. for District No. 3, on August 9, 1906, with W. Bro. Robert McQuarrie of Spallumcheen Lodge, as its first W. Master and was placed in District No. 3. Like its mother Lodge it uses the Canadian Work.

About the same time an application was made by the Freemasons at Kelowna for a Lodge at that place, to be called St. George's Lodge, and on March 27, 1905 a dispensation was issued for it by Grand Master W. J. Bowser after he had visited Kelowna and met the members of the Craft there. There could be no objection to such a flourishing settlement as Kelowna obtaining a charter and that without delay. D.D.G.M. C. J. Becker of Spallumcheen Lodge, No. 13 reported to Grand Lodge in 1906 that the financial condition was good and the membership increasing, and that he expected to see it the banner Lodge of the Okanagan. The Charter was granted to St. George's Lodge, No. 41, by Grand Lodge at that communication and the Lodge placed in District No. 3. Among its members and the first Secretary was that veteran Freemason R. W. Bro. John F. Burne, whom we have met as one of the founders of Ymir Lodge, No. 31, at Ymir in 1899. Constituted by Row. Bro. C.J. Becker (19), with W. Bro. Benjamin F. Boyce as the first W. Master, on August 16, 1906. It also uses the Canadian Work. As neither R.W. Bro. J.N. Harper D.D.G.N. for District No. 3 for 1904-5, or R.W. Bro. Becker his successor in office for 1905-6, mentions the institution of either Lodge, but as they were both visited by Row. Bro. Harper, St. George's Lodge on May 15, 1905, and Enderby Lodge on May 18 of the same year, it may be taken that the respective lodges were instituted at those dates.

The way was not so easy for the next Lodge - Atlin, No. 42, at Atlin, B. Co. It was in a new mining district, far from any other center of population, and the question as to the value and permanence of the mines there had not then been demonstrated. However Grand Master W. J. Bowser knew some of the brethren whose names were attached to the petition for a dispensation, the proposed first W. Master being James A. Fraser, Gold Commissioner for the District - a Past Master of Shuniah Lodge No. 287, G.R.Co., at Port Arthur - Ontario. He was also acquainted with W. Bro. C.D. Mason, a Past Master of Victoria-Columbia Lodge, No. 1, at Victoria, at that time resident in Atlin, and to him he committed the work of organizing the new Lodge. The dispensation

(19) R.W. Bro. Charles J. Becker was the Head Miller of the Okanagan Flour Mill Co. Ltd. at Armstrong.

was therefore issued on December 30, 1904. Notwithstanding its issuance the Grand Master in his address to Grand Lodge, suggested that, under the circumstances, the charter should not issue in 1905, but that the dispensation should remain in force for a second year. This was approved by Grand Lodge.

In 1906 M.W. Bro, F. McB. Young had been appointed County Court Judge for the County of Atlin, and had taken up his residence there. He reported to the Grand Lodge at the Annual Communication of that year that he had made several visits to the Lodge and had seen the work done and otherwise observed the workings of the Lodge; that the officers were proficient in their work and the members were taking an active interest~ that there was suitable furniture and clothing and that all necessary requirements had been complied with. He therefore recommended a grant of a charter. The Committee on the Grand Master's address approved the report, and the charter was granted. No information is available as to the dates of institution or constitution of the Lodge. As the first W. Master was a brother from Ontario it is only natural that, unlike the majority of Lodges in the mining districts, it has always used the Canadian Work. The Lodge was placed in District No. 2 (Vancouver), but it was suggested that, owing to its situation, it should li~ Cariboo Lodge, be placed in a District of its own.

Hedley Lodge, No. 43, the next on our roll, was one of the two Lodges organized during the regime of Grand Master Armstrong, who issued a dispensation for it on November 20, 1905. R.W. Bro. C.J. Becket, D.D.G.N. of District No. 3, in which it was placed was directed to act for the Grand Master in organizing the Lodge, but as he was unable to act, he deputed R.W. Bro. John F. Burne of St. George's Lodge at Kelowna to act in his place. In September, prior to the issuance of the dispensation, he had visited it and found that the proposed officers were well qualified, and he so reported, in January, 1906 he again went to Hedley and instituted the Lodge. The Lodge received its charter at the Annual Conumunication of Grand Lodge in 1906, and was constituted by R.W. Bro. John Highmen, of Miriam Lodge, No. 20, D.D.G.N. for District No. 9, on July 20, 1906, with W. Bro. Ainsley ~egrew, a Past ~aster of Miriam Lodge, No. 20, at Vernon, as its first W. Master. In a mining district, it uses the American Work.

Southern Cross Lodge, No. 44 at Vancouver followed. There are several very interesting matters in cor~ection with this Lodge. At that time there were a number of Australians in Vancouver, zealous Freemasons, who loved the Craft, and particularly as it was carried on in their home land. They saw no reason why they should not have a Masonic Lodge to be carried on in the Australian manner. In this movement the Filler brothers (by the tie of blood and by the Y~sonic tie also) J.J. and William, took the lead in forming one with a peculiarly Australian name, and asked that it be allowed to use the Australian ritual. They saw several differing rituals being used already, and they felt that one more could not be objected to. The name was to be "Southern Cross", the constellation in the heavens familiar to every native of the great Island.

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

One might ask why such a course could not be taken in British Columbia and so have a common ritual for all British Columbia Lodges. The reason is quite clear. In British Columbia a ritual is being used in many Lodges, an excellent one which is used by many jurisdictions in Canada which is in no way identified with the English ritual. That is what Yockey calls "The American Ritual". It is not intended to express here any opinion as to which is the more desirable form of work, that is a matter of opinion; but pointing out that it is a very difficult thing to get men to change the wording of a ceremony after they have used it so long that it has become a part of themselves,

Our Australian friends would have been shocked, had it been even suggested to them that they should use the American ritual as it did to our California friends when the only place they could attend Lodge was in Victoria Lodge with its English work. They soon got a Lodge of their own where they could use the American ritual. As soon as possible they had formed Vancouver Lodge with a Scotch charter, and then they used the work that pleased them, and to which they were accustomed. Like them they (our Australian friends) wanted the Australian work and they got it. The proposed charter members went to W. Bro. H.H. Watson representing the Grand Master, N.W, Bro. T.J. Armstrong, and discussed their ritual with him. Some small variations were made to fit it in with the work done by the local Lodges and a dispensation for the Lodge was issued on June 9, 1906 naming W. Bro. J.J. Miller (20) as the first Worshipful Master. At the meeting of Grand Lodge in 1906, the dispensation was continued for another year, as it had only been instituted on June 15, 1906 by R.W, Bro, Francis Bowser under special commission from the Grand Master. The DoD.GoMo for Dist. No. 2, R.W, Bro, S.C. Sykes of Cascade Lodge, No. 12 at the Annual Communication of Grand Lodge in June 1907 recommended that the charter be granted and his reconsecration was acted on by Grand Lodge. The Lodge was constituted by R.W, Bro. Frank Bowser, Grand Master, on July 17, 1907.

While the dominating influence in the Lodge was Australian, all the charter members were not from that part of the world. The Australians, other than the Miller brothers, were the two Kingsford-Smiths, father and son from Atherton Lodge No. 124, Q.R. at Atherton in Queensland. The father W, Bro, William Kingsford-Smith, who had been manager of the Brisbane branch of the Bank of North Queensland was the first Secretary of the Lodge. Later he returned to Australia

where he died. His dying wish was that his youngest son, the famous aviator, Sir Chas. Kingsford-Smith, who was too young when here to be a member of Southern Cross Lodge or any other, should take his ashes up in his plane, also called "Southern Cross", and scatter them on the Pacific Ocean, and his request was carried out. When Sir Charles made his epic flight from America to Australia in his plane W. Bro. J. J. Miller gave him a letter from Lodge "Southern Cross" to be delivered to his father in Sydney, and this was duly delivered and an acknowledgment received, the first letter by air mail from America to Australia.

(20) J. J. Miller, born at Berrima, New South Wales, Australia, Nov. 9, 1870, son of Rev. John Xiller, Anglican clergyman. Educated in Public schools and private tuition. Early settler in Cootamundra District of New South Wales where he established Littledale estate five miles from Cootamundra, now in possession of his brother Nevil. In 1885 established the firm of "Miller & Miller", auctioneers and stock and station agents. Mayor of Cootamundra in 1892. Married Mrs. Susannah Barnes, widow of E.P. Barnes of Cootamundra, daughter of John Gordon of Cardiff, Wales.

Came to Vancouver in 1903 and entered real estate business. Was Alderman of Vancouver for one year. Established Vancouver Fraternity in 1910 and was President of it for 13 consecutive years. On retirement was created Honorary Life President. First churchwarden of St. Saviour's Church at Grandview and is now serving in that capacity.

Initiated in 1885 in Lodge St. John, N°S°W.R°No. 124 at Cootamundra; W.M. in 1892. In 1896 District Grand Inspector, an office similar to our DoD.G.M. In 1906 was prominent in the formation of Lodge Southern Cross, No. 44, B-CoR and was first W.N. which uses the Australian ritual with some slight variations. In 1910 DoD.G.N. for Dist. No. 2, Honorary Life member of Southern Cross Lodge, No. 44 Burrard Lodge, No. 50; Tsimpsean Lodge, No. 58; Kilwinning Lodge, No. 59; Grandview Lodge, No. 96; Trinity Lodge No. 98; and Unity Lodge No. 106. Southern Cross Lodge celebrates its Annual Anniversary yearly in May, with "JoJo" in charge. On the 36th anniversary he was installed as W.N. of the Lodge, installed by R.W. Bro. H.E. McDonald of Cascade Lodge, No. 12, who had been present and assisted at his installation 36 years before.

Author of "Vancouver to the Coronation" published in 1911. A contributor to several Masonic journals.

At this date (1944) well and busy in Masonic Life and in business,

William Miller, born at Pejar, New South Wales, Jan. 11, 1863, brother of R.W. Bro. J.J. Miller. Educated in the Public Schools and private tuition. Seven years in the employ of the Bank of New South Wales, and later in business with his brother, J.J. Married Susie Ellen Barnes, daughter of E.P. Barnes of Cootamundra. Came to Vancouver in 1905 and went into business with his brother there. At the time of the depression, when he was 82 years of age he went to California, where he died June 10, 1944. He was a Freemason for fifty years, initiated in St. John, N°S.WoR.No. 124, at Cootamundra. Charter member of Southern Cross Lodge, No. 44 at Vancouver. W.N. in 1909, and later made an honorary Life Member of the Lodge.

Bro. Harold Kingsford-Smith was the first Senior Warden of the Lodge and second W. Master. Later he went to California where he carried on a shipping business. He died there sometime in 1939 and was buried with Masonic honors by a California Lodge at the request of Southern Cross Lodge, another brother, Eric Kingsford-Smith became a member of Southern Cross Lodge, by initiation, and is now a member of a Lodge in Sydney.

Other Australians in the new Lodge were John Diplock W., who is listed as from "Ionic Lodge, No. 181" in Sydney. The list of regular Lodges shows such a Lodge there, but gives its number as No. 65; Arthur Newland or Newlands from Lodge "Clyde. No. 99" at Sydney, He was the steward of the Australian Club in Vancouver, and Max Freed the proprietor of the I-x-Freed Furniture Company at 62-64 Hastings Street, listed as from Tranquility Lodge, No. 46, England. A London Lodge bears that number, but its name is "Old Union". Those not from Australia were Matthew McPhatter from Galt Lodge, No. 267 of Galt, Ontario; Wm. John Kyle from Atlinto Lodge, No. 42, when U.D. Lambert Bond an Irish Lawyer who practised for some years in Vancouver and who is given as hailing from "Dublin Lodge, No. 25" in Dublin, an error evidently, for Duke of York Lodge, No. 25 at Dublin. W-J. Oliphant from St. John's Lodge, NO. 175, Greenock, Scotland; James Finnegan from Lodge Concord, Cork, Ireland; Jacob Fleishman, jeweler, 1039 Barclay Street. Vancouver, from Medicine Hat Lodge, No. 51, Nan. R. now No. 2. Alb. R.; H.M. Graham of Vancouver & Quadra Lodge, No. 2, B.C.R, Victoria. Tom Wilson from Hermon Lodge, No. 7 at Vancouver; Jno, Wm, i Prescott a well known real estate man with offices at 349 Homer St. from Ancient Landmarks Lodge No. 5, }-n- R- at Winnipeg; and Ambrose Gothard from St, Stephen's Lodge, No. 145 S-C, at Edinburgh, an employ[ee of the World newspaper; all of whom have passed to the Grand Lodge above except J.J, who still (1944) takes his part in the work, Needless to say the Lodge still uses the Australian rituals.

The next two Lodges on our roll, Yukon Lodge, No. 45 and White Horse Lodge, No. 46 are in a class by themselves, and may be considered together. It will be remembered that during the time that N.W. Bro. E. D. McLaren occupied the position of Grand Master, that there were communications between the Grand Lodge of British Columbia and the Grand Lodge of Manitoba as to the Masonic status of the Yukon Territory in respect to Freemasonry, and that both agreed that it was open territory and that either Grand Lodge had full right to establish Lodges there. Some steps were taken to establish a Lodge at Dawson under the Grand Lodge of British Columbia, but it was a failure for some reason now unknown, and the Grand Lodge of Manitoba established Lodges at both Dawson and White Horse. These Lodges functioned for some years under their Manitoba charters, but they soon found that their business relations were mostly direct with British Columbia, and that it would be more convenient to be members of the Grand Lodge of British Columbia than of the Grand Lodge of Manitoba, Consequently, in 1907, these Lodges sent petitions to the Grand Lodge of Manitoba asking permission to surrender their charters and to take new charters from the Grand Lodge of

British Columbia. These petitions were granted on the condition that the Grand Lodge of British Columbia would accept the Lodges and give them charters from it in lieu of their Manitoba Charters~ and this notwithstanding that in 1906 the Grand Lodge of Manitoba had amended its constitution so as to claim exclusive jurisdiction over, inter alia, the Yukon Territory.

The petitions for charters for these Lodges came before the Grand Lodge of British Columbia at its Annual Communication in 1907, and were referred to the Committee on Constitution to report as to its authority to issue charters to Lodges in the Yukon Territory as being "Unoccupied" territory, and the Committee reported that it had full power to do so without any amendment of the Constitution. The matter was then referred to a special Committee, which reported that provided letters, which would, no doubt, be received from the Grand Lodge of Manitoba in a few days, were found to be in conformity with telegrams received, and in proper form, that the Grand Lodge should issue charters, dated June 26, 1907 to the two Lodges in question, to be designated Yukon Lodge, No. 45 situated at Dawson, and White Horse Lodge, No. 46, situated at White Horse, both in the Yukon Territory, and that these Lodges be placed in a new district to be known as District No. 10. There is no mention in the Grand Lodge report for that year as to the action of Grand Lodge on the report of the Committee, but as the Lodges appear on our roll in 1907, and have ever since remained there, there is no doubt but that it was approved by Grand Lodge and the charters duly issued in accordance therewith. (21) Both Lodges use the Canadian Work.

Arrow Lodge, No^o 47, was the next Lodge established. Its home was at Arrowhead, a village at the north end of Upper Arrow Lake, a part of the Columbia River, at the terminus of the Arrow Lake branch of the Canadian Pacific Railway, where the steamers from Robson connected with the railway. The chief support of the settlement was the timber in its vicinity, and when this was cut, the settlement faded out. However, in 1907 it was a flourishing town and, of course, wanted a Masonic Lodge. On March 11, of that year Grand Master Schofield granted a dispensation for a Lodge there with W. Bro. Wm. R. Reid of the firm of Reid & Young in Revelstoke as its first W. Master, and R.W. Bro. H. E. Pherson, of Tuscan Lodge, No. 39, the D.D.G.N. for District No. 6, as his representative. It was instituted by him on April 24 of that year. It did not receive its charter that year as the dispensation was continued until 1908, when the charter was granted. It was placed in District No. 6. Grand Master Frank Bowser visited it on April 11, 1908 and was much pleased with it. The Lodge was constituted by W. Bro. Henry Noble Coursier of Kootenay Lodge, No. 15 at Revelstoke, on July 22, 1908, officiating on behalf of the Grand Ymster.

