

HISTORY OF
GRAND LODGE
OF
BRITISH COLUMBIA



1871 - 1970

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AF & AM

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THE IRON-WORKER AND KING SOLOMON

*"Behold, I have created the smith that bloweth the coals in the fire,
and bringeth forth an instrument for his work"*

—ISAIAH LV1:16.

From the original painting by Professor C. Schussele, 1864.
Engraved by John Sartin, Phila., 1871, a pioneer in mezzoprint engraving.
Hanging in the Masonic Temple at Victoria since 1872.

* * *

When the Temple at Jerusalem was completed, King Solomon gave a Feast to the artificers employed in its construction. On unveiling the Throne, it was found that a blacksmith had usurped the seat of honour on the right of the King's Place, not yet awarded. Whereupon the people clamoured and the guard rushed to cut him down. "Let-him speak!" commanded Solomon. "Thou hast, O King, invited all craftsmen but me, yet how could these builders have raised the Temple without the tools I fashioned." "True," decreed Solomon. "The seat is his of right. All honour to the Iron-worker."

— JEWISH LEGEND.
SOURCE—THE ENGRAVING.

INTRODUCTION TO THE SECOND EDITION

Some twenty years ago, copies of John T. Marshall's *History* were hard to come by. By the late 1990s there were no copies available for sale and the Grand Lodge Library had placed its two copies on the reserve list. This soon changed. Shortly after the turn of the millennium, copies were being returned to the Grand Lodge archives from the estates of brethren at an alarming rate, but—with the growth of the internet—it was still felt that an electronic version would be valuable in introducing a new generation of Freemasons to our history.

There were four thousand copies printed of the first edition in 1971, to be sold for \$7 apiece. Some seven hundred were sold before the annual communication that year. Another seven hundred were sold the following year. Ignoring the galloping inflation of the period, it took ten years to recoup the \$17,000 cost of publishing the book. Considering inflation, and the number of copies given away or presented to dignitaries, and the fact that sales were rolled into the Grand Secretary's office revenues, there is no way of determining if the original cost was ever recovered.

The book's contents were a monumental work, and for his efforts Marshall was unanimously voted the permanent title of Right Worshipful and the honorary rank of Past District Deputy Grand Master. The book was reviewed in 1972 in *Ars Quatuor Coronatorum*, although most of the review was simply a recap of the contents, and a few remarks on Marshall's attention to detail and his considerable footnoting.

Marshall also relied on the earlier histories written by William A. DeWolf-Smith, Luther Watts Doney, Robie L. Reid and William G. Gamble. As part of our Sesquicentenary Project, these have been scanned, transcribed, and made available as electronic PDF files. Marshall's *History* is also part of this project.

This second edition, although corrected and revised, is still the work of "Jack" Marshall. The grammar, spelling, and much of the punctuation, have been retained. No attempt has been made to impose a post-colonial reevaluation on what is as much an artifact of mid-twentieth century culture as it is a chronology of the century that came before. The panegyric nature of much of the prose remains untouched.

But it is also a different document. The rush to have the first edition printed in time for the annual communication in June 1971, and Marshall's reliance on a large body of volunteer contributors, created challenges. With a book of this size and scope, it was inevitable that there would be errors, omissions and problems of interpretation.

Some errors were noted by Marshall, even before the book was off the press. In the September 1971 Grand Lodge *Masonic Bulletin*, he reported on a few, and asked the brethren to advise him of others. An *errata*, listing other errors was published in the May 1973 *Masonic Bulletin*. There was one other major source for corrections: marginalia. Over the years there were those brethren who had a specialized knowledge of their own lodge or locale, and who had made notes in their own copies of the book. In the fullness of time a few of those copies found their way into the Grand Lodge Library where—starting about twenty-five years ago—I started compiling them into this, revised book.

One other difference can be seen in the photographs and illustrations. Marshall was prescient enough to deposit his photographs and notes with the Royal British Columbia Museum but not to donate them. Grand Lodge may be unique in its documented level of unrestricted access to the Marshall fonds. Whenever possible, original photographs—either those in the RBCM or our own collection—have been scanned to replace the hundred-line halftones of the original printing.

Some images have been left out. Originals did not easily come to hand for a number of images that, frankly, had no apparent masonic significance. Why, for example, fill a page with an image of Mount Burgess, reprinted from the *British Columbia Year Book* for 1903? Perhaps it was the model for the illustration found on this jurisdiction's Master Mason certificate, but it wasn't noted as such, and there is no documentation to that effect. Other omitted images are footnoted.

The text posed its own challenges, and creating a clean textfile was a long-delayed process. Scanning documents for optical character recognition was in its infancy in 2003, and an attempt at the time was not successful. It allowed for the creation of a PDF to be uploaded to the Grand Lodge website but not for the extraction of a useable text file. In 2018, Nic Desson—wintering in the Yukon and with far too much free time—secured a much more servicable scan and spent considerable effort cleaning up the inevitable OCR artifacts. Both he, and the late John J. K. Keirstead who proofread the final galleys, have my thanks.

Finally, I would like to dedicate this edition to John T. Harper who, as Grand Master for 2000-2001, travelled the jurisdiction with a copy of Marshall's blue book and would often conclude his remarks by holding it aloft and announcing, "Brethren, it's all in the book!"

TREVOR W. MCKEOWN,
GRAND HISTORIAN.

21 October 2021

FOREWORD

INCEPTION OF THE MOST WORSHIPFUL GRAND LODGE OF BRITISH COLUMBIA

The Most Worshipful Grand Lodge of Antient, Free and Accepted Masons of British Columbia was founded in Victoria, British Columbia, on the 21st day of October, 1871, and was consecrated and dedicated in accordance with ancient custom at the Masonic Temple, Government Street, Victoria, British Columbia, on December 26, 1871. The following Lodges composed the Grand Lodge:

Victoria	-	-	-	No. 1	—	Formerly 1085 and 783, GR England
Vancouver	-	-	-	No. 2	—	Formerly 421, GR Scotland
Nanaimo	-	-	-	No. 3	—	Formerly 1090, GR England
Cariboo	-	-	-	No. 4	—	Formerly 469, GR Scotland
British Columbia	-			No. 5	—	Formerly 1187, GR England
Caledonia	-	-	-	No. 6	—	Formerly 478, GR Scotland
Mount Hermon	-	-	-	No. 7	—	Formerly 491, GR Scotland
Quadra	-	-	-	No. 8	—	Formerly UD, GR Scotland
Union Lodge of New Westminster (No. 1201 and 899, GR England) retained its allegiance to the Grand Lodge of England until August, 1872, when it came under jurisdiction of British Columbia as No. 9.						

At the first Annual Communication there was reported a total membership in the jurisdiction of 295, of which 95 were officers and 28 were Past Masters. MW Bro. Dr. Israel Wood Powell, of Vancouver Lodge No. 2, who for the previous five years had acted for the Grand Lodge of Scotland as Provincial Grand Master of British Columbia, was elected first MW Grand Master, and MW Bro. Robert Burnaby, of Victoria Lodge No. 1, who had previously represented the Grand Lodge of England as the District Grand Master of British Columbia, was, by unanimous consent, elected the first MW Past Grand Master.

These were the men who founded our Grand Lodge and such was our beginning. From the distance of a century we may look back at our foundation and the challenge that faced these builders of our heritage.

A vast continent and an ocean separated this newest of Grand Jurisdictions from the ties of the Mother Grand Lodges. Within the jurisdiction the population was small and widely scattered. The centres of population in Vancouver, New Westminster, Nanaimo and Barkerville had no ready or instant means of communication. Most of the country was virgin forest. The great natural resources of our Province awaited not only development and markets but access and transportation to those markets.

The gold that had brought men to this frontier had been worked out. Population shifted with changing opportunities. The Lodges that had formed our Grand Lodge were called on to weather the shifts of fortune resulting from these changes. Those brethren who then guided our destinies met these challenges and our fraternity, so led and so guided, held firm in the high resolve that our Institution should remain and prosper.

Such is our history. So may we today be justly proud of our history and our heritage.

The frontiers of an undeveloped country were occupied and settled. And where the frontiers were advanced so did Freemasonry advance with it. The history of our Province and our Order are inextricably linked in this forward progress, for it was most often the selfsame men who were leaders both in the community and the Craft.

Today we enter upon our second century of Freemasonry in this Province. The challenges that face us today differ in content from those that faced our founders but are no less in magnitude. Where our founders faced the unbroken wilderness, we today face the problems brought on by an expanding world and a new medium of knowledge. Science has opened its Pandora's box for good or evil. The great advances in these physical sciences have given us the use of power undreamed of a century ago and scarcely comprehended even today.

The uses of this power so given to us have brought the blessings of personal affluence and leisure. But in the wake of these blessings has come social upheaval and civil cleavage.

Great and powerful forces are at work in the world today. We live in this world at a great moment of destiny. Whether we can control the manifold disorders that would destroy us and direct and channel the powers of science is our challenge.

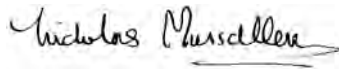
(1) *The Year Book of British Columbia*, 1903, P. 5, Gosnell, R. E., Editor. (2) *The Year Book of British Columbia*, 1911-14, P. 339, Gosnell, R. E., Editor.

This too is the challenge that awaits us in our Fraternity. If we have learned the lessons that we have heard given about the Altars of Freemasonry, then we are dedicated to go forth into the world and by precept and example lead the way to tolerance and understanding.

The fundamental principles of our Order are as valid today as they were a century ago. But this does not thereby mean that these principles will of themselves preserve our Fraternity or our World from destruction. Left to themselves these principles count for little. What does count is the profound dedication of each Freemason to highly resolve that our heritage shall be preserved; that knowledge and light shall continue to lead the way from darkness and ignorance; that in this second century we as Freemasons shall meet these challenges by our own efforts.

Such were the tenets that our fathers gave to us and it is for us to see that these tenets are transmitted pure and unimpaired to the generations who follow us.

This must be our dedication and our resolve for the days that are to come.

A handwritten signature in cursive script that reads "Nicholas Muscellere". The signature is written in black ink on a light-colored background.

GRAND MASTER.



PREFACE

The late Brother His Honour Judge Frederick W. Howay, in the introductory paragraph to his book *British Columbia—The Making of a Province*,* avers that:

“In the story of every land there is a twilight period, before the dawn, in which fact and fiction are intertwined, where fiction may masquerade as fact and fact appears as fiction. This borderland is an interesting realm, and perhaps largely so because it is difficult to decide what part, if any, lies within the domain of history.”

This is equally true in the story of an institution, such as Freemasonry, which story is equally intertwined with the stories of the earliest migrations into the Pacific Northwest; for it was out of the wanderings, privations, and courage of many men that the Grand Lodge of Antient, Free and Accepted Masons of British Columbia received its genesis. To set the stage for later events we should, like the Entered Apprentice, go back to the beginning, not to the beginning of time, but at least to the explorations and the discoveries along the Pacific Coast of the Continent of America. For without the Spaniards—Cortez, Pizzaro, Quadra, Haro, Perez; the Britishers—Drake, Cavendish, Cook, Vancouver; those who came across the Pacific—Hanna, Meares, Douglas, Trounce; those who travelled Overland such as Mackenzie, Lewis and Clark, Thompson, Fraser, McMicking, and the rest—the Province of British Columbia, in the Federation of Canada, would not have been born.

THE DESCRIPTION

The Territory in the northwest corner of the Continent of America, called British Columbia, has been described as:

“a great quadrangle of territory 700 miles long by 400 miles wide, lying to the north of latitude 49 degrees, and including the adjacent islands. North of that degree of latitude it continues inland to latitude 60 degrees but is shut off from the Coast by a narrow strip of Alaskan Territory, and is bounded on the east by longitude 120 degrees.”¹

QUEEN VICTORIA NAMED THE COLONY

The name “British Columbia” was given to the area by Her Majesty Queen Victoria when in a letter dated Osborne, 24th July, 1858, to Sir Edward Bulwer-Lytton, Secretary of State for the Colonies, she wrote: “If the name of New Caledonia is objected to as being already borne by another colony or island by the French, it may be better to give the new colony west of the Rocky Mountains another name. New Hanover, New Cornwall and New Georgia appear on the maps to be names of subdivisions of that country, but do not appear on all maps. The only name which is given to the whole territory in every map the Queen has consulted is ‘Columbia’, but as there exists also a Columbia in South America, and the Citizens of the United States call their country also ‘Columbia’, at least in poetry, ‘British Columbia’ might be, in the Queen’s opinion, the best name.”²

POLITICAL PHASES

Politically, the Territory has passed through three distinct phases: (1) the separate Crown Colonies of Vancouver Island (established in 1849) and British Columbia (established in 1858); (2) the union of the two Crown Colonies as the Crown Colony of British Columbia (by Act of the British Parliament in 1866); (3) confederation with Canada as the Province of British Columbia on July 20, 1871.

LIMITATIONS

Because this Volume is designed to deal with the History of the Grand Lodge of British Columbia to its 100th Anniversary, it will be confined fairly exclusively to the foundation, work and development of that body. Very little mention is made of the Constituent Lodges, other than the “Founding Lodges”, except as they are established by Grand Lodge, and any unique situations regarding their institution and constitution. Because of the need for brevity, very few names are mentioned, except those of the very highly esteemed brethren who laboured at the founding of the Grand Lodge.

INTERPRETATION OF SYMBOLS

Except in the case of “quotations”, which are given as written, symbols have been used to save space and to shorten the particularly long courtesy titles of many eminent Freemasons throughout the History.

In this *History of the Grand Lodge of Antient, Free and Accepted Masons of British Columbia*, the symbol:

1. The Year Book of British Columbia, 1903. p, 5. Gosnel, R E., Editor.
2. The Year Book of British Columbia, 1911-14. p, 339. Gosnel, R E., Editor.

“BCR”	means British Columbia Registry,
“BCYB”	means British Columbia Year Book,
“CNRy”	means Canadian National Railway,
“CPRy”	means Canadian Pacific Railway,
“DDGM”	means District Deputy Grand Master,
“DofC”	means Director of Ceremonies,
“EA”	means Entered Apprentice Freemason,
“EC”	means English Constitution,
“ER”	means English Registry,
“FC”	means Fellow Craft Freemason,
“GM”	means Grand Master,
“GrH”	means Grand Historian,
“GrS”	means Grand Secretary,
“GrT”	means Grand Treasurer,
“GTRy”	means Grand Trunk Railway,
“HBCo”	means Hudson’s Bay Company,
“IPM”	means Immediate Past Master,
“JGW”	means Junior Grand Warden,
“JW”	means Junior Warden,
“MLA”	means Member of the Legislative Assembly,
“MM”	means Master Mason,
“MP”	means Member of Parliament,
“MPP”	means Member of the Provincial Parliament,
“MW”	means Most Worshipful,
“NPD”	means Non Payment of Dues,
“PGM”	means Past Grand Master,
“RW”	means Right Worshipful,
“SC”	means Scottish Constitution,
“SGW”	means Senior Grand Warden,
“SR”	means Scottish Registry,
“SW”	means Senior Warden,
“UD”	means Under Dispensation,
“VW”	means Very Worshipful,
“W”	means Worshipful,
“WB”	means Worshipful Brother,
“WM”	means Worshipful Master.
Address”, “Committee on the	means The Committee appointed each year to review the Ad-
Reports”, “Committee on	addresses of the Grand Master and the Deputy Grand Master.
Warranted Lodges”, “Committee on	means The Committee on the Reports of the District Deputy
Reviewer”, “The	Grand Masters.
Petitions”, “Committee on	means The Committee on Warranted Lodges and Lodges Under
	Dispensation.
	means The Reviewer of Foreign Correspondence for the Grand
	Lodge of British Columbia.
	means The Committee on Petitions and Grievances.

BRITISH COLUMBIA NAMES USED

All the cities, towns, villages and settlements named herein are located in British Columbia unless otherwise qualified by the additional name of a province, state or country.

ITALICS USED IN CHAPTERS

The italics in certain Chapters, particularly in Chapters 5, 6, 7, and 8, particularly in the correspondence between RW Brothers Robert Burnaby and Israel Wood Powell and MW Brother Elwood Evans, are those of former Grand Historian, MW Brother Robie L. Reid. They were designed to give particular emphasis to certain important points in the correspondence.

FINANCIAL AMOUNTS

Financial amounts used throughout the History are for the most part expressed to the nearest whole dollar value.

THE CREDIT BELONGS TO MANY ASSOCIATES

The credit for the preparation of this History of the Grand Lodge of British Columbia should be given, in large measure, to many members of Craft Masonry. Some who have been called to the Grand Lodge above are as entitled to recognition as those who have remained and been spared to put the latest words on paper. We hope that the arrangement and presentation of this story will be pleasing to all.

Let us salute them with the dedication of this Volume, for it was their high privilege and honour to record the facts and the happenings well and truly for posterity.

To Members of the Craft

The Grand Historians have been:

The First - MW Brother W. A. DeWolfe-Smith, 1901-1912.

The Second - RW Brother Charles C. Hoyle, 1912-1915.

The Third - RW Brother William Burns, 1915-1928.

The Fourth - MW Brother Robie L. Reid, 1930-1945.

The Fifth - RW Brother W. G. Gamble, 1947-1962.

The Sixth - VW Brother John T. Marshall, 1964-

Others have made important contributions, such as RW Brother L. Watts Doney,³ who provided the *Historical Sketch of the First Fifty Years*, in 1921; Brother G. Hollis Slater, who assisted in the presentation of much of the earlier material through diligent and painstaking research into many matters of Masonic History in the Province; those who from time to time prepared material for the *Annual Proceedings* of Grand Lodge; and many others too numerous to mention, including some whose names are unknown. A special credit should also go to the Secretaries and other individual members of the Constituent Lodges who have contributed to the store of Masonic knowledge over the years.

To the Standing Committees

To the members of the Standing Committees of the Grand Lodge of British Columbia for their most valuable assistance in the preparation of the Chapters dealing with their respective spheres of activity: Education and Research; Fraternal Correspondence; Fraternal Relations and Rituals, grateful appreciation.

To the Provincial Archivist, and His Staff

The Grand Lodge of British Columbia gratefully acknowledges the most generous co-operation of Mr. Willard E. Ireland, the Provincial Archivist, whose advice on the form and direction of the History was most valuable; of Miss Inez Mitchell, the Assistant Archivist, who gave many hours of her time to assembling pertinent material for the History; of Miss Barbara McLennan, who spent much time in securing many of the appropriate illustrations used to brighten up the History; and of Mr. D. B. Mason, Miss Frances Gundry, and other members of Mr. Ireland's staff who in a great measure made this undertaking possible by the constant search for historical material.

Pictorial Sources

Grateful thanks also to the Ryerson Press, Toronto, for their permission to reproduce the pen sketches by John Innes which appeared in Brother Howay's *British Columbia - The Making of a Province* in 1928.

Unless otherwise credited, all other photographs used in this History were provided from two main sources: Non-Masonic pictures of historical points, individuals, and personages prominent in the political and social life, etc., in the Province were provided by the Provincial Archives at the Parliament Buildings in Victoria; while the photographs of a Masonic nature were supplied from the Constituent Lodges, individual members of the Craft, other Grand Lodges and taken from the Annual Proceedings of the Grand Lodge of British Columbia.

James Reid Mitchell

A very special word of appreciation to the late MW Brother James Reid Mitchell, Editor of the *Masonic Bulletin* and Chairman of the Grand Lodge Committee on Masonic Education and Research, for his personal encouragement. His passing cut many Masonic ties and his ready wit, generous assistance and jovial critique were always most helpful. His presence has been sorely missed during the concluding months of producing the story that follows. Under his direction, the *Masonic Bulletin* has always been a source of much factual data and interesting historical happenings.

3. See *Grand Lodge Proceedings* — 1921, p. 168 *et seq.*, "Historical Sketch of Masonry in British Columbia," by RW Brother I. Watts Doney.

Thanks to the Grand Secretary

To MW Brother John H. N. Morgan, the GrS, thanks are due for his assistance, advice and courtesy to us at all times. A vote of deep appreciation is also due to the members of the GrS's office staff for their assistance and friendliness: Miss Myrtle M. Lowdon and W Brother Richard Scannell; also to Mrs. B. A. Lowther, a former member of the GrS's staff who spent several days helping construct the roster of the Lodges and their original birth dates.

Manuscript Preparation

The manuscript was prepared by Miss Edith Yelland, who was most patient at all times correcting the errors and omissions of the writers and reviewers. To her we are all deeply grateful.

Sub-Committee for the History

Members of the Sub-Committee on History of the Special Committee for Celebrating the One Hundredth Anniversary of the Grand Lodge of British Columbia who assisted in the preparation of the History were: RW Brother Fred W. Coffin of Mount Hermon Lodge No. 7 at Vancouver; W Brother Richard L. Colby of Victoria-Columbia Lodge No. 1 at Victoria; W Brother (The Honourable Mr. Justice) Victor L. Dryer of Mount Lebanon Lodge No. 72 at Vancouver; RW Brother Donat McMahon of Burrard Lodge No. 50 at North Vancouver, all of whom contributed many hours to reviewing the text in the several stages of the drafting. In Victoria, W Brother Colby was the chief editor of the initial and final drafts of the text, while W Brother John R. Fawcus of Aurora Lodge No. 165 at Victoria assisted in the reading of the printer's copy and Brother Frederick Fulton of Vancouver and Quadra Lodge No. 2 at Victoria supervised the lay-out of photographs and other illustrations.

To Richard L. "Dick" Colby

While the Constitution of the Grand Lodge of British Columbia fails to provide for the appointment of an Assistant Grand Historian, there is one who has laboured in that capacity for over two years. Without his truly Masonic companionship and understanding; his excellent ability to sort out fact from gossip; his knowledge of the Province of British Columbia and much of its historical past; his ability to do battle in the interest of important historical happenings, without personal recrimination or sceptical disbelief; this History of the Grand Lodge would still be under construction or perhaps just an outline on the tracing board.

One of the joys of the job, even though it led us both into many evenings of extremely difficult and tiring work, has been for me at least the association of Richard L. Colby, PM of Victoria-Columbia Lodge No. 1 at Victoria, in public life the Executive Director of the Department of Travel Industry for the Province of British Columbia.

His has been a service to the Craft of Antient, Free and Accepted Masons for which the Grand Lodge of British Columbia must be forever grateful.

Finally to My Wife

To my wife, Vera Irene, goes out my heartfelt thanks for her understanding and co-operation over a period of six and one-half years. Due mainly to her guardianship, "The Cave", where most of the work was undertaken, became a place of creative activity, while her own social life during the entire time was the sacrifice she made to the Institution of Freemasonry — so dear to the heart of her own father, the late Brother William O. Cockett of Victoria-Columbia Lodge No. 1 at Victoria Thank you, my Dear!

The Sincere Desire of the Participants

Simeon Strunsky opined in Chapter 27 of *No Mean City* that:

"The years by themselves do not make a place historic. It is men who give the colour of history to a place by their deeds there or by merely having lived there",

and William Shakespeare in Act III of Part II of *King Henry IV* said:

"There is a history in all men's lives",

while Francois M. A. Voltaire in Chapter 10 of *L'Ingenu* pointed out;

"History is little less than a picture of human crimes and misfortunes."

But while time colours history and dulls the cutting edge of crime and misfortune, it may add lustre to the true achievements of the earlier man; it may mix the truth with the legend of his doings; it should endeavour to portray the historic picture of the man of the past, who provided the stage now trodden by the man of the present; it should provide a pathway worthy of that man of the future who will inherit that small but precious portion of the Earth. If this objective has been accomplished, then the effort has been worthwhile.

JOHN T. MARSHALL,
GRAND HISTORIAN.

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*From the tower of the Parliament Buildings in 1970, with the “Princess Marguerite” docked at the CPRy facilities arranged along Belleville Street immediately below, and the MV “Coho” across the water at the Black Ball Ferry Wharf.
-Cecil Clark*

INTRODUCTION

THE PROLOGUE TO FREEMASONRY IN BRITISH COLUMBIA

"Whence Come You?"

The Chinese Hwei Shin

The factual story of the very earliest journeys to the land now called "British Columbia" is lost in the mists of antiquity. How came the native peoples to the Pacific Coast in the first instance? Most anthropologists appear to believe that the Indians were originally Mongoloid people, who began their migrations to the Western Hemisphere somewhere about 20,000 years before Christ. They seem to have come via the Bering Sea, or the Aleutian Islands, to spread gradually throughout North and South America—from the cold Arctic regions to the north to the frigid wastes of Patagonia to the south—eastward to the Islands of the Caribbean Sea.

It is quite possible, also, that the first of the non-natives to set foot upon these shores came not from the east as many surmise and modern history records, but from the west, the Orient. Travel between the Asiatic countries and Europe was fairly common many centuries before Christopher Columbus made his discoveries on the Atlantic side of this immense land mass. In fact, it was towards the end of the fifth century, C.E., that a Buddhist monk, Hui Shen, made a "journey of about twenty thousand miles to the East, to a country where grew a strange tree—Fusang—a country where the trees are thousands of feet high and of great girth." This region may be imaginary or not, but it has been identified by many as the Western Coast of the American continent. The claim that the Chinese first discovered the continent of America is probably based on this story.

The Spanish Explorations

The Spanish explorer, Juan Perez, is credited by some authorities with the actual European discovery of British Columbia. Probably he was the first to note its existence on his charts of 1774. The Spanish captains who ranged the eastern Pacific Ocean during the sixteenth and seventeenth centuries left considerable evidence of their passage. It was early in the sixteenth century that Spain began pushing her search in the southern seas.

In 1513 Balboa crossed the Isthmus of Panama, and, first of the Europeans, looked upon the waters of the Pacific Ocean. In 1518 Mexico was discovered. Magellan, the Portuguese navigator in the service of Spain, in 1520 was the



Juan Perez at Nootka. -The Making of a Province, by Howey. Pen Sketch by John Innes, Ryerson Press.

first to pass through the Straits to which he gave his name, thus opening the way by sea to the Pacific from Europe. Three years after the discovery of Mexico, Cortez overturned the ancient Aztec civilization, under its ruler Montezuma, and made it a Spanish Viceroyalty. Pizarro defeated Atahualpa, the Great Inca of Peru, in 1535 and founded the city of Lima as the capital in place of the native capital of Cuzco. Cortez and Pizarro made the name of Spain terrible to all the native races, signaling the discovery of the Pacific by a series of cruelties and rapacious deeds which for their enormity are unparalleled in the history of conquest. The harvest of wealth in gold and silver reaped by the Christians in their despoliation of native peoples intensified the interest and zeal for discovery throughout maritime Europe. This assisted in promoting, if indeed it did not inspire, all the subsequent voyages to the American continent for many years, and in a large measure led to the exploration and colonization of the northern half of the continent. From 1535 to 1537 California was explored by Cortez, but in the latter year he was superseded by Don Antonio de Mendoza, as the Governor of "New Spain." The Spanish captains continued to explore the coast of California to the north until 1542 when Jean Rodriguez Cabrillo, a Portuguese of high reputation, joined the exploration of the western side of California. In 1543 Firello, a Spanish captain, had sailed as far north as the 43rd degree of latitude.

The British in the Pacific

The English navigator, Sir Francis Drake, visited the region of the Pacific in 1578-1579. Inspired by love of booty and bitter hatred of the Spaniards, he plundered and burned their cities, and looted and sank their galleons. He wintered on the coast thus employed, and, starting for home laden with spoils, he sought to find his way by a northern route in order to avoid the Spaniards. He sailed north to the 48th parallel not very far from the entrance to the Strait of Juan de Fuca—some say as far as Alaska—but returned on account of the stress of weather and anchored in Drake's Bay, near the present site of San Francisco, for five weeks. Here he set up the Standard of England, taking possession of the whole coast in the name of Queen Elizabeth, and calling it New Albion. Drake's success inspired other English adventurers in a similar direction, notably Thomas Cavendish (or Candish) who ravaged the Spanish Main and West Indies. He followed Drake's course around the Horn in 1587 and, like him, struck terror to the hearts of England's enemies, while loading his ships with their wealth.

Search for the North-West Passage

There were many claims by navigators about this time to having accomplished the northern voyage from ocean to ocean, both eastward and westward, known as the North-West Passage, but these have all proved to be fables of the past. One result of these claims was the expedition under Sebastian Viscaïno, a Spanish officer, who from 1602 to 1605 examined the coastline from Acapulco to the 43rd parallel north latitude and acquired much knowledge concerning it. In 1592 the Greek pilot, Juan de Fuca, a native of Cephalonia whose real name was Apostolos Valerianos, while in the employ of the Viceroy of Mexico made a voyage northward and claimed to have entered the Strait of Juan de Fuca which is the entrance to the Strait of Georgia, between Vancouver Island and the mainland of the present State of Washington, and to have sailed a long distance up the Strait. His course, as described by himself, corresponded in the main with the general direction of the waters through which he claimed to have passed. Subsequently, Van Schouten and Lemaire, the Dutch navigators, in 1616 sailed round Cape Horn passing outside the course of Magellan and thus earned a distinction second only to his.

The Russians come from the North

From the north-west came the Russian explorers, when Peter the Great in 1728, in an attempt to resolve the eastern limits of Asia, sent out Vitus Bering, the Dane, who after a long and painful journey across the vast plains reached Kamchatka in north-east Siberia. Bering made his way northward through the Strait which separates Asia from America, but owing to fog did not sight the shore of America. The following year he was forced by heavy gales to abandon the voyage and returned to Kamchatka and finally to St Petersburg. Some twelve years later (in 1741) with a force of six hundred men in two vessels, the *St. Peter* (under his own command) and the *St. Paul* (under the Russian Chirikoft), Bering (on July 17) sighted the long-sought coast of America after the two ships had become separated. His first identification point was the great volcanic cone, Saint Elias, rising to 18,000 feet. He sailed northward and westward among the Aleutian Islands where, after pitiable mishaps, he breathed his last in 1741.

Bering was followed by numerous Russian adventurers. In 1768-1769 came the Krenitzin and Levaschef expedition. In 1781 came the trading association formed by Chelekov and Golikof, the former exploring the coast between the south-west extremity of Alaska and Prince William Sound. In 1790 Alexander Baranoff was made the Governor of Alaska, and in 1789 Russian posts were established on Cook's River. In 1806 Russia attempted to establish a colony at the mouth of the Columbia River and from 1811 to 1841 a Russian colony did exist in California. With the conclusion of several important treaties and the sale of Alaska to the United States in 1867, the Russian influence in the north-eastern Pacific ceased, but even the flowers that bloomed from these seeds are to be found in the story of Freemasonry in the North-west.

More Spanish Exploration

For a period of over one hundred and fifty years there is almost a hiatus in the records of discovery and adventure on the part of the Spanish navigators on the Pacific Coast. Thereafter interest was revived in the north-west explorations largely through their fear of losing their traditional hold on the western seas, threatened as they were by the Russians to the north and the growing power of the British everywhere. The first of these voyages was undertaken by Juan Perez in 1774 in the Spanish ship *Santiago*. He discovered the western side of the Queen Charlotte Islands and first anchored in Nootka Sound on the west coast of Vancouver Island. This was followed, in 1775, by the voyages of Juan Francisco de la Bodega y Quadra and Bruno de Hezeta, sometimes known as Heceta. The former reached the 58th parallel of latitude on the coast of Alaska, while the latter discovered the mouth of the Columbia River, known as the Rio de San Roque, and also as Heceta's Inlet.

From Cook to Vancouver

In 1778, on his third voyage to the Pacific, Captain James Cook, the well-known circumnavigator was commissioned by the British Government to examine the coastline from about 45 degrees north latitude to the Arctic Ocean for alleged large inland openings to the eastward. Due to prevailing bad weather in March 1778, he passed unnoticed the Strait of Juan de Fuca, and proceeding northward entered and named Nootka Sound, Prince William's Sound, and Cook's Inlet. It was mainly Cook's entries in his log that sparked the next period, known as the Fur Trade Era.

After Cook's voyage, the first discoveries worthy of note made on the north-west coast of America were those of Captains Nathaniel Portlock and George Dixon, who sailed from London in 1785 in the *King George* and the *Queen Charlotte*. The Queen Charlotte Islands were named by Captain Dixon after his vessel on the assumption of their separation from the mainland. In April, 1785, Captain James Hanna, an Englishman, sailed in a small vessel from Macao and arrived at Nootka. After several combats, a trade was established with the Indians with the result that Hanna took back to China furs worth more than \$20,000. He returned again in 1786, but then had to compete with traders from Bengal and England, so his profits on the second trip were much reduced. The traders on the Coast about this time included Captains Lowrie and Guise in two small vessels from Bombay, and Captains John Meares and William Tipping, in two vessels from Calcutta, all under the flag of the East India Company. These ships, in the search for furs, were said to have covered the entire Coast north to the Aleutian Isles. After leaving Prince William's Sound, Tipping and his vessel, the *Sea Otter*, disappeared.

In 1787, Captain Charles William Barkley rediscovered the Strait of Juan de Fuca. He was followed by Captain John Meares on his second voyage in 1788, commanding an expedition from China. Meares established a trading post at Nootka which was afterwards raided and confiscated by the Spaniards. These actions sparked the Nootka Affair. In 1788, also, came the first American trading vessels out of Boston, among them the ship *Columbia Rediviva*, commonly called the *Columbia*, and the sloop *Lady Washington*, commonly called the *Washington*. The former, under Captain Gray, entered the mouth of the river to which it gave its name in 1792.

Research

In 1792, the celebrated Captain George Vancouver arrived at Nootka and was destined to leave behind him many monuments of his contributions to the British Columbia scene—the grand object of his expedition being the thorough survey of the intricate coastline of the Pacific shores between the parallels 30 and 60 north. This examination was carried out in a masterly manner, and at last set at rest, in the negative, the vexing question which for years had agitated the savants of Europe as to whether some inlet, strait, or passage might provide regular communication with Hudson's Bay or the sea to the northward of that bay.

End of the Spanish Domain

Of the later Spanish voyages, which took place after Cook's time until the Spaniards finally abandoned the coast of British Columbia, little need be said here because their influence on the future of the country was practically nil. The period between 1795 and 1818 was marked mainly by the arrival of British and American trading vessels. Subsequent to 1818 and up to 1858, the history of the coast is practically the history of the North-West and the Hudson's Bay for companies and the principal voyages were of ships trading on behalf of the latter corporation. Among the last of the Spaniards to arrive in the North Pacific, Estenban Jose Martinez and Gonzalo Lopez de Haro were sent by Spain in 1788 as the principal actors on the Spanish side in the Nootka Affair in which they raided and confiscated the trading post at Nootka and the British vessels found there and imprisoned the crews. This led to the "Nootka Convention" of 1790, the terms of which ended once and for all time the Spanish influence in the area. Following these in order came Manuel Quimper, Salvador Fidalgo, Francisco, Elisa, Cayetano Valdez and Dionisio Galiano, all of whom were active in exploring and surveying the south-west part of what is now British Columbia.

In fact, all that has been perpetuated of a brief Spanish ascendancy are a few of the hundreds of names that dotted their maps of the coast of British Columbia. These are easily singled out—Haro, Valdez, Texada, San Juan,

Fidalgo, Rosario, Hernando, Revilla, Cordova, Galiano, Gonzalo, Cortez, Quadra, Gigedo, and a few others more or less familiar. A few of them, we shall see, are preserved in the names of the Lodges of Freemasons.

