

British Columbia it is not permitted to meet in dedicated Halls, The Reviewer for Iowa does not approve of Grand Master Rich's decision on the matter, and thinks that the Canadian brethren are "narrow minded."

In 1911 the Grand Master of the Grand Lodge of Nova Scotia gave a ruling as to the establishment of a Chapter of the Eastern Star. Our Reviewer asks what concern is it of any Grand Master whether this order or any other order, shall or shall not organize Lodges or chapters in the Province. The Reviewer for Nova Scotia answering a question asked by him of the Reviewer for Saskatchewan as to the Eastern Star says, that as he understands it the Order of the Eastern Star is where they make "Lady Masons," Our reviewer simply says: "Lady Masons! what do you know about that?" The Saskatchewan Reviewer approves of Grand Master Rich's decision. In the same year the Reviewer for Kentucky says that no harm would result if Chapters of the Eastern Star were permitted to meet in our Lodge rooms. Our reviewer retorts that no serious harm would be done if Lodge of Moose, Elks or Red Men were given the same privileges, but they are not.

In Louisiana the Grand Lodge forbids such joint occupancy, and the Grand Master in 1912 did not approve of it, but notwithstanding that he granted dispensations permitting it. In Wisconsin the Reviewer resents the attempt to work in the Eastern Star as a part of the Masonic order, although every initiate is told that it is not a part of Freemasonry. In that year a Saskatchewan Lodge wrote to the Grand Master asking if the Grand Lodge had any objection to the formation of Chapters of the Eastern Star. He replied as follows:

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

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

GP~ I',~ SECRETARY.

At the meeting of Grand Lodge in 1911 it was advised by Grand Master Pa~ that the Grand Secretary for many years, V.W. Bro. R.E° Brett, had resigned that office on account of the pressure of private business. The Grand Master sooke of his regret that one so well qualified for the position as V~, Bro. Brett should feel himself compelled to take this step~ He called the attention of the Brethren to the splendid service to Freemasonry rendered by him to the Craft during his tenure of office, his consurmtnate tact~ his thorough understanding of the duties of the office, and his kindness and amiability, and tha~ his resignation was a great loss to Grand Lodge~ As a temporary officer, pending the meeting of Grand Lodge he had appointed W. Bro. Ben S. Oddy of Victoria-Columbia, No. i who had been the secretary of that Lodge, as acting Grand Secretary a successor to V,W. Bro~ Brett being duly elected.

When the question of a successor to that important office came up~ it was apparent that there was only one man in view, V.W° Bro~ W.A° De~olf~.~Smith, who at that time was Grand Historian~ Grand Librarian and Chairman of the Co~nittee on Foreign Correspondence~ and the work of these offices was in itself sufficient to tax the energies of one man, The matter was discussed atlength, and it was arranged that the office of Grand Historian should pass to someone else, that Bro. DeWolf-Smith should take the office of Grand Secretary and Librarian, and, at least for the time being~ the Grand Secretary should remain with the Committee of For~ eig~ Correspondence, his salary for these several offices to be @1,500~00 oer year~ as against the sala~T of \$1,200,00 paid to V.W., Bro~ Brett as Grand Secretary~

The change met with the approval, not only of Grand Lodge~ but with that of the Grand Masters for many years. It was not until 1937 that he retired from that position on accolmt of i!l-health, on a well-deserved pension~ Even then, for some .~ears~ he was retained as the Chair~ man of the Co~aittee on Foreign Correspondence until 1942~ Grand Masters for many years paid tribute re~ilarlyto the ability, courtes~ mud services of H~ Bro~ W~A. DeWolf~--Sm~th~ and in appreciation for his long and able service~ he was granted the Honorary Title of Past Grand Naster~

DISTRICT DEPUTY GRAND MASTERS.

The report, of the Committee on the Reports of the District Dep~ ty Grand Masters for 191]. is interesting. R,W. Bro. M°A. Beale of Cranbrook Lodge~ No~ 34 reported %hat it had been brought to his attention that in one of the Lodges its affairs had been discussed by some of the Brethren with non~Nasons~ He had reproved those guilty of. such misconduct%~ and his action was approved~ The Committee disapproved of the action of a Lodge in conferring noless than 78 Degrees during the year. It felt that so many could not be properly dealt with in so short a time.

The Co~.ittee also referred to the difficulty of getting a D~D,~G..H,, who would be able to visit the Lodge at Atlin and the two Yukon Lodges a~, Dawson and White Horse~ owing to the distance necessary to be

travelled to do so. It recommended that the district should be divided, but this suggestion was not accepted by Grand Lodge.

In 1912 R.W. Bro. C.H. Gatewood, of Western Gate Lodge, No. 48, D.D.G.M. for District No. 2A, which then included nine Lodges in Vancouver, and two in North Vancouver, together with the Lodge at Prince Rupert in his report suggested that a new District should be created in Prince Rupert, as he felt that it was hardly fair to ask a D.D.G.M. to do the work which was required of him at home, and also make a 500mile trip to visit Lodges in the north.~ The Committee was not moved by his plea, and brushed it aside. It felt that it was inadvisable at that time to create new Districts for one Lodge, Tsimpsean Lodge, No. 5B, then the only Lodge at Prince Rupert, or for the Yukon,

In that year Grand Master Burd called the attention of Grand Lodge to the fact that D.D.G.M.'s who had performed their duties to the satisfaction of Grand Lodge had not been granted the title of "Right ~orshipful~" since 1903. He thought that the laborer who was worthy of his hire should receive it. The Committee on the Grand Master's Address, without giving any reason for disagreeing with the Grand Master, merely reported that in its opinion it was not expedient to confer past rank on D.D.G.N.'s.

In 1913 the Committee on the reports of the D.D.G.Mo'S was headed by Past Grand Master W.J. Bowser. A person who knew him well will be convinced that he either wrote or dictated its Report. The Committee calls attention to the fact that the report of two Districts had been late in reaching the Grand Secretary, and that of three other Districts had not been received at all. It pointed out that this was a lack of courtesy to the Grand~ster who has appointed them and a disregard of their duties. No Brother should accept the office unless he proposes to visit each Lodge under his supervision once, if not twice, during his term of office. Moreover the date of each visit should be included in his report. This report was approved by Grand Lodge,

Tyee Lodge, No. 66 had now been established in Prince Rupert, and representations were made that a new District should be made to include the two Prince Rupert Lodges. This Was done and they became District No. II, with E.W. Bro. D.H. Morrison of Tsimpsean Lodge, No, 58, as its D.D.G.M. NO. 2A covering Lodges in Vancouver and North Vancouver was numbered No, 12.

CHAPTER IX.

Great War~ No. i.

After many years of peace and prosperity, the first Great War of modern times broke out in the Autumn of the year 191#. A short time before the War began, a "Grand Peace Festival" had been held by the Grand Lodge of Canada (in Ontario), in connection with its Annual Communication. When the news came to British Columbia our Grand Lodge had under consideration a request from the Grand Lodge of the State of Washington asking our Grand Lodge to join with it in celebrating one hundred years of peace. Had things remained normal we would have been glad to join our neighbors in such a celebration, but the project died with the news of War, and all our efforts were directed to winning what we then called "The Great War"; but what we now call "Great War, No. i". We then thought it was a war to end war, but now know that it was a mere preliminary to a much greater conflict a quarter of a century later, which is still (1943) raging, and as it practically covers the whole world, is often called a "Global" war.

When Grand Lodge met in 1915, Great War, No. i was at its height. In his address to Grand Lodge, Grand Master Stark referred to it as follows:

The year just passed has been perhaps the most eventful in the history of the world; it has been crowded with events of the most momentous and startling character and with far-reaching effects and consequences. Almost the entire human family has been touched to a greater or less extent. Only the comparatively fortunate few have been exempt from calamitous experiences either of a physical or financial nature.

Thousands of our brethren, who a year ago inhabited happy homes, are now scattered abroad over the face of the globe, and many have met with violent death in this terrible and bloody world war. 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 forever stilled".

Grand Master Stark recognized the fact that great demands would be made upon us of the Craft in common with other citizens, and on September 3, 1914 he issued a circular to the brethren of the jurisdiction, asking them to discontinue all expensive banqueting, the husbanding of our resources, and the study of economy generally. On November 4, of that year he asked for contributions for a fund for War Relief to supplement the funds of Grand Lodge in giving much needed assistance. These circulars were approved by Grand. Lodge, and were successful in raising large sums for charitable purposes.

At the Annual Communication of Grand Lodge in 1916 Grand Master Ditmars refers to the same subject. He spoke of the effect of the struggle on the Masonic Lodges of the jurisdiction, which were working under disadvantages on account of the absence, in many cases, of their most

active members, but were making the best of the conditions as they were. In many of the Lodges Honour Rolls had been provided upon which were being inscribed the names of those who had heard the call and were then serving their King and Country on active military duty. He spoke of those who had made the supreme sacrifice and were then "resting from their labours" on the fields of Flanders and elsewhere.

The United States had not, as yet, come into the War, but many of the members of the Craft were anxious to do something which might be of assistance in promoting Peace. Some Freemasons of New York State sent their Grand Master a form of prayers for that much desired object, and he passed them on to other Grand Lodges. The "Fourth Light", a Masonic publication issued by Howard Lodge, No. 35, F. & A.M. suggested that each Lodge in the jurisdiction of New York protest to the rulers of the warring nations to end the War. We have no data to show whether or not this course was taken, but if it was, it had no part in effecting its object.

The action of the Grand Lodge of England in barring from its Lodge Freemasons of enemy alien birth while the war was going on, and for some time after, and from exchanging representatives with Grand Lodges in enemy countries pending friendly relations being restored, was severely criticised by many of the Reviewers of Foreign Correspondence in the United States, as being foreign to every conception of Masonic duty and Masonic brotherhood. One, of German birth, said that "some of us are not so sure but what the War in Europe is after all a struggle for commercial supremacy". The Reviewer for Ohio (1916), not a German, as he says, was very much shocked at the action of the Grand Lodge of England, as "so foreign to every conception of Masonic duty and Masonic Brotherhood". The Kentucky Reviewer regrets the action, as being the first time in history that the right of Masonic Brotherhood had been disregarded; and the Missouri man regrets it and feels sure that it will be repudiated by the Grand Lodges in the United States. New Hampshire, North Carolina and Utah were of the same opinion. On the other hand California and Connecticut approved the action of the Grand Lodge of England.

The controversy was soon silenced. It was not long before the United States, itself, was compelled by the actions of the German Government to declare war against it, and so made it necessary to become a participant in the fight on the side of the French and British. The Grand Master of the Grand Lodge of Alabama in his address to his Grand Lodge describes the change of policy in fitting terms:

"Our reasons for entering are the most logical and convincing that could be conceived. Our existence as a nation has been imperilled, our honor and our rights upon sea and land have been violated; and notwithstanding the voice of the pacifist, the socialist, and the pro-German, we have cast our lot with those whom we conceive are fighting for the upholding of the right. To those of our countrymen who are opposed to war on principle, or whose views give them the opinion that war could have been avoided, let me state that the time

has passed for such arguments as they advance; the only aim now considered is a successful and victorious ending at the earliest possible moment that our men, our guns, our explosives~ and all other means at our command can accomplish, and the man who opposes this aim, has no right to the protection of our flag or of our organization.

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

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

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

GRAND MASTERS~ 1916-1920.

The Grand Master for the year 1915-16 was William Carey Ditmars" (i) PoNo of Cascade Lodge~ No. 12, at Vancouver. He had already held the office of Senior Grand Warden in 1913, and Deputy Grand Master in 1914. He was elected Grand Master on June 7, 1915, and officiated as such at the Emergent Communication held at Vancouver on June 29~ 1915 when St. James Lodge, No. 10 was constituted. The other Emergent Communications held during his term of office were that held at Parksville, Vancouver island on July 5, 1915 when Concord Lodge, No. 79, was constituted, and that held at Port Coquitlam, on July 12, 1915~ when De Wolf Lodge, No. 78 became a regularly constituted Lodge. On him fell the duty of carrying on the work of Grand Lodge during the bitter days of the World War. In his address to Grand Lodge in 1916 he refers to the strain on many of the Lodges by reason of the absence, in many cases of their most active

members. Honor Rolls were provided and on these were being inscribed the names of those who have heard the call and were serving their King and country. Even in those crowded days he was able to visit forty six of the constituent Lodges~.

When making an official visit to Kamioops Lodge, No. 10 on October 12, 1915 he took time to visit the Sanatorium at Tranquille, which had been aided for a number of years from the Charity Fund of Grand Lodge, and the usual yearly contribution of \$500.00 was made.

During the year the Grand Master had been asked to issue an identification card for the use of Brethren while on Active }ilitary Service. While he felt that without the approval of Grand Lodge he had no power to sanction the issuance of anything other than that authorized by the Constitution, he procured specimens as used in other Grand .juris-dictions, and submitted them to Grand Lodge for its instructions~ Grand Lodge approved the action of the Grand Y~ster, and ordered that an identification card be given to any Brother on active service; in such form as might be designed by the Grand Secretary, and signed by the Master of the applicant's Lodge~ counter signed by the Secretary~ and the seal of the lodge affixed.

Two old matters came up again for consideration~ The first, was that of fixing the meetings of Grand Lodge at the Cities of Vic-toria, Vancouver and New Westminster. This has been brought up in 1.914

(I) William Carey Ditmars was born at St. Catherines, Lincoln Co~ Ont., Nov~ 12~ 1.865, the son of Jeremiah Vanderbilt and Josephine Deborah (Sculls) Ditmars, both natives of Digby Cot~ty~ Nova Scotia~ who came to St~ Catherines in the late '50~s. The Ditmars fa~ily in Amer~. ica was founded by Jan Jansen of Ditmarsen in the Duchy of Holstein, Lower Saxony, who came to America and settled at Dutch Kills, Long Island, previous 'to 1647, in what is now the State of New York~ while that was under Dwbcn government. His great grandson was Douwe Ditmars, born 1724, who came to Nova Scotia in 1783 as one of the United[~n- pire Loyalists~and settled at Clementsport, Annapolis County~ where he died in 1796. A tablet in the old church at that place bears his n~e.

K.W~ Bro~ Ditmars was educated in the schools of St~ Catherines and later as office man in mechanical business~ He came to British Columbia as office man and salesman for John Doty Engine Co~ of Toronto, and took up residence in the Ellesmere rooms at the corner of Pender and Homer Sts~ which still exists~ In 1894 h@returned to Toronto, but returned in 1.897 to take up business here~ Since that time he has been in business as a contractor, being President and managing director of Armstrong, Norrison & Co'~ and various other well-known concerns~ He is now and has been for some years Hon. Chairman of the Vancouver General Hospital.

In 1912 he married Winifred Calvert, daughter of F.J. ~d Mrs. Calvert.

In 1901 he joined Cascade Lodge~ No, 12, was W~Mo in 1911 and made Honorary Life member in 1916. He is also an Honorary Life Member of Western Gate Lodge, No. 48. He holds high positions in many of the Concordant Orders~

by Grand Master Henderson, and had been approved by Grand Lodge, but no action had been taken. Grand Master Ditmars recommended that the matter be referred to the Committee on Constitution with instructions to make the necessary amendment. The amendment to the Constitution was drawn up in such a form that the Annual Communications could only be held at one or the other of the three cities named, but when it came before Grand Lodge the words "Unless otherwise directed by the Grand Lodge" were added, and in that form it was approved by Grand Lodge. One cannot see just what advantage was gained by the much discussed amendment.

Another matter had been brought before other Communications but no conclusion had been reached. It was whether D.D.G.M.'s should continue to have the title of Right Worshipful after their term of office had expired. It was now amended to provide that the Committee on reports of D.D.G.M.'s might recommend the granting the rank of R.W. Past D.D.G.N. when in their opinion work done merited special recognition.

A new matter came before Grand Lodge this year, that of paying the travelling expenses of the Grand Master, either in whole or in a part. Some wanted to allow him \$500.00, others suggested the payment of all such expenses. It does not appear from the Report that any definite action was taken on the matter but a motion was made that the estimates include such an item, although two amendments were made and voted down. The estimates as brought in, were passed, but no item appears therein making any allowance to the Grand Master. A motion was made that the Finance Committee provide the sum of \$150.00 to purchase a jewel for the retiring Grand Master but this also failed to pass.

On motion, all the Lodges in Districts Nos. 12 and 13 were given concurrent jurisdiction, except in that part of the District north of Burrard Inlet.

The Grand Master for 1916-17 was R.W. Bro. William Astley (2), a past Master of Corinthian Lodge, No. 27 at Rossland. He had already served in the three lower grades, as Junior Grand Warden, for 1913-14, Senior Grand Warden for 1914-15 and Deputy Grand Master for 1915-16. There were only two Emergent Communications of Grand Lodge held during his term of office; one at Powell River on July 7, 1916 when Triune Lodge, No. 81 was constituted and on October 21, 1916 when the corner stone of Kootenay Lake Hospital was laid at Nelson. In both these cases Grand Master Astley officiated.

During N.W. Bro. Astley's term of office the chief business of Grand Lodge was concerning the War and matters arising out of it. He commenced his address by referring at length to it and ends with an account of his ONE CENT A DAY Fund for the benefit of returned soldiers, members of the Craft, and their dependents. The members of Grand Lodge at the last Communication, had hoped that before another year had elapsed peace would have come to the world. But war still was going on. He had endeavored to visit as many of the constituent Lodges as was possible and had found that notwithstanding the fearful drain that the Lodges in the jurisdiction have been subjected to by the brethren going to the front,

that Freemasonry has, on the whole prospered. Some of the Lodges have sent no less than 3% of their membership, Nearly every Lodge that he had visited had Honor Rolls, and it was saddening to note the "killed in action" and "died of wounds" after so many Brothers' names. Notwith-

(2) William Astley was born December 9th, 1874, at Wolverhampton, Staffordshire, England; At an early age he showed marked musical ability with a fine voice; and at 12 years of age he was a choir boy at Wolverhampton, where he continued as tenor till he was 22. His parents, Warren and Ann Astley sent him to Public School to be educated. Later he served his apprenticeship at the Great Western Engineering Works at Wolverhampton.

In May, 1899, his brother Joseph Astley, who was at Rossland, B.C.; invited William and his mother to come to him and they arrived there in June, 1899. Shortly after his arrival at Rossland he joined the Parish Church of the Church of England, the clergyman at that time being the well known Father Pat. It was not long before William became renowned as the man with the fine tenor voice.

In the autumn of 1899 the Bill Rising Opera Company came to Rossland under contract for one month's entertainment. At the end of the first week the leading tenor became very ill and the performance had to close down for two days as there was no one to substitute for him. Bill Rising hearing that William was a good tenor approached him and asked him to try and fill the sick tenor's place until he was recovered. William consented and completed the following three weeks as leading tenor with great success,

William was initiated into Corinthian Lodge No. 27, Rossland, B.C., on July 5th, 1900, and his brother Joseph acted as Junior Warden on that occasion. The F.C. degree was conferred on the 26th of the same month. When he was raised on Sept. 6 following, his brother John Astley acted as Warden in the west. The following year William was elected Junior Warden and was Worshipful Master of his Lodge in 1903. On October 10, 1910, he married Margaret Johnstone Stephen, widow of the late William Stephen, N.D. of Vancouver, B.C. He became N.W. Grand Master in 1916. On July 18th of that year he initiated the "one cent per day G.N. Fund" for war disabled Brethren.

William Astley was thick set, well built and of handsome and imposing presence; and, as might be expected, of artistic temperament with which was blended a practical desire to relieve the necessities of worthy and needy Brethren.

He passed to his rest September 9th, 1942, at his home, Caulfeild, B.C.,

standing the troubles of the times he had visited officially no less than sixty-three Lodges, and had attended a meeting at Bellingham of the Lodges in Whatcom Co~ Washington, .and also at San Juan Lodge, NO, 175, Wash° R. at Friday Harbour, on San Juan Island.

Realising that there would be many broken, wounded, and permanently maimed Brethren returning to us, he had issued a circular letter on July 18, 1916, asking the Brethren of this jurisdiction to set aside ONE CENT PER DAY for the purpose of aiding them. While this request has not realized as much as he had hoped, yet a goodly stum has been collected. He sincerely hoped the Brethren would continue to add to this fund, as every cent would be required. He closed his address with another reference to this Fund, making a strong appeal to the Brethren for more and larger donations to it, He says that the money is being held in a savings account in the Merchants Bank, which was opened early in August, 1916, and had been added to every few days as the donations came along. The report purports to state the amount paid in, up to the Meeting of Grand Lodge, but an error in printing leaves the amount very vague, being in these words "able to state that @ is now available." The Committee on the Grand Master's address commended the feelings which prompted the Grand Master to establish the fund, and noted with satisfaction that his action had received the support of a large number of Brethren throughout the Jurisdiction, and recommended the incoming and successive Grand Masters to undertake the future general administration of the Fund.

The Grand Master for the succeeding term, 1917-18~ was W. Bro. Dr, Douglas Corsan (3) of Elk River Lodge, No. 35 of Fernie, who had been Junior Grand Warden in 1914-15, Senior Grand Warden in !915-16, and Deputy Grand Master in 1916-17~ During his term of office he was also Major in the A.N.C. His duties, as such, greatly interfered with his Y~sonic duties. There was only one Emergent Communication during his term, the Constitution of Prince Arthur Lodge, No, 82 at Vancouver on July IO, 1917, and at

(3) M.W. Bro~ Dr~ Douglas Corsan was born in Toronto, Ont~ Deco 13, 1863, the son of Dr~ John Corsan and Ann (NcEwan) Corsan. He studied at Woodstock, Ont~ and medicine and surgery at NcGill University at Nontreal~ graduating in 1885. He practised his profession in Montreal until i893 when he came to Fort. Steele, moving to Fernie in 1901, where he went into partnership with Dr. S. Bonnell, and remained there until his death on July 13, 1935, except for a short time when he was kept in Victoria by his duties during war time. His wife whom he married on June 5, 1888~ was Charlotte Wardrope, daughter of Rev. Thomas Wardrope, . of Guelph~ Ont,

N~W. Bro~ Corsan became a member of the Craft in Elk River Lodge NO. 35~ at Fernie in 1905~ He was W.M~ in 1911. He took his dimit on August 1,1919 and joined St. Andrew's Lodge, No. 49, at Victoria, which he left on March 14, 1930, but in the meantime he rejoined his mother Lodge, Elk River, No, 35 on June i, 1923 and continued his membership in that Lodge until his death on July 13, 1935.

his request M.W. Bro. Francis J. Burd officiated in his places. He was, however, able to be present at the 47th Annual Communication of Grand Lodge, held at Victoria on June 20, 1918. In his address to Grand Lodge he spoke of the hope he had had that the Great War would have ended before his term of office expired, but that hope had not become a reality. He expressed his regret that his military duties had not permitted him to devote that time to the Craft throughout the Jurisdiction which, under normal circumstances, would have been his great pleasure and delight. He felt sure that the Brethren would appreciate his position during the past year, and that they would overlook his unavoidable absence from many interesting gatherings. He spoke of the trouble in a certain Lodge which he had referred to the Deputy Grand Master, R.W. Bro. John Shaw, and on his report, the Warrant of the Lodge had been suspended. He had not been called upon to make any important rulings during the year as all questions asked were covered by the Book of Constitutions or by approved rulings. He had not been able to visit the Lodges throughout the Jurisdiction and was therefore unable to make any comments on their condition from personal observation, but the reports of the Deputy Grand Master and D.D.G.M.'s will show that, with one or two exceptions, all the Lodges were doing well and were making satisfactory progress.

He also spoke of the One Cent Fund and its growth, and suggested that the amount collected be put in the custody of the Grand Treasurer, in a separate account, and that the incoming Grand Master appoint a strong committee to carry on the work of collection, and generally to manage the Fund. The Committee on the Address, in its report, wished it to be clear that the donations to it were entirely voluntary, as some of the numerically smaller Lodges had been paying direct to their members at the Front, or to their families, not as charity, but as a fraternal duty; and also that some of these smaller Lodges have been contributing 100% of their membership regularly, while the larger Lodges have not been contributing anything like in the same proportion. This was approved by Grand Lodge.

The Grand Master for 1918-19 was R. W. Bro. John Shaw (4) of Ashlar Lodge, No. 3, at Nanaimo. He also had held the office of Junior Grand Warden in 1915-16, Senior Grand Warden in 1916-17, and Deputy Grand Master in 1917-18. He presided at two Emergent Communications; the first was the funeral of M.W. Bro. James Stark at Vancouver on November 28, 1918; and the second at the same place on January 16, 1919 to consider the question of revoking the Warrant of one of the constituent lodges which had been suspended for cause. After reading the reports on the matter, and hearing the W. Master, the suspension was continued until the next Annual Communication of Grand Lodge.

The forty-eighth Annual Communication was held at Vancouver on June 19, 1919. The Grand Master reported that he had been able to visit few Lodges during his term of office, only those in and adjacent to Nanaimo. Most of his rulings were in respect to what is often called "physical perfection" and referred to men who had been wounded in the War, in which the Grand Master went as far as he could to make it possible for them to join, considering the basic traditions of the Craft.

The Grand Master for 1919-20 was Samuel John Willis (5) of Vancouver and Quadra Lodge, No. 2 at Victoria. He also had served as Junior Grand Warden for 1916-17, Senior Grand Warden for 1917-18, and Deputy Grand Master for 1918-19. There were no Emergent Communications that year. Grand Lodge met at Nelson in 1920, Grand Master Willis presiding. The early part of his term of office was largely devoted to welcoming, in his capacity of Grand Master, the return from Europe of the many distinguished soldiers who are honoured members of the Craft, for there was peace at last.

(4) M.W. Bro. John Shaw, while of Scottish descent, was born in Nan-chester, England on July 4, 1863. His father, Alexander Shaw was a native of Ayrshire, and his mother, Anne (Rowan) Shaw came from Argyle. In 1869 the family came to Canada and settled in the County of Bruce in Ontario. He attended the Public Schools there, and left his higher education to be got (as he, himself, phrased it) "In the woods, farm, mines, and hills of B. C."

in 1879 he came to British Columbia and was by turns a miner at Yale, a farmer at Fort Langley, a salmon fisher on the Fraser, and a herring fisher in the waters of Burrard Inlet, In 1882 he was able to obtain a license to teach school, and taught at Salt Spring Island. In 1884 he taught in Nanaimo, and in 1887 he became Principal and remained as such until 1908 when he became an officer in the Dominion Civil Service, and this he held until 1932, when he retired on superannuation.

He was also prominent in public affairs in the Coal City. For twenty-eight years he was School Trustee, five years Alderman, and two years Mayor. He was Secretary of the Nanaimo Hospital for 21 years; President of the Nanaimo Board of Trade, Director of the Nanaimo Agricultural Society for 8 years; and Vice-President of the Nanaimo Branch of the Canadian Patriotic Fund from 1914 to 1919. In 1887 he married Catherine L. Haggart, daughter of James and Isabel Haggart of Wellington. She died in 1936.

N.W. Bro. Shaw became a Freemason in Ashlar Lodge, No. 3 in 1900, and was W. Master in 1905. In 1910 he was made an Honorary Life Member of Nanaimo Lodge, No. 110. He died at Nanaimo and was buried on July 4, 1937 under the auspices of his Mother Lodge. (See also G.L. Rept. 1938, p. 185).

(5) Samuel John Willis was born at Kingston, P.E.I., July 28, 1877, son of Charles and Elizabeth Willis. Educated in the public schools of the Island and in Prince of Wales College, Charlottetown, and later at McGill University at Montreal where he graduated B.A. in 1900, Married Grace Elinor, daughter of Philip Ross Nisbet, December 27, 1905. Taught school at first in his native Province. Taught in High School in Montreal, Boy's Central, Victoria, B. C., then in High School there, and as principal. Dean of McGill University College at Victoria. Associate Prof. of Classics University of British Columbia, 1916-18; supervising Principal of King Edward High School, 1918-19, Superintendent of Education for the Province of British Columbia since 1919.

As Grand Master he was obliged to make many rulings relative to applicants for membership who had suffered the loss of some part of the body in the war. Most of these had to be refused under the rules of the organization. Grand Master Rich's ruling as to the Order of the Eastern Star not being allowed to meet in a dedicated lodge room was followed. Dispensations for seven new Lodges were issued. Comparatively few official visits were made, all of them in or around Victoria and Vancouver. The Grand Master had intended to visit a considerable portion of the jurisdiction but it had been impossible for him to do so.