The Lodge was prosperous for a number of years~ and then de-

(21) For history of Yukon Lodge, NO. 45, see Thompson, G. L. Report, 1936, p. 177.

clined with the town.^I When Tuscan Lodge, No. 29 at Trout Lake died in 1922, the remnants were amalgamated with Arrow Lodge, No. 47, and that Lodge became Tuscan Lodge, No. 47 at Arrowhead. But even this injection of new blood could not keep the Lodge alive, and after a prolonged struggle, it became dormant in 1940.

The fifth Lodge in Vancouver City was Western Gate Lodge, No. 48. In 1906 Cascade Lodge, No. 12 was the largest Lodge in the jurisdiction with a membership of 302. Many of the members were of the opinion that it was getting too large, and on April 18, 1906 a petition was presented by a number of Cascade's members asking for the approval of an application to the Grand Master asking for a dispensation, for Western Gate Lodge with W. Bro. C.H. Gatewood as the first W. Master. The petition was approved and the application duly made. The dispensation was granted on November 26, 1907, by Grand Master Francis Bowser, and the Lodge was instituted by him on December 9, 1907. The charter was granted by Grand Lodge at the Annual Communication in 1908, and was constituted on July 6, 1908 by Grand Master W. K. Houston. Like its Mother Lodge, Cascade No. 12, the Lodge uses the Canadian Work.

Victoria followed the Vancouver example by establishing a third Lodge there, St. Andrew's Lodge No. 49. The dispensation therefor was issued on January 17, 1907 by Grand Master Francis Bowser with W. Bro. Peter J. Riddell as the first W. Master, who instituted it on February 14, 1908. Like its contemporary, Western Gate Lodge, No. 48, it received its charter at the Annual Communication of Grand Lodge in 1908, and was constituted by Grand Master W. K. Houston on June 26, 1908. It uses the English form of ritual.

North Vancouver was becoming a growing city and a demand arose for a Lodge there. On March 25, 1907 Grand Master Francis Bowser granted the necessary dispensation for Burrard Lodge, No. 50 to be opened on the north bank of the Inlet, to fill up the gap left by Mount Hermon Lodge, No. 7 when it came across Burrard Inlet to Vancouver. It was instituted by him on April 3, 1907 with W. Bro. D. G. Dick of Cascade Lodge, No. 12, as the first W. Master. It received its charter from Grand Lodge at the Annual Communication of Grand Lodge in 1908, and was constituted by Grand Master Houston on June 7, 1908. It uses the Canadian Work.

On May 18, 1908 Grand Master Frank Bowser issued a dispensation for a Lodge at Penticton to be called Okanagan Lodge, which later became Orion Lodge, No. 51. It was instituted by R.W. Bro. Fred H. Barnes of Enderby Lodge, No. 40, on June 3, 1908, with W. Bro. G.L. Estabrook as W. Master. At the Annual Communication of Grand Lodge in that year the dispensation was continued for another year. On February 13, 1909 the Lodge was visited by R.W. Bro. Ainsley Megraw, of Hedley Lodge, No. 43, D.D.G.M. for District No. 9, who gave a good report of the Lodge, and stated that the members desired to change the name from "Okanagan" to "Orion", which he approved, and recommended to Grand Lodge. It was also approved by the Committee on Petitions, etc. and the charter granted as Orion Lodge, No. 51. The Lodge was "instituted" (so stated in the G. L. report, a mistake for

~constituted") by R~W~ Broo B~ E~ Boyce of St. George's Lodge, No. 41, D,DoG.M~ on July 7, 1909. Its ritual is the Canadian.

Lodge 52, was established at Salmon Arm (22). A prosperous community had been established here and the Freemasons wanted a Lodge. The village as it was then~ was in the jurisdiction of Enderby Lodge, No, 40, but the members of that Lodge recognized that it was too far from their town to expect the brethren in Salmon Arm to be regular attendants if they became members of it~ and they welcomed the formation of a new Lodge there~ The usual steps were taken and on July 27, 1908 Grand N aster W. K. Houston issued a dispensation for it, naming W. Bro. WilliamValentine Leonard~ one of Salmon Arm's successful farmers, a Past Master of Royal Hanover Lodge, No~:1777, E,R~,..as the first W. ~daster. He held that office for three successive terms~ The Lodge was instituted on July 8, 1908 by R~W~ Bro~ A.H. Skey, of Kamloops Lodge, NO. 10, D~D~G.N~, for District No~ 3. The charter was granted by the Grand Lodge at its Annual Commzmication in 1909. It was constituted on July 25, 1909 by R.W. Bro~ J~N~ Taylor of Mountain Lodge, No. 11, D~DoG~N° for District No. 3~ The ritual used is Canadian.

Nicola Lodge~ NO~ 53', the next Lodge on our roll, was located at the little village of that name on Nicola Lake, and later was removed to the town of Merritt, where it still prospers. W. Bro. F~rtin L. Grimmatt, afterv~ards Grand ~ster~ a barrister, had formerly practised at Sandon~ but had later moved to Ricola~ A zealous Freemason, at Sandon, he was a charter member of Alta Lodge, No~ 29, and it was only natural that he should be the center of the movement in his new home. In 1908 the usual proceedings were taken and on August 11, 1908, Grand Naster W~ K~ Houston issued the necessary dispensation~ with W. Bro. Grimmatt as the first W~ Naster~ after the DoDoG~o for District 3, R.W. Bro~ Skey of Kamloops Lodge~ No~ 10 had visited Nicola on July 22, 1908, and had reported to the Grand Naster that the petitioners were well~skilied in the work and had the necessary conveniences. On August 26, !908 he again visited Nicola and instituted the Lodge. He recommended to Grand Lodge that a charter be granted, and the Grand Lodge did so at the Annu~ Communication in i909. On July 26, 1909 the Lodge was constituted by R.W. Bro~ J~N~ Taylor of Mountain Lodge, No. ii, D~D~G~Mo for District No~ 3~ As W~ Bro. Grimmatt was from Aita Lodge, No~ 29, v~hich like most of the Kootenay Lodges used the American ritual, Nicola Lodge, No~ 53 did the same~

A settlement was growing up at Creston on the Crow~s Nest Pass Railway~ 16 miles from Kootenay Landing, west of Nelson. Like all the gro~ing places in the Province the resident Freemasons were anxious to have a Idasonic Lodge. Accordingly in !908 an application was made to Grand l~aster W~ K. Houston for a dispensation for Creston Lodge, later No. 54 (23), which was granted by him on November 3, 1908 naming

(22) For History of Salmon Arm Lodge, No. 52,: see G.L. Report for 1942, p~ 177.

(23) For History of Creston Lodge, Noo 54, see Hayes, G.L. Report, 1944, p~ 159,

W. Bro, James Cook as W. Master after receiving a report made by R.W. Bro. Edward Elwell of Cranbrook Lodge, No. 34~ D.D.G.M. for District No. 8. The Lodge was instituted on January 7, 1909 by R.W. Bro. Elwell. The charter was granted at the Annual Communication of Grand Lodge in that year, and it was constituted on August 26, 1909 by R.W. Bro. A.B. Fenwick, of North Star Lodge, No. 30 at Fort Steele, D.D.G.M. for District No. 8,

Selkirk Lodge, No. 55 was established at first at Noyie, B. C~, a town of some 500 people, situated on the western side of Moyie Lake, 22 miles west of Cranbrook, and entirely dependent for support on the timber resources and the mines in the vicinity.~ The resident Freemasons saw no reason why they, as well as the other towns in the District, should not have a Masonic Lodge. Accordingly they applied to Grand Master W.K. Houston for the necessary dispensation and this was issued on December 25, 1908, naming W. Bro. George T. McGregor as W. Master. The Lodge was instituted on January 15, 1909 by R.W. Bro. Edward Elwell of Cranbrook Lodge, No. 34, D.D.G.M. for District No. 8. In his report to Grand Lodge he strongly recommended that it should receive a charter. He said that the town was in a prosperous condition, dependent on lumbering and mining. The Grand Lodge followed the recommendation and granted the charter at the Annual Communication in 1909. The Lodge was constituted on August 25, 1909 by R.W. Bro. Arthur B. Fenwick of North Star Lodge, No. 30, D.D.G.M. for District No. 8. It uses the Canadian Work,

The ideas of the D.D.G.N. as to the prosperity of the town of Moyie proved to be entirely too optimistic, for it soon declined, and the brethren moved the Lodge to Kimberley where another mining town was growing up. This change was made in 1912. Things were not too hopeful in the new location, for Grand Master Jno. M. Rudd, who visited the Lodge on May 12, 1912, speaks of it as having a very small active membership, and that its prospects for ultimate success were not very good. His forecast was little better than that made by R.W. Bro. Elwell as to Noyie, for Kimberley has prospered, and Selkirk Lodge has prospered with it. In 1941 it had a membership of 88 and assets of about \$15,000.00.

Summerland Lodge, No. 56 came along about the same time as Selkirk Lodge, No. 55. The necessary dispensation was issued by Grand Master W. K. Houston on February 9, 1909, naming W. Bro. John C. Robson as first W. Master. The Lodge was instituted on March 1, 1909 by R.W. Bro. Ainsley Megraw~ of Hedley Lodge, No. 43, D.D.G.M. for District No. 9 who reported to Grand Lodge in that year recommending the issuance of a charter. The charter was ordered as recommended by R.W. Bro. iNegraw. The Lodge was instituted on July 16, 1909 by R.W. Bro. B.F. Boyce of St. George's Lodge No. 41, D.D.G.M. for District NO. 9. It uses the Canadian Work.

There were several reasons why Lewis Lodge, No. 57 was established at New Westminster; the first was that the town was growing and the existing Lodges were becoming over crowded; the second was that the two lodges existing there were both doing the American work, and those

who had been brought up in the Canadian work, wanted a Lodge where they could use the ritual with which they were familiar. A prominent Lawyer of the City George E. Martin (24) a Past Master of Temple Lodge, No. 324, G.R.O.C., and later a member of Kaslo Lodge No. 25, of Hamilton, Ontario, took a prominent part in the movement, and on July 20, 1909 Grand Master W. K. & Houston issued the necessary dispensation naming him as the first Master. The Lodge was instituted on May 24, 1909 by R. W. Bro. James Stark of Mount Hermon Lodge No. 7, D.O.G.H. for District No. 2. At the meeting of Grand Lodge in that year the dispensation was continued for another year. Among the members of the Lodge were four Past Grand Masters, M. W. Bro. T. J. Armstrong, M. W. Bro. Alex. Charleson, N. W. Bro. J. S. Clute and M. W. Bro. R. Eden Walker. The charter was granted by Grand Lodge in 1910 and it was constituted by Grand Master E. B. Paul on August 8, 1910. It uses the Canadian Work.

The last Lodge to be established during this period was Tsimshian Lodge, No. 58 at Prince Rupert. Here a city was growing up at the Terminus of the Grand Trunk Pacific Railway, now part of the Canadian Northern Railway system.

GRAND HISTORIAN AND LIBRARIAN

The office of Grand Historian dates from the Annual Communication in 1902, at which an amendment was made to the constitution providing for the appointment of such an officer, whose duty it was to be to collect all data relative to the formation and progress of the Grand Lodge. This Officer was to rank as a Right Worshipful Brother and to take precedence after District Deputy Grand Masters. R. W. Bro. W. A. DeWolf-Smith who was already the Chairman of the Committee on Foreign Correspondence was also the first Grand Historian. Although the appointment of such an officer was only authorized at this meeting, it is clear that he must have understood that the appointment would be made, for at it the first report of the Grand Historian was submitted to the Brethren.

In the report the Grand Historian mentions a circular which had been sent by the Grand Master to the Secretaries of all the Lodges, containing a series of questions relative to their history. Most of the Secretaries responded but some including the two oldest lodges, had not taken the trouble to reply. The Grand Historian also reported that he had obtained much material by a search in the Grand Secretary's office.

(24) George Edgar Martin was born at Woodstock, Oxford County, Ontario, on December 18, 1862, son of Harry F. and Elizabeth Martin. He studied at Woodstock College and qualified for the law at Osgoode Hall, Toronto. He was called to the bar in 1886, and later practised in Hamilton. In 1897 he came to British Columbia, and settled for a time at Kaslo, coming to New Westminster in 1905, and practised his profession as a member of the firm of McQuarrie, Martin & Cassidy until his death on December 15, 1934.

at Victoria, and also from the Provincial Librarian, and that he had had the assistance of R.~. Bro. Wm. Stewart of Nanaimo, one of the oldest Masons in the Province, So far, however, no attempt had been made to collate the information received into a history, as there was some further information he was endeavoring to obtain.

While not formally named as Librarian in 1902, R,W. Bro. DeWolf-Smith was busy at the books owned by Grand Lodge. As a special committee, he had on its behalf subscribed for a complete set of the transaction of the Lodge Quatuor Coronati, No. 2076, E.R., at London, then consisting of 14 volumes (now 54).

In 1903 the Grand Historian made a further report. He had then in hand histories of Victoria Lodge, No. 1 and Vancouver Lodge, No. 2, up to the time of the formation of the Grand Lodge, and he had written the history of the District Grand Lodge, E.C. The answers made by the Secretaries of the various Lodges have never appeared in print and it has been impossible to find them among the records of the Grand Lodge. Why it was necessary to print the full report of the Con-Attee on Foreign Correspondence, interesting and instructive as it was, and not the information gathered by the Grand Historian relative to the history of Freemasonry in British Columbia, is difficult to comprehend

In 1902 the Grand Lodge Library was formally placed in the custody of the Grand Historian, who, not being able to find room for it in the Masonic Temple at Victoria, and the Vancouver Brethren offering a suitable room fitted with the necessary shelving, etc., he moved it to Vancouver in January, 1903, and there it has remained up to the present time. At this time the Library consisted of 565 volumes, mostly proceedings of other Grand Lodges with a few Masonic histories and other publications. He was busy making a card index of them all,

In April 1904 the Grand Historian gave two lectures on the "History of Freemasonry" to the Vancouver brethren, which they proposed to have printed for distribution, but as none have come to hand, it is probable that the good intention was never carried out. In his report of that year he advised Grand Lodge that he had been able, by means of the recollections of M.W. Bro. J.S. Clute and R.W. Bro. Wm. Stewart, a charter member, to replace the lost records of Union Lodge, No. 9, at New Nestminster, but as they were not printed, they also have been lost. Stewart also supplied many interesting details concerning the formation of the two early Lodges at Nanaimo, now combined to form Ashlar Lodge, No. 3. This, alas~ cannot be found. ~e also reports the many accessions to the Library during the year preceding the Annual Communication.

In 1905 the Grand Historian reported to Grand Lodge th~ he was proceeding with the compilation of the History of Freemason~r in the Province as fast as the time available for that purpose would permit; and that he had compiled the history of Union Lodge, No. 9, the second Lodge to be formed in the Province, up to the date of its formation,~ notwithstanding that its earlier records had been destroyed by fire nineteen years before. This was never printed in the proceedings of Grand Lodge, and like so many other valuable records ca~not now

be found. The balance of the report is made up of a list of the volumes which had been added to the Library during the past year.

In 1906 the Grand Historian's report tells of his work on the history of Vancouver Lodge, No. 421, S.C.; that he had discovered the first minute book, and that he has been working on the history of that Lodge and also on the history of Union Lodge, No. 9; and that he has been busy arranging and filing the correspondence of the Grand Secretary's office. He adds:

When this is done it will afford much information on the doings of this Grand Lodge during the first few years of its history.

This is quite correct, but these files also cannot now be found. The rest of his report refers to the many new books obtained for the Library, and he deserves great credit for his work in this respect.~ One wonders how a man so busy in his profession could manage to give the Grand Lodge the service that he did during these years.

In the report for 1907 the only reference to work of benefit to the historian is the statement that he has completed the filing of the letters and documents in the Grand Secretary's office from 1871 to 1901; that they are placed in "Binding"~ cases and stored in the vault belonging to the Masonic hall in Vancouver. These also cannot now be found. The balance of the report is a list of accessions to the Library,

In 1908 his report is wholly confined to the increase of the Grand Lodge Library, as is also his report for 1909, In 1910 it is the same, except that he informs Grand Lodge that on December 14, 1909 he had made an address to the Lodges in Victoria on the early history of Freemasonry in the Province, This address was published by Grand Lodge as Appendix No. 2 to the report of Grand Lodge for 1911!~ and is of great historic value.