Conquest of the North-West Passage

The days of discovery and adventure on the sea, so far as the coast of British Columbia is concerned, were drawing to a close. Since the days of Columbus, nearly every voyage of importance up to this time, to either side of the continent, had either directly or indirectly one real object in view, *i.e.* to discover a North-West Passage from Europe to Cathay no matter what else was accomplished. Now the mystery was resolved—no such passage navigable at all times did exist. In fact, the first passage by a ship from the North Atlantic Ocean to the North Pacific Ocean was accomplished between 1903 and 1906 by the Norwegian explorer Roald Amundsen. He went by way of the east coast of King William Land, Petersen Bay, and Victoria Land, a passage that is only open when the ice recedes and is, of course, fraught with too many dangers to permit regular steamer travel between the two oceans.

Henry Asbjon Larsen, Explorer - Master Mason

It remained for a Freemason under the Grand Lodge of British Columbia to make the first return journey via the North-West Passage and the second voyager in history to complete the trip from east to west, and so close the saga of the initial exploration in the Northern Hemisphere. Henry Asbjon Larsen, FRGS, was Initiated into Freemasonry on February 14, 1935; Passed on March 14, 1935; and Raised on April 11, 1935 in Mount Newton Lodge No. 89 located at Saanichton on Vancouver Island. As a Sergeant in the Royal Canadian Mounted Police, he commanded the famous voyages of the schooner *St. Roch* which was the first vessel ever to make the return voyage along the North-West Passage. The log of the *St. Roch*, a heavy timbered vessel built at Burrard Drydock, North Vancouver in 1928, is of interest in this story of Freemasonry in British Columbia. With her crew of nine men, she left Vancouver on June 23, 1940 and arrived at Halifax, Nova Scotia, on October 11, 1942. On the return journey *St. Roch* left Dartmouth, Nova Scotia, on July 22, 1944 to arrive in Vancouver in October 16, 1944. This voyage was completed in the amazingly short period of 86 days, in which time she travelled some 7,295 miles and only used steam for 1,031 hours and 34 minutes.⁴

Inspector Henry Asbjon Larsen was a fine officer and leader of men, a man of sterling qualities and the true personification of a Freemason. He was made an Honorary Member of Mount Newton Lodge on February 13, 1947. He died in Vancouver on October 29, 1964. Many members of Mount Newton Lodge attended the funeral in the Lutheran Church in Vancouver. The ashes were sent to the Royal Canadian Mounted Police Cemetery in Regina.

Notable Overland Voyages

It was about the time that the sea voyages of discovery were coming to an end that the overland travellers began to push their way across the land mass that lay between the Atlantic seaboard, Upper and Lower Canada and the Pacific North-West. The sale of furs in Canton by Captain Dixon in 1787 was one of the major factors in the development of the area now known as British Columbia until the discovery of gold in the Fraser River and in the Cariboo diggings in the 1850s. Trading vessels continued to arrive and occasional men-of-war put into port. The officers of these ships played a very important part in the development of Freemasonry in the territory. The arrival of the Hudson's Bay Company's steamer *Beaver* by way of the Horn in 1835 was to mark a new era of navigation for the Pacific Coast. The inauguration of a San Francisco service and the subsequent development of trans-Pacific navigation coincided with the last attempts to establish the North-West Passage. The fur companies (the North-West Company, and its rival—later partner—The Hudson's Bay Company; Astors; and the like) gave considerable impetus to the appearance of travellers crossing the Prairies and the mountains.

Many Came Overland

The most notable and consequential overland journeys of those times which affected the history of British Columbia and its story of the development of Freemasonry were those of Sir Alexander Mackenzie who reached the coast in 1793—the first citizen of any country to traverse the northern continent from ocean to ocean, which he did almost entirely on foot and by canoe. Mackenzie was followed, to the south, by Meriwether Lewis and William Clark, who followed the Missouri River to its source and after crossing the Rocky Mountains to the Columbia River reached the mouth of the latter in 1805. Then in 1811 came the ill-fated Astor expedition—its object to establish in the west, within the sphere of United States influence, a rival to the British fur trading companies and to dispute the territory explored by the latter.

Sir Alexander Mackenzie

Alexander Mackenzie was born in Scotland and was sent to Montreal where he became an officer and, later, partner of the North-West Fur Trading Company. The promoter of that company had in mind the great object of the time,

4. See *The North-West Passage 1940-42 and 1944*, "The Famous Voyages of The R.C.M.P. Schooner *St. Roch*", Sergeant Henry Larsen, FRGS., Commander.

namely, to discover a water route to the northward from the Atlantic to the Pacific. Mackenzie set forth in 1789 from Fort Chippewayan on Lake Athabaska and after reaching the Great Slave Lake followed the mighty river, which now bears his name, to its debouchment into the Arctic Ocean. Disappointed because the great river did not prove an avenue to the Pacific, and having satisfied himself of the futility of finding a passage north of that point, he returned to Fort Chippewayan.

On October 10, 1792 Mackenzie again set out from the Fort and, crossing the height of land which divides the water flowing north from the water flowing south, finally reached the Pacific Ocean in the vicinity of Bella Coola on July 20, 1793. This journey, in addition to being of great geographical importance, opened an important outlet for the further extension of the fur trading interests, which the fur traders were not slow to follow up. They thus became established on the Pacific Coast in New Caledonia and the Oregon Territory. Mackenzie had completed the first overland journey across North America north of Mexico.

Simon Fraser

Simon Fraser, the Canadian explorer and fur trader, was born at Bennington, Vt., U.S.A., and entered the service of the North-West Company in 1792 and became a partner in the company in 1801. In 1805 he was chosen to inaugurate the company's operations beyond the Rocky Mountains and, after exploring and establishing trading posts on the upper reaches of the Fraser River, together with John Stuart and 20 companions in 1808 explored the same river to tidewater. In point of dangers it was one of the most difficult exploration trips on record in North America.

David Thompson

David Thompson, geographer, fur trader and explorer, first came to Canada from England as an apprentice in the Hudson's Bay Company. Though he had little or no scientific training he developed great skill in geodetic and astronomical observations, and after 1797 when he joined the North-West Company he made surveys of astonishing exactitude of Western Canada. In 1797-1798 he travelled south to the Mandan villages on the Missouri and then surveyed the source of the Mississippi River. Thompson's most notable explorations were, however, across the Rocky Mountains and on the Columbia River. He was the first to cross the Howse Pass to the source of the Columbia and to travel its length. He then explored the Kootenai, Pend Orielle and Clark Fork Regions. In Montreal during 1812-1814 he made a large and invaluable map of Western Canada, parts of which are in use today.

The Appearance of the Overlanders

There were a number of parties leaving Eastern Canada for British Columbia between 1859 and 1862. Most of them became consolidated into two main parties in crossing the plains and the Rocky Mountains, but these separated after crossing the mountains and arrived at their destinations at different times and by different routes. Two of these parties were of the most concern to the history of Freemasonry in British Columbia because out of them came at least two of the early members of the Craft, These two groups have become known in the history of British Columbia as "The Overlanders."

John Jessop

In 1839 several parties left Toronto travelling by the old fur-trading route via Fort William to Fort Garry where one of them, John Jessop, taught school for a while. The journey, completed in the late spring, thus far had been one of unusual hardship and suffering. On the 1st of August two of the men started out from Fort Garry with a horse and a Red River Cart to cross over to British Columbia. The first stage of the journey to Fort Ellice was accomplished in ten days and here they were joined by half a dozen Americans. They reached the Rockies in October and crossed them by the Boundary Pass to Tobacco Plains. Four of them reached Fort Colville on the fifth of November, but only one of the two leaving Ontario in early May reached Victoria at the New Year of '60. This was John Jessop who was destined to be the JW of Vancouver Lodge No. 421, GRS., at the time of the formation of the Grand Lodge of British Columbia in October, 1871, and SW of Vancouver Lodge No. 2, GRBC., in 1872. Jessop became Superintendent of Education and first called attention to the desirability of a University in 1877. He did not continue in office but took his demit in 1880. He died in Victoria on March 30, 1901.

Robert Burns McMicking

In the spring of 1862 an overland party consisting of about forty persons set out from Queenston, Ontario (then Canada West) to British Columbia and reached Saint Paul via Chicago then travelled north to Fort Garry. They started out again via Edmonton for Tete Jaune Cache where they arrived on August 27 having crossed the Rocky Mountains by the Yellowhead Pass in latitude 52 1/2° north. One portion of the party from this point journeyed southward with the bulk of the animals, via the North Thompson River, while the main group journeyed down the Fraser River by rafts and canoes to Quesnelle Mouth where they disbanded in September, 1862. Some went to the mines in the Cariboo country while others scattered through the country to the Pacific seaboard. The captain of this party from Fort Garry west was one Thomas McMicking. Also a member of the party was the captain's brother,

Robert Burns McMicking, destined to become the Grand Master of the Grand Lodge of British Columbia, the 16th incumbent of that high office in 1894.

"R.B." as he was known to all his associates, was born at Queenston Heights, Welland County, Ontario, in 1843, the grandson of a Scottish immigrant of around 1780. He joined Quadra Lodge No. 508, GRS., as its fourth Initiate on September 15, 1871, and was raised to the Sublime Degree of a Master Mason in that Lodge on December 1, 1871, serving as Secretary of that Lodge (as No. 8, GRBC.) in 1875. He was elected the First Worshipful Master of Vancouver and Quadra Lodge No. 2, GRBC., at the amalgamation of the two Lodges on May 16, 1877 and filled the Office of Secretary again from 1880 to 1886 and from 1902 to 1912. This pioneer and highly respected Freemason died on November 27, 1915, in Victoria, British Columbia at the age of 72 years.

Thomas Trounce

The Fourteenth Grand Master of the Grand Lodge of British Columbia reached the shores of the Pacific from across the ocean and the land of the "Down-Unders." Thomas Trounce was born in Truro, Cornwall, England, about 1822. On his coming of age he moved to London to become an architect and builder. After five years there he took his wife, Jane, with him to Tasmania and practised his profession in the wake of the miners. In 1848 he joined the gold rush across the Pacific to California, where he stayed until word came that gold had been found on the banks of the Fraser River and he went north with that rush.

Thomas Trounce apparently returned to England in 1870. He did not stay there very long, but long enough to become a Freemason as a Member of Elms Lodge No. 1212, ER. (The Lodge had only been founded in 1868, so he could not have been a Freemason prior to 1870.) Returning to British Columbia, he affiliated with British Columbia Lodge No. 5, GRBC., in 1871 to become its DC that same year, its SW from 1872 to 1874, and its WM in 1875.

In the Grand Lodge of British Columbia Thomas Trounce was the Grand Superintendent of Works from 1873 to 1879, Senior Grand Deacon in 1880 and 1881, Senior Grand Warden in 1882, Deputy Grand Master in 1883 and 1884, and Grand Master in 1885, the eighth incumbent of that high office.

Trounce was one of the first architects to practice his profession in Victoria. The home he built for his wife, Jane, on Michigan Street, Victoria, over 108 years ago, while still in excellent repair is at the moment of writing being demolished to make way for an apartment complex. Such is the way of change and perhaps progress. Trounce passed away in Victoria on June 30, 1900, aged about 79 years.

Indian Place Names

The explorers from across the seas and the voyagers from across the plains and the mountains were among the first to give name to the several areas of settlement. In the course of time many of the towns, Indian villages and settlements assumed the so-called "Indian" place names. The Indian, however, did not deal in abstract arbitrary forms of speech, and thus a name was a concrete or succinct expression of some characteristic of a locality or particular spot on the ground, which however might happen to apply equally well to half a dozen localities. For instance, to the Indian there was no such place as Nanaimo, Kamloops or Hesquiat, in the sense of such names designating particular and distinct localities. Places were identified by the Indians as "waters meeting," as in the case of Kamloops; as "people of the water," as in the case of Keremeos; as "people of the falling snow," as in the case of Kitimat; as "places cut through," as in the case of Sicamous or, in the case of Nanoose (Nu-nuas) Bay, as "the indenture of the bay."

Even in translation these words suffered. The Indian intonations probably produced a wide variety of phonetic understandings according to the background origin of the listener, and one must realize that the explorers and the voyagers were men of many cultures and speech backgrounds. In this way many of the places we know today received names the explorers and settlers thought the natives used.

Names Preserved in Freemasonry

The names of many of the early explorers and pioneers have been preserved in the names of the Freemasons' Lodges presently extant under the Grand Lodge of British Columbia, such as Barkley, Columbia, Quadra, Vancouver, Pacific, Burrard (named by Capt. Vancouver), Discovery, Burnaby, Henderson, etc. Many of the "Indian" names have been adopted by Lodges of Freemasons in the Province, such as: Camosun (No. 60) the first name for what is now Victoria, probably from the Indian name for the "rapids." It is said to have many spellings, and was pronounced "cah-mih-sun" by the natives being the name of the locality of Curtis Point and The Gorge; Capilano (No. 164) from the Indian word pronounced "kia-pila-nog" the name of the super Chief of the Squamish tribe which inhabited Howe Sound and Burrard Inlet; Chemainus (No. 114) from the Indian word "tsi-min-nie" the name of the legendary figure who led the migration of a tribe from the Alberni area to the head of Horse Shoe Bay, where the Chemainus River empties itself to the sea; Haida (No. 166) the name of the Indian tribe living on the Queen Charlotte Islands of British Columbia and on the southern end of Prince of Wales Island, off Alaska. Representing one of the most advanced of the



Kamloops Lodge No. 10

A. F. & A. M., B. C. R.

Warranted 1886



"MEETING OF THE WATERS" of the North and South Thompson Rivers.

In 1811 and 1812 the "She-Whaps" Indians called this place "Cumcloups". This is the word from which the name "Kamloops" was derived and first used in 1827.

REGULAR COMMUNICATION
Second Tuesday in each month except July and August in the
MASONIC TEMPLE, KAMLOOPS, B.C.

The historical text of this Kamloops Lodge summons, first published on 6 December 1965, was the result of considerable correspondence between John T. Marshall and the lodge secretary, Frank T. Wright, provincial librarian and archivist, Willard E. Ireland, and Marshall's son, Brian D. Marshall, at that time a liaison officer for the Department of Citizenship and Immigration—which discounted historian Robie L. Reid's conclusion that the name derived from the French fur traders' *Campe de Loupe* or "field of wolves". Unrelated, the correspondence also documents William G. Gamble's mental decline and the resultant difficulty in accessing his papers and files. —Ed.

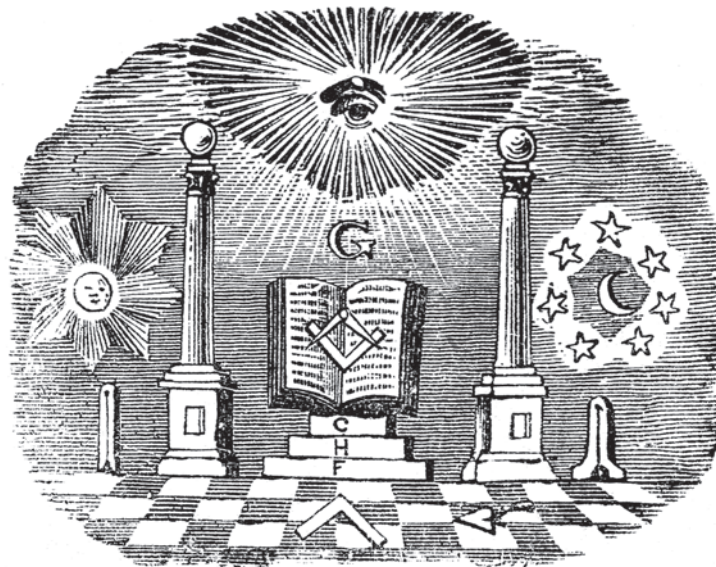
"Nwistes-meekin" or "walking grizzly bear", the early trappers and fur-traders called him Nicholas or "N-kua-la"; he flourished c. 1810-50 and was reputed to have had 17 wives; Omineca (No. 92) in the Indian language means "sluggish river" or alternatively "the river that overflows"; Penticton (No. 147) the Indian spelling is "pente-hik-ton" and means "always" or "forever" because there was always water flowing out of Okanagan Lake into the River, or because the land would always belong to the Indians; Similkameen (No. 95) from the original Indian name mean-

typical cultures of the North Pacific Region, the Haida are closely related to the Tlingit and the Tsimshian Indians; Kalamalka (No. 160) truly describes the "Lake of many colours" from whence the Lodge took its name; Kamloops (No. 10) of which there are over 16 known variations of interpretation and spelling—the Lodge after much research adopted for its Monthly Summons the generally accepted Indian spelling "cum-cloups" and the meaning "meeting of the waters" for it is at this point that the waters of the North and the South Thompson Rivers merge; Kaslo (No. 25) was named after the creek nearby, it is said in the Indian tongue to mean "place where the berries grow", some say it was named after a HBCo trapper who spelt his name "Kaslau", but local opinion is that it more likely came from the old Indian chief whose name was "Old Caslo"; Kitimat (No. 129) (sometimes more likely the spelling was "Kitamaat") was the name of a tribe of Indians living on the west coast of the Mainland of British Columbia, and signifies "people of the falling snow"; Kootenay (No. 15) after the "kut-en-ai" Indians, probably derived from "ko" meaning "water" and "tin-neh" meaning "people" or "the people of the water"; Kitselas (No. 123) from the Tsimpsean Indian word "git-zo-lesh" meaning "people or village at the Canyon"; Malahat (No. 107) according to the Indian version "mala-kut" means "plenty of bait" from the Salish words "mala" meaning "plenty" and "kut" meaning "bait"; Nanaimo (No. 110) or Naymo, in the early spelling, refers to the Indian name for the locality—the dwelling place of the "nana-is" and home from time immemorial of five bands, "qual-se-olt," "saal-a-chim," "yue-shee-kan," "an-nwe-mes," and the "taw-welt-kan" wedded into a sort of loose federacy named "sne-ay-mo," familiarly it is known as "the home of the Nanais"; Nicola (No. 53) after the famous Indian Chief

ing “the abode of the ‘sim-ila-ka-muh’;” Spallumcheen” (No. 13) from the Shuswap tongue “spil-a-mi- shine” meaning “flat mouth”; Tsimpsean (No. 58) after the people of the Skeena River Indian tribes inhabiting the valleys of the Nass and the Skeena Rivers; Tyee (No. 66) after Chief Williams of the Soda Creek Reserve of the Shuswaps, whom all knew as “Tyee-Chief,” also the name given to a particularly fine species of the Chinook Salmon family by the Indian and white fishermen off the Coast of British Columbia.

They were Possessed of Fortitude and Fidelity

Thus along these waterways and over these many trails came the men who were destined to establish Freemasonry in this wild land: first men imbued with the desire to discover and explore; then men attracted by the rich spoils of the fur trade; and later those other men and their camp followers lured by the gold in the creeks and rivers of the interior; and finally, when these inducements dwindled and interest in them waned, the men and their families who came, settled and made this land their home. These men came via the Horn, overland to California’s diggings and then up the Coast by steamer, along the overland routes of the fur companies, and across the broad expanse of the Pacific. In addition to these civilians were many who came aboard the men of war. All these were a rugged and noble band of men, quick-tempered and resolute in purpose; men whose watchwords were bravery, endurance, probity, and enterprise. They were miners, muckers, merchants, lawyers, doctors; of all races and creeds; but among them the seeds of the Masonic Craft had been deeply rooted. They came with a heritage from many lands, from varied jurisdictions and ritualistic understandings. Among them were Protestants, Jews and even Catholics of the Roman Faith. From them and those that followed immediately after emerged the founders of Freemasonry in the Province and the builders of the Grand Lodge AF & AM of British Columbia.



CHAPTER I

BEING A BACKGROUND OF THE EVENTS PRIOR TO THE FORMATION OF THE GRAND LODGE IN 1871

*"I want to feel at the set of Sun
That some little deed is good I've done;
And as I pillow my head at rest,
I want to feel that I've done my best."*

JOHN W. MCLEOD, D.D.GM

The Hudson's Bay Company

By the charter given to the Hudson's Bay Company in 1670 they were given sole jurisdiction and ownership of all the lands about Hudson's Bay and Hudson's Straits and upon the coasts and confines of the seas, bays, rivers and lakes thereof, together with the fur trade, minerals, etc. They were to hold the territory in free and common socage and it was to be known as Rupert's Land. Naturally such a territory would comprize all the lands about the bays and the rivers up to the heights of land on the east, south and west of "the bay."

But the company spread their operations to Labrador on the east; westward along the prairies to the Rockies; through the Rockies to British Columbia and Vancouver Island; and even possessed territory as far south as California.

The Rival Companies

Their first rivals were the French traders who were backed up by the French Government and who naturally resented the presence of the English in the territory north of the Saint Lawrence and the Great Lakes. After the Battle of the Plains of Abraham the most serious rivals were the members of the North-West Company with headquarter in Montreal. This company was officered by such men as John Richardson, John Forsythe and Edward Ellice. The rivalry was extremely keen and cut into the trade of the older Company so seriously that it was necessary to put new life into their organization, and finally through the efforts of Edward Ellice an amalgamation was effected and for the next generation the Company was quite prosperous. Under Governor Simpson it controlled 152 posts with over 3,000 men and officers in its employ.

Fort Victoria is Chosen

The Oregon Treaty between the United States and Great Britain on June 15, 1846, fixed the boundary line at the 49th parallel. Anticipating the result, under which Fort Vancouver, their chief Pacific depot and distributing centre on the Columbia River would become United States territory, the Hudson's Bay Company decided to remove their headquarters to within British limits.

Accordingly, Mr. Chief Factor James Douglas, whose successful performance of this duty forever afterwards indissolubly connected his name with the foundation, rise and prosperity of British Columbia, was instructed to take the schooner *Cadborough* and six men from Fort Nisqually to select and report on a suitable site on the southern end of Vancouver Island, within the Strait of Juan de Fuca, for the new depot. After a careful survey, starting from Point Gonzalo (now Gonzales), the southeast corner of Vancouver Island, and visiting all the harbours and inlets westward to Snow-Sung, or "Sy-yousung", now Sooke, a site for the proposed establishment was selected. In his report of July 12, 1842, with almost prophetic insight and judgment, he described it as "decidedly the most advantageous position for the purpose of a general depot and nucleus of a permanent British community within the Strait of Fuca". The location immediately selected by the Hudson's Bay Company for the new establishment was in the "Port of Camosack", and Fort Victoria was erected the next year.

The Indians Called it Camasun

The "Port of Camosack" was, of course, the present Victoria Harbour and Victoria Arm, and the word "Camosack" itself a variant of the Indian name usually rendered in English as "Camosun". Charles Ross, a Chief Factor of the HBCo., was the "Builder and Officer in Charge of Fort Victoria 1843 - 1844", and a plaque to his memory is to be found in the Quadra Street Cemetery. The new location was named "Fort Victoria" in honour of the Queen. The site, it is needless to say, was one of great natural beauty and was admirably adapted for the purpose of becoming the chief depot and administrative centre of fur-trading in the vast territory. Some claim that "had James Douglas had an eye to the future and could have foreseen Victoria as a commercial city, he would no doubt have chosen Esquimalt on account of the splendid harbour," but that secret was forever locked in the heart of the virtual founder of the great Province of British Columbia.

The Charter's Saving Clause

On January 13, 1849, a charter was granted to the Hudson's Bay Company with the stipulation that if within five

years a settlement of resident colonists was not established it was subject to revocation and reserved to the Crown the right of purchase on expiration of the licence. This was a saving clause which shortly proved of the first importance to the establishment of the Crown Colonies of Vancouver Island and British Columbia. The story of Freemasonry in British Columbia is coeval with the transition of a small fur-trading post to an embryo city. No trace of the Craft has been found during the "Fur Trade Era", but early in 1858 convincing evidence of the wealth of the Fraser River and other parts of the area began to be established and what was later to be a frenzied "gold rush" started to simmer in California. It was then that the lure of the bright yellow gold attracted the thousands who were to come from California, from the eastern seaboard, and from across the seas to sow the first seeds of the Fraternity.

From Collecting Furs to Digging for Gold

The "Fur Trading Era" in the territory began to wane and by 1858, when the first great Gold Rush came aborning, it had ceased to be the governing factor in the life of the community. In California the frenzied activity that followed the Gold Rush of 1849 had died down. The time when gold was to be had for the taking had passed and men were looking for a new Eldorado because the California workings had moved into the big business stage. Rumours began to fly that gold had been found in the North, on an almost hitherto unknown river called "the Fraser", and it was said that the Hudson's Bay Company was digging out millions.

In the Spring of 1858, about 800 ounces of fine gold, said to have been sent down by the Hudson's Bay Company, was received at the United States Mint in San Francisco. It was not a large amount, but because of the decline of gold shipments from California mines it was sufficient to trigger a rush to the North. A hard band of gold-seekers sailed for the Fraser River and found gold in the sandbars near "Fort Hope" and "Fort Yale". Others quickly followed on their trail, seeking "the new Eldorado-the golden realm of thrice ten thousand hopes." The Fraser River gold excitement had begun and with it Victoria quickly became the spring-board to the interior of the territory. Soon a veritable "City of shacks" and tents clustered about the Hudson's Bay fort at Victoria and "a city had sprung up there, like Jonah's Gourd, almost in a single night."

Colonies of Vancouver Island and British Columbia

The Charter of Grant to the Hudson's Bay Company of Vancouver Island was made on January 13, 1849. This became the groundwork of a new political departure in the far west of a new British possession. In that same year Vancouver Island was proclaimed a British Colony by Great Britain, open for colonization; in 1850 it was given representative government; and in 1852 the Queen Charlotte Islands were added thereto as a Dependency. Until 1858, however, there were few inhabitants other than the officers and employees of the Hudson's Bay Company, which had made Victoria its headquarters on the Pacific.

During the early days of the colonial government on Vancouver Island, the main-land territory, known in a vague way as "New Caledonia", still remained as Indian Territory subject to the sole authority of the Hudson's Bay Company. On August 20, 1858, by Imperial Edict, it was named "British Columbia" with boundaries very much as at present established with the addition of the Territory of Stikine, which was added in 1862. On November 19, 1858, this area was made into the Colony of British Columbia (generally called the "Separate Colony" in historical writings). In 1866, the mainland and island colonies were merged into a single entity "the Colony of British Columbia" (generally referred to as "the United Colony"), with New Westminster as its first capital. In 1868, after a very bitter controversy, the capital was moved to Victoria.



Hall occupied by Lodges in Victoria from 1860 to 1865.

Entry into the Confederation of Canada

With the establishment of the Dominion of Canada in 1867, many statesmen envisioned a coast-to-coast union of the British Colonies. Events in British Columbia moved rapidly thereafter towards confederation with the territories under the British domain to the east of the Rocky Mountains. The final decision was inevitable, notwithstanding the strong opposition from elements in the community, particularly those under the influence of the former Governor of the Colonies, Sir James Douglas, and Dr. James S. Helmcken, an important and influential figure in the early days of Victoria. One of the earliest supporters of the union with Canada was Amor De Cosmos, the first secretary of Victoria Lodge No. 1085 ER, and later Premier of the Province and Member of Parliament for Victoria at Ottawa. In 1870 the terms of agreement were completed; the construction of a transcontinental railway was guaranteed (even though at a later date it was only the threat of secession that brought the railway to completion); on July 1, 1871, the first Dominion Day was celebrated in British Columbia; and she assumed her place as a Province of the Dominion of Canada.

All these stirring events made their mark on the course of Freemasonry in the Province, because there is little doubt that these political stirrings added their impetus to the formation of the Grand Lodge of British Columbia. Many of those involved in the fight for union with Canada were Freemasons equally zealous in their desires for, and determination to have, a Grand Lodge of their own.

The Beginning of Freemasonry

Just how Freemasonry was first introduced into the territory now known as British Columbia is not easy to say, but with one exception no trace of Freemasonry has been found prior to 1858. When Dr. William Fraser Tolmie, a physician and fur trader in the employ of the HBCo. came in 1833 to what was then the British portion of a region generally described as Oregon Country, he was first stationed at Fort Vancouver on the Columbia River and later that year moved to Fort Nisqually at the southerly end of Puget Sound. Dr. Tolmie took up permanent residence in Victoria in 1858-59, but prior to that time he had visited the forts and settlements along the coast to the far north, and when



Hall occupied by Lodges on Government Street, Victoria from 1865 to 1878. The Birthplace of the Grand Lodge, AF & AM of British Columbia.

he arrived on the Coast he brought with him a wooden "carrying-case," adorned with a Square and Compasses and other Masonic emblems. Whether he had ever been made a Freemason history does not reveal, but this case is now in the possession of Prince of Wales Lodge No. 100, in Vancouver. It was a gift from the widow of one of its members, Dr. Frank Patterson.*

It is known that there were Freemasons among the "gold-seekers," most of whom, whether they were citizens of the United States or other countries, had learned the lessons of the Craft according to the American practice, for the main in the Lodges of the State of California. As soon as they were settled they wanted a new Lodge in their new home.

Being now on British soil, they naturally expected that they would have to have a Lodge with a Charter from the United Grand Lodge of England, and they found sufficient English Freemasons in the little city to encourage that idea. There was urgent need for a Lodge to act as the centre for Freemasons and their fraternal and benevolent duties, and this need was all the greater because Victoria was not an old and settled community, but rather a frontier town just beginning to feel the pressure of the coming migrations.

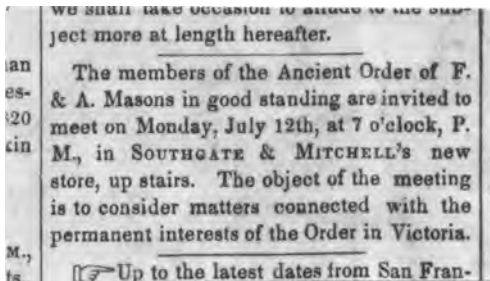
* As of 2018 the lodge no longer possesses the case and has no record of it. [Ed.]

Grand Lodges of Oregon and Canada

In 1844 ships had begun to arrive from England, no doubt bringing occasional additions to the Colony, and in 1850 a party of 80 immigrants arrived. Among all these were probably some Freemasons, but the first public mention of the Craft that can be found is in the "British Colonist" (the newspaper founded by Amor De Cosmos) of the 24 of June, 1859, where mention is made of the fact that the Grand Lodge of Oregon, which had been organized in 1851, had held its Annual Communication on the 11 of that month at Eugene. No further mention of Freemasonry is found in the public journals until August 3 in the same year when it is stated that the Grand Lodge of Scotland had extended recognition to the newly formed Grand Lodge of Canada (in Ontario). The editor of the "British Colonist" was Amor De Cosmos who, after a year spent with the Mormon community at Salt Lake City, had changed his name by an Act of the State Legislature of the State of California (Senate Bill No. 42) from William Alexander Smith to "a strange and romantic conglomeration meaning 'lover of the universe'," and who was already a Freemason, which would account for the appearance of these items.

The Early Stirrings

There is no doubt that the Freemasons had been discussing the establishment of a Lodge in the gold regions of the North on board ship as they travelled from San Francisco to Victoria.



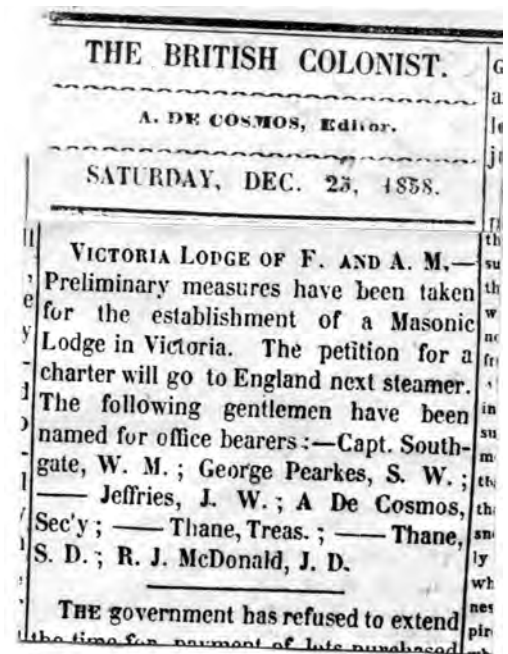
When they arrived there was no building to be found that could be used for a public meeting, let alone a Masonic Lodge. During the summer of 1858, Brother J. J. Southgate and his partner, Thomas Mitchell, erected a two-storey

building at the south-east corner of Yates and Langley Streets and the upper storey furnished a meeting place where Freemasons and others could discuss matters of mutual interest. As soon as the new building was ready for occupancy an item appeared in the "Victoria Gazette," published in the little "City of Shacks" by journalists from San Francisco, in its issue of July 10, 1858.

The reference to "F. & A.M." is said to have marked the writer as having been taught his Freemasonry in the United States. This has led to the belief that J. J. Southgate, while an Englishman and presumably the person who inserted the advertisement, was probably made a Mason in the United States as he is known to have been a Master Mason in California Lodge No. 1, F. & A.M., prior to his arrival in Victoria. It is argued that had he been Raised under the United Grand Lodge of England he would have used the contraction of "A.F. & A.M."*

Robert Burnaby

It is known that at least seven Brethren met in the new building in response to the "Summons", but so far no records of the matters discussed have yet been located nor is there extant any record of the activities of the Freemasons during that summer or autumn. There can, however, be little doubt that a number of informal meetings were held in the room over the Southgate-Mitchell Store and that at one of these it was decided to draft a Petition to the United Grand Lodge of England praying for the issue of a Charter for a Masonic Lodge in Victoria. This action was almost certainly taken on the advice of one Robert Burnaby who had arrived in Victoria in the fall of 1858 and who had been made a Freemason in the Frederic Lodge of Unity, No. 661, G.R.E., at Croydon, South London, England, on March 30, 1854, at the age of 26 years. Burnaby appears to have been the Worshipful Master of that Lodge in the year 1857-1858, the same year the Lodge became No. 452, in the new Register of the United Grand Lodge of England. In the returns of the Masters, Wardens and Past Masters his name is given as JW in 1855-1856 and SW in 1856-1857. He had also joined Royal Somerset House and Inverness Lodge No. 4 on January 22, 1856 and was P.P.G.D.C. for the County of Surrey.



Robert Burnaby, District Grand Master, ER, 1867-1871. Past Grand Master.

* J.J. Southgate was raised in California Lodge No. 1 on May 16, 1854, demitting in 1861 (Lodge records accessed 2011/10/23).

Burnaby affiliated with the new Lodge on September 27, 1860 and was elected WM of Victoria Lodge No. 1085, GRE, for 1863 and 1865; he was the first and only District Grand Master of the District Grand Lodge of British Columbia, under the United Grand Lodge of England, which was created under a Patent issued on September 10, 1867; he became a resolute and outstanding figure in the formation of the Grand Lodge of British Columbia to which he was elected as the first PGM.

Victoria Lodge No. 1085, GRE

After many delays over a period of two years, due mainly to the difficulties of transportation, the long awaited Charter arrived from England via San Francisco by the regular steamer, no doubt in the possession of W Brother J. J. Southgate, who was a passenger on

that vessel when she reached Victoria on March 14, 1860. Brother Amor De Cosmos was responsible for an item in the "British Colonist" of March 20, 1860.

The Constitution of the first Lodge was set for August 20,

1860; the ceremonies were carried out on schedule with eleven Brethren present; and again Amor De Cosmos faithfully reported the event in the "British Colonist" on August 22, 1860.