NEW LODGES.

On August 5, 1913 Grand Master William Henderson issued a dispensation for a Lodge at Peachland to be called Trepanier. The name comes from a creek of that name which runs into Okanagan Lake near Peachland. R.W. Bro. Leonard Norris, the historian of the District says that all the maps of that lake published for twenty years, from 1858 to 1878, show that the creek which enters the lake just north of Peachland as Jaques Creek, and the one on the south as Trepanier Creek. Since that time the maps have changed. Now the maps show the Creek on the north as Trepanier Creek and the one on the south as Deep Creek. (6) No one now knows the origin of the name. R.W. Bro. Norris thinks it had something to do with "trepanning", the surgical operation of removing a piece of bone from the skull, or of the instrument made use of in doing so, and cites an incident related by Ross in his "Fur Traders of the Far West" where such an operation took place somewhere, possibly in or near Okanagan Lake. That there was a family of that name in Eastern Northern North America is a certainty, as a short time ago a lady in the Eastern United States wrote to E.W. Bro. Morley, saying that she had learned that a post office of that name existed in British Columbia and wanted to learn the origin of it, as it was her family name. He made a study of it and his guess is that a landing place of the old fur-traders was at the mouth of the Creek, and as one of the leaders bore that name, this landing was given it, but he frankly admits that this is only a guess.

However a settlement grew up here called Peachland and when it was decided that a Masonic Lodge should be established there it was also named "Trepanier". A dispensation was issued as above mentioned and the Lodge was instituted on August 12, 1913, by R.W. Bro. Hamilton Lang of Niriam Lodge, No. 26, D.D.G.E. for District No. 9. At the Annual Communication in 1914 the dispensation was continued for another year. At the meeting in 1915 R.W. Bro. D.W. Sutherland of St. George's Lodge, No. 41, at Kelowna, D.D.G.E. for the District, recommended that a Warrant be issued, but the Committee on Warranted Lodges and Lodges under Dispensation, after due consideration of the year's work, suggested that it be continued under dispensation for another year, and that the D.D.G.M. for the District be asked to make a particular examination of the Lodge and report to the next meeting of Grand Lodge as to whether the dispen-

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(6) Sixth Report of Okanagan Hist. Soc., 1935 -p. 150, et seq.

sation should be withdrawn or not. As the W.M. of the Lodge, W. Bro. Grant Lang was absent on military duty, W. Bro. Alex. Miller was appointed in his place The D.D.GoM. for District No, 9, the successor of R.W. Bro. Sl~herland, was R.W, Bro. T.D, Whitehouse of Spallumcheen Lodge, No. 13, at Armstrong, who reported that he had visited it on April 10, 1917~ the attendance was small~ due to a large proportion of its members being on active service. The brethren were very anxious to keep the Lodge together, and recommends that the dispensation be continued for another year; and the Committee in Grand Lodge agreed with him and it was so ordered.

In 1918 the same condition of things existed. The D.D.G.N. for District No. 9, R.W. Bro. Palmer B, Willits of St. George's Lodge, No. 41, reported that he had visited Trepanier Lodge, but said little about it except that the officers were working together harmoniously. The Committee again recommended that the dispensation be continued for another year, and this was approved by Grand Lodge. In 1919 the news from the Lodge was much happier. R.W, Bro. F.W. Andrew of Summerland Lodge, No. 56 was the D.D.G.N. for District No, 9. He visited the Lodge and found eighteen members of the Lodge present. Work put on was satisfactory. It was free from debt and had a small cash balance. Eight members of the Lodge had enlisted of which one was killed. Thirty three young men had enlisted from the District of Peachland, of whom 15 were killed or died on service. The older members carried on during the war as best they could. They were unanimous in asking for a Warrant, but the Committee did not think it advisable to grant one at that time and advised a further renewal of the dispensation, with the hope that as the war was now over, conditions would improve, and a Warrant could be issued.

In 1917 W. Broo H. BY Morley came to Penticton to reside, and joined Orion Lodge~ No. 51. In 1919 he was appointed D.D.G.M. for what was then District No, 9. Shortly after his appointment he received a telephone call from the lodge stating that they were having a meeting that night and the~would like him to attend. It happened that R.W. Bro. Andrew McC. Cree~j, who had just been elected Junior Grand Warden, was at his home. He insisted that he go with him and he did. Bro. Morley says that it was "rather a stormy meeting". The Lodge had been under dispensation for five years, and again it was asked to carry on in the same way, when they should have been given a charter at the Annual Communication just past. The members were discouraged and indignant~ and blamed some of the Officers of Grand Lodge for the delay. Between R.W. Bro. Creery and R.W. Bro. Morley they succeeded in getting the members to accept one year's further existence under dispensation. During that period he visited them six times, and brought members from Penticton, Summerland and Kelowna to encourage them. The result was that at the meeting of Grand Lodge in 1920 the charter was ordered and Trepanier Lodge, Nome 83 CEh~le into existence, having concurrent jurisdiction with St. George's Lodge No. 41, over the territory West of Okanagan Lake. It was constituted by R.W. Bro. Morley at an Emergent Communication. The Lodge has prospered and will be out of debt, and "burning the Mortgage"ⁿ this year (1943).

During the year that M.W. Bro. Corsan was Grand Master a petition was presented to him asking for a dispensation to form a Lodge in the

Rural Municipality of Oak Bay, which adjoined the City of Victoria. Everything was in order but the question of jurisdiction. He therefore deferred action, and at the Annual Communication, suggested that this question be referred to the Committee on Jurisprudence. No action seems to have been taken in the matter, until just before the closing of Grand Lodge when M.W. Bro. Wm. Henderson, who was to be its first W. Master, moved that concurrent jurisdiction be granted to the Lodges in Victoria (Dist. I) and the proposed Lodge at Oak Bay. There was some discussion after which the motion was withdrawn.

Grand Master John Shaw granted the dispensation for the Lodge at Oak Bay on May 24, 1919, and the Lodge was duly instituted on June 7, by M.W. Bro. Angus McKeown, P.G.N. This Lodge was named for M.W. Bro. Wm. Henderson, P.G.M. The Committee on the address thought the matter should stand over until this question of jurisdiction was settled, and referred it to the Committee on Warranted Lodges and Lodges under Dispensation, which recommended that the Lodge continue under dispensation for another year; and also that as Oak Bay bordered on the City of Victoria that the Lodges of both should have concurrent jurisdiction. This was approved by Grand Lodge, and the matter referred to the Committee on Constitution to prepare the necessary amendment. The decision by Grand Lodge was that all Lodges in District No. 1 should have concurrent jurisdiction, except United Service Lodge, NO. 24, at Esquimalt and Temple Lodge No. 33, at Duncan. The charter was granted at the Annual Communication in 1920, as Henderson Lodge, NO, 84 and it was constituted by M.W. Bro.: Edward B. Paul on July 16, 1920.

With the close of Great War NO. I, Grand Lodge found no less than seven new Lodges seeking dispensations. These were granted by Grand Master Willis as follows: On November 8, 1919 Empire Lodge at Vancouver, with 62 members; January 28, 1920, Nechako Lodge at Prince George with 30 members; February 12, 1920, Progress Lodge at Vancouver with 73 members; February 21, 1920, Ancient Light Lodge at Ladner, with 25 members; February 23, 1920, Mount Newton Lodge at Saanich with 35 members; February 24, 1920, Barclay Lodge at Port Alberni, with 21 members and February 27, 1920, University Lodge at Point Grey, with 27 members; now in the City of Vancouver. All these, with Trepanier Lodge, No. 83, were given their Charters at the Annual Communication in that year, Empire Lodge as No. 85, Nechako Lodge as No. 86, Progress Lodge as No. 87, Ancient Light Lodge as No. 88, Mount Newton as No. 89, Barclay Lodge as No. 90 and University Lodge as No. 91~ Ancient Light Lodge, No. 88 was constituted by N.W. Bro. Francis J. Burd on July 14, 1920; Henderson Lodge, No. 84 by M.W. Bro. Edward B. Paul on July 16, 1920, Barclay Lodge No. 90 by M.W. Bro. John N. Rudd on July 17, 1920; Mount Newton Lodge No. 89 by R.W. Bro. Wallace Terry on July 2~, 1920; Progress Lodge, No. 87 by N.W. Bro. Wm. C. Ditmars on July 27, 1920; University Lodge, No. 91 by M°W. Samuel J. Willis, the Grand Master on August 4, 1920; Trepanier Lodge, No, 85, on August 10, 1920 by R.W. Bro. H,B. Morley of Orion Lodge, No. 51.

ANNUAL AND EMERGENT COMMUNICATIONS

In 1914 Grand Master Wm. Henderson suggested in his address "that the ends of the Craft would be better served if we meet at the Coast Cities of Victoria, Vancouver and New Westminster". This recommendation was approved by Grand Lodge, but no action appears to have been taken. In 1916 Grand Master Ditmars recommended that the matter be taken up by the Committee on Constitution, and the necessary amendment drawn up. Such an amendment could not be very popular with the Brethren in the Northern and Eastern parts of the Province, and at the same time it was more convenient in every way to have the Annual Communication at one of the Cities named. The Committee on the Grand Master's address approved his action but when the matter came before Grand Lodge a few words were added which pleased everyone. In the final form as approved the clause read:

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

During the period, the Annual Communications were held in Victoria in 1915, and in 1918; at Vancouver in 1916 and 1919; at New Westminster in 1917 and at Nelson in 1920. In 1915-16 there were three Emergent Communications all to constitute new Lodges. One was held on June 29, 1915 at Vancouver to constitute St. James Lodge, No. 80. The Deputy Grand Master RoW. Bro. William Astley in his report to Grand Lodge says that this was a particularly happy occasion, because W. Bro. Rev. James Irvine demonstrated beyond question what it is possible to do in the way of getting un-affiliates into the fold, if the requisite amount of "strenuousness" be expended. The two others were the constitution of Concord Lodge, No. 79 at Parksville on July 5, 1915, and the constitution of BeWolf Lodge, No. 78 at Port Coquitlam on July 12, 1915.

In 1916-17 there were two Emergent Communications; one at Powell River to constitute Triune Lodge, No. 81 and the other at Nelson on October 21, 1916 to lay the corner stone of the new Kootenay Lake Hospital. Grand Master Astley officiated at each ceremony. In 1917-18 there was only one, which was held at Vancouver on July 10, 1917 to constitute Prince Arthur Lodge, No. 82.1 As N.W. Bro. Corsan was prevented from taking part in the ceremony by reason of his military duties, M.W. Bro. Francis J. Burd officiated on his behalf.

In 1918-19 there were two. The first was the funeral of M.W. Bro. James Stark on November 28, 1918 and the other held at Vancouver on January 16, 1919 to consider the case of a Lodge whose charter had been suspended by the Grand Master. After full consideration the suspension of the charter was continued until the Annual Communication. There were no Emergent Communications during 1919-20.

DISTRICT DEPUTY GRAND MASTERS.

There were three subjects of discussion as to these officers

during the period. The first was whether or not the District Deputy Grand Masters should be entitled to the rank of "Right Worshipful" after their term of office had expired. This had already been brought before Grand Lodge by Grand Master Burd but no action had been taken. In 1916 Grand Master Ditmars referred to it again. He said in his address to Grand Lodge that when, in the opinion of the Committee on reports of District Deputy Grand Masters, those officers have faithfully and zealously carried out the details of the work of their respective offices, especially where the district is a large one, they should be granted the permanent rank of "Right Worshipful". They often travel great distances and devote a great deal of time and energy to the work, and he felt that in honoring them, was but an evidence of the Grand Lodge's appreciation and of an honour well earned. The Committee on the address concurred with the Grand Master that the Committee above mentioned might recommend such rank when in its opinion the work done merited special recognition. It may be of interest to note that in Iowa the Reviewer (191.6) did not approve of the continuance of the title passing on after the term had expired as it would lose its dignity by being granted to so many.

There was another change suggested by M.W. Bro. Wm. Henderson in 1917, that instead of being appointed by the Grand Master, each District Deputy Grand Master should be elected by the Lodges in his District. This proposed change was referred to the Committee on Constitution to report on it at the next Annual Communication, and that a copy of any proposed amendment covering this be sent to every member of Grand Lodges. In 1918 the Committee on Constitution reported against the proposed change, and although there were some members in Grand Lodge in favor of the change the majority was against it and we hear no more of it. In 1920 the delegates from Corinthian Lodge, No. 27 at Rossland suggested that these officers should be elected at each Annual Communication by the delegates from each District instead of being appointed but again the Committee on Constitution, and the Grand Lodge, turned it down. New Hampshire's Reviewer (1929) says that trouble was averted when Grand Lodge refused to adopt legislation which would require the District Deputies to be elected by the several Districts. He says that they look upon these officers as being the eyes and ears of the Grand Master, and that he should not be hampered, as he would be if any one else should have the right to say who should hold that office.

GRAND SECRETARY

Bro. W.A. DeWolf-Smith continued to hold the office during this period, with satisfaction to all the Grand Masters of the time, and there is no doubt but that no other member of Grand Lodge could have given such efficient service. He claims to have been a full-blooded "Blueblood" of United Empire Loyalist stock on both sides of the house. Had he consulted Eaton's "History of King's County, Nova Scotia", he would have found that the DeWolf family at Wolfville, for whom the town was named, and of which he was a descendant, was not Loyalist but pre-Loyalist, and came to Nova Scotia long before the Revolutionary War. He was a good Grand Secretary all the same. At the same time as he was Grand Secretary he was also Secretary of Union Lodge, No. 9, at New

Westminster, and on December 10, 1919 was presented with a gold watch and chain as a token of the Lodge's appreciation of his services as secretary of the Lodge for 25 years.

GRAND HISTORIAN

in 1916 the Grand Historian, R,W, Bro. William Burns submitted his first report. His chief reliance for data relating to the history of the various Lodges was memoranda sent to him by the Secretaries of the various Lodges,; He says that he has applied to each Lodge for information as to their foundation and history but only twenty secretaries had acceded to his request, The remainder of the Lodges had failed to assist him in this work. He published items relating to 16 Lodges ranging from Vancouver and Quadra Lodge, No~ 2 to Composite Lodge, No. 76, covering five printed pages of the Grand Lodge Report. Neither of these can be called a history, such a Lodge as Mount Hermon, No. 7, receiving one-half a page. At the same time these short memoranda being printed and so preserved, are of considerable value. He also presented short obituaries of two Past Grand Masters, K.W. Bro. William Dalby and M.W. Bro. Robert Burns McMicking, of Bro. Theophilus Michell, Sr. and of R~. Bro. W,J, Chetwode Crawley of Ireland who had been made an Honorary Senior Grand Warden of our Grand Lodge in recognition of his services to the Craft in general as a Masonic Historian.

His report in 1917 shows that he has abandoned the secretaries and has been appealing to the Worshipful Masters for data relative to the Lodges and has had some replies. He gives thumb nail sketches on matters taking place in twelve Lodges. In one case, that of Nicola Lodge, No. 53, at Nerritt he had received a detailed account of the history of the Lodge written by R.N. Bro. H,L. Grinnett, afterwards Grand Master, and W, Bros. S.J. Solomon and A.R. Carrington. This is a real history but it did not commend itself to the Grand Historian. He cut it down to less than half a page and published that. He seems to have been afraid of the expense as he says 'that was impossible to insert this in its interesting fullness of detail', but they could publish 114 pages in the report on Foreign Correspondence~ Luckily he preserved the original document in his files and it may yet be published in full.

He continued his work in the same way in 1919 when he published what he calls "abstracts" covering five Lodges, and this term is also used in the motion adopting his report and ordering it to be printed. In 1920 he gives notes on twenty Lodges, describing the welcome given the Brethren of these Lodges on their return from the front after the declaration of peace. These memoranda are particularly valuable.

FINANCES AND MEMBERSHIP

In 1916 the revenue of Grand Lodge was @9,614.70. The membership was 7,797 an increase of 10% In 1917 the revenue was \$6,041.27 and the membership was 7,083, an apparent decrease. However no report had been sent in by Creston Lodge, No. 54. If that Lodge had complied with the regulations the decrease, if any, would have been very small. This was the first year since the establishment of Grand Lodge that there

was a decrease in membership. In 1918 the revenue was @6,165.05. The number of members was 7,951, an increase in membership of 146, In 1919 the membership numbered 7,963 an increase of 12 and the revenue was \$8,623.55. In 1920 there was a large revenuej @!3,871.95 and the membership rose to 8,975 an increase of 1,012.

CHARITY FUND.

For some years there had beenpaid yearly the sum of ~500.00 to the Sanatorium at Tranquille. As soon as Grand Master Ditmars was elected to that office he made a personal investigation of the Institution and was convinced that it was doing a noble work for suffering h-ananity and was well worthyof generous support. In his address to Grand Lodge in 1916 he recommended that the Grant be continued, and this was approved by Grand Lodge. Doric Lodge, No. 18, atNanaimo was assisted by a grant of \$500.00 and Nicola Lodge, No. 53 at Merritt by a grant of \$151~00. The investments of the Fund, including cash in hand, at this time amounted to \$50,757.68. The Trustees also made a donation of \$2,500.00 to the Canadian Red Cross, and of \$500.00 to the Relief fund for the sufferers by the explosion in Halifax Harbor, Nova Scotia.~ An investment of \$2,905.68 was made in Dominion War Bonds.

In 1917 the Sanatorium received its annual donation of \$500.00 and \$10,00G.00 of War Bonds purchased. There were no other pa~nnents made from the Fund during that year. The whole investments of the Fund now amounted to \$55,219,55, which included real estate valned at \$6,098,50 which had been taken over as the mortgagees were unable to keep up their payments under the mortgagej In 1918 the investments amounted to \$57,246,93. In 1919 \$2,000.00 went to the Charity Fund from general revenue. By this time more mortgaged property had to be taken over, but rentals were coming in. We do not find any reference to the Tranquille Sanatorium after 1917. At that time the assets of the Fund had risen to ~62,149.86.

In 1920 the Charity Fund amounted to \$70,475.980 More mortgageswere fallingin arrears owing toloan conditions during Wartime, and now amounted to \$33,076.77. However the properties were good for the amounts against them. It held Dominion War Bonds for \$21,000.00 and there was ~4,350.¢7 cash in the SavingsBank.

GREAT WAR~ NO. I.

Considerable reference to Great War No. 1 has been made in connection with the various Grand ~dasters of the period. An interesting fact is that both Lord Kitchener and Lord Roberts were members of the Craft. Another is that N~jor General Arthur W. Currie was a Past Master of Vancouver and Quadra Lodge, NO. 2, and that Major General Garnett Hughes, D.S.O., C~N.G~, was a member of St. Andrew's Lodge No. 49, both Victoria Lodges.

At theAnnual Communication in 1917 a letter received from the Secretary of the Military Service Department of the National Council

of the Y.M.C.A. was read drawing the attention of the Grand Lodge to the patriotic work of the organization connected with the Canadian Army. It pointed out that the Military Department had practically charged it, with looking after the ~'offhours'~ Of the men. It had to meet this responsibility, without making any charge and to provide and promote recreation giving for them religious services which were entirely non-denomination al. It describ@d its work in detail, its cost, and its needs. Understanding what Freemasonry stands for it made an appeal fqr assistance 'both to Grand Lodge and asked for recommendation for sympathetic consideration by the constituent Lodges. This letter was referred to the Finance Committee, which pointed out that after the payment of the usual yearly grant to the Sanatorium at Tranquille there was only \$1,067.67 available, and it recommended that \$i,000,00 be granted for this purpose. It also re- c~mRended that any appeal from the body to the constituent Lodges should be met by them with as liberal response as possible~ This report and its recommendations were approved by Grand Lodge,

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

While we had the Grand Master's Cent a Day Fund, there was a Masonic Relief Fund, which bythe time Grand Lodge met in 1919, had grown to @10,000.00 in Dominion Government War Bonds and ~7,311.39. By this time the War was over, for which the Grand Master gave sincere thanks and every member of Grand Lodge echoed his sentiments. Then the question arose as to the admission to the Craft of German-born applicants, or as visitors. It was moved by Past Grand15aster Corsan and seconded by Past Grand Master Paul, that for a period of ten years no man of German birth should be eligible for election into any Lodge under the jurisdiction of the Grand Lodge of British Columbia; and that for the same period no Mason of German birth from outside this jurisdiction, should be permitted the right to visit in any Lodge in the same jurisdiction. This was referred to the Committee on Jurisprudence. The Committee did not favor such a drastic regulation, and amended the resolution by omitting the clause as to visiting, and recommended that the Lodges be advised that in all applications for initiation or affiliation from those of alien birth, due caution be exercised by and through Freemasonry's foundation stone, the ballot. In this form it became the law of the Craft i~ British Columbia.

The GrandLodge of California sent the sum of \$1,000.00 to Halifax for the sufferers in the great disaster there, and the Grand Lodge of Massachusetts set% the same amount~

The Lodges gave the boys from overseas a vociferous welcome. Two very important meetings were the one held in Victoria on October 10, 1919, when the eight Lodges in District No~ I met to welcome W. Broo Sir Arthur ~urrie home; and that held on October 10,1919 at Vancouver by Cascade Lodge, NO~ 12 for the same purpose~ and 500 of the Vancouver Brethren attended to welcome him together with Brig~ Gen. Leckie~ Bro. Cyrus Peck, V.C., and MaW. Bro~ E.D~ McLaren~ The Lodge Room was too small to contain all those who wished to honour the guests, and after a short ceremony Lodge was closed and the Brethren went to the Vancouver Hotel where a banquet was held.

In 1920 the Masonic Relief Fund had grown to \$20,047.58 and \$1,620.90 had been ~aid out~ \$17,000~00 of th~ fund had been invested in Dominion War Loan Bonds, and the balance was in the Bank in a savings account~. Claims for assistance were being dealt with in 48 hours after receipt. This was not all, as there were subscriptions, ~sounting to more than \$4,000~00, made by Lodges but not at that time paid in to the Grand Treasurer.

RITUAL°

The question of Ritual in British Columbia had become a settled affair. We had American or "Scotch" work as some delighted to call it, Canadian one from the Grand Lodge of Canada (in Ontario)~ English and Australian~ and everyone was satisfiedo~ In 1915 one Reviewer suggested that if uniformity of ritual is so important~ Lodges in the United States which have adopted the Nebb ritual (nearly all of them) should return to the beautiful and simple ritual of the Mother Grand Lodge of the worldi~ But it is not absolutely certain that uniformity of ritual is essential~ Our Reviewer, a devotee of the Webb (American) work as used in Union Lodge, No~ 9 at New Westminster,.did not have so high an opinion of the English ritual~ He thought that the present English work as adopted at the time of the Union was certainly much inferior to the o~der ritual taught by Preston~ "and is certainly neither as impressive nor as dignified as the Webb work~"

Then we hear a voice from Prince Rupert°. The District Deputy Grand Master~ Leonard M. DeGex~ of Tyee Lodge No. 66,~which uses the Canadian work, in ihis report to Grand Lodge suggested:

That in order to advance the welfare of I~sonry in the Province, the work should be standardized., and with any new dispensation granted, this point should be expressly stipulated.

But R.W~ Bro~ DeGex does not suggest the same as our Reviewer of Foreign Correspondence. He does not suggest that we return "to the simple ritual of the Mother Grand Lodge of the World," as the Ontario Reviewer says. He was a member of a Lodge which practised the Canadian

work and he said that as we were Canadians, we should use the Canadian ritual. It is as we have often seen before, we should have a common ritual in all the Lodges. Which Ritual? ~&y of course the one that I know best. That has been true in British Columbia from the days when the Freemasons from the United States insisted on having a Lodge of their own, Vancouver Lodge, where they could use the ritual they had learned in California. They could not be content with Victoria Lodge because it insisted on using the English form of the Work.

VARIOUS LODGES~

Some notes relative to various Lodges are worthy of remembrance. Tuscan Lodge, No. 39 at Trout Lake was dormant. There had been no meeting since 1915, and only two or three members of the Lodge still resided there~ R.W. Bro. K.L. Grimmett of Nicola Lodge, No. 53, the D.D.G.N. of District No. 3 was of the opinion that the Lodge should either surrender its charter or it should be forfeited. The Committee on the reports of District Deputy Grand Masters regretted to note the condition of this Lodge and suggested that unless conditions improve during the coming year that the question as to whether it should continue as a Lodge might be seriously considered.

The Lodge was allowed to carry on until 1919, no meetings were held and no returns sent to Grand Lodge. R.W. Bro. W. Bews of Kootenay Lodge, No. 15, D.D.G.M. for District No. 3 reported that there was only two members of the Lodge living there; that the furniture, books and Warrant had been stored in a private house, and that the chance of holding ~iture meetings was very poor indeed. The Committee on the Reports of the DoDoG.N. advised that the Grand Secretary be instructed to secure possession of the Furniture, etc. Grand Lodge did not approve of this, and a motion that the Lodge appear at the next Annual Communication to show cause why the Warrant should not be revoked, was voted down. in 1920 there were no returns from the Lodge. Then there was trouble among the brethren of another Lodge. So bad was it that the Grand Master appointed the Deputy Grand Fmster to report. On receiving his report the Grand Master suspended the Lodge's charter. All attempts to make peace failed. ~en the matter came before Grand Lodge it was passed over by the Committee on the Grand Master's address to the Committee on Petition and Grievances. An Emergent Communication was called together to consider the Deputy Grand Master's report, and after a discussion the matter was laid over for the next Annual Communication for action. All parties were heard, and Grand Lodge ordered the Warrant of the Lodge be revoked. This is the only case in our history in which a Lodge was struck from our records for cause, and it has not been deemed necessary to identify the name or location of the Lodge. If any one is anxious to obtain further information the records of Grand Lodge are open to the curious seeker.

Another Lodge was fast getting into the same condition as Tuscan Lodge l\To~ 39, and that was Arrow Lodge, No. 47, at Arrowhead south of Revelstoke, In 1918 R.W. Bro. Archie Galloway of Kamloops Lodge, No. 10, D~D~G,N, for District No. 3~ reported that while he had not visited the Lodge, members of the Lodge had informed him that it was not holding meetings by reason of the lack of resident members. North Star Lodge, No. 30

was also having difficulty in carrying on but still is with us. King Solomon Lodge, No. 17 at New Westminster had a Past Masters Night on September 17, 1918 with representatives of 53 Lodges attending. This is memorable because the chief speaker was Judge F. W. Howay who died on October 4, 1943.

In 1920 King Edward Lodge NO. 36 in Phoenix was not able to continue. Only 5 members of the Lodge were resident in the town. The mines had closed and the residents were being compelled to go away. The only possible course to pursue was to amalgamate with the Lodge at Greenwood under the name of King Edward Lodge, No. 28 and while the amalgamated Lodge has had its troubles, it is still going strong.

HISCELLANEOUS.

Payment of Representatives.

In some Jurisdictions in the United States it is the custom to pay the expenses, and or a per diem allowance to the delegates to Grand Lodge Communications. There must have been some discussion in Grand Lodge in 1915, for it appears in the Report of that year that H.W. Bro. Wm. Henderson and H.W. Bro. F.J. Burd moved and seconded that the matter of paying the representatives to Grand Lodge be referred to a Committee, to report at a later date. This passed in Grand Lodge, and the Grand Master stated that he would do so at a later date. The Committee so appointed consisted of H.W. Bro. Wm. Henderson, Chairman, H.W. Bro. F.J. Burd, W. Bro. C.H. Oatwood, H.W. Bro. H.N. Rich, and H.W. Bro. A.J. McC. Creery. The Committee reported in 1916 that owing to a recommendation in the Finance Committee's report the Committee considered it advisable to defer action in the matter.

Nothing more was heard of this proposal until 1920 when Corinthian Lodge, NO. 27, at Rossland sent to Grand Lodge a resolution asking it to amend the Constitution by providing that it pay mileage and per diem expenses of the Worshipful Master and delegates to Grand Lodge, and that the matter be brought before it by the Resolutions Committee. The Committee gave it short shrift. It did not approve and we hear no more of it.

Incorporation of Lodges.

The Grand Master of California (1914) was asked whether real estate held for Masonic purposes should be deeded to the Trustees of the Lodge, or to the W. Master, or to the Lodge itself, and quoted what he calls "a sane and simple manner of conveying and receiving property" which is a part of the statute law of that state. This our Reviewer brings to the notice of our legislators, but such action on his part seems to have been without any result. The Maine Reviewer (1915) notes that Alberta has sanctioned incorporation, and thinks it is a mistake. In the last chapter we referred to the opinion of the Grand Master of South Australia on this question. He was H.W. Bro. S.F. Way, who was Grand Master of the Grand Lodge in that jurisdiction

from 1884 to 1889~ and from 1896 until his death in January 1916.