GRAND LODGE LIBRARY

In 1902 the Grand Lodge Library was in a woeful condition and Grand Master F, MCB. Young referred to this at length in his address to Grand Lodge. He quoted Grand Master Wilson's remarks on the subject, and pointed out that nothing had as yet been done to remedy its condition, and agreed with him that it was the "rubbish" of the Victoria Temple. In that year the transactions of the Lodge quatuor Coronati, No. 2076, E.R., the research Lodge, par excellence, of the world, were purchased, then only 14 volumes, now (1943) in its 54th. The Committee on the Grand Master's address regretted the then condition of the Library and recommended that the books be placed in charge of the Grand Historian, and lodged in some suitable place under his charge where they would be accessible to the members of the Craft,

In 1903 the Grand Historian reported to Grand Lodge that the books and manuscripts in the Library had been removed from the Masonic

Temple at Victoria, where there was no room for them, and had been transferred to Vancouver, where a suitable room, fitted with the necessary shelving, had been provided for it by the Brethren there. The contents of the Library had been sorted~ arranged and classified. Much praise was given V.W. Bro. W.A. DeWolf-Smith for his valuable services in this matter,

The Library in 1902 consisted of the following:

Proceedings of other Grand Lodges	Vols. !531
Masonic Histories	12
Constitutions	16
Miscellaneous	6
	Total 565

During the year 1902,3 there had been many additions to these including many more Grand Lodge reports and several Grand Lodge Histories. A card index and cabinet had been provided, and the Library became and has ever since been a real factor in our Masonic life. So little care had been given to the Library in earlier years, that it did not at that time, have a complete set of its own proceedings. The Grand Historian, in view of this fact~ andthat requests had been made for them from other jurisdictions suggested that reprints of some should be made, and this was done.

In 1903 the grant for the Library was \$300'00, and the same amount was voted in the years 1904, 1905, and 1906. In 1907 the yearly grant was increased to @400.00, and the same amount was voted in each successive year during the period. With the care and trouble taken by the Grand Historian, and with these grants by Grand Lodge the Grand Lodge Library continued to increase from year to year.

REPORT ON FOREIGN CORRESPONDENCE.

The chairman of the Com~mittee on ~oreign Correspondence during the period was R.W. Bro. W.A. DeWolf-Smith, and there is little doubt but that he wrote the most, if not all, of the Reports, and they .are excellent reading for any one who is interested in all aspects of Freemasonry~ Nor was this its only work. To it were referred all claims for recognition by other Grand Lodges not theretofore in correspondence with our own. In 1902 an application was made to our Grand Lodge to join with the Grand Lodge of Switzerland and other foreign Grand Lodges in the establishment of an "International Masonic Office", at Geneva, It was referred~to this Committee which recommended that no action be taken at that time, as the o~ects of the proposed "Office" were somewhat indefinite, as outlined in the circular received, and that the benefits of such an organization was fairly well attained in English speaking countries hF the system of exchanging Grand Lodge reports. The Committee advised that no action be taken at that time and this ad~ce was acted on by Grand Lodge, About the same time there were applications from Grand Lodges in Mexico for recognition, which were also referred to the Committee~ but in view of the "Chaotic condition'~ of Freemasonryin that country at the time, the Committee advised thatthe question of recognition be laid over to await future developments. This adv:ice was

also accepted and acted upon by Grand Lodge.

In 1903 Grand Master Chipman has some very nice words to say about the Chairman of the Committee. He said that V.W. Bro. DeWolf-Smith was recognized in other jurisdictions as one of the brightest and best of the reviewers, and that the Grand Lodge of British Columbia might well be proud of him. Praise well deserved.

In 1905 the Grand Orient of Italy, with which our Grand Lodge was in correspondence, wrote to Grand Lodge pointing out that a distinguished brother had been expelled, and warning us against a clandestine Grand Orient at Milan. This, of course, was referred to the Committee. It reported that as the Grand Orient of Italy had not given the name of the person expelled that there was little could be done by us, and that we had not had any communication with the clandestine body named.

In 1909 V. W. Bro. DeWolf-Smith, following an example set by M. W. Bro. Cunningham of Ohio, reproduced two articles by Bro. A.G. Pitts which had been published in the Tyler-Keystone, one on "Practice vs Precept" and the other on 'The Office of Grand Master.' He says that these are well worth the perusal of every Mason. Every member of the Craft will, no doubt agree with him, and wonder why more of such articles were not brought to the notice of the Brethren in later reports.

CHARITY FUND.

The Charity Fund grew rapidly during the period. In 1902 the securities had grown to \$7,288.30. By June 1905 these securities amounted to \$13,268.99. In 1908 the money in the Bank and securities amounted to \$19,671.89; and in 1910 the Charity Fund was \$22,264.79. The growth was made notwithstanding assistance to small Lodges, and gifts to Elk River Lodge, No. 35 at the time of the explosion in the mines at Fernie when \$500.00 was sent to it to be expended in relief; the payment of \$500.00 in 1907 to the Anti-Tuberculosis Society; and of \$250.00 in 1910 to the Sanitarium at Tranquille.

FINANCES AND MEMBERSHIP

The period in question was a prosperous one, both in increase of members on the Grand Lodge Roll and in its assets. In 1902 the membership was 2,355; in 1910 it was 4,550, New lodges were springing up in all parts of the Province. With the increase in membership, increase in the funds of Grand Lodge followed as a matter of course. In 1902 the revenue of Grand Lodge was \$3,720.10; in 1910, \$6,414.55.

Investment of the funds of Grand Lodge came before the Annual Communication in 1902. There was some dissatisfaction with investments which had theretofore been made; loans to Lodges, loans to private individuals, not gilt-edged securities. On motion it was resolved that the whole question of the investment and guardianship of the Grand Lodge Funds

be referred to the Committee on Finance to report at that meeting. The Committee, consisting of R.W. Bro. H.H. Rich and W. Bro. P. McNaughton, reported that all available funds should be transferred to the Grand Treasurer, M.W. Bro. H.H. Watson, as Trustee for the Grand Lodge, to be invested by him in such securities as would be approved by the Supreme Court of British Columbia for the investment of trust funds, and that the securities now held by Grand Lodge be transferred to such Trustee, to realize the amounts due thereon and reinvest such amounts in Government or Municipal Bonds. This resolution was passed by Grand Lodge, and so the whole matter was turned over to the Grand Treasurer.

The task assigned to him by Grand Lodge was carried out with neatness and despatch and the funds invested in British Consols, the safest securities in the world, but of course, bearing a very low rate of interest, averaging about 2 per cent. This course was not approved by Grand Master Francis Bowser, who, in his address to Grand Lodge in 1908, pointed out that if the funds, then amounting in value to \$19,400.00, were invested in first-class securities in the Province, the returns would be much greater. He suggested that the Grand Treasurer, with the Finance Committee as an advisory Board, should be instructed at the most favorable time to realize on the consols then held by him, and that the proceeds be invested by him in first mortgages, in B.C. on revenue producing property only. The Finance Committee to which the matter was referred, reported that it was of the opinion that it was in the interest of the Grand Lodge that the funds should be continued to be invested in consols, or in such other securities as the Grand Treasurer and the Finance Committee may from time to time consider advisable, and this report was adopted by Grand Lodge.

in 1909 Grand Master W. K. Houston reported to Grand Lodge that, with his consent, a loan had been made on first mortgage on revenue producing property in Vancouver of \$20,000.00 bearing interest at the rate of 6% per annum and that this would considerably increase the revenue of Grand Lodge. The only drawback in the investment was that on the sale of the consols a loss was made of \$1,511.68, but that was soon made up by the increased interest being paid on the new loan.

COMMUNICATIONS

The Annual Communications during the period were fairly distributed. The most convenient places for the majority of the brethren to meet, Victoria and Vancouver, naturally got the lion's share. Three of these were held at Victoria and the same number at Vancouver, one each at Rossland, New Westminster and Cranbrook. In 1904 there were two special Communications, one at Victoria on January 20, for the burial of M.W. Bro. A.R. Nilne, Grand Master, Grand Master C. Ensor Sharp officiating, and one at Vancouver for the burial of Bro. Edward Hosker, Grand Tyler, presided over by R.W. Bro. W.J. Bowser. In 1907 M.W. Bro. Eli Harrison, Sr. was buried with Masonic honors at Victoria on September 23, 1907 with N.W. Bro. J.H. Schofield as Acting Grand Master. In 1908 W. Bro. Brenton Kelly, Past Senior Grand Warden was buried in New Westminster on July 16, with M.W. Bro. E. Eden Walker officiating.

An emergent Communication was held at Victoria on December 14, 1909, to dedicate the newasonic Hall and to celebrate the fiftieth anniversary of the introduction of Freemasonry into the Province. The Grand Historian made an address to the Brethren on the early history of Freemasonry in the Province, and a letter was read from M. W^o Bro^o I. W. Pell, the first Grand Master, who was unable to attend owing to ill-health. N.W. Bro. David Wilson also gave an address. On March 15, 1910 an Emergent Communication was held at Vancouver for the dedication of theasonic Hall there, and another was held at Cranbrook on June 22, 1910 for the same purpose. R.W. Bro. E.B. Paul, Deputy Grand Master addressed both of these Communications.

DISTRICT DEPUTY GRAND MASTERS.

The office of District Deputy Grand Master is an important one in our Grand Lodge organization. It is particularly fitting that its occupant should be a Brother of standing and ability, for he is, as far as his district is concerned~ for the time being, the eyes and ears of the Grand Master. It is his duty to visit every Lodge in his District at least once during his term of office, to observe the conduct and efficiency of the officers, to give such advice to the Brethren as he may think advisable, and to report to the Grand Lodge at the next Annual Communication the condition of Masonic affairs in his jurisdiction. To carry out such duties efficiently, makes considerable demands on his time, and in the early days of Freemasonry in British Columbia, and even yet,~ upon his purse also.

Many of the brothers holding this office felt that it was somewhat unfair that these expenses should have to be borne by them personally, but felt that they should be paid, in whole or in part, by the Grand Lodge or by the Lodges in each District~ The first formal complaint in this respect was laid before Grand Lodge at the Annual Communication of 1902 by R.W. Bro. Chas. Selden Stevens of Kamloops Lodge No. 10, District Deputy Grand Master for District No. 3. At that time this District extended from Kamloops on the West to Golden on the East, and South far enough to take in Y~riam Lodge, No. 20~ at Vernon. It is evident, that while he was a zealous Brother in the Craft, he was not too well furnished with the world's goods, as he was but an accountant and Insurance agent in the little town of Kamloops, which, at that time, could not have been a very lucrative calling.

In his report to Grand Lodge he suggested that until the Province became more densely populated, travelling expenses at least should be voted to those well-skilled Brethren, who as Grand Lodge Representatives, were intrusted with the care of the Craft. His suggestions were referred by Grand Lodge to the Committee on District Deputy Grand Masters' Addresses to report at the next Annual Communication.

In 1903 Grand Master Chipman in his address referred to the matter at some length. As a resident of the Eastern part of the province, where he had been one of these officers, he fully understood the diffi-

culties of these officers in carrying on their duties considering the magnificent distances between the Lodges in that part of the country~ and it was only natural that he should have a sincere sympathy with their plea~ for assistance. He advocated some plan being adopted by Grand Lodge, whereby they should be compensated by Grand Lodge~ to the extent, at least, of their travelling expenses. The Committee on his address did not agree with the Grand Master, being evidently of the opinion that the Brethren appointed to this office were fully compensated for these expenses by the honor thus conferred on them. The Committee suggested, as an alternative, that a Grand Lecturer should be appointed to visit and direct the working of each Lodge throughout the whole jurisdiction and in accordance with the ritual practised by the respective Lodges. Under the circumstances, and with the diversity of rituals used, this looks more like a pious wish than a reasonable possibility. It is doubtful if there was any member of the Craft in the Province, competent to carry out such a program. At any rate no item for such an appointment was inserted in the estimates for the coming year, and the matter dropped. However some of the Lodges in the Interior recognized the righteousness of the position taken by the District Deputy Grand Masters and voluntarily paid the traveling expenses of the one appointed for their respective districts on visiting the Lodge. It was so reported to Grand Lodge in 1904, and no objection to such action was taken to such an expenditure.

With the growth in the number of Lodges it became necessary to increase the number of Districts, and to vary the boundaries. In 1905 Grand Master W. J. Bowser, in his address referred to the difficulties which had arisen owing to the greater burden laid on these officers. He suggested that District No. 3 should be limited to Kamloops Lodge, No. 10, Spallumcheen Lodge, No. 13, Miriam Lodge No. 20, Enderby Lodge, then U.D., and later No. 40, St. George's Lodge then U.D. and later No. 41, and that a new District to be known as No. 9 be formed to include Mountain Lodge, No. 11, Kootenay Lodge No. 15, Columbia Lodge No. 38 and Tuscan Lodge No. 59, and recommended that these suggestions be referred to the Committee on Constitution for any necessary amendments. This committee only recommended that the Constitution be amended so that Grand Lodge could deal with the matter as it saw fit without having to amend the constitution whenever it was necessary to alter the number or boundaries of the Districts. The Committee on Constitution approved the proposed change and it became law,

Following this amendment of the Constitution, the jurisdiction was divided into nine Districts in 1906 as follows:

District No. I. Including Lodges No. 1, (Victoria-Columbia, at Victoria), No. 2 (Vancouver-Quadra Lodge at Victoria), No. 24, (United Service~ at Victoria) and No. 33, (Temple Lodge at Duncan).

- District No. 2. Including No. 7, (Mount Hermon Lodge at Vancouver), No. 9, (Union Lodge at New Westminster), No. 12, (Cascade Lodge at Vancouver), No. 16 (Pacific Lodge at Mission), No. 17 (King Solomon Lodge at New Westminster), No. 19, (Ionic Lodge at Chilliwack), No. 22 (Acacia Lodge at Vancouver), and No. 42, (Atlinto Lodge at Atlin).
- District No. 3. Including No. 10, (Kamloops Lodge at Kamloops), No. 11 (Mountain Lodge at Golden), and No. 15 (Kootenay Lodge at Revelstoke).
- District No. 4. Including only No. 4 (Cariboo Lodge at Barkerville).
- District No. 5, Including No. 3, (Ashlar Lodge at Nanaimo), No. 14 (Hiram Lodge at Courtenay), No. 18, (Doric Lodge at Nanaimo), No. 21 (St. John's Lodge at Ladysmith), and No. 26, (Cumberland Lodge at Cumberland).
- District No. 6. Including No. 23, (Nelson Lodge at Nelson), No. 25, (Kaslo Lodge at Kaslo), No. 29, (Alta Lodge at Sandon), and No. 39 (Columbia Lodge at Windermere).
- District NO. 7. Including No. 27, (Corinthian Lodge at Rossland), No. 28, (Greenwood Lodge at Greenwood), No. 31, (Ymir Lodge at Ymir), No. 32, (Fidelity Lodge at Trail), No. 36, (King Edward Lodge at Phoenix), and No. 37, (Harmony Lodge at Grand Forks).
- District No. 8. Including No. 30, (North Star at Fort Steele), No. 34, (Cranbrook Lodge at Cranbrook), No. 35, (Elk River Lodge at Fernie), and No. 38 (Columbia Lodge at Windermere).
- District NO. 9. Including No. 13 (Spallumcheen Lodge at Armstrong), No. 20, (Miriam Lodge at Vernon), No. 40, (Enderby Lodge at Enderby), No. 41, (St. George's Lodge at Kelowna), and No. 43 (Hedley Lodge at Hedley).