During 1860, nine Brethren became members of the Lodge by Affiliation, including W. Brother Robert Burnaby, while the first and only person to be made a Mason in the year 1860 was John Malowansky, a Russian news agent and tabacconist.⁵

The "Scotch" Ritual

The English Ritual was not familiar to the many Masons who came, as many did at that time, from the United States, where the ritualistic practices differed in details. Some of these, in Victoria, being desirous of using the work to which they had been accustomed, applied to the Grand Lodge of the Washington Territory for a Charter. Except for the employees of the Hudson's Bay Company and a few of the professional men in the Colony, practically all the newcomers to Victoria came from California. A few came from Puget Sound. In spite of this, many of them were not citizens of the United States for the California Gold Rush had attracted gold-seekers from other parts of the world. But many of them had become Freemasons in the United States and were therefore accustomed to the use of the "American" work, which in some way in British Columbia came to be called the "Scotch" work, and later "Scottish." In addition, many of these immigrants had come originally from the

Maritime (Atlantic) Provinces in which the Lodges used and still use the American Ritual. It should be pointed out that the highest authority in the United States, Dr. Albert G. Mackey, in his *Encyclopedia of Freemasonry*, in the 1906 Edition on page 872, refers to:

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

5. See *Proceedings of Grand Lodge—1943*, p. 128 et seq., "Victoria Lodge, No. 1085, ER". by Bro. George Hollis Slater; and *Proceedings of Grand Lodge—1935*, p. 152 et seq., "The Founding of Victoria Lodge, No. 1085, EC", by Bro. Gordon Smith.

THE BRITISH COLONIST

Wednesday Morning, August 22, 1860.

MASONIC LODGE.—We take great pleasure in announcing that a Masonic Lodge, under the name of "Victoria Lodge No. 1085," was organized in Victoria on Monday evening last. This is the first lodge of the Order ever established here, or in fact, in any part of the British possessions on the Pacific. The charter was obtained from the Grand Lodge of England. The petition for the charter was forwarded to England in December, 1858, but owing to some informality, and to the charter being sent out via Cape Horn, nearly eighteen months expired before it arrived. Since its arrival the installation of officers has been delayed to Monday evening last, in order to suitably fit up the Lodge Room over Messrs. Hibben and Carswell's store, Yates street. We must say that the manner in which that has been done reflects great credit on the Order; in fact, there are few Masonic Halls on the Pacific coast better furnished, or more in keeping with the ancient landmarks of the fraternity. The officers were installed by Past Master Robert Burnaby, assisted by Past Master Henry Aguilar, of H. M. S. Grappler. The names of the office bearers are J. J. Southgate, W. M.; George Pearkes, S. W.; Wm. Jeffray, J. W.; J. N. Thain, T.; A. De Cosmos, S.; Wm. H. Thain, S. D.; K. Gambitz, J. D.; L. Franklin, J. G.; J. R. McDonald, O. G.

A TEST QUESTION.—During the assembling of the Coroner's Jury, yesterday morn-

for the appearance of customers that (Saturday nights excepted) never come.

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

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J. J. Southgate

These Brethren saw no reason why they should not have the pleasures and benefits of Freemasonry in their new home as they had it in their old. They found that the Ritual used in Victoria Lodge varied materially from that to which they had been accustomed. They did not wish to infringe on the rights of their Brethren working under the "English" Ritual, but they did feel that they must have a Lodge in which they could use a Ritual familiar to them. Hence their application to the Washington Territory.

When the matter came before Victoria Lodge on January 21, 1861, after considerable discussion the following resolution was moved: "Whereas, we have been informed that a party in this Community have applied to the Grand Lodge of Washington Territory for a Dispensation or Warrant to organize a Lodge of F. & A.M. in this town, it is, therefore,

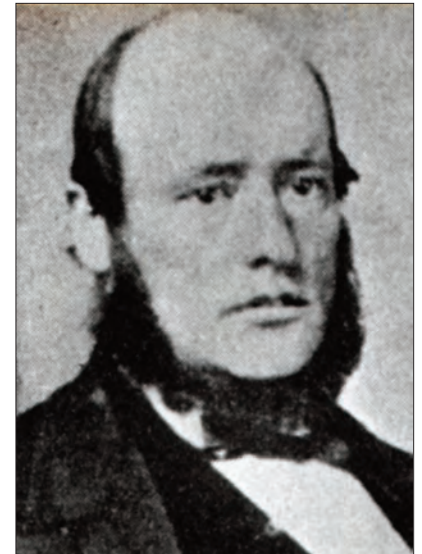
RESOLVED, That while we hail the Grand Lodge of Washington Territory and all other Grand Lodges as Brethren and Freemasons, we do not recognize their power to grant Dispensations or Warrants out of the district of their own country, and all Dispensations and Warrants emanating from any other source than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

There is nothing to show that this Resolution was ever passed by Victoria Lodge, in fact at the Regular Meeting on March 28, 1861, Brother N. H. Thain withdrew his "resolution relative to the establishing of an American Lodge in Victoria".

When the applicants heard the protest of Victoria Lodge No. 1085, claiming that as the Colony of Vancouver Island was a British Colony and that no other Masonic body except the Grand Lodges of the Mother Country (of England, of Ireland or of Scotland) had any right to grant a Warrant or Dispensation for a Masonic Lodge therein, and that Victoria Lodge had insisted that if a Lodge were so established, it would be treated as clandestine and that the Members of Victoria Lodge would have no Masonic Communication with them, they quickly saw the difficulties, both Masonic and political, which might arise if their application was successful, and therefore quickly withdrew it. Their decision was no doubt influenced in great measure by the action of the Grand Master of the Washington Territory who was said to be a "good Freemason with the wisdom of a Solomon, who was most anxious to maintain Masonic peace between the two adjoining jurisdictions". There is little doubt that, while he recognized what his legal rights might be, such action as had been asked by the applicants in Victoria would likely cause much trouble and he would not be a party to it. He therefore returned the Petition to the senders without taking any action whatever with respect to it. In fact the matter was never brought to the attention of the Grand Lodge of the Washington Territory.

Dr. Israel Wood Powell

While the Brethren of the "American Lodges" origin were in the quandary as to the course of action to pursue in order to gain the right to practice their particular form of Freemasonry, there arrived in Victoria a Freemason who was destined to be one of the two most prominent figures in British Columbia Freemasonry. Dr. Israel Wood Powell, a Canadian born and bred of United Empire Loyalist descent in the third generation, while a Medical Student in Montreal had become a Member of Elgin Lodge No. 348, holding under the Grand Lodge of Scotland. This Lodge used what was then commonly called the "Scotch" work, or the "York Rite", which was in actual fact a form of the "American" work. Dr. Powell settled down upon graduation to practice medicine in Port Dover, Ontario, where he was instrumental in founding Erie Lodge No. 149, under the Grand Lodge of Canada (in Ontario) and had been its first WM. In British Columbia, Dr. Powell was destined to become the first Provincial Grand Master of British Columbia, holding under the Grand Lodge of Scotland, in



William H. Thain, Secretary of Victoria Lodge and WM in 1871—one of the "Original Seven" who met on July 12, 1858 - from St. John's Lodge No. 632 ER, now New Brunswick.



Lumley Franklin, Charter Member and WM of Victoria Lodge in 1865. Director of Ceremonies of the District Grand Lodge. Second Mayor of Victoria.

May, 1867 and the first and founding Grand Master of the Grand Lodge of British Columbia, AF & AM, in October, 1871.

Vancouver Lodge No. 421, GRS

Dr. Powell settled in Victoria in 1862, and he soon became interested in the state of affairs among the local Freemasons, as he found them divided into two camps solely on the Ritual. He quickly realized that his personal experience placed him in a unique position of being possibly the one person who could produce a solution to the problem, and he advised the votaries of the "American" work to abandon the idea of obtaining a Charter from a Grand Lodge in the United States, but to apply instead to the Grand Lodge of Scotland for a Charter. Powell pointed out that no standard Ritual had ever been adopted by that Grand jurisdiction and that any Lodge holding Charter thereunder could adopt any recognized form of Ritual which its members preferred so long as it was not inconsistent with the principles



Jewel presented to W Brother "J" W. Powell by the Members of Vancouver Lodge No. 421, SR. St. John's Day, December 27, 1867,

of the Craft. (See Somerset: *Masters Transactions* for 1931 at page 99.) Thus application to the Grand Lodge of Scotland would meet the main objections of Victoria Lodge No. 1085 in that it was one of the Grand Lodges in the British Domain and a Charter from it would not be obtained from a "Foreign" Grand Lodge, but would be issued consistent with the argument put forward by the Brethren working under the United Grand Lodge of England. Therefore, Dr. Powell argued with great success, if a Charter was obtained it would be quite proper to use some form of the "American" Ritual, as did his Mother Lodge in Montreal.



Israel Wood Powell, Esq., M.D. Provincial Grand Master, R.S., 1866-1871 Grand Master 1871-2-3

Powell's advice was quickly taken by the Brethren desiring another Lodge, and immediately an application was made to the Grand Lodge of Scotland for a Charter. Not only was this course of action satisfactory to the Members of Victoria Lodge, but the application was endorsed by that Lodge when at a Regular Communication held on May 16, 1862, the Brethren of Victoria Lodge passed a Resolution approving the establishment of the new Lodge, "without prejudice to the right of precedence of the United Grand Lodge of England," in the following terms:

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

There is little doubt that this reservation of precedence was due to the keen mind of Robert Burnaby and his regard and admiration for the Grand Lodge of England to which he always remained loyal.

The Grand Lodge of Scotland did not delay in complying with the wishes of the petitioners and a Charter was issued to them for the "Holding of Vancouver Lodge No. 421, S.R." and on October 20, 1862, eight Brethren met in the Hall of Victoria Lodge to organize the new Lodge. William Jeffray was installed as the first WM, with Sam Goldstone as SW, and Alex Cain as JW. The latter not being present, he was invested by proxy. Dr. Powell immediately affiliated with the new Lodge and when Jeffray vacated the Chair of WM in December of that year, Powell was installed in his place.⁶

Nanaimo Lodge No. 1090, ER

Encouraged by the action of the Freemasons in Victoria, the Brethren in Nanaimo did not long delay in following their example. Captain William Hales Franklyn who had been sent to Nanaimo as Stipendiary Magistrate and was a member of Grand Master's Lodge, No. 1, London, the Premier Lodge of England, was the leader of the movement. Meetings of the Freemasons in the little town were held in 1865, and after due consideration it was agreed that a

6. See *Proceedings of Grand Lodge*—1933, p. 162 et seq., "Victoria, B.C., in 1862, and the Founding of Vancouver Lodge, No. 421, G.R. of Scotland, etc.", and *Proceedings of Grand Lodge*—1937, p. 177 et seq., "Vancouver Lodge, No. 421, G.R. of Scotland - Historical Notes 1864-68", by W. Bro. F. F. Fatt.

Lodge should be formed there and a petition to the Grand Lodge of England be drawn up and forwarded to London. It was favourably received, a dispensation was issued and the warrant for Nanaimo Lodge, No. 1090, was issued forthwith.

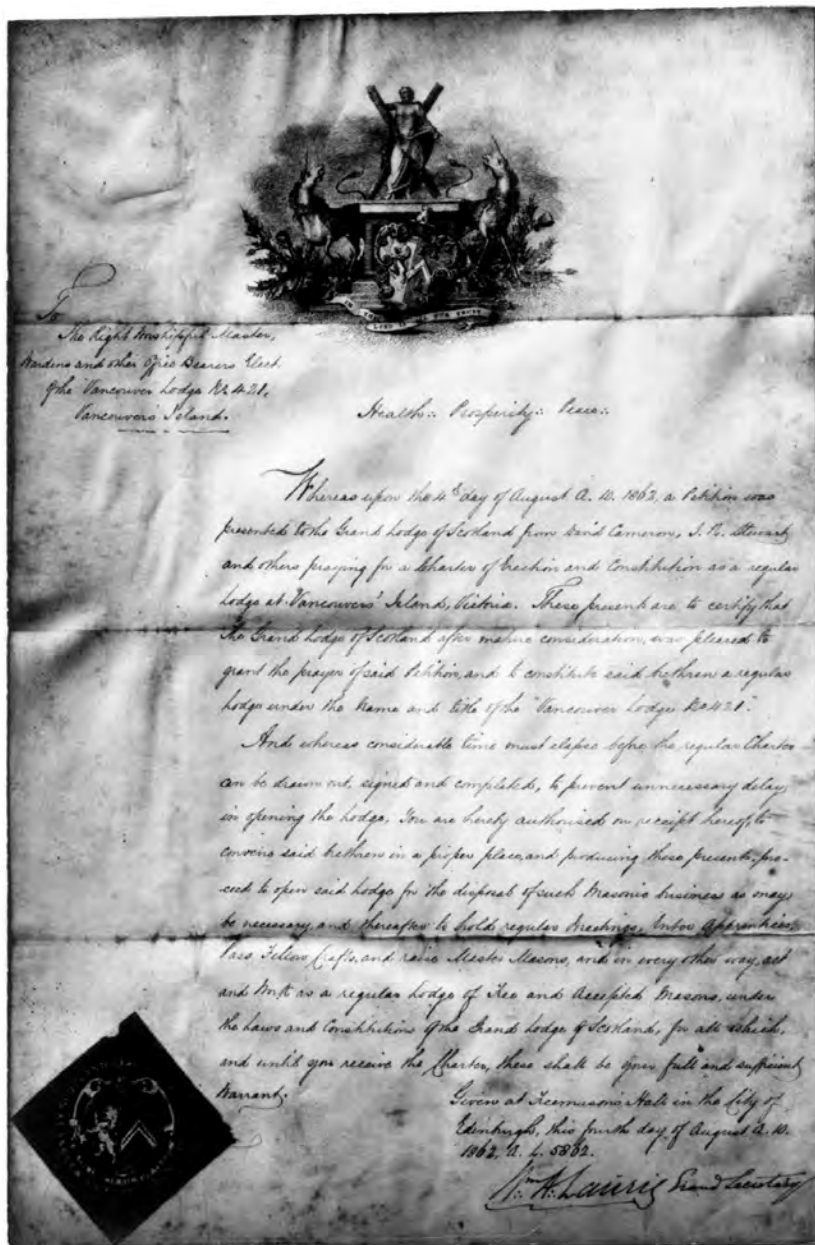
The low number given to Nanaimo Lodge is due to the fact that in 1863, before the Petition was sent to the Grand Lodge of England, that body had renumbered its Lodges to fill up gaps which had appeared in its Roll of Lodges, and in consequence Victoria Lodge which was originally No. 1083, became No. 783, and Union Lodge which was originally No. 1201 became No. 899. The charter got as far as San Francisco in safety, but was lost in the wreck of the Hudson's Bay Company's steamer *Labourchere* on the voyage north to Victoria. A duplicate had to be obtained from London, and it was not until early in 1867 that the warrant arrived and the establishment of the Lodge could be proceeded with.

The first meeting of Nanaimo Lodge, No. 1090, as the warrant named it, was held in that City on May 15, 1867. A large contingent of the Victoria Lodge Brethren attended, with several from Vancouver Lodge. The steamer Sir James Douglas was engaged for the trip, and to add to the pleasure the band of the Volunteer Militia was taken along. Unfortunately Brother Burnaby was unable to attend.

The meeting was held in the Lodge room, at that time a one-storey house at the south-east corner of Hecate and Cavan Streets, since torn down. The Lodge was duly constituted by RW Brother Henry Holbrook of Union Lodge assisted by W Brother Richard Lewis of Victoria Lodge and others. The proceedings concluded with a banquet and ball at which all present made merry, and good Mark Bate, the friend of all Nanaimoites, although not then a Freemason, was so intrigued by what he saw from the outside that later he joined the Lodge and became one of the most prominent members of the Craft in Nanaimo.⁷

British Columbia Lodge No. 1187, ER

The fourth Lodge to be established in this Jurisdiction by the Grand Lodge of England was British Columbia Lodge, No. 1187 in Victoria, the charter for which was dated July 26, 1867. One would have thought that one Lodge under the English Constitution and one under the Scottish Constitution would have been sufficient for the Masonic needs of the little city at that time, but there was one argument that was put forth as a good and sufficient reason for the existence of another. The Scottish Grand Lodge had power to authorize the formation of a Provincial Grand Lodge, intermediate between the Scottish Grand Lodge and the Craft generally, even when there was only one Masonic Lodge in a Masonic Jurisdiction. One Scottish Lodge had been formed, Vancouver in Victoria, and its members wasted no time in forming a Provincial Grand Lodge with RW Brother Powell as Provincial Grand Master. Victoria Lodge wanted to establish a corresponding Minor Grand Lodge, known as a District Grand Lodge, but the Grand Lodge of England could not do this until there were at least four Lodges in the Jurisdiction owing allegiance to it. At that time there were only three such Lodges: Victoria Lodge No. 783 at Victoria, Union Lodge No. 899 at New



Temporary Charter issued to Vancouver Lodge No. 421 by the Grand Lodge of Scotland, AL 5862.

7. See *Proceedings of Grand Lodge—1932*, p. 146 et seq., "Early Masonry in Nanaimo, B.C.", by W Bro. Joseph M. Brown.

Westminster, and Nanaimo Lodge No. 1090 at Nanaimo, and there must be another Lodge before the English Lodges could have all the privileges enjoyed by a single Lodge with a charter from the Scottish Grand Lodge. As RW Brother Powell was the undisputed chief of Freemasons belonging to Lodges with a Charter from the Scottish branch of Freemasonry, so likewise Robert Burnaby was pre-eminent for the office of District Grand Master under the Grand Lodge of England.

So there was only one thing to do and that was to form a new Lodge, and this was done. It has been suggested that there were some members of Victoria Lodge who were discontented under W Brother Burnaby's tutelage in that Lodge, that he was something of a martinet and wanted the reins of power held as tight in far-off British Columbia as they were in England, and that they would be very glad to be members of a new Lodge where every



Captain William Hales Franklyn

action would not be subject to his criticism. One circumstance that suggests there was some truth in this is that W Brother J.J. Southgate, who was the founder of Victoria Lodge, had little to do with the control of the Lodge after Burnaby took the reins. Indeed, Southgate felt so badly about the matter that he asked for his dimit, and it was granted; but at the next meeting he was asked by an unanimous vote to reconsider and withdraw his request, which he did and he continued as a member of the Lodge until his death.

Accordingly the necessary petition was drawn up, signed by some of the members of Victoria Lodge (then, as now, there being no objection to dual membership) and also some of the unaffiliated members of the Craft in the City. It was forwarded to the Grand Lodge authorities in England

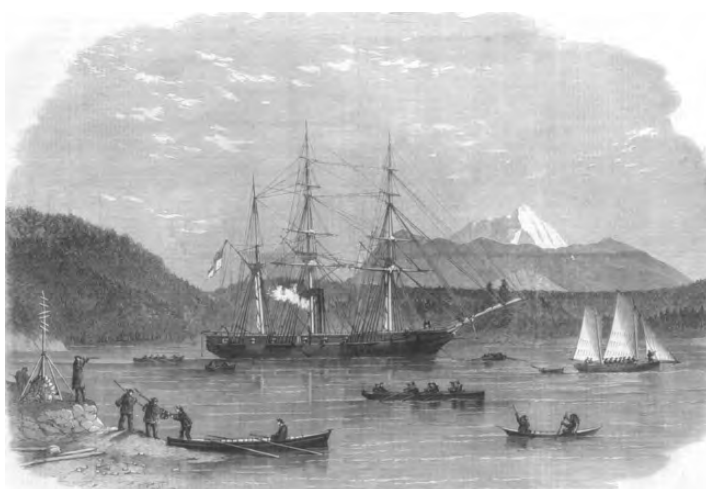
and the charter was issued. As soon as this was done, and even before the Lodge could be constituted, the Grand Master of the Grand Lodge of England had established a District Grand Lodge with W Brother Robert Burnaby as its District Grand Master.

As soon as the charter for the new Lodge reached Victoria, Victoria Lodge got busy and an emergent meeting was called for October 27, 1867, to install the Worshipful Master and other officers of British Columbia Lodge. On that date the Lodge opened at 2 p.m. and the members of the Craft attending went in procession to St. John's "The Iron Church" Anglican Church, which stood on Douglas Street where the Hudson's Bay Company's departmental store now stands, and listened to an impressive sermon by Brother Rev. F. B. Gribble, the Lodge Chaplain, after which the Brethren returned to the Masonic Hall on Government Street, where View Street is now, and RW Brother Robert Burnaby installed the Worshipful Master, Thomas Harris, and his officers.⁸

Caledonia(n) No. 478, SC

A charter had been granted by the Grand Lodge of England to Nanaimo Lodge No. 1090 in 1867. The membership was about equally divided between those who had been members of Lodges which used the English Ritual and those members who had been associated with Lodges that used that form of ritual known as the "American" work, the "York Rite" or, in British Columbia, as the "Scotch" work, This latter group was uneasy, feeling that the English ritual had been forced upon them, but they stood for it for a time because they had no option in the matter.

When word arrived in Nanaimo that Vancouver Lodge No, 421 SC had been formed in Victoria; that it took a charter from the Grand Lodge of Scotland; and that it used the "American" form of work, camouflaged under the title the "Scotch" work; the devotees of that form of ritual then saw the way out of their dilemma. They would form



HMS "Plumper" in Johnstone Strait with survey boats fanned out. This vessel arrived in Victoria on November 9, 1857 with Captain George Henry Richards in command. Brother Daniel Pender, a charter member of Nanaimo Lodge No. 1090, ER was her second Master. He was initiated with Lieutenant Henry Hand, a brother Officer in Victoria Lodge No 1085, ER on December 23, 1861 and they were both raised in October, 1862. Lieutenant Richard Charles Mayne, another officer of "Plumper", had been initiated in the same Lodge on June 25, 1861, received his second degree in August, 1862 and was then returned to England.

8. See *Proceedings of Grand Lodge—1945*, p. 125 et seq., "British Columbia Lodge No. 1187 ER-No. 5, BCR", by Bro. George Hollis Slater.

a new Lodge, no matter how small, with a charter from the Grand Lodge of Scotland and would use the ritual they loved.

Probably the most energetic among them was Brother William Stewart, of Scottish parentage, but of English birth. He had learned "his lessons of the Craft" in Prince Edward Island, where the family had migrated when his father's term of service in the Army expired, in St. John's Lodge No. 1 on the Register of Prince Edward Island. All the Lodges in the Maritimes used the American ritual under the label "Scotch". This ritual Brother Stewart considered to be the only one worthy of the Masonic Craft. As a good Freemason (and it is said that "there was none better," which passing events seem to bear out) he had taken part in the formation of Union Lodge in New Westminster together with Brother Henry Holbrook, and when he was transferred to Nanaimo he became a member of the Lodge there, for in his eyes "an English Lodge with an English Master was better than none" a condition that could only be countenanced when there was no other option.

When Brother Stewart found that Vancouver Lodge was using the ritual which had become his second nature in the old Lodge in Charlottetown, he "saw the light" and took measures accordingly, no doubt with the concurrence of other members of Nanaimo Lodge who held the same view as he did. He took steps to divide Nanaimo Lodge, by taking from it the devotees of the "American" work and to establish a Lodge which would agree with his ideas of a proper ritual, The supporters of the English ritual, as had been the case in Victoria Lodge, thought Brother Stewart's ideas should he acted upon, as they felt that the members on both sides of the issue would be better off, if each could use the ritual of their choice. Arrangements were made by which the liabilities as well as the assets would be divided equally, though there were few assets and considerably more liabilities. Each took one half.

Two petitions were signed by the Lodge under its seals. One was sent to the Grand Lodge of Scotland asking for a charter for a new Lodge at Nanaimo, to be called Caledonia Lodge, and as that would take considerable time the other was addressed to RW Brother I. W. Powell, the Provincial GM of the Provincial Grand Lodge of Scotland which had then been established in British Columbia. Both were granted in due course. The Dispensation from Dr. Powell was issued without delay and Caledonia Lodge was instituted on November 18, 1867.

Brother Solomon David Levi, a member of Fidelity Lodge No.120 at San Francisco, California (he entered No. 126 in the Porch Book by mistake) became the first WM; Brother Stewart was the first SW; Brother James Harvey was the first JW; Brother Archibald Muir was the first Treasurer; and Brother Archibald McAllister was the first Secretary. The Charter for the Lodge did not arrive from Scotland until April 5, 1869, when the Lodge was constituted. On the Charter the name of the Lodge is spelled "Caledonia(n)". Brother Stewart went the entire distance in making the Lodge as "Scottish" as possible and in making it do what he called "the Old Scottish work" when he made the Lodge copy the regalia of Lodge Canongate Kilwinning No. 2 SC of Edinburgh, Scotland. This regalia was later adopted by Ashlar Lodge No. 3 BCR when the two "little" Lodges were combined to form one in 1873, and under prescriptive right granted to the Lodge at the formation of the Grand Lodge of British Columbia in 1871, has continued to use the regalia of Canongate Kilwinning ever since,

The consequences of the formation of a second Lodge in Nannimo was that there were two Masonic Lodges merely existing, when one Lodge would have flourished. So small was Caledonia(n) in 1869 that when the officers were in their chairs there were only four Master Masons left, even if they were all present. That is, if the Earl of Dalhousie, the Grand Master Mason of Scotland, who had been made an Honorary Member, but whose attendance was merely an unexpected possibility, was not included. The effect on Nanaimo Lodge is evidenced by the fact that in 1871, after the officers were seated, there were only eight Master Masons, and two Past Masters of the lodge who might be expected to attend.

It is needless to say that both Lodges found it very difficult to carry on under the existing conditions. For such small Lodges to pay the ordinary expenses, rent, light, heat, etc, together with the dues of the respective District and Provincial Grand Lodges, was to put a burden on the members which was difficult to bear. In 1873, soon after the Grand Lodge of British Columbia was established, and as soon as W Brother Stewart had succeeded in persuading all the Brethren to accept the "Scottish" work, the inevitable happened and the two Lodges amalgamated, under



R. P. Rithet



F. J. Barnard

the name of "Ashlar" Lodge No. 3, the number of the Senior Lodge. Since that time the amalgamated Lodge, under its new name, has been one of the leading Lodges in the Jurisdiction of British Columbia.

The question of ritual having been settled by the separation of Caledonia(n) Lodge, from its English sister, there was the very best of feeling between the two Lodges. They worked together in the most friendly manner. They cooperated in the celebration of St. John's Day on June 24th, 1871. The Porch Books of the two Lodges show a constant stream of visitors from one lodge to the other and it was soon found necessary to change the place of meeting. On April 6, 1868, it was suggested in Caledonia Lodge that the premises then under lease should be changed and at a joint meeting of the two Lodges held on April 12 to consider the matter, the scheme was approved and a lease on another building was approved. After considerable expense and hard work the new premises were made ready for occupancy and on January 19, 1869, the new lodge room was dedicated by RW Brother Robert Burnaby, the District Grand Master. RW Brother I. W. Powell, the Provincial Grand Master, had been invited to take part in the ceremony, but was unable to attend. Later the two Lodges worked together with the purpose in view of building a Masonic Hall of their own.

Quadra Lodge No. 508, SC

The last of the nine Lodges to be established prior to the formation of the Grand Lodge of British Columbia was Quadra Lodge No. 508, SC, in Victoria. Just why this Lodge was formed is not quite apparent unless it was thought advisable by RW Brother Powell and his associates in Vancouver Lodge No, 421, SC, to have as many Lodges as possible under the Scottish Provincial Grand Lodge in order that it might have the last word in the movement for the establishment of an Independent Grand Lodge of British Columbia. This step at that time was being seriously discussed by the Freemasons in the Province, and it was particularly popular with the Scottish Lodges. Today Vancouver Lodge with its seventy members would not seem overcrowded, but to those in 1870 it may have had a different aspect. However that may be, Quadra Lodge was duly established, and it comprised in its membership

some of the most prominent men in the Craft and in the City of Victoria. Notwithstanding this, its membership did not increase as speedily as might have been expected. During its existence, from 1870 to 1877 when it amalgamated with Vancouver Lodge No. 421, SC, it only initiated nine members, but it had affiliated fifteen members from other British Columbia Lodges.

Among its Charter Members were: Dr. Israel Wood Powell, the Provincial Grand Master; H. F. Heisterman, the Provincial Grand Secretary; H. B. W. Aikman, who later became the Registrar-General of the Province; and Andrew Astrico, all members of Vancouver Lodge; and seven others, among them Brother James A. Grahame, the Hudson's Bay Company's Chief Officer on the Pacific Coast who was to play such a prominent part in the 1871 Convention for an Independent Grand Lodge, while one of its most prominent affiliates was Eli Harrison, Senior, who left Victoria Lodge No. 783 EC after his disagreement with RW Brother Robert Burnaby over the Independent Grand Lodge.

By August 1870, the movement for the establishment of the new Lodge had progressed so far that on the 22nd of that month Heisterman, writing to the Secretary of Mount Hermon Lodge at Burrard Inlet, mentioned its proposed formation. A dispensation from the Provincial Grand Master was issued and on January 11, 1871, a petition was sent to the Grand Lodge of Scotland for a charter, accompanied by the usual Charter Fee of ten guineas. By January 7, 1871, everything was in order for the

institution except that the charter had not arrived from Scotland, so the Lodge was duly instituted under the dispensation and Brother Grahame became its first Worshipful Master.

The whole of 1871 passed and still no charter was received from Scotland. But things Masonic moved rapidly that year, and on October 21 the Grand Lodge of British Columbia was duly formed with Quadra Lodge as one of its constituent Lodges. The Scottish Charter was no longer any use to it. There were still some fees due the Grand Lodge of Scotland from the Lodges in British Columbia, and on January 9, 1872, Brother Heisterman, as Grand Secretary of the Provincial Grand Lodge, made out a statement for the amounts due, deducting from it the ten guineas which had been remitted for the charter of Quadra Lodge, and sent a cheque for the balance to the Grand Secretary at Edinburgh. The Scottish authorities made no further delay but forwarded the missing charter forthwith and it reached Victoria on March 2, 1872, On its receipt it was found that the application for it had been made in August 1870, that it had been issued by the Grand Lodge of Scotland in August, 1871 and had lain in the office of that organization until the receipt of the account and remittance from the Provincial Grand Lodge of British Columbia. At the time of receipt of the charter Heisterman was making up a box of diplomas, etc, for return to Edinburgh, and he



A. W. Vowell

probably included in its contents the belated charter with a letter which stated that he would make a remittance of the Charter Fee "if the Grand Master so instructed." Whether the Grand Master gave any such instructions or not is not known, but no trace of any such payment can be found in the records of Grand Lodge. Such is the story of the "lost" charter of Quadra Lodge, No, 508, SR, but it is only fair to the Grand Lodge of Scotland to mention the fact that 1870 was a time of mourning for Scottish Freemasonry. William Alexander Laurie, a famous Masonic scholar and author who had been Grand Secretary since 1831, died in October 1870 after a long illness, Because of this there may have been some confusion in the Secretary's office, and this may have been the reason for the matter of the charter being overlooked.

The Lodge only existed for seven years before it amalgamated with Vancouver Lodge, No. 2, BCR, under the name of Vancouver and Quadra Lodge, No. 2, BCR, under which name it has grown and prospered. Notwithstanding its short existence it received into its membership additional members who were prominent citizens of the City of Victoria: Robert Burns McMicking, the Sixteenth Grand Master of British Columbia; Eli Harrison, Jr, at the age of 18 years, later Grand Secretary and three times Junior Grand Warden before his 30th birthday; Robert Patterson



**Vancouver and Quadra Lodge No. 2
and the Bark "Will W. Case".**

This carved masonic emblem, situated just above the bark's name, was salvaged by W Brother Walter S. Miles from the stern of the bark "Will. W. Case" and deposited in the archives of Vancouver and Quadra Lodge No. 2 on March 17, 1926.

The bark—in size 143' 1" x 31' 7" x 17' 6"— was built at Portland, Maine in 1877 by Jno. S. Case and Master Builder, Sanford Starrett. It was commanded by Capt. Dermot, father of Maxine and Gertrude Elliott, well-known actresses of the day. Jno. S. Case, Capt. Dermot and Sanford Starrett were all Freemasons and Will W. Case, then a boy, entered the fraternity when he came of age. The former have passed on but Will. W. Case is still a member. The ship had a long and eventful career, ultimately used by the CPR as a hulk to convey coal to coaling ships. She was finally sunk off Sidney Ferry Slip as a breakwater. For further information see Bro. Case's letter, November 3, 1934 in the Victoria District Library.

Rithet, founder of the shipping business of that name, Mayor of Victoria in 1875 and member of the Legislative Assembly from 1894 to 1898; Francis Jones Barnard, who in 1860 had started the Bamard's Express to Caribou; and Arthur Wellesley Vowell, who became Gold Commissioner and Stipendiary Magistrate in several areas of the Province until 1889 when he became the Superintendent of Indian Affairs for the Province.⁹

Lodge Vancouver and Quadra No. 2

Many of the "uninitiated" as well as visiting Freemasons often ask the origin of the names of Vancouver Lodge No. 421, SC, and Quadra Lodge No. 508, SC, now amalgamated and known as Vancouver and Quadra Lodge No. 2, BCR. The former did not take its name from the great city which now covers a goodly portion of the Fraser River Delta because that place was not even in existence when the Lodges were formed. They took their names from the Island on which is situated the City of Victoria, which in turn was named by Captain George Vancouver after Captain Bodega y Quadra and himself as a memento of their friendship and amiable relations during their discussions at Nootka in 1792 where, while they had to disagree

officially, at the same time they agreed in most personal matters. The friendship between those two great explorers was so great that Captain Vancouver actually named the Island "Quadra and Vancouver's Island". The name Quadra in this connection has long fallen into disuse and another Island at the northern extremity of the Strait of Georgia and to the east of Campbell River now bears the name "Quadra Island".

Quadra Lodge took its name from the Spanish Captain himself and it seems very fitting that these two Lodges, so closely connected by their membership in their infancy and named after the two great Sea Captains in the history of the Province of British Columbia, should have become amalgamated in later life into one Masonic Lodge

9. See *Proceedings of Grand Lodge - 1932*, p. 143. *et seq.*. "Memoranda Collected from the Pages of the First Ledger of Quadra Lodge No. 508, G.R. of Scotland," by W Bro. F[ran]cis. F. Fatt.

CHAPTER 2

FIRST APPEARANCE OF FREEMASONRY IN THE (SEPARATE) COLONY OF BRITISH COLUMBIA

The first Lodge on the mainland of what is now the Province of British Columbia was established at New Westminster, the capital of the colony before union with Vancouver Island. The capital having been changed from Fort Langley, there was a dispute as to whether it should be named "Queensborough" or "Queenborough". Upon reference to the Imperial authorities, Queen Victoria was asked to select a name and New Westminster was her choice, the reason for it being locally termed "the Royal City".