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

[~sonic Senate.

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

Order of the Eastern Star.

It is interesting to see how opinion differed as to this organization in the different jurisdictions. In Alabama, (1915) a communication from it was read in Grand Lodge, asking that the Grand Lodge adopt a suitable token and password, whereby members of the Order could make themselves known to Haster ~sons who were not Eastern Star members. It was referred to the Committee on Work, but it seems to have died there.

In 1915 (see B.C.G. Lodge Report p. 30, 94) a reference by the Grand Master to this Order was eliminated by Grand Lodge. The Reviewer of North Carolina (1916) waxed merry at this action. He says that in our proceedings he notices that a Past Grand Master, having been frightened by fear of an incursion by the women of this Order, procured the passage of a resolution demanding that the reference by the Grand Lodge be expunged from the records, and "strange to say it was done." The Quebec Reviewer (1916) was not so chivalrous. He speaks of the "Wise conservatism of our British Columbia brethren" and that "the reference was promptly ordered

stricken out." However, the jurisdiction of South Dakota is the faithful friend of the organization. It was the foremost to recognize a Grand Chapter of the Order, and is said to occupy a position of great helpfulness in Masonic circles. As late as 1920, Grand Master Willis ruled that the Order of the Eastern Star could not be allowed to meet in a Masonic Hall which has been dedicated.

Master's and Warden's Club.

While the Masonic Club at Vancouver was frowned on, a Master's and Warden's club was formed in Victoria. As it did not use the Word "Masonic", no one objected to it. It met once a month and did not pretend to have any official standing or authority. It made possible a series of Masonic Lectures during 1917-18. R.W. Bro. Wallace Terry, Master Grand Master, then D.D.G.M. of District No. 1 says it has been a most useful and helpful adjunct to the Masonic life of the District.

Dual Membership.

In British Columbia Dual membership is allowed, but if a Brother is suspended in one Lodge he is, ipso facto, suspended in both. This seems to be contrary to the law in the Grand Lodge of Canada, (in Ontario)

Physical Perfection,

This matter could not help coming to the front during the War and after, It is one of the things which has come down to us from the past when Freemasonry was an operative body. In those days it was a requirement which could not be avoided. A man wishing to be an operative Mason must necessarily be able to do a man's work. The rules prescribed among other qualifications, "That no person shall be accepted a free Mason but such as are of able body." (see Harrison's code, p. 141) There seems to be good authority that this rule was in existence in about A.D. 1650, and it has always been a requirement of the Craft in later days. When the Constitution of Grand Lodge was drawn up it was provided that, every petitioner and candidate applying for the degrees of Masonry should, inter alia, be a man "possessing no maim or defect in his body that may render him incapable of conforming literally to what the several degrees respectively require of him". This was as far as could be gone even in these latter days. As long as the world was at peace, there were very few so crippled that the Craft would not accept them. But after a bitter war there were bound to be many who would be affected, even under the clause as it stood in our laws. There have been many rulings on the point. Remembering what we were taught in the Lodge, we can judge that the Grand Masters would be anxious to have as many of the returned men admitted as possible, in so far as it could be done without committing breach of the laws of the Craft. Grand Master Shaw during his regime (1918-19) ruled that the loss of a foot; the loss of the third and fourth finger, of the right hand and the first finger of the left hand or the loss of the right arm, barred the applicant from admission. The loss of the little finger of the left hand; loss of three fingers of the left hand; a stiff knee received on military service, and the loss of the

thumb of the left hand were qualified for admission, but the committee on the Grand Master's address approved the action of the Grand Master and pointed out that decisions of this kind should be granted with the utmost care and judgment.

Bro. N.J. Edwards of Victoria-Columbia Lodge, No. 11 asked for special legislation on the question, but the Committee on Constitution did not agree with him, relying on the Grand Master's discretion to be better than new legislation.

The Reviewer for Utah (1919), notes a case referred to by one of our Deacons where an E.A. or F.C. returned from the War minus an arm and asked if he could be denied advancement and said that in his State he would not. Our Reviewer says that the same rule applied in British Columbia. That question had been settled before the war.

Recognition of Foreign Jurisdictions.

The only application for recognition during this period was from The Grand Lodge of the Phillipine Islands. The application was referred to the Committee on Foreign Correspondence which reported that in 1913 a similar request had come from this Grand Lodge. At that time there were five Lodges in the Islands, three warranted by the Grand Lodge of California and two by the Grand Lodge of Scotland. The representatives of California had organized a Grand Lodge in which the Scottish Lodges were not represented and applied to our Grand Lodge for recognition, having a majority of the Lodges there. The Committee hesitated to recognize it as the European population was small and the Lodges few. Since that time the Grand Lodge has prospered, two new Lodges had been organized and the membership was increasing. It therefore recommended recognition by our Grand Lodge and that the necessary steps be taken. Grand Lodge approved the Committee's report.

In 1918 the Grand Lodge resolved that fraternal recognition of, and exchange of representatives with, the Grand Lodges "Zur Sonne" of Bayreuth and of Hungary be withdrawn and that the other Grand Lodges in the Dominion of Canada be informed of our action in this respect.

Corner Stones

Only one Corner stone was laid during this period as mentioned under the head of Emergent Communications. Three items mentioned in the Report on Foreign Correspondence are interesting. In Iowa (1917) the Grand Master says that they are laid for Masonic, religious, educational, charitable and governmental buildings and are a part of the duty, privilege, and pleasure of the Craft. He says that all kinds and sizes of stones are met with. Sometimes it is made of cement pressed in the form of a stone, and sometimes it is a "phony" made of boards to be replaced afterwards by a real stone. He suggests that the stone should be approved by the Grand Master as to quality, size and inscription before accepting the request to lay it. The Grand Master of Mississippi declined to lay two corner stones where the buildings were so far advanced that the "corner"

stones would have to be shoved through a hole. The Grand Naster of Texas (1917) says that three applications were refused, one because the building was a private undertaking, as did G.N., W.J. Bowser in British Columbia, another because the ceremony was to be held on Sunday, and the third because the building was a brick veneer structure.

CHAPTER X.

1921 to 1925..

Grand Lodge celebrates its Semi-Centennial'

With 1921 the Grand Lodge of British Columbia completed the first half century of its existence. When it was organized in 1871 it consisted of eight constituent Lodges, two of which were so feeble that they soon gave up the ghost and amalgamated with other lodges in the same city. In 1921 there were 93 Lodges including those under dispensation. In 1871 the total membership of the eight Lodges was 295; in 1921 the 93 Lodges had grown to 10,112. Under these circumstances it seemed proper for the rulers of the Craft to celebrate the occasion, and in Victoria, the city where the Grand Lodge of British Columbia was born; to do honor to the past and to plan for the future. The most convenient date for the Brethren and especially for those who lived on the Mainland part of the Province, was to have it immediately before or immediately after the Annual Communication, so that both could be attended on the one trip. Accordingly an Emergent Communication was set down for Wednesday, June 22, 1921 to be followed by the regular annual meeting on Thursday, June 23rd.

The Emergent Communication was opened as arranged, with visitors from Saskatchewan and Alberta in the West, to Nova Scotia in the East; from the States of Washington and Montana, and one from England. The communication was opened at 1:30 P.M. by M.W. Bro. Martin Luther Grimmett, the Grand Master. The visitors were presented to him by N.W. Bro. E.B. Paul and were duly welcomed in the East. Then some of the Ancients were presented to the Grand Master; W. Bro. Thomas Shotbolt who had been a very busy man with M.W. Bro. Robert Burnaby in the hectic days of 1871; Bro. P. Iph Borthwick, Bro. G.C. Keays, who spoke of the days of Golden Cariboo, but was a graduate of Union Lodge, No. 9, of New Westminster and later a member of Vancouver and Quadra Lodge, No. 2. There was also Bro. Wm. Gordon, Bro. Joseph Boscoitz who spoke of early days in Victoria, Bro. Jeremiah Madden, R.W. Bro. Hark Bate of Nanaimo who was for years to be the continuous Mayor of the Coal City, Thos. E. Ladner of Ladner, another graduate of Union Lodge, No. 9 and Bro. James Andrews. Some of these had lost their membership in the Craft, but were welcomed just the same by the Grand Master as having been members of the Craft in the days when Freemasonry in British Columbia was in its infancy.

The Mayor of Victoria, Robert J. Porter, of Victoria-Columbia Lodge, No. 1, then welcomed the visitors for which he was thanked by the Grand Master. The Lodges in District No. 1 by R.W. Bro. Robert Baird did the same and M.W. Bro. A. McCreery made a fitting reply, Then followed N.W. Bro. Gorrell, Past Grand Master of the Grand Lodge of Saskatchewan, who made the first address of the Communication. He took his hearers back to the earliest days of Freemasonry when it was an operative body. Naturally he could not fail to refer to Kipling the post of Freemasonry, who could, at such a time and with such a subject, and pointed out the duties incumbent on all Freemasons of today. It was received with continued applause."

As soon as Mr. W. Gorrell concluded his address, the Grand Lodge with the visitors from other jurisdictions, formed in procession and marched to St. John's Church where the Rector, Mr. Bro. F. A. Chadwick, Grand Chaplain, assisted by the Bishop of New Westminster and the Rev. J. Hinchcliffe, held a service followed by an address.

In the evening a banquet was given in the Drill Hall by the Brethren of District No. 1, comprising the following Lodges: Victoria-Columbia No. 1, Vancouver & Quadra, No. 2, United Service, No. 24, Temple Lodge, No. 33, St. Andrew's No. 49, Camosun Lodge, No. 60, Britannia Lodge No. 73 and Mount Newton, No. 89, R.W. Bro. Wallace Terrill who was fated to be elected Grand Master the next day, presided. Over three hundred members of the Craft were present.

The repast concluded, and the usual toast to the King, given with the singing of the national anthem, the Chairman proposed a toast to the President of the United States, which was given followed by the singing of the "Star Spangled Banner". This is only a toast might be expected at the present time, but it was not so common in those days. There were speeches by the Chairman, followed by N.W. Bro. Gorrell and the Grand Master. Harry Watson, (I should say M.W. Bro. H. H. Watson) gave one of his characteristic talks, one sentence of which is even more applicable to these later days than it was then, and is peculiarly worth quoting now. He said:

In these days, when life's burdens are heavy--the days when unrest is great, when the heathen rage and income tax reaches close to income--the days when the parched remain thirsty. Yikes mine!

The speech delivered by N.W. Bro. James H. Begg of the Grand Lodge of Washington was a gem. He not only kept his listeners in shouts of laughter, but what is more, he told an absolutely new story on Chief Justice Begbie, not of the State of Washington but of our own Supreme court of British Columbia. It is proposed to put it here lest it should be forgotten:

It is just thirty-three years ago since I landed in this city from my native city of Glasgow. As I was looking for the boarding-house which had been provided for men-somewhere on Centre Street--I was in distress for a clue to the place. It was a dark and stormy night; dark, indeed, for me, for I was alone and without a friend and without a dollar. Soon I met a man coming along with a slouch hat pulled down over his forehead, and he was accompanied by two dogs. I stopped him and asked 'Can you tell me where Centre Street is?' 'Didn't I know?' he replied and went on. I found out afterwards that he was no other than the Chief Justice, Sir Matthew Baillie Begbie. As for me I was grateful anyhow. I had heard the sound of a human voice.

One of our very own, M.W. Bro. C. Ensor Sharp, Grand Master in 1903, who had been living in Toronto for a number of years, had made it possible for him to be with us, and we were all glad to see him again and to hear him.

It would be a pleasant thing if we could reprint all the speeches that evening and the next day~ but it is a satisfaction to know that they are all in print in the Grand Lodge Report for 1921. Any Freemason in our jurisdiction who has not read them~ and did not have the opportunity to be with us that night and the next day, should get a copy and spend an evening with the Brethren of 1921~ A good crowd they were.

The regular Annual Communication was held the next day. Our visitors of the night before were with us~ many who had been invited but who could not come sent their regrets and good wishes. We also had a kind letter from Judge Swanson of Kamloops~ the Grand Master of the Independent Order of Oddfellows of the Province~ and from the Grand Chapter of the Order of the Eastern Star~ This time no one remembered past days, and no one suggested that the reference to this latter organization should be struck from our minutes.

GRAND MASTERS

The Grand Master for 1920-1921 was X.W. Bro. Martin Luther Grimmett (!) of Nicola Lodge~ No. 53 at Merritt. His former Lodge was, and he had been for a number of years, a member and Past Master of Alta Lodge, No. 29 at Sandon~ Later he moved to Nicola where he was a charter member of Nicola Lodge, and first W. Master° When coal discoveries caused the business interest of the District to center at Merritt, the Lodge went with its members~ In 1911 he refused further re-election as W. Master, and his faithful friend, Sidney J. Solomon, S.W. was his successor in that office, and a regular attendant, he does not seem to have attended Grand Lodge while a member of Alta Lodge, No. 29, nor of Nicola Lodge, No. 53 until 1914, when he was immediately marked out by the members for advancement~ In 1915 he was appointed D.D.G.M. for District No. 3 and his report, to Grand Lodge shows how well he carried out his duties in that office~ in 1916 and 1917 he was on the Committee of Petitions and Grievances~ and in 1918 he was elected Senior Grand Warden. W. Bro. C.A. Welsh of King Solomon Lodge, No. 17 at New Westminster had been elected Junior Grand Warden in the preceding year, and according to ordinary custom, would have been advanced to Senior Grand Warden, but to any who knew him~ it is quite clear that while he would have made a capable and competent presiding officer, it is also clear that his business affairs would not permit him to accept election as such. A man from the Interior was indicated as the Coast I%sons had been filling most of the offices, and R.W. Bro. Grimmett seemed to be the man to take the position. In 1919 he was elected Deputy Grand Master, and in 1920 Grand Master.. As such he presided at the Emergent Communication held on June 22, 1921 at Victoria to celebrate the semi-Centennial of the founding of the Grand Lodge of British Columbia and the fiftieth Annual Communication of that organization on June 23rd of that year~ In his address to Grand Lodge he pointed out

(I) Martin Luther Grimmett was born in Bladon near Woodstock, Oxfordshire, England on May 22~ 1862~ The family came to America in 1871 and were in the United States for some years when they moved to Ontario and settled.

that he had realized that it would be impossible for him to visit all of the constituent Lodges, and as many of the Lodges in the interior of the Province had not had the pleasure of meeting and hearing other Grand Masters, owing to the condition of things in war-time, he determined to devote the time at his disposal to visiting them. He made one exception to this, the installation of the officers of Victoria-Columbia Lodge, No. 1, which ceremony by almost universal custom is performed by the Grand Master in office at the time. He had arranged five trips; the first~ taking in the Lodges at Quesnel, Barkerville and Prince George, the second, those at Sandon, New Denver~ Kaslo and Nelson; the third at Creston~ Cranbrook, Fernie and Arrowhead~ the fourth at Greenwood, Grand Forks, Rossland and Trail; and the fifth at, Salmon Arm, Enderby, Kelowna, Armstrong~ Vernon and Kamloops. He also visited his own Lodge, Nicola, No. 53, Orion Lodge, No. 51 at Penticton, Summerland Lodge, No. 56 and Hedley Lodge, No. 43.

He urged the good results of visits to outlying Lodges and the great extent of the jurisdiction, and impressed on the Brethren the, expense incurred by the Grand Master in doing so, and suggested that some grant be made to cover same, as is done in other Canadian jurisdictions. He also suggested tha~ an allowance should be made to cover the expenses of at least one delegate from each Lodge. These suggestions were not approved by the Committee on his address, but on the report coming before Grand Lodge an honorarium of @500.00 was voted the Grand Master.

He also pointed out that by reason of the mountainous nal~ure of the Province, that the distance between Lodges should not be measured as the crow flies, but by the actual means of communication~ The Committee declined to make any change in the matter of jurisdiction a~ that time, as the aeroplane might very soon become a common means of transportation.

He also noticed and remarked upon the fact that in visiting a small Lodge, that all. the officers were in evening dress, and on enquiryhe was advised th~ it was a settled practice of the Lodge tthat the officers should be so clothed. He did not suggest that a}3 Lodges should have the same rule, but he did think that most of the Brethren are too lax in their appearance at Lodge. He says:

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

He also speaks of the necessity of admitting to our ranks only those who are moral and upright, and who will reflect credit on the Order; and points out that Freemasonry is not designed to make men good~ that is the function of the Church, we only hope to make good men better.

From the records of Grand Lodge it appears that the members of Grand Lodge were not pleased at the condition of the gave~ being wielded by the Grand Naster~ The records do not show in ~hat particular it was defective, but a motion authorizing the Grand Treasurer to purchase a suitable gavel for the Grand Master's use, was moved by one PoG,M.. and seconded by another~ so it is quite evident that the need was pressing.

Our first Past Grand Master N.W. Israel Wood Powell was not forgotten although he had passed away some years before. N.W. Bro, E.B. Paul advised Grand Lodge that in company with the Grand Master and R.W. Bro, A° McC. Creery, he had called on Mrs. Powell on the evening before, and had on behalf of Grand Lodge presented her with an address expressing the esteem felt by all members of the Craft in this jurisdiction for her late husband, and wishing her a long life filled with peace and happiness; presenting her, also, with a souvenir of this occasion in the shape of a gold medal bearing the effigy of N.W. Brother Lieut. Col. Dr, I.W. Powell. Mrs. Powell was much touched by receiving this token of the high esteem in which Dr. Powell was held, and desired the committee to communicate her sentiments to Grand Lodge. The address and Mrs. Powell's reply will be found on pages 238 and 239 of the G.L. Report for 1921. Before passing from the subject of Grand Masters in 1921, it is well to note that at the end of the Historical Sketch of Masonry in British Columbia, by R.W. Bro. L. Watts-Doney, p. 210 of the Grand Lodge Report for 1921, is a list of all the Grand Masters up to and including that year, the dates of the death of those who had passed away, the No. of Lodges in existence and the total membership of the Craft in the jurisdiction in each year.

The Grand Master for 1921-1922 was N.W. Bro. Wallace Samuel Uttley Terry (2) of Vancouver and Quadra Lodge No. 2, B.C.R., after having passed through the offices of Junior and Senior Grand Warden and Deputy Grand Master. There were only three Emergent Communications during his term of office; the first at the Masonic Hall in the City of Vancouver on July 14, 1921 to constitute Victory Lodge No. 94 and install its officers; the second at the Masonic Hall, Hollyburn on August 8, 1921 to constitute King David Lodge, No. 93; in both of which the Grand Master off-

(2) Wallace Samuel Uttley Terry was born at Pine Island, Minnesota, on May 9, 1871, the only son of Garra Kimal Terry and his wife Sarah, and was left motherless when he was only seven years old. His early education was received at Rochester, Minn. In 1883 his father moved to California and there his education was completed. After his graduation he went to Seattle but soon returned to San Francisco. From there he came to Victoria in 1891 and entered the drug business with D. E. Campbell. About this time he became a naturalized citizen of Canada. Soon after he went into business with Mr. Brett, and on the latter removing to Vancouver he bought his share in the business which he carried on until his death in 1932. On July 10, 1894 he married Ida Jane Tufts. He was active in business circles and in the work of the Rotary Club. He was consul for Belgium for twenty years.

He was raised in Victoria in Vancouver and Quadra Lodge, No. 2, in November 29, 1905 and was W. Master of it in 1913. In 1918 he was appointed D.D.G.M. for District No. 1, and in 1921 was elected Grand Master. On November 8, 1932 he was buried with full Masonic Honors by the W. Master of his Lodge, in Ross Bay Burial Park. See also Fatt, G.L. Report 1933, p. 220.

iciated in person. The third was held at the Masonic Hall at the town of Smithers on September 24, 1921 to constitute Omineca Lodge, No. 92 and was presided over by R.W. Bro. Cyril H. Orme of Tsimpsean Lodge, No. 58, D.D.G.M. for District No. ii. The fifty-first Annual Communication of Grand Lodge was held at Prince Rupert on June 22, 1922, the second time that Grand Lodge met at that City.

Following the precedent set by his predecessor in office, who confined practically all his official visits to the Lodges in the Interior, Grand Master Terry endeavored to visit the Lodges in the Districts which were not covered by him during his term of office~ viz., the Coast cities, the lower Mainland and Island points. He particularly refers to a meeting of "King Solomon Lodge" on September 6, 1921 held on the evening of the day that the Peace Arch was dedicated and opened. The Lodge meeting assumed somewhat of an international character, inasmuch as M.W. Bro. Begg, P.G.M. of the jurisdiction of the State Of Washington, and several other distinguished brethren of that jurisdiction, were present. The spirit of UPeace" was strongly in evidence at the banquet which followed. On November 11th, 1921, Armistice Night, there was a meeting held in Victoria under the auspices of St. Andrew's Lodge, No. 49, at which 400 was present, 107 of whom were Brethren who had[seen service overseas. These war heroes assembled about the altar, and as each came up, introduced himself, giving his name, the name and number of his Lodge, and of the Battalion in which he saw service~ In December of that year the Grand Master visited Lafayett Lodge, No~ 241 G.R. of Washington at Seattle and was most hospitably entertained~

The question of registration of delegates from the various Lodges at the meetings of Grand Lodge was causing trouble owing to the increase in the number of and the membership in the constituent Lodges, and the Grand Master made a number of suggestions as to how it sho~Id be done in the future, and that a Committee should be appointed to work out the details, and this was done. The gavel for the Grand Master which had been ordered at the last Annual Communication, was presented to him by M.W. Bro. H.H. Watson. It was of ivory, beautifully engraved, and satisfactory to every one.

Andrew NcCreight Creery (3) was Grand Master for 1922-3. There were seven Emergent Communications of Grand Lodge during his term of office, five of which were presided over by him. The first was held on June 22, 1922 at Nelson to lay the Corner Stone of the Memorial Hall, presided over by N.W. Bro. James H. Schofield, Past Grand Master; the second was to lay the Corner Stone of the new Masonic Temple at Kamloops on July 7, 1922; the third was on July 11, 1922, to constitute Trinity Lodge, No, 98 at Vancouver; the fourth on July 12, 1922 was to constitute Grandview Lodge, No. 96 at St. Saviour's Parish Hall. Vancouver; the fifth on July 24~ 1922 to constitute Vimy Lodge, No. 97 at the Oddfellows Hall, Main Street, Vancouver; the sixth on September 14, 1922 to constitute Similkameen Lodge, No. 95, at the Masonic Hall~, Princeton; and the seventh on April 19, 1923, to dedicate the Hal3_ of Hiram Lodge, NO. 14 at Courtenay, presided over by M.N. Bro. Jno. M. Rudd, Past Grand M~ster. With the exception of the first and last above

mentioned, all were presided over by the Grand Master.

At the fifty-second Annual Communication of the Grand Lodge held at New Westminster on June 21, 1922, Grand Master Creery presided. He had the pleasure of welcoming M.W. Bro. J.S. Clute, to whom he presented, on behalf of Lewis Lodge, No. 57, of New Westminster, a handsome Past Grand Master's jewel as a souvenir of his having entered upon the sixtieth year of his membership in the Craft. In doing so he expressed the pleasure, which he knew was shared by the whole Grand Lodge, at having such a Masonic veteran with them, and the hope that he might be long spared to wear it. The recipient, to whom the Honor was entirely unexpected, made a fitting reply in appreciation of the gift, and thanked Lewis Lodge for the remembrance.

Grand Master Creery then addressed Grand Lodge. He never forgot the classical training he received in his youth, and especially at Trinity College in Dublin. He was always ready with some apt quotation from the great authors of old, and he could not fail at such a time as this. In the first paragraph he spoke of the quiet but irresistible

(3) Andrew McCreight Creery was born at Ardglass, County Down, Ireland, June 2, 1863, the son of Rove. Andrew and Alice (Tote) Creery. He was educated at Monaghan Diocesan School, Nonaghan, County Monaghan, and at Foyle College at Londonderry from 1877 to 1882. He studied at Trinity College, Dublin, from 1882 to 1886 and graduated with the degree of B.A. After graduation he came to Calgary, Alberta where he was connected with the firm of Lafferty & Moore, investment bankers. In 1890 he came to Vancouver and opened a branch of his Calgary firm, which was later taken over by the firm of Casement & Creery, which carried on until 1896. After that time he was in business for himself as a real estate and insurance agent, until his death in 1942.

The son of an Anglican Clergyman, he took a prominent part in the work of the Church in British Columbia, and was Diocesan Treasurer for forty years. He was elected as a member of the Provincial Legislature in 1924 and served as such for one term.

In 1891 he married Anne Hulbert of Chilliwack, who predeceased him. Two sons, Cuthbert and Ronald were killed in the World War No. 1, one son, Kenneth Andrew is in business in Montreal, another, Leslie, is in business in Vancouver, and Commander Wallace B. Creery is in charge of HoM-CoSo "Fraser". One daughter, Clare, died in 1938.

He entered Freemasonry by joining Cascade Lodge, No. 12 in 1895. In 1908 he was a charter member of Western Gate Lodge, No. 48, and W.M. of it in 1913. In 1919 he was Junior Grand Warden of the Grand Lodge, Senior Grand Warden in 1920, Deputy Grand Master in 1921, and Grand Master in 1922. He was an honorary member with full voting rights, of Mount Lebanon Lodge, No. 72, Mount Moriah Lodge, No. 102, and Zenith Lodge, No. 104. He died suddenly in 1942, while on the way to Victoria. (See also G.L. Rept. 1942, p. 184).

force of the Fraser River, and added:

Rusticus eXpectat dum defluat amnis; at ille
Labitur et labetur in omne volubilis aevum.

One wonders how many of his hearers were able to fathom his meaning; but the Committee on his address met him on his own ground~ The members of it closed their report with the words:

Exegi Monumentum perennius aere,

The aftermath of the Great War made it compulsory for him to refuse a number of applicants for admission owing to physical deficiencies much to his regret, who grieved for the loss of his own boys.

As Grand Master he had a busy time as applications for new Lodges were coming in, and had to be seriously considered. He also felt the need for visits to the existing Lodges~ If our count is correct, he visited eighty-two Lodges during his term of office, but it was a lab~ir of love, for he loved the Craft, and was never so happy as when on the floor of a Masonic Lodge, or attending a Masonic function of any kind, and the Brethren were always delighted to have him~ One matter particularly attracted him; a leaflet which had come into his possession, issued by the Grand Lodge of Western Australia, which was to be given to every would be petitioner to be read carefully before he signed his applicant for admission, showing what Freemasonry gives and what it demands from anyone who joins its ranks~ He printed it as part of his address and it is worthy of perusal and re-perusal by every ~reemason, and especially by every person who wishes to become one~ His ad~Lce was approved by the Committee on the Address, and by Grand Lodge~

One of Grand Master Creery's decisions drew approva~ a~i dissent from some of our brethren in the United States~ He was asked to advise as to what book a Hebrew should be obligated on so that it would be binding as it should beo He replied that while not agreeing that an obligation taken by the applicant on the Old and New Test.mment bound together would not be binding~ he was of the opinion that in deference to his religious views the obligation should be taken on the Old Testament only~ This decision did not appeal to the Reviewer for Maine (1923) who could not understand how the "Great Light" could be divided, in a comment by our Reviewer he says that the "Grease Light" in B. C. is the Vol~nue of the Sacred Law, by whatever name it may be known, being for each the volume which contains for him the revealed will of Gods No confusion can exist because deference is shown for the religious beliefs of those who are not Christians, nor is there any possibility of a cleavage on religious or racial grounds. On. the other hand the Reviewer for North Carolina (1924) fully approved of the law as laid do~::~ by our Grand Master.

He ended his address with a eulogy of Freemasonry, as one of the great stabilizing powers in the State; pointing out that the Craft is dn itself a liberal education and is calculated to bring out the best

that is in man, in his physical, mental and spiritual nature. It stands for law and order, and for the practice of the Golden Rule--to do to others as we would they should do to us, that we should strive to promote Peace, Harmony and Courage.

Let us take leave of him with one verse of the poem quoted by him at the conclusion of his address:

We go this way but once. Then let us make
The road we travel blossomy and sweet
With hopeful, kindlydeeds and tender words,
Smoothing the oath of bruised and stumbling feet.