This arrangement was quite satisfactory to the Craft at the time it was made, and for some time afterward, but by 1910 it became necessary to vary it. New Lodges were being established, and a new field for Masonic activity was being opened up in the far North. In that year a new Lodge in Victoria, St. Andrews No. 49, was added to District No. 1. A great change was made in the boundaries of District No. 2. New Westminster with its three Lodges, Union, No. 9, King Solomon, No. 17, and Lewis Lodge, U.D. together with Pacific Lodge, No. 16 at Mission, and Ionic Lodge, No. 19 at Chilliwack, were left in it, and the Vancouver and North Vancouver Lodges, Mount Hermon, No. 7, Cascade Lodge, NO. 12, Acacia Lodge, No. 22, Southern Cross, No. 44, Western Gate Lodge, No. 48, and Burrard Lodge, No. 50, with Tsimpsean Lodge, No. 58, at Prince Rupert, were included in a new District which, for a time was called

District No. 2A. District No. 5 took in Arrow Lodge, No. 47 at Arrowhead, now extinct, Salmon Arm Lodge No. 52 at Salmon Arm and Nicola Lodge No. 53 at Nicola, now at Nerritt. District No. 4 still consisted of Cariboo Lodge No. 4~ at Barkerville, and District NO, 5 remained unchanged as did District No. 6 and 7. District No. 8 took in Creston Lodge, No. 54 at Creston, and Selkirk Lodge, NO, 55 at Moyie, later at Kimberley. To District No. 9 were added Orion Lodge, No'. 51 at Penticton, Summerland Lodge, No. 56 at Summerland, and Similkameen Lodge then U~D. at Princeton. An entirely new District, No. 10 ~as created to include the northern Lodges, Atlinto Lodge No. 42 at Atlin, Yukon Lodge No, 45 at Dawson and White Horse Lodge, NO, 46, at White Horse.

RITUAL

The question of a uniform ritual came up for discussion several times during this period. At the Annual Communication in 1902 the District Deputy Grand Master of District No. 3, R.W. Bro. Chas. Selden Stevens of Kamloops Lodge, No. 10, referred to it at some length in his report to Grand Lodge. He said that of the five Lodges in his District, three do the Canadian work and two the English work. He said that the small details in the floor work, which go so far in making the ceremony impressive, have become so changed by the different lodges, as to make it often appear to the casual observer as though several rituals were in use. He was of the opinion that the Brethren in his District would be willing to adopt any ritual which Grand Lodge would adopt as the standard, in order that uniform work might be had. If Grand Lodge would adopt a form of ritual for all Lodges he thinks that the ritualistic part of our work would be improved. The Committee on the Grand Master's address approved the suggestions made b~7 R,W. Bro. Stevens, and recommended that steps should be taken to secure greater uniformity. Grand Lodge received the report of the Committee and adopted it, but nothing was done to formulate any plan to carry it into effect. Evidently every one was in favor of a uniform ritual, so long as each Lodge could use the one its members were familiar with.

In 1909 Grand Master W. K. Houston, in his address also referred to the need of a uniform ritual. He regretted the divergence that existed in the working of the variouslodges. He submitted to Grand Lodge that the time was at hand when the question of uniformity should be taken up and discussed calmly, intelligently, and in a spirit of brotherlylove. He suggested that a Committee of Past Grand Masters should be appointed to go into the matter, and submit a report at the next Annual Commlmication.

The Committee on the Grand Master's Address were of the opinion, well founded as the history of the earlier days makes certain, that it would be impracticableto recommend the adoption of any particular work under the then existing conditions, but recommended that all Lodges endeavor to follow the workings as practised by Victoria-Columbia~ No. 1, Ashlar, No, 3, or Cascade, No. 12, and that the District Deput~z Grand Masters be specially instructed in these matters; and that the Grand Master appoint one skilled brother in each of these works to be at the disposal of any Lodge sending for him and paying his expenses. This

pian was approved by Grand Lodge. Whether this scheme was carried out or not does not appear in the report of Grand Lodge for that year. Nothing is said about Southern Cross Lodge, No. 44, which had been permitted to use a slightly altered form of the Australian Work. However in 1910, W. Broo J. J. Killer, D.D.G. for District No. 2, expressed a pious hope that some day the beautiful work of the Grand Lodge of British Columbia would be an established fact and that uniformity of work would obtain throughout this Grand Jurisdiction. One wonders if the Southern Cross Lodge members including the Right Worshipful Brother himself, would have been or would be willing now to accept the American work, if a majority of the Lodges decided to establish that form of ritual for the entire jurisdiction.

Many of our Lodges, indeed all of them in District No. 7, use what Mackey, in his Encyclopaedia of Freemasonry, calls the "American Rite". He says (Edition of 1898, at p. 62)

It has been proposed, and I think with propriety, to give this name to the series of degrees conferred in the United States.

It has been the fashion among many of our members to call this form of ritual "The Scotch" or "The Old Scotch" work. There is no evidence whatever that it was ever used in Scotland, and we know that it is not used there now. In the United States it is often called, but without any historic basis, the "York Rite". The use of the term "Scotch" as applied to the American ritual used by some of the Lodges in British Columbia was a puzzle to the Reviewers in the jurisdictions in the United States. They were skilled students of Freemasonry, and knew that there was no such thing as a special form of ritual in Scotland, but that the Scottish ritual as used there was practically the same as that used in England. All they could think of as "Scotch Ritual" was a ritual as practised in the Ancient and Accepted Scottish Rite, one of the many concordant orders, but not in any way connected with Freemasonry. The Florida Reviewer says that in British Columbia there were Lodges in which the so-called "Scottish Rite" ritual was authorized by the Grand Lodge. Our Committee on Foreign Correspondence made confusion worse compounded by saying we use the "Scotch Work", something that did not exist. In reply to the Reviewer of Maine the Committee says that in British Columbia we have Lodges working the English-Canadian and "Scotch" works. If it had said that we used the term "American" or the "York Rite", it would have removed all misunderstanding. Under the head of Louisiana our Committee again uses the term "Scotch" but makes an effort to explain it by coupling it with the synonymous term "York Rite", which it is.

The Reviewer for the District of Columbia Grand Lodge as shown by the Committees review for 1905 falls into the same error. He is under the impression that British Columbia uses the Scottish Rite ritual. He evidently knew of no other ritual bearing that name, and our reviewer merely denies the allegation but makes no coherent explanation. In the Report of the Committee in 1906 the Reviewer of Louisiana insists that British Columbia uses the Scottish Rite ritual, but we only made a denial, when it would have been clearly understood if the proper terms "York Rite" or "American work" had been used.

By 1907 our Committee on Foreign Correspondence came to earth. The Chairman says :

It is true that all the Lodges of British America do not use the 'IAmerican' work, but none of them use the "Scottish Rite" work. Many of them use the English work...and many more use work that is so like the work of the average Lodge in the United States that we think Brother Howard the Reviewer for Mississippi would be puzzled to tell the difference.

In other words many Lodges use the American Work, We have been a long time in saying in plain words that many of our Lodges do use the American Work, as Mackay calls it. At last, however, in 1943 the Grand Lodge in making out the list of Lodges specified the work used by each Lodge, and when it came to Lodges doing the American work, put the initial "A" to indicate the Lodges where that ritual was being used.

RECOGNITION OF FOREIGN LODGES

We have already, under the heading of Foreign Correspondence (p. 263) alluded to the refusal in 1902 to recognize Mexican No. 7 for the time being. In 1904 an application came to Grand Lodges for recognition from the Grand Lodge of Brazil. Grand Master C. Ensor Shafer recommended that recognition be accorded as it had already been recognized by the Grand Lodge of England. There was also a similar request from the Grand Lodge of Western Australia. Both of these were referred to the Committee on Foreign Correspondence for consideration.

Before the Committee reported, there were similar requests from the Grand Lodge of Queensland, and from the Grand Lodge of Porto Rico. As the Grand Lodge of Queensland had been formed by only thirty-nine Lodges out of one hundred and fifty two, the Committee recommended that it be not recognized, and this was approved by Grand Lodge. The Grand Lodge of Western Australia was also refused recognition as having been irregularly formed. As to Grand Lodge of Brazil the Committee had written several times to this body, but had not received a reply and recommended that the matter stand over for the time. The Chairman of the Committee stated that he had also been endeavoring to obtain information as to the Grand Lodge of Porto Rico, but had not been able to get any, and therefore recommended that this also should lie over for the present. The recommendations of the Committee were approved by Grand Lodge.

In 1906 there was an application for recognition from the newly formed Grand Lodge of Alberta and as usual it was referred to the Committee on Foreign Correspondence; but this was a mere matter of form, as everyone in British Columbia was delighted to welcome the new Grand Lodge to the Craft. An application from an alleged Grand Lodge in Massachusetts got short shrift; first, because that jurisdiction had already a Grand Lodge full of years and honors; and secondly, because the application emanated from persons connected with a spurious Grand Lodge in Ohio, and this in itself was enough to warrant a refusal by

any self-respecting Grand Lodge.

In 1907 there was an application before Grand Lodge from a body claiming to be the Grand Lodge of Guatemala asking for recognition. The Committee on Foreign relations advised Grand Lodge that it had written to the Secretary of the applicant asking for certain information and had not been favored by a reply; recommended that the matter be indefinitely postponed. This course of action was approved by Grand Lodge.

In 1908 Grand Lodge had applications for recognition from the newly-formed Grand Lodge of Saskatchewan, which was given with all our best wishes; the other from Gran Logia "Cosmos", of Chihuahua, Mexico. This application had been pending for some time. From information which had been received it appeared that it was in fraternal relation with the Grand Orient of France, and with various Supreme Councils of the Ancient and Accepted Scottish Rite, and therefore it could not receive recognition by our Grand Lodge.

MISCELLANEOUS

Non-affiliates.

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

Incorporation of Lodges.

Grand Master Young at the Annual Communication in 1902 also decided that notwithstanding the amendments to the "Benevolent Societies Act" as amended in 1897; Masonic Lodges should not incorporate as it was contrary to Masonic usage. The proper thing to do was to vest the property of the Lodge in trustees. The Reviewer for Arizona noted this and said that the law was the same in that jurisdiction. In 1905 Grand Master J. Bowser found, on visiting Greenwood Lodge, No. 28, that it had been incorporated under that Act, and ordered the Lodge to dis-incorporate at once. The governing body of Freemasonry lies in the Grand Lodge and in no other power or authority.

The Color Bar in Freemasonry.

We hear little of Negroes in Freemasonry during this period.

The only Lodge in the jurisdiction of Nova Scotia or elsewhere in Canada admitting colored men was Union Lodge, No. 18, in Halifax, It was originally chartered by the Grand Lodge of England in 1856 as No. 994 (25). It carried on for many years, but in 1915 some irregularities with respect to jurisdiction and some shortages in remittances to a sick brother in British Columbia~ were uncovered. This led to an investigation and the forfeiture of the charter in June 1918. Several of the members affiliated with other Lodges, but now there are no colored Freemasons in that jurisdiction.

Grand Lodge Printing.

Apparently the printers of the Coast had had a monopoly of the Grand Lodge printing, and with a Grand Master, K.W. Bro. Chipman a resident of Kaslo, the printers in the Interior thought it was time that they had an opportunity to tender for this work. In his address to Grand Lodge in 1903, the Grand Master referred to this matter, and suggested that all printing houses in the Province which had facilities for performing the work, should in future, be given an opportunity to tender. In awarding the contract, however, the Committee should be allowed to use their judgment, in considering, not the price alone, but the convenience to them for *proof-reading* and supervision of the work.

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

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

Canvassing for office.

The rebuke to his own Lodge for canvassing for office by Grand Master, W. J. Bowser has already been referred to (p. 242). The same matter was referred to by the Grand Master of California about the same time. He was of the same mind as our Grand ~ster. He pointed out that the officers of a Lodge, or of the Grand Lodge, should be

(25) Lr. from R. V. Harris, P.G.M. and G. Historian, G.L. of N.S. dated Aprj 13, 1943.

the uninfluenced choice of a majority of its members. Consultations as to the best material are perfectly proper; but consultations, having the semblance of those methods so notorious in political consultations, should be avoided.

The Grand Master of Arkansas says, and our Reviewer agrees with him, that it is one of the Landmarks of ancient Freemasonry that no Mason shall solicit or invite in any manner any other person to become a Freemason, or to petition a Lodge for initiation and that a brother violating this rule is guilty of Un-Masonic conduct and subject to trial and punishment.

Dual Membership.

As we allow dual membership in British Columbia, it is interesting to know the opinions of other Grand Lodges on this subject. The Grand Lodge of Colorado decided that a Brother from a jurisdiction where dual membership is permitted, cannot affiliate with a Lodge there, unless he gives up his other membership. New Hampshire abominates the very idea of dual membership, as it is of the opinion that single membership is absolutely necessary for the maintenance of discipline, the promotion of harmony and the prosperity of the Lodge. We have not found it so in British Columbia.

Loans of Grand Lodge Funds to Members.

Our Reviewer approves an opinion of the Reviewer of Wyoming who says that he is opposed to loaning Grand Lodge Funds to Subordinate Lodges or to members. He says that there should be a law against making such loans, and Lodges should be prohibited from loaning funds to Masons. Experience in many cases has demonstrated the bad policy of such loans. We have found that such loans in our own jurisdiction has been unwise, and such a practice has long been abandoned in British Columbia.

Use of Lodge Rooms by Concordant Orders.

In 1908 Grand Master Francis Bowser held that it was lawful to allow the Order of the Eastern Star to use the Lodge Room of Yukon Lodge No. 45 until other arrangements were made. The Committee's report on the Grand Master's Address made no reference to this ruling. A similar question came before Grand Master H. N. Rich in 1910, and he refused the request, The Committee on the address approved of all the decisions of the Grand Master and this report was adopted by Grand Lodge. The Reviewer for Alabama says that permitting the Order of the Eastern Star to occupy a Masonic Lodge Room, is putting something of a strain on the words "Masonic purposes," an opinion with which our Reviewer concurs.

Lodge of Sorrow,

A Lodge of Sorrow was held in the Masonic Temple, on May 20, 1910 in Victoria in honour of the late King Edward VII. Addresses were given by Bro. Richard McBride then Premier of the Province, and by Bro. W. W. Perrin Lord Bishop of the Diocese of Columbia.

Masonic Funerals.

In 1902 Grand Ymster Young in his address suggested that regulations be prepared and adopted to govern the procedure to be followed by subordinate Lodges in the matter of Masonic funerals, at which other societies are present with the intention of carrying out their forms of burial service. At that time much uncertainty existed and unpleasant incidents had occurred. The Committee on the address endorsed the view of the Grand Master, and thought that there would be no loss of dignity to the Craft, to await the conclusion of any ceremonial of other lodges that might be in attendance during the burial of a brother, always provided that the Lodge of A.F. & AoN. have had charge of the funeral, and have brought the ceremony to a conclusion.

Some Notes on Various Individual Lodges.

Spallumcheen Lodge, No. 15, of Armstrong in 1902 was re-issued a dispensation enabling it to carry on work after a fire until a duplicate charter was in the hands of the W. Master.

In May, 1905 Grand Master W. J. Bowser was advised by the Grand Secretary that the W. Master and Wardens of Ymir Lodge, No. 31, at Ymir, had all left the Province. The members were notified that the Lodge could not be opened without the leave of the Grand Master. The Lodge was in good financial condition, and the Brethren were eager to carry on. The Grand Master authorized W. Bro. Wm. Clarke to act for the Grand Master with power to open the Lodge, to appoint temporary Wardens, and carry on until the next election of officers. In 1906 the same condition of things arose at Alta Lodge No. 29, at Sandon. The same course was taken as had been ordered in the case of Ymir Lodge.

Masonic Homes.

Nothing was done during this period in the matter of providing a Masonic Home for either the old or the young: In 1902 (see Grand Lodge Report 1903) there was a discussion of the respective means of assisting indigent persons, their widows and orphans in West Virginia and Grand Lodge came to the conclusion that it would be better to provide private homes for them to be supported by the Lodges, assisted when necessary by grants from Grand Lodge, as is done in British Columbia.

Corner Stones

Five corner stones were laid during this period. The first was that of the Victoria High School laid by Grand Master Young on October 5, 1902. The second was that of the Carnegie Library at Vancouver on March 29, 1902, at which Deputy Grand Master E. E. Chipman officiated, and W. Bro. L. Norman Tucker, W. M. of Cascade Lodge, No. 12 gave an eloquent address. In making repairs that year to the Masonic Temple at Kamloops it was found necessary to remove the foundation, including the corner stone which had been laid in July, 1888. A ques-

tion then arose as to whether it was necessary to relay it as a new stone, or whether the old stone could be replaced in the new foundation. N.W. Bro. Young decided that it would not be necessary to relay the stone, and that it could be put back in its proper place in the new foundation, but that a new document, under the seal of the Lodge, should be added, setting forth the circumstances of the case, and the condition in which the original documents had been found.