Union Lodge No. 1201, New Westminster

After some flirtations with the Hudson's Bay Company relative to the establishment of the capital of the mainland colony at Derby, a short distance down the Fraser River from old Fort Langley, the capital was established at New Westminster in 1859 and soon a flourishing settlement grew there. There were many Freemasons in the new settle-



Captain James Cooper, First Treasurer of Union Lodge No. 1201, ER. Member Council of Vancouver Island, 1851 to 1856.

ment, among them an able gentleman, Henry Holbrook, who, like Victoria's Robert Burnaby, was an enthusiastic and well-skilled member of the Craft. There was considerable rivalry between the two cities in all lines of endeavour and the New Westminster brethren could see no reason why there should not be a Lodge in their city as well as in their rival on Vancouver Island. Various meetings were held to discuss the matter. A Lodge Room which was considered satisfactory was obtained in the Hick's Building on Columbia Street at the corner of Lytton Square. The promoters of the new Lodge came from various jurisdictions: England, Scotland, California, Canada, New York, and Prince Edward Island. For this reason it was called "Union Lodge". Brother Henry Holbrook was to be the first Worshipful Master; Dr. John Vernon Seddall, Assistant Staff Surgeon with the contingent of Royal Engineers then stationed at New Westminster, was to have been the first Senior Warden; and William Gilmour Peacock, who was a Scottish Freemason, was to have been the Junior Warden. Among the others was William Stewart who later went to Nanaimo where he was prominent in Masonic affairs for many years. All agreed to follow forthwith the precedent set by Victoria Lodge and, no doubt acting on the advice of Brother Holbrook, applied to the Grand Lodge of England for a charter. The petition, addressed "To the MW Grand Master of the United Fraternity of Ancient Free and Accepted Masons of England", is shown on the next page.

For some reason now unknown Brother Seddall did not sign the petition, and Brother Levi was substituted as Senior Warden.

This petition was duly forwarded to London but, like the original petition for Victoria Lodge, was refused because according to the English constitution the first office bearers were required to be registered on the books of the Grand Lodge of England and Brother Peacock was a member of a Scottish Lodge. Subsequently some of the members of Victoria Lodge, whose names cannot now be ascertained, signed a new petition, a new Junior Warden was chosen, and in due course a warrant was granted to Union Lodge dated December 16, 1861, as No. 1201. By June 1862, the Lodge was ready for institution, and the *British Columbian*, under date of June 25, 1862, carried the news. In the issue of the same newspaper for June 28, 1862, there was a detailed account of the first meeting.¹⁰

The news of the formation of the first Masonic Lodge in the far-off Colony of British Columbia, with Henry Holbrook as its first Worshipful Master, was received with delight by his Brethren in Cheshire. In the *British Columbian* for February 14, 1863 appeared the following from a Cheshire newspaper:

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

The guidance of Union Lodge during its early years appears to have been mainly under W Bro. Henry Holbrook who was its Master during the first, fourth and fifth years of its life. He was prominent in politics generally, a zealous advocate of union of the two colonies, and it was mainly through his steadfast allegiance to the United Grand Lodge of England, under which he had been a Provincial Grand Officer, that Union Lodge did not become numbered 2 on the GRBC; but that story must be told in a later part of this history.¹¹

10. a. See *Proceedings of Grand Lodge* — 1916, P.93, "Union Lodge No. 9", by William Burns, Grand Historian.

b. See *Proceedings of Grand Lodge* — 1927, p. 140 *et seq.*, "Union Lodge No. 9", by William Burns, Grand Historian.

c. *The First One Hundred Years - Union Lodge No. 9, AF & AM, GRBC* — 1861-1961, by W Brother R. Scannell.

11. See Union Lodge No. 9, A.f. & A.M., G.R.B.C. — 1861-1961, "Souvenir Programme and History", by W Brother R. Scannell.

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

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

In consequence of this desire we pray for
a warrant of constitution empowering us to

meet as a regular Lodge at New Westminster
British Columbia on the first Monday of every
month and there to discharge the duties of masonry,
in a constitutional manner, according to the forms
of the order and the laws of the Grand Lodge:
and we have nominated and do recommend Brother
Henry Holbrook to be the first master, Brother
Solomon Levi to be the first senior warden and
Brother William Gilmour Pascoe to be the first Junior
Warden of the said Lodge.

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

Henry Holbrook P.M. 368 and 880 also P. Hon. Grand
Superintendent of Works for Cheesbrough & Co. of
S. Levi

Fidelity Lodge No 121 Calixa

William Gilmour Pascoe

St John's Hamilton Hillwinning No 7th Grand Lodge of Scotland

MW Bro. Dr. W. A. DeWolf-Smith

The first mention of one of the most distinguished and outstanding Freemasons in the Province of British Columbia is found in the Returns of the Subordinate Lodges to February 28, 1888, where under the Entered Apprentices appears the name "Smith, W. A. DeWolf". He was passed and raised during the year 1888 and was destined to write his name very clearly in the annals of the Craft. He was the WM of Union Lodge in 1892 and became the Lodge Secretary in 1895, an office he held until 1929. He was DDGM for the District in 1894. In Grand Lodge he first became the Chairman of the Committee on Foreign Correspondence from 1897 to 1942, and to him must go in great measure the credit for the excellence of the Reviews and there is little doubt that the office of the other members was more or less of a sinecure. He held the office of Grand Historian from 1901 to 1912, and was Grand Secretary from 1911 to 1937. He held the office of Grand Librarian from 1902 until 1925. On June 23, 1932, he was given the Rank of Past Grand Master, being the first British Columbia Freemason to receive that high honour without having graced the Chair of Royal Solomon.

Cayoosh - The Lodge That Might Have Been

At the same time that the Freemasons in New Westminster were taking steps to form a Lodge there was evidence of Masonic activity in the interior of the colony. During the winter of 1860-1861 a number of gold-seekers, who had been busy on the creeks along the Fraser and Thompson Rivers during the summer, gathered at Cayoosh on the flat on the eastern side of the Fraser River opposite the present town of Lillooet. The spot was sometimes called "Parsonville" after Brother Otis Parsons who, with Brothers J. H. Sullivan and S. P. "Sue" Moody, later lost his life in the wreck of the *Pacific* off Cape Flattery in 1875. There were Freemasons among these miners, including Brother Allen McDonald, who signed the petition to the Grand Lodge of England for a charter for Victoria Lodge No. 1085 in 1858, but who took no further part in the formation of that Lodge.

During the long winter months these members of the Craft met together at Cayoosh from time to time and, to pass the time away, discussed the question of forming a Lodge. Evidently they were under the impression that a permanent settlement would come into being. As two of them had been in touch with the Lodge already at work in Victoria, it was decided to communicate with it and obtain information as to the necessary steps to be taken in order to obtain a charter from the Grand Lodge of England for a Lodge at Cayoosh. Accordingly under date of December 27, 1860, a communication was sent to Victoria Lodge.

This document came before Victoria Lodge on March 20, 1861, and a committee of Brothers Burnaby, Lewis and de Cosmos was appointed to draw up a reply. At the same meeting a committee was named to receive the body of Morris Price, a Freemason who had died at Cayoosh, and to give it a Masonic Burial. The body was received in due course and interred in the Jewish Cemetery with the ceremonies of the Craft.

Two of the committee, Burnaby and Lewis, reported to Victoria Lodge in due course. A form of petition was drafted to be signed by seven brethren whose names were registered on the books of the Grand Lodge of England, or, if the requisite number of English Freemasons was not available, by brethren on the books of the Grand Lodge of Scotland or Ireland, together with a statement of any circumstances which precluded a greater number of English Freemasons from signing. Members of Colonial Lodges supplied with certificates from England would of course, be equally eligible. The name and number of his late Lodge was to be attached to the signature of any petitioner. It

The British Columbian.

WESTMINSTER, WEDNESDAY, JUNE 25.

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

MR. EDWARD DINSLEY, of the firm of Dinsley & Forrest of this city, recently from Canada.

The British Columbian.

NEW WESTMINSTER, SATURDAY, JUNE 28.

THE FIRST MASONIC LODGE IN BRITISH COLUMBIA.

By application of several of the Masonic Fraternity to the Grand Lodge of England, a charter was granted them to open a Lodge in New Westminster, B. C., under the title of "Union Lodge, No. 1201." Acting under such charter, the members of this Lodge resolved to open the same on Tuesday last, the 24th June, (being the anniversary of St. John's Day.) Members of "Victoria Lodge, No. 1085," kindly lent the valuable aid and assistance in this good work, and to whom the fraternity are deeply indebted; viz: Bros. P. M., R. Burnaby, P. P. G. J. W. for Surrey, G. Pearkes, W. M., T. Harris, S. W. R. Lewis, J. W., L. Franklin, J. D., John Malovanski, I. G., Nutfall, Driard, and E. Franklin. The usual ceremonies on such an occasion being concluded, the Lodge was consecrated by Bro. P. M., R. Burnaby, and the following officers installed, viz: Henry Holbrook, W. M., Dr. J. Vernon Seddall, R. E., S. W., Valentine Hall, I. W., George Frye, Sec'y., Capt. J. Cooper, Treasurer, Dr. S. E. Crain, S. D., R. Dickinson, J. D., B. F. Moses, I. G., Hickey, O. G. After the ceremony, which was delivered in a most impressive manner by the distinguished P. M., the Brethren sat down to a sumptuous repast provided by the Messrs. Grelley with their usual taste and abundance in the Lodge Room, and did not separate until a late hour.

was advisable that the petition be forwarded to Victoria Lodge as being the Lodge nearest Cayoosh. This was not considered indispensable, but was to be considered as giving weight to the petition. Petitions were required to be accompanied by a fee of five guineas for the issue of a warrant and half a crown for registration of each signer whose name was not on the books of the Grand Lodge of England.

The Secretary of Victoria Lodge No. 1085 on May 13, 1862 forwarded a copy of this report, with the forms annexed, addressed to Ronald MacDonald and the Brethren who had sent the communication from Cayoosh. In

the meantime, however, spring had come and the goldseekers at Cayoosh had passed on to other fields of work, and Cayoosh had ceased to exist as a settlement and nothing more was heard of the proposed Lodge.

Ninety-eight years later, on June 23, 1960, the Grand Lodge of British Columbia ordered that a Warrant be granted to Cayoosh Lodge No. 173 located at Lillooet.¹²

Cariboo Lodge No. 469 SR - Barkerville

The comparatively small settlements on or near the Pacific Coast — Victoria, New Westminster, and Nanaimo — were now well supplied with Masonic Lodges, but there were none in that extraordinary aggregation of people (Reid says it could hardly be called a settlement) far in the mountains of the interior in what was known as the Cariboo District. Here rich placer deposits had been discovered and the lure of gold

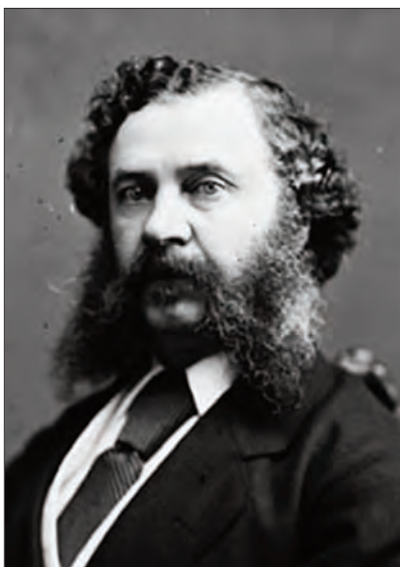
called thither goldseekers from all parts of the world. It was very much as the rush to California twenty years before, but access to the riches of the Cariboo was far more difficult and the climate, especially in the winter months, much more severe. To reach the Cariboo one had to go first to Victoria and

thence by the Gulf of Georgia and the Fraser River to New Westminster. River steamers plied between that city and Port Douglas at the head of Harrison Lake; thence the goldseeker travelled alternately by trails and boats on the intervening lakes to Lillooet on the Fraser River. From that point, or rather from the flat on the east bank of the Fraser River, there were two trails to Williams Lake. The shorter, along the east bank of the Fraser River, was almost impassable; the other, over the old Brigade Trail of the Hudson's Bay Company, used by it for many years, was longer but in much better condition. From Williams Lake a trail ran to the mouth of the Quesnelle River, and on up that stream to the rich creeks of the Cariboo.

The peak of the rush to Cariboo was reached in 1863. No one has ever been able to give any exact figures of the number of people who were in Barkerville, the roaring metropolis of the district, and on the gold-bearing creeks in the vicinity at that time. It has been estimated by those who were there, and were in the best position to know, that it must have been in the neighbourhood of 30,000. This population could only be called "floating," as few of the residents intended to remain there permanently. The chief desire of the miners was to separate the gold from the gravels of the various creeks and get out; the balance of the residents were there to transfer as much of it as possible from the pockets of the miners to their own. By 1865 the Cariboo Road had reached Barkerville, and while many of the "floaters" had left for new pastures many



Jonathan Nutt, Right Worthy Master, Cariboo Lodge No. 469, SR, 1868.



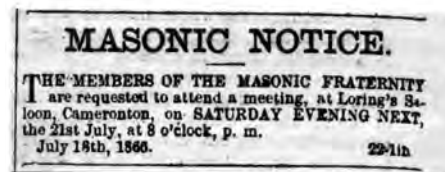
Joshua S. Thompson, First Senior Deacon of Cariboo Lodge No. 469, SR, and First M.P. for Cariboo.



June 28, 1866



July 2, 1866



July 12, 1866



July 19, 1866

12. See *Proceedings of Grand Lodge - 1947*, p. 140 et seq., "Cayoosh - The First Petition for a New Lodge." by Bro George Hollis Slater. See also Chapter 16.

of the mines were producing steadily and gave promise of a comparatively long life. The people there had become acquainted with each other, and Barkerville was taking on itself more and more the status of a settled and staid community.

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

Because the Cariboo promised to become permanently settled, the Freemasons saw no reason why they should not have a Masonic Lodge as well as the residents on the coast. The matter was talked over informally among the brethren, among whom was Brother J. Spencer Thompson, a clerk employed by Buie Bros., General Merchants. Brother Thompson was first a member of the Committee who met with Governor Douglas at Hope to discuss the financing of the proposed road to Cariboo through the Fraser Canyon in 1861; he was the representative of Cariboo at the Convention at Yale—the "Yale Conspiracy"—which asked for

British Columbia's admission into the Confederation of Canada on September 14, 1868; and in 1871 he was elected as the first member for Cariboo in the House of Commons at Ottawa, a position held until his death in 1881. At the request of the brethren he wrote to Vancouver Lodge No. 421, SC at Victoria asking that Lodge to endorse the opening of a Lodge at Williams Creek or Richfield under the jurisdiction of the Grand Lodge of Washington Territory. Thompson stated that a similar application had been made to Union Lodge and had been refused, and that that Lodge had advised the Cariboo brethren to apply to the Grand Lodge of England for a charter. This letter was read in Vancouver Lodge on September 19, 1866. The Lodge expressed its sympathy, but pointed out the irregularity of the proposed proceedings and probably referred to its own experience with a similar application from Cayoosh. The three Grand Lodges of England, Scotland and Ireland claimed equal and concurrent jurisdiction in "Colonial" territory, otherwise unorganized Masonically, and all would resist and resent usurpation by other Grand Lodges. Doubtless Vancouver Lodge, like Union Lodge, recommended that a charter be obtained from the jurisdiction under which it, itself, was acting. On receipt of the answer from Vancouver Lodge a meeting was called of the local Freemasons for October 15, 1866, and this was attended by thirteen members of the Craft when, as one of the leading promoters of the scheme, Jonathan Nutt was chosen as Chairman of the meeting, with William Cochrane acting as Secretary.

Cayoosh B. C. December 27th 1866
 A Johns Day.

To
 The most Worshipful Master
 Wardens and Brethren
 of Lodge N. — of Free and
 Accepted Masons Victoria B. C.

We find our number consists of
 (17) seventeen, worthy Master Masons
 We meet on occasions for the pur-
 pose of brightening and improving
 ourselves in masonry. — We have had
 a dinner on our great Patrons day.
 There are many here of the proper
 material, wishing to be received into
 the order — our being so far away
 from yours or any other Lodge, induces
 us, to petition in this wise, so that
 we may be enabled to assist and
 relieve many worthy distressed Brethren
 who pass and repass — and being
 so few and not properly organized.
 we.

Those who attended the meeting recognized that the first thing to be done was to arrange for a place for the proposed Lodge to meet. At that time there was not a suitable building in Barkerville (so named after William "Billy" Barker, one of the original discoverers of gold on Williams Creek). A proper meeting place was necessary in order to obtain a charter, and it could only be provided by the Freemasons themselves. Accordingly, the meeting decided to erect the necessary building and each of the persons present pledged weekly payments for that purpose. Twenty Freemasons who had not attended later joined in the project.

*we are unable to meet those
many demands made on us - as
also to keep us from rusting, as
well as for the diffusion of masonic
knowledge and maintaining
brotherly love and sustaining
our beloved order. We have
appointed (not elected) a W.M. and
Wardens pro tem. in the hope of
receiving a dispensation from your
ancient and honorable body.
We subscribe ourselves
most respectfully & fraternally*

*Ronald Macdonald
W. M. Nutt
Allen Macdonald
Henry Evans,
Felix Newfelder
J. H. Goble
J. H. Byles
James C. Wade
B. G. G.
W. M. Lighthall*

To build even the least expensive building suitable for the purpose would cost a minimum of \$3,300 and this meant that every one of the thirty-three subscribers must pay the sum of \$100. Many of these men were working miners. Some, it is true, owned substantial interests in paying claims, but the majority were men of modest means. This is evidenced by the entries in a small fabric-covered notebook in which are inscribed all minutes, cashbook entries, and other transactions of the proposed Lodge from October 13, 1866 to August 17, 1867. The back pages show the amounts paid into the building fund. Many paid fifty cents or a dollar a week. One paid his share in one payment, while four others paid installments of \$5 each, and thus it was not long before the construction of the Masonic Hall was assured.

Four meetings were held in October, 1866. No record exists of what was done at the first three and all that is known of the fourth is that a letter was read from Vancouver Lodge at Victoria. A second letter from that Lodge was read at a meeting on November 3, 1866. The petition addressed to the Grand Lodge of Scotland for a charter was signed on December 8, 1866. There was another meeting on the 9th at which Jonathan

Nutt was officially thanked for his zeal in establishing a Masonic Lodge on Williams Creek.

The petition was taken personally to Victoria by Nutt soon after. He attended a meeting of Vancouver Lodge on January 16, 1867 and presented the petition for approval by that Lodge. The Lodge approved it and it was thereupon endorsed by the three principal officers and delivered to RW Brother Israel Wood Powell, who had been appointed as the Provincial Grand Master of the Grand Lodge of Scotland. One can appreciate the mixture of peoples from all over the world in the Caribou at that time because out of the fourteen Freemasons signing the petition two hailed from Canada (in Ontario), two from Quebec, three from California, three from Scotland, one from Wales, one from Washington Territory, one from Minnesota, and one for whom the Lodge has never been actually located. No one being from England tends to indicate their aversion to receiving a charter from that Grand Lodge.

On September 2, 1867 the applicants received from RW Brother Powell a dispensation authorizing Cariboo Lodge No. 469 to open and commence business. On December 7, 1867 the charter was received from the Grand Lodge of Scotland together with the necessary books: porch, minute, etc, all nicely bound in soft green leather and carefully labelled in gilt letters "CARIBOO, VANCOUVER'S ISLAND - Holding of (Crest of the Grand Lodge of Scotland)

THE CARIBOO SENTINEL
THURSDAY, JUNE 25, 1868.

MASONIC.—The consecration and dedication of the Lodge Cariboo No. 469, F. & A. M., R. S., and also the installation of the officers of the Lodge, took place in the Masonic Hall, Barkerville, yesterday afternoon. The ceremony of dedication was conducted by R.W.M. Jno. Nutt, under a letter of deputation granted by the Provincial Grand Master of British Columbia, Dr. L. W. Powell. The installation was performed by Past Master Dr. R. Carrall, assisted by Past Master W. E. Boone. The following are the names of the officers installed: R. W. Master, Jonathan Nutt; Deputy Master, D. McNaughton; Substitute Master, J. L. Muir; Sen. Warden, W. W. Hill; Jun. Warden, G. Grant; Treasurer, N. F. Foster; Secretary, W. M. Cochrane; Sen. Deacon, J. S. Thompson; Jun. Deacon, A. C. Campbell; Stewards, J. Bruce and J. B. Goodson; Inner Guard, V. Jones; Tyler, G. C. Webster. In the evening a large number of the brethren of the Order sat down to a sumptuous banquet and regaled and enjoyed themselves until a late hour in the celebration of the anniversary of St. John the Baptist according to the universal custom of the fraternity.

THE THEATRE.—The Amateurs on Tuesday evening last gave one of their pleasing enter-

No. 469." Evidently no one had explained to the authorities in Scotland that although the application had come from Victoria the Lodge was to be in another colony. On St Johns Day, December 27, 1867 a banquet was held to which "All brethren on the Creek" were invited, but the Lodge was not fully constituted until June 24, 1868, the Festival of Saint John the Baptist. The Minute for that day reads:

"Met at 3 pm Nutt presiding as representative of the Provincial Grand Master. The inauguration of Cariboo Lodge, No 469 then took place, according to the Ceremonial laid down at page 71 of the Laws and Constitution of the Grand Lodge of Scotland. After the inauguration, the officers were installed. The festival was celebrated by a banquet according to Masonic tradition."

After the Lodge was closed in the afternoon the officers and members went to a partially built cabin (now known to have been "Nutt's Biggin") near by, placed themselves on the timbers and had a group photograph taken. After the facts connected with this picture had

been forgotten, a legend arose that it had been taken at a Masonic Lodge held, according to old tradition, on one of the mountains near Barkerville, and it is often called "The Lodge on the Mountain." Like many such legends the story has no foundation in fact.

In the meantime the brethren had proceeded with the construction of their Masonic Hall. It is believed to have been built by John Bruce and James Mann, who were among the Lodge's first candidates, the former having been admitted on September 14, 1867, and the latter two months later. There is no record of the date on which construction was begun or when the building was finished. It is known that it was approaching completion on April 13, 1867 and that it had been completed before June 23 of that year, and the Minutes indicate that all the fittings and furnishings were donated by the brethren individually. On September 16, 1868 disaster struck when the town of Barkerville was destroyed by fire, only one house being saved. Efforts were made to save the hall by the use of wet blankets, but without avail. Subsequent meetings were held in the Court House at Richfield and then in a building loaned by Brother E. C. Parsons in Barkerville while the new Temple was being built. The first meeting was held in the new hall on February 20, 1869 and it, too, was destroyed by fire on December 28, 1936, after which the present Temple was constructed and first used on September 4, 1937.

A unique device in the Temple was the "Silent Tyler." Legend again says it was built as a safeguard when Barkerville contained some wild men, and some equally wild women. The stairway immediately inside the side entrance of the building, and leading to the floor above which contained the Lodge Room, was hinged at the top so that when the brethren were assembled, it could be raised. This was done by means of a wheel in the Tyler's room and it cut off access from the lower floor. This mechanical device enabled the elected Tyler to be Inner Guard, to which station no member was appointed for over ten years. In the new Temple of 1937 the "lifting staircase" was preserved in memory of the old-timers of Williams Creek, and the façade of the building was restored to its appearance of 1869 by the Barkerville Restoration Advisory Committee of the British Columbia Parks Branch in the summer of 1966.¹⁴

THE CARIBOO SENTINEL
MONDAY, JUNE 29, 1868.

MASONIC FESTIVAL.—On the evening of the 24th instant about sixty brethren of the "Ancient Craft," in commemoration of the anniversary of St. John the Baptist, sat down to a banquet got up in magnificent style by Messrs. Paterson & Goodson. The hall was decorated and the tables arranged under the management and by the good taste of Messrs. Mann & Bruce. The catering was equal to anything that can be got up in the colony, and exceeded anything ever attempted in Cariboo. After the substantial portion of the feast had been disposed of, the following toasts were given by R.W.M. Jno. Nutt, who presided on the occasion:—"The Queen and the Craft," which was drunk in silence. "The Grand Lodge of Scotland," responded to by Mr W. E. Seelye. "The Provincial Grand Lodge of British Columbia," responded to by Mr A. C. Campbell. "The Provincial Grand Master of British Columbia," responded to by Mr W. M. Cochrane. "The Visiting Brethren," responded to by Messrs Boone, Mann and Dr. Carrall. "Universal Masonry," responded to by Mr J. S. Thompson. Toasts were also given to the W. M. and the Officers of Cariboo Lodge; to the "Wives and Daughters" of Masons; to the "Press," &c., which were all well and heartily responded to. The pleasure of the festivities of the evening was very much enhanced by the interspersion of songs and glees, accompanied by the organ, presided over by Mr W. W. Hill. Throughout the whole of the evening's entertainment the utmost order and harmony prevailed, and at two o'clock the brethren retired from the hall seemingly reluctant to leave a spot where they had enjoyed so much pleasure in so brief a space of time. We shall long remember with much satisfaction the pleasant evening spent with the brethren in the neat and comfortable hall of Cariboo Lodge, No. 469.

THANKS.—The word is hardly expressive enough to signify our deep sense of gratitude

14. See *Proceedings of Grand Lodge - 1934*, p. 153 et seq., "Some of the Early History of Cariboo Lodge, No. 466 (469) G.R. of Scotland; Now No. 4 G.R.B.C.", by RW Bro. Louis Le Bourdais; and *Canadian Masonic Research Association, Bulletin No. 88* (1967), "Cariboo Gold," by VW Bro. J. T. Marshall.



Masonic Hall, Barkerville, built to replace earlier structure destroyed by fire in 1868. Itself destroyed in 1936 and now rebuilt. Hall of the "Silent Tyler"

No. 8 — Mount Hermon Lodge No. 491 SC

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

As early as the spring of 1865 men were at work cutting the timber on the north side of the inlet, building a mill and equipping it with two centre-discharge waterwheels of 50 horsepower, two circular saws, and a 22-inch planing mill; the result being the "Pioneer Mills" which had a capacity of 50,000 feet

every 24 hours. At first this settlement on the northern shore of the inlet was called by the name of the great harbour, "Burrard Inlet."

The venture was too much for the financial resources of the T. G. Graham Company of New Westminster, and in December, 1863 the mill, with logs and limits, was advertised for sale at public auction. The sale was held on the 16th of the month and there were only two bidders, John Oscar Smith and a shrewd Maine lumberman, Sewell Prescott Moody. "Sue," as he is known to history, does not seem to have been anxious to purchase the property for he allowed Smith to acquire it for the sum of \$8,000. Perhaps he foresaw that he might be able to get it later at a price more advantageous to him.

Smith improved and added to the machinery and operated the mill for one year under the name "Burrard Inlet Mills." It had been mortgaged, probably by Smith, to finance the improvements. Payments falling due on this mortgage were not being met and in 1864 the mortgagee entered into possession and sold the property to Moody. What he gave for it is not known, but it is suspected that the price was small. He set the saws cutting lumber in February, 1865, and renamed

THE CARIBOO SENTINEL

SATURDAY, JUNE 26, 1869.

MASONIC.—The consecration of the new and spacious hall of Cariboo Lodge, No. 469, F. & A. M., took place on the afternoon of Thursday, 24th inst., after which the officers elect were duly installed. The following are the names of the officers for the ensuing Masonic year:—R. W. Master, Jonathan Nutt (re-elected); Deputy Master, J. O. Floyd; Substitute Master, J. L. Muir (re-elected); Senior Warden, George Grant; Junior Warden, John Bruce; Treasurer, Wm. M. Cochran; Secretary, J. S. Thompson; Senior Deacon, Edwd. Pearson; Junior Deacon, J. G. Goodson; Inner Guard, A. Hoffman; Stewards, J. G. Mann and Robt. Patterson; Tyler, J. D. Ritchie. In the evening, the festival of St. John the Baptist was celebrated according to ancient and universal custom by a banquet in the hall, furnished by Messrs. Patterson & Goodson in their usual good style. A large number of the members of the Lodge and several visiting brethren were present, and all thoroughly enjoyed one of those happy and harmonious re-unions which tender so much to foster and cement friendship and good-will among the fraternity.

MASONIC HALL.—We have much pleasure in announcing that the "brethren of the mystic tie" are determined that the gap in the list of public buildings in Barkerville caused by the absence of a Masonic Hall, shall be filled up without delay. Arrangements have been made with Messrs. Bruce & Mann to build a commodious hall over the new building which they are about erecting on the lot formerly occupied by the Occidental Hotel.



Frederick Dally Photo

Cariboo Lodge No. 469, SR. Taken on the mountain at Barkerville, Festival of St. John, 1868.*

it "The Burrard Inlet Lumber Mills." "Sue" knew the lumber business and operated it so successfully that by May of that year he was able to ship a cargo of lumber to Sydney, Australia. Other foreign shipments followed, and the mill became a busy scene of industry. The little settlement around the mill became known as "Moody's Mill" and later "Moodyville "

The mill, under Moody's capable management soon became so prosperous that he was forced to increase his office staff, and his employees included a number of men whose very names are an essential part of our early Masonic history. At that time New Westminster was the centre of all business in the vicinity. Even the head office of Moody's firm was there. There, also, was Union Lodge No. 899 ER, the only one in that part of the colony, and Moody, as well as many of his assistants, was a member of it. Moody and Captain James Van Bramer were the first of this group to join, becoming members in 1863. Captain Philander Swett and Josias Charles Hughes joined in 1864; and Coote M. Chambers, destined to become the fifth Grand Master, in 1867-1868.

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

"We have no description of that trip over the road but it requires little imagination to realize its discomforts. The road was then guiltless of anything like macadam. Its bed had not yet settled; many low wet places remained that were far softer and more miry than the higher ground; the worst marshy spots were covered with that terrible pioneer material—corduroy."¹⁵

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



Josias C. Hughes, First WM of Lodge Mount Hermon No. 491, SR, Burrard Inlet.

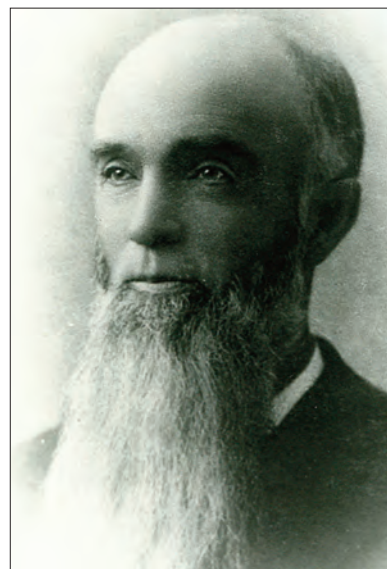
* Taken by Victoria photographer, Frederick Dally (1838-1914), at Jonathan Nutt's cabin on 24 June 1868, this photograph has led to much confusion, there being at least three different photographs, one with 28 brethren, one with 27, and this one with 27 1/2. [Ed.]
 15. Howay, Frederick W., *B.C. Historical Quarterly*, Vol. 1, p. 106.

The first essential was to provide a meeting place for the proposed Lodge. There being no building in existence on the North Shore suitable for Lodge purposes, the only thing the petitioners could do was to build one for themselves. As almost all the persons who proposed to become members of the new Lodge were employees or otherwise connected with the mill, it was desirable that the hall should be as close to the mill as possible. The mill was located some distance east of the grain elevators (1944) at North Vancouver; the Masonic Hall was directly north of the mill on the first higher ground. Having arranged for the site, they set to work and built their own Masonic Hall at their own expense and furnished it in the same way.



Sewell Prescott Moody, Inner Guard and Founder, Lodge Mount Hermon, No. 491, SR.

When the hall was completed, Hughes wrote to RW Brother Powell asking for instructions as to what steps should be taken to obtain a charter. On December 14, 1868 H. F. Heisterman, the Grand Secretary, replied, suggesting that a formal application should be made at once so that the Provincial Grand Master could grant the dispensation before the Annual Meeting of the Provincial Grand Lodge which was to be held in Victoria on December 26 following. The Provincial Grand Master was anxious to add another Lodge to his roll, and the Provincial Grand Secretary pointed out that the dimits of the members applying, from the Lodges of which they had been members, should accompany the application. "But," he added, "I am authorized to say that your charter will be granted whether they accompany it or not." Evidently the Provincial Grand Lodge



Captain Philander Wheeler Swett—former land speculator, accountant at Moody's Mill and a Founding Member of Lodge Mount Hermon No. 469, SR.

authorities were not going to let any technicalities interfere with the immediate formation of the new Lodge. The dispensation was granted by RW Brother Powell on January 11, 1869 and "Sue" paid the fees, \$54 for the charter and \$10 for the dispensation. The applicants were advised that the Provincial Grand Master was ready to journey to the Inlet, by the first direct steamer, to consecrate the Lodge and install the officers. It was not long before the necessary means of travel was provided and Powell arrived in Moodyville on January 15, 1869 to institute the new Lodge, the ceremony taking place in the new Masonic Hall. The only other Freemason present who was not a member of the proposed Lodge was Dr. A. W. S. Black from Union Lodge at New Westminster. Dr. Powell was escorted into the hall, where he opened his Provincial Grand Lodge, with the officers-elect of the new Lodge occupying their respective stations except that Brother Black acted as Provincial Grand Secretary and Brother Coote M. Chambers acted as Provincial Grand Inner Guard. The Lodge was duly consecrated and the officers duly installed. It is worthy of note that the Worshipful Master was called Right Worshipful Master in the Scottish tradition, but there was no Deputy Master or Substitute Master elected. Evidently the use of the American form of Ritual caused these Scottish offices to be forgotten. On January 20, 1869 the Provincial Grand Secretary reported the formation of the new Lodge to the Grand Lodge of Scotland:

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

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

When the word arrived in Moodyville that the gentleman in question had made a second application for admission, had been received and had been given a degree, they were very angry. For some reason they disliked him

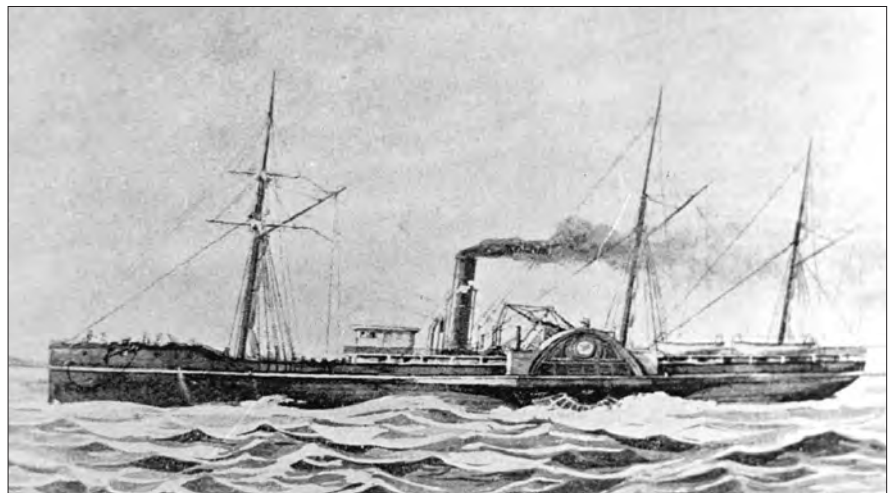


George W. Haynes, Senior Deacon; Sewell Prescott Moody, Inner Guard; and Josias Charles Hughes, Right Worshiptul Master of Lodge Mount Hermon, No. 491, SR.

very much, and they claimed that they had not been given proper notice that his application would come up at the meeting. When the District Grand Lodge met at New Westminster on December 10, 1868, they entered a protest against the action of the Lodge. The presiding officer was RW Brother Henry Holbrook, who advised the brethren from Burrard Inlet that no error had been made by the Lodge and that if they wished to take any steps against the applicant it would be necessary to prefer charges against him. This they refused to do, but they said they could not and would not sit in a Lodge with him. The protest was dismissed and the protesters severely reprimanded. However, the gentleman whose application had caused so much trouble very properly refused to go any further in Freemasonry, and after a few months took his dimit.