The Grand Master for 1923-4 was Charles E. Tisdall (4) of Cascade Lodge, No. 12, at Vancouver. New Lodges were being formed and seven were ready for constitution. On July 4, 1923 an Emergent meeting was held at the Knights of Pythias Hall in Vancouver to constitute Mount Moriah Lodge, No. 102, presided over by M.W. Bro. A,McC. Creery, who had just finished his term as Grand Master. On July 11, 1923 Eureka Lodge, No. 103, at Langley Prairie was also constituted by M.W. Bro. Creery at an Emergent meeting of Grand Lodge, Any one who attended that meeting will remember it as one of the hottest evenings he ever spent. On the same night R.M. BrC. A.M. Nanson, of Tyee Lodge, No. 56, at Prince Rupert Junior Grand Warden, presided over an Emergent Communication held in the Elk's H-1 at Anyox to constitute Enoch Lodge, No. 99, On July 12, 1923 Past Grand Master Ditmars presided over the Emergent Communication held at North Burnaby to constitute Zenith Lodge, 104, and on July 19, 1925 he presided at the Masonic Temple in Vancouver to constitute Prince of Wales Lodge, No. 100. The Grand Master in person presided at an Emergent

(4) Charles E. Tisdall was born in Birmingham, England, April 9, 1866 and was educated in Bishop Vesseys Grammar School, Sutton Coldfield. When he was 20 years of age he emigrated to Fredericton, New Brunswick, and two years later he came to Vancouver. Soon after his arrival here he opened a general Sporting Goods business, first on Cordova Street, and later in the 600 Block on Hastings Street. In 1898 he was elected to the Local Legislature, and re-elected in 1909 and again in 1912. In the last mentioned year his two running mates were W.J. Bowser and H.H. Watson both Past Grand Masters of this jurisdiction. In 1915 he was appointed Minister of Public Works, which at that time required a new election, and in it he was defeated. From 1904 to 1910 he served as chairman of the Vancouver Park Board, and for six years in the twenties he was a member of that body. He was elected as Alderman of the City in 1921 and Mayor in 1922. While Mayor, he had the honour of acting as host to President Warren Harding on his visit to the City. In 1928 he was again an aspirant for the mayoralty, but retired in favor of Mr. W.H. Malkin. In 1933 he was appointed Commissioner for the City, of North Vancouver, but resigned the next year owing to a change of Government. He came back into the City Council in Dec. 1934 and was Deputy Mayor in 1935.

M.W. Bro. Tisdall became a Freemason in 1890 when he joined Cascade Lodge.

Communication at the Freemasons' Hall at New Westminster on September 3, 1923 to constitute Prince David Lodge, NO. 101, and on September 17, 1923 at an Emergent Communication at the Oddfellows Hall at Ashcroft to constitute Zarthan Lodge, No. 105. Two more Emergent Communications, one at Nelson on October 3, 1923, to lay the corner stone of a new Masonic Temple was taken by N.W. Bro. J.H. Schofield, and one at the Masonic Hall at Nanaimo on December 27, 1923, to dedicate the Hall of Ashlar Lodge, taken by M.W. Bro. John Shaw.

The fifty-third Annual Communication of Grand Lodge was held at the Masonic Temple at Vancouver commencing June 19, 1924, the Grand Master, Chas. E. Tisdall, presiding. In his address, after the usual preliminaries, he spoke of the growth of the Brotherhood in the Province that the membership of the Lodges were increasing, and new Lodges were being established, and warned against increase at the expense of quality. He notes that marked attention is being given in all parts of the jurisdiction to hospitals. He is pleased to note that in an overwhelming majority of cases the Boards of Directors consist largely of members of the Craft. He calls upon Masons everywhere to seize the opportunity of leading in every good work, and so make themselves the centre of every movement for the moral advancement of the community, and for the benefit of humanity. He issued two dispensations for new Lodges at Kamloops and at Nanaimo, but declined to give one for a Lodge in the Kitsilano district in Vancouver, for while a Lodge there might be of use, the Brethren had no local meeting place, and it was proposed to meet in the City at a point where two Lodges were then meeting and this for an indefinite time. He had visited sixty Lodges and by holding joint meetings, eighty.

The strain of visiting so many Lodges was almost too much for the Grand Master's health, so much so that on March 27, 1924 he was ordered to return home and was compelled to forego the pleasure of attending a joint meeting of Trepanier, Summerland and Orion Lodges which had been set for that evening. However his health having improved, on April 23rd he attended a meeting of these Lodges where all were glad to welcome him. He speaks, somewhat bitterly, of his political experiences and the criticism, "generally uncalled for", and contrasts it with the kindly and brotherly manner in which he has been received by the Brethren of the Craft. Like his predecessor he closes his report with a verse:

God send us men! God send us men!
Patient, courageous, strong and true;
With vision clear and mind equipped
His will to learn, His work to do.

The Grand Master for 1924-25 was Rs W~ Bro~ Stephen Jones (5) of Victoria-Columbia Lodge, No. 1, of Victoria, who had been Junior Grand Warden in 1921, Senior Grand Warden in 1922, and Deputy Grand Master in 1923. He presided at the Emergent Communication at Vancouver on July 10, 1924 when two Lodges were constituted in one ceremony, Unity Lodge, No. 106, and Meridian Lodge, No. 108, the only instance on our books where two Lodges have been constituted at the one communication. On July 1, 1924 he constituted Yalahat Lodge, No. 107 at Shawngwan Lake and on September 1, 1924 he constituted Mount Saint Paul Lodge No. 109 at Kamloops.

The Corner Stone of a new school building was laid July 15, 1924 at Nelson by M.W. Bro. J.H. Schofield acting on his behalf. In person he laid the corner stone of the Masonic Temple of Grandview Lodge, No. 96 at Vancouver; dedicated Nechako Lodge, No. 86 at Prince George, and on October 15, 1924 he laid the Corner Stone of Saint Paul's Church at Kamloops. On May 30, 1925 M.W. Bro. Y. Creery, on his behalf, laid the Corner Stone of a Memorial Arch at Hollyburn. At this communication an address was given by M.W. Bro. Chas. E. Tisdali, one portion of which is prophetic of today. He said:

I am one of those who think that we have not seen the last of war. Wars have existed since the dawn of history, and in my opinion will only cease when time is no more.

The Fifty-fourth Annual Communication of the Grand Lodge met at Kamloops on June 18, 1925, the Grand Master presiding. The Secretary of Kamloops Loyal Orange Lodge, No. 1570, wrote extending the fraternal greetings of that organization.

In his address to Grand Lodge, the Grand Master pointed out that the 20th Annual Communication had been held in Kamloops, 34 years before, and that N.W. Bro. A. McKeown who presided at that Communication in June, 1891 was present with the brethren here in 1925. He congratulated the members of Kamloops Lodge, No. 10 on their splendid Temple, which he said, might well serve as a pattern for other Lodges contemplating building.

(5) Stephen Jones was born in Clinton, Huron County, Ontario in 1869. The family came to Victoria in 1872, where he went to the old Boys Central Schools. His father established the Dominion Hotel on Yates Street. From school he assisted his father in that hotel and also in the International Hotel at Esquimalt. After his father's death the conduct of the hotels fell on him. He was a prominent member of the Victoria Board of Trade, of which he became President. He was one of the early members of Rotary and a charter member of the Uplands Golf Club. He died at Victoria on October 3, 1933 and was buried on October 5 under Masonic auspices. He was a member of Victoria Columbia Lodge No. 1 and was W.K. of his Mother Lodge in 1911. (See also Nicholas G.L. Rept. 1934, p. 151).

He regretted that he had not been able to visit all the Lodges in the jurisdiction, but he had tried to visit as many of those on the fringes of settlement or in the less peopled Parts of the Province, and by his visits to hearten and encourage them. He referred to the growth of the Craft in this jurisdiction. At the time that Grand Lodge first met in Kamloops, to which he had made reference, there were thirteen Lodges in the jurisdiction and three under dispensation, with a total membership of 700; at the time he was speaking there were 105 Lodges with a membership of 13,393, and that with our limited population we were second in the number of members only to the Grand Lodge of Canada in the Province of Ontario.

During his term of office he granted dispensations for two new Lodges, Gothic Lodge at Cedar Cottage, Vancouver, and Joppa Lodge at White Rock, but he had declined to issue one for Williams Lake, as he was convinced that the time had not yet arrived for the establishment of a Lodge there.

He had ruled that there was no regulation either in General Masonic Law or of the Grand Lodge of British Columbia preventing a Lodge receiving petitions from persons of any nationality whatever, but he said:

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

This rule as laid down by Grand Master Jones seems too narrow as all our teaching is that the same rule applies as well to whites as to the colored races.

Although the so-called Masonic Senate was frowned upon by the Masonic authorities, Grand Master Jones approved of the local Past Masters forming themselves into an association to the great advantage of the Craft. Other suggestions he made were that the Grand Secretary accompany the Grand Master on his visits to the Lodges, and that his expenses should be paid by Grand Lodge, and that when Grand Lodge met in other places than Vancouver and New Westminster, his expenses should be paid. These suggestions were approved by Grand Lodge, and an item of \$500.00 placed in the estimates for these purposes.

GRAND SECRETARY

There is no reason for mentioning the Grand Secretary or his work during this period, suffice it to say that without exception, every Grand Master during his long term of office praised his work and thanked him for his assistance. That they meant it, is proven by the fact that in 1921 his allowance, salary or honorarium, whatever you wish to call it, was fixed at \$2,000.00 per year; in 1923 he was given much needed clerical assistance; and in 1925 he was made an allowance of \$500 per year to enable him to travel with the Grand Master when the latter was making his official visits.

FINANCES AND MEMBERSHIP

The Revenue of Grand Lodge as reported in 1921 amounted to \$15,372.70. The membership was 10,112. In 1922 the Revenue had increased to \$16,982.07, and the membership to 11,033, an increase of 921. In that year Grand Master Terry commented on the fact that in several bylaws submitted to him for approval called for an increase in the annual dues, and he approved of them. In the case of many Lodges the amount set for dues had been determined many years before, when the purchasing power of the dollar was much greater than it was then. He pointed out that, as a general rule, the dues should be, at a sum at least commensurate with the fixed charges of conducting the Lodge.

In 1923 the revenue had increased to \$17,804.50, and the membership risen to 12,093, a gain of 997. In 1924 there was a very small increase in revenue to \$18,020.89 although the membership roll showed some considerable increase to 12,775 a gain of 684. Evidently the growth of the fraternity had increased the cost of administration. In 1925 the revenue was practically at a stand still, it being \$18,032.65. Actually there had been some gain in membership, as in that year no report had been submitted by Ymir Lodge, No. 31, but as that was a small Lodge it made little difference in the actual figure. In this year the list of investments was submitted by the Grand Treasurer, from this it will be seen that real estate mortgages were no longer deemed to be such securities as were proper for our trust Funds. Two properties on which Grand Lodge had had mortgages were still on hand, and were bringing in some revenue in rentals. All the other securities were either in Government or Government guaranteed bonds. While these brought in a lower revenue, there was no uncertainty as to what they would bring in, and the cost of administration was practically negligible. The War Relief Account, which was what the "Cent a Day" account started by Grand Master Astley, was now the "War Relief Account" and had grown to a large amount, including \$17,000.00 invested in Dominion Government Bonds, bearing interest at 5%.

GREAT WAR - NO. i.

Although the Great War, NO. i did not play as prominent a part in this period as in the one preceding, yet the steps taken by Grand Lodge to alleviate the suffering caused by the Great War, was one of its necessary duties. The principal task was to assist all those who had suffered by reason of it. The first step taken was the "One cent a day Fund" of Grand Master Astley, which later became the "Masonic War Relief" account. The first report which mentions this Fund is that of 1919, and it then amounted to \$17,316.04. A list of Lodges also appears in that report listing those which have contributed to it, and shows a balance then on hand of \$16,880.50. In 1920 the account shows that in the year prior to it being issued the amount collected from the Lodges, together with interest on the Savings account, amounted to \$20,047.58 of which \$1,620.90 had been expended by the Committee in charge of it. The 1921 report shows further collections for this Fund of \$2,079.77.

in 1922 Grand Master Terry notes the heavy calls on the Fund and the assistance given in many worthy cases. He urges the Brethren to continue their donations. In that year there had been paid out in gifts to deserving Brethren and their dependents \$4,164.75. A few voluntarily repaid the advances made, as soon as they were able, but such were few and far between. The Committee points out that the demands will probably increase as time goes on, and urges further donations, as it is probable that the demands on it will increase as time goes on.

In 1920 our Grand Historian R.W. Bro. William Burns in his joy at peace coming to the world closed his report with these words:

Because from this day henceforth and forever the great Masonic principles of friendship and Brotherly Love will so rule the World that Wars shall cease and strife shall be no more.

The Reviewer for Nebraska (1921) quotes these words without comment. Our Reviewer only adds the word "perhaps". Unfortunately for us all, his sarcastic comment has turned out to be too true.

In 1923 the Masonic War Relief Fund had reached \$19,774.65 out of which had been paid by order of the Masonic War Relief Committee the sum of \$1,732.50 leaving a balance in Dominion Government Bonds and in the Savings Bank account of \$18,042.15. In 1924, one of the beneficiaries under this Fund had received the sum of \$500.00 repaid to it in full. The investments of it remained at \$17,000.00, and the amounts paid out in relief amounted to \$1,767.81. In 1925 the investments remained the same. The grants from it were \$1,084.70 and one Brother who had received a grant of \$100.00, had repaid it to the Fund.

It is interesting to note that at the 53rd Annual Communication of the Grand Lodge of Quebec at Montreal on February 14, 1923 that a bronze tablet to the memory of the members of the Craft in that Province who had fallen in the War, was unveiled by the Grand Master M.W. Chas. McBurney. In the course of the ceremony an address was delivered by R.W. Bro. Sir Arthur Currie of Vancouver and Victoria Lodge, No. 2, at Victoria.

R.W. Samuel McLure of Henderson Lodge, No. 84, District No. 1 reports that Commemoration of the Armistice was fittingly observed by the Lodges of the District on November 12, 1924. Bro. Lt. Col. Ross Napier made the address.

CARITY FUND - LATER BENEVOLENT FUND

In 1921 considerable attention was paid to this Fund. Some of the securities, mortgages on Real Estate had got in arrears and had to be taken over, probably by the depression in business caused by the War. In this year the Grand Treasurer had been able to dispose of them. At this time the investments had grown to \$77,253.73, and there was a balance in the savings department of the Royal Bank of Canada amount-

in~ to \$3,573.32, These investments had nothing to do with the War Relief Fund at this time,

At this Communication R.W. Bro, J. Munroe Miller of Vancouver and Quadra Lodge, No.~2 and W. Bro.i F.A.P.i Chadwick of Victoria-Columbia Lodge, No. i laid before Grand Lodge a motion that \$5,000.00 be voted for the formation of a separate Fund to be known as the Widow's and Orphan's Fund, and that this amount be invested in Government bonds bearing not less than 5~!% so long as such bonds are available. As long as the higher rate can be obtained @2,000.00 was to be invested annually for this Fund, but when a smaller rate of interest is all that can be obtained, then the amount, placed annually to its credit should be increased to \$2,500.00.

~en the Annual Conl~unication convened in 1922, Grand Master Terry referred at length to the Charity Fund. He said that it was the opinion of many that the Charity Fund was not receiving the attention or active interest that it should, and he suggested that Grand Lodge should actively and earnestly take up the matter of increasing its usefulness. In his opinion the Charity Co~mittee of Grand Lodge, or some other Committee to be specially appointed, should take under advisement ways and means of increasing the Charity Fund to a sufficient one to meet the needs of the constituent Lodges. The Finance Committee, consisting then of N.W. Bro. H.N. Rich of Ancient Light Lodge, No. 88, Ladner, W. Bro, C.H. Gatewood of Western Gate Lodge, NO. 88, Vancouver, and M.W. Bro.. John Shaw of Ashlar Lodge, No. 3, Nanaimo, strongly recommended that the Funds of Grand Lodge be kept as they were. The matter was then, at the request of R.W. Bro. Munroe Miller, laid over to the next Annual Communication.

During this year the sum of \$500.00 was given from the Charity Fund to the Relief Committee of Britannia Beach, and this was approved by Grand Lodge. The investments of the Fund in 1922, including the cash in the Savings account amounted to \$82,427.23, In 1923 the investment had increased to \$9!,640.30 and the balance in the Bank Savings account was \$5,501.05.

In 1923 the whole Charity Fund was abolished from July i, 1923, and the Benevolent Fund established to take over the administration of the Fund and also the Masonic War Relief Fund. A Board of T~istees, five in number, three of whom were to be resident in either of Districts No. 2, 12, or 13, ie. New Westminster and the Fraser Valley, and the City of Vancouver so that a quorum could easily be got together, and business done without delay. R.W. Bro. Munroe Miller endeavored to get this provision amended so that there should be a separate Fund for orphans but it was voted down. The Trustees were to be appointed by the Grand Master so that one should hold office until the Annual C~mmunication in 1928, a~other until 1927, and so on in 1926~ 1925, and 1924. All others were to hold office for 5 years:~. Reports were to be made yearly to Grand Lodge. Provisions as to the increase of the Benevolent Fund were provided for, 10% of Grand Lodge revenue in each year to be added to the Capital Fund and \$4.00 for each initiate. Every Master Mason was to be requested to pay in to the fund as a voluntary offering \$i0.00~ during the next five years.

The full text of the Benevolent Fund's charter will be found in the Grand Lodge Report for 1923~ p. 131.

Notwithstanding the new arrangement, the Charity Fund appears in the Report for 192@~ The investments of Grand Lodge amount, in face value, \$130,152'.00. Only two mortgages are left to make the account look bad,. However the Benevolent Fund had taken form and substance, A circular had been sent out by the trustees, addressed to the officers and members of all the constituent Lodges, giving an outline of what they propose to do, and what they expect from the Craft in general.~ They wanted to be abl~ to receive from the Freemasons of the jurisdiction sufficient funds so that the interest on the invested funds would be sufficient to meet th~ probable demands upon it. Up to June 10, 1924 there were donations from the members of some 72 Lodges the sum of \$6,953, and the Board was not at all satisfied. Payments had been made to Lodge.s amounting to \$2,805°00, and this had been deducted from the sum of \$5,000.00 which appeared in the estimates of 1923 as to be paid to the Fund, and a further sum of \$719.00 still remained to be paid, leaving to be returned to the Fund the sum of \$1,480.00. In 1925 the donations amounted to \$13,821.42, against which grants had been made of \$9,034'.50 to Lodges, together with Funer~o Grants of \$509~30. The words '~Chsrity Fund" appears no more. The two items of real estate still appears on our books yielding a small revenue~ but nothing proportionate to the amount invested.

GRAND HISTORIAN~

During this period the Grand Historian was very hlsy~. Not only that, but his work was supplemented in 1921, the fiftieth anniversary of the formation of the Grand Lodge of British Columbia, by an Historical sletch of Masonry in British Columbia by R.W. Bro~ L. Watts~ Doney, of Duke of Connaught Lodge~ NG. 64, of North Vancouver~ It was the most ambitious attempt up to that time made to put in print the doings of the Craft in this jurisdiction, and it covered 41 pages in the printed report of that ~ar. On the other hand the report of the Grand Historian R.~. William Burns was correspondingly reduced to 2 pages covering only a biography of M~W. Bro~ Eli Harrison~ Sr~ It is evident that in view ofthe lengthof the "sketch'~ abovementioned, that the Granl Historian had been told to cut it short this year.

In 1922 the Grand Historian continued to look for the ~ter~ial for his work to,be supplied by the Lodges, as~ if not~ he would be obliged '~to rely on his imagination", as he says~ He gives short accounts of Grandview Lodge, at Vancouver, then under dispensation; Mount Newton Lodge, No. 89 at Saanichton; which held its first meeting on October 9, 1919; and BarclayiLodge,~ No~ 90 at Port. Alberni in 189G.~ Evidently some part of his report for this year must have been omitted for a row of asterisks follows Barclay Lodge, and reminds one of a similar rowwhich appears in the report of Grand Master Stark~s address in 1914, where someireference to the order of the Eastern Star was eliminated. ~hether or not the Grand Historiau made some allusion to that Order or not we do not know.

There follows in the report short biographies of H.W. Bro.

Robert Burns McNacking, M.W. Bro. William Dalby, and N.W. Bro. William K. Houston. We have in this report an interesting sample of R.W. Bro. Burns' pawky Scotch humour. In the early part of it he speaks of those Lodges whose records have been lost or destroyed, and mentions particularly one Lodge which reported "that it has no events worthy of record." He congratulates this Lodge if this is so, for "happy is the country which has no history," but, he adds, "life in that country must have been rather dreary and monotonous."

R.W. Bro. Burns was not the only Grand Historian who had trouble in getting historic data from the Lodges in his jurisdiction. The Reviewer for South Carolina (1923) noted the difficulty in getting many of the Lodges to furnish him with Historical material. In Nova Scotia (1924) the Grand Historian of that jurisdiction reported an unaccountable lack of interest on the part of many of the Lodges.

His report for 1923 is much the longest that he had laid before Grand Lodge, about 8 pages. There is quite a long history of Cariboo Lodge, No. 4 at Barkerville, covering nearly six pages; short notes on Cascade Lodge, No. 12, Kamloops Lodge, No. 10, Atlin Lodge, No. 42 at Atlin, Prince Arthur Lodge, No. 82, at Vancouver, Henderson Lodge, No. 84 at Oak Bay, Vomit, Empire Lodge, No. 85, of Vancouver and Enoch Lodge, U. D. at Anyox.

In 1924 he makes the same complaint; officers of Lodges fail to send him the information he needs. Others who have filled that office have the same complaint. He makes two references to Meridian Lodge, No. 108, as holding its sessions in the daytime, as many of the Brethren were engaged in the evening, leaving the Brethren unable, where their business permitted to visit other Lodges in the evenings. He hoped to hear of other Lodges in the jurisdiction being formed with the same object. He gives an interesting account of Freemasonry in the early days on Burrard Inlet, with photographs of the old building at Moodyville where North Hermon Lodge, No. 7 met when it was on the North Shore, and another of the premises where it met when it moved to Vancouver. There was also a picture of the first home of Cascade Lodge, No. 12, and of the Williams Block at the corner of Gramme and Hastings Streets, and of the Masonic Temple at the corner of Georgia and Seymour Streets.

Then there are short notes also on St. John Lodge, No. 21 at Ladysmith, Acacia Lodge, No. 22, at Vancouver, Mount Horiah Lodge, No. 102 at Vancouver ending with "Abstract" on M.W. Bro. Dr. R.E. Alker on August 27, 1923.

In 1925 he is able to throw some light on Meridian Lodge, No. 108, Acacia Lodge, No. 22 at Vancouver; Harmony Lodge, No. 37, at Grand Forks; Similkameen Lodge, No. 95 at Princeton; Unity Lodge, No. 106 at Vancouver; Mount St. Paul, No. 109 at Kamloops; Kamloops Lodge, No. 10 at Kamloops with photos of the first meeting of Kamloops Lodge, the Hall where it met from 1888 to 1922, and its meeting place in 1925, with a view of its Lodge room.

RITUAL

The question of Ritual came up for discussion several times during the period under consideration, but no changes of moment were made. In 1922 Grand Master Terry laid before Grand Lodge the desirability of adopting some course of action which would result in greater uniformity in the three different rituals sanctioned in the jurisdiction. While he approved the wisdom of our pioneer brethren allowing the three rituals, the "Emulation" work as practised by Victoria-Columbia, No. 1, the "American or Scotch" rite as practised by Ashlar No. 5, and the "Canadian" work as practised by Cascade, No. 12, is not specific enough, nor are the patterns which we are supposed to follow available for all the Lodges in different parts of the Province who may desire to use either of the allowable forms.

Also, he doubts if the three Lodges above mentioned do the work as they did it ten or fifteen years ago. Minor innovations and changes must of necessity creep in, and he thinks that some plan should be worked out whereby "Schools of Instruction" could be held at stated periods, possibly at our Annual Communications, and, perhaps, once during the winter months, or the authorizing of certain skilled ritualists as instructors, would be of great assistance to new Lodges and tend to bring about more uniform use of the three rituals. This was approved by Grand Lodge, but no action was taken.

At the same communication, W. Bro. R.H. McDuffee, of Mount Hermon Lodge, No. 7, at Vancouver, drew attention to the fact that in the Book of Forms and Ceremonies the work done by certain of our Lodges, (including his own) was described as "American" Work, whereas it had always been known as "Scotch" work. After discussion it was moved by M.W. Bro. H.H. Watson and seconded by W. Bro. McDuffee, and Resolved, that in future the work referred to shall be known as the "Scotch" work. For many years this appellation of "Scotch" to the American work has been an obsession without a basis in and dates probably to the days of R.W. Bro. William Stewart of Ashlar Lodge, No. 5 at Nanaimo, who brought the American work, which he called "Scotch", with him from St. John's Lodge, No. 1 at Charlottetown, Prince Edward Island, which like all the Lodges in the Maritimes, stemmed from the Athol Grand Lodge. An evening in Canongate Kilning Lodge, No. 2, in Edinburgh with the Master Mason's degree being put on would convince any one that the ritual of Scotland and that of England, are to all intents and purposes the same. At any rate no such work as the ritual used by Mount Hermon Lodge, No. 7, will be found in Scotland at any time. Presumably M.W. Bro. Watson knew this but thought it of so little importance, that if some of the Brethren wanted to call the "American" work the "Scotch" work, it made for peace and hurt no one.

Our Reviewer, a strong supporter of the American work, objects to it being called the "York Rite" as is done by many in the United States. In his review of the Philippines (1921) speaks of it being introduced there and was rapidly growing in favour. He puts in parenthesis "would that we knew what it is". In dealing with South Carolina

he is willing to call it the "Webb-Preston" work, but how he drags Preston in has never been satisfactorily explained,

In the days of Grand Master Creery, 1922-3, the matter came up again. He suggested that a Committee of nine Brethren prepare and submit to Grand Lodge at its next Annual Communication standards for the three rituals authorized in the jurisdiction, and as usual call the Ashlar Lodge work "the Scottish". This was approved by Grand Lodge, but we have been unable to find any trace of the appointment of any such Committee. The matter was again brought up by R.W. Bro. S. Baker of North Star Lodge, NO. 30, D.D.G.Mo for District No. 8 in his report to Grand Lodge in 1923, who said that the three rituals were used in his District, but that there were differences between what were supposed to be the same. His suggestion was that one or more well-posted Brethren should be appointed by Grand Lodge to visit the Lodges of the jurisdiction practising the particular ritual in which he or they were expert, to exemplify the same and instruct the officers so that uniformity could be established and maintained.

It is interesting to note that in Western Australia (1921) the same trouble as to uniformity of ritual in the various Grand jurisdictions. There had been an Australian Masonic Conference in 1921 at which the question of uniformity of ritual in all the Australian Grand Lodges had come up, and the means of reaching such uniformity had been reached. Those from Western Australia did not agree with the majority and expressed themselves as being astonished at the importance attached to uniformity of ritual, especially as it was admitted that the essentials were identical, and that the only difference lay in the manner of communicating or demonstrating them to the candidate.

We have more of uniform ritual in 1924. In that year Grand Master Tisdall, in his address to Grand Lodge, had referred to it, but nothing had been done. He said that it would be bad enough if there had been only three authorized forms in use, but the three were now being rendered with variations in each. The Committee on his address agreed with him and repeated the suggestion made by the prior Committee that a special Committee should be appointed to find a way out of the difficulty. While a direct reference to the appointment of such a committee, or the names of its members, has not been found, it is evident that it was appointed as there is a reference to it in the report of R.W. Bro. W.C. Kiltz of Melrose Lodge, No. 67, D.D.G.M. for District No. 12, for in his report in 1924 he speaks of the appointment, and expresses his hopes that it will be able to submit to Grand Lodge at its next communication a uniform ritual that will be acceptable to all the Lodges "doing the Scottish or so-called American work". What he meant, is, of course, the American or so-called 'JScotch' work,

The Reviewer for Virginia (1923) speaking about uniformity of ritual in various jurisdictions gets to the root of the matter when he says:

Uniformity of ritual would be satisfactory to none unless to the one jurisdiction whose ritual might be adopted without change.