There is a limit to the action of a Grand Lodge as to laying Corner Stones. During Grand Master's W. J. Bowser's regime he was asked by the manager of the Crow's Pass Coal Company through Elk River Lodge, NO, 35, to lay the corner stone of a new office building at Fernie. The Grand Master declined, pointing out that Freemasonry only takes part in laying Corner Stones in cases of structures of public utility, and of stately, superb and sacred edifices.

Other Corner Stones laid during this period were that of St. John's Anglican Church at Duncan, on August 26, 1905 by Grand Master T.J.A. Armstrong; that of the new Public School Building at Nelson, B.C. on September 7, 1908 by Grand Master Schofield, who also laid the corner stone of the new Masonic Hall at Cranbrook on October 25, 1909°

Speaking of Corner Stones it is interesting to note that in 1907 in Mississippi the Grand Master refused to act in two cases where the wall had been run up and a hole left in it for the corner stone.

CHAPTER VIII,

1911 to 1915

Prosperity Continues till Great War~ NO. 1 Begins.

At the beginning of Chapter VII 1902 to 1910, a reference was made to the prosperity of British Columbia during that period as embodied in Howay and Scholefield's History of British Columbia. This prosperity continued unimpaired during this period with the exception of 1915, when the grisly spectre of the First Great War appeared on the World's stage. During the whole of the period the Province ~s increasing in population, and in wealth, Railway building was openingit to settlers and while the older settlements were increasing in population, new to~vns and villages were being established. In 1912 the work of the Premier, Bro. Richard McBride as Empire builder was fittingly recognized and the Province honoured, by the conferring upon him of the Order of Knighthood -- Sir Richard McBride, K.C.M.G.

With the prosperity and growth of the Province, the Masonic Lodges already established increased in size, and~ new Lodges came into existence. The membership of the Craft in the Province doubled; the Lodges grew in number from 59 to 81; the Charity Fund was growing in amount from year to year, althoughall reasonable demands for assistance were met, and a contribution of ~500.00 was madeyearly for some time to the Anti-Tuberculosis Sanitarium at Tranquille. Apparently no fraternal organization ever had the prospect of a more comfortable future. The office of Grand ~aster was occupied by a succession of gentlemen who held the esteem and approval of the whole population of the jurisdiction as well as the members of the Craft. In the year 1914 when Grand Lodge met, the future of the Province, and of our Grand Lodge, seemed assured.

When Grand Lodge met in 1915, all this had changed° Peace had fled from the Earth. As Grand ~aster Stark, the Grand Master of that Unhappy time, said:

War, Hatred and Revenge are rampant, where Amity, Peace and Brotherly Love should prevail. The once happy home is now desolate and the widow and the orphan sit in sorrow and tears, mourning for the loss of the dear one, sighing for the touch of a vanished hand, for the voice that's forever still.

However in the period which we now have under review, with the exception Of this last year, it was a time of peace and prosperity, and the main topics arising due to the War will come under discussion in the succeeding chapter.

GRAND MASTERS.

The firstGrand Master of this period was Dr. Edward Burness Paul (1), of Vancouver and Quadra Lodge, No. 2, B.C.R. at Victoria, which he joined on April 28, 1897. He was W. Master of his Lodge in

1901. He was also an Honorary Member of Tsimpsean Lodge, No. 58, at Prince Rupert. He was District Deputy Grand Master of District No. i, 1903-4. He soon came to the fore in the Grand Lodge, and in 1907 became Junior Grand Warden, and being promoted year by year, in 1910 he was elected Grand Master.

An educationist of the highest standing in the Province, he carried into his Masonic Work the desire to learn and also to teach. Even after he was more than eighty years of age, he added what some have called "An epic" to Masonic literature. It was an address on "The Globes," a pilgrimage down the corridors of time to catch a glimpse of the dawn of intellect. It has been said of him by those who knew him best, that few in all of the Dominion of Canada could equal him in his knowledge of Masonic lore.

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

During his term of office N.W. Bro, Paul had the pleasure of visiting our Brethren to the South, by meeting with Arcana Lodge, No. 87 G.R. Wash. at Seattle, where the Grand Master M.W. Bro. J.J. Neterer,

(i) Edward Burness Paul was born Jan. 17, 1856 at Banchory, Devenick, Kincardineshire, Scotland, the son of Rev. William Paul, N.A., LL.D. the Presbyterian Minister, and Jessy (Stewart) Paul. He was educated at the Parish School there, and in the University of Aberdeen, his father's Alma Mater. He was a private tutor in England in 1870. In that year he was sent to Tokio, Japan, as a member of the British Consular Service under Sir Henry Parkes, where he remained until 1879, when he returned to England. He was teaching until 1885, when he came to British Columbia and taught for a short time at Lillooet and then became principal of the High School at Nanaimo, but left there for Esquimalt in November 1889. In 1892 he became head of the Victoria High School. In 1908 he became Municipal Superintendent of Schools for Victoria. When Victoria College was established in 1921 he became its first Principal, and retired from that position in 1926. In 1924 he received the degree of LL.D. from his Alma Mater the University of Aberdeen, and in 1932 from the University of British Columbia.

In 1889 he married Ada Hilton, daughter of Horatio and Mary Hilton of Nanaimo. He died at Victoria, Dec. 10, 1937, and was buried with all due Masonic Honours. (See biography, G.L. Rept. 1938, p. 187).

was unable to be present, but sent a genial and dignified gentleman, the Junior Grand Warden to act in his place. If a personal note may be injected here, it may be interesting to some to know that M.W. Bro. Neterer, and your Grand Historian were co-members of the Bar in what is now the City of Bellingham, but was then Whatcom, Sehome, Bellingham and Fairhavenj. and were personal friends. "Jerry" was a mighty nice person to know in those days.. That was many years ago, but seeing that the Grand Lodge of Washington later elected him Grand Master, he must have been the same in 1911.

In Grand Master Paul's address he refers to the revision of the Constitution and the work of R.W. Bro. W.T, Phillips, sec'y and P.M. of United Service Lodge No, 24, at Esquimalt, and V.W. Bro. RoEo Brett, the Grand Secretary, for their work in this behalf. He pays a high tribute to the latter for his work during the time he has held this office, and expressed to Grand Lodge his regret that the press of private affairs prevented him continuing in office. To take his place for the time being he had appointed as acting Grand Secretary W. Bro. W. Oddy of Victoria-Columbia Lodge No. 1, who had been secretary of that Lodge for twelve years, and had found him a faithful and efficient officer.

One of the activities in which the Grand Lodge had been interested was the establishment of the Sanitarium at Tranquille, for the treatment of persons suffering from tuberculosis and several donations had been made to it. Grand Master Paul had written the Senior Grand Warden, R.W. Bro. Arthur H. Skey, a member of Kamloops Lodge, No. 10, asking for information as to its work and means. R.W. Bro. Skey, who was also a member of the house Committee of the institution, replied that notwithstanding the assistance given it by the Provincial Government, there was a great necessity for funds to enable the Sanatorium to be fully equipped so that it would be able to care for all patients that would be applying in the near future. The Grand Master pointed out that three or four of the members of the Craft were at that time receiving gratuitous treatment in that institution. He recommended that a further grant should be made by Grand Lodge to such a necessary institution in addition to the grants theretofore made. His recommendation was approved by Grand Lodge, and a further grant of \$500.00 was made to it from the Charity Fund.

One of the rulings of Grand Master Paul to the effect that an unaffiliated Freemason was not in good standing, will be referred to under the heading "Non-Affiliates" further on. In the field of Education, as well as in Freemasonry, he was one of our great men for over sixty years. His knowledge of men and books, and his genial disposition made him a favorite among all who had the pleasure of his acquaintance. His efforts on behalf of the development of higher education in the City of Victoria, and elsewhere in the Province, will not soon be forgotten.

The Grand Master for 1911-12 was Francis J. Burd (2)~ of Acacia Lodge, No~ 22, at Vancouver. He and also his predecessor in the office of Grand Master, M°W. Bro~ Harry H. Watson are still (1943) with us, and today, as in everyday during their life as Freemasons~ are doing their share~ and more than their share, in making Freemasonry a vital force in the Province in which they live~ Grand ~ster Burd was a busy man during his term of office. He presided over eight Emergent Communications, only one not attended by him, being taken by M.W. Broo J.H.: Schofield~ who presided at one in Trail. He made seventy-seven visits to various constituent Lodges~ including those in the North Country, issued dispensations for nine new Lodges, dedicated three Masonic Halls, and laid six corner stones. He entertained the Grand Master of the Grand Lodge of Saskatchewan; visited Arcana Lodge, No. 87, G.R. Wash. at Seattle~ and yet had time to consider and advise the Craft and Grand Lodge on many matters of great importance to the Brethren generally.

(2) Francis J. Burd, newspaper director, was born at Kuskegon, Mich. Jan. 7~ 1870~ son of J.S. Burd and N.J. (Evans) Burd. Married Frances Alice~ daughter of A~M. Beattie, of Vancouver, June 7~ 1905. Came to Winnipeg in 1883~ and was identified with the Winnipeg Free Press in circulation department. Joined Klondike rush, and in company with his brother established a newspaper at White Horse, which was not a success. Returned to Vancouver and was associated with the NewsAdvertiser~ and later with the late Walter Nichol then proprietor of the Province. Became managing director when that journal was taken over by the Southam interests~ and is now President of the Company~ Past President Can. Daily Newspaper Association~ Home, 1300 Comox Street, Vancouver. That he has carried into his public life the principles set out in his address to Grand Lodge is shown by the fact that outside of Freemasonry, in which he has been active in all good works~ he has been on the Board of Directors of the Vancouver General Hospital for 25 years~ assisted in the work of St. Luke's Home, King's Daughter's Home, Resthaven, Welfare ~ederation, B~ C~ Cancer Institute~ and Treasurer of the Art Gallery, The Fairbridge Farm, and one of the Governors of the University of British Columbia. All these culminating in the receipt of the "Good Citizen" Medal for the City of Vancouver in 1938.

He became a Freemason in Wirmipeg on April 7, 1893 in Ionic Lodge No~ 25~ G~R~ Nan~ and passed the C.C. and M~N~ later in that year~ He was W. Master of that Lodge in 1898~ On coming to British Columbia he affiliated with Acacia Lodge, No~ 22 at Vancouver and still (1943) retains his membership in it ~it now as a Life Honorary Member~ He is also an Honorary Life Member of his Mother Lodge in ~innipeg, also of Western Gate Lodge, No. 48 and Kilwinning Lodge~ No. 59 at Vancouver and of Duke of Connaught Lodge, Noo 64, at North Vancouver, Tyee Lodge, No. 66 at Prince Rupert, and Mount Lebanon Lodge, No~~ 72, at Marpole. in the Grand Lodge of B. C~ he is the chairman of the Jurisprudence Committee, and is the representative of the Grand Lodge of England near the Grand Lodge of British Columbia. He also holds high rank in many of the concordant orders.

His first act as Grand Master was to cable to the Duke of Connaught Grand Master of the United Grand Lodge of England, an address of congratulation on his appointment as Governor General of the Dominion of Canada and to welcome his coming.

Recognizing the need of a greater knowledge of our laws other than the constitutional one, he took upon himself to request R.W. Bro. Eli Harrison, son of that grand old pioneer of Freemasonry in British Columbia, M.W. Bro. Eli Harrison, Sr., a Jurist of ability and experience both at the Bar and on the Bench, to compile an annotated digest of all the Constitutions, laws, edicts and decisions of the Grand Lodge from its organization, a volume which has been of inestimable value, not only to the officers of Grand Lodge, but also to the whole body of the Craft in the jurisdiction, This had been completed, and the Grand Master asked that a reasonable honorarium be voted for the work and this Grand Lodge was very glad to do.

In order to further assist the brethren, he issued, during his term of office, three circulars calculated to draw their attention to matters of importance to all. The first related to conferring degrees upon more than one candidate at a time, and for balloting for more than one candidate at a time; the second, relative to the obligation of the members, as to slandering a brother or repeating a slander current concerning a member of the Craft; and relating to the importance of preserving the Lodge records, especially the Minute Books, and recommending the Constituent Lodges to procure Fire-proof safes for that purpose. If this last had always been the rule in the Lodges the labors of the Grand Historians and their assistants would have been made much easier, and their work of more real importance to the Craft at large.

In addition to the circulars above mentioned, G.M. Burd made a number of recommendations to Grand Lodge and to his successors in office as Grand Masters. The first was that before granting dispensations for new Lodges the brethren asking therefor should be required to work as a Lodge of Instruction for such period of time as might be necessary to acquire proficiency in the ceremonial, This, he suggested, was particularly advisable where some of the applicants had belonged to Lodges indifferent jurisdictions.

In various districts, Lodges, which had experienced a period of prosperity, so long as the mines in the vicinity were producing satisfactorily, found themselves in difficulties when these gave out, and no others had been discovered to take their places. This was becoming quite noticeable even in the days of Grand Master Burd, and he warned that particular consideration should be given to such localities, especially mining camps dependent upon one mine and prospects. He might have made this cover towns dependent on timber, or, as the economists say, solely dependent on wasting assets. Grand Lodge agreed.

He also pointed out that the rule as to the examination of Worshipful Masters prior to installation in order to make sure that they

were properly qualified to carry out their duties had not been as strictly enforced as it should have been, and he impressed on the Brethren the necessity for strict compliance with the regulations; that the District Deputy Grand Masters who had faithfully carried out their duties as such should be granted thereafter the appellation of "Right Worshipful"; and that a Monitor or Manual should be prepared, embracing the lectures, and such other knowledge as is proper to be printed, of the two works popularly known as Canadian and American. He felt that the Brethren using the Emulation, Oxford, Stability, Australian and Canadian, which vary so little in their forms of work, would, no doubt, welcome such a volume, while those using the American work would welcome a selection from some of the books used in one of the United States. This could be included in a volume with the "Forms and Ceremonies." The first of these was not alluded to by Grand Lodge, which disagreed with the Grand Master as to the District Deputy Grand Masters, and did not think it advisable to confer Past rank on them; neither did it agree with the compilation of a Monitor as suggested. as it was of opinion that owing to the diversity of ritual and the Smallness of the jurisdiction it had better be dropped for the time being.

There were also some other matters of minor importance among his recommendations; the amendment of the Funeral Ceremonial, the adoption of the Harrison Digest, the necessity, if possible, of the Lodges having Halls for their exclusive use, and that two of the most eminent Masonic Historians, Bro. Robert Freke Gould of London, England, and W. J. Chetwode Crawley of Dublin, Ireland be made honorary Members of the Grand Lodge of British Columbia, with the rank of Past Grand Warden. With all these Grand Lodge agreed.

Another ruling made by G. M. Burd was the subject of considerable comment. He was of the opinion that the wearing of Masonic regalia while attending Divine service was wrong, as the Lodge would not be at labour at the time, but he granted dispensations for that purpose following the precedent set by his predecessors, and because the Constitution, by imposing a fee for these dispensations had tacitly authorized them. However the practice later has been in accordance with his opinion, and the brethren attend such services, but not in Masonic regalia. He absolutely refused to grant dispensations for wearing Masonic clothing at dances and there is no doubt but that his ruling was correct.

In closing his address Grand Master Burd spoke of his desire to encourage the Brethren to look at Freemasonry from the standard of trying to live up to their obligations, and so make it a potent force in our citizenship, rather than that of meeting for transaction of business, and adding to our members. He also thanked the Brethren for the honor conferred on him by electing him Grand Master in words which express the feeling of every Freemason who has had the honour to occupy the position of Grand Master;

Brethren, the most honored position in your gift, or in the gift of man, has been mine during the past year, and for this I sincerely thank you.

The Grand Master for 1912-13 was R.W. Bro. John N. Rudd (3) of Doric Lodge, No. 18, at Nanaimo. In the common order of things the Deputy Grand Master, R.W. Bro. A.H. Skey of Kamloops Lodge, No. 10, would have been promoted to the Grand Master's chair, but, owing to illness, he declined the office, and was continued as Deputy Grand Master for another year.

With the establishment of new Lodges Grand Master Rudd was a busy man. He presided at six Emergent Communications to constitute the additions to our roll, and at one to dedicate a new Temple at Duncan. One Emergent Communication to constitute a new Lodge, Star of the West Lodge, No. 61, at Nakusp, was taken by M.W. Bro. J.H. Schofield. The forty-second Annual Communication of Grand Lodge was held at New Westminster on June 19, 1913, the Grand Master presiding. During the year he visited no less than sixty-one of the sixty-three constituent Lodges then existing. He issued four dispensations for new Lodges, at Quesnel, Abbotsford, New Denver, and at Eburne, and two Lodges of instruction in South Vancouver.