This episode furnished another reason or excuse why a Lodge should be established on Burrard Inlet. Moreover, Union Lodge was under the constitution of the Grand Lodge of England and if they could get a charter from the Grand Lodge of Scotland, as Vancouver Lodge No. 421 SC had done, they would be free from the domination of Holbrook and his friends.

Because of their place in the history of British Columbia, a quick glance at some of the names on Mount Hermon's first slate of members is interesting. Brother George Black was the owner of the hotel which was established where the road from New Westminster reached the inlet. The locality was at first simply called "The End of the Road." Later it was known as Brighton, and for a time as "Maxie's" from Maxie Michaud, first Postmaster on Burrard Inlet, and eventually Hastings, now Brighton Beach Park in Vancouver. Brother William O. Allen, the Senior Warden, was a man of some standing in the mill who took a leading role in the organization of the Mechanic's Institute, the object of which was to provide a Public Library and reading room for the people of the little town and Moody himself was the first subscriber to this project. Philander Wheeler Swett, the Junior Warden known to all as "Cap," later left Moodyville and became owner of the Paul Swenson farm at Canoe Pass. He boarded the young schoolmaster who was in charge of the new Canoe Pass School and who later became a Charter Member of King Solomon Lodge No. 17 at New Westminster, Frederick W. Howey, one of British Columbia's outstanding historians who passed away on October 3, 1943 after having served as the County Court Judge at New Westminster for thirty years. Sewell Prescott Moody, the proprietor of the mill, is often confused with Colonel Richard Moody, the Commander of the detachment of Royal Engineers which had been sent out by the British Government to aid the settlers in the new Colony of British Columbia. Most people, finding Port Moody at one end of Burrard Inlet and Moodyville at the other, naturally take it for granted that both were named for the same individual, but it is not



"S.S. Pacific" — Death Chamber of "Sue" Moody,

Unto the Most Worshipful the Grand Master-Mason, the P. W. the Office-Bearers and Members of the Grand Lodge of Scotland,

The Petition of the undersigned, regular, registered Master-Masons of the Lodges mentioned against our respective names;

Humbly Sheweth,

That your Petitioners, having the good of Masonry at heart, are desirous of extending the benefits of the Craft in this part of the Country, which cannot be accomplished without having a regularly constituted Lodge. We, therefore being anxious to commence and carry on our Masonic Labors under the sanction of the Grand Lodge, pray for a Charter of Constitution and Creation, empowering us to meet as a regular Lodge at Barkerville, Williams Creek, British Columbia by the name and title of "Cariboo Lodge" and there to discharge the duties of Masonry in a constitutional manner, according to the laws of the Order, and the laws of the Grand Lodge, and we recommend and propose the following to be the first Office-Bearers of the Lodge, viz:

Dr. McNaughton	P. Grand Master	do. Duncan Lodge 166 C.R. 6
B. P. Anderson	P. Substitute Master	do. Olympia Lodge No 1 - 1st.
W. C. Brown	P. Sen. Warden	do. Thompson No 2, Minn.
Wm. G. Clark	P. Jun. Warden	do. Kirkcaldy 1st. 11. 1872.
John Patterson	Treasurer	do. Moragaita 104. 64
J. M. Cochrane	Secretary	do. Inverness Lodge 998. 8. 83
John J. Miller	Senior Deacon	do. St. Andrew 126. 6. 65
W. H. Campbell	Junior Deacon	do. Lorne Lodge 58. C. 18
William J. Miller	Inner Guard	do. Alton Lodge 219. 9. 92
David B. Lewis	Tyler	do. St. Louis 88. 9. 94

The

prayer of this Petition being granted, we promise strict obedience to the laws and Constitutions of the Grand Lodge of Scotland.

Signed
 J. M. Hill M. M. of Lyburn Lodge C. R. 138
 W. H. Campbell Alton " 9. 8. 92
 J. M. Cochrane San Francisco " Cal. 7

Petition to the Grand Lodge of Scotland for a Charter for Cariboo Lodge in Barkerville.

so. Port Moody was named after the Colonel at the time he constructed the North Road from New Westminster to the eastern end of the inlet, but Moodyville was named after the Inner Guard of Mount Hermon Lodge. Sewell Prescott Moody came from Maine, where his family had been in the lumber business for a long time—he knew timber and the timber trade. He put on no side. To every one, great or small, he was just "Sue Moody." He went down on the steamer *Pacific* on November 4, 1875 with so many more of the early adventurers of British Columbia who had "struck it rich" and were going back to their home lands to enjoy their wealth. Brother Moody left one memento behind him: a month after the disaster a stateroom stanchion was found on the beach below Beacon Hill near Victoria and on its surface, written in a bold business hand, were the words "S. P. Moody, all lost" The writing was identified as that of Moody.

In due course the charter was received from the Grand Lodge of Scotland, and Mount Hermon Lodge No. 491, SC went on its way to become one of the premier Lodges in British Columbia, particularly after its move to the City of Vancouver. In the report to the Provincial Grand Lodge in 1869 it appears that the Lodge had seventeen members, while in its report to Grand Lodge for the year ending December 31, 1967 the old Lodge had 271 members and assets of over \$87,000.¹⁶

16. See *The Mount Hermon Lodge, No. 7, A.F. & A.M. - 75th Year, 1869 - 1944, Celebration Folder, "Short History"*, by Wor. Bro. Karl P. Warwick; and *The Centennial 1869 - 1969 Celebration Programme, "Capsule History"*.

CHAPTER 3
THE MINOR GRAND LODGES UNDER THE
GRAND LODGE OF SCOTLAND AND THE UNITED GRAND LODGE OF ENGLAND
1867 TO 1871

Some Local Authority

The tie between the United Grand Lodge of England and the Lodges operating in British Columbia under a charter therefrom was much stronger than that which bound the Scottish Lodges to the Grand Lodge of Scotland. In the former there were a number of Englishmen who were or had been members of Lodges operating in England especially Burnaby, who was destined to become the District Grand Master, and Henry Holbrook, who was destined to become the Deputy District Grand Master. There were, so far as is known, few members of Lodges operating in Scotland among the leaders of the Lodges that had been chartered under the Grand Lodge of Scotland. In peculiar circumstances, members of the Craft not



Original Home of Mount Hermon Lodge, No 491, SR in 1869.

skilled in the English ritual had found it convenient to use the Scottish Grand Lodge as a means of using another ritual. But both groups were to take one further step with the respective Grand Lodges before the final move towards independence, and that was a certain amount of local freedom in the form of Provincial (Scottish) and District (English) Grand Lodges. But, as will be seen later, this step in itself did not supply the answer to the many problems and assorted feelings and beliefs of the brethren who were to carve out their own united destiny in the Grand Lodge of British Columbia.



The Springer-Van Bramer Block, 303 West Cordova St, was used as a masonic hall from 1888.

The Minor Grand Lodges

On December 26, 1865, the United Grand Lodge of England ordered that subordinate Grand Lodges be established when sufficient Lodges had been chartered outside England, especially in the Colonies. To distinguish them from similar bodies in England they were to be called District Grand Lodges, with the same powers and privileges as the Provincial (named after the Counties) Grand Lodges within England.

The Grand Lodge of Scotland made no such distinction, but called all its Minor Grand Lodges Provincial Grand Lodges, whether located in Scotland or in other parts of the world. The Provincial Grand Lodge of British Columbia, "holding under the Grand Lodge of Scotland," was commissioned on May 6, 1867, with



MacKinnon' Block, Granville and Hastings Streets. Used as a Masonic Hall from 1898.

Worshipful Brother Israel Wood Powell as the first and only Provincial Grand Master and held its first meeting in Victoria on December 24, 1867. The commission must have arrived in Victoria before September 2, 1867, because the Provincial Grand Master on that date issued a dispensation for the Lodge at Barkerville.

The brethren under the English Constitution at an early date endeavoured to secure the appointment of a District Grand Master for British Columbia and at various times passed resolutions and sent Petitions to the United Grand Lodge urging such an appointment, but even in early 1867, when British Columbia Lodge was established, no Patent had been issued. Shortly thereafter, however, no doubt fearing that the precedence so carefully reserved by Victoria Lodge was in danger of being lost with the appointment of the Provincial (Scottish) Grand Master, in the autumn of 1867 the United Grand Lodge of England issued

a Patent, dated September 10, 1867, to Worshipful Brother Robert Burnaby appointing him the first (and only) District Grand Master for the Colonies of British Columbia and Vancouver Island. The Patent arrived in Victoria in the spring of 1868, for on March 14, 1868, Robert Burnaby called a meeting at his residence to discuss the matter.

Provincial Grand Lodge – Scotland

The Provincial Grand Lodge of Scotland held the first of its Communications at Victoria on December 24, 1867, when the only persons present were those selected by the Provincial Grand Master to be the first officers, almost all of them members of Vancouver Lodge No. 421, SR. The Provincial Grand Master presided and the officers took their seats as “acting” officers. Mount Hermon Lodge, then under dispensation, was recognized by giving the office of Provincial Grand Secretary to an “unaffiliated subscribing member,” although he was actually a member of Vancouver Lodge, but he soon gave up that office because of the great difficulties of attending meetings in Victoria from a town so far away. The last officer appointed was the Provincial Grand Treasurer, who hailed from Barkerville Lodge No. 469, SR—he was thought to have been visiting in Victoria for the winter “as they were not going to have much money to spend if the Treasurer was in Barkerville.”

The minutes of the meeting state



Masonic Temple, Georgia and Seymour Streets. 1938

Richard Henry Trueman Photo

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

The first public appearance of the Provincial Grand Lodge was on Saint John's Day, December 27, 1867, when the newly formed Grand Lodge attended Vancouver Lodge, No. 421, and installed its officers for the ensuing year. In the evening, in accordance with the custom of the time, a Grand Ball was held in the Alhambra Hall. Thus the Provincial Grand Lodge was launched.

A special meeting was called on August 8, 1868 to consider the matter of funds to carry on the work of the Provincial Grand Lodge, and it established a scale of fees to be paid by each officer of Grand Lodge upon taking office, set fines for non-attendance, fees for the initiation of members, for affiliations and dispensations.

The Second Annual Communication of the Provincial Grand Lodge was held at Victoria on May 1, 1869, when representatives of the four Scottish Lodges then existing in British Columbia, Vancouver, Cariboo, Caledonia (spelled "Caledonia(n)" in its charter "holding from the Grand Lodge of Scotland") and Mount Hermon were present, but all of them residents of Victoria, as the officers of the outlying Lodges who were unable to attend in person were represented by proxies. The Provincial Grand Master made an eloquent address. He spoke of urgent appeals being made for liberty to confer degrees before the times allotted by the regulations, supported by pressing and urgent reasons therefor, which he had granted although he did so with great reluctance. He referred to the establishment of Mount Hermon Lodge at Burrard Inlet and to the loss sustained by Cariboo Lodge No. 469 at Barkerville by the destruction of their fine hall together with all its contents in the great fire, but said it was gratifying to know that another "little temple" had risen Phoenix-like from the ashes of the first.

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

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

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

"Too much care cannot be exercised in examining stranger Brethren and visiting applicants. Private examinations of individual members, besides being exceedingly reprehensible (except by the most expert and experienced), do not as a matter of right entitle a member to vouch for a visitor. The 14th Article of Ancient Regulations, according to our Constitutions, charges the Master to permit no visitor to be received in his Lodge without due explanation or producing proper vouchers of Initiation in a regular Lodge. He is therefore, responsible for the admission of every visitor in his Lodge, and, as a consequence, it is not only his sole right, but imperative duty, to select the most discreet—the most skillful brethren. to conduct an examination, who are indeed, his own agents or proxy on the occasion.

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

His address gave a sidelight on financial matters:

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

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

At this meeting a series of resolutions in favour of the organization of an Independent Grand Lodge were presented and it is here for the first time that Brother H. F. Heisterman appears when he was elected Provincial Grand Clerk and who, in one official position or another, carried on the clerical work of the Freemasons for many years.

Special meetings of the Provincial Grand Lodge were held at various times for routine business, but the third and last General Meeting, or "Convocation" as it is called in the minutes, was held in Victoria, in the Masonic Hall, on June 25, 1870. It was practically confined to routine business with RW Brother Israel Wood Powell presiding. The question of having an Independent Grand Lodge is not mentioned in the minutes, but everyone knew it would not be long before the Grand Lodge of British Columbia would be formed and the Provincial Grand Lodge pass into the realms of remembrance. Three of its members were John Robertson Stewart, Provincial Grand Secretary and later Provincial Grand Treasurer; Frantz Jacob Wiessenberger, Grand Treasurer at the meeting on December 27, 1868; and William Jackson, Provincial Junior Grand Warden. These men should not be forgotten, although their connection with the Craft in this Jurisdiction was for a short time only.

District Grand Lodge—England

At the meeting called by Robert Burnaby on March 14, 1868, the invited guests were Henry Holbrook and Captain James Cooper of Union Lodge No. 899 at New Westminster; William Clarke of Nanaimo Lodge No. 1090 at Nanaimo, and George Pearkes and Robert Plummer, Jr., of Victoria. Burnaby announced that subject to the approval of those present he had chosen the officers of the first District Grand Lodge. His nominations, drawn from all the Lodges under the Registry of the United Grand Lodge of England, were approved; a new draft Code of By-laws was read and approved; one article provided that all Lodges in the District should produce their books for inspection by the

District Grand Senior Warden at the Quarterly Communication in March. RW Brother Burnaby stated that in order to avoid delay, he had ordered the necessary regalia for the officers of a District Grand Lodge; that it would be necessary to obtain a loan in order to carry on until revenue came in, preferably from one of the members of a Lodge; that such loan should be guaranteed both as to principal and interest by the four senior officers and their successors. This loan, of \$600, was made ultimately by Victoria Lodge No. 783, which refused to accept any personal security whatever.

At an informal meeting in Victoria Lodge Room on Saint George's Day, April 25, 1868, the greater part of the members of the District Grand Lodge were present as there were comparatively few members in the "Little" Lodges at New Westminster and Nanaimo. Many matters were discussed. The District Grand Master said he thought it most appropriate to meet on this day as English Freemasons were accustomed to celebrate it; that a general discussion would assist in the progress which all desired for the new venture; that the regalia had not yet come but hoped it would be received very shortly; and that he could not yet appoint Brother (the Reverend) Frank Burrow Gribbell as Grand Chaplain as he had not yet received the Degree of a Master Mason and he asked the officers of Victoria Lodge, as a personal favour to himself, to give Brother Gribbell this Degree as soon as possible. The By-laws were again discussed with special attention to the articles relating to payments and in respect to a proposed Fund of Benevolence.

The regalia having at last reached Victoria, the first formal meeting of the District Grand Lodge under the United Grand Lodge of England was held on August 20, 1868. It was opened in due form and the members present at it attended Divine Service at Saint John's Church. Returning to the Lodge Room, Worshipful Brother Burnaby was presented by RW Brother I. W. Powell, the Provincial Grand Master, and was installed as District Grand Master by RW Brother Henry Holbrook. The visitors then retired,

and the District Grand Master installed RW Brother Henry Holbrook as Deputy District Grand Master, and the other officers of the Grand Lodge. The By-laws were then read, section by section, and were made law.

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

Fees and Fines in the Minor Grand Lodges

The question of funds was always a pressing one for the brethren in the early days in British Columbia, and when the Minor Grand Lodges were in existence they had financial problems. With the exception of the two Senior Lodges



VW Bro. Frank Burrow Gribbell; Former Naval Chaplain; Dist. Gr. Chap. ER 1868; First Gr. Chap. BCR 1871-78; Missionary at Metlakahtla 1865-67; Rector Saint John's Anglican Church, Victoria 1867-68; Prin. Collegiate School 1868-75; Rector of Esquimalt 1868-75 and of Saanich 1875-77.

in the City of Victoria, Victoria Lodge No. 1085 BR and Vancouver Lodge No. 421 SR, the membership was very small, and even these two were small Lodges compared with some of the Lodges of the present era. One would have thought that the Craft could have got along very nicely without any more machinery, but no one seems to have considered that such a course was possible. There were Minor Grand Lodges in other jurisdictions, therefore there must be two in British Columbia for differing Rituals had split the Fraternity into two distinct organizations which, as the members thought, made it necessary to have a Provincial Grand Lodge for those Lodges which had charters from the Grand Lodge of Scotland and a District Grand Lodge for those Lodges which held a charter from the Grand Lodge of England.

The organization of the two Minor Grand Lodges made it necessary for them to have funds to carry them on. They must pay dues to their respective Grand Lodges in Scotland and England, and they could not carry on their work in British Columbia without money. The senior, the Provincial Grand Lodge, was the first to act. On formal notice from the Provincial Grand Clerk, VW Brother H. F. Heisterman, a special meeting was held on August 8, 1868, to consider the matter when it was decided that in order to obtain funds to carry on each officer should make a payment upon taking office and annually thereafter, graded according to the importance of his office. On August 20 of that year, the District Grand Lodge held a meeting of its members and followed its example.

The similarity of action by the two organizations will be seen in the schedule of the principal payments to be made by the officers and members of both the Minor Grand Lodges:

Provincial Grand Lodge	District Grand Lodge Prov.
Grand Master \$15.00	District Grand Master No fee
Deputy Grand Master 10.00	Deputy Dist. Grand Master \$10.00
Prov. Grand Wardens, each 7.50	Dist. Grand Wardens, each 7.50
Prov. Grand Chaplain 7.50	Dist. Grand Chaplain 7.50
Prov. Grand Treasurer 7.50	Dist. Grand Treasurer 7.50
Prov. Grand Secretary 7.50	Dist. Grand Secretary 7.50
Prov. Grand Clerk 7.50	<i>Not in District Grand Lodge.</i>
<i>Not in Provincial Grand Lodge.</i>	Dist. Grand Registrar 7.50
Prov. Grand Deacons, each 5.00	Dist. Grand Deacons, each 5.00
Prov. Grand Dir. of Cerem 7.50	Dist. Grand Dir. of Cerem. 5.00
<i>Not in Provincial Grand Lodge</i>	Asst. Dist. Dir. of Cerem. 5.00
Prov. Grand Sword Bearer 5.00	Dist. Grand Sword Bearer 5.00
and Every Member 2.50	and Every Member 2.50
Prov. Grand Bible Bearer 5.00	<i>(in addition to any Fee of Honour on any office held)</i>
Prov. Grand Architect 5.00	Dist. Grand Organist 5.00
	Dist. Grand Pursuivant 5.00

These were not the only sources of revenue. Fines were inflicted for non-attendance; fees for the Initiation of Members; or on affiliation; and all dispensations had to be paid for, one for a funeral, \$5.00, and for all other dispensations, \$15.00 each; these being common to both Minor Grand Lodges.

Some idea of the weight of the fines levied for non-attendance can be gauged by the following:

Provincial Grand Master\$10.00	District Grand Master <i>Nil</i>
Deputy Provincial Grand Master 5.00	Deputy District Grand Master\$10.00
Substitute Prov. Grand Master 5.00	<i>No such Office.</i>
Prov. Grand Wardens } 2.50	Dist. Grand Wardens } 5.00
Prov. Grand Treasurer } 2.50	Dist. Grand Treasurer } 5.00
Prov. Grand Secretary } 2.50	Dist. Grand Secretary } 5.00
Prov. Grand Clerk } 2.50	Dist. Grand Registrar } 5.00
Prov. Grand Chaplain } 2.50	Dist. Grand Chaplain } 5.00
Prov. Grand Deacons and all other Officers	Dist. Grand Deacons and all other Officers
of the Provincial Grand Lodge; and Past Grand	of the District Grand Lodge; and Past Grand
Officers; and Members1.00	Officers; and Members2.50

All Lodges were required to pay a fee for the Funds of General Purposes:

	Provincial Grand Lodge	District Grand Lodge
For every subscribing member per annum	\$1.50	\$1.00
For every newly made Mason	2.00	5.00
For Passing, every member	2.00	<i>Nil</i>
For Raising, every member	2.00	<i>Nil</i>

For Affiliation (or every old Mason joining)	2.00	2.00
For every Dispensation for a Funeral	5.00	5.00
For every other Dispensation	10.00	15.00
For every copy of a Grand Lodge Certificate	.50	<i>Nil</i>
For every Grand Lodge Certificate	1.00	1.00
For every Warrant	<i>Nil</i>	25.00

Both the Provincial Grand Master, or his Deputy, and the District Grand Master, or his Deputy (if presiding), had the power to remit payment of any line imposed by the By-laws "on such excuse being made to him as he shall deem sufficient."

In the Provincial Grand Lodge "every Master Mason on his first appointment to any office" was required to pay the following contribution to the fund thereof:

Provincial Grand Master	\$15.00
Deputy Provincial Grand Master	10.00
and every other Officer except the Tyler.....	5.00

The Master of every Lodge in the District Grand Lodge who neglected to have his Lodge properly represented in the District Grand Lodge was required to pay a fine of \$5 to the Fund of General Purposes.

The By-laws which prescribed the fees and fines for the District Grand Lodge were adopted August 29, 1868; confirmed December 10, 1868; and approved by the Most Worshipful the Earl of Zetland, Grand Master of England, April 6, 1869.

The fees and fines levied by the Provincial Grand Lodge appeared in an Appendix to the Second Annual Communication held in Victoria on May 1, A.L., 1869 and are signed only by Henry Frederick Heisterman, Provincial Grand Secretary, as having been adopted 8th August, 1868. Confirmed 26th December, 1868. Apparently these "Rules and Regulations" did not require to go to Scotland for the approval of the Grand Master.

But with all the sources of revenue, which seem extensive in the story, the sums realized were very small owing to the limited membership. The Minor Grand Lodges found it difficult to acquire the necessary funds to purchase the regalia and other equipment necessary to enable them to function properly. In order to do this the Provincial Grand Lodge was compelled to obtain a loan from Vancouver Lodge No. 421. The Secretary of Vancouver and Quadra Lodge No. 2 BCR says¹⁷ this was for \$500 bearing interest at the rate of 1% per month, the current interest rate in Victoria at that time. In the Provincial Grand Clerk's report to the Provincial Grand Lodge for May, 1869, it is stated that the loan was for \$400, and the Grand Treasurer, in the same report, refers to a payment made by him to Vancouver Lodge on December 26, 1868, of \$200 "on account of Provincial Grand Lodge note of \$400.00" and a payment of \$12 "being interest 3 months on said note," which indicates that interest was being paid at the rate mentioned by the Secretary of Vancouver and Quadra Lodge. The amount of the loan as originally passed by Vancouver Lodge may have been, and probably was, for \$500, but evidently only \$400 had been advanced to the Provincial Grand Lodge. Similarly the District Grand Lodge was compelled to secure a loan from Victoria Lodge No. 783 ER to meet the necessary expenses occasioned by its formation.

All fees and fines in the Minor Grand Lodges on payment became part of the Fund for General Purposes and, owing to the small membership, were barely sufficient, if enough, to meet the ordinary expenses. In spite of this meagre revenue, the District Grand Lodge started off by voting the District Grand Secretary a quarterly salary of \$75. However, this did not last long because when the first Grand Secretary retired from office in September, 1869 the salary was reduced one-third, and a little later was eliminated altogether.

Minor Grand Lodges Are Dissolved

The next meeting of the District Grand Lodge was held in the Hall of Union Lodge at New Westminster on December 10, 1868.

The question of whether the Minor Grand Lodges should carry on as they were or whether an Independent Grand Lodge should be formed was the chief matter for discussion at the Quarterly Communication of the District Grand Lodge held at Victoria on March 10, 1871. A letter had been received from the Secretary of Victoria Lodge No. 783 BR enclosing a circular letter from a committee of Vancouver Lodge No. 421 SC with certain enclosures relative to the formation of an Independent Grand Lodge. The District Grand Master, in the first place, wished to lay before the members a letter he had written to VW Brother John Hervey, GrS of the United Grand Lodge of England.

In this letter he enclosed the circular letter which had been sent out by Vancouver Lodge to all the Lodges under his control, all of which except Victoria Lodge had declined to consider the matter without the authority of Grand Lodge. Victoria Lodge had referred the matter to him asking that he take the matter up with the authorities in

¹⁷ See *Grand Lodge Proceedings*, BCR, 1937, p. 184.

London. He pointed out that, as a matter of course, under the circumstances he could do nothing or countenance any movement in British Columbia until he was sure that the Grand Lodge of England would countenance or encourage any such action. He said that the Provincial Grand Master was showing every disposition to promote harmony amongst the brethren and was, he thought, seeking from his Grand Lodge (in Scotland) the same counsel that he (Burnaby) was seeking from his. He closed with these words:

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

In his reply to Robert Burnaby, the Grand Secretary said in part:

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

While the letter from the GrS of the Grand Lodge from which the above quotation is taken had not at that time reached Victoria, and only the letter from the District Grand Master was before the meeting, the following resolution was passed by the meeting by an unanimous vote of the District Grand Lodge ER:

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

Other than a meeting of the District Grand Lodge to attend the funeral of W. Brother George Pearkes on March 20, 1871, the Last Communication of the District Grand Lodge was held on December 21, 1871, after the formation of the Grand Lodge of British Columbia. The situation in Freemasonry in British Columbia had changed in the meantime.

The District Grand Master spoke first, regretting that the attendance was small as there were important matters to be discussed. The New Westminster brethren were detained in the Royal City by the breaking of the ice in the Fraser River, but RW Brother Henry Holbrook had evidently taken another boat and was among those present. The District Grand Master noted that the Provincial Grand Master had been absent from the City and that on his return he had taken up with him (Burnaby) certain proceedings which had gone on during his absence relative to the formation of an Independent Grand Lodge for British Columbia. During the discussion they both came to the conclusion that the proper thing to do was to take it vote of all the Freemasons in the province and to act on the result of such vote. The vote was taken and the number in favour of an Independent Grand Lodge was 42 and against 25, The members of the Provincial Grand Lodge were unanimously in favour of the Independent Grand Lodge; the minority was in the District Grand Lodge, but even there a majority was in favour of a separate Grand Lodge. Only two Lodges, Union Lodge No 899 at New Westminster and Nanaimo Lodge No. 1090 at Nanaimo, both very small Lodges, had shown a majority in favour of remaining as they were. He had reported this state of affairs to the Grand Secretary of the United Grand Lodge of England in London.

In a letter in reply from the Grand Secretary, Burnaby was advised that the whole matter had been laid before the Colonial Board and that the action of the District Grand Master had been approved by it, and considered that he had conducted himself with “great judgment and temper” and that “he could not have been better advised” However, he said a letter had been received from Brother Holbrook to the effect that Union Lodge No. 899 had determined, at any rate for the present, to adhere to its allegiance to the Grand Lodge of England, but it would, of course, have the rights and privileges of any Lodge adhering to the Mother Grand Lodge.

RW Brother Holbrook took issue with the District Grand Master and stated that the Brethren of Union Lodge “had objected to come into the new Grand Lodge, and had decided . . . and intend to belong to the Grand Lodge of England.” There was considerable discussion about matters attendant on the position taken by Union Lodge. The District Grand Master, in closing the meeting, said that he did not see any reason “ . . . why Union Lodge should not work in harmony with the Grand Lodge of British Columbia” and hoped that RW Brother Holbrook would convey to the brethren of that Lodge the fraternal desire of himself and the District Grand Lodge to be at all times on the best intercourse with them. He ended the meeting with these words:

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

So at this, the last meeting of the District Grand Lodge, RW Brother Henry Holbrook stood firm and when the resolution was moved and seconded that the District Grand Lodge cease to exist, he moved an amendment that the whole matter be referred to the United Grand Lodge of England for decision. W. Brother Henry Nathan was so disgusted with these attempts at postponement that he handed in his resignation from his Grand Lodge office during the debate. On the resolution being put to the meeting, all present voted in favour of it excepting RW Brother Holbrook. Thus the District Grand Lodge of the United Grand Lodge of England in the Province of British Columbia passed into the realms of Masonic History.

A Fund for Masonic Benevolence

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

Advantages of Union

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

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

The Case of the Rejected Candidate

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

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

“ . . . I am unable to find the least ground for the statement that the Candidate in question was ‘advised to apply to British Columbia Lodge’ as asserted in the Acting-Secretary’s letter . . . much less for the accusation of ‘the solicitation of persons to resume candidacy’ which is dealt upon so forcibly and at such great length in your own letter. I have interrogated the Worshipful Master and also the Candidate very minutely on this point, and their testimony completely denies any such accusation . . . If as you say it is wrong for any officer or member of another Lodge to attribute unworthy mo-

tives to members of any Lodge in the rejection of candidates, I cannot but conceive it equally so, to accuse any Lodge of 'watching as it were, for the rejection of a Candidate of a Sister Lodge, and almost immediately solicit and admit him', and further how much more culpable in his spiteful admission by a Sister Lodge immediately after such rejection'.

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

This letter does not appear to have convinced the Provincial Grand Master that the District Grand Lodge was "playing ball" with the Provincial Grand Lodge for at the meeting of the Provincial Grand Lodge in May, 1869 he had considered the matter of sufficient importance for him to make an extended reference to the incident. He said that he had received an official letter from the Secretary of Vancouver Lodge complaining of the actions of a Lodge in the sister jurisdiction in receiving applications for candidature immediately after rejection by Vancouver Lodge. He said he had corresponded with RW Brother Burnaby on this matter who took the position that the Lodge in question had an "undoubted right" to do so (the exercise of which right, in the opinion of the Provincial Grand Master, was most deplorable under existing conditions), and that courtesy alone was to direct them in the disposal of such application. Since this occurrence, he had been told of other instances by the same Lodge. He did not intend to go into the strict jurisprudence of the matter, but he desired the Grand Lodge to consider whether such a Lodge, which would repeat such a flagrant and unpardonable breach of "courtesy" to a Sister Lodge, merits our recognition or society. Dr. Powell went on to say:

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

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

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

On October 22, 1868, the District Grand Master advised British Columbia Lodge that complaints had been made to him on this account. Burnaby stated that he did not wish to infringe on the prerogative of any brother or of any Lodge to exercise their own judgment in such matters, but that they were to use the greatest caution in such cases, and that having been informed by the Sister Lodges of their action as regards a rejected candidate such information was entitled to courteous consideration in order that Masonic and fraternal feeling would in no way be jeopardized.

The action of the Provincial Grand Master was referred to by the District Grand Master in his Address to the District Grand Lodge at the Quarterly Meeting held in Nanaimo on June 10, 1869:

". . . As I read it the law is perfectly clear; each Lodge has a full and perfect right to regulate its own proceedings and no Lodge can be held to govern another. One or more Lodges may mutually agree to some action, but it must be submitted to me before it can be acted upon. I now declare formally, from the East, that I will not sanction such action, but shall submit it home for orders. I do not wish to be understood as making any law, or laying down an absolute rule, I merely give my own interpretation of the Law, and that of others, by which, at present, I shall be guided; this is my view, and until I am authorized by higher authority, I can not depart from the Law. I might have been

able to go more fully into this and some other questions, if I had received the report of the proceedings of the late meeting of the Provincial Grand Lodge, S.C., which has been promised me by the RW Provincial Grand Master, Dr. Powell. Dr. Powell and I had always agreed, and (as I have previously been able to assure you) so I am again glad to repeat, and I see every reason to hope and believe they will continue to do so. I am very sorry that the RWP.GM has been prevented from forwarding to me that document, as, had I examined it, I would have dealt with it fully; I understand there was a very stringent paragraph in it, and if it had come to me I should have given it every care and considerate attention, which it necessarily will demand. I shall, however, feel compelled to carry out my reading of the Law, until, if ever, I receive contrary orders from a superior authority."

In the absence of a copy of the Provincial Grand Master's Address the only thing to be done was to defer consideration of the matter until the next Quarterly Meeting in September, 1869, at which meeting a copy of the Address was produced. The District Grand Master expressed his regret that the Provincial Grand Master had committed his remarks to print without a previous reference to himself. He hoped that matters would yet admit of a satisfactory adjustment, based on the true spirit of Charity. He had, as the Members of the Grand Lodge knew, studied to meet RW Brother Powell with the greatest cordiality and good feeling, and he saw no reason to anticipate anything to the contrary in the future. A Committee was then appointed to consider the matter and report at the next meeting which was set for December, 1869, but, owing to the illness of the District Grand Master, it was not held and that body did not meet until March, 1870.

The Committee reported:

"That the remarks of the RW Provincial Grand Master, R.S., applying to the past action of the Lodges of this jurisdiction are unwarranted by facts; and that the RWP.GM by Art. XVIII, page 48, of the Book of Constitutions of his own Grand Lodge, is prohibited from interfering with the Jurisdiction of other Lodges, which prohibition he has violated by his published address; and, further, that seeing that the Committee of his own Provincial Grand Lodge (as reported on page 19) had carefully refrained from offering any suggestions on that portion of his address referring to the alleged antagonistic acceptance of candidates within the prohibited periods (as that matter was under the consideration of the Subordinate Lodges), he should have abstained from taking so exceedingly marked an action, as the publication of so very serious an imputation."

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

Powell's reply to this letter dated April 19, 1870, is not available, but on April 23, 1870, Robert Burnaby replied to it. He promised to send it to the Committee and bring it before the next meeting of the District Grand Lodge. He said that his own voice or judgment individually had never been exercised in respect of it; the one point he did wish to notice was the remarks of the Provincial Grand Master with reference to the delay of a year having elapsed before notice of the objections. He reminded RW Brother Powell of his general promise to hand him a copy of the Report (then going to press) in time for the Quarterly Communication of the District Grand Lodge held in Nanaimo on June 10, 1869; that at that meeting he had expressed his regret for that omission, but that after its receipt it was brought before the District Grand Lodge at the earliest opportunity in September, 1869, when a Committee was appointed to deal with it; that owing to his (Burnaby's) illness, the December meeting had not been held, but that on March 10, 1870, the meeting had been held and a report made, a copy of which had been sent to Dr. Powell.

It was at that meeting on March 10, 1870 that the last gun was fired in this engagement, when Robert Burnaby expressed his opinion that the Report of the Committee appointed by the District Grand Lodge was the result of pains and careful study and entitled to respect and weight.

The First Grand Representative

It is worthy of special note that RW Brother Robert Burnaby issued the first Commission in British Columbia for the appointment of a Grand Representative to a Foreign Jurisdiction:

"Know all men by these presents that we, Robert Burnaby, District Grand Master of Ancient, Free and Accepted Masons of British Columbia, hailing under the United Grand Lodge of England, by power in me vested, do hereby appoint, constitute and nominate our well beloved and trusted brother W. W. Francis our representative, as well for ourself, as for our Jurisdiction in and to the Grand Lodge of Free and Accepted Masons of the State of Oregon, and we hereby empower our

said Brother W. W. Francis to act for us and fully to represent us in any and all Regular Communications of the said Grand Lodge of Oregon, when and wheresoever convened.

Given at Freemasons' Hall, Victoria, BC.
This 14th day of July, A.L., 5870.

C. Thorne,
District Grand Secretary."

It is of further interest to note that Walter William Francis, age 27, Bank Accountant, was made a Master Mason on November 20, 1867, in Vancouver Lodge No 421, holding under the Grand Lodge of Scotland; was appointed to represent the District Grand Lodge, holding under the United Grand Lodge of England. He had affiliated with Willamette Lodge No. 2, at Portland, Oregon, on January 16, 1870.