The nomenclature of the various rituals has a new variation in 1925 when R.W. Bro~ Jj Fred~ Sempie of Ionic Lodge, No o 19, at Chilliwack, D.DoG~Mo for District No~ 2, in his report to Grand Lodge says of Prince David Lodge, No. 101,!at Port Haney:

Hitherto the work of this Lodge had been carried on under the Ontario rite; but at this meeting the change was made to carry on under the Scotch rite~ (italics mine~)

PHYSICAL PERFECTION

This should~, properly be called Physical Qualification for admission to the Craft~! It was one of the requirements necessary for admission to the Fraternity when it was an operative body~ that the applicant should be able to learn and to practice the work of an operative Nason~ and when it became a speculative body the requirement continued. Mackey, Encyclopaedia of Freemasonry (Phila~ !89S) a recognized authority,~ refers to several authorities~ of v~ich we cite one, that of the General Charges of 1722~ which is necessary for an applicant for a(h~is~ sion to comply with, viz~,

That he must have no maim or defect in his body that may render him incapable of learning the art, of se~ing his i~.ster~s Lord and being made a,:brother~ Ahd although a few j~5.S~~ }~v~ b~en disposed to interpret this law with unauthorized laxit2~ vLe ge:cerai spirit of the Institution, and of all its authorities;~ is t~i~ observe it rigidly,~

In ordinary times this regulation made l:ittie dlf;~l<t~iiLj< bu:b these were not ordin&ry0 One of the Great Wars had been raging and many of the finest men in the country had been wounded and m~.:ti~ated~ The Craft wanted them and they wanted the Craft~ Grand Na.ste~s did the best they could~i If a candidate was in such a condition that he could comply with ?,he regulations he was passedj if not h* had to be rejected~ Thus Grand Master Grimmert in 1921 refused a camdi{~ge who had his left, foot amputated~ but passed one who had lost a pa~t of his toes~ Grand N aster Terry passed a person who had been wou#ded in the right arm,~ ~f he could use his arm and the fingers sufficiently to enable him to comply with the requirements of the ritual~ and another whose left leg was~ &s the result of a fracture some in~es sho~'~er than the right~ if he could compiy with such requirements~ O~ the other hand the Grand Master felt himself compelled to bar one who had lost his left hand and part, of left forearmj and also one who had].ost his left arm at the shoulder~ and one whose right thumb had been amputated above the k~uckle~ All. these rulings were approved by Grand Lodge.

Gra~td f~ster Creery in 1923 had the largest number of re~ fusals to make~ andlwe who ~new him will sympathize with him in having to do so~ One was the loss of left hand at the wristj another the amputation of right a:~m above the elbowj a disability which prevented kneeling; an artificial leg below knee~ and an anchylosed leg,,

However British Columbia was not as severe as was the case in some other jurisdictions. Our Reviewer refers to a case in Texas (1921) where a man who had been entered and passed, who later met with an accident which deprived him of one of his hands, it was held by the Grand Ymster not to be entitled, to be raised, which is not the rule in British Columbia and other jurisdictions.

NEW LODGES~

This was period of growth in Freemasonry in all the Province except in the Kootenays and the Far North. The first Lodge to be established was Omenica Lodge, No. 92, at Smithers, which received its dispensation from Grand Master Grimmett on September 9, 1920. It was instituted on October 9, of that year by R.N. Bro~ Jas. H~ Thompson, of Tsimpsean Lodge, No~ 58, DoDoGoM° for District No~ 11, who also visited it again on May 21, 1921 and found it making good progress and he recommended Grand Lodge to grant it a charter as No~ 92. His recommendation was carried out by Grand Lodge~ It was Constituted on September 24, 1921, at an Emergent Communication presided over by R.W. Bro. Cyril Ho Orme of Tsimpsean Lodge, ~No~ 58, D~DoG~.M.. for District ii~, W. Broo Stephen H, Hoskins was the first W. Master and Bro~ George V. Storkey, the first Secretary..

The next Lodge on our Roll was King David Lodge, Noo~ 92, at Hollyburn, now part of West Vancouver° The dispensation for it was granted by Grand ~ster Grimmett on January 10, 1921, and it was instituted On February 7, 1921 by R.W~ Bro, J.W. Campbell of Kilwinning Lodge, No. 59, DoD~GoM~ for District No~ 13. He visited the Lodge again on May 13, 1921 and was so well satisfied with its progress, that he recommended Grand Lodge to issue a charter and his opinion was approved by that body~ It was issued in due course and was constituted by Grand Master Terry on July 14, 1921 at an~Emergent Communication of Grand Lodge opened for that purpose~ The first W~ Master was Bro. John Turner Watt, and the first Secretary Bro. W.B. Small.

On October 22, 1920 at the request of a number of ~emasons resident in Squamish~ R~. Bro. J.W. Campbell, DoDoGoN. for District No. 13 visited there and held & meeting at which fifteen Brethren were present, and exemplified the work~ to his satisfaction. He made a favorable report to Grand Master Grimmett, who issued his dispensation on January 21, 1921 and R.W. Bro~ Campbell instituted the Lodge on February 15, 1921.. He visited the Lodge again on May 4, 1921 and was so well satisfied with matters there that he recommended Grand Lodge to authorize the issuance of the charter, but the dispensation was continued for another year.

Something went wrong~ Rumor has it that some of the most reliable of the petitioners had gone away. All we have in the reports is a memo in the Report of the Grand Secretary to the effect that "Since the previous Annual Communication the affairs of Mount Garibaldi Lodge has been wound up, as directed".

Victory Lodge, NO~ 94 at Vancouver comes next on our Roll. The

dispensation for this Lodge was issued by Grand Master Grimmett on February 17, 1921. In the report of R.W. Bro. J.W. Campbell of Kilwinning Lodge, NO. 59, D.D.G.N. for District NO. 13 he mentions Victory Lodge as having been "instituted in due course" but he does not state by whom, or on what date. The Committee on Warranted Lodges and Lodges under Dispensation reported in its favor, and its charter was ordered by Grand Lodge at The Annual Communication in 1921. It was constituted at an Emergent Communication at Vancouver on July 14, 1921, Grand Master Terry presiding. W. Bro. Robert L. Pallen of Cascade Lodge, No. 12 was its first W. Master, and W. Bro. Rev. James Irvine of the same Lodge, the first Secretary.

On February 10, 1921 Grand Master Grimmett issued a dispensation for a Lodge at Princeton to be known as Similkameen Lodge, NO. 95. An attempt had been made to establish this Lodge in 1909 and the Lodge had been instituted by W. Bro. Ainsley Negraw of Hedley Lodge, No. 43, D.D.G.N. for District No. 9. The dispensation had been continued for another year and in 1910 Grand Master Rich, not being satisfied with matters there, withdrew the dispensation. Things had changed in Princeton since then and all were satisfied now that the old Lodge should be resurrected. It was instituted by R.W. Leonard Norris of Miriam Lodge, No. 20, at Vernon, D.D.G.M. for District No. 9 on April 7, 1921 but when the matter came before the Committee on Warranted Lodges and Lodges under Dispensation it was thought advisable to let it continue as it was for another year. In 1922 R.W. Bro. Yinlay Fraser of Hedley Lodge, No. 43, was the D.D.G.M. for District NO. 9, and he visited the Lodge twice, on October 7, 1921 and on ~y 26, 1922. After the last visit he reported that the work was well done by the members, and that they took a great interest in both the Craft and the Lodge. Unfortunately a great many of the members had for some time been away from a Lodge, and were therefore not in close touch as they would otherwise have been with the rules and regulations, and although the moral and other essential qualifications of the members were of the best, the physical qualification of one member was not up to our requirements. Had it not been for that he would have had no hesitation in recommending that their application for a charter should be granted; but as it was, he felt that the best he could do ~as to recommend them to the favorable consideration of Grand Lodge. The Committee on Warranted Lodges and Lodges under Dispensation noted the remarks of the D.D.G.M. with reference to the physical defects of the brother in question but it felt that the raising of this objection would lead to greater care in the future, and recommended that the charter be granted, and Grand Lodge approved this recommendation. The Lodge was constituted by Grand Master Creery at an Emergent Communication held in the Nasonic Hall, Princeton on September 14, 1922. The first W. Master was W. Bro. Alfred S. Black, a prominent member of the Bar, and Bro. L. W. Nicke the first Secretary.

Now we go back to Vancouver for Grandview Lodge, No. 96, in the eastern part of the City. It received a dispensation from Grand Master Grimmett on February 19, 1921, and was instituted March 3, 1921 by R.W. Bro. J.W. Campbell of Kilwinning Lodge, No. 59, D.D.G.M. for

District No. 13. At Grand Lodge in that year it was continued under dispensation for another year. It passed the Committee at the Annual Communication of 1922 and received its charter. It was constituted by Grand Master Creery at an Emergent Communication of Grand Lodge held at St. Saviour's Parish Hall at Vancouver on July 12, 1922, with W. Bro. William Ross, P.M, of Cascade Lodge, No, 12 as its first W. Master and W. Broo J.J. Niller of Southern Cross Lodge, No.~ 44 as its first Secretary, both Freemasons of high standing in the Craft.

The next Lodge on the Roll was also from Vancouver, Vimy Lodge, No. 97, also in the eastern part of the City. Any one who lived through the dark days of the first Great War will know the origin of the name. It also received its dispensation from Grand Easter Grimmett on March 19, 19271, and was instituted by R.W. Bro. J.W. Campbell, of Kilwinning Lodge, No. 59, D.D.GoM. for District No. 13.on April 6, 1921. At the Annual Communication in 1921 the dispensation was continued for another year. In 1922 it was recommend@d for a charter by ~. Bro. John Clemens of Plantagenet Lodge, No. 65, D°D.G°M° for District No. 13. It was recommended for a Charter by.the Grand Lodge Committee and the charter was granted by Grand Lodge. It was Constituted by Grand Master Creery at an Emergent meeting of Grand Lodge on July 24, 1922, held at Oddfellows Hall in Vancouver on July 24, 1922, at an Emergent Communication presided over by Grand Master Creery. The first W. Master was W. Bro. Vernon W. Ledger with W. Bro. Wm, Tyre of Plantagenet Lodge, No. 65 as first Secretary.

Trinity Lodge, NO. 98, also of Vancouver, comes next. The dispensation for this Lodge was issued by Grand Master Terry on July 25, 1921, and the Lodge was instituted on August 3, 1921 by R.W. Bro~ John Clemens of Plantagenet Lodge, No. 65, D.D~G.N. for District No, 13. At the Annual Communication of Grand Lodge held at Prince Rupert on June 22, 1922 it was given its charter, and the Lodge was constituted at an Emergent Communication of Grand Lodge held on Fraser Avenue in that city, on July iI, 1922, by Grand Master Creery. The first W. Master was W. Bro. Thomas F. Johnson, who is still with us, and Bro. Richard A. Webster was the first Secretary.

With Enoch Lodge, No. 99 we get to one of the real outlying parts of the Province. The name of the community where it was established was Anyox, taken from the Indian name, and means "Hidden Creek". Some attempts were made in 1914 to get a dispensation for a Lodge there, but without success. Later when the mines at Phoenix were closed down, many of the employees were transferred to Anyox, and the movement for a Lodge there was taken up again. On March 23, 1922 Grand Easter Terry issued a dispensation for it under the name of Enoch Lodge. It was instituted on April 26, 1922 by R.W. BrO. Cyril H. Orme of Tsimpsean Lodge, No. 58 D.D.G°N. for District No, 11. At the Annual Communication of Grand Lodge in 1923 it was recommended for charter by the Committee, and the charter granted by Grand Lodge. It was Constituted on July 11, 1923 at the Elks' Hall at Anyox, by R.W. Bro. A.M. Nanson, acting for the Grand Master. It was assigned to District No. 11. Later the town ceased to exist andthe Lodge was removed to Stewart. The first W. Master was W. Bro. John Conway and the Secretary Bro. Berti Skelton. (See also Hist. of Enoch Lodge, No. 99, G.L. Rept. 1931, p. 141).

We come back to Vancouver again for Prince of Wales Lodge, No. 100. It is one of nine Lodges started by Grand Master Creery. The dispensation for this Lodge was issued by him on July 6, 1922, and the Lodge was instituted by R.W. Bro. E.M. LeFluffy, of Composite Lodge, at Vancouver, D.D.G.M. for District NO. 13, on the same date, with 55 charter members. At the Annual Communication at New Westminster in 1923 the Committee recommended that it get its charter and Grand Lodge so ordered. It was constituted on July 19, 1923 at an Emergent Communication held at the Masonic Temple, Vancouver, MoW. Bro. W.C. Ditmars, P.G.M. acting for the Grand Master. The first W. Froster was R.W. Bro. (Rev.) Harold G. King and W. Bro. J, G° Scott the first Secretary. It was assigned to District 13.

Prince David Lodge, NO. 101 at Port Haney in the Fraser Valley is the first of the second century of our Lodges~ The dispensation for this Lodge was issued by Grand Master Creery on October 2, 1922, with 41 charter members, It was instituted on October 9, 1922 by R.W. Bro. E.L. Berry, of Ancient Light Lodge, No. 88, at Ladner, D.D.Go]~. for District No. 2, who recommended it for charter in 1923. At the Annual Communication for that year the charter was granted and it was constituted by Grand Master Tisdall, at an Emergent Communication on September 3, 1923 at the Freemason Hall at New Westminster. The First officers of the Lodge were W. Bro. Abner Poole of Anglo-Colonial Lodge No. 3175 E.R. as W.Naster, and Frank C, McGee of Victory Lodge No. 112, G.R.A. as Secretary.

For our next Lodge, Mount Noriah, No. 102 we return again to Vancouver. The dispensation for this Lodge was issued by Grand Master Creery on November 28, 1922 there being 74 Charter members° It passed the Committee at Grand Lodge at the Annual Communication for 1923, and was given its charter. It was instituted on December 6, 1922 by R.W.Bro. W.H. Morrow of Prince Arthur Lodge, No. 82, D oD.GoM. for District No. 12, who recommended it for charter in his report to Grand Lodge in 1923, which ordered it to be issued. It was Constituted by Grand Master Creery in an Emergent Communication held in the Knights of Pythias Hall at Vancouver on July 4, 1923. W. Bro. Alex. F~cDuff of Mount Lebanon Lodge, No. 72 at Narpole was the first W. Master, and W. Bro. Hector Birnie of the same Lodge the first Secretary.

Eureka Lodge, No.~ 103 at Langley Prairie in the Fraser Valley, with 26 Charter members, was the next to appear on our Roll. It was instituted on December 13, 1922 by R.W° Bro. E.L. Berry of Ancient Light Lodge, No. 88, D~D.G.M. for District No. 2. At the Annual Commuication in 1923 it was recommended for charter by the Committee, and this was granted by Grand Lodge. It was constituted at an Emergent Communication held at the Masonic Hall at Langley on July iI, 1923 by Grand Master Creery. Those who were present at that meeting will remember it as one of the warmest meetings they ever attended. During its days of organization it had the benefit of training by W. Bro. Duncan MacLennan of Perfection Lodge, No. 75 at New Westnuinster. The first Master after Constitution was W. Bro. Henry Milne and the

first Secretary was Bro, Ian G. Davidson.

We again come back to the Vancouver District for our next Lodge, Zenith Lodge, No. 104 of North Burnaby, which received its dispensation from Grand Master Creery on December 29, 1922 with 25 charter members. It was instituted on January 18, 1923 by R.W. Bro. W.H. Morrow of Prince Arthur Lodge, No. 82, D.D.G.M. for District No. 12, who also recommended Grand Lodge to give it a charter; pointing out that the Lodge was the fruit of a group of brethren residing in North Burnaby. At Grand Lodge the Committee on Warranted Lodges, etc., agreed with R.W. Bro. Morrow, and the Charter was granted. The Lodge was Constituted at an Emergent Communication of Grand Lodge held at North Burnaby on July 12, 1923 by M.W. Bro. W.C. Ditmars acting for Grand Master Tisdall. The first W. Master was Bro. Alex Sellar, and the first Secretary W. Bro. Robert McManus.

The scene now changes to the Interior, A Lodge now No. 105 is asked for at Ashcroft.

The dispensation for this Lodge was issued by Grand Master Creery on January 23, 1923. There were 26 charter members. It was instituted on February 8, 1923 by R.W. Bro. G.E. Sanborn of Mountain Lodge, No. 11 D.D.G.M. at Golden for District No. 3, His report to Grand Lodge says: "I have every reason to believe that this Lodge will prove most successful". At Grand Lodge in 1923 the Committee recommended that the charter be granted and the recommendation was approved by Grand Lodge. The Lodge was constituted at an Emergent Communication held in the Odd-fellow's Hall at Ashcroft on September 17, 1923, Grand Master Tisdall presiding. W. Bro. D.B. Johnstone of Kamloops Lodge No. 10 was the first Worshipful Master and Bro. Charles E. Gooding was the first Secretary of Zarthan Lodge No. 105.

Vancouver comes into production again with Unity Lodge, No. 106, with 33 charter members. The dispensation for this Lodge was issued by Grand Master Creery on May 29, 1923. As the Lodge had only been in existence for a short time when Grand Lodge met that year, the dispensation was continued for another year. It was instituted on April 12, 1923 by R.W. Bro. E.M. LeFluffy of Composite Lodge, No. 76, D.D.G.M. for District No. 13. It was visited on July 26, 1923 by R.W. Bro. R.S. Rife of Western Gate Lodge, No. 48, D.D.G.M. for District No. 15, who was well pleased with the Lodge and in his report to Grand Lodge recommended it for a charter. At the Annual Communication of Grand Lodge in 1924 the Committee was quite satisfied, and the Charter was granted. The Lodge was constituted at an Emergent Communication of Grand Lodge held at the Masonic Temple at Vancouver, on July 10, 1924 by Grand Master Stephen Jones, and was placed in District No. 13, It may be mentioned as a matter of interest that Meridian Lodge, No. 108 was Constituted at the same place and time.

The first W. Master of Unity Lodge No. 106 was W. Bro. (Rev.) Samuel Fea, of Burrard Lodge No. 50, and the first Secretary was W. Bro. John J. Miller of Southern Cross Lodge, No. 44.

It had been some time since a new Lodge had been formed on Vancouver Island, and now Malahat Lodge, No. 107 at Mill Bay was established. The dispensation for this Lodge was issued by Grand Master Creery on May 29, 1923, and the Lodge was Instituted with 20 charter members on June 4, 1923 by R.W. Bro. D.E. Kerr of Temple Lodge No., 33, D.D.G.M. for District No. 1. At the Annual Communication of Grand Lodge in 1924, with the Conumittee's approval, Grand Lodge granted the Charter and the Lodge was constituted at the School House at Shawnigan Lak~ on July 16, 1924, Grand Master Stephen Jones presiding. The first W. Master was Geoffrey W. Yates of Golden Fleece Lodge, No, 50 G.R. Sask. and the first Secretary, W. Bro. Edward M, Walbank of Howard Lodge No. 96, Cal.

Next Lodge, Meridian Lodge No. 108 has this peculiarity, it meets in the forenoon and not in the evening. Its members are those Brethren whose vocation is carried on in the evenings, as musicians. A number of these were Masons, who wanted a Lodge which would meet at an hour when they were not busy and could attend. The dispensation for this Lodge was issued by Grand Master Creery on May 22, 1923 and the Lodge instituted by R.W. Bro. Edward LeFluffy, above mentioned, on June 7, 1923. As it had only been in existence a short time when Grand Lodge met, it was continued under dispensation for another year. As this Lodge was placed in District No. 15 it fell under the jurisdiction of R.W. Bro. R.S. Rice of Western Gate Lodge, No, 48, D.D.G.N. for that district, in 1924. in that year he visited the Lodge and reported that it "was doing an excellent Masonic Work", and he strongly recommended the granting of a warrant. With this recommendation in hand, Grand Lodge was pleased to order the charter. It was constituted at the same time as Unity Lodge, No. 106, by Grand Master Stephen Jones, at an Emergent Communication held at the Masonic Temple at Vancouver on July 10, 1924. The first W. Master was Wo Bro. John W. Seed of Beaver Lodge NO. 3, G.R~C. and the first Secretary Bro. Joseph H. Whirworth of Townley Parker Lodge No.' 1032 E.R,

The Interior was growing in population as well as the Coastal Communities. Kamloops had one of our pioneer Lodges, Kamloops No. 10, but it was getting overcrowded. On November 20, 1923 Grand Master Tisdall issued a dispensation for Mount St. Paul Lodge at that city, with 38 charter members. The Lodge was instituted on December 5, 1923 by RoW, Bro. Sidney J. Solomon, of Nicola Lodge, No. 53, D.D.G~M~ for District NO. 3. At the Communication of Grand Lodge in 1924 the charter was granted, and the Lodge became No. 109. It was constituted at an Emergent Meeting of Grand Lodge at the Masonic Temple, Ksmloops, Grand Master Stephen Jones officiating. The first W. Master was W. Bro. Chas. C. Tough of Kamloops Lodge No.10, and Bro. Daniel Nenzies of Victory Lodge No~ 94 as first Secretary.

There wasa request for another Lodge in the Kitsilano District of the City of Vancouver made about that time, but Grand Master Tisdall demurred. He pointed out that the applicants had no local meeting place, and proposed to meet in the city at a point where two Lodges were then meeting and this for an indefinite time.

Williams Lake, a ne~ town on the P.G.E. Railway, was reported in 1924 as having a Lodge of Instruction at work, and that the Local brethren had erected a Lodge building at a cost of nearly \$4,000.00, the ownership being confined to Freemasons only. The Brethren have two Past Masters available, although they both live at some distance from the Village. R.W.Br0, E.J. Avison of Quesnelle Lodge, No. 69, D.D.G.M. for District No. 4, points out that the assistance of a Grand Lecturer would be welcomed in such cases.

MISCELLANEOUS°

Citizenship in Freemasonry.

Many brethren in the United States seem to think that Freemasonry is something so good that only a citizen of that country should be allowed to be a member of the Craft within its boundaries. So said the orator for the day at a meeting of Grand Lodge in California. (1919). He was severely criticized by our Reviewer, who points out his mistake and speaks of the good American citizens living with us in Canada. Indeed in one case we made one a Grand Master of our Grand Lodge. In Minnesota (1921) the question was laid before the Grand Master who ruled that citizenship was not a prerequisite to admission. It is rather a compliment to the Craft when so many brethren in our good neighbour to the South think that Freemasonry is such a wonderful society that only citizens of the United States should enjoy its privileges in that country.

Freemasonry and the Roman Catholic Church.

Some interesting questions came up during the period as to whether a member of that church could be a Freemason. In California (1920) this question came up and the Reviewer for that Jurisdiction gave his opinion that Freemasonry as an organization had no quarrel with the Roman Catholic Church. In Wisconsin (1920) its Reviewer, with which our Reviewer agrees, that a believer in Christianity as taught by that Church, may be a good Freemason. Whether he would be good Catholic or not is a question for that Church to determine. There is one case on our books where the Mayor of the City in which Grand Lodge met, came to the Lodge Room and welcomed the members of the Craft. In his address he gave high praise to the work it was doing and left us with a smile. He was a life long member of the Roman Catholic Church. It is suggested that the secrecy of the Craft conflicts with the rules of the Church, which bars its members from Freemasonry.

Monthly Circular.

In 1922 Acacia Lodge, No. 22 asked Grand Lodge to recommend that all Lodges in Districts 12 and 13 be requested to support and make use of the monthly circular, by having the names of their candidates placed thereon~ The Committee on Petitions and Grievances was in favor of the request of Acacia Lodge, NO, 22:, and recommended that where the Lodges in any District deem it advisable to issue such a circular, all

Lodges under dispensation be required to support such service, but without paying any part of the cost.

Over large Lodges.

In Texas (1921) the Reviewer speaks of large Lodges as "afflicted with Elephantiasis." He prefers the small country Lodge, 'Where everybody knows everybody, where the brethren extend the glad hand when they meet to open the Lodge.'

Incorporation of Lodges.

There is another witness to the folly of incorporating Lodges. The Grand Master of Rhode Island (1923) says:

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

Masonic Clubs.

We had a Masonic Senate which went out of business when the Grand Master proved. Grand Master Jones was more friendly to Associations. True, they were not using the name "Masonic". In his address to Grand Lodge in 1925 he referred to the fact that in several of the cities of the jurisdiction the local Past Masters had formed themselves into an association to the great benefit of the Craft. The formation of these associations went far toward preserving for the Craft much useful service, and he strongly recommended the formation of such organizations in all our cities and districts whenever possible. Grand Lodge showed no sign of fright,

Non-affiliates.

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

Dual Membership.:

We who have always had Dual Membership cannot understand why

any one should, object to it,. .In Nev~ Hampshire (1921) the Grand Master recommended the appointment of a Co~uittee to study the question~ He said that he was convinced that dual membership is a step in the right direction, but he limited it to Lodges in different States. For a brother to belong to two Lodges in the same jurisdictions was still abhorrent to him. Our Reviewer, in commenting on this said that he could not see why, if it was advantageous as bet~een two jurisdictions, it would not be equally desirable between Lodges in the same State.

In California (1922) the Committee on Policy and General Purposes reported that in those jurisdictions where it was permitted it was found successful, and was meeting with approval, after years of service. It recommended that the Jurisprudence Committee draft such laws as it may deem proper to put it into immediate effects, We have nothing before us to show whether any thing was done or not~ In Virginia (1922) the Grand ~aster ruled that as North Carolina did not allow dual membership, a member of a North Carolina Lodge could not be elected a member of a Virginian Lodge° He goes on to say that Massachusetts, Wisconsin and Virginia were the only Grand Jurisdictions which a~iowed Dual Memberships. Our Reviewer is slightly' sarcastic~ He says~ "There are others, but doubtless not of sufficient importance to be noticed by the Grand Master." No doubt but that the Grand ~L~ster had before his ~_'ndrs eye only the United States of America~. In Iowa (1923) the Grand Easter was asked why that jurisdiction forbade d~l membership, and he admitted that he was unable to give any good reason for it~ and recommended that a committee be appointed to study the matter~

In Kansas (1924) the Reviewer speaks of California as "Nibbling" at the bait of Dual Membership~ and asks what justifies that Grand Lodge in adopting such a vicious system, which has no other tendency than that of destroying the records of any GrandLodge properly kept~ He claimed that the system was not practical and~ in his opinion was not in keeping with the high standard of ~msonic records as they were kept in the United States. Our Reviewer replies that "~,like the Grand Lodge of England, we permit Dual or Multiple Membership and we claim to have a ccomplete record of our membership."

Order of the Eastern Star~

We have no referenc~ in our records to this organization during the period. The Board of General Purposes in England decided not to recognize the order in any way~ It says f~atly that no Freemason may attend any non-Masonic meeting, at which MaSonry by direct implication is introduced,~or to participate in any ceremony ~hich is quasi-Masonic and under unauthorized ausoiceso The Secretary or any member of a Lodge, who gives to anyone outside~ and particular3y to a non-Mason, information on Masonic matters known tohim because of his Masonic connection, commits a breach of discipline, which, when proved, will be severely dealt with.

Nova Scotia does not exactly say what it would do, if all Masonic insignia were removed~ whether Grand Lodge would object to the

Order meeting in a Masonic Lodge room. The Grand Lodge of Tennessee ruled that a Mason who was also a member of the Eastern Star, was at liberty to inform a Chapter of the Eastern Star of the fact that two of its members had been suspended from membership in the Lodge.

Pennsylvania (1921) would have nothing to do with the Order of the Eastern Star, nor any other organization consisting of both sexes. In an Edict, the Grand Master refused to allow any Freemason in his jurisdiction to be identified with, not only the Eastern Star, but with any co-Masonic body whatever and anyone already a member of any such body was required to sever his connection therewith within six months and to file a stipulation in writing with the Secretary of his respective Lodges to the effect that they had abandoned all allegiance thereto.

DoD.G.M,'s.

With the increase in the number of Lodges in and around Vancouver the work of the District Deputy Grand Masters of Districts became onerous, and in 1922 R.W. Bro., John Clemens of Plantagenet Lodge, No. 65, District No. 13, reported to Grand Lodge that as there were now 16 Lodges in his District, and more were liable to be added in the near future, that he thought the District should be divided. This was approved by the Committee on the reports of District Deputy Grand Masters. The matter laid over until 1923 when Districts 12 and 13 were divided into four Nos. 12, 13, 14 and 15. The first three consisting of the Lodges in and around the City of Vancouver with concurrent jurisdiction, and District 15, for the Lodges on the North shore of Burrard Inlet. In 1925 a further consideration of the Districts in the whole jurisdiction was to be considered by the Finance Committee.

Various Lodges.