In his address to Grand Lodge Grand Master Rudd expressed his appreciation as well as that of the Lodges, for the new Harrison digest of the laws of the jurisdiction. He says that it was proving of great assistance to them all. Accompanied by M.W. Bro. F.J. Bird, N.W. Bro. H.N. Rich and W. Bro. Summers he had visited the Sanatorium at Tranquille, and recommended that the grant to it by Grand Lodge be continued, and this was authorized in due course. He made reference to the activities of 'Clandestine Masons' in the jurisdiction, but this will be referred to farther on.

Grand Master Rudd made one visit to the State of Washington, when he with a number of his officers, and Past Officers, attended a meeting of Tacoma Lodge, No. 22, at Tacoma, Washington. At this meeting no work was exemplified, as it was merely a fraternal gathering.

(5) John Rudd was born at Liverpool, England Feb. 13, 1864. After attending Liverpool College, he was articled to a Ship Broker's office in that City. At the age of 24 years he came to Canada, and arrived at Nanaimo, where he remained the rest of his life. In Nanaimo he was, for a time with a furniture business, later with A. R. Johnson & Co., and in 1912 he became head of the firm of Rudd, Mitchell & Co. He was prominent in many matters pertaining to the public weal; president of the first building society; member, and later president of the Nanaimo Hospital Board; and a valuable member of the Nanaimo Branch of the wartime Patriotic Fund.

He became a member of the Craft in Doric Lodge, No. 18 in Aug. 1901, and W. Master, 1909. He died at Nanaimo, Jan. 30, 1939. (See also, Burd, O. L. Report, 1939, p. 135.)

He closed his address with a well deserved tribute to M.W. Bro. Francis J. Burd, and the assistance given by him during the past year.

The Committee on the Grand Master's address was favorable except on one point. He had referred to the number of Lodges that he had visited and suggested that some steps should be taken to relieve the Grand Master, to some extent, from the arduous task of personally visiting all the Lodges. When this came before the Committee, a number of those present took it upon themselves to frame a resolution which would be acceptable to all, but without success, and the matter was laid over until the next annual communication.

It was naturally supposed that R.W. Bro. A.H. Skey, of Kamloops Lodge would be the next Grand Master. He had not accepted the office the year before, owing to illness. His report in 1913 showed that his illness had come to an end, for he had been able to visit many Lodges during that year. When it came to the election of officers in that year, he was elected Grand Master on the first ballot, but refused to accept the office. He thanked the Grand Lodge for selecting him for this important office, but stated that the exigencies of his private business would prevent him giving it the attention which it deserved. Finding that he was adamant in his refusal, R.W. Bro. William Henderson of Victoria-Columbia Lodge, No. 1 at Victoria was elected Grand Master for 1913-14. Some of the Reviewers of Foreign Correspondence make interesting remarks about R.W. Bro. Skey's refusal, and the reasons given by him for such refusal. The Ohio one in 1913 says:

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

The Vermont Reviewer in 1914 makes a note of R.W. Bro. Skey's refusal to accept the office of Grand Master. He says: "A good example, but an unusual one."¹

As R.W. Bro. Skey refused to accept the office of Grand Master for 1913-14, the lot fell on R.W. Bro. William Henderson (4) of Victoria-Columbia Lodge, NO. 1 at Victoria, who had been Senior Grand Warden under Grand Master Rudd. With the number of Lodges being established in the jurisdiction, he also was a very busy man during his term. On July 11, 1913 Melrose Lodge, No. 67 at Vancouver was constituted by him at an Emergent meeting of Grand Lodge. The next day, July 12, 1913, he constituted Abbotsford Lodge, No. 70 at Abbotsford. On July 18, 1913 he constituted Vancouver Lodge, No. 68 at Vancouver. Another Lodge, Slocan Lodge, at New Denver, NO. 71 was constituted on August 14, 1915, but the Grand Master was unable to attend, and R.W. Bro. George Johnstone of Nelson Lodge, No. 23, at Nelson, acted in his stead.

As Grand Master M.W. Bro. Henderson, on September 22, 1913 dedicated the Masonic Hall of Quesnel Lodge, No. 69, at Quesnel; installed the officers of Camosun Lodge, No. 60, at Victoria on January 15, 1914; dedicated the Hall of Arrowsmith Lodge, No. 62 at Alberni, on May 8, 1914, and laid the Cornerstone of St. Columba Presbyterian Church at Oak Bay, near Victoria on June 13, 1914.

The forty-third Annual Communication of the Grand Lodge of British Columbia was held at Prince Rupert on June 18, 1914, Grand Master Henderson presiding. Greetings from the Grand Lodge of Oregon were received. The list of official visits made to Lodges by the Grand Master was set out in the address, over forty. Dispensations were issued for eight new Lodges. The work of the Grand Secretary, V. W. De Wolf-Smith was praised, and a suggestion made that a definite place of meeting should be fixed for the meetings of Grand Lodge, or at least the meetings should be confined to Victoria, Vancouver and New Westminster, and that the expense of delegates to Grand Lodge should be paid. The Committee on the address referred these matters to the decision of Grand Lodge, which took no action in the matter.

N.W. Bro. James Stark (5) occupied the Grand Master's chair,

(4) William Henderson was born at Dundee, Scotland in 1837. He came to Canada in 1857 and settled in the then little city of Bytown, now Ottawa. Here he remained until 1871 when he returned to Ottawa, then went to Battleford, then to Regina and to Victoria in 1896. An architect by profession, he was resident architect for the Dominion Government, and in that capacity supervised the erection of many important Government works in this Province. He died at Victoria on Sept. 24, 1931.

N.W. Bro. Henderson was a member of Wascana Lodge, No. 23 in Manitoba when he came to British Columbia. On February 6, 1902 he affiliated with Victoria-Columbia Lodge, No. 1 and remained a member of that Lodge until his death. He affiliated with Henderson Lodge, No. 84 on its establishment (it was named for him) and was also an honorary member of Vancouver & Quadra Lodge, No. 2 and Britannia Lodge No. 73. His last Masonic appearance was at the laying of the corner stone of the Shrine Temple at Victoria on May 24, 1929. (See also G. L. Rept. 1932, p, 148).

(5) James Stark was born at Dundee, Scotland, on May 25, 1845, son of Walter and Elizabeth Stark, and was educated in the Public schools of his native City. He emigrated to Canada in 1865 and for several years was employed in the dry-goods house of Robert Struthers at St. Catherine's, Ontario, and later at Brantford. He went into business for himself at St. George, Ont. in 1875, and later at Ayr, where he remained for 8 years. In 1892 he came to Vancouver, and opened a store on Carrall Street, Later he removed to Cordova Street, and then to Hastings Street, His sons are prominent in the business world of Vancouver at the present time (1943). In 1871, at Brantford, he married Julia Leck, daughter of Robert and Julia Leck.

1914-15. He was also very busy during his term of office. Hardly had he been installed in office when his services were called for in Emergent Communications to constitute Lodges, install officers, dedicate Halls~and the Masonic funeral of the first Grand Master of the Grand Lodge of British Columbia, M.~. Bro. Israel Wood Powello On June 25, 1914 he constituted Mount Lebanon Lodge No. 72 at Eburne. On July 3, 1914 he installed the officers of Melrose Lodge, No. 67 at Vancouver; on July 6, 1914 he constituted N~ple Leaf Lodge, No. 73, at Vancouver; and on July 7, 1914 he constituted Composite Lodge~ No. 76 in South Vancouver. Gn July 16, 1914, he went a little further afield and constituted Perfection Lodge, No. 75 at New Westminster; then to Victoria where he constituted Britannia Lodge, No. 73 on July 17,1914. He then came back to Vancouver and constituted Zion Lodge, No~· 77 at Kerrisdale on July 20, 1914. September 14, 1914 he dedicated the Hall of Park Lodge, No. 63. On October 5, 1914 he dedicated the Hall of Zion Lodge, No. 77, and on January 7~ 1915, according to custom, installed the officers of Victoria-Columbia Lodge at Victoria. The last Emergent meeting of Grand Lodge was on Monday, March i, 1915 when he conducted the funeral of that veteran Freemason, M.d. Bro. Israel Wood Powell, the first Grand Master of the Grand Lodge of British Columbia on N~rch i, 1915. In all these cases he was personally present, and asked no help from anyone. The forty-fourth Annual Communication of Grand Lodge was held on June 17, 1915 at Victoria, with the GrandMaster presiding.

It is at this Communication that we first hear an official announcement of the beginning of a World War, now termed World War, No. i, for as this is written, (1943) the thunder of Norld War, No. 2 is shaking the world, both civilized and uncivilized, Towards the end of 1914 our Grand Lodge had considerable correspondence with the Grand Lodge of Washington relative to the latter's proposal that the two Grand Lodges join in the celebration of "one hundred years of peace". It is needless to say that no such action was taken in view of the war which was then coming into existence. Instead of such action, the youth of the country were preparing for battle, and our report for 1915 has five pages of names of our members who, even then, had joined the British forces, and Grand Lodge had on November 3, 1915, sent @i,000,00 from our Charity F~md to R.W. Bro. Rt. Hon. T.F. Halsey, of London, England, our representative at the Grand Lodge of England, to be used for Belgian Relief through that Grand Lodge.

Somebody in Vancouver, about this time, had been organizing a "Masonic Senate". The Grand Master did not approve of the scheme. He said that although the members might be the flower of Masonry, imbued with the very best intentions and the most fervent zeal in the interests of Freemasonry, yet submitted to Grand Lodge that such a body should not be permitted, as its perpetuation might eventually result in the usurpation of the powers of Grand Lodge, and he asked that a ruling should be made by it on the subject. The Committee on his address were of the opinion that no organization should be countenanced that assumed a name with a Masonic appellation unless specially authorized by the Grand Lodge of the jurisdiction in which the same may be

held, and were fully in accord with the remarks of the most Worshipful Grand Master in reference to the "Masonic Senate" (*italic's mine*). Evidently its promoters of the 'Masonic Senate' were enthusiastic Freemasons, anxious only, to promote the good of the Craft, and Grand Lodge struck out the words in italics to save their feelings.

The Grand Master in his address thanked the Deputy Grand Master, E.W. Bro. W.C. Ditmars, for his assistance during the year; praised the services of The Grand Secretary, and referred to the War which had just broken out; a war, he says, "unparalleled in the history of the world", and our duties under these terrible circumstances. He also reproved some Lodges for disregarding their own by-laws, and he recommended that the practice of initiating a candidate on the same night on which he is balloted for should be discontinued. In his opinion at least two weeks should elapse between a ballot and initiation, and one month between degrees, but this was not approved by Grand Lodge.

NEW LODGES

We closed the roll for the last period with Tsimpsean Lodge, No. 58, at Prince Rupert, and we open this period with Kilwinning Lodge, No. 59, at Vancouver and close it with Triune Lodge, No. 81, at Powell River, a gain of 23 Lodges in five years. The dispensation for Kilwinning Lodge was issued by Grand Master H. N. Rich on March 24, 1910, and it was instituted March 31 of the same year, by R.W. Bro. Hugh E. McDonald, the veteran Treasurer of Cascade Lodge, No. 12 is still going strong (1943), D.D.G.M. for District No. 2A. with W. Bro. J.W. Campbell of Dufferin Lodge No. 364, G.R.C. as the first W, Master and Bro. T. Proctor of Fort William Lodge, Fort William, Ont. as first Secretary. In all cases the names of the first officers are those in office on Constitution. As the name is taken from that of one of the oldest of the Scottish Lodges, and from the names of the early members, the greater part of the members were Scots or of Scottish descent. They were residents of that part of the City known as Grandview, and one of their ambitions was to build a Masonic Temple for themselves in that part of the City, but this ambition has never been carried out. They chose the Canadian work and those who were made Masons in Scotland would have had no difficulty in using it. The Charter was granted in 1911 by Grand Lodge at the Annual Communication on the report of the Committee on Warranted Lodges, but at the same time that it recommended that the charter be granted, it pointed out that a number of candidates had been balloted on collectively, and that this practise must be stopped. The Lodge was constituted at an Emergent meeting of Grand Lodge at the Masonic Temple Vancouver, on July 13, 1911, presided over by Grand Master Francis J. Burd.

Then followed Camosun Lodge, No. 60 (American Work) at Victoria. The members did not seek an a me from any place other than British Columbia or Victoria itself. Camosun, or as it is sometimes written, Camosack, was the Indian name of the inlet on which the City of Victoria is built. The dispensation for the new Lodge was issued by Grand Master Burd on August 15, 1911. R.W. Bro. P.J, Riddell of

Victoria-Columbia Lodge, No. i, D.D.G.M. of District No. I, officiated at the institution of the new Lodge on September 25, 1911, and it received its charter at Grand Lodge in 1912. It was constituted by Grand Master John Rudd at an emergent meeting of Grand Lodge at Victoria on July 15, 1912 with P.M. James Tomlinson of Perfection Lodge No. 9, G.R.A. Calgary as the first W. Master and Wm. Alex, Smith Duncan of Treherne Lodge No, 51, G.R.Nan. as the first Secretary.

The last Lodge to be established in the Kootenays, with the exception of Emulation Lodge, No. 125a very few years ago, was Star of the West Lodge No. 61, at Nakusp. The Dispensation for this Lodge was issued by Grand Master Burdon August 17~, 1911. Like most of the Kootenay Lodges it chose the American ritual for use in the Lodge. It was instituted on October 5, 1911 by R.W. Bro. L.N.F, Fraser, of Arrow Lodge, No. 47 (now extinct) at Arrowhead, D.D.G.M. for District No. 3.

The charter was granted by Grand Lodge at the Annual Meeting of Vancouver on June 20, 1912, and the Lodge was constituted at an Emergent meeting of Grand Lodge at Nakusp on July 31, 1912 by M.W. Bro. J.H. Schofield, Past Grand Master, with Wm. Edward Marshall of Alta Lodge No, 29, B.C.R., Sandon~ as the first W. Master and Bro. A.E. Haigh also of Alta Lodge NO. 29, as the first Secretary. The Hall could not be dedicated as it was in use by other societies,

From the Kootenays we go now to the West Coast of Vancouver Island and our next Lodge was Arrowsmith Lodge, No. 62 at Alberni. The dispensation for this Lodge was issued by Grand Master Burd on October 9, 1911, and it was instituted by him at an Emergent meeting of Grand Lodge at Alberni on October 19, 1912 and the Hall dedicated. The charter for the Lodge was ordered by Grand Lodge at its meeting on June 20, 1912, and it was constituted by Grand Master Rudd at an Emergent communication of Grand Lodge at Alberni on August 7, 1912, with W. Bro. D. Stephenson of Ashlar Lodge No. 3, B~C.R. as the first W. ?~ster, and Bro. Douglas Stone of Pattison Lodge No. 913, G.L~ Eng. as ~irst Secretary/. The Lodge was named after Arrowsmith mountain (5,976 feet), which in turn was so named by Captain Richards, RoN. hydrographer, in 1864, after the famous English mapmakers of that name.

We now come to a number of Lodges in and around Vancouver. One was Park Lodge, No. 63, at Central Park about half way between Vancouver and New Westminster, hence its name; Duke of Conn~ght Lodge, No. 64 at North Vancouver; and Plantagenet Lodge, No. 65 at the City of Vancouver, Tyee Lodge, No. 66 was established at Prince Rupert. Then we come back to Vancouver and we have Melrose Lodge, No, 67 and Vancouver Lodge, No. 68.

Park Lodge (American Work), received its dispensation on November ii, 1911, and was instituted and Hall dedicate~ by Grand Master Burd at an Emergent Communication of Grand Lodge held at Central Park, November 13, 1911. The charter was ordered by Grand Lodge at Annual Communication in June, 1912, and the Lodge was constituted by Grand Master Rudd at an Emergent Communication there on July ii, 1912. Duke of Connaught

Lodge, No. 64 (English Work), was instituted on November 28, 1911 by Grand Master Burd at an Emergent Communication, and the Hall dedicated, and the Lodge constituted by Grand Master Burd on November 28, 1911, at an Emergent Communication of Grand Lodge at North Vancouver. R.W. Bro. Luther Watts-Doney of Burrard Lodge No. 50, B.C.R. as first W. Master and Edward Harry Bridgman of the same Lodge, now Deputy Minister of Agriculture at Victoria, as first Secretary. The Lodge was so named for the Duke of Connaught, then Grand Master of the Grand Lodge of England, and Governor General of Canada.