The First Lodges Prior to the Grand Lodge

By the time October, 1871 had rolled around there were nine Lodges working in the, by that time, Province of British Columbia. The United Grand Lodge of England had Chartered four:

Victoria Lodge No. 1085 (at Victoria), later numbered 783;
Union Lodge No. 1201 (at New Westminster), later re-numbered 899;
Nanaimo Lodge No. 1090 (at Nanaimo); and
British Columbia Lodge No. 1187 (at Victoria).

The Grand Lodge of Scotland had Chartered five:

Vancouver Lodge No. 421 (at Victoria);
Cariboo Lodge No. 469 (at Barkerville - the Metropolis of the Cariboo mining area);
Caledonia Lodge No. 478 (at Nanaimo);
Mount Hermon Lodge No. 491 (at Burrard Inlet on the North Shore, relocated to Vancouver in 1886); and
Quadra Lodge No. 508 (at Victoria) "Under Dispensation" on October 21, 1871.



CHAPTER 4

THE ANNEXATION PETITION OF 1869

The Annexation Petition of 1869¹⁸ is of paramount importance to anyone interested in the History of the Grand Lodge of British Columbia AF & AM because a number of the leading signatories of the petition were also active in the movement among the Freemasons of the Colonies to secure an independent Grand Lodge of British Columbia.

Alternative Is Confederation

The alternatives for annexation to the United States or confederation with Canada are further discussed by Helmcken in reference to the resolution proposed in the Legislative Council of British Columbia in 1867 favouring confederation which was sponsored by Brother Amor de Cosmos.¹⁹

That the opposition to confederation was due more to ignorance of aims and capabilities of the just-organized Dominion of Canada rather than the desire to see annexation to the United States became apparent as the sequence of events developed.

The emergence of an annexation movement in British Columbia was not a political phenomenon peculiar to the Province. Movements very similar in character existed elsewhere in British North America. In Nova Scotia and New



Dr. John Sebastian Helmcken, founding president of the British Columbia Medical Association.

Brunswick dissatisfaction with the newly-organized Canadian Confederation for a time assumed the form of a distinct agitation for annexation to the United States. Even in the Red River Settlement the same spirit existed among some of the leaders in the insurrection. It was, therefore, only natural—indeed, almost inevitable—that in British Columbia such a sentiment should arise during the crucial years that witnessed the transformation of a federation of eastern British American colonies into a transcontinental dominion.

British Columbia's American heritage dates from the influx of miners from California by the lure of Fraser River gold in 1858. Long after the main body of the rush had withdrawn there still remained a large proportion of Americans in the permanent population of the Colonies. This was particularly true of Victoria, the commercial metropolis. Geographical isolation from the mother country, as well as from Canada, successfully hindered the augmentation of the British element in the population by any considerable immigration. In consequence, it was almost inevitable that within the colony there should be evinced a sympathetic response to the increasingly insistent propaganda of the "manifest destiny" school of American expansionists.

Moreover, there was much to dishearten even the most patriotic of the British residents of the colonies. Political discontent and economic depression were widespread. The union of the colonies of Vancouver Island and British Columbia in 1866, designed as an economy measure, had been bought at a high price—the loss of the representative assembly, and of the free port system on Vancouver Island. And, unfortunately, it had failed to act as a panacea for the ills of the country. In addition, the anti-imperialist statements of the "Little Englanders" then current gave rise to the uncomfortable idea that possibly the mother country was not desirous of retaining her colonial possessions. In direct contrast to this, the United States had given tangible proof of its interest in expansion in the North Pacific by the purchase of Alaska from Russia in 1867.

Action in Great Britain

Such, then, was the background for the annexation movement. The erroneous rumor of a negotiation pending between Great Britain and the United States, which was said to contemplate the cession of British Columbia or at least a portion of it in settlement of the Alabama Claims²⁰, followed closely the receipt of the news of the acquisition of Alaska by the United States²¹ and brought the latent annexation sentiment to a head. In July, 1867, a petition to the Queen was circulated in Victoria which sought:

"Either, That Your Majesty's Government may be pleased to relieve us immediately of the expense of our excessive staff of officials, assist in the establishment of a British steam-line with Panama, so that immigration from England may reach us, and also assume the debts of the Colony
Or, That Your Majesty will graciously permit the Colony to become a portion of the United States."

18. This chapter has been built from a detailed discussion on the subject by Willard E. Ireland, Provincial Archivist for British Columbia, in the *British Columbia Historical Quarterly*, IV. (Oct. 1940), p. 267 *et seq.*; and V. (Jan. 1941), p. 67 *et seq.* With the author's kind permission.

19. J. S. Helmcken, *Reminiscences*, MS, Archives of B.C., Vol IV. p. 53 *et seq.*; Vol V. p. 67 *et seq.*; and Vol. V, p. 76 *et seq.*

20. *British Colonist*, April 25, 1867.

21. *Ibid.*, April 3, 1867.

This petition does not appear to have been transmitted to the Queen, at least not through the regular channels. Its existence, however, was not unknown to the Colonial Office for in a private letter to the Duke of Buckingham Governor Seymour had written:

“There is a systematic agitation going on in this town in favour of annexation to the United States. It is believed that money for its maintenance is provided from San Francisco. As yet, however, nothing has reached me officially on the subject, and should any petition on the subject, I will know how to answer it before I transmit the petition to your Grace. On the Mainland the question of annexation is not mooted . . . ”²²

The reaction of the Colonial Office in London is found in a Minute by Frederic Rogers, permanent Under-Secretary of State for the Colonies, dated September 16, 1867:

“As to the future it is no doubt true that high taxation, distress and want of assistance from home, will probably cause the American population of these colonies to keep for annexation, a purpose which would soon become irresistible except at a cost far greater than the worth of the fee simple of the Colony. On the other hand if the Colonists ever find that the annexation threat is satisfactory in extracting money from us, they will plunder us indefinitely by it . . . I suppose the question to be (in the long run) is B.C. to form part of the U.S., or of Canada; and if we desire to promote the latter alternative what form of expenditure or non-expenditure is likely to facilitate or pave the way for it.”²³

Within the Colonial Office the decision favoured amalgamation with Canada and, as will be seen, every effort was made to facilitate that end. Annexation sentiment, however, died hard in the Colony. The apathy of Governor Seymour to the cause of Confederation did little to destroy that sentiment.

The Movement for Annexation by the United States

So severe was the depression in business in the Province at the time of the formation of the Grand Lodge of British Columbia and the years immediately prior thereto that many residents openly advocated the annexation of British Columbia to the United States. So far had the movement gone that a petition had been drawn up addressed to the President of the United States, Ulysses Simpson Grant.

Consequently there was an occasional resurgence of the movement; a typical example is the letter from one earnest advocate of annexation, who claimed to be a “loyal Briton”, which appeared in the British Columbian newspaper in New Westminster on April 30, 1869, over the non de plume of “Anglo-Saxon” as follows:

“With a depleted treasury, revenue falling off, and the Colony suffering from a depression beyond all precedent, with no prospect, either present or remote, of immigration, what are we to do? . . . Were the inhabitants of British Columbia a thriving community, the question of annexation would not be popular; for the people are loyal and patriotic. The force of circumstances alone compels them to advocate a change of nationality . . . I am a loyal Briton, and would prefer living under the institutions of my own country, were it practicable. But I, like the rest of the world of which we are each an atom, would prefer the flag and institutions of the United States with prosperity, to remaining as we are, with no prospect of succeeding as a British Colony.”

“Anglo-Saxon” may have somewhat overstated the facts but there was considerable truth in what he said.

Economic dissatisfaction was the basis of the movement. To many the alternative of confederation with Canada offered little hope of a satisfactory solution of the problems facing the colony. Just as twenty years earlier in Montreal, discontent, bred of economic and political disillusionment, had resulted in the signing of the famous Annexation Manifesto,²⁴ so in British Columbia similar conditions produced similar results.

In the fall of 1869 there circulated in Victoria a second petition, this time to the President of the United States, seeking his assistance in facilitating the annexation of British Columbia and asking him to negotiate with the British Government for a transfer of the colony to that country.

The Annexation Petition of 1869

The petition itself was found in the *Miscellaneous Letters to the Department of State* in the Archives of the Department of State, Washington, D.C., now in the National Archives, Washington, DC. A photostat copy of this petition was presented by Willard E. Ireland to the Archives of British Columbia.

22. Seymour to Buckingham, June 26, 1867. private, C.O. 60/28.

23. Minute, signed F.R., September 16, on Seymour to Buckingham, July 15, 1867. C.O. 60/28.

24. Allin, C. D. & Jones. G. M., *Annexation, Preferential Trade and Reciprocity*, Toronto (1911). *passim*.

THE ANNEXATION PETITION OF 1869.

To

His Excellency, the President of the United States of America.

Your Memorialists beg leave most respectfully to represent, that we are residents of the Colony of British Columbia—many of us British subjects and all deeply interested in the welfare and progress of our adopted country.

That those that are British Subjects are penetrated with the most profound feelings of loyalty and devotion to Her Majesty and Her Majesty's Government and that all entertain for Her, feelings of the greatest respect as well as attachment to the country.

That while we thus indulge such feelings, we are constrained by the duty we owe to ourselves and families, in view of the contemplated severance of the political ties which unite this Colony to the "Mother Country", to seek for such political and commercial affinity and connection, as will insure the immediate and continued prosperity and wellbeing of this our adopted home.

That this Colony is now suffering great depression, owing to its isolation, a scarcity of population and other causes too numerous to mention.

That we view with feelings of alarm the avowed intention of Her Majesty's Government to confederate this Colony with the Dominion of Canada, as we believe such a measure can only tend to still further depression and ultimate injury for the following reasons. viz:-

That confederation cannot give us protection against internal enemies or foreign foes, owing to the distance of this Colony from Ottawa.

That it cannot open to us a market for the produce of our lands, our forests, our mines or our waters.

That it cannot bring us population, (our greatest need) as the Dominion itself is suffering from lack of it.

That our connection with the Dominion can satisfy no sentiment of loyalty or devotion.

That her commercial and industrial interests are opposed to ours.

That the tariff of the Dominion will be the ruin of our farmers and the commerce of our chief cities.

That we are instigated by every sentiment of loyalty to Her Majesty, by our attachment to the laws and institutions of Great Britain and our deep interest in the prosperity of our adopted country, to express our opposition to a severance from England and a confederation with Canada. We admit the Dominion may be aggrandized by confederation, but we can see no benefit either present or future, which can accrue to us therefrom.

That we desire a market for our Coal, our lumber and our fish and this the Dominion seeks for the same produce of her own soil, she can take nothing from us and supply us nothing in return.

That confederating this Colony with Canada, may relieve the mother country from the trouble and expense of fostering and protecting this isolated distant Colony, but it cannot free us from our long enduring depression, owing to the lack of population as aforesaid and the continued want of home markets for our produce.

The only remedy for the evils which beset us, we believe to be in a close union with the adjoining States and Territories, we are already bound to them by a unity of object and interest; nearly all our commercial relations are with them; They furnish the Chief Markets we have for the products of our mines, lands and waters; They supply the Colony with most of the necessities of life; They furnish us the only means of communication with the outer world; and we are even dependent upon them for the means of learning the events in the mother Country or the Dominion of Canada.

For these reasons we earnestly desire the ACQUISITION of *this Colony* by the *United States*.

It would result at once in opening to us an unrestricted market for our produce, bring an influx of population and with it induce the investment of capital in our Coal and Quartz Mines and in our forests.

It would insure us regular Mails and communication with the adjoining States and Territories and through them with the World at large.

It would lessen the expense of Government, by giving us representative Institutions and immediate control of our domestic concerns, besides giving us protection against foreign enemies. And with all these, we should still be united to a People of our own kindred, religion and tongue and a people who for all time, must intimately affect us in all our relations for weal or woe.

That in view of these facts we respectfully request, that Your Excellency will cause this Memorial to be laid before the Government of the United States, that that in any negotiations which may be pending or *undertaken* between Your Government and that of Her Most Gracious Majesty, for the settlement of territorial and other questions, that you will endeavor to induce Her Majesty to consent to the transfer of this Colony to the United States. We believe that Her Majesty earnestly desires the welfare and happiness of all Her People, in view of the circumstances that for years she has consented to the annual exodus of tens of thousands of her subjects to the United States and that she will not let political traditions and sentiments influence her against a Measure, which is so earnestly desired by the People of this poor isolated Colony.

British Columbia

November 1869.

The petition was signed by forty-three persons, mainly businessmen and other citizens prominent in the life of the colony. It is only fair to point out, however, that in the issue of November 13, 1869, the *British Colonist* reported that the document had been entrusted to General Ihrie, a passenger on board the U.S. *Newbern*, for delivery to President Grant and asserted that it had "less than forty signatures, principally those of foreigners." In addition, it was claimed that the chief agent in circulating the petition was a "naturalized foreigner".

Actually the petition appears to have been handed to Vincent Collyer, special Indian Commissioner for Alaska tribes, judging from an item in the *San Francisco Morning Bulletin* of November 17, 1869:

"Vincent Collyer, special Indian Commissioner for Alaska tribes, who arrived here from Alaska and British Columbia this morning, carried with him a petition signed by forty prominent business men of Victoria, addressed to President Grant, praying for the annexation of British Columbia to the United States. Another petition of similar import is to be forwarded to the Queen. The petition is very strongly worded, setting forth with much force and cogency of reasoning, the isolated and helpless condition of the colony, and the imperative necessity for forming a political alliance with its powerful and more prosperous neighbour. Mr. Collyer represents the feeling in favour of annexation as having received new impulse from the recent note of Earl Granville, urging British Columbians to affiliate with the Canadian Dominion. This they regard as little less than insulting, as it would increase their burdens without affording them either political protection or material relief. Mr. Collyer is on his way to Washington and has promised to present the petition in person to the President with a statement of what seems to be the prevailing sentiment of the people."²⁵

The *British Colonist* on January 11, 1870 reported that on December 29, 1869, the petition was formally presented to the President.

The Supplementary Signatures

The press dispatch mentioned the probability of further signatures being forwarded. This was actually done, for in Washington, DC, Archives, an additional list of sixty-one names was found. This supplementary list was forwarded to President Grant in a letter from T. G. Phelps of the Collector's Office, San Francisco, California, dated September 1, 1870, which read:

"I have the honor to enclose a letter from Mr. Heisterman to W. K. Oliver (sic) Esq., a very prominent resident of Victoria, British Columbia, temporarily stopping in this city, relative to the resources of British Columbia, annexation, &c., also some additional names to a copy of the petition presented to you by Vincent Collyer, some time since. I trust Sir, you will not deem me too importunate in this matter. I feel that the great advantages which would accrue to us from annexation are very great, and that this is the golden moment for bringing it about. That the great majority of the people are favourable to it, there is no doubt, but the office-holders—those who have a chance to make themselves heard and felt, will, and do oppose it. These men retain their positions and power, and are doing everything they can to forward confederation with Canada. Should confederation take place, I greatly fear it will postpone annexation for many years, if it does not defeat it altogether, I am informed that copies of the petition enclosed were sent through British Columbia and very generally signed, but with the exception of the one enclosed, were destroyed by parties in the interest of confederation."²⁶

The enclosed letter from Mr. H. F. Heisterman, dated August 17, 1870, at Victoria, was an eloquent attempt to convince the Government of the United States, by detailed references to the agricultural and mineral resources of British Columbia, of the excellent bargain to be had in the acquisition of the colony. It read in part:

"Understanding that you are likely to have His Excellency President Grant among you some time this month and that you will likely have an opportunity, I herewith hand you a further list of names to the memorial presented in December '69 by Vincent Collyer, Esqr. It would have been sent then, but owing to the hostility shown to it by the Canadian Newspaper here it was not sent. I therefore transmit it to you, to make whatever use of it you see fit in the premises. It is exasperating to me and to many of my fellow citizens, to see a country aggregating 405,000 square miles, of which 11,000 square miles come upon Vancouver Island and 6,000 square miles upon Queen Charlotte Island and the balance of 588,000 square miles upon the mainland of British Columbia, shut out as it were from the prosperity around it. The people of the Colony are too few to make an armed resistance to Confederation which seems from all accounts intended to be forced on us unless some coun-

25. Ireland, Willard E., *British Columbia Historical Quarterly*, (Oct. 1940), p. 270, "The Annexation Petition of 1869".

26. *Miscellaneous Letters to the Department of State*, Department of State Archives, Washington, D.C.

tenance were given to parties who desire annexation to the United States by the Government of President Grant, in a proposal to settle the Alabama Claims by transfer of this Colony, I don't see how we can move in the matter."²⁷

Brother Heisterman seems to have been the prime mover for annexation by the United States, and as no action was taken either by the Government of the United States or by the Government at Whitehall the matter of annexation was dropped.

Henry Frederick Heisterman



Henry F. Heisterman, Esq. Prov. Clerk SR, GrS 1871-1873 and GrT 1885 to 1896, BCR.

At this point perhaps one should have a brief look at this Freemason who ever appeared to be connected with the movements for change and who seemed to try to accomplish his ends by rather devious methods rather than the direct approach.

Henry Frederick Heisterman had been born in Bayreuth, Germany, on July 22, 1832; went to England in 1853 where he was naturalized in 1861; and he arrived in Victoria, British Columbia, in August, 1862. After an unsuccessful venture in the mining industry in the "Stikeen", he carried on a reading room in Victoria, and later ran a wholesale paint and glass business for a time. Finally, in 1864 he became interested in real estate, a business which later became known as Heisterman, Foreman and Tait. Brother Heisterman had been received in the Grand Lodge Zur Sonne in Bayreuth, but whether before going to England or on a trip home is not known. He affiliated with Combermere Lodge No. 880 ER (later No. 605, the same Lodge which gave Masonic birth to RW Brother Hon. Henry Holbrook) and affiliated with Vancouver Lodge No. 421 SR on January 21, 1863, of which Lodge he was the Secretary from 1864 to 1866, Brother Heisterman faithfully served the Grand Lodge of British Columbia, AF & AM, as Grand Secretary from 1871 to 1873, and as Grand Treasurer from 1885 until his death in Victoria on August 29, 1896. At the time the petition for annexation was being circulated in 1869 he was President of Germania Verein, and Grand Secretary of the Provincial Grand Lodge of British Columbia hailing from the Grand Lodge of Scotland.

Petition Not Representative

Because of the relatively small number of signatures, it could hardly be maintained that the petition was representative of the opinion of the majority of the residents of British Columbia. Certain observations, however, have been made by Ireland with reasonable accuracy:

"There can be no doubting the sincerity of the signatories of the petition, some of the leading signatories of the petition were also active in a movement among the Masons, the object of which was to secure an independent Grand Lodge for British Columbia, nor is it reasonable to levy the charge of disloyalty against the signers of the petition. They were motivated by the conditions in the colony and considered annexation to the United States a preferable solution to the alternative of confederation with Canada. It is to be noted that most of those signing remained in the colony long after Confederation was accomplished, some rising to positions of considerable importance. From the petition it is apparent that the annexation sentiment was confined mainly to Victoria, and even there drew its main support from the non-British element in the population. Indeed most of those concerned were not even Americans. Germans and Jews provided the main support for the movement and lead one to suspect that it was a foreign move purely and simply. It did, however, have a broad base, for the signatures are a fairly adequate sampling of the various elements of the population, constituting as they do, a curious blend of prominent and public-spirited business men and inconsequential characters of doubtful reputation. Moreover the petition is remarkable for the absence of the signatures of certain Victorians who might have been expected to sign, notably Dr. J. S. Helmcken, who gained the reputation of being annexationist in sympathy, though actually there is little to substantiate the accusation, and J. Despard Pemberton, ex-Colonial Surveyor of Vancouver Island, whose three letters on separation from the mother country, appearing in the *British Colonist* of January 26 and 29, and February 1, 1870, provoked such a storm in the colonial press."²⁸

In the colony itself the petition did not arouse a great deal of interest. The *Victoria Evening News* reproduced it in its issue of November 15, 1869, and continued to moot the subject—a policy which contributed greatly to its

27. Heisterman, H. F. to Oliver, W. H., August 17, 1870, enclosed in Phelps, T. G. to President Grant, September 1, 1870, *Ibid.*

28. Ireland. Willard E.. *British Columbia Historical Quarterly*. IV. (Oct. 1940). pp. 281-282, "The Annexation Petition of 1869".

demise in June, 1870 after a precarious existence of only fourteen months. The *British Colonist*, strong advocate of Confederation, dubbed the movement a “sublime bit of cheek,” but none the less recognized the urgency of the local conditions which had given rise to the spirit of annexation.

“We cannot say we are surprised that some colonists should desire annexation to the United States. The loyalty of British subjects in this colony has been submitted to far too severe a test, one under which loyalty of most persons in the Mother Country would long since have broken down; and all that can be said regarding the present movement is that the fruits of mis-government and neglect have made their appearance in a less harmful form than open revolt. The feasibility of the movement and the advantages promised by the sought for changes are, however, a very different affair.”²⁹

United States’ Cause Hopeless

From the official point of view the cause of annexation was hopeless, and as we shall see, Governor Musgrave had been appointed to British Columbia for the specific task of bringing about Confederation. By the publication of Lord Granville’s dispatch of August 14, 1869, in the *Government Gazette* on October 30, 1869, he had revealed to the people of British Columbia that the Colonial Office was irrevocably determined upon seeing Confederation accomplished. Governor Musgrave chose to ignore the whole question of annexation. With the imprimatur of the Colonial Office on Confederation, with Canada anxious to have a Pacific outlet, and with the mainland strongly advocating the cause of Confederation, it is not to be wondered that the British Colonist should counsel on November 20, 1869:

“Knowing as we do, that Annexation is impossible, even if it were desirable, and that Confederation is inevitable, even if it were undesirable, would not all of us be more profitably employed in seeking to secure the best possible terms for this Colony as a province of the Dominion.”

The advice thus tendered was evidently taken to heart, judging by the terms of confederation finally agreed upon.³⁰

In the United States, however, the petition aroused a more sympathetic response. Numerous press references were made to the movement in all parts of the country and the petition was frequently printed in full. In one instance in the neighbouring Washington Territory, some threats arose out of a false rumour and the petition raised a renewal of legislative schemes for annexation of at least a portion of British America in settlement of the “Alabama Claims”. For the interested reader details of the United States actions and interests can be found in the Ireland papers upon which this chapter has been based.

Suffice to mention in this context that the Treaty of Washington of 1871 rang down the curtain on the issue of annexation by removing the many diplomatic problems which had troubled British-American relations since the American Civil War. But of far greater significance than its actual clauses was the fact that the Treaty of Washington gave the tacit consent of the United States Government and people to the British Possessions in North America to pursue their own national destiny.

As has already been pointed out, the emergence of an annexation movement in British Columbia might almost have been expected in view of the large influx of American settlers at the time of the Fraser River gold-rush. The annexation petitions might be taken as the political manifestations of the movement. On the other hand, one of the most interesting indications of the extent of the infiltration of American sentiment into the normal life of the colony is to be found in the movement within the Masonic order for the establishment of an independent Grand Lodge for British Columbia.

Signatures of Freemasons

It has been shown that Masonry in British Columbia dates from the organization of Victoria Lodge No. 1085 under a warrant from the Grand Lodge of England dated March 19, 1859. The first Lodge to be organized on the Mainland was at New Westminster—Union Lodge No. 1201, by a warrant from the same authority dated December 16, 1861. Even at this early date American influence could be found at work. Amongst the new arrivals in the colonies were many Masons who were unacquainted with the work practised by the English lodges and who were, consequently, desirous of organizing a lodge which would use American work. In consequence, Vancouver Lodge No. 421, with a warrant holding from the Grand Lodge of Scotland, came into being.

Vancouver Lodge No. 421 was, from its inception, the most pro-American of all the lodges, and in this connection it is interesting to note that, in all, eleven of its members signed the Annexation Petition. They were as follows: R. H. Adams, PSGM; K. J. F. Becker, MM; H. M. Cohen, MM; D. F. Fee, MM; H. F. Heisterman, PCS; Wolff Hoffman,

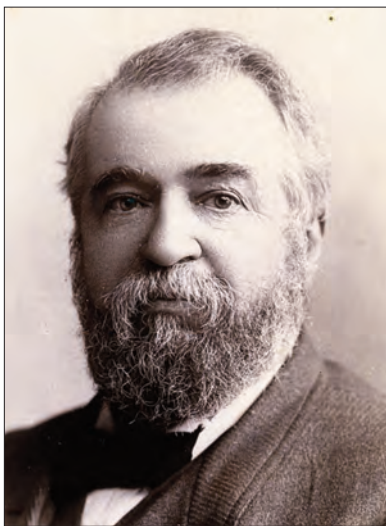
29. *British Colonist*, November 18, 1869.

30. Ireland, Willard E., “Helmcken’s Diary of the Confederation Negotiation, 1870”, *British Columbia Historical Quarterly*, IV. (1940), P. 111 et seq.

MM; G. C. Keays, PM; Lewis Lewis, MM; Peter Ousterhout, JG; C. B. Sweeney, MM; and M. W. Waitt, PSGD.

One member signing the Petition, J. Kreimler, was a Charter Member of Quadra Lodge, then under dispensation from the Grand Lodge of Scotland and also located in Victoria.

One of the few Mainlanders to sign the Petition was Isaac Oppenheimer, who originally came from Union Lodge No. 58, Sacramento, California. Later in 1871 he joined Cariboo Lodge No. 469 SR, and, later still, in 1879 joined Vancouver and Quadra Lodge No. 2. He was one of the Petitioners for the ill-fated Cascade Lodge No. 10 BCR at Yale, B.C.



Elwood Evans, GM Washington Territory, 1865 to 1866. (see p. 68.)

It was Vancouver Lodge that launched the agitation for the independent Grand Lodge of British Columbia early in January, 1869, and the prime movers in that connection were R. H. Adams, H. F. Heisterman and M. W. Waitt.

While the Scottish Lodges were, on the whole, favourable to the independence proposition, it was opposed by the English Lodges, but it is interesting to note that among the signatories of the Annexation Petition are to be found at least three members of Victoria Lodge No. 783 BR, these being: Eli Harrison, Sr., PM, soon to take his dimitt from the Lodge on April 6, 1871 and join Quadra Lodge, UD SR, in protest over and in support of the Independent Grand Lodge; Joseph Loewen, MM; and Emil Sutro, MM.

There seems little doubt that Bro. Heisterman must be regarded as the originator of both movements, and despite the opposition of the English Lodges plans went forward for a convention to be held in March, 1871. It is interesting to note that the Hon. Elwood Evans, Past Grand Master of the Washington Territory who was invited to attend to install the officers of the new Grand Lodge³¹, made an address in January, 1870 to the Tacoma Library Association on "The Re-annexation of British Columbia to the U.S. right, proper and desirable."

It will be seen as this story unfolds that during the summer of 1871 the differences between the two branches of the Craft were smoothed away and on October 21, 1871 a convention was held in Victoria which resulted in the organization of the present Grand Lodge of British Columbia.

It is also worthy of note that a thorough search of the list of signatories of the Annexation Petition fails to reveal any signatures of members of the Lodges at Nanaimo, Cariboo, New Westminster and Burrard Inlet.

As Ireland states in conclusion:

"It would appear that geographical isolation from the Mother Country and Canada had fostered in British Columbia a feeling of independence. It would appear that at times persons with ulterior motives in mind attempted to take advantage of that feeling of independence and to turn it to their own purposes. But at heart the colony was loyal. Annexation from the day of its origin was a hopeless cause."

31. See *Grand Lodge of British Columbia, 1871-1971*, Chap 6.

CHAPTER 5

FREEMASONRY IN BRITISH COLUMBIA AND CONFEDERATION WITH CANADA 1868 TO 1871

“For many years I have regarded the union of the British Pacific territories, and of their consolidation under one Government, as one of the steps preliminary to the grand consolidation of the British Empire in North America. I still look upon it in this light with the pride and feeling of a native born British American, From the time when I first mastered the institutes of physical and political geogra-phy . . . I could see a time when the British possessions . . . would be consolidated into one great nation.”³²

The One Remedy, Independence

As the number of Lodges increased the question of forming an independent Grand Lodge was discussed by the Members of the Craft. It seemed unreasonable that there should be two organizations in a colony with such a small population. Israel W. Powell and Robert Burnaby were both anxious to see the Craft united, but the situation naturally led to jealousy and rivalry between the various Lodges. At the same time the resident Freemasons deplored such a condition of affairs and sought to remedy the troubles that arose among them. The general opinion in the Craft was that only by the establishment of an independent Grand Lodge, including all Freemasons of the jurisdiction in one body, could harmony be made possible. From the earliest days of Freemasonry in British Columbia there had been discussion among the brethren as to the possibility of establishing an independent Grand Lodge which should include all members of the Craft on Vancouver Island and in British Columbia. Had all the old Lodges received their charters from the same source, some say, it might have been established much earlier, and this with the consent and approval of all members of the Craft, and that the difficulties and disputes attending its birth would have been avoided. Others have argued that had all the Lodges been, for instance, under the United Grand Lodge of England, that with the influence of Robert Burnaby there would have been no independent Grand Lodge. These are purely arguments of conjecture, however, and historically there is little doubt that the existence of the different jurisdictions and the adherence by the brethren to differing forms of ritual made an agreement for union in one Grand body a matter of considerable difficulty.

At the same time, the condition of Freemasonry in British Columbia made it clear to most of the brethren that some form of union was absolutely necessary. It was also clear that this could only be effected by the formation of an independent Grand Lodge of their own where all matters could be decided by themselves without interference from any other authorities far removed from the scene.

There were other reasons why such a step was necessary. Communication between British Columbia and the United Grand Lodge of England at London and the Grand Lodge of Scotland at Edinburgh was a matter of months. More than that, it was almost impossible for those in authority overseas to comprehend the problems of this far-flung corner of the Empire where everything was new and unsettled, where the residents came from all quarters of the globe, where part of the Craft owed allegiance to one jurisdiction and another part of it owed its allegiance to another jurisdiction, and where some of the brethren were either natives of foreign countries or had acquired their Freemasonry in other lands. The authorities in the British Isles had never known any such conditions as prevailed

W. BROTHER RICHARD LEWIS



As W.M. of Golden Gate Lodge No. 30, San Francisco, from an old daguerreotype plate and as the Mayor of the City of Victoria in 1872 — he died in 1875, the grave being in Ross Bay Cemetery. Brother Lewis fitted out “Stationers Hall” for Masonic purposes in 1860. He acted as “Outer Guard” at the inauguration of Victoria Lodge No. 1085 ER. He had to wait until the Lodge was formed before he could affiliate. He was J.W. in 1862 and, 1863; S.W. in 1864 and 1866; and W.M. in 1867. He was the First District Grand Superintendent of Works ER in 1868.

32. Amor de Cosmos. In the British Columbia Legislative Council, March, 1870.

in the colony on the Pacific slope or had ever been conversant with the ideas and prejudices of such an aggregation of people, all strangers to each other. They had lived and worked in a settled land where the inhabitants had one culture and one loyalty and where there was but one constituted authority.

Just how an independent Grand Lodge could be achieved, how the Mother Grand Lodges would look at such a proposal, how such a body could exist and prosper with such a meagre membership were matters discussed by the members of every Lodge in the area. Some thought the expense of a Grand Lodge would be more than the members could pay. Others contended that the dues paid to the Mother Grand Lodges and to the Minor Grand Lodges would be amply sufficient, with economy, to finance a Local Grand Lodge.



Amor De Cosmos

Confederation With Canada

The story of the formation of the Grand Lodge of British Columbia is coeval with that relating to the entry of British Columbia into the Confederation of Canada. Many of the moving spirits in the one were found to be as enthusiastic for the other. In fact, among the real zealots for union with the Canada to the far East were Freemasons—de Cosmos, Powell, Seelye, McCreight, Holbrook, and others.

To go back to the starting point of Confederation in British Columbia, *The Year Book of British Columbia* states:

“It is true that the Hon. Amor de Cosmos, in Victoria, had been among the first—if he was not indeed the first—to publicly advocate in his paper, the *Standard*.”

However, it first came prominently to the front during the Session of the Legislative Council in 1867 when a resolution was unanimously passed in its favour requesting

the Governor, Frederick Seymour, “to take measures without delay to secure the admission of British Columbia into the Confederation on fair and equitable terms.”³³



James Trimble, MD. MLA for Victoria, 1871 to 1878. Mayor of Victoria, 1868 to 1870.

The Governor was at first not favourably disposed to a union with Canada, and his influence over the Legislative Council must have been very strong because no action was taken until an agitation was started throughout the country for the purpose of bringing the question to issue. At a public meeting held in Victoria on January 29, 1868, a committee was appointed consisting of Messrs. James Trimble, Amor de Cosmos, I. W. Powell, J. R. Findlay, R. Wallace and H. E. Seelye who drew up and signed a memorial which set forth, among other things, the resolution unanimously passed by the Legislative Council, already referred to; that a public meeting had been held at the same time expressing concurrent views with the Legislative Council; that the people of Cariboo had held a highly enthusiastic meeting in the previous December and unanimously passed a resolution in favour of immediately joining the Dominion; that public opinion was overwhelmingly in favour of Confederation; that there was only a small party in favour of annexation to the United States; that Governor Seymour had not made any representations to the Dominion Government asking for admission as requested; that



Robert Beavan MLA for Victoria, 1871 to 1894. Mayor of Victoria, 1891-1897.

the Legislative Council, composed as it was of officials and others subject to the will of the Government, could not be depended upon to express the will of the people, and so on.

Honourable S. L. Tilley, the Minister of Customs, sent the following reply, dated Ottawa, March 25, 1868:

“The Canadian Government desires union with British Columbia, and has opened communications with the Imperial Government on the subject of the resolutions, and suggests immediate action by your Legislators and a passage of an address to Her Majesty requesting Union with Canada. Keep us informed of progress.”³⁴

33. *The Year Book of British Columbia*, Gosnell, R. E., Editor, 1897 to 1901, p. 50.

34. *Ibid*, p. 51.

A Confederation League was formed in Victoria on May 21, 1868, of which the following gentlemen formed the Executive Committee: James Trimble (Mayor), Capt. Stamp, Dr. Powell, J. F. (later Hon. Justice) McCreight, Robert Beaven, J. D. Norris, George Pearkes, R. Wallace, C. Gowen, M. W. Gibbs, Amor de Cosmos and George Fox. The League began with a membership of one hundred in Victoria, and branches were formed in several places on the Island and Mainland.

On July 1 of the same year what was described as a “largely attended and spirited open-air meeting” was held at Barkerville, Cariboo, at which strong resolutions were passed unanimously condemning the Government for opposing Confederation and favouring “some organized and systematic mode of obtaining admission into the Dominion of Canada.”³⁵

At this meeting J. Spencer Thompson (then Senior Warden of Cariboo Lodge No. 469, SR), afterwards a member of Parliament, made an eloquent and effective speech in moving a resolution in favour of Confederation.