In 1921 it was reported that King Edward Lodge, No. 36 at deserted Phoenix and Greenwood Lodge No. 28 had been amalgamated as King Edward Lodge, No. 28. R.W. Bro. Arthur Tyrrell of Kamloops Lodge, No. 10, District No. 3, reported that although he had not been able to visit Trout Lake, he had ascertained that only one member of Tuscan Lodge was now resident there and no meetings had been held for several years. The records and furniture were in the custody of W. Bro. McPherson, the Secretary. It had no liabilities and there were several Hundred Dollars in funds. He recommended that it be amalgamated with Arrow Lodge, No. 47 at Arrowhead, This was approved by Grand Lodge, In 1922 R.W. Bro. Thos. Hope of Kootenay Lodge, No. 15, Revelstoke, District No. 3, advised Grand Lodge that he had visited Arrow Lodge, No. 47 with delegates from Tuscan Lodge, No. 39 and settled the terms of amalgamation. He thinks that Trout Lake will some time be again a flourishing community, and that the two Lodges will again take their original identity. Grand Lodge approved the arrangement, and in 1923 the warrant for the amalgamation was approved by Grand Lodge. In 1926 the joint Lodge at Arrowhead had a resident membership of 12.

In 1923 United Service Lodge No° 24 at Esquimalt demanded and was granted concurrent jurisdiction with the other Lodges in District No. i.

In 1922 we hear again of Ymir Lodge, No. 31.~ It has been visited by R,W. Bro, Chaso J.~Miles of Corinthian Lodge, NO. 27, D~D.G~M. for Dis~.~ NO. 7~ He had made a visit to the little Lodge, and praises the effort the members have been making to keep it going.: Many of the *members* have to travel from 15 to 20 miles to attend the meetings. A suggestion has been made that it be transferred to the neighbouring village of Salmo~ In 1924 R.W, Bro~'Donaldson of the Lodge reports that it is still going strong at Ymir, and that new members are coming in.

Pa~mentof Delegates toGrand Lodge.

In 1921 Grand N aster Grimmert brought before Grand Lodge the question of the payment of expenses of some or all the delegates to it. If that could not be done, the expenses of one delegate might be paid, possibly the W. N aster. In this way all the Lodges would be assured of representation. The suggestions of the Grand Master did not meet with the approval of the Committee on the Grand Master's address, and the matter dropped.

CHAPTER XI.

1926 to 1931

The Craft Marches On.

The Great War had been over for years, but its baneful effects on civilization still existed to a considerable extent. British Columbia had regained its prosperity and new Masonic Lodges were appearing as old settlements increased in population and new communities grew up. At the same time The Grand Lodge of British Columbia had a duty cast upon it to administer the War Relief Fund which had been set up to assist those of our Brethren who had lost their business by reason of the War, or who had been injured while on military service. It speaks well for the members of the Craft that the most of those who received assistance were not willing to accept the grants as gifts, but insisted that all advances to them should be loans to be repaid as speedily as circumstances would permit, so that others might be relieved in their turn.

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

GRAND MASTERS

The Grand Master for 1925-26 was M. W. Bro. Alexander E. Colm Manson (1) of Tyee Lodge, No. 66, at Prince Rupert, who had been Junior Grand Warden in 1922, Senior Grand Warden in 1923, and Deputy Grand Master in 1924. He was a young lawyer, born in the United States, although his mother came from Ontario, and his father, like the other families of that name well known in British Columbia, from the Orkney Islands. He had come direct from Osgoode Hall in Toronto where he had studied law and had become a member of the Ontario Bar. As soon as he had obtained his status he came to British Columbia, was admitted to the Bar here in July 1908 and began practice at Prince Rupert. He soon drifted into politics and in 1916 he was a candidate for a seat in the British Columbia Legislature; and his opponent, William Manson also hailed from the Orkneys,

This time Alec was not lucky for his brother Orkneyman was too much for him. But he did not take his defeat to heart. Soon after he was elected to the Legislature from Omenica, a seat he continued to represent without interruption until he was appointed a Judge of the Supreme Court in 1935.

He was, to a limited extent, a Freemason when he came to British Columbia, an Entered Apprentice in Orient Lodge, No. 339, in Toronto receiving that degree on June 2, 1908. The other Degrees were conferred on him in Tsimpsean Lodge, No. 53, at Prince Rupert. He was one of the Charter members of Tyee Lodge, No. 66 at that city, and was W.M. of that Lodge in 1914-15. He was D oDoG-Mo for District NO. ii in 1916-17, appointed by Grand Master Astley.~ It was a nice District for there were then only the two Prince Rupert Lodges in it. He was interested in Enoch Lodge, Nd. 99 at Anyox, but it did not get underway until 1923 when he constituted {t as proxy from Grand Master Tisdall. The Lodge returned the compliment by making him, in 1923, an Honorary Life Member.

His career as a member of the Legislature was most creditable i He was Deputy Speaker of the House during the years 1918,~ 1919 and 1920, and 1921 Speaker and Attorney-General from 1922 to 1928, and Judge of the Supreme Court of British Columbia in 1935,

As Grand Master for 1925-6 he was diligent in carrying out his Official duties, although he must have had many calls upon his time. As Grand Master he made fifty official visits to Lodges in various parts of the Province, some of which, of course would be attended by the members of more than one Lodge. During his term of office he issued dispensations for two Lodges, Centre Lodge at Williams Lake, and the other for Chemainus Lodge at Chemainus on Vancouver Island~

(i) Alexander Malcolm Nanson born in St, Louis, Missouri, October 7, 1883, son of Malcolm Manson and Katherine (Fmctavish) Manson. Family came to Ontario in 1889. Educated at public school, Mosa township near Glencoe; Niagara Falls Collegiate; University of Toronto with first class honours. Studied law at Osgoode Hall 1905-1908. Called to Bar of Ontario June, 1908, to B. C. Bar, July, 1909. Practised at Prince Rupert 1908-1922, at Vancouver 1928-1935. Kings Counsel 1922, Liberal Candidate in Skeena Riding but unsuccessful in 1912~ Elected in Omenica constituency in 1916, 1920, 1922 (acc). 1924, 1928, and 1933. Deputy Speaker, 1918, 1919, and 1920. Speaker 1921, Attorney General, 1922 to August 1928. Married Stella Beckwith at Vancouver June 29, 1909. Daughter of Henry Giles Beckwith and Lizzie (Adams) Beckwith of Montreal, later of Toronto.

Children, Malcolm Alexander Manson, born January 6, 1913, Katherine Marguerite Manson, born April 16, 1916 and Marion Nac-Tavish Manson born August 19, 1923~ Church affiliation, Presbyterian.

Initiated in Orient Lodge No. 339, GoR~Goof Toronto, June 2, 1908. Passed in Tsimpsean Lodge, No~ 58, G°RoB~C~ April 14, 1910. Raised in same Fray 21, 1910. Affiliated with same Lodge January 5 1911. Charter member of Tyee Lodge, No, 66 at Prince Rupert, and W.N., 1914-15~ D.D°GoN. District No. ii, 1916~17. J~G.W. 1922-3. S~G.W., 1923-24. DoGoM., 1924-25, and G.M. 1925-26. Honorary Life Member of Enoch Lodge, N0o~ 99, and of Orient Lodge, No~ 359, Toronto.

Representative of Grand Lodge of queensland near Grand Lodge of British Columbia. Appointed Judge of Supreme Court of British Columbia in 1935.

At the time he took office as Grand Master, an effort was being made to establish a Benevolent Fund for the benefit of all Grand Lodge members. He took a very active part in the movement and during his term of office the capital of the Fund was increased from \$144,019.98 to \$188,904.84, As Grand Master he constituted Nanaimo Lodge, NO, 110, at Nanaimo, B. C. on June 27, 1925 and Gothic Lodge, No. 111, in South Vancouver, on July 22, ~ 1925, and at the 55th Annual Communication of the Grand Lodge on June 17j 1926 at Victoria. His address to Grand Lodge at this meeting is a very interesting one.

In his report to Grand Lodge we hear of a possible Lodge which never came into existence. On December 24, 1925 it appears that there was a Masonic Club at Mayo, Y.T. and the Grand ~ster directed that the Brethren of Yukon Lodge, No. 45 assist and guide the Brethren of Mayo in carrying on relief work.

The next Grand Master should have been R. W. Bre. Frank Sumner McKee who had been successively Junior Grand Warde~, Senior Grand Warden and Deputy Grand Master but for business reasons it was impossible for him to accept office as Grand Master for 1926-2T. So the lot fell to R.W, Bro. Daniel Wilbur Suthe~land (2) of St. George's Lodge, No. 41, at Kelowna. He joined that Lodge while it was still t{under dispensation, and became interested in the Craft and its teaching. He became its W.M. in 1911. He was a Nova Scotian who had, in his youth, attended the famous old Pictou Academy, so well known to residents of the Maritime Provinces, He had taught school for a time in his native Province, and when he came to British Columbia in about 1893 he taught at Mr. Lehman in the Fraser Valley. Then he went into business at Kelowna where he remained until h Ls death on October 4, 1931. During his term of office he constituted Joppa Lodge, No. 112 at White Rock and Centre Lodge, No. 113 at Williams Lake, and granted a dispensation for Lion's Gate Lodge at Vancouver, now No. 115. He was D.D.G.N. for District No. 9 in 1923-24, and later held the office of Junior Grand Warden in Grand Lodge, and in 1925-26 that of Deputy Grand Master. He presided at the 56th Annual Communication of Grand Lodge at New Westmi~]ster on June 23, 1927'.

(2) Daniel Wilbur Sutherland was born at Carlton, Colcheste~ Nova Scotia in 1865. Educated in the common schools of his native Province and in Pictou Academy. Taught school in Nova Scotia for one year, and then came to British Columbia. Taught school at Nount Lehman in the Fraser Valley from September 30, 1887 to December 31, 1890, He kept algeneral store there for some time, and then we find him as the first teacher of the School at Kelowna in 189~ and as late as 1903 we find him teaching there, but no longer. About this time he founded the Kelowna Furniture Co., which is still carried on by his son. He was amember of the first Municipal Council of Kelowna in 1905 andwas either the Mayor or a member of the council in every year b~t one until 1929.

He died at Kelowna on October 4, 1931.

In his address to Grand Lodge he pointed out the necessity for more Masonic teaching in the Lodges, Some was being supplied but there was need for more~ Two by-laws were not approved by him; one to refuse initiation to candidates unless the application was accompanied by a fee of \$10.00 for the Benevolent Fund, as it was the intention of Grand Lodge that contributions to this fund were to be voluntary; the other to make two classes of non-resident members, viz. those who were raised in the Lodge, and those who had become members by affiliation, by giving the first classa preference in the matter of dues, He urged for further donations to tne Fund~ as necessary for the proper fulfilment of the duties incumbent upon the members as Freemasons.

During his year of office the GrandMasterhad made a survey of the attendance in the Lodges of the jurisdiction and made it a part of his address. It will be found in the Grand Lodge Report for 1927, pp. 21-23. The little lodge at Hediey (Noo 43) had a percentage of 92. But this was easy, for it had only 13 resident members, One of the large Lodges at the Coast had the smallest percentage, 12.5.

He had considerable to say about the Benevolent Fund~ He thinks that the Lodges were not giving it the support it deserved. At the same time he impressed on the Brethren to remember that the Fund will never take the place of the personal touch, the friendship mnd sympathy that accompanies local relief. The members of the Craft generally in the jurisdiction must understand thatftwill be used only in cases of permanent disability or ~here a Lodge cannot reasonably meet an urgent demand.

R. W, Bro, Frank Sumner McKee (3), of Mount Hermon Lodge, No. 7, B,O.R. became the Grand Master for 1927-28. He came to Vancouver from his native Ontario on October 26, 1899~ He had his first taste of Freemasonry in Mount Hermon Lodge in 1900 and even more in later years, and he liked it so much that he has kept at it ever since. He was W. Master of his Lodge in 1.915 and in 1918. In 1919~20 he was appointed D.DoG~Mo of District No. 12, under Grand Master Willis. After

(3) M,W. Bro, Frank Sumner McKee was born at Bellwood, Dufferin County, Ontj^r Jan, 22~ 1883, son of James and Ada (Martin) NcKee. Educated in Rural School, No~ 8, in the Township of East Garafraxa. Saw Masonic Light in Mount Hermon Lodge, No~ 7 at Vancouver in 1906. W.M. of his Lodge in 1915 and 1918. DoDoG~N, for District No. 12 in 1919° Fmrried Bertha M. Barker of Vancouver~ Nov, 29~ 1904, who died Fmy 22, 1935. One son, Kenneth N. McKee, of Civisal Mission City, B.C, Arrived at Vancouver October 26, 1899° With A. E. Lees, Men's clothing until 1906~ Commercial traveller until 1909. Member of the firm of Wray & McKee Ltd° until 1924, Agent for Manufacturers Life Insurance, appointed Grand Secretary of the Grand Lodge of British Columbia in March, 1938~ He died at Vancouver, B. C. August 24th, 1944.

passing through the Senior offices of Grand Lodge he was kept out of the running for a year owing to business affairs. He was elected Grand Master for 1927,28, He was soon appointed a member of the Board of Benevolence and is now the Chairman of the Board,

Grand Master McKee spent a busy year, visiting many of the constituent Lodges. He issued dispensations for two new Lodges, Confederation Lodge at Victoria, now Ne. 116, and Vanderhoof Lodge at the village of Vanderhoof now No. 119. After due deliberation he declined to grant a dispensation for a Lodge at Oliver, with an explanation that he had found it necessary in several instances to discourage efforts to form Lodges, as in some cases Brethren incur trouble and expense before ascertaining whether their application will be approved; and when the Grand Master exercises his prerogative and refuses to grant it the result is not conducive to harmony.

On March 21, 1928 the Grand Master declined to give a dispensation to Similkameen Lodge, No. 95 at Princeton to attend as a Lodge and in Masonic clothing, the funeral of a Mason, one of eight victims of a fire, where identification was impossible and all eight were buried together, and the Masons were not having charge of the funeral.

He pressed on the Brethren the necessity of completing the Benevolent Fund, and how it should be used. He spoke of the formation of a Masonic Cemetery in Burnaby, near Vancouver and pointed out that while it was controlled by Masons for Masons and their families, it had no connection with Grand Lodge, but that the Trustees were MoW. Bra. Creery and M.W. Broo F.J. Burd, two of the best known Freemasons in the Jurisdiction. He praised the work done by the Masonic Service Bureau at Vancouver, and the Boards of Relief at Victoria and New Westminster; and praised the Brethren of Kamloops Lodge, No. 10, and Mount St. Paul, No. 109, at Kamloops, for their untiring and unceasing attendance and assistance to those of our Brethren taking treatment in the Sanatorium at Tranquille.

When M.W. Bro. McKee ended his term of Grand Master, the Craft did not lose sight of him, for now (1943) he is the successor in office as Grand Secretary to that Masonic Veteran, M.W. Bro. W.A. DeWolf Smith, and as has been said, is Chairman of the Board of Benevolence.

The Grand Master for 1928-29 was M.W. Bro. Robert Baird, of Britannia Lodge, Ne. 73, at Victoria, where he was in charge of Municipal matters for the Provincial Government, a post he held from June, 1914 until his death in 1934. An Ontario Freemason, and a member of the Craft in Saskatchewan, he affiliated with Britannia Lodge in 1917, and was D.D.G.M. for District No. 1 in 1920. In 1925 he was elected Senior Grand Warden and held that office for two years.

He was one of the few Grand Masters who was able to visit our three northern Lodges; Atlin Lodge, No. 42 at Atlin, Yukon Lodge,

No. 45 at Dawson City and Whitehorse Lodge, No. 46. Sixteen years had passed since either of these Lodges had seen a Grand Master in the flesh, or on the floor of their respective Lodges. His reception by the Brethren of the northern Lodges was very pleasing to him, and he was never tired of telling about the hospitality he had received in the North, and the souvenirs he had collected there. In his report to Grand Lodge he speaks of his trip as "One of the happiest periods of his life."^u

On July 6, 1928 he Constituted Confederation Lodge, No. 116, at Victoria; on January 4, 1929 he dedicated the Masonic Hall at Port Alberni; and on February 23, 1929 he laid the Corner Stone of the New Masonic Temple at Saanichton. The charter of one Lodge had been revoked at the Annual Communication of Grand Lodge at Vancouver on May 22, 1928 when for the second time we had to erase from our Roll on account of misconduct a Lodge which had started with all the prospects of permanence and prosperity. At the same time the members whose misconduct had caused the Grand Lodge to revoke the Charter were dealt with. An Emergent Communication was held at Vancouver on Fay 22, 1929 to hear the report of the Committee and to deal with the accused. The matter was gone into at length by the Committee and it ended by a number of the members being expelled from Freemasonry and others severely reprimanded.

On ~y 24, 1929 the Grand l~aster laid the Corner Stone of the Shrine Temple at Victoria, and on June 20~ 1929 he presided over the fifty eighth Annual Communication of Grand Lodge. In his address to Grand Lodge he refers to the pleasure it gave him to be able to visit our northern Lodges and the reception given him by the Brethren. This took up so much of the Grand Master's time that he had been compelled to leave the visiting of the Lodges in and around Vancouver to the Deputy Grand Master.

On December 24, 1928 Grand Master Baird gave the Brethren of Kerrisdale the much desired, but heretofore refused dispensation for a Lodge at Kerrisdale with that well-known Freemason, R.W. Broo R.L. Rice as the W. Master while under dispensation. It started with 68 members. On January 30, 1929 he gave the necessary dispensation for Adoniram Lodge, also at Vancouver, with 62 brethren.

Grand Master Baird presided at the Fifty-eighth Annual Communication of Grand Lodge held at Victoria on June 20, 1929. In his address to the Brethren, he referred particularly to his visits to the Brethren in the far North and to our only centenarian Alex. C. McKay, whose life history and picture will be found in the history of Slokan Lodge, No. 71, G.L. Report at page 163. He sets out his many visits to various Lodges to the brethren who had passed away during his term of office, and his thanks to the other officers who had assisted him; as well as other matters of routine. He was fortunate in that he was not called upon to make any~rulings; and made a reference to the necessity of further additions to the Benevolent Fund. The report of the Committee on the Grand Master's address was only an approval of his acts as set out therein~ and was accompanied by the gift of a silk hat as a token of ' :felicitation"on his not having been required to make any rulings during his regime.

The Grand Master for 1929-30 was Robie Lewis Reid (4) of Cascade Lodge, No. 12. He had been elected Junior Grand Warden in 1926, Senior Grand Warden in 1927, Deputy Grand Master in 1928. His first duty was to constitute Adoniram Lodge, No. 118 at Vancouver on July 11, 1929, and to install R. W. Bros. Robert McNanus, Wm. S. Buell and Arthur S. Billings as the D.D.G.M. Ts of Ristricts 14, 16 and 17 respectively. Grand Lodge met at Powell River on June 19th, 1930. There had been quite a battle in Grand Lodge in 1929 as to where it should meet, but an eloquent and witty speech by R.W. Bro. Andrew Henderson carried the day for Triune Lodge, No. 81, Powell River, and probably his election there as Junior Grand Warden.

During his year of office, Grand Master Reid had visited many Lodges, giving the preference to Lodges furthest from the centre of population, and especially those who had not been visited lately. He told Grand Lodge of his having been able to be in Barkerville on August 10, 1929, the day of the unveiling of the Cairn erected by the Historic Sites and Monuments Board of Canada, represented by Bro. F.W. Howay, of

(4) Robie Lewis Reid was born in Cornwallis, King's County, Nova Scotia, November 3, 1866. Educated in the common schools and at Pictou Academy, and for a short time in Dalhousie College at Halifax. In 1884 he obtained a license to teach in the Public Schools of that Province. Came to British Columbia in 1885 and taught at Clover Valley, now Cloverdale, from 1885 to 1887. Studied law at the University of Michigan at Ann Arbor, and graduated L.L.B. in 1889. Practised law at Fairhaven, now a part of the city of Bellingham, 1890-1893. Returned to B. C. in 1893 and was called to the Bar of B. C. in that year. Partner with the late Judge Howay until 1895 when he came to Vancouver and later became a partner in the firm of which Hon. W. J. Bowser was the head. K.C. in 1907, and on the retirement of Mr. Bowser, head of the firm of Reid, Wallbridge, Gibson and Sutton until 1941, when he retired owing to ill health. In 1898-99 he was alderman in New Westminster. A member of the Board of Governors of the University of British Columbia from its inception to 1935. Given the Honorary Degree of LL.D. at a special convocation May 4, 1936. First President of the Vancouver Little Theatre Association. Benchman of the Law Society for many years. Member of the Royal Society of Canada, Canadian Author's Association, Canadian Historical Association and B. C. Historical Association.

Entered the Craft by initiation in King Solomon Lodge, No. 17 at New Westminster in 1899. Affiliated in Cascade Lodge, No. 12 at Vancouver in 1917 and seven years later he served as W. M. Honorary Life member of King Solomon Lodge, New Westminster, Cascade Lodge, No. 12, and Western Gate Lodge No. 48 at Vancouver. His hobby has been collecting books relating to Canada. W. Bro. J.B. Alexander in his history of Cascade Lodge says that his place in the affections of the brethren was summed up by quoting an obscure brother, "Robie Reid, why he's just folks."* That is the most appreciated praise he ever received.

King Solomon Lodge, No. 17, at New Westminster, to mark the end of the Cariboo Road. The Ceremony had been sponsored by Cariboo Lodge, No. 4, and he was invited as Grand Master to take part in the proceedings. His Honor Judge Howay, of King Solomon Lodge, No. 17, as a member of the Board, took the principal part in the proceedings. Cariboo Lodge, No. 4, had a meeting that evening and had the largest attendance it had had for many years, perhaps during its existence. There were visitors from all parts of the jurisdiction and from other jurisdictions from Alaska to Montana, and a very interesting evening was spent by all.

On October 21, 1929 a dispensation was granted for a second Lodge at Chilliwack, Mount Zion Lodge, which afterwards was No. 120. The necessity for this Lodge arose from the old question of ritual. Ionic Lodge, No. 19, at all times used the American work. Later many Masons came into the community from the prairies and from Ontario, where they were accustomed to the use of the Canadian work. Ionic Lodge members could not understand why the newcomers were not satisfied with the work done by it, and could not see the necessity for the formation of a second Lodge. Several attempts were made to get a charter for the proposed new Lodge, but opposition on the part of the old Lodge prevented it. In 1929 a deputation met the Grand Master, who by the way was made a son in King Solomon Lodge, No. 17, at New Westminster which used the American Work, and had been the W. Master of Cascade Lodge, No. 12, which used the Canadian. He sympathized with them and on October 21, 1929 gave the necessary Dispensation, notwithstanding the opposition of the older Lodge. The new Lodge grew and prospered and so did the older one, and even the members of the latter will now admit that the coming of the new one was beneficial to all concerned.

Another matter pressed upon Grand Lodge by Grand Master Reid was that some means of Communication between Lodges, such as the Masonic Sun newspaper in Ontario should be established, and that a Committee should be appointed to Consider the matter. He also discussed the question of Masonic Education at some length.

Before Grand Lodge closed, N.W. Bro. H.H. Watson presented the Grand Master with a handsome Past Grand Master's jewel from Cascade Lodge, No. 12 of which he was a Past Master. Before the Communication ended Grand Lodge appointed him Grand Historian to succeed W. Bro. William Burns who died on May 7, 1928.

M.W. Bro. Donald E. Kerr of Temple Lodge, No. 33 at Duncan was the next Grand Master and the last of this period, being the sixtieth anniversary of Grand Lodge, He had already served as Junior Grand Warden for 1927-28; Senior Grand Warden in 1928-29; and Deputy Grand Master in 1929-30; and had done good work in these offices, He had a busy term of office. On July 17, 1930 he laid the Corner stone of St. George's Anglican Church at Port Haney; on July 18, 1930 he constituted Mount Zion Lodge, No. 120 at Chilliwack; on August 9, 1930, he constituted Vanderhoof Lodge, No. 119; on August 22, 1930 he constituted Keystone Lodge, No. 121 at Vancouver; and on Feb. 23, 1931 he laid the Corner Stone of the new Masonic Temple then being erected at Port Haney by Prince David

Lodge, No. 101.

The sixtieth Annual Communication of Grand Lodge was opened at the City of New Westminster on June 18, 1930, the Grand Master presiding. A characteristic letter was read from M.W. Bro. E.B. Paul explaining the reasons for his absence, and refers to many of the Brethren in a jocular way; the Grand Master reading his address; the "noble" figure of the Grand Treasurer; Past Grand Masters Willis and Creery whispering ancient jokes from Aristophanes or Plautus; while he has to stay at home, his body in an arm chair with one leg on a comfortable stool, but in spirit with the Brethren in Grand Lodge, was reliving the many happy days he had spent with them all in Grand Lodge.

In his address to Grand Lodge the Grand Master referred to the meeting as being the sixtieth since Grand Lodge met at the City of Victoria in 1871 with M.W. Bro. Israel Wood Powell, presiding. It was not until the twelfth that it met in New Westminster, and at that time there were less than 400 Freemasons in the Province, and referring to them and those days, he very aptly quoted from the Masonic Poet, par excellence, Kipling:

We 'adn't good regalia,
An' our Lodge was old and bare,
Butwe knew the Ancient Landmarks,
An' we kep' 'em to a hair.

He expressed his pleasureat being able to welcome the members of the Craft at the "Royal and Historic~ city on the Diamond Jubilee of the Grand Lodge of British Columbia.

During his term of office he had visited about 40 separate Lodges and some joint meetings of several Lodges. He specially mentions Cariboo Lodge, No. 4 at Barkerville, and its latest destruction by fire, including the Masonic Temple. It had been rebuilt, including its most advertised curiosity, The Silent Tyler. He refers feelingly to the loss sustained by Grand Lodge in the loss of several prominent Brethren.

It was a gala night in a certain Lodge and some intoxicating liquor had been purchased, which was in a hotel room for the entertainment of the members and their visitors. The by-laws of the Lodge provided that refreshments should be ordered by the Stewards, and that no intoxicants should be included. No intoxicating liquor should be allowed in the refreshment room of the Lodge. Here certain intoxicating liquor had been ordered by the Board of General Purposes, and were not used in any rooms in connection with the Lodge. Under these circumstances the W. Master ruled that lodge funds could be used in payment for such refreshment, and the Grand Master decided that under these circumstances the action of the Lodge was not illegal and that its funds could be used in payment.

Before passing from the Grand ~asters a few matters may be found interesting. A yearly allowance of \$500,00 had been made by Grand Lodge to cover the Grand Master's expenses in visiting Lodges. In 1926 Progress Lodge, No, 87 at Vancouver, asked Grand Lodge to increase this

allowance to \$1,000.00 per year.. The matter was referred to the Committee on Finance which did not agree with the proposal of the Lodge, and the allowance remained as it was, except that instead of calling it a "Honorarium", it has been called "Expenses".

It was not long since a gavel had been purchased for the use of the Grand Master in Grand Lodge. It now (1927) received another. W. Bro. C. E. Blaney had been on a trip to the Holy Land, and on his return presented Grand Lodge with a gavel made from stone taken from King Solomon's quarries. For this gift he was thanked by a vote of the members.

The Reviewer of Foreign Correspondence in British Columbia and Manitoba had quite a funny contest over their knowledge of Latin. In Manitoba (1928) the Reviewer speaks of the Grand Lodge Officers in British Columbia being installed by P.G.M. Burd, and says that our Grand Secretary indulges in a touch of highbrow stuff, when he informs us that they were installed "Secundumartem". Upon looking up his dictionary he found that this meant "According to rule, Scientifically" and for the sake of the Brethren in Manitoba, and the credit of his home town down East where he once resided, he hoped that it was all true. Our Reviewer had the last word, and says that it sounded ambiguous, but he assured the Manitoba Reviewer that "as an installing officer that N.W. Bro, Burd is "Facilis princeps", and leaves the Manitoba Reviewer to look up his dictionary again.