Followed Plantagenet Lodge, No. 65 at Vancouver, which received its dispensation on January 22, 1912. It was instituted on February 14, 1912 by R.W. Bro. Dr. C. H. Gatewood, of Western Gate Lodge, No. 48, D.D.G.M. for District No. 2A. It was given its charter at the Annual Communication in 1912 and was constituted by Grand Master Rudd at an Emergent Communication of Grand Lodge at Vancouver, on July 10, 1912, with R.W. Bro. John Clemens as the first W. Master and W. Bro. John Smith as its first Secretary.

Tyee~ (Chinook Jargon, "Chief") Lodge No. 66, at Prince Rupert (Canadian work) shows the growth of the Graft in that city, and the fact that all the Freemasons there did not fancy the American work as used by Tsimpsean Lodge, No. 58. It received its dispensation on January 31, 1912. Although so far from Vancouver, it was in District No. 2A, and was instituted by R.W. Bro. C.H. Gatewood of Western Gate Lodge, No. 48 on March 14, 1912. It, also, received its charter at the Annual Communication in 1912. It was constituted by Grand Master Rudd at an Emergent Communication held at Prince Rupert on July 31, 1912, with W. Bro. D.H. Morrison as first W. Master, and Bro. J.M. Carmichael as first Secretary. The Junior Warden was J. C. McLennan formerly of Union Lodge, No. 9, at New Westminster, a life-long friend of the present Grand Historian, and M.W. Bro. Alex. Manson, Grand Master in 1925-5, now a judge of the Supreme Court of British Columbia at Vancouver, was Senior Deacon.

Melrose Lodge, No. 67 and Vancouver Lodge, No. 68, both of Vancouver come next. Both, being in District No. 2A, were instituted by R.W. Bro. C. H. Gatewood, the first on March 29, 1912 and the other on May 31, 1912. Although well recommended, considering the short time these Lodges had been working, Grand Lodge thought that it was better for them to remain under dispensation for another year. Both received their Charter at the Annual Communication of Grand Lodge in 1915. The two were Constituted very soon after, by Grand Master Henderson, at Emergent Communications~ Melrose Lodge on July 11, 1913 and Vancouver Lodge on July 18, 1913. Both use the American ritual.

There had been a Lodge of instruction carrying on at Quesnel and on October 1, 1913 a dispensation was issued by Grand Master Rudd for a Lodge there. The charter to Quesnel Lodge, No. 69 was authorized by the Grand Lodge at its Annual Communication in 1913 and Constituted by Grand Master Henderson on September 22, 1913 at an Emergent Meeting held at Quesnel, with W. Bro. C. H. Allison as the first W. Master, and

W. Bro. J. H. Hutchcroft as the first Secretary.~ It uses the Canadian ritual.

The lower Fraser Valley comes to the front now with Abbotsford Lodge, No. 70 at Abbotsford, the half way house between Mission City and Huntingdon at the U. S. boundary. The dispensation for this Lodge was issued by Grand ~ster Rudd on October 5, 1912. (G. L.~Report say '~1913", but this evidently is a printer's error). It. was instituted on October 15,1912.

When visited by R. W. Bro. G. E. Martin of Lewis Lodge, NO. 57 at New ~estminster, D.D.G.N. for District No, 2 (date of visit not stated), he found that it had paid for its complete outfit and had a balance in the bank, and had sixteen applicants for initiation. The Lodge had built a Hall, but couldnot ask for dedication, owing to an outstanding debt existing thereon. He strongly recommended Grand Lodge that a charter be given the Lodge. Grand Lodge agreed and the charter was authorized at the Annual Communication in 1913. It was Constituted by Grand Master Henderson at an Emergent Communication of Grand Lodge at Abbotsford on July 12, 1913, with Bro. Eric Scotrold as first W. Master and Brq. Arthur Salt as first Secretary.

Now back to the silvery Slocan. On March 3, 1913 Grand Master Rudd issued a dispensation for a Lodge at NewDenver, after he had visited the settlement and found that it had not only mining support, but also valuable agricultural lands. The dispensation was granted by the Grand Master on I~rch 3, 1913, The Gharter was granted by Grand Lodge that year as No. 71, and the Lodge was constituted at an ~ergent~meeting of Grand Lodge at New Denver on August 14, 1913, by R. W. Bro. George Johnstone of Nelson Lodge, No. 2~ at Nelson with Bro. Ralph A. Hilton as the first W. Master, and J.B.D. Jewitt as first Secreta~I. Later the town of Sandon became unable to support a Lodge, and Alta Lodge No. 29 at that place amalgamated with Slocan Lodge, No. 71, under the name of Slocan Lodge, No~ 29, and No, 71 ceased to appear on our roll. (For history of Alta Lodge, No. 29, see G. L. Report 1934, Towgood, Page 156, and for that of Slocan Lodge, No. 71 see G, L. Report page 158).

Another Lodge now appeared in the Vancouver area~ Mount Lebanon Lodge No. 72 at Eburne, now Marpole. A dispensation for this Lodge was issued by Grand Master Rudd, on May 26, 1913. It was instituted on ~y 1~~' 1913 by R. W. Bro. W. C. Ditmars of Cascade Lodge, NO. 12~ D.D.G~N. for District NO. 2A. Its charter was ordered at the Annual Communication of Grand Lodge in June 1914. It was constituted by Grand Master Stark at an Emergent Communication held at Eburne June 25, 1914, withBro, Malcolm R. Wells as first W, :Master and Bro, Robert J. Roche as the first Secretary. It uses the American work.

Victoria, with its smaller population than Vancouver, was doing well bF the Craft. On September 11, 1913 a dispensation was issued by Grand Master Rudd, for Britannia Lodge No. 73, It was instituted on September 19, 1913 by R.~. Bro, G.L° Milne of Victoria-Columbia Lodge, No. 1, D.DoG.M. for District No. 1. it received its charter at the An-

nual Communication of Grand Lodge in June, 1914. It was constituted by Grand Master Stark at an Emergent Communication of Grand Lodge held at Victoria on July 17, 1914, with Bro. Henry R. Woodley as first W. Master and Charles Dodd as first Secretary, It uses the English ritual.

Next comes Maple Leaf Lodge, No. 74, in South Vancouver, now part of Vancouver city. The dispensation for its formation was issued by Grand Master Rudd on October 13, 1913, and it was instituted On October 6, 1913 by R. W. Bro, Luther Watts-Doney of Duke of Connaught Lodge NO. 64, D.D.G.M. for District No. 12. The charter was issued by Grand Lodge at the Annual Communication in June 1914, and it was Constituted on July 6, 1914 by Grand Master Stark at an Emergent Communication held in the Oddfellows Hall, Main Street, South Vancouver, with Bro. Richard Charles Hodgson of Mount Hermon Lodge No. 7 as first W. Master and Bro. Kenneth Lamond, a life Member of Lodge Trafalgar 155 Scotland, as first Secretary. It uses the American ritual.

New Westminster was also feeling the general prosperity and came in with a fourth Lodge, Perfection Lodge, No. 75. This Lodge got its dispensation from Grand Master Henderson on December 9, 1913, and was instituted on December 11th of that year by R.W. Bro. Carmichael of Ionic Lodge, No. 19 at Chilliwack, D.D.G.M. of District No. 2. It received its charter at the Annual Communication of Grand Lodge in 1914, and was constituted at an Emergent Communication of Grand Lodge held by Grand Master Stark at New Westminster on July 16, 1914, with Bro. Alex. Innes of Union Lodge No. 9 B.C.R. as first W. Master and Bro. Kilburn K. Reid, of Carleton Lodge No. 55, East Florenceville, N.B. later elected Grand Junior Warden in 1943, as the first Secretary.

Back now to the Vancouver area with Composite Lodge, No. 76 in South Vancouver a dispensation for which was issued by Grand Master Henderson on December 22, 1913. The Lodge was instituted on December 57, 1913 by R.W. Bro. Watts-Doney of Duke of Connaught Lodge, No. 64, D.D.G.M. for District No. 12. It received its Charter at the Annual Communication in 1914, and was constituted by Grand Master Stark on July 7, 1914 at an Emergent Communication of Grand Lodge at the Masonic Hall in South Vancouver, with W. Bro. George Morley of Tararna Lodge No. 67 G.L. New Zealand as first W. Master and E. M. LeFluffy of Clyde Lodge No. 408, Glasgow, Scotland, as the first Secretary. It uses the Canadian ritual.

Still another Lodge in the Vancouver area now comes along, Zion Lodge, No. 77, at Kerrisdale. The dispensation for it was issued by Grand Master Henderson on March 8, 1914. The Lodge was instituted on March 9, 1914 by R.W. Bro. Watts-Doney D.D.G.M. for District 12. It received its charter at the Annual Communication of Grand Lodge in that year and was constituted by Grand Master Stark at the Masonic Hall at Kerrisdale on July 20, 1914, with W. Bro. Sidney C. Sykes of Cascade Lodge No. 12 as the first W. Master and Bro. Albert Malcolm Brown of Kilwinning Lodge No. 59 as the first Secretary. It uses the Canadian ritual.

Now out to the Fraser Valley for DeWolf Lodge, No. 78 at Coquitlam, B. C. so named, no doubt, for the well-known DeWolf family of Wolfville, Nova Scotia, with which the Grand Secretary was connected through his mother, and used as part of his family name. It received its dispensation from Grand Master Henderson on May 6, 1914, and was instituted by R. Wo Bro. J. Wo Carmichael of Ionic Lodge, No. 19, at Chilliwack. His report to Grand Lodge in that year shows that he was Park Lodge, No. 63 on May 18, of that year; that he went to Pacific Lodge, No. 16 at Mission City on the 29th and inserts between them a reference to his institution of this lodge, but does not give the exact date. No doubt it was about the middle of the month of May of that year. As its institution had been such a short time before the meeting of the Annual Communication the charter was not issued until the Communication for 1915 and it was duly constituted by Grand Master Ditmars at an Emergent Communication of Grand Lodge held at Port Coquitlam on July 12, in that year, with W. Broo David N. Paton of Newton-on-Ayr St. James Lodge No. 125, G.R. Scot. as the first W. Master and Bro° James McKie of Royal Arch Rutherford No. 116 Scot. as the first Secretary.

A new Lodge now appears on Vancouver Island, Concord Lodge, No. 79 at Parksville. This Lodge was given its dispensation by Grand Master Henderson on May 19, 1914. It was instituted on May 26, 1914 by R.W. Bro. John Stewart of St. John's Lodge, No. 21 at Ladysmith, D.D.G.M. of District No. 5. As it had been in existence but a short time when Grand Lodge met that year, it was left under dispensation. At the Annual Communication of Grand Lodge in 1915 it received its charter and it was constituted by Grand Master Ditmars at an Emergent Communication held at Parksville on July 5, 1915, and the Lodge dedicated, with Bro° Chas. R. Hardy of Ashlar Lodge No. 3, B.C.R. as the first Master and Bro. T.T.M. Custance of Hiram Lodge No. 141 B.C.R. as the first Secretary. It uses the American ritual.

We now go back again to Vancouver for St. James Lodge, No. 80, The dispensation was issued on March 8, 1915. The Lodge was instituted on March 9 by R. Wo Bro. Matt J. Barr of Vancouver Lodge, No. 68, D.D.G.M. for District No. 12. The Charter was authorized by Grand Lodge at the Annual Communication in 1915 and the Lodge was constituted on June 20, 1915 by Grand Master Ditmars at an Emergent Communication held in the Masonic Temple at Vancouver, with W. Bro. James Irvine of Cascade Lodge No. 12 as the first W. Master and Bro. John G. Scott as the first Secretary. It uses the Canadian ritual.

One more Lodge and we will close the period. This was Triune Lodge, No. 81, at Powell River. The dispensation was issued by Grand Master Stark on May 11, 1915, and the Lodge was instituted by R.W. Bro. Matt J° Barr above mentioned D.D.G.M. for District No. 12 on May 18 of that year. It received its charter at the Annual Communication of Grand Lodge in June, 1916, and was constituted on July 16, 1916 at an Emergent Communication at Powell River by Grand Master Astley, with W. Bro. Andrew Henderson of Triune Lodge, No. 190, G.R. Minn. as first W. Master, hence the name of the new Lodge. (See Lundie, Biography, G.L. Report, 1937, Page 172) and Bro. John Vincent of Buchan St. John Lodge No° 636 Scot. as

first Secretary. It uses the American ritual,

FINANCES AND MEMBERSHIP

As has been said this period was one of steady growth, both of membership and revenue, In 1910 the membership was 5,107, the revenue \$7,568.00; in 1911, membership 5,776 and revenue \$8,911.95; in 1912, membership 6,344, revenue \$9,660.70; in 1913, members 7,176; and in 1914, members 7,678, revenue \$10,472.65. By this time we were in the World War No. 1, the "War to end War", we called it. How strange that sounds to us today (1943) with the world blazing with World War No. 2, compared to which World War No. 1 seems but a good sized skirmish.

CORNER STONES

Grand Lodge, by its officials had a busy time laying Corner Stones during this period. Their services were required to lay the Corner stone of two churches, St. Mary's Church at Oak Bay by Grand Master Paul on June 22, 1911; and of St. Columba's Presbyterian Church also at Oak Bay by Grand Master William Henderson on June 13, 1914. On October 20, 1911 Grand Master Burd performed the same service for the Presbyterian Church at Alberni. Such a ceremony was, of course demanded when Masonic buildings were being erected. On October 6, 1911 Grand Master Burd laid the Corner Stone of the new Freemason's Hall at New Westminster at which R.W. Bro. J.J. Miller delivered an eloquent address to the Brethren; on May 18, 1912 the Corner stone of the Masonic Temple at Abbotsford was laid by Grand Master Burd, and on June 15, 1912 that of the Masonic Temple at Duncans. On October 22, 1910 the Corner Stone of the new Convalescent Home and Emergency Hospital at Duncans was laid by Grand Master Paul, and on May 2, 1912, Grand Master Burd laid the Corner Stone of the new Court House at Revelstoke.

Remembering the refusal of M.W. Bro. W.J. Bowser to lay the Corner Stone of a building for business purposes, as not being among the class of buildings within the scope of Masonic activities, it is interesting to note the action of some of the Grand Masters in the United States as to this Masonic activity. In 1910 the Grand Master of the Grand Lodge of Florida refused to make a farce of the ceremony by laying the corner stone of a building of which the walls were already built. In 1911 the Grand Master of Mississippi followed this precedent, as did also the Grand Master of Arkansas in 1911 when coming to a town to lay the Corner Stone of a High School, he found on his arrival that the building had been completed to the second story, and that the "Corner Stone", was only a tablet with the names of the School Commissioners, The Architect (not the great architect of the Universe) and the contractors. The Grand Master of Louisiana in 1913 agreed with these decisions, but for some reason unknown also refused to lay the Corner Stones of Churches. In 1913 the Grand Master of Tennessee refused to lay a Corner Stone on Sunday. The date was changed to Wednesday when it was discovered that the walls of the structure were up and the roof on. No ceremony was performed. In Wyoming in 1915 the Grand Master refused to participate in such a ceremony if other Societies were taking part, and this is approved by our Reviewer. In Illinois in 1913 the Grand Master refused to lay the corner stone of a jail.

CHARITY FOND

Notwithstanding considerable payments made from the Charity Fund during the period, both for payments for Masonic purposes and for those not strictly belonging to the Craft, the fund grew enormously during that time. The amount of investments in it in 1911 is not at hand, but the Bank balance as reported in that year, after a grant of \$500.00 to the Sanatorium at Tranquille and various other donations was 114,919.85. The donation to the Sanatorium was not made until after correspondence with R.W. Bro. Skey, the Senior Grand Warden, of Kamloops Lodge, No. 10, who was one of the promoters of that institution. He pointed out that, in spite of grants made by the Provincial Government, funds were urgently needed for further equipment. Grand Master Paul agreed with him and recommended a grant from the Fund. In this year the struggling Lodge at Trout Lake, Tuscan Lodge, No. 39, was in trouble. A member of the Lodge was ill in Spokane, Wash. and without funds. He had been relieved by the Lodge as far as its funds would allow, and by private subscriptions, but there was need for more. The Grand Master ordered a donation from the Charity Fund of \$50.00 and this was approved by Grand Lodge.