The next most important step in the agitation was the holding of the celebrated Convention at Yale on September 14, 1868. A feeling had developed that the Governor and the appointed majority of the Council were opposed to any change. Public meetings all over the colony had pronounced in favour of Union, and to press it forward had elected delegates to a Convention at Yale. It has been the fashion to deride the Yale Convention but it was an expression, in the only possible way, of the people’s views on Confederation and its allied questions. Twenty-six delegates, many of whom were then and thereafter prominent in public life, were present, representing Victoria, Metchosin, Salt Spring Island, Esquimalt, New Westminster, Burrard Inlet, Harrison River, Yale, Lytton, Lac la Hache, Williams Lake, Quesnel and Cariboo. A committee was appointed composed of Hon. Amor de Cosmos, Messrs. Macmillan, Wallace and Norris of Victoria; Hon. John Robson of New Westminster; and Hon. Hugh Nelson of Burrard Inlet to carry out the objects of the Convention. The Convention endorsed the terms of union as outlined by de Cosmos in the Council, discussed the civil list and salaries generally, indicating where economies might be effected. It condemned the irresponsible Council, and boldly asserted that, the majority being officials, the body lacked independence, and that the Governor and his Executive Council were, in reality, the Legislature. At the next meeting of the Legislative Council in 1869 the question was again brought up with the result that the Government carried an adverse resolution which was strongly protested by five of the members of the Council.*

Governor Seymour, whose opposition was subsequently withdrawn as a result of his visit to England, died in June, 1869 and a new Governor appeared on the scene. He was Anthony Musgrave whose instructions were to bring about Confederation as speedily as possible in conformity with the Imperial policy, and we are told he “was admirably fitted for the work of reconciling the opposing elements, and his efforts were easily successful.” In September of the same year, within a fortnight of his arrival at Victoria, Musgrave began an arduous tour of the colony which ended at Barkerville.

The community of Barkerville was almost entirely loyal to the proposal for confederation with Canada, and Margaret A. Ormsby, in *British Columbia: A History*, relates that:

“From the appearance of the town, it was difficult to gauge the true state of the mining industry. With its new buildings—the Theatre Royal, where performances were given by troupes of actors from San Francisco, the library, the restaurants and the saloons—Barkerville had an air of prosperity and gaiety. The reports concerning the wealth of the mines were conflicting; some said that Lightning Creek was just coming into its own; others that they were planning to move off to Germansen or other creeks in Omineca; and still others that Cariboo was finished and that the Peace River Country would be the El Dorado of the future.

“All along the way, the Governor’s welcome had been warm, but Barkerville gave him his most enthusiastic reception. The town was *en fete*. Evergreen arches spanned the streets; the firemen had constructed an arch from ladders and buckets, and the Chinese had festooned another with firecrackers. Banners lettered ‘Union Forever’ and ‘success to the Dominion’ proclaimed the political sentiments of the citizens.”

Such, also, was the zeal of the men of Cariboo Lodge for the Institution of Freemasonry and especially for the establishment of an independent Grand Lodge for British Columbia. It was here, too, that a Senior Warden, Brother Hills, had first hoisted the “Canadian Flag,” consisting of “a Union Jack in the fly and a beaver surrounded by a wreath of Maple Leaves, on a white background,” and it first broke from the flag pole of the Second Temple built by Cariboo Lodge No. 469, SR on February 20, 1869, “in anticipation of the United Colonies (Vancouver Island and British Columbia) union with the rest of Canada.” Unfortunately Brother Hill did not see his dream fulfilled—he passed away at Cottonwood in the Cariboo Country on October 23, 1869.

35. Ibid, pp. 51-52.

The Debate for Confederation

Governor Musgrave was anxious to carry out his instructions as quickly as possible and no doubt wished to have the honour of bringing the matter to a successful issue during his term of office, and in this he succeeded. He proceeded to draw up plans, including the Terms of Union, with the help of the Legislative Council to the end that on Wednesday, March 9, 1870, began the memorable debate on the subject of Confederation with Canada, when the Attorney-General, the Honourable (later "Sir") Henry F. P. Crease rose in the Legislative Council to move:

"That this Council do now resolve itself into the committee of the whole, to take into consideration the terms proposed for the Confederation of the Colony of British Columbia with the Dominion of Canada, in His Excellency's message to this Council. In so doing, I am deeply impressed with the momentous character of the discussion into which we are about to enter, the grave importance of a decision by which the fate of this, our adopted country of British Columbia, must be influenced for better, or for worse, for all time to come. And I earnestly hope that our minds and best energies may be bent to a task which will tax all our patriotism, all our forbearance, all our abnegation of self and selfish aims; to combine all our individual powers into one great, united effort for the common good."

"May He who holds the fate of nations in the hollow of His hand, and crowns with success, or brings to naught the councils of men, guide all our deliberations to such an issue as shall promote the peace, honour and welfare of our Most Gracious Sovereign, and of this and all other portions of her extended realm. This issue is—Confederation or no Confederation."³⁶

The debate "to go into Committee of the whole" lasted three days, and nine days were occupied in discussing the details in Committee. Many able men took part in the debate. In addition to Attorney-General Crease, there were Dr. Helmcken, Amor de Cosmos, Thomas Humphreys, M. W. T. Drake, John Robson, Joseph Trutch, Henry Holbrook, T. L. Wood, F. J. Barnard, R. W. W. Carroll, Edgar Dewdney, G. A. Walkem—nearly all of whom are familiar as men having taken a high place in the affairs of British Columbia. Suffice it to mention here that the mills of time ground gradually towards that inevitable day of July 20, 1871 when British Columbia entered Confederation.



Dr. Robert W. W. Carrall, Nanaimo Lodge No.1090.

Many of the men who were particularly active in the fight for Confederation were to be found among the Freemasons who were equally active in the struggle for an independent Grand Lodge in British Columbia, and their distribution as Freemasons was about even between the English and the Scottish Lodges.

Move for Home Rule

The first and most persistent advocates for the establishment of a Grand Lodge for British Columbia were the members of Vancouver Lodge No 421 SR. This, in the circumstances, was only natural because many of them had come to Victoria via California and other parts of the United States and, if not native to that country, had learned much of their Masonry there. At any rate, there was no personal tie which bound them to the Grand Lodge of England as was the case with many of the members of the Lodges which held charters under the English Constitution. As for the members of the Lodges under the Scottish Constitution, most of them knew her only as a Grand Lodge, which allowed them to use the Ritual they preferred without objection. Of the Scottish Freemasonry and its traditions, most of them knew very little and seemed to care less.

So it was quite natural for Vancouver Lodge No. 421 SR to take the first step toward local government. After much discussion among the brethren of the Lodge, on December 16, 1868 W Brother R. H. Adams gave notice that at the next regular meeting he would propose resolutions in the following terms:

"1st—That there are at present in the Colony of British Columbia, a Provincial Grand Lodge of Free Masons under the Jurisdiction of the Grand Lodge of Scotland, and a District Grand Lodge under that of the Grand Lodge of England.

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

"3rd—That the support of these two Provincial and District Grand Lodges—in addition to the transmission of Grand Lodge fees to both Mother Grand Lodges in Scotland and England—causes a

36. Ibid, pp. 53-54.

Images omitted: Sir Anthony Musgrave, Governor of the Colony; M.W.T. Drake, early legislator; Parliament Buildings, Victoria.

drain upon the funds of the Subordinate Lodges, so great as to prevent their accumulation for any local, benevolent or other purposes calculated to advance the interests and happiness of the Order in this Colony.

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

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

“6th—That the formation of an Independent Grand Lodge of British Columbia, uniting the brethren of both jurisdictions under one Grand authority, responsible to themselves, would at once ensure harmony and promote the success and prosperity of all, retain monies in one Grand Lodge for our own Masonic purposes which are now exacted by Four Lodges—two of which are Ten Thousand miles distant—and enable us at once to command the respect and hearty co-operation of sister Independent Grand Lodges throughout the World.

“7th—That a Committee be appointed to confer with all sister Lodges upon the subject of the foregoing resolutions, and to recommend the best means of carrying them into effect, either by calling a General Convention of the Craft, or otherwise as may seem most expedient.”³⁷

The resolutions, seconded by Brother H. E. Seelye, came before the Lodge on January 2, 1869 and were passed. A committee consisting of the mover, seconder and W Brother M. W. Waitt was appointed to further the movement. The committee was instructed to confer with all the Sister Lodges, and if it was advisable to recommend the best means of carrying the resolutions into effect. One eminent Masonic writer states that this motion is:

“really the Charter of our present Grand Lodge, showing clearly the reasons which underlaid the movement for a Grand Lodge in British Columbia, and which is of permanent importance to all Members of the Craft and I think it should be preserved as our Magna Carta.”³⁸

In accordance with the terms of these resolutions, they were duly forwarded to all Lodges within British Columbia and were approved by all the Lodges holding charters from the Grand Lodge of Scotland; the Lodges holding charters from the United Grand Lodge of England refused to take any part whatever in the movement.

Objection by Victoria Lodge

A copy of the resolutions so passed was forwarded forthwith to Victoria Lodge No. 783 ER with a suggestion that the latter appoint a committee to co-operate with the committee of Vancouver Lodge. This came before Victoria Lodge on January 7, 1869 but no action was taken. It was ordered that the matter lie on the table to come up at the next regular meeting and that due notice of it be made part of the Lodge Summons for that date.

The next regular meeting was held on February 4, 1869 and the resolutions and the request of Vancouver Lodge asking for the appointment of a committee was ordered forwarded to the District Grand Master (Robert Burnaby) together with the following resolution:

“RESOLVED, That the communication received from Vancouver Lodge No. 421, S.R., in relation to the subject of the formation of an independent Grand Lodge of British Columbia, be forwarded to the Rt. W. District Grand Master, with the request that he take immediate steps to lay the same before the Grand Lodge of England.”

The District Grand Master, RW Brother Robert Burnaby, a member of Victoria Lodge No. 783 ER, was a cautious and conservative man who highly appreciated the honour which had been conferred upon him by the English Grand Lodge. He was a power in Victoria Lodge and was at all times fully conversant with the action taken by Vancouver Lodge. He felt that he could not support any such movement without the knowledge and approval of the Grand Lodge of England. Acting, no doubt, on his advice Victoria Lodge refused to appoint any such committee as was requested, and directed the resolutions to be forwarded as set out above.

37. See *Provincial Grand Lodge of Free and Accepted Masons of British Columbia—2nd Annual Communication*, pp. 9-10.

38. Fatt, W. Brother F. F., *Grand Lodge Proceedings*, 1937, p. 185.

Consultation With the United Grand Lodge of England

On receipt of the Victoria Lodge resolution, the District Grand Master wrote to the Grand Secretary, the VW Brother John Hervey, in London on February 8, 1869 enclosing the circular and pointing out that:

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

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

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

“ In opening this case, it is necessary in the first place to premise that this colony is a small and isolated British Community in close proximity to American Territories and States, each of which as a matter of course, has its own Independent Grand Lodge. Our population contains, besides many Americans, a large proportion of Canadians, who have also an Independent Grand Lodge—hence among the more restless spirits of the Craft has arisen this desire to achieve also an independent position and to take rank as a distinct Grand Lodge. I also alluded in my former letter to the fact that the working of the Scotch ritual assimilates more closely than ours to that which is adopted in the American Lodges. This tends to unite the sympathies of these two branches of the Order, and to render our jurisdiction more isolated and select. Those Masons who were made in England and whose associations, like my own, cling affectionately to our own noble Mother Grand Lodge—second to none in the Craft—view with apprehension, in the present small state of things here, any such movement as that which is contemplated in this circular, and I am convinced that many of them would at once retire from any active connection with the Craft in the event of its being consummated. Nevertheless, having at heart the good of the Craft and the extension of its usefulness, I should be truly glad if the Grand Lodges of England and Scotland, by conference together, could devise some plan under which the two jurisdictions could work in concert under one head. How far this may be possible I do not know; but any advice or assistance in this direction will be most gratefully hailed by me. I candidly avow my apprehensions that, if something of the kind be not done, the Craft, which has thus far made much progress, may become divided against itself, and its influence for good may be weakened in this community. But, at the same time, the insignificance of our numbers and the unimportance of the colony scarcely justify even the idea of independence. Your kind counsel and aid on this difficult point will be gratefully acknowledged by me. Of one thing you may rest assured, that neither by thought, word or act have I any inclination to sever myself from the authority of our Grand Lodge nor from the supreme control of our noble and esteemed Grand Master, by whose kind confidence and patronage I enjoy the dignities he has conferred upon me.”

This letter showed clearly why the English Lodges were not anxious to take part in the movement, and why the Scottish Lodges favoured it. It also indicates the dignity and brotherly affection of the two Grand Masters and their joint efforts to maintain the harmony of the Craft.

As the Annual Communication of the District Grand Lodge occurred on March 11, 1869, the RW District Grand Master availed himself of the occasion to read his letter to the Grand Secretary of England, stating that he thought it desirable that the District Grand Lodge might be aware of his action, but that, of course, nothing more could be done until he received a reply from the Grand Secretary.

The Grand Secretary of the United Grand Lodge of England apparently did not consider the matter of sufficient importance to lay it before the Grand Master, but took it upon himself to advise Burnaby. The main fact that seemed to impress him was what he calls the “paucity of numbers” in the proposed jurisdiction. The possibility of future growth in this new land seems to have escaped him; the matters on which Burnaby laid so much stress in lucid terms do not seem to have impressed him. His reply was delayed in part by the preparations for opening “our new

Buildings”, and partly by his feeling that Burnaby was able to deal with such an unimportant matter without any help from London. His reply, dated May 10, 1869, said in part:

“ . . . partly from over occupation, the preparations for opening our New Building here having monopolised my entire attention, and partly from feeling satisfied that you would be able to deal with the subject on the spot, than any advice which could emanate from this quarter.

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

At the Quarterly Communication of the District Grand Lodge held at Victoria on September 9, 1869, the RW District Grand Master caused the District Grand Secretary to read his letter dated February 8, 1869 and the reply of the Grand Secretary dated May 10, 1869 on the proposal to form an independent Grand Lodge. He then observed that the Grand Secretary’s reply would commend itself to the good sense of all present. He quite agreed with the Grand Secretary that we were too small in numbers for any such step, and he thought we might very well rest content to hail under the First Grand Lodge in the World under which we were sure of commanding respect; whereas, as a separate Grand Lodge, from our paucity of numbers and comparative insignificance, we should scarcely be recognized and be simply ridiculous.

Lack of Counsel for PGM Powell

In the meantime, Vancouver Lodge decided to go on its way, and according to the printed Proceedings of the Second Annual Communication of the Provincial Grand Lodge SC held at Victoria, it brought the matter before that body on May 1, 1869. Powell, like Burnaby, refused to take any part in the movement until he had submitted the resolution to his Grand Lodge, although apparently he was more in favour of it. He dealt with the matter as follows:

“My position as representative of the MW the Grand Master Mason of Scotland, prevented me from taking any notice of this document either in favour or against, unless with the advice and direction of our Grand Lodge. In a local point of view it is difficult, however, to conceal from one’s self the impression that the existence of Lodges hailing from two Grand Lodges with the contingency of other jurisdictions being at no distant day introduced, does tend to create diversity of interests and allegiance, to induce local and national prejudices, ungenerous and unmasonic rivalry between Lodges . . . and, as has been aptly expressed in a resolution already passed by the Brethren of a sister colony, fosters much estrangement among the Brethren of a society which in itself ‘knows no country, is confined to no race.’ I will transmit the resolutions as passed to Scotland, for the action and advice, if any, of our Grand Lodge.”

He duly transmitted the resolutions to the Grand Secretary of the Grand Lodge of Scotland, but the Craft has never been informed as to any reply having been made to his communication, even by the Grand Secretary, on this subject; but it will be perceived that the representatives of the two jurisdictions regarded the approach to the subject from the same point of view, as a matter of Masonic discipline.

During 1870, nothing much seems to have transpired on the subject of an independent Grand Lodge except for one event. On March 10, the District Grand Secretary wrote to the Grand Secretary of England to enquire if the resolution of Victoria Lodge No. 1085 under date of May 15, 1862 (see page 15) had been received and recorded in his office. To this enquiry the reply of September 16, 1870 was as follows:

“I have examined the papers of 1862 and have ascertained that the Victoria Lodge transmitted in the month of September of that year a copy of the minute of their Lodge of 15th May, 1862, in the exact terms transcribed by you in your letter of the 10th March, 1870.”

Nothing can be found that gave reason to this enquiry. The District Grand Secretary referred to it several times, but gave no information as to why this enquiry was made. Subsequent events indicate, however, that Brother Burnaby felt it was an important point to establish.

William Stewart

The records of Vancouver Lodge contain no reference to the matter for two years and no report was made by the committee, but there is no reason for believing that it was idle. It was known from other sources that printed copies of the Vancouver Lodge motion were sent to all the sister Lodges in BC. It, no doubt, was being discussed in all the Lodges of British Columbia. A letter from W Brother William Stewart, the Grand Old Man of Freemasonry in Nanaimo, dated December 21, 1870, to Brother Henry Frederick Heisterman, Provincial Grand Secretary (Scottish, of course), is evidence of this:

“I hope before Masonry declines too far that a Grand Lodge of British Columbia will be formed. The step-parent at present in Victoria does not seem to care much about her Children, only to get their dues. It would do some good if the Provincial Grand Master would pay us a visit this winter.”

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

Evidently, by direction of the Provincial Grand Master, copies of the resolutions had been sent by the Secretary of the Provincial Grand Lodge to the Grand Lodges of California and Oregon, to the Grand Lodge of Canada (in Ontario), and no doubt to others, asking for opinions as to the feasibility of the formation of an independent Grand Lodge which would be recognized by other Grand Jurisdictions. In the covering letter, the Provincial Grand Secretary stated that the Provincial Grand Master had deferred action until he could ascertain the disposition of the neighbouring Grand Lodges as to possible recognition by them. The letter stated:

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

The answers received were evidently satisfactory to the supporters of the movement for when the matter came up in Vancouver Lodge No. 421 SR on January 18, 1871, it was announced:

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

It was at this meeting that it was decided to go ahead with the formation of a Grand Lodge. It was resolved:

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

To carry out this resolution a new committee was appointed consisting of W Brother Simeon Duck, W Brother G. C. Keys, and Brother H. F. Heisterman with power to act. Later the committee added to its number Brother George Grant, formerly SW of Cariboo Lodge No. 469 at Barkerville, who at that time was the Senior Warden of Quadra Lodge UD.

The Year of Decision - 1871

The year of 1871 was destined to be one of great importance in the annals of British Columbia. The young community was beginning to flex its muscles in many directions, and in the present context two main streams of thought began to fuse and to generate a considerable amount of heat. On the one hand, there was the ardent fervour for Union with the rest of Canada even though 3,000 miles of veritable waste lands stretched between, yet on the other hand there was equal fervour for a depend- ency of its own in many things, such as Freemasonry. Both these desires were promoted with one common aim, that of being able to work out their own destiny within a framework more compatible with its own situation than could be obtained with con- tinuing domination from the British Isles. But it is interesting to note that throughout the entire operation none of the action taken at any time or in any place dimmed the allegiance due to the Sovereign who resided over 6,000 miles away. Those involved, equally in both these particular struggles, were fully convinced that only by Independence on the one hand and Confederation on the other could British Columbia survive to work out its own peculiar way of life.

The action of Vancouver Lodge No. 421 SR was communicated to all the *Subordinate Lodges* in the colony in a letter dated January 24, 1871, as follows:

“ . . . a copy of the Resolution adopted . . . in reference to the formation of an Independent Grand Lodge of British Columbia, having in view the union of both the English and the Scotch jurisdictions under one Grand Master, and also an excerpt from the Report of the MW Grand Lodge of Canada at their last Session in reference to this subject.”

At a meeting of the committee in Victoria on January 24, 1871 it was:

“RESOLVED, That a copy of the above resolutions³⁹ be addressed to the different Lodges in British Columbia under the English and Scottish Registers, requesting them to appoint the Worshipful Master, Past Masters and present Wardens, to meet in a Convention to be held at the Masonic Hall, in the City of Victoria on Saturday, the 18th day of March, 1871, 2 o'clock p.m. to consider the same and pursuant thereafter to form an Independent Grand Lodge of British Columbia, if deemed then and there expedient; and further, that any Lodges not being in a position to be represented by the above Officers, may appoint proxies to represent them. Carried.”

In transmission to the Lodges, a note was added that “the proposed Meeting is requested in the hope that on fraternal discussions of the whole subject matter agreement may be secured and *unanimous* action taken by the several Lodges in the Colony.” This circular letter was signed by H. F. Heisterman, as Secretary, and by Simeon Duck, as Chairman.

On February 2, 1871, “certain documents” relative to the forming of an Independent Grand Lodge were laid before the brethren of Victoria Lodge No. 783 ER, but before they could be read W Brother Henry Nathan protested against their being read and moved that the Secretary be instructed to reply to Brother Heisterman that Victoria Lodge could take no action but that application should be made to the District Grand Lodge. Evidently many of the members of Victoria Lodge were in favour of the movement advocated by Vancouver Lodge, for an amendment made by W Brother Eli Harrison, Sr., and seconded by Brother W. T. Leigh, to the effect that application be made to RW Brother Robert Burnaby for permission to appoint a committee as requested, was Carried.

This request was communicated to RW Brother Burnaby but the permission was refused. Burnaby stated on March 2, 1871 that he “had no desire to coerce the Lodges under his jurisdiction or to dictate any course to them as compulsory,” but that the whole matter had been referred to the Board of General Purposes and would come up for discussion at the next Quarterly Meeting of the District Grand Lodge. He further said that: “It will not be proper for any step to be taken in the Premises by your Lodge or by any Lodge working under this Jurisdiction until some decision shall have been arrived at on the subject by a body competent to deal with it.”

The letter and circular were laid before the Board of General Purposes of the District Grand Lodge under a memorandum dated February 11, 1871:

“ . . . refers same to . . . for their report and suggestions thereon. At the same time he wishes to point out that the Lodges under the jurisdiction of the Grand Lodge of England cannot accede to such a proposition, without either violating or abandoning the warrants under which they now act, and which it is presumed would not be done without a full vote of such Lodge being taken on the subject, supposing the Board of General Purposes should think it desirable to submit such a question to any Subordinate Lodge, without a previous reference to the Grand Lodge of England. The District Grand Master also suggests to the Board of General Purposes for their consideration how far such a communication as that now referred to them is consistent with ordinary Masonic discipline, addressed as it is to private Lodges without any previous reference to the authorities under whose jurisdiction they are acting.

“The District Grand Master hopes to receive the report of the Board of General Purposes on the above important question in time for the Annual Communication in March.”

The Board fully discussed and considered the question and unanimously adopted the following resolution:

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

Their report was submitted to the District Grand Lodge at its Annual Communication on March 2, 1871 when the District Grand Master rose to give his address. In it he observed that:

“The point to be brought before the District Grand Lodge was the Report of the Board of General Purposes on the proposition to form an Independent Grand Lodge, which had been referred to him by the W. Masters and Brethren of the Lodges under his control. In dealing with this very important subject, he would in the first instance read to them his letter to the Grand Secretary of England,

39. Resolutions circulated by Vancouver Lodge No. 421 SR in 1869.

written on the 9th February, 1869, to which he received the following reply. (*Vide* p. 57).

“The Brethren would therefore perceive from this correspondence that he had not been insensible of, or indifferent to the importance of this question, two years ago. In referring it to the Board of General Purposes, he forwarded at the same time the following Minute of his views on the subject (see memorandum above), and he now wished further to say that he had no personal feeling in the matter, but was merely desirous to point out to them their position and his duty in such a case. He did not wish to fetter the action of any of the Brethren—if they thought the proposed change desirable, a course was clear to them—they could retire from the jurisdiction, and when he found he had no one to preside over he would cheerfully bow to that decision and retire also; but so long as any competent number of the Brethren determined to abide by their Charters he would support them to the last and not abandon his post.

“He thought it only proper moreover to add that this question could not be decided by any section of the Craft until it had received the consideration of a competent power to deal with it, and that was the reason why he had in the first instance referred it to the Board of General Purposes, with a View of bringing their decision before the Grand Lodge for adoption or otherwise. By strict rule the question should have been brought before him in the first instance. He now wished further to state that no Brother under his Jurisdiction could be allowed as such to entertain the question, they can only act under the sanction of their Warrants in a Warranted Lodge and such a proceeding would be contrary to their allegiance to our constitution, all they can do is to leave their Lodge, if they so desire it. If, as he had before stated, they did so he should be governed by the law laid down in Section 29, page 71, of the Book of Constitutions, and if any Brethren remained true to the allegiance he should remain firm with them. He left the whole matter in their hands for decision upon the basis he had laid down, perfectly willing to bow to their decision; but he wished to state emphatically from the chair that he personally did not think the proposed change would be in any way advantageous, but that if the Brethren thought otherwise he was willing at once to forego his position as soon as they by their deliberate action left him without a jurisdiction to preside over.”

On a vote being taken, the report and the resolution were unanimously adopted, and by direction of the District Grand Master the action of the Grand Lodge on this matter was communicated to the committee of Vancouver Lodge by letter dated March 16, 1871.

More of William Stewart

Again it was the vitriolic Scot of Caledonia(n) Lodge No. 478 SR who provided a couple of flashes of light on those days, when on February 9, 1871 he wrote to Brother Heisterman that Caledonia Lodge had unanimously approved the resolution for the establishment of a Grand Lodge. But this alone did not entirely satisfy him. He, being a Scotsman, wanted to know if there were any new fees to be paid for a Charter from such Grand Lodge; if there would be any increase in the dues to be paid for it; and, above all, would the “Ancient” work (by which was meant the work as still practised in Ashlar Lodge No. 3 BCR) be used and “*none other.*”

Again on March 9, 1871, he wrote Brother Heisterman. Stewart’s letter illustrates his feelings towards the English Lodges and probably those of others, so far had the circumstances of the time embittered the relations of Freemasons among themselves—it read:

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

“Please let me know by return what answers you have received from Cariboo and Mount Hermon Lodges, also how the English is going to act in the matter,”

His zealous attachment to all matters pertaining to the Craft in British Columbia will long be remembered. It is interesting to note that one of his grandchildren has said that: “What burned up Grandfather was the fact that his parents let him be born in Halifax, England, rather than in his beloved land ‘North of *the* Border’.”

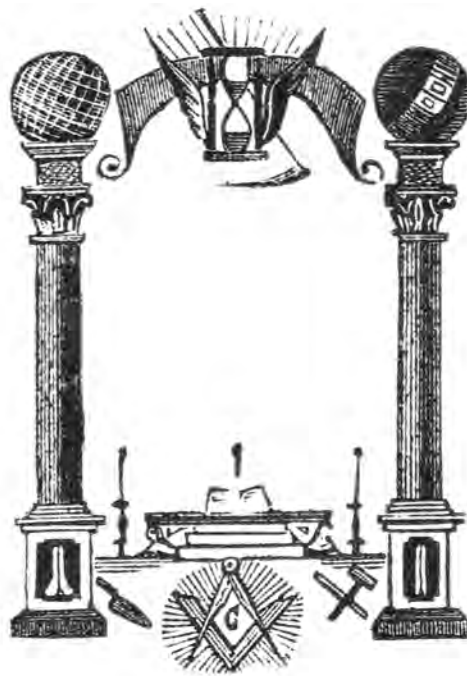
Craft in Transition

As had been said, the year 1871 was an important one in the annals of British Columbia Freemasonry. But let us

Image omitted: facsimile of William Stewart’s letter of March 9, 1871.

look for a moment at the condition of the Craft at the beginning of the year. All power in the Craft was centred in Victoria. Travel to the outside Lodges was a matter of difficulty, and to Cariboo Lodge, in the mountains of the interior of the mainland, transportation was so difficult and distances so great that to communicate with it, except by letter, was almost impossible. Other Lodges in Nanaimo, New Westminster and Burrard Inlet were very small and, under the circumstances of the time, difficult to reach. These Lodges took little part in the actual work of anything but their own Lodges, but sent proxies to their friends in Victoria to act as they thought best. Victoria Lodge, with her offspring, British Columbia Lodge No. 1187 ER, acted for the outside Lodges having English charters; and Vancouver Lodge, with the new Quadra Lodge, her offspring, for those having charters from Scotland.

By the end of 1870, then, everything seemed to be ready to the promoters for an independent Grand Lodge to go ahead. At least they knew what obstacles they had to meet. They could not expect any support from the English Lodges; they had the unanimous approval of the Scottish Lodges; so while they politely requested the co-operation of the first, knowing they would not get it, they went ahead on their own. They did expect some of the English brethren to leave their own Lodges and come with them, but not as a Lodge. But this is a story that belongs to another chapter.



CHAPTER 6

THE CONVENTION OF MARCH 18, 1871 AND THE CLOSING OF THE RANKS

"Behold how good and how pleasant it is for brethren to dwell together in unity."

Psalms CXXXIII:1

Early in 1871 RW Brother Israel Wood Powell, the Provincial Grand Master of the Grand Lodge of Scotland, left the colony for Europe where he spent several months. There is little doubt that the events of that spring moved forward without his personal knowledge, but rather at the insistence of Brothers Duck, Grahame, Heisterman and Waitt in Victoria, assisted by considerable prodding from Brothers William Stewart and Solomon Levi in Nanaimo.

Convention of March 18, 1871

Without waiting for the decision of the District Grand Lodge, the committee appointed by Vancouver Lodge went ahead and arranged the date for a convention to meet at the Masonic Hall at Victoria on March 18, 1871 at 2:00 pm. All the Lodges in British Columbia, whether English or Scottish, were invited to appoint their Master, Past Masters and Wardens to attend. The purpose of the convention was to form an Independent Grand Lodge of British Columbia "if deemed then and there expedient," and these words were added to the notice:

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

Had the Provincial Grand Master, Israel Wood Powell, been in British Columbia at the time, possibly some further steps might have been taken to heal the breach before a decisive step was taken. But Dr. Powell was in England and, in his absence, there was no one who could or would attempt to check the movement. The day arrived; all the Lodges hailing under a charter from the Grand Lodge of Scotland were represented; no representatives of the Lodges hailing under a charter from the United Grand Lodge of England appeared, but there was one PM from British Columbia Lodge No. 1187 BR of whom more will be related later.

James Allan Grahame, Chairman



James Allan Grahame, Chairman of the 1871 Conventions for an Independent Grand Lodge of British Columbia

The convention was duly held as appointed and the following passages are taken from the Minutes thereof found in the files of Mount Hermon Lodge, and covering both the 18th and 20th days of March, 1871:

"The Convention was called to order at 1/2 p. 2 o'clock. p.m."

"A motion was adopted that W Brother James Allan Grahame, a Past Master of Quadra Lodge UD, SR act as Chairman of the Convention." and another that: "Brother H. F. Heisterman of Quadra and Vancouver Lodge No. 421, SR, act as the Secretary of the same."

The resolutions adopted by Vancouver Lodge No. 421, and also those of the committee appointed by Vancouver Lodge, which were addressed to all the Lodges in the colony and calling a convention "to consider the advisability of forming a Sovereign Grand Lodge of British Columbia, for this day at 2:00 pm." were then read.

On the recommendation of the chairman a Committee on Credentials was appointed to examine the proxies and decide who were entitled to seats in the convention. The duties of the committee having been carried out and a report made to the convention, it was discharged.

The Action of Eli Harrison, Sr.

At this point an incident of great importance in the History of the Grand Lodge of British Columbia took place. There was one person present at the convention, and only one, who was not a member of a Scottish Lodge and who had no authority whatever

to appear for any Masonic Lodge in the colony. This was Eli Harrison, Sr., a PM of British Columbia Lodge No. 1187 ER who had been Initiated as the second candidate in Victoria Lodge, when it held the Number 1083 ER on January 17, 1861, and who was destined to rule the Grand Lodge of British Columbia as Grand Master longer than any other Freemason.

Brother Harrison had taken Burnaby at his word and attended the convention despite the ban. He did not represent his Lodge and did not suggest that he did. He was received with great applause. The first act of the convention was to pass, by a unanimous vote, a resolution that W Brother Eli Harrison although not representing his Lodge be entitled to a seat in the convention with the right to speak and to vote as a member of it. Brother Harrison, of course, after taking this step in the face of Burnaby's prohibition, could no longer remain a member of a Lodge under the

jurisdiction of the United Grand Lodge of England, and joined Quadra Lodge. He remained a member of it and of Vancouver and Quadra Lodge No. 2 BCR after the amalgamation of the two Lodges until his death many years later.

Later, but before the Lodge was opened by the convention, W Brother Eli Harrison, Sr., made an address to the members in the form of a letter which gave the reasons why he was ready and willing to abandon his status as a member of an English Lodge and to support the movement to establish an Independent Grand Lodge:

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

It was resolved that the letter be received and placed on the Minutes of the convention.

The Lodge in Attendance

The Committee on Credentials reported:

“... the representatives present from 5 Chartered Lodges, viz: Vancouver Lodge, 421; Cariboo Lodge, 469; Caledonia Lodge, 478; Mount Hermon Lodge, 491, and Quadra Lodge which has been chartered by the Grand Lodge of Scotland, but whose number has not been communicated to us.

Vancouver Lodge, 421: Simeon Duck, P.M., acting as W.M.; Jas. Crump, S.W.; J. Stafford, J.W.; M. R. Waitt, P.M.; and G. C. Keays, P.M.

Cariboo Lodge, 469: Jonath Nutt by H. F. Heisterman proxy; J. S. Thompson, S.W. by W. Hoffman proxy; John Bruce, J.W. by A. Gilmore proxy.

Caledonia Lodge, 478: W. Stewart, W.M.; John Renwick, S.W. by W. B. Wilson proxy; A. Muir, J.W., and S. D. Levi, P.M.

Mount Hermon Lodge, 491: John McDonald, W.M. by G. C. Keays proxy; Geo. W. Haynes, S.W. by B. H. Wilson proxy; Hugh J. Weir, J.W. by J. G. McKay proxy; J. C. Hughes, P.M. by G. C. Keays proxy; Coote M. Chambers, R.M. by Hiram Wharton proxy.

Quadra Lodge: Jas. Allan Grahame, W.M.; W. Fraser, S.W.; C. Strauss, J.W.

Who are entitled to seats and voting in this Convention.”

The Resolution for Independence

The major purpose of the convention was then carried out when a resolution that the convention proceed to organize a Grand Lodge of British Columbia was passed by a unanimous vote. It should be noted in passing, as showing the influence of United States Freemasonry at that time, that the title “F & AM” was used three times in this resolution as did their brethren south of the 49th parallel instead of the “AF & AM” more commonly used in Canada:

“Whereas there is a Provincial Grand Lodge of F. & A. M. under the Grand Lodge of Scotland and a District Grand Lodge of F. & A. M. under the Grand Lodge of England (the former having 5 and the latter 4 chartered Lodges) now established in British Columbia, with the early prospect of Confederation by which political change of our Masonic status will be altered and this Province would then no longer be unoccupied Masonic authority. The Grand Lodge of Canada would have

the right to extend her jurisdiction over this Province and should she issue Charters for a new Lodge, which she would have the right to do according to the ruling of the World's Congress held in Paris in 1856, we should present the anomaly of 10 subordinate Lodges contributing to 5 Grand Bodies, a fact which would weaken the Craft in this Province, fritter away the funds and tend to create a diversity of interests and allegiance, an absence of Harmony in working and unity of action, perpetuating local and national prejudices, thus estranging the affections of the Brethren, whose 'order knows no country and is confined to no race'.