Of our Past Grand Masters Francis Bowser died September 25, 1929 and Rev. Cato Ensor Sharp died February 6, 1929. At the Annual Communication of 1931, there were present five Past Grand Masters of the 19th Century; Angus McKeown, William Downie, Rev. E. D. McLaren, David Wilson and Harry H. Watson, and the members of Grand Lodge rose to their feet, and greeted them with applause,

NEW LODGES

It was about time that a new Lodge should follow the growth of Nanaimo, and the use of the name of the city as the name of a Lodge had long been available. In 1924 an application was made to Grand Master Tisdall for a dispensation for a new Lodge to perpetuate the name "Nanaimo" as the name of a Masonic Lodge there. On June 10, 1924, the necessary dispensation was granted. Forty-six brethren signed the petition for the charter. W. Bro. Geo. A.B. Hall, M.D. of Doric Lodge, No. 18 was named as W.N, under dispensation. There is no doubt but that the fact that both of the pre-existing Lodges used the American work, and that Nanaimo Lodge was taking the Canadian, is another instance of the fact that when a person gets used to one form of ceremony, the use of any other form is irritating. The Lodge was instituted by R.W. Bro. Donald Nicholson of St. John's Lodge, No. 21, at Ladysmith, D.D.G.N. for the District immediately after his appointment as D.D.G.M. in June 1924, but he does not give the exact date in his report. He recommends that a charter be granted it, and this was done at the Annual Communication in 1925. It was constituted by Grand Master Nanson on June 27, 1925 as No. 110, with Joseph Mortimer Paterson of Tyee Lodge No. 66 as the first W. Master

and Leonard Alleyn Dodd, of Cariboo Lodge No. 4, as first Secretary.

We find our next Lodge in the Vancouver area. On October 11, 1924 Grand Master Stephen Jones granted a dispensation for Gothic Lodge at Cedar Cottage. The signers of the petition were thirty. The Master of the Lodge while under Dispensation was W. Bro. Arthur Henry Nole of Park Lodge, No. 63. The Lodge was visited on January 15, 1925 by R.W. Bro. Chas. Bailey, of Zion Lodge, No. 77, D°D.G.N. for District No. 14, who says in his report that he invested the officers, by which he probably means that he instituted the Lodge. The Lodge was given its charter by Grand Lodge in 1925 as No. 111 and it was to be placed in District 14. It was constituted on July 22, 1925 at an Emergent Communication of Grand Lodge held in the Composite Masonic Hall by Grand Master Manson. The Lodge did not continue long for at the Annual Communication of Grand Lodge held at Vancouver on June 21, 1928, the charter was revoked for misconduct on the recommendation of the Committee on Petitions and Grievances. At an Emergent Communication of Grand Lodge held at Vancouver on May 22, 1929, N.W. Bro. Baird, Grand Master presiding, several of the members of the Lodge were expelled from Freemasonry. This was the second case in our annals where such drastic measures had to be taken.

The next Lodge on our Roll was Joppa Lodge, No. 112, at White Rock, on the coast a short distance north of the boundary line between Canada and the United States. The dispensation for this Lodge was issued by Grand Master Jones on April 15, 1925, with R.W. Bro. J.J. Mahony of King Solomon Lodge, No. 17 as W. Master while under dispensation. It was instituted on April 30, 1925 by R.W. Bro. J. Fred Semple of Ionic Lodge, No. 19, at Chilliwack, D.D.G.N. for District No. 2. On October 27, 1925 the Lodge was visited by R.W. Bro. Jacob Rowland, of DeWolf Lodge, No. 78 of Port Coquitlam, D.DoG.No for District No. 2 who made a very flattering report of its condition and recommended to Grand Lodge at the Annual Communication at Victoria on June 17, 1926 that the charter should be granted and it was. It uses the American work. It was constituted by Grand Master Sutherland at an Emergent Communication held at the Masonic Temple at White Rock on June 23, 1926. The W. Master under dispensation was J.J. Mahony of King Solomon, No. 17 at New Westminster and the first W. Master after constitution was W. Bro. John David McMillan of Limerick Lodge No. 109. G.R. Sask. and the first Secretary was Bro. Gordon Stanley Graves of Union Lodge, No. 9, B.C.R.

The next on the Roll was Centre Lodge, No. 113 at Williams Lake, some distance south of Quesnel. The movement for a Lodge was delayed by difficulties occasioned by the fact that there was no Past Master available in the vicinity to take up the work of the Lodge. Then some one remembered that W. Bro. Joseph Philip Patenaude, fifty years before, had been the W. Master of a Masonic Lodge in the Jurisdiction of Quebec. but he was 84 years of age and resided ten miles from the town. Notwithstanding these difficulties, the old gentleman was not going to see the Lodge go by default and proffered his services as the first W. Master. This having been settled Grand Master Nanson issued the dispensation on January 14, 1926. It had 23 charter members.

W. Bro^o Patenaude did not long survive his work as W. Master of the Lodge. He died January 26, 1929.

However, before t~ dispensation was issued, the brethren of the proposed Lodge made a visit to Quesnel Lodge, No. 69. Owing to personal matters the D.D.G.M. for District No. 4, R.W. Bro. Alexander Wimbles of Nechaco Lodge, No. 86 was unable to attend and at his request R. W. Bro. Avison of Quesnel Lodge was instructed to report conditions to Grand Master Nanson. The Brethren from Williams Lake took charge of the Lodge and exemplified the work in a manner which was entirely satisfactory to Bro. Avison. He so reported to the Grand Master. The dispensation followed without delay, and the Lodge was instituted on January 26, 1926 by the D.D.G.N. At the Annual Communication of Grand Lodge on June 17, 1926, the charter was ordered, and the Lodge was constituted by Grand N~ster Sutherland at an Emergent Communication held at the town of Williams Lake on August 18, 1926.

The next Lodge established was at Chemainus a little south of Ladysmith on Vancouver Island, Chemainus Lodge, No. 114^o Evidently there were quite a number of Freemasons there, and it was too far from St. John's Lodge, No. 21 at Ladysmith for the convenience of the Brethren. A petition signed by 29 charter members was presented to Grand l~aster Manson asking for a dispensation for the new Lodge, and this was issued by him on April 17, 1926. The new Lodge was allowed to meet in the Lodge Room of St. John's Lodge, No. 21 for the time being, but the petitioners assured the Grand Master that they had arranged for suitable premises in a new building then under construction at Chemainus.

The Lodge was instituted on Nay 26, 1926 by R.W. Bro. Leroy S. Cokely, of Hiram Lodge, No. 14 of Courtenay, B. C., D.D.G.N. for District No. 5, The N~ster under dispensation was W. Bro. Parkinson, the Immediate Past Master of United Service Lodge, No. 24, at Esquimalt. At that time R.W. Bro. William Adam, of Ashlar Lodge, No. 3, D.D.G^oM. of District No. 5 reported that the new Hall was nearly ready and is of the opinion that the new Lodge would have one of the nicest Lodge Rooms in his District. The Committee on Warranted Lodges and Lodges under dispensation approving, Grand Lodge granted its charter at the Annual Communication in 1927o It was duly constituted as Chemainus Lodge, No. 114, by Grand F~ster McKee at an Emergent Communication of Grand Lodge held at the Y~sonic Hall in the village of Chemainus on July 16, 1927. It used the English Ritual, as might be expected with a W. Master from the Lodge at Esquimalt.

Vancouver comes again into the limelight with Lion's Gate Lodge, No~ 115, the Lumbermen's Lodge. The dispensation for this Lodge was issued by Grand Master Sutherland on February Ii, 1927 with R.W. Bro. Thos~ Sanderson of Park Lodge, No. 63 at Central Park, as W. Y~ster under dispensation and the first Secretary was W. Bro^o N.J. MacDonald of Norwood Lodge No, 119, G.R. Nan. The Lodge was instituted on February 21, 1927 by R.W. Bro. Alex. MacDuff of Mount Moriah Lodge, No. 102, D.D.G.M. of District No. 12. It was passed for charter at the Annual Communication of Grand Lodge on June 23, 1927, and was constituted by Grand ~ster McKee

at an Emergent Communication of Grand Lodge held at Vancouver on July, 1927~ It uses the American ritual,

Victoria came to the conclusion about this time that it should have another Lodge, and the result was the formation of Confederation Lodge, No. 116, On October 18, 1927 the necessary dispensation was issued by Grand Master McKee with W. Bro, David Milne of Mi-pah Lodge No. 35, G,R° Alberta, as W, Master under dispensation. The Lodge was instituted on November 9, 1927 by R.W, Bro. George Sisman of United Service Lodge, No. 24, at Esquimalt, DoD-G-N~ for District No. i, who made a favorable report on it, The Committee on Warranted Lodges and Lodges under dispensation at the Annual Communication of Grand Lodge in 1928 recommended that it be granted a charter, and Grand Lodge followed its recommendation, The Lodge was constituted at the Masonic Temple in Victoria at an Emergent Communication of Grand Lodge held by N.W. Broo Robert Baird, Grand Master on July 6~ 1928~ The first Secretary was W. Bro~ Alex~ W. Strathern of Britannia Lodge~ No, 73, B°C.R. It uses the Canadian ritual.

Victoria having done so well with Confederation Lodge No. 116, Vancouver came through with two more Lodges, Kerrisdale Lodge, No. 117 and Adoniram Lodge, No. 118, The first named received its Dispensation on December 14, 1928 with 68 petitioners, and the other on January 30, 1929 with 62. Kerrisdale Lodge was instituted on January 8, 1929 by R.W. Bro. E. Thomson of Cascade Lodge, No~ 12, D°D°G.H. for District No. 15. The other was instituted by R~W~ Bro. James E. Beck of Plantagenet Lodge, No. 65 D.D G~Mo for District No. 16, on February 14, 1929. The first W. Master of Kerrisdale Lodge, No. 117 was W. Bro. R. L. Rice of Zion Lodge, No~ 77, and the Secretary was W. Bro. J. Russell Oliver, who has occupied that office ever since. Both Lodges received their charters at the Annual Communication of Grand Lodge at Victoria in 1929~ the first was placed in District No~ 15, and the other in District 16~ Kerrisdale Lodge was constituted on September 10, 1929 at an Emergent Communication of Grand Lodge held at the Hall of Zion Lodge, No~ 77 in Vancouver presided over by N.W. Bro. A.N.C. Creery at the request of the Grand Master; and Adoniram Lodge, No. 118 was constituted at an Emergent Meeting of Grand Lodge held at the Vancouver Community Centre at Vancouver on July 11, 1929~ Grand Master Reid presiding~ The first W. Master of this Lodge was W. Bro. Arnleif L. Johannson, of Prince of Wales Lodge No. 100, B~C~R~ and later a member of Emulation Lodge, No. 12~ at Trail, and the first Secretary Bro~ Francis Jopling. It uses the Emulation work.

The next Lodge founded was in the village of Vanderhoof on the main line of the Canadian National Railway to Prince Rupert. The dispensation for the lodge was issued by Grand Master McKee on March 26, 1928. W. Bro~ Julian Po Myers, of Elbowview Lodge, No~ 56, Elbow, Saskatchewan, at that time a resident of Prince George, was to be the W. Master while the Lodge was under dispensation. It was instituted by R.W. Bro. John A. Fraser of Quesnel Lodge, No. 69, D.D.G~Mo for District No. 4 on June 13, 1928. At the Annual Communication it was

thought advisable to allow the dispensation to stand for another year. There had been some local troubles in the new Lodge, but a visit from the D.D.G.N. of District No. 4, R.W. Bro. Alward of Nechako Lodge No. 86 on August 21, 1928 cleared matters up. He visited the Lodge again on May 30, 1929, and found everything satisfactory and so reported it, but Grand Lodge was of the opinion that matters should remain as they were for another year. In 1930 the Lodge was visited by R.W. Broo Louis LeBordais, of Quesnel Lodge, No. 69, who had become the D.D.G.N. for District, No. 4, and he found everything satisfactory. He complimented the W. Master under dispensation, who had to travel 150 miles to visit the Lodge.

In the mean time the Brethren of the Lodge thought that it would be better to drop the name of "Vanderhoof", and take the name of "Northern Gate", and sent a petition to the Annual Communication of Grand Lodge in 1929 asking for the change, and the question of granting a charter was laid over for another year. Grand Lodge in 1930 authorized the issuance of the charter as Vanderhoof Lodge, No. 119. The question of changing the name seems to have fallen by the wayside, for we hear no more of it. The Lodge was constituted by Grand Master Kerr in an Emergent Communication of Grand Lodge at the Masonic Hall at Vanderhoof on August 9, 1930. The first W. Master after constitution was W. Bro. Harold J. Jennings and the first Secretary, Bro. Reginald C. Abbott. It uses the Canadian work.

About this time the brethren at Oliver were thinking about establishing a Lodge there, many of them were members of Orion Lodge, No. 51 at Penticton and were anxious to have a Lodge nearer their own locality. Grand Master Reid while travelling through the District had the pleasure of discussing the matter with them at luncheon but no definite steps were taken. A few years later their efforts succeeded by the establishment there of Southern Gate Lodge, No. 124..

We have already made considerable reference to the formation of Mount Zion Lodge, No. 120. Dispensation for this Lodge was given by Grand Master Reid on October 21, 1929, on a petition of 32 brethren. The Lodge was instituted on November 12, 1930 by R. W. Bro. R. W. Holland of Prince David Lodge, No. 101, D.D.G.N. for District 18, who recommended it to Grand Lodge for charter, and this it received at the Annual Communication in 1931. It was constituted by Grand Master Kerr at an Emergent Communication held in the Masonic Temple at Chilliwack on July 15, 1930. The W.N. under Dispensation and the first afterward was W. Bro^o John H. Jones of Unity Lodge No. 13, G.R. Sask. and the first Secretary was Bro. Wm. J. Pearce, Ionic Lodge, No. 19, B.C.R.

The next Lodge to appear on our Roll was from Vancouver and became Keystone Lodge, No. 121. Acting on a petition from 54 members of the Craft Grand Master Reid issued, on December 9, 1929, a dispensation for this Lodge, The W. Master while U.D. was that well-known Freemason R. W. Bro. John Warwick of University Lodge No. 91. The Senior Warden during that time was another prominent citizen of the City, W. Bro. Jonathan Cornett, P.M. of Maple Leaf Lodge, No. 74^o The Lodge was instituted in the Oddfellows' Hall in Vancouver on December 12, 1929 by R.W. Bro.

Robert McManus of Zenith Lodge, No. 104, D.D.G.E. for District No. 14. The Committee on Warranted Lodges and Lodges under Dispensation reported favorably on the Lodge at the Annual Communication at Powell River on June 19, 1930, and the charter was granted. The Lodge was constituted at an Emergent Communication held at the Oddfellows Hall at Vancouver on August 2~ 1930, Grand Master D. E. Kerr presiding. W. Bro. J. W. Corbett of Maple Leaf Lodge, NO. 74, continued as First W. Master of the Lodge after constitution. W. Bro. R. W. Thompson also of Maple Leaf Lodge, No. 74 was the first Secretary.

The last Lodge of this period was Lynn Valley Lodge, No. 122, A petition for a Lodge in Lynn Valley on the north shore of Burrard Inlet, signed by 30 brethren was sent to Grand Master Reid who granted the necessary dispensation on Eay 30, 1930, with W. Bro. Joseph Nicholson of Burrard Lodge, No. 50, as the W. Master U.D. It was instituted by R. W. Bro. Arthur F. Billings also of Burrard Lodge, No. 50, D.D.G.N. for District No. 17, on June 9, 1930. The Charter was granted by Grand Lodge at the Annual Communication of Grand Lodge in June of that year, and the Lodge was constituted on September 3, 1931 at the Masonic Temple North Vancouver by M.W. Bro, Henry B, Morley at an Emergent Communication of Grand Lodge. W. Bro. Nicholson remained as the first W. FASTER after constitution, and Bro. Donald George Tate was the first Secretary.

The Freemasons at Terrace on the Canadia~ National Railway East of Prince Rupert were holding a Lodge of instruction during the year 1930-1, looking forward to the establishment of a regular Lodge there in the near future.

BENEVOLENT FUND

In 1925 Grand Master Jones made a report to Grand Lodge on the status of this Fund. He said that from his conversation with the Brethren while travelling through the Prevince he was convinced that all approved the action of Grand Lodge. They appreciated the need for it, and the support being given it was a source of satisfaction to the members. Every Lodge was supposed to pay in during the period of five years \$i0,00 for each member of it. Up to June 6, 1925 the receipts amounted to \$15,821.42; and between that date and the opening of Grand Lodge a further sum of \$1,269.35 had been paid. Out of the fund there had been paid to various Lodges the sum of \$5,034.50, which was only a trifle more than the interest on the invested funds.

Grand Master Eanson (1925-26) was particularly interested in the work of establishing this Fund. He says in his address to the Brethren at the Annual Communication of 1926 that there had not been that response to the call of Grand Lodge that there should have been, and that he had undertaken, with the assistance of the officers of Grand Lodge, and more especially, the District Deputies, to press the matter on the attention of the Craft generally. He had felt from the outset that all that was necessary, was to bring home to each individual Freemason the reason for its existence. He pointed out that the five

year period for the payment of the @I0.00 voluntary contribution was only intended for those whose heart was willing but whose purse was lean; that the Board could not dispense benevolence in keeping with the dignity of the Craft or the necessities of the cases presented to it, unless the revenue available was increased by the building up of the capital of the Fund.

By this time six Lodges, Zenith, No. i04, Kilwinn~ng, No. 59, both of Vancouver, Triune, No. 81, at Powell River, Enoch, No. 99 at Anyox, Joppa U.D. at White Rock, and Centre Lodge, U.D. at Williams Lake had each contributed 100% of their quota. Thirty other Lodges had passed the halfway mark.

In this connection it is interesting to note what the, Grand Lodge of Alberta in 1925 copied from the report of the Grand Lodge of Quebec relative to such a Benevolent Fund and was later copied by our Reviewer:

The fact that so many applications to pay the whole or part of the funeral expenses of deceased Brethren having been received from daughter Lodges, has caused the Board to reflect seriously on this class of claims upon the Benevolent Fund. It should be clearly remembered and well understood:

(a) That Freemasonry is not a Friendly Benefit Society.

(b) That the Benevolent Fund is under no direct liability to pay funeral expenses. (We might well add or other assistance or relief)

(c) That Lodges and Brethren who guarantee such funeral expenses do so entirely at their own risk. The Board cannot accept any responsibility for such guarantees. Special cases of distress in this regard will receive consideration on their merits.

It seems peculiar to speak of a body into which a woman cannot come or of which she cannot be a member, should be called a "daughter" Lodge?

To raise a Fund of approximately ~150,000.00 from a membership at that time of less than 15,000 membersj is no small task, especially when the great majority were of the respectable middle class. Grand Pister Sutherland in June, 1927 voiced his regrets that the Fund had not received the support it deserved. Yet in that year the sums subscribed for this purpose, over and above the ordina~r expenses, amounted to @16,279.23, making the total amount subscribed to June of that year @68,812.75, a large sum in itself, but nowhere near the amount which had been hoped for. Four Lodges: Mountain Lodge, No. ii at Golden, Plantagenet, No. 65, Unity, No. 106 and Lion's Gate, U.D. reached their I00%. The largest subscription, @866.00 was made by Cascade, No. 12 at Vancouver. To see if it would accelerate subscriptions from those who could, the *members of constituent* (not "Daughter") Lodges were asked to increase their contributions sufficient to make up for those who could not. At the same time the Grand Master refused to approve a by-law of a Lodge which provided that a donation to the Fund of @I0.00 should be prerequisite to initiation.

In 1927 Grand Master McKee referred to the Fund which had then been going on for five years, and had only reached two-thirds of its objective. Many had not contributed, probably from inability to do so. Many had exceeded their proper quota. The Grand Master pointed out that the revenue from the Fund was not inexhaustible and it was never intended to relieve the constituent Lodges of all their works of Charity and benevolence.

In 1927 at the end of the five year period, it appears that the largest amount contributed was by Cascade Lodge No. 12, at Vancouver, the members of which had given \$4,405.00. Twenty-seven Lodges had contributed over \$1,000.00 each; sixteen had sent in their quota of \$10.00 for every member of the Lodge. The Report for 1929 shows that the investments of the Benevolent Fund had a face value of \$285,156.36; the cost of them \$260,789.20; and the annual return by way of interest on its securities of \$12,576.28. A very good backlog to keep the Home fires burning. In 1930 the report shows that although the five year period had elapsed subscription from various Lodges were still coming in. In that year the addition to the Fund amounted to \$5,476.55 twenty-four Lodges had reached their quota. In 1931 small amounts were still coming in from the Lodges. The Report for that year has an item showing receipts from Lodges for Benevolent Committee as \$4,136.16.

GREAT WAR; NO. 1.

There is little to add to what has been said about the War Relief Fund. During the year 1924-25 grants were made from this fund amounting in all to \$1,084.70 and there were Government Bonds amounting in all to \$17,000.00 being held to secure future demands upon it. In 1926 Grants were made from it of \$750.00, but with interest and repayments on loans it had increased to \$1,988.69 in the Bank and securities amounting to \$18,111.00. In 1927 the Board made grants amounting in all to \$3,275.00°

On April 7, 1927 the four Lodges in New Westminster installed a Memorial organ in the Masonic Temple there, in memory of the Brethren of those Lodges who had fallen in the War, and to unveil a Tablet commemorating their sacrifice. The Tablet was unveiled by Deputy Grand Master McKee, and R.W. Bro. R.L. Reid, J.G.W., delivered an address.

In 1928 the Board made grants amounting to \$950.00, and three brothers who had been assisted, paid back \$505.00 on their grants. In 1929 the Board made \$17200.85 in Grants, but only \$45.00 had been repaid. The Board pointed out to Grand Lodge that at the request of the beneficiaries some of the grants had been made as loans, covered in some cases by adequate security. In 1930 the grants increased to \$4194.75 and in 1931 to \$1,007.50, while the repayments were \$64.35. The report for this year also adds that as in the past, grants from the Masonic War Relief Fund have, at the request of the beneficiaries, been practically treated as loans. Evidently our Brother Freemasons, while taking assistance willingly, decidedly objected to anything which savored of "Charity."

In 1931 repayments made on account of grants amounted to \$132.50 and new grants made amounting to \$875.00. The assets of the Fund then amounted to \$18,169.87.

DISTRICT DEPUTY GRAND MASTERS.

Up to 1926 the Masonic Districts which make up the jurisdiction were indicated by numbers alone, In that year District Deputy Grand Master R.W. Bro. W.P. Marchant, later Grand Master, suggested that each should have both a number and a name. To illustrate his point he said that many of the Brethren would not know to what portions of the Province Districts Nos. 4 and 5 refer; but if these were known as Cariboo District NO. 4 and Vancouver Island and North District No. 5, a better acquaintance and closer knowledge would surely follow. Lodges were distinguished by both Number and Name, and he thought the same rule should apply to the Districts. The matter, of course, went to the Committee on reports of District Deputy Grand Masters, who, that year, were all Past Grand Masters. The members of the Committee approved the suggestion of R.W. Bro. Marchant, and recommended that a small committee of Grand Lodge be appointed to deal with the matter at once. This was done, the Committee consisting of R.W. Bro. Marchant himself, of Vancouver and Quadra Lodge, No. 2, at Victoria; R.R. Bro. J.A. Kidd of Kilwinning Lodge, No. 59, at Vancouver; R.W. Bro. Edward Nailandaine of Creston Lodge, No. 54, at Creston; Bro. W. Brown, and W. Bro. Walter Owen of Zion Lodge, No. 77.

The report was to have been made at this meeting of Grand Lodge but the members of the Committee did not feel like giving an immediate decision, and the matter stood over till the next Annual Communication of Grand Lodge in 1927. There were several things which had to be considered in naming them. What was to be done where there was more than one Lodge or several Lodges, in one City, as in Vancouver. In such cases each district therein took the name of the City but with a different number. So the Committee, worked out in this way; District No. 1 became Victoria District, No. 1; District No. 2 became New Westminster District, No. 2; District No. 3 became Kamloops District No. 3; District No. 4 became Cariboo District No. 4; District No. 5 became Nanaimo District, No. 5, District No. 6 became West Kootenay District No. 6; District No. 7 became Kootenay-Boundary District No. 7; District No. 8 became East Kootenay District No. 8; District No. 9 became Okanagan District No. 9; District No. 10 became Atlin-Yukon District No. 10; District No. 11 became Prince Rupert District No. 11; the four districts in the City of Vancouver became respectively Vancouver District Nos. 12, 13, 14, and 15. This was approved by Grand Lodge. The Committee adds that the members of it believe that the adoption and use of these names will lead to a greater knowledge and acquaintance by the members of the Craft of the different portions of the jurisdiction and of the Lodges which are in it, and that such knowledge will promote the good fellowship and harmony already existing. For the first time, the names of the districts are used in that part of the Report which gives the names of the districts as well as their numbers for the ensuing year.

In 1929 Similkameen Lodge, No. 13, at Armstrong, Miriam Lodge,

No. 20, at Vernon, and Enderby Lodge, No. 40, at Enderby requested that they be made a separate District but the Committee did not approve the change. It pointed out that it would work a hardship on Kootenay Lodge No. 15, at Revelstoke and Tuscan Lodge, No. 47 at Arrowhead, if they were placed in any other District, owing to their location, and it would not be practicable to make a new District with two Lodges only. It advised that matters remain as they were, and this was approved by Grand Lodge.

In 1930 a suggestion made by R.W. Bro. D.E. MacKenzie of Union Lodge, No. 9, at New Westminster, D.D.G.N. for District No. 2, that it would be more convenient, owing to the improved means of transportation which had come into existence, if Eureka Lodge, No. 103 at Langley Prairie, be taken out of District No. 18, Fraser Valley and placed in District No. 2, New Westminster, Evidently everyone was satisfied with the change, and it was acted on without objection.

In 1931 Grand Master Kerr expressed his opinion to Grand Lodge that the District Deputy Grand Masters should be selected by the Lodges in their respective Districts, following the practice in the adjoining jurisdiction of Alberta, and gave his reasons why he thought British Columbia should do the same. The members of the Committee on the Grand Master's address were very careful not to commit themselves for or against the proposed change, but advised that the recommendation of the Grand Master should be carefully considered by every member of Grand Lodge, and every assistance given which would assist in the proper solution of the matter. Nothing further was done in the matter.

GRAND HISTORIAN.

In 1926 the Grand Historian, R.W. Bro. Wm. Burns made his usual report. He was naturally somewhat annoyed at the failure of the Secretaries of the various Lodges to give him proper assistance in his work. He makes another appeal to each of them to send something to him to show that work beyond that of our ritual and benevolence had been accomplished during the year, and that the recital of this might urge others to go and do likewise. He gives an account of the first meeting of Gothic Lodge, No. 111 at Vancouver, and a very interesting account of the formation of Zarthan Lodge, No. 105 at Ashcroft. The only thing that he fails to give us is the origin of the name (see Chap. X under "New Lodges"). His account of "The Masonic Meeting Places in the City of Victoria" is an interesting and valuable article. He also gives a short biography of M.W. Bro. Alexander Charleson, Grand Master in 1896 who had passed away on April 19, 1926. His best report was that of 1927. He was still pressing the Secretaries of the Lodges for more information. Early in the year he had sent a circular to the secretary of every Lodge in the jurisdiction requesting an account of the progress of the Lodge, and a notice of any event worthy of record, but only three lodges responded. Notwithstanding the apathy of the secretaries and the lack of interest shown by them, he gives an interesting account of the early days of Zenith Lodge, No. 104, at Vancouver, and some valuable notes on Union Lodge, No. 9 at New Westminster. He also published the

minutes of a Lodge meeting held in the Sage Creek Valley in the extreme south east of the Province by a number of mining men who happened to be there, on October 22, 1920. They were prospecting for oil and they called the place "Oileta". This so intrigued R.W. Bro. Burns's successor that he got some further information and also published it in 1934 Grand Lodge Report, p. 145. All members of Grand Lodge heard with regret that the Grand Historian was so ill that he could not attend Grand Lodge. From this illness he never recovered, and he passed away on May 7, 1928 regretted by all who knew him, both within and without the Craft. No Grand Historian was appointed in 1928, or in 1929. In 1930 M.W. Bro. Robie L. Reid was appointed in his place and has held the office ever since.