The donation of \$500.00 to the Tranquille Sanitarium was repeated every year during the period.

In 1912 the securities held for the Charity Fund amounted to \$26,000.00 and the cash in the Bank amounted to \$2,997.49. ~4,000.00 was added to this fund from general revenue. In 1913 \$2,500.00 was added from General revenue. The investments then were \$34,469.16. In 1914 the securities amounted to \$32,469.00. In 1915 the War had come. Beside the usual 10% of revenue yearly the sum of 64,000.00 was transferred from general revenue to the Fund. While Grand Lodge kept up its usual yearly grant to the Tranquille Sanitarium, \$1,000.00 was sent to the Grand Lodge of England for the "Belgian Relief Fund", to be administered through our Representative there, R.W. Bro. the Right Honorable T.F. Halsey, and \$2,500.00 was donated to the Canadian Red Cross Society. The securities at that time amounted to \$46,908.58.

COMMUNICATIONS

The Annual Communications of Grand Lodge were well distributed during this period. They were held at Victoria in 1911 and 1915, at Vancouver in 1912, New Westminster in 1913, and at Prince Rupert in 1914. There were so many Emergent meetings that the Printer of the reports seems to have got mixed sometimes and headed the Annual Communications for 1912 and 1914, "Emergent Communication." Grand Master Henderson in 1914 advised Grand Lodge that, in his opinion the Annual Communications should only be held at Victoria, Vancouver and New Westminster, but this was not approved by Grand Lodge. Seventeen Emergent meetings were held to constitute new Lodges; and three to institute Lodges. Two were for funerals, one of V.W. Bro. H.G. Fiennes-Clinton, the Grand Chaplain, our first Grand Chaplain, in 1912; and the other in 1915 for that of E.W. Bro. Israel Wood Powell, our first Grand Master. in 1915. Two were to lay Corner Stones, one at Revelstoke and the other at Oak Bay, Victoria; four to

dedicate Masonic Halls; one to install the officers of Victoria-Columbia Lodge No. 1, at Victoria, where a custom has grown up for the Grand Master to install its officers every year; another to install the officers of Camosun Lodge No. 60; and a third to install the officers of Melrose Lodge, No. 67 at Vancouver.

A very important Emergent Communication was held at Vancouver on October 5, 1910, to consider the report of the Committee on Constitution. The new Constitution was gone over clause by clause, many amendments made, and it was finally adopted and ordered printed, with revised Forms and Ceremonies~

GRAND HISTORIAN

Grand Historian, Librarian and Chairman of the Committee on Foreign Correspondence R.W. Bro. W.A. DeWolf-Smith now became Grand Secretary in 1911. On December 14, 1909 he had delivered a fine address on the fiftieth Anniversary of the introduction of Freemasonry on the origin and progress of the Craft in the Province, and this was reprinted in Appendix NO. 2 in 1911. This was the first historical sketch of the Craft on our early days, But all these offices were more than one man, able as he might be, to properly manage. No doubt he felt so himself, for at the Annual Communication in 1912 he had made no call on Grand Lodge for any honorarium as Grand Historian or for his work on the Committee on Foreign Correspondence, but took his salary as Grand Secretary as sufficient for that year. In 1912 however he dropped the office of Grand Historian, and Rev. Chas, Collins Hoyle, who had been a Past Master and a Senior Grand Warden in Western Australia, and at the time of his appointment the Chaplain of Union Lodge at New Westminster, was appointed as Grand Historian. His idea was that by sending circulars to the secretaries of the various Lodges he would be able to gather information relative to the Craft in general and to the various members in particular, to be tabulated and included among the archives of British Columbia Freemasonry~ His first report was submitted to the Annual Communication in 1913. It contains some few personal items, a eulogy of the Grand Secretary, but little that could be called History. In 1914 he made a further report, stating that he had sent out the circulars to the officers of Grand Lodge for particulars of their Masonic biography, which he has received and was digesting and tabulating. He is anxious to get the same from the Past Grand officers so that the records should be complete on this work. It is needless to say that such information would be valuable, but unfortunately they were not printed in the Reports and are not now to be found.

His Third Report appears in the Grand Lodge Report for 1915, dated from 12 Great Sutton Street, London, E.C. where he is now resident on May 15, 1915. His material collected has been handed over to the Grand Secretary. To fill the vacancy, pro tem, Grand Master Stark appointed W. Bro. Wm. Burns of the Normal School at Vancouver as Acting Grand Historian who continued the work began by V.W. Bro. Hoyle. He also made a report that year in which he stated that his intention was to send a circular letter to each Lodge asking for historical information, with a request for a record to be made out by the Master or Secretary of the foundation, successes and difficulties of his Lodge, and

sent to the Grand Historian for his file. In that V.W. Bro. Burns was confirmed in his office as Grand Historian by Grand Lodge and acted as such for many years. We have his reports during his tenure of office, and these will be referred to later on,

GRAND LIBRARIAN

During this period, V.W. Bro. DeWolf-Smith continued as Grand Librarian, and year by year added many volumes to the Grand Lodge Library, lists of which are published in the reports. We have him to thank for the collection of Masonic literature in it. No member of Grand Lodge could have done better, and it is a monument to his interest in the work and to his judgment and knowledge.

RITUAL

There is little to say about Ritual during this period. Each Lodge decided what form of ritual it should use, and everybody was satisfied, and this freedom has been continued ever since. Our Reviewer still persists in calling the American work, the "Scotch" work, much to the wonderment of our Brethren in the United States, although he now puts that word in quotation marks as above. He says that it is general among Lodges using this work in B. C. to open only in the third Degree when there is no work to be done in the first and second. Those doing the Canadian work open on the first, second, and third regularly.

Grand Master Burd calls the ritual used in the United States by its proper name, the "American" work. In 1912 he advised Grand Lodge that, as a basis for uniformity sometime in the far distant future, something he greatly desired, but which now seems no nearer accomplishment than it was when Vancouver Lodge was established in Victoria in the early days of Freemasonry, that a Monitor or Manual, such as is in use in other Jurisdictions, be prepared and enacted. It should contain the lectures and such other knowledge as could properly be printed of the two works known as the Canadian and the American. He is of the opinion that the Brethren of the Emulation, Oxford, Stability-Australian and Canadian, their differences being so small, would gladly welcome one standard and those using the American work could use the works of some of the jurisdictions of the United States. In making this suggestion, he did not want to be understood as a disciple of the "letter perfect ritualists", but rather as looking to something for the guidance of those who succeed us, that they may the more wholeheartedly enter into the spirit of Freemasonry, and not be harassed as to what is right and what is wrong. This manual could take the place of the "Forms and Ceremonies" which would be included in it.

He also suggested that at each session of Grand Lodge, especially when held in cities, some Lodge should be requested to exemplify the ceremonial. That year Acacia Lodge, No. 22 at Vancouver, should be requested to exemplify the American work (Master Nason's degree), and Cascade Lodge No. 12 at Vancouver should exemplify the same degree in the Canadian work,

Grand Lodge did not approve the formation of such a Monitor or Manual as suggested by the Grand Master. The Committee on the Grand Master's address was of the opinion that owing to the diversity of ritual used in the Lodges, and the small number of Lodges in the jurisdiction, that the time had not yet come for such a project. Probably many were of the opinion that it would be difficult to prepare such Manuals as would be satisfactory to all members of the Craft.

Jurisdictions which only have one ritual deem it a strange thing that others can get along harmoniously although different Lodges use different ones, The Reviewer for the Grand Lodge of Canada in the Province of Ontario in 1912 says it is a pity that Alberta permits a choice of two rituals, and adds sagely that "Trouble is sure to come from divergency of practice.!" Our Reviewer asks "Why?" He says that in British Columbia we have more than two and have had no trouble from that source. Indeed, after many years of what we might call "Free trade" in ritual, he would be a brave man who would counsel any change from the system which has been in force since formation of our Grand Lodge.

~ISCELLANEOUS

Harrison's Code.

Early in Grand Master Burd's term of office, recognizing the need of a greater knowledge of our laws than could be with only the Constitution to work with, he took it upon himself to request R.W. Bro. Eli Harrison, whose judicial experience and long connection with the Craft especially qualified him for the task, to compile an annotated digest of all the Constitutions, laws, edicts and decisions of the Grand Lodge from its organization. He agreed to do so and had completed it. At the Annual Communication of Grand Lodge in that year draft copies were presented to Grand Lodge and were referred to the Committee on Jurisprudence. That Committee approved the Draft code and submitted a printed proof to Grand Lodge, which accepted it and requested him to edit, arrange and annotate the Constitution, by-laws, regulations and other laws of the Grand Lodge as codified. In 1913 the code had been distributed through the jurisdiction and was highly appreciated by the Brethren. A suitable Honorarium was voted by Grand Lodge to our learned Brother, The existence of this work has made it unnecessary to consider the legal side of Grand Lodge in this History.

Unaffiliated Freemasons.

The question of the rights and privileges of unaffiliated Freemasons came up in 1911 and caused considerable discussion both in our Grand Lodge and in the Foreign Correspondence, Grand Master Paul was asked for a decision as to whether an unaffiliated Mason could be made an Honorary member of a Lodge. His decision was that he could not, as an unaffiliated member was not in good standing. The Committee on the Grand Master's address did not agree with the Grand Master that an unaffiliated was not in good standing. The Committee was further of the opinion that in the great majority of cases it was both inadvisable and inexpedient to confer Honorary membership on an unaffiliated Mason; but

it could conceive of circumstances in which it might be justifiable.

This question was commented on by some of the Reviewers of Foreign Correspondence. Before the question arose in British Columbia in 1910, the Grand Master of Connecticut gave his opinion that a Master Mason though unaffiliated, was still a Mason and entitled to all the rights and privileges of Masonry except those conferred by Lodge membership. This included Masonic burials. The veteran Grand Secretary of Utah, R.W. Bro. Diehl agreed with Grand Master Paul and not with the Committee while Kentucky agreed with the Committee and so did New Mexico. The reviewer from the latter says:

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

University of British Columbia.

In 1911 the University of British Columbia was being organized and some of our members were of the opinion that Grand Lodge should take some steps to found a scholarship there by setting apart funds for that purpose. At the Annual Communication in that year it was moved by W. Bro. Flonroe Miller seconded by N. W. Bro. A. McKeown, that \$10,000.00 be set aside for this purpose to be known as "The Masonic Fund for Deseerving Scholars of B. C. descendants of Masons." The matter was referred to the Committee on Finance to be reported on in 1912, In that year the Committee reported that as the Charity Funds of the Grand Lodge are available for any purpose which it may approve the Committee cannot see any advantage for setting aside any particular sum for any particular purpose. This was approved by Grand Lodge,

Recognition of Foreign Grand Lodges.

In 1911 a communication was received from the United Grand Orient Portugal announcing the establishment of a Portuguese Republic, and asking the assistance of "A!J. the Masonic Powers of the Universe" in propagating the progressive and humanitarian aims of that republic. It was referred to the Committee on Foreign Correspondence which recommended that as its aims were purely political that no action be taken. The Grand Lodge approved the report.

In the early part of the same year there came a communication from the Grand Orient of Italy asking our Grand Lodge to appoint a representative to attend a Masonic congress at Rome in September of that year. The communication assured us that "only the legitimate delegates of regular and recognized bodies will be allowed to take part in the discussions" but as the general European idea of what constituted a "regular and recognizable" Masonic body differs materially from that prevalent among Anglo-Saxon Masons, the Committee on Foreign Correspondence turned the invitation down and the Grand Lodge approved its decision.

In 1910 a Committee of the Grand Lodge of California recommended that it request certain other Grand Lodges, of which the Grand Lodge of British Columbia was one, to discontinue fraternal relations with the Grand Orient of Spain, "our next Annual Communication of the Grand Lodge of California give their reasons" why they do not do so, Our reviewer dreads to think what might happen to these Grand Lodges if they do not appear as directed and show cause, etc. Evidently some members of the Grand Lodge of California saw the funny side of the proposition, and refused to pass the resolution. As a matter of fact the Grand Lodge of British Columbia did not at that time, recognize any Masonic body in Spain.

The Reviewer of Foreign Correspondence in Florida in 1910 comments on the absence of the representative of that jurisdiction from the meetings of our Grand Lodge. He says:

Florida's Grand Representative must live in the remote portions of the Province for he is never recorded as present.

V.W, Bro, W. A. DeWolf-Smith reply is characteristic. He says: "True; he lives in Victoria." He was our good friend Geo, S. Russell, now passed away.

Great War, No. 1

Towards the end of the year 1914 the Grand Lodge of the State of Washington requested the Grand Lodge of British Columbia to join with it in celebrating one hundred years of Peace. The ink was hardly dry on the communication when World War, No. 1, broke out, In his report to Grand Lodge in 1915 Grand Master Stark refers to the history of the War up to the time of the Annual Communication of Grand Lodge, its universality and its bitterness. He speaks of the world being suddenly plunged into the vortex of a terrible war, unparalleled in the history of the world. In a circular issued by him he calls attention to the need of ample donations to the War Fund. He little thought that within a quarter of a century another Great War would be in full swing; a war to which Great War No. 1, would be but a small affair, and that War Funds in much greater amounts would be demanded from the people of Canada. He also issued another circular advising against expensive banqueting, the husbanding of all resources, and the necessity of all possible economy in every rank of life. These and other circulars referring to general Masonic matters were approved by Grand Lodge.

Payment of delegates to Grand Lodge.

The question of payment of expenses of delegates to Grand Lodge had been brought before Grand Master Henderson, and he passed it on to that body in 1914. In 1915 the question was referred to a Committee to be named by the Grand Master, who said he would appoint the Committee at an early date. We will hear more of this in the next Chapter.

Honorary Membership

In 1912 Bros. Robert Freke Gould of Woking, England and W.J. Chetwode of Dublin, Ireland, eminent Masonic Historians, were made Honorary Members of the Grand Lodge of British Columbia, with the rank of Past Grand Wardens. In 1914, whether due to this action by our Grand Lodge or not, the Grand Lodge of the District of Columbia made these two gentlemen members of that Grand Lodge. In 1915 we had word that R.W. Bro. Gould had passed away. In 1912 we had word that M.~. Bro. John Corson Smith, a Past Grand Master of the Grand Lodge of Illinois, and an Honorary member of our Grand Lodge was also dead.

Incorporation of Lodges.

In 1912 the much debated question as to the incorporation of Lodges, came to the front in Australia. At the Annual Communication of the Grand Lodge of South Australia, the Grand Master in his address to the Brethren, advised against it for the reason that, as he said:

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

This ought to be good law, for the Grand Master who enunciated it was the Chief Justice of South Australia.

However the Grand Ymsters of Illinois (1911) and New Brunswick (1914) thought otherwise.

Order of the Eastern Star,

It will be remembered that in 1908 Grand Master Francis Bowser gave permission to Yukon Lodge, No. 45, at Dawson, to allow the Order of the Eastern Star to meet for a time in their dedicated Lodge Room and that this ruling was not challenged by the Committee on his address. A similar request was refused by Grand Master Rich in 1910, and his decision was approved by Grand Lodge. It may be interesting to note the action of other Grand Lodges in this matter. In 1909 the Grand Master of the Grand Lodge of Canada (in Ontario), had the same question to decide. In March of that year he learned that a lodge in the western part of the Province had permitted a society of ladies called the Order of the Eastern Star to meet in the Lodge room. He instructed the D°D.G.M. to admonish the W. Master of the Lodge that this could not be permitted. Such a society can not be Masonic for women cannot become Masons. If therefore it has any claim to be Masonic, it must be Clandestine Masonry, and we cannot have communion with clandestine organizations. In 1911 the Reviewer of Foreign Correspondence for the Grand Lodge of Illinois pokes fun at the Grand Lodge of Canada, (in the Province of Ontario) because its members wear evening dress, and censures it because it will not allow the Order of the Evening Star to use its Lodge rooms, although he admits that it is not Masonic, Our Reviewer says that is just the reason why in Ontario and