"AND WHEREAS That in order to apply a remedy to these evils, to provide for and promote a fund of Benevolence, that we may properly assist the sick, sorrowing and distressed worthy Brethren in this jurisdiction.

"Therefore be it resolved:

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

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

"Carried. nem con."

It was then unanimously:

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

On the vote being taken, all the Lodges represented, including W Brother Eli Harrison, Sr., voted "Ay", and the vote was ordered to be recorded. The Worshipful Master and the officers appointed by him then took their seats and an Extraordinary Masonic Lodge, being duly formed, was opened in due and ancient form in the Master Mason's Degree, with James A. Grahame as WM; Simeon Duck as SW; William Stewart as JW; H. F. Heisterman as Sec; G. C. Keays as SD; James Crump as JD; A. Gilmore as IG; and Philip J. Hall as Tyler.

A motion to the effect:

"That we adopt the Constitution of the Grand Lodge of Scotland for the present, so far as may be applicable to existing circumstances" was CARRIED.

Election of Officers

At the evening session summoned at 1/2 p. 7 o'clock p.m. the convention proceeded to the election of the Grand Lodge officers as follows:

Grand Master..... Israel Wood Powell, Vancouver Lodge
Deputy Grand Master..... James Allan Grahame, Quadra Lodge
Senior Grand Warden Marshall W. Waitt, Vancouver Lodge
Junior Grand Warden..... Solomon D. Levi, Caledonia Lodge
Grand Treasurer Charles Strouss, Quadra Lodge
Grand Secretary..... H. F. Heisterman, Vancouver Lodge
Grand Tyler..... Philip J. Hall, Vancouver Lodge

The Lodge was then called off to refreshment, and when it was called on again the Deputy Grand Master-elect announced the appointive officers:

Grand Chaplain..... Jonathan Nutt, Cariboo Lodge
Grand Marshal..... Alexander Gilmore, Vancouver Lodge
Senior Grand Deacon G. C. Keays, Vancouver Lodge
Junior Grand Deacon..... William Stewart, Caledonia Lodge
Grand Director of Ceremonies..... F. H. Lamb, Vancouver & Mt. Hermon Lodges
Grand Steward Josias Charles Hughes, Mount Hermon Lodge
Grand Steward..... A. Muir, Caledonia Lodge
Grand Organist..... Coote M. Chambers, Mount Hermon Lodge

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

divided between the Victoria members and those from other parts of the colony. The real reason for this was the difficulty of travel from the other Lodges.

Invitation to Grand Lodge of Washington

After the refreshment period the convention proceeded with the following resolutions:

“Resolved That the number and status of each Lodge represented at the organization of this Grand Lodge shall be determined by the date of the Warrant from the Grand Lodge of Scotland up to the formation of this Grand Lodge.”

“Resolved That any Lodge in the Colony of British Columbia not represented at this MW Grand Lodge upon proper application, shall be entitled to and receive a Dispensation for \$5.00 and a Charter for the sum of \$10.00 provided however, that said application is made within one year from the organization of this Grand Lodge and any Lodge so applying shall be permitted to retain their present mode of working.”

“Resolved That the Grand Secretary levy a tax pro rata (not exceeding in the aggregate \$150) on the members of each Lodge in this Jurisdiction to defray the expenses of printing the proceedings of this Grand Lodge and procuring Charters, Blanks, and seal and notify the amount due them to this Grand Lodge and that such amount shall be deducted from their Grand Lodge dues.”

“Resolved That a Committee of three be appointed by the RW the DGM to draft a Constitution for the government of this Grand Lodge.” (Brother H. F. Heisterman, Brother M. W. Waitt and Brother Simeon Duck said committee.)

“Resolved That the MW the Grand Master of Washington Territory be notified by telegraph thro’ the Grand Secretary-elect of the formation of the Grand Lodge of British Columbia and that he be invited to visit and consecrate the Grand Lodge and install the Grand Master-elect, and in the event of his being unable to attend that the G.S. be authorized to invite W. Brother Elwood Evans to be present and assist in the installation.”

The convention was then adjourned to Monday next, the 20th instant.

The Work Is Completed

To the brethren present, everything had gone according to plan. They had formed a Grand Lodge of British Columbia, elected and appointed its officers, and nothing more remained to be done but the ceremonies of Consecration and Installation, which they looked upon as mere formalities. Their work had not been in vain. They were no longer at the beck and call of any Grand Lodge other than their own, and they would be able to carry on as they deemed advisable subject to no superiors other than those elected by themselves. There is no doubt but that they were greatly elated by the success of their plans. If at any time they remembered that they only represented five-ninths of the Lodges in British Columbia, it did not interfere with their pleasure. They had pleaded with the English Lodges to join them in creating a Grand Lodge of British Columbia and had met with a decisive refusal; an opening had been left for them to come in if they or any of them should desire to do so; they had not attempted, much to the disgust of W Bro. William Stewart no doubt, to dictate to any such Lodge joining the Grand Lodge of British Columbia what form of Ritual it should use. If they preferred to remain as they were, it was their business and there would be no interference with them. The Scottish Lodges had led the way, the English Lodges could follow or not as they saw fit.

Robert Burnaby and Elwood Evens

On Monday, March 20, 1871, MW Brother Elwood Evans of Olympia, Washington Territory, reached Victoria at 5:00 p.m. Earlier in the day a telegram had been received from him advising that he would arrive in time to perform the ceremony requested at 7.30 p.m. No mention of the function or the fact that MW Brother Evans would be there was given to RW Brother Burnaby until at 6.30 p.m. on March 20 he received a note from Brother Heisterman, the secretary of the convention, apprising him of the fact and inviting him to be present at the installation “as one who had always taken a deep interest in Freemasonry.” The delay in giving notice to the District Grand Master would seem to have been intentional because at 3:00 p.m. on that Monday he had met Heisterman and asked him if any notice would be given him officially of the proceedings which had been decided upon by the convention at the preceding meeting on Saturday. The answer was the casual statement: “Oh, I suppose so, by and by.” Burnaby then said he would be glad if such notice were given him at once as it was only right that he should be advised, it being well known that he would take action in the matter.

When Robert Burnaby finally did receive the letter, it stated:

“I am instructed by a Committee of the Most Worshipful Grand Lodge of British Columbia, to inform

you that we have received a telegram from the Hon. Elwood Evans, MWP. Grand Master of Washington Territory, stating that he will arrive this evening and that he gratefully accepts the invitation to install the Grand Master-elect, at half-past 7 o'clock this evening.

"On account of the deep interest you have always taken in Masonry in the Colony, it will afford us great pleasure if you will be present thereat."

This letter was signed by "H. F. Heisterman, Secretary to the Co.", and upon its receipt the District Grand Master at once directed the District Grand Secretary to attend at the place of meeting and hand in letters of protest against any further action being taken in the matter for the present.

When he at last received Heisterman's invitation to be present, he was ready for action. A letter had been drawn up for presentation to MW Brother Evans, together with a formal protest setting out the reasons why the District Grand Master considered the action of the convention illegal and un-Masonic. He made no appearance himself, but instructed the District Grand Secretary, Thomas Shotbolt, to attend the meeting and deliver the letter of protest to Brother Evans. There was also a letter handed to the secretary, H. F. Heisterman, declining the invitation to Burnaby to attend the meeting. The letter to Heisterman was curt and definite:

"... to the District Grand Master informing him that the Past Grand Master of Washington Territory will install the so-styled Grand Master of British Columbia at half-past 7 o'clock this evening, was received by him at 6.30 o'clock.

"I am directed by the District Grand Master to state in reply, that he cannot be present at an informal and illegal meeting as you requested him to do, and that he hereby in conjunction with his principal Grand Officers, enters a protest against your proceedings as being contrary to the established laws that govern the Craft for legitimate working."



Thomas Shotbolt, Secretary of the District Grand Lodge ER.

The letter to MW Brother Evans was as follows:

"... to enter a formal protest against your installing an Independent Grand Master until you shall have been fully satisfied from the information derived through him of the legality of the Lodge in which it is proposed that you should install him.

"There are various legal points which are at present open and to be brought before you, and I am instructed to express the wish of the RW District Grand Master, acting on behalf of the Brethren whom he represents, as well as the representative of the Grand Lodge of England, that you will not take any action without due consideration of the points adverted to.

"According to the laws of the Grand Lodge of England, under which we work and also of the Grand Lodge of Scotland, a meeting of Freemasons under the circumstances under which the proposed Installation is to take place, is illegal and un-Masonic. Any further information you may require, I am directed to state shall be furnished you in ample detail."

The formal protest was based, *inter alia*, on the following grounds:

"1st—Because the action taken is believed to be contrary to the established Landmarks of the Grand Lodges of England and Scotland.

"2nd—Contrary to the established customs of other Jurisdictions at their formation.

"3rd—Contrary to Masonic discipline; inasmuch as the proceedings were conducted without previous communication with and sanction of the Grand Lodge of Scotland (or its representative in British Columbia) having been first obtained and generally notified to the Craft, as would appear to have been necessary from the remarks of the Provincial Grand Master for the Scotch jurisdiction in his Address to his Provincial Grand Lodge, May 1st. 1869.

"4th—Contrary to any expressed wish of the majority of the Brethren in the Colony; and contrary to the unanimous vote of the District Grand Lodge representing the Brethren hailing under the Grand Lodge of England, which vote had been duly notified to those Brethren who are attempting to form an Independent Grand Lodge, and who by their action would have deprived the English Freemasons of any opportunity of obtaining the sanction of their Grand Lodge, as by established custom they must necessarily have done (as Subordinate Lodges) before they could have participated in any such movement.

"5th—That the Meeting held on Monday the 20th March, 1871, and protested against by the District Grand Master, as sitting clothed and actually opened as a Lodge of Master Masons and tiled as

such, without Warrant, Dispensation or other lawful authority to be so met and assembled, was acting unconstitutionally and contrary to recognized Masonic law.”

On his return, Shotbolt reported to his chief that he had delivered the letters and protest to the parties to whom they were addressed. He found the brethren assembled as a Lodge open on the MM Degree and properly tyled as such. The Lodge was presided over by a Brother Grahame who was the WM of a Lodge acting under dispensation from the Provincial Grand Master of Scotland—Quadra Lodge. He had thrice demanded to see the warrant or other authority under which the assembly was acting and, his demand not being complied with, he protested verbally, stating that he could not recognize the meeting as a duly constituted Lodge of Freemasons, doffed his regalia and retired.

No Installation by Proxy

The convention was called to order on Monday, March 20, 1871, at 8:00 pm. The Minutes of Saturday’s afternoon and evening sessions were read and approved on motion.

MW Brother Elwood Evans, Past Grand Master of the Washington Territory, being in attendance, stated it as his opinion that he could not install the Grand Master-elect by proxy [Powell still being in Europe.] and suggested adjournment of the convention until the Grand Master-elect could be installed himself.

The convention then moved the following resolution:

“That the thanks of this Convention be tendered to MW Brother Elwood Evans for his attendance.”

The Deputy Grand Master-elect then in suitable terms expressed the thanks of the convention to the Most Worshipful Brother for his attendance. The convention was thereupon called off to refreshment until “called on again by the sound of the Gavel in the East.”

Elwood Evans, PGM

MW Brother Evans had come to Victoria believing that the call to him had come from all the Freemasons in the colony. It was not until he received the letter and protest from Burnaby that he knew the Craft was not unanimous in forming a Grand Lodge, and that the proposed Grand Lodge whose officers he was requested to install represented only a part of the brethren. He immediately had the minutes of the prior proceedings read, and found that a large proportion of the Lodges in the colony had refused to take any part in the formation of an Independent Grand Lodge. There is little doubt that the incident of the Petition for Annexation of 1869, and Brother Heisterman’s leading part in that unfortunate episode, was still quite fresh in MW Brother Evans memory. He was an able and conscientious Freemason with an eye to the future of the Craft in British Columbia, and he saw that to go on with the matter at that time might result in future dissensions among the brethren which might seriously threaten the harmony of the entire fraternity. He also ascertained that the Grand Master-elect, the Provincial Grand Master of the Scottish Lodges, was at that particular time absent in England, and he refused to install him by proxy whether or not he had any right to do so. Whether he would have taken this point if there had been no protest from Burnaby is a matter of speculation. He might have installed the other officers and left the matter of installing the Grand Master to a later date, but in view of the trouble existing he refused to do anything whatsoever and returned to Olympia without taking any steps in the matter.

Grand Master Evans was a man whose history is so identified with that of the State of Washington that it need not be recorded at large here. He was born in Philadelphia, December 29, 1828. He first came to the Pacific Coast in 1851 as Deputy Clerk of the Collector of the Puget Sound District; returned to Philadelphia in 1852; and came West again as Private Secretary to Governor Stevens in 1853. He was appointed Secretary of the Washington Territory in 1862 and acted as Governor during 1865. He filled other public stations, including that of Speaker of the House in 1875, and published much concerning the early history of the Territory. He resided at Olympia from 1851 to 1879, and after that at New Tacoma. His death occurred at Tacoma on January 28, 1898.

Brother Evans was initiated in Olympia Lodge No. 1 on April 11, 1863; elected Junior Warden of that Lodge, to fill a vacancy, the following September 5 and WM in December of the same year. He was installed Grand Secretary in November, 1863 and again a year later, and took an active part in the Oregon Controversy. He wrote the Correspondence Reports in 1864 and 1865. He had been a Master Mason but two years and seven months when installed Grand Master.

Letter to Burnaby

On his return to Olympia at 10:30 a.m. the next day, MW Brother Evans wrote a long letter to RW Brother Burnaby in answer to the letter and protest delivered to him in Victoria. It does not concur with many of the grounds set out in the protest, but explains his position in the matter. The letter gives an invaluable light on the condition of things Masonic in British Columbia at that time and how he came to be present to install the officers of the new

Grand Lodge. It was addressed to the District Deputy Grand Master, dated March 22, and because of its importance to the history of the Craft in British Columbia it is given here in detail:

“I regret exceedingly that pressing engagements demanded my return upon the Steamer which left Victoria on Tuesday a.m. at an early hour. I assure you that necessity *alone* precluded the possibility of my calling upon you, which I certainly should have done, had time been afforded. Permit me to express my sincere regret that I was denied such pleasure—for to me it would have been an eminent satisfaction to have renewed an acquaintance most agreeable to myself, as also to have discussed with you the matter of your letter. Years ago I regarded your opinion upon our ritual and jurisprudence as entitled to great weight. I recall with great pleasure the time, when I but a *neophyte* in Freemasonry, admired your work when Worshipful Master of the Victoria Lodge. I remember, too, your courtesy and kindness to me, the visitor. I now allude to these things to indicate to you the effect your communication produced upon me, and loth I would be to proceed hurriedly, when one whom I had respected as authority from experience and skill, being now clothed with official power was protesting against my moving forward in an act pronounced by him as unmasonic and irregular. Justice to myself requires the statement that when I accepted the invitation to be present at Victoria on Monday evening last, I had not the slightest idea that there was any discord among or between the Masonic Lodges of British Columbia. This you will readily believe when you read the copy of the Telegram on which I acted—

‘ The Grand Lodge of British Columbia just formed request a visit from yourself and the Most Worshipful Grand Master of Washington, tomorrow, to instal Grand Master-elect at half past seven o’clock, at Victoria. Please telegraph if we may expect you. H. F. Heisterman, Grand Secretary-Elect.’

“It is adverse to my nature to become a witness of discord, especially among those ‘*Who should best agree.*’ Nor would it have been difficult to have found a good and sufficient excuse for non-acceptance, though feeling the matter a compliment and honour, I made some sacrifice to be present as requested. My presence therefore has no *significance* on the question of *recognition* of the newly found Grand Lodge. Per se it in nowise committed me to the cause of the Conventionists, nor did I even know until about the time of the delivery of your letter, that the proposed movement had been met with any opposition. I had been advised that several of the Lodges were unrepresented in the Convention but no cause was ascribed therefor, and I had no knowledge that such non-action on their part, was what I afterwards perceived with pain was attributable alone to the fact that the Lodges of British Columbia have derived their Charters from two sources and respectively owe allegiance to separate parents, Will you pardon me here for saying I was reminded of the scriptural injunction as to serving two Masters, and in this discord-provoking situation, I felt the time had probably arrived for one sovereign Masonic Power in your Province, from which the subordinate Lodges should derive their warrants of constitution and to which be responsible. But a warning from you made it incumbent that I should be thoroughly advised, before I became a party to a controversy, or what is still more serious, countenanced irregularity or rebellion to lawful Masonic authority. I requested the reading of all the proceedings touching the movement of forming the said Grand Lodge, from the time of the first notice down to the election of the Grand officers, I learned now for the first time that five subordinate Lodges in British Columbia received their Charter from the MW Grand Lodge of Scotland. On enquiry I also learned that the four other Lodges had been chartered by the MW Grand Lodge of England. That the former recognized the authority of a provincial Grand Master of B.C. and that there existed what was termed a Provincial Grand Lodge, which however made no claim to exclusive Masonic sovereignty or jurisdiction in British Columbia but was the Creature permitted by the MW Grand Lodge of Scotland rather than recognized by the MW Grand Lodge. I also found that you held the position of District Deputy Grand Master, and in that capacity presided over the Lodges subordinate to the Grand Lodge of England.

“Expressing no opinion as to the *status* in British Columbia each to the other of the Grand Lodges of Scotland and England but assuming the fact to be, that nine Lodges are present in a Province, State or Territory having received their Charters from two separate Grand Lodges on the principle that such Territory was open to all Grand Lodges, I did not perceive any real difference in the powers or rights of subordinate Lodges so chartered because of the *creation* of the so-called Provincial Grand Lodge under the Scottish regime, nor that the Grand Lodge of England increased its Masonic authority nor required greater jurisdiction by calling it a District and investing you with the office of District Deputy Grand Master. I thought it equally true that any Grand Lodge, for instance Cali-

fornia or Washington Territory, could issue warrants for Lodges until an Independent Grand Lodge of British Columbia was formed. The formation of the Provincial Grand Lodge conferred no exclusiveness of Masonic occupancy, nor did the MW Grand Lodge of England acquire any advantage by the presence of a deputy GM. In other words, if the subordinate Lodges in British Columbia had the right by virtue of their Charters and Masonic usage to constitute an Independent Grand Lodge, when sufficiently numerous in such *open* Territory, the creation of a Provincial Grand Lodge, nor the erection of a District with a Deputy, could not *subtract* from this right. These were my views at the time of reading your note, nor do I, after mature reflection, see now any reason to modify them. As opportunity for answering your letter was not afforded, I took occasion on Monday evening in the presence of Brother District Grand Secretary, who carried your communication, respectfully to express them.

“In the United States, I think it may be considered as settled Masonic Law that in any State or Territory where more than three (some authorities however fix five as the *minimum*) chartered subordinate Lodges are established, a Convention may be held and an Independent Grand Lodge formed. I am therefore forced to the conclusion that the five Lodges which met in Convention at Victoria, being the constitutional number might exercise such power, had the right to form a Grand Lodge. Nor was I able, though seeking for an excuse to avoid being identified with a movement, which had encountered opposition, to detect any *irregularity* in their proceedings or that had failed duly to notify all the Lodges in the Province, to participate in the convention. Still I felt it my duty to counsel moderation and due deliberation, to avoid begetting a *caste* in Freemasonry and the establishment of a Grand Lodge which would not command the *united* allegiance of *all* the subordinate Lodges within its jurisdiction. The absence of the Grand Master-Elect obviated the necessity for me to decide whether or not it was my duty to assist in an Installation.

“I can have but one wish in this whole matter—and that is that the future will bring about some happy solution of a difficulty between the Freemasons of British Columbia, which now seems almost inevitable. One Grand Lodge—one Masonic Sovereignty seems to afford the only panacea. As a Freemason I earnestly hope that all causes of strife or rivalry will be allayed and that peace and harmony being restored, Freemasonry in British Columbia will enjoy a brilliant future. How sincere is the wish that any act of mine has not ministered to or fostered division among men or Freemasons. My presence was not partisan. Whatever were my convictions here most frankly expressed, yet I did not seek the opportunity to make them known. Had I known the real state of affairs—the occasion would not have arisen to give them expression.

“I beg your pardon for this lengthy response, dictated in great measure by warm personal regard for yourself and in deference to you as a Freemason which provokes in me a desire to appear justified for being in a position, which, had I wilfully rushed into it, would make me look partisan and officious. I beg you to accept the assurance of fraternal regard and esteem, and believe me.”

Burnaby Replies

Such a courteous and warm letter deserved an equally courteous reply, and it received one dated April 3, 1871:

“I did not require any assurance from you on the subject, to convince me that your action was bona fide throughout, and the simple result of a desire on your part to make yourself serviceable to the Craft when requested apparently in due official order to perform an honourable act which your exalted position in the Craft justified you to undertake. The onus, if any, lies upon those who failed to put you in full possession of all the facts bearing upon the question. I may here mention that on Monday afternoon the 20th March at 3:00 o'clock I approached Brother Heisterman, the so-styled Grand Secretary, and requested him to inform me if it is intended to notify me *officially* of the proceedings determined upon at the so-called Convention held on the previous Saturday, he said ‘Oh I suppose so, by and by.’ I replied, ‘Please be so good as to attend to it at once as it is right you should know how I mean to take action upon it.’

“Being then in possession of your telegram and aware of your intended arrival that evening he did not impart the facts to me, and I did not know anything of the intended installation, not even of your arrival, till a letter was conveyed to me from Brother Heisterman, which reached me at half past six, P.M. I at once rose from dinner and wrote my hurried protest which you duly received, and were kind enough to recognize. I feel that this explanation is due you to account for the apparent abruptness of my protest—I should infallibly have sought you and explained everything personally had I been allowed an opportunity. I could not, however, enter where I believed irregular

action was proceeding.

“I am preparing a full statement of the case together with a history of the Lodges in the Colony,⁴⁰ and also adverting to the various phases that the question of Independent Grand Lodge has assumed and the action taken thereon from time to time, and also of the many weighty, and as I think, legal objections to the course now attempted, and protested against by me. When this is complete, and in print, it will be sent to you at once (I hope by this day week), it will also be sent to the Grand Lodges under which we hail, and generally circulated throughout the Craft. This course, I had always intended to pursue, but the precipitate act of the Conventionist forestalled it,

“I quite agree with your remarks as to serving two masters and you will perceive—when you receive the statement that this was foreseen and provided for when the petition for the first *Scotch* Lodge was recommended by the only Lodge then in the Colony (English) viz., Victoria Lodge, a resolution accompanied its return to the petitioners reserving the precedence of the Grand Lodge of England in general Masonic affairs within the Colony—which was to be—and was—communicated to the Grand Lodge of England as a matter of record. This took place on the 1st of April, 1862.⁴¹

“You will, I am sure, pardon me for pointing out a trifling error in your description of the Office I hold. You style me as the District Deputy Grand Master, whereas I am the *District Grand Master* and as such possess here, all the power and authority for exercising it as completely, as if I were Grand Master of England, with this only exception, that where there is no appeal against him, an appeal lies against me to him and his Grand Lodge. This I regard as a valuable safeguard in a small and mixed community like ours.

“I am decidedly of the opinion moreover that this Colony, being British Territory and already taken possession of by Competent Masonic Power, as you will hereafter perceive, was not, *open* to all Grand Lodges, but was occupied Territory in the usual acceptance of that term.

“I can only add that my earnest desire has been and ever will be to harmonize all conflicting elements. For this reason I have never insisted on or paraded ascendancy reserved to the Grand Lodge of England, nor would it have been done now, had not the occasion absolutely demanded it.

“I warmly thank you for the very kind expressions you use, and feel assured that your every thought and wish is for the good and peace of the Craft. Nothing would give me greater pleasure than to visit Olympia and confer personally with you. This I shall endeavour shortly to do. Meanwhile I beg to assure you of my continued friendly and fraternal regards, and of the appreciation I feel of the high sense of Honour and Justice which you have displayed as a Freemason.”

Robert Burnaby and Israel Powell

Even after MW Brother Evans' refusal to act, the supporters of the Grand Lodge of the convention did not lose heart and they were determined to carry on just as soon as Dr. Powell returned. The Grand Secretary-elect, Brother H. F. Heisterman, wrote to MW Brother J. T. Jordan at Seattle, the Grand Master of the Grand Lodge of Washington Territory, on March 21, 1871, telling him of MW Brother Evans' refusal to install the Grand Master-elect of the new Grand Lodge by proxy, and that the installation had to be deferred until his return, and that a notice of motion had been put and carried to that effect. Brother Heisterman advised MW Brother Jordan that the Grand Master-elect would be home about the middle of June, and requested him to attend with his Grand Lodge officers and perform the ceremony as guests of the Grand Lodge.

On May 30, 1871, Brother Heisterman wrote again to the Grand Master of Washington advising him that Dr. Powell had been in Chicago on May 27 and would be in Victoria early in June. He hoped MW Brother Jordan would invite the Lodges on Puget Sound to come with him and his officers and that the exact date of the meeting would be sent to him as soon as Dr. Powell arrived. He also wrote to MW Brother Evans giving him the same information and pressing him to come and favour the meeting with his oration.

RW Brother Powell arrived in Victoria early in June, but he took no steps to get the new Grand Lodge on its way or to get himself installed as Grand Master. He found the relations between the English and Scottish Freemasons to be worse than ever with “All this hubbub brewing and stewing.”⁴² There was grave danger that the strife between the “Pros” and the “Antis” would degenerate into open enmity between the two branches of the fraternity. Some compromise must be arrived at whereby the breach would be healed, and that without further delay. With this in mind, RW Brother Powell immediately got in touch with RW Brother Burnaby and they discussed the matter at

40. *An Account of the Establishment and Subsequent Progress of Freemasonry, in the colony of British Columbia from Its Origin in 1859, to 1871*, Victoria, B.C., 1871. Printed at the British Colonist Office, 1871. Commonly referred to as *The Shotbolt Pamphlet*.

41. See Chapter 1.

length, seeking some plan to close the ranks of the Craft and make it possible for all to work together for the common good of both factions.

With the cursory treatment of the matter by the Grand Secretary of the Grand Lodge of England, and with no reply whatever from Scotland, both felt free to act as their judgment dictated. At last it was agreed between them to leave the whole question of an Independent Grand Lodge to a per capita vote of all the Freemasons in the colony—yea or nay. Accordingly a circular was drawn up by Powell, concurred in by Burnaby, and sent to all the Lodges in the colony.

William Stewart, the Conscientious Objector

One conscientious objector was our old friend William Stewart of Caledonia Lodge at Nanaimo. A letter has been found, written by him but not showing the name of the addressee, but probably to Heisterman. There was, to him, only one way in which the work of a Masonic Lodge could be carried on, the work he called "The Old Scotch Work" being now carried on by Ashlar Lodge No. 3 BCR. He was suspicious of all English Freemasons; they might want to force the English Ritual on the whole fraternity; Burnaby especially came under his ban. On June 28, 1871 he wrote as follows:

"I rec-d a note from Bro. Leigh respecting the steps that has been taken in regard to the formation of the Independent Grand Lodge, I am sorry that Burnaby has anything to do with it all—if Dr. Powell don't accept. Bro. Graham is the man—who has stood to his post through thick and thin—coming in at 12th hour after the pamphlet⁴³ is a dirty backdown. I only wish that Burnaby would keep out altogether. One thing the *Ancient* work must not be molested as none of the Caledonia Lodge would remain to work Bastard Masonry—we want the old work and nothing else—or we will remain the way we are at present."

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

To the R. W. Master, Officers and Members of the Lodge

No.-----R. S.

R. W. Sir and Brethren,

Since my arrival in the Colony (after an absence of some months), I have been placed in possession of the Proceedings of the late Masonic Convention held with a view to the establishment of the "Independent Grand Lodge of British Columbia." It is with great and unfeigned regret I now notice in connection therewith differences of opinion to have arisen respecting "legality" in the mode of making this proposed change in the Government of our Craft, and which so far have prevented that which, in my opinion, should be the first, last and most important object of a Convention of Masons—namely, the unity and unanimity of the Brethren of both Jurisdictions in British Columbia. It is the object of my highest aspiration to provide a remedy not only to create perfect harmony and fraternal love among Brethren who are now apparently on the eve of estrangement and hostility, but to ensure the complete success of the mutual wishes of a majority of both English and Scottish Freemasons in the Colony. When I received the high honor of being the Representative of the M. W. Grand Lodge of Scotland, in British Columbia, (previous to the appointment of a District Grand Master, E. R.), my first action was an effort to bring the Government of both Crafts under one head, as indeed they existed at that time in the Province of Nova Scotia. If it be the wish of the Brethren of my Jurisdiction, as would appear from the action of the several Lodges, that the time has arrived for the establishment of an Independent Grand Lodge, and the consequent resignation of my trust: I appeal with confidence to their sympathy, support and cooperation in making my first efforts for unity gloriously successful now. Let us all practice that great Masonic virtue of mutual forbearance and be the issue then what it may, the great satisfaction of making permanent provision for the future preservation of perfect harmony and brotherly love among *all* Masons of this Colony will be your highest and best reward. My conferences with the Right Worshipful Brother the District Grand Master of British Columbia, have been numerous and beset with many difficulties. During all these discussions it gives me great delight to bear evidence of the more than kindly spirit which has actuated this distinguished Brother in all our conclusions, and without which any efforts of mine would have been in vain and valueless.

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

"VICTORIA, B. C., 26th June, 1871.

W. Sir and Brother,

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

(Signed.)

ROBERT BURNABY, D. G. M.
per Thos. Shotbolt, D. G. S.

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

(Signed)

J. W. POWELL,
Provincial Grand Master, British Columbia, R. S.

42. Fatt, W Bro. F. F., Secretary, Vancouver and Quadra Lodge No. 2, BCR.

Burnaby to the English Lodges

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



William Stewart, Chief of Police,
Nanaimo - First WM of Caledonia(n)
Lodge No. 478, SR. "The Stormy Petrel
of Grand Lodge."

It seems to have had little effect on the members of the English Lodges in Victoria; but it may, at least in part, account for the negative votes in Union Lodge No. 899 ER at New Westminster and in Nanaimo Lodge No. 1090 ER at Nanaimo.

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

" . . . the Worshipful Master of Union Lodge No. 899, ER, is again called upon to fulfill the requirement made in my letter of the 26th June to Union Lodge, in the same manner that other Lodges have done viz: by returning a numerical statement of the votes, yea or nay as they were delivered; this the District Grand Master desires may be done without delay.

" Any resolution of the RW the Deputy District Grand Master on subjects of this nature although in accordance with the By-Laws of Union Lodge, No. 899, ER, cannot in any case override the positive instructions issued by the RW the District Grand Master to every Lodge under his jurisdiction; the numerical result whereof he is pledged to return to the Grand Lodge of England.

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

This letter produced the action asked for of Union Lodge and on September 21, 1871 the full information as to the result of the voting was sent to Brother Murray and the Lodge advised through him that it was necessary for representatives of his Lodge to be sent to Victoria on October 21, 1871 to meet at the Masonic Hall at 7.30 p.m.

"To take such action as may be deemed necessary for the formation of an Independent Grand Lodge of Freemasons in British Columbia."

The vote having been taken in the method prescribed, the results were that members of the Scottish Lodge were unanimously in favour of an Independent Grand Lodge. In the English Lodges the members of Victoria Lodge voted in favour, 18 to 3, with 2 not voting; in British Columbia Lodge a similar result was obtained, 19 in favour, with 7 against. The other two English Lodges were against the plan, with Union Lodge voting 2 for and 9 against, while in Nanaimo Lodge the result was 3 in favour, 6 against. The total vote was 194 votes in favour of independence, to 28 votes against. The Fraternity had spoken with no uncertain voice, and a Grand Lodge of British Columbia had become a certainty.

ADDRESS

DELIVERED AT THE QUARTERLY COMMUNICATION OF FREE MASONS UNDER THE
GRAND LODGE OF ENGLAND, AT NANAIMO, JUNE 14TH, 1871, BY ROBERT BURNABY, ESQ., D.G.M

Brethren.—

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

I esteem it a great privilege once more to meet you in Quarterly Communication, although the distance to travel and the exigencies of business prevent many from attending whose hearts and wishes are with us, thus rendering our assemblage smaller than we could wish to see it. But inasmuch as the attendance here would involve an absence of three days at least from Victoria and of seven days from New Westminster, I am quite prepared to receive, and to admit as valid, the excuses of those Brothers who are absent. Happily the business to be transacted is not, a yet, of a serious or important nature, though I perceive the probability of such being the case before very long.

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

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

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

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

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

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

I therefore wish to state most clearly that should such an Independent Lodge be formed in face of the facts and protests referred to in the pamphlet I have mentioned, no Brother under this jurisdiction, (until he shall have retired from it,) can be permitted to visit any Lodge acting under the authority of that body; nor can any Master of a Lodge under this jurisdiction admit as a visitor any Brother who hails as a member from any such Independent Lodge. If in future correspondence the Grand Lodge of England should authorise their recognition the fact will be at once made known to the Brethren. Let it however be most clearly understood that until such authority is obtained, every Brother under our banners is prohibited from visiting any such Lodges or receiving or recognizing those who may be members of them; although they are at full liberty if dissatisfied therewith to demand their clearance and retire from this jurisdiction.

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

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

Burnaby to the Mother Grand Lodge

Pending the taking of the vote as agreed upon, RW Brother Burnaby advised the Grand Secretary of the United Grand Lodge of England of his action and of his reasons therefor, in a letter dated July 14, 1871:

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

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

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

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

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

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

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

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

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

Powell to the Grand Lodge of Scotland

On July 24, 1871, RW Brother Israel Wood Powell, the Provincial Grand Master, wrote a similar letter to the Grand Secretary of the Grand Lodge of Scotland:

“I have the honor of submitting the enclosed circular respecting the action taken by me in regard to the proceedings of the late Masonic Convention held in this place (during my absence in Europe) with a view to the formation of the Independent Grand Lodge of British Columbia. I had some time since forwarded the Resolutions passed by the Lodge Vancouver No. 421, inviting all the Lodges of the Colony to take action thereon, but having had no acknowledgment from our Most Worshipful Grand Lodge, I have up to this time refrained from any interference pro or con. On my arrival here, finding that a Convention composing all the Lodges of my jurisdiction had taken the preliminary steps towards the formation of an Independent Grand Lodge and that this movement apparently had not the sympathy of the brethren of the English jurisdiction, I at once concluded that such a change could only cause enmity and jealousy among the English and Scottish Freemasons, where had previously existed unity and harmony, but that the objects for which an Independent Grand Lodge should be formed, viz. the unification of both crafts, would be frustrated. I have therefore had several conferences with the RW the District Grand Master of the sister jurisdiction, the final results of which were: First, that we should both take similar and united action to ascertain the wishes of a majority of all Freemasons in the Colony respecting the proposed movement.

“Second, that we both should govern ourselves accordingly, i.e. either to continue our present allegiance or to resign our positions and invite as a necessity to future unanimity in our Crafts the immediate recognition of our Most Worshipful Grand Lodges of a proposed Grand Lodge, which should include all Lodges in the Colony, both English and Scottish. Returns from all Lodges have now been furnished us, showing all to be in favour of inaugurating the Grand Lodge of British Columbia. An additional reason therefor, being the Confederation of the Colony with Canada,⁴⁵ thus throwing the jurisdictions hitherto held by England and Scotland open to any of the Independent Grand Lodges of the Dominion. I, therefore, beg respectfully to resign the high honor of the Provincial Grand