The first report made by the new Incumbent came before Grand Lodge in 1931. Other than some personal matters, it was a history of Enoch Lodge, NO. 99, at Anyox, a mining town on Observatory Inlet. The reason that this Lodge was preferred was due to the fact that the Grand Historian in his personal capacity had business which called him to Prince Rupert. It was a small matter, and he found that he could pass Prince Rupert and go to Anyox~ have three days at least there; catch the boat on the return trip, go to Prince Rupert and do his work, and go on south. He had a ver~ pleasant visit in Anyox and got the material for the history of the Lodge. It was lucky that this was done when it was, for it was not long before Anyox ceased to exist, the plant was taken away, and the Lodge~ to keep its existence, was compelled to move to Stewart, on Portland Canal. M.W. Bro. W.A. DeWolfe-Smith who was our Grand Secretary for so many years and our first Grand HistorianD gi~es his opinion several times as to the task before anyone who undertakes to write a Grand Lodge History. In his work as the Chairman of the Committee on Foreign Correspondence in 1927 he discusses North Carolina (1926) and mentions a suggestion made by its Grand Master that as the Masonic history of North Carolina and Tennessee were identical up to the year 1913, the two Grand Lodges should join in preparing a record of their early days, and the Grand Master recommended that ~a joint committee of three be appointed from each Grand Lodge...to review the situation during the coming y~ar in each jurisdiction". Our Reviewer's comment is "An excellent idea, but we do not envy the Committee its job'S. In 1925 the Grand Master of Oregon suggested to his Grand Lodge that he thought the time had come when the preparation of a history of the Craft in Oregon should be undertaken. Our Reviewer's comment is "We agree with him, but do not envy the Brother appointed to the task". In this instance, at least, the compiler of this work agrees with him. In 1928 our Reviewer indirectly criticizes the practice of R.W. Bro, Burns our Grand Historian in asking Lodge Secretaries to supply the material for his work. Speaking of a recommendation made by the Grand Master of Georgia in1926 to the effect that all Lodges should furnish a Lodge history to the Grand Historian'he says , "which, we fear, is=a counsel of perfection'~.

FINANCES AND MEMBERSHIP.

The General Revenue of the Grand Lodge of British Columbia during this period varied very little. In 1926 it was \$18,526.55. It was at its highest in 1929 at \$19,244'44. In 1928, it was \$19,075.17

in 1930, @18,795.30,~ and in 1931, \$19,132.70~ The membership steadily but slowly increased. In 1926 it was 13,965 an increase of 572~ In 1927 it was 14,512, increase, 549. In 1928 the increase was 383, in 1.929, 258, in 1930, 293 and in 1931, 122.

In 1927 the investments of Grand Lodge, the Benevolent Fund and the War Relief Fund had increased to such an amount that the officials came to the conclusion that it would be to the advantage of all concerned to have a yearly audit made by a firm of accountants, of knowability and standing, connected with the Craft. The well known firm of George A. Touche & Co. was appointed as Auditors and have held that position ever since.

PHYSICAL PERFECTION.

The usual puzzles on this question arose in this Jurisdiction as in others. Sympathy for the afflicted fought against the rules of the organization as sent down to us from the ages. An interesting illustration of this appears in the Report on Foreign Correspondence for 1926. The Grand Master of Florida (1925) had denied all requests for dispensations permitting the acceptance of petitions of "dismembered" applicants notwithstanding that his Grand Lodge had adopted a recommendation to accept the petitions of men having slight deformities, who could conform to our requirements by the use of artificial substitutes. He admitted his sympathy in such cases, but points out that there are certain landmarks, and one of these is that an applicant for admission must be sound of body and not maimed. These essentials were insisted upon by Grand Master Manson in his address to Grand Lodge in 1926 in three cases.

Grand Master Sutherland in 1927 refused to accept (a) one who had a stiff knee which prevented him from kneeling on it and also prevented the one affected being brought into position when kneeling on the other; (b) the loss of three fingers of the right hand, leaving only the thumb and the index fingers. He says that we often think of such defects in terms of ritualistic requirements and modes of recognition, but ancient usage and the possibility of increased responsibility are also factors.

Grand Master Reid in 1930 approved the admission of an applicant whose right hand fell forward at the wrist, but he was able to give the necessary signs and grips. Another case which appears to have been in all fours with one refused by Grand Master Sutherland was refused. In that year the Grand Master of Alberta permitted the initiation of three candidates who could conform to the ritual by the use of artificial limbs, but refused admission of a blind man ~~but only~~ after very serious consideration. Our Reviewer sarcastically says "Why the hesitation?" New Zealand (1928) in a similar case gave a similar decision. In this case the matter went before the Grand Lodge for the final decision. Grand Master Kerr on the other hand, held that the loss of the four fingers of the left hand did not disqualify a petitioner, and the Committee on his Address made no comment. Our Reviewer thought the matter of so much importance that the whole proceedings were inserted at length

in the Report on Foreign Correspondence in G.L. Report for 1930, Appendix pp. 74-78, and there is no doubt but that he was right.

NASONIC EDUCATION.

Grand Master Sutherland in his address to Grand Lodge in 1927 spoke of the increasing desire for Masonic Knowledge. Many of the Lodges during the past year had featured lectures-on Masonic subjects. He had found the Brethren seeking something more than the ritual, no matter how well performed. In 1930 Grand Master Reid suggested that some medium of communication between the Lodges should be published, similar to the Masonic Sun in Ontario, but no such publication has as yet been attempted. He quoted from the Grand Master of the Grand Lodge of Canada in Ontario:

What a wonderful field lies before the student of Masonry! This great Fraternity of ours, with all its complexity of tradition and history, its ritualistic symbolism and peculiar system of jurisprudence and philosophy, its remarkable line of offices, the variety of its manifold activities, to say nothing of its concordant organizations and ramifications, surely somewhere in all this wealth of material must lie some one thing to attract each one of us.

He referred to what was being done in other Grand Jurisdictions. The necessity for Masonic Libraries circulating in the Lodges in the rural Districts, as well as those in the larger centres of the cities should have particular attention. Much has been done by the Craft to meet these needs; much still remains to be done. Another need was pointed out; the necessity of having Committees, including some of our Legal practitioners to make a specialty of Masonic Law, not only for themselves alone but for the Craft in general, and so relieve the Grand Masters as far as possible. Much has been done in this way; but more remains to be done yet. The more one knows on any subject the more interest one can take in it; ignorance never yet helped any one to delight in anything. The Grand Master also pointed out the Masonic work being carried on in Saskatchewan.

ANNUAL COMMUNICATIONS.

The fifty-fifth Annual Communication of the Grand Lodge of British Columbia was held at Victoria commencing the 17th June, 1926, Grand Master Manson presiding. No place having been selected by Grand Lodge, New Westminster took its turn for 1927 and the 16th Grand Master Sutherland presiding. The fifty-seventh in 1928 came to Vancouver, and in turn passed over to Victoria for the fifty-eighth in 1929. In 1930, by the eloquence and wit of R.W. Bro. Andrew Henderson of Triune Lodge, No. 81 the Communication was held at Powell River the home of that Lodge. The sixtieth was held in 1931 at New Westminster with Grand Master Kerr presiding. This Communication was honored by the presence of M.W. Bro. Roderick Barnard Dargavel, Grand Master of the Grand Lodge of Canada in the Province of Ontario, who presented W. Bro. J.R. Seymour with the jewel of a representative of his Grand Lodge, and our Grand Lodge constituted M.W. Bro. Dargavel an Honorary member of the Grand Lodge of British Columbia with the rank of Past Grand Master. Nothing appears on the record

as to whether M.W. Bro. Watson said anything about the name of the Grand Lodge in which M.W. Bro. Dargavel had served as Grand Master. If there was any discussion of the matter by the two Most Worshipful Brethren it was behind the scenes. There was also present at the meeting M.W. Bro. Thos. M. Askren, the Grand Master of Washington who attended with a number of eminent Brethren of his jurisdiction.

CORNER STONES.

The Corner Stone of the Masonic Temple at Chilliwack was laid on August 1, 1928, Deputy Grand Master Reid officiating, the Grand Master being on his trip to the north visiting the Lodges in the Yukon Territory and others on his way there. All other Corner Stones laid were that of The Masonic Temple at Saanichton on February 23, 1929; Gizeh Shrine Temple at Victoria on May 29, 1929; the Queen Alexandra Solarium by Grand Master Baird, at Malahat Beach on May 14, 1930; of St. George's Anglican Church at Port Haney on July 17, 1930; and the Corner Stone of the new Masonic Temple at Port Haney on February 23, 1931 by Grand Master Kerr. The Grand Master of Colorado (1925) refused to lay a Corner Stone on Sunday on the ground that it was foreign to the traditions of the Craft to have the work of operative Masonry exemplified on that day, even though the principal value of such exemplification is its religious symbolism.

DUAL MEMBERSHIP.

We who have always had not only Dual Membership, which should really be called multiple membership, for no limit has ever been made to the number of Lodges to which a Brother may belong, cannot help being surprised at the objections raised to it in many of the jurisdictions in the United States. Our Reviewer of Foreign Correspondence never fails to note the discussions which arise on this subject. In 1927 he refers to a discussion in Kansas (1926) where Dual Membership is forbidden. The main objection there seems to be that if a Brother should be a member of more than one Lodge, one of the Secretaries might neglect to report his name to Grand Lodge, or will drop his name or he may be suspended for unpaid dues. Our Reviewer says that where the name of a Brother is omitted, our Grand Secretary is "as curious as a cat", and that at the end of any year we know the number of our members "to a fraction".

New York (1926) is considering the question of allowing it. The Grand Master has recommended it to his Grand Lodge and a committee is to be appointed to study it. The District of Columbia has no law on the subject, but the practice is frowned upon. The Grand Master (1928) thought that membership in a Lodge in another jurisdiction might be permitted concurrently with membership in the District, and opinion therein and in the United States generally seems to be veering in that direction. The Grand Master of Kansas (1928) is in favor of it as we have it in British Columbia, except that he would only pay dues in his original Lodge, whereas in British Columbia Grand Lodge dues are paid for him in each Lodge of which he is a member. Connecticut (1930) has amended its Constitution to permit it. The G.M. of California (1950)

recommends it as also the **G.M.** of Iowa (1930). New Jersey (1930) voted against it, and Dakota (1930) discussed it and referred it to a special Committee for investigation and report.

MISCELLANEOUS.

Citizenship.

Another thing that strikes one in going over the Report is the feeling amongst many of the Brethren that Freemasonry is such a boon to humanity that in the United States only full-fledged citizens should be allowed to become members of it. In Connecticut (1928) in the questionnaire to be signed by a person desirous of joining a Lodge the applicant is asked if he is a citizen of the United States~ although the answer does not affect his eligibility. Our Reviewer very pertinently, some might say impertinently, asks "Why ask it?" In Illinois (1927) the Committee on Legislation recommended that every candidate for the degrees should be a citizen of the United States, and this was made the law of the jurisdiction (1928). The CoN. of South Carolina was asked if an alien could be made a Mason, and in reply he answered '~es't in five lines clear across the page" as our Reviewer phrases it.

Various Lodges.

A strange coincidence is noted by our Reviewer in his report in 1928. It will be remembered that Union Lodge, No. 9 at New Westminster did not join the Grand Lodge:as soon as it was formed, and therefore could not get No. 2, as being the second Lodge formed. A similar situation arose in Connecticut. There Union Lodge in that state was working nine years before the formation of a Grand Lodge. When the Grand Lodge was: first organized Union Lodge refused to join it, and when it did, it could not get the number to which its age would have entitled it~ No. 10, but was compelled to accept No. 40. A curious coincidence.

R.W. Bro. Jas, Fitzsimmons, one of the members of the ill-fated Tuscan Lodge, No. 39, formerly of Trout Lake, which later amalgamated with Arrowhead Lodge, No. 47, as Tuscan Lodge, No. 47, D.D.G.N. for District No. 3, visited the Lodge during his term of office. He reported that many of the members were living elsewhere, but the Lodge is being carried on. In 1931 we hear of it again. It is doing well and there are hopes that things will change for the better. In 1930 R.W. Bro. A.E. Sage of Spallumcheen Lodge No. 13 at Armstrong, D.D.G.N. for District No. 9 reported on the Lodge. He says that the removal from Arrowhead of large lumber mills from the town~ that the membership had dwindled to 13 with 9 Past Masters filling the chairs. Also the resident membership is mainly composed of brethren employed on the C.P.R, boats, and: the schedule of these has been so changed that the crew are not in Arrowhead on Lodge nights. So the Lodge will have to give up its charter or amalgamate with Kootenay Lodge No. 15 at Revelstoke, 28 miles away. It kept up as long as possible but about 1940 it was compelled to abandon its charter.

Grand Secretary.

M.W. Bro. W.A. DeWolf-Smith held the office of Secretary of the Grand Lodge of British Columbia during the entire period in question. There is no doubt but that he was a most efficient officer, and every Grand Master during the period, as did the earlier Grand Masters, paid tribute to his ability and comprehension of the services required of him as such. One of his predecessors in office, Robert Emmett Brett, passed away on March 13, 1930. He was a member of Victoria-Columbia Lodge, No. 1 at Victoria.

Payment of Delegates to Grand Lodge.

This question came up several times in Grand Lodge, but was not approved. As a sidelight on the matter our Reviewer points out that in Montana (1925), a jurisdiction with a membership of 19,975, where such payments were made found itself in financial difficulties. "We do not and are not" says the Reviewer. The matter took definite form in our Grand Lodge in 1926 when W. Bro. Harold G. King of Prince of Wales Lodge, No. 100, of Vancouver, and R.W. Bro. W.G. Gamble of Pacific Lodge, No. 16, of Mississauga City, introduced a resolution for the payment of the travelling and other expenses of representatives attending Grand Lodge. The matter was discussed at length, and the end of which the resolution was negatived by Grand Lodge.

Ritual.

Only one item on this subject appears during the period, and that comes from far Tasmania. There the Craft wanted a uniform ritual. They had the "Emulation". Others wanted the "Victorian". They both belonged to the English school, and the differences could not have been great, as there is no mention of the rituals of the United States, which we used to call "Scotch". The difficulty with both was which edition of the "Emulation" work was to be preferred. The matter went to the Board of General Purposes. Our Reviewer, being a devotee of the American work gets in his little remark and says, "We have always been led to believe that the Emulation ritual, at least, resembled the law of the Medes and Persians, but in the face of the foregoing it would seem that uniformity is next to impossible if the standard is to be changed every so often". We have not been able to ascertain which form of the Emulation work did come into use there, but it is of no great interest to us.

Waiver of Jurisdiction.

In 1926 a letter was forwarded to Grand Lodge from King David Lodge No. 93, at Hollyburn (in the Report by mistake called King Edward) on June 11, 1926 enclosing a resolution passed by the Lodge as follows:

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

This was referred to the Committee on Jurisprudence which reported that it saw no reason for making a change in what was the universal practice. This was approved by Grand Lodge. (5)

Another question of jurisdiction often comes up. A young man goes to college at a distance from his home and remains there for several years. Which Lodge has jurisdiction over him, the Lodge in his home town, or the Lodge of the city in which he is residing during his college days? This question was put up to the Grand Master of Mississippi in 1922 and he replied that attendance at college does not establish a residence so as to interfere with the jurisdiction of the Lodge in his home town.

Circulars issued by Lodges.

Zenith Lodge No. 104, at Vancouver in 1926., requested Grand Lodge to make a ruling regarding the use of a circular for all Lodges in Districts 12, 13 and 14 and suggested that all Lodges in those Districts be instructed to publish the name, age, occupation and address of all applicants for membership and that the names should appear in such circular at least 30 days prior to receiving a degree and that a candidate was not to be initiated unless his name has appeared therein. The Committee on Petitions and Grievances to which the matter had been referred was somewhat dubious as to the course to be pursued. It was of the opinion that while such a circular might be of use in some Districts, the greatest care should be taken in its preparation and circulation and no such circular was to be sent out until its form and manner of circulation should have been submitted to and approved of by the Grand Master. The members of the Committee, however felt that its use should not be mandatory on any Lodge. Grand Lodge agreed with the Committee.

Zenith Lodge No. 104 was not satisfied with the action of Grand Lodge in respect to the circulars. In 1927 the members of the Lodge filed another protest with Grand Lodge. Reference was made to the first one and to its failure to secure any improvement which would make the circular fulfill its undoubted usefulness. It urged Grand Lodge to pass the necessary order that all Lodges in the Jurisdiction should submit the names, ages, addresses and occupations of all petitioners for initiation or affiliation (and in the latter case the name of last or present Lodge) for circulation among the Lodges. Also that all names should appear on a circular dated at least 30 days before any degree is conferred on a candidate. Also that the Grand Secretary should notify the Lodge that such name has or has not appeared on the circular of a certain date when making his report regarding the candidate's name being clear or otherwise on the Black List. The communication also pointed out that this matter had come up at Prince Rupert in 1922 when a communication from Acacia Lodge, No. 22 had been received asking the Grand Lodge to recommend that all the Lodges in Districts Nos. 12 and 13 should support and make use of the monthly circular by having the names of their

(5) See section 302, Harrison Code.

candidates placed thereon. The Committee on Petitions and Grievances, to which the petition had been referred, recommended that where Lodges working under concurrent jurisdiction deem it advisable to issue such a circular, that all Lodges under dispensation be requested to support such service, but that such Lodges (while under dispensation) be not required to subscribe to the cost of it. This was adopted by Grand Lodge.

Now Zenith Lodge, No. 104 wanted the rule made applicable to all the Lodges in Greater Vancouver, and were not going to take "No" for an answer. The Committee on Constitution refused to act as that Lodge, No. 104, demanded and Grand Lodge agreed with it.

Grand Lodge Reports.

Kilwinning Lodge, No. 59 at Vancouver applied to Grand Lodge in 1922 in regard to the annual printed proceedings of that body, asking that each Lodge should before May 1st in each year receive one copy for each ten members of the Lodge. The Grand Secretary explained that the practice was that the Proceedings were being supplied to any Brethren who desired to read them, so long as the supply lasted, and Grand Lodge took no action at that time. In Oklahoma (1926) 3 copies go to each Grand Lodge with which they exchange, one bound and two in paper - two paper bound to the Secretaries of each of the Lodges, and one each to Grand Lodge officers and Committeemen, and one to each P.G.M. and each D.D.G.N. In Iowa the Reviewer for that State, one of the best of the Reviewers pointed out that in England one who wants has to ask for it and pay a fee, but here those who wished to have a copy only had to ask for it and paid no fee.

Incorporation of Lodges.

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

Visitors to Lodges.

Grand Master Manson under date of October 6, 1925 pointed out that special caution should be taken in the matter of the admission of a person who claims to have received certain "Masonic" degrees in Lodges of jurisdictions which we do not recognize.

Masonic Clubs'

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

Dispensation for re-ballot.

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

The question arose as to whether a new ballot could be taken even by an order from the Grand Master. The declaration of the W. Master in open Lodge had been made. The Lodge members, most of them had gone home before the discovery of the defects in the ballot box had been discovered. The applicant for admission had been turned down owing to a defective ballot box, and by no fault of his. The right of the Grand Master to interfere in such a case was doubtful. Of course the Master might stand over for another year, but it was doubtful if the Candidate would want to join a Lodge after having once been black balled. There was, however, one way to act which was certainly within the law and would be fair to the applicant and that was to give a dispensation allowing the candidate to make a new application without waiting for one year to elapse after the date of his first application. The refusal was no fault of the applicant, but wholly that of the Lodge which should keep its paraphernalia in proper condition. This course was followed and the applicant was accepted by a unanimous vote.

In 1925 (G.L. Rept. App. p. 62) there appears a quotation of our Reviewer from the Reviewer for Nevada, quoting from Iowa, which he "approves without qualifications" He says:

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

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

Here and there during the years the question arises as to whether

a member of the Catholic church can be a Freemason. It has already been mentioned in the last Chapter. It came up again in this one, It is quite clear that a conscientious man cannot be both a member of the Roman catholic church and a Freemason. As evidence of this we have the story of Judge McCreight who was within one step of the Grand Master's chair, when he became a member of that church and immediately severed his connection with the fraternity, Later a few of the members of United Service Lodge, No. 24 at Esquimalt became members of that church and immediately severed their connection with the Craft.

References to the church above mentioned will sometimes be met in the Review of Foreign Correspondence. In Florida (1926) the Grand Master correctly said that there was nothing in Masonic law that would prohibit a Roman Catholic from becoming a Freemason. Probably the great stumbling block between the church and the Craft is that we have certain secrets which a conscientious Freemason would not impart to the church, even if he were desired to do so.

Distinction between Members of the Lodge.

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

Lodge Funds use of.

In Iowa (1926) the Grand Master ruled that Lodge Funds could be used only for Lodge purposes. Our Reviewer, perhaps the best informed of all Lodge officials, says that so long as a Lodge pays its debts and has something for charity, the disposal of the rest of its funds is its own business. Good old Virginia's Grand Master (1927) nearly agrees with British Columbia, but with a slight difference, He says that a Lodge has the right to dispose of its funds as it deems best, according to Masonic usage and customs.

Order of the Eastern Star.

There is comparatively little about this organization during the period, as most Grand Lodges have made up their minds as to whether it is Masonic or not. In North Carolina (1926) it appears to have become a part of Freemasonry. Our Reviewer quotes from the G.L. Report:

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

The Grand. Lodge of Canada (in Ontario, 1928) is greatly worried about this organization, and quotes from the Scottish report in reference thereto.

The report points out that while perhaps the Eastern Star does not pretend to be Masonic, it does to some extent make Masonry a pre-

requisite to membership, and in making the claim to be co-workers with Masonry, they tacitly represent that they have in some way or other received the sanction and approval of the Craft.

In western Australia (1928-9) the Board of General purposes reported to its Grand Lodge, and recommended that no Freemason of that jurisdiction be permitted to attend any meeting of~ or to be a member of, the Order of the Eastern Star, and that no meeting of it is to be permitted in any Lodge Room~ thus putting that Grand Lodge, in the same category as it is by the Grand Lodge of England and that of Pennsylvania. In Alberta (1930) the Grand ~ster of Alberta declined to welcome as such the Grand Chapter of the Order of the Eastern Star, when it met at Edmonton.

Nasonic Trials.

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

Masonic Service Bureau.

Before Grand Lodge met in 1928 a request was made to the Grand Secretary by R.W. Bro. NcY~nus of Zenith Lodge, No. 104, at Vancouver, representing the Vancouver Masonic Bureau, asking that a meeting be arranged between a Committee of the Grand Lodge and a committee of the Bureau at the next Communication, to place before them certain matters concerning the work that had been going on for sometime, and suggesting that a grant be given the Bureau to assist in the carrying on of further useful work. When Grand Lodge met a committee as asked for was appointed, consisting of M.W. Bro. Stephen Jones of Victoria Columbia Lodge, No. I~ of Victoria, R.W. Bro. D.B. Johnston of Zarthan Lodge, No. 105, at Ashcroft, and R.W. Bro. C.H. Gatewood of Western Gate Lodge, No. 48 of Vancouver. The Committee met the members of the Board and discussed the matter at length. Before the session of Grand Lodge ended the Committee reported. It praised the work which had been done~ congratulated the members of the Bureau on the zeal and ability and true ~sonic spirit in which all Y~sonic Relief cases had been treated, considering the small amount of money at their disposal~ but that there was no fund out of ~hich such a grant could be made.

"Profane" or "Non-mason".

A recommendation was made by the Grand N aster of the Grand Lodge

of Mississippi (1927) that the term "Non-l~ason" should be used to designate one who is not a *member* of the Craft and not a "Profane." A special Committee to which the question was referred, gave a non-committal answer, amounting to this; Non-mason is, from a modern point of view, the proper term~ considering the ordinary meaning of the word ,profane" at the present time. On the other hand, among Masons, the word has always been used in the sense of "uninitiated". In other words~ if you are *among* Freemasons, use the old word; among those who are not *members* of the Craft, the other~

Masonic Cemetery.

Some question seems to have arisen as to the standing of the Masonic Cemetery at Vancouver, and its connection with the Fraternity. At the Communication held in Vancouver in 1928, W. Bro. H.A. Burke gave an account of the origin, progress and position of the Cemetery, but the report for that year does not reproduce the statements made by him. However in that year, Grand Master McKee, in his address to Grand Lodge made the *position* clear. It is not a commercial enterprise--it is *owned*, controlled and operated by an elected Board of Executives. The privilege of burial in this consecrated Masonic Cemetery is open to all me~)ers of the Craft and their families. By a system of perpetual care, the Board guarantees that the graves and surroundings will always be in keeping with the traditions of the Fraternity. The Trustees at that time were M.W. Bro. F.J. Burd and M.W. Bro. A.McC. Creery. That it had no connection with our Grand Lodge is made clear by a statement made by our Reviewer of Foreign Correspondence in his report for 1930. In 1929 the Reviewer for Illinois spoke of the Grand Lodge of British Columbia maintaining a most excellent Cemetery, and he was corrected by our Reviewer, who stated that the Grand Lodge of British Columbia maintained no cemetery of any description. The one in question is a Cemetery maintained by Freemasons for Freemasons, and that only.

While on this subject of life and death it may be mentioned that the Freemasons of Kamloops have always felt it to be their special duty to look after and assist all members of the Craft, and members of their families while in the Sanatorium at Tranquille. Many Grand Masters have commented on the fraternal interest and helpful care given by them, and have thanked them for it.

Ancient and Accepted Scottish Rite.

This has nothing to do with the "old Scotch Work" of R.W. Bro. Wm. Stewart of Ashlar Lodge, No. 3 at Nanaimo, but refers to the Ancient and accepted Scottish Rite, one of the Concordant Orders which has attached itself to the Craft and to which so many of us belong. In reviewing the proceedings for Montana for 1925, the Reviewer for Virginia (1927) noted a visit to the Grand Lodge of Montana by the Inspector-General of the A. & A. rite, who delivered himself of this choice item of pseudo-history:

The Supreme Council of the Southern jurisdiction, as also of the Northern Jurisdiction of the United States~ has entrusted to your (The Grand Lodge) keeping the teachings of the first three degrees of Masonry, and we have in the grand century that has passed been so satisfied with the work that has been done by the Grand Lodges, that we have never had occasion to even suggest that the original agreement should be set aside. (Italics mine)

The Virginia Reviewer suggested that the Scottish Rite get a new inspector who knows some ~Yasonry~ He also went into the History of that body, which any one can read--and it is good reading, but we cannot go into it herG.

The Grand Lodge of Canada (in Ontario).

M.W. Bro. H.H. Watson in 1930, feeling that he was somewhat of a persuader, i~it compelled to call attention of the Freemasons of Ontario to the error of their ways. They would persist in calling themselves "The Grand Lodge of Car~da in the Prov~nce of Ontario", whereas they should be satisfied in calling it "The Grand Lodge of Ontario'~", nothing more. He drew up a long resolution on the subject and laid it before Grand Lodge. This was laid before Grand Lodge which referred it to a special Colm~ittee, consisting of H.W. Bro, John Rudd of Doric Lodge~ ~o~ IS, V.W. Bro. P.T. Pilkey of Cascade Lodge, No. 12 and W. Bro. Nieol Thompson of Mount Hermon Lodge, No~ 7. This Co~nittee approved the resolution~ and reco~m~ended that a copy be forwarded to the Grand Lodge of Canada in the Province of Ontario, with a covering letter setting forth the opinion of this Grand Lodge, and that acquiescence ~izh its request would be a gracious act on the part of that Grand Lodge~ arid be a notable contribution to the better understanding among Freemasons i~< Foreign Jurisdictions~ as well as among ourselves in the Dominion of Canada.

Grand Lodge Recognition.

Our Reviewer refers (1930) to the principles laid down by i~::~~e Grand Lodge of England~ to apply when any Grand Lodge asks for recognit~ion by it, and prints the document in full. It is thought that it is of sufficient value, not only as a memento of the past, but as a guide to the future, to print it in full~

I feel that this Grand Lodge should realize that it has a grave responsibility resting upon it, that its duty is not only to keep the organization going as a business concern, but that it has a higher responsibility, to bring the Brethren something of the real meaning~ purposes~ and mission of Freemasonry among men.

Publicity for I~sonic Yaatters.

There has always been a question as to ~hat publicity can be given to the Press as to what matters pertaining to t he Craft can be published and what not. Grand Master Kerr~ says, inter alia, that the

rule as set out in section 165 of the Book of Constitutions must be strictly adhered to; that it has no reference to biographies or obituaries, but only deals with matters which occur within the Lodge room.

Libraries.

Grand Master Kerr gives an extensive account of the new library Board under the Chairmanship of Bro. F.J. Bayfield of Western Gate Lodge, No, 48, Some of the main objectives were; the formation of a circulating library throughout the Province; getting more books; compiling a curriculum and direction of studies; furnishing all Lodges with the result of the labors of the study groups; and later creating a centre of Masonic learning, with possibly, a "Research Lodge" in the future. Many lectures have been delivered by members of the Board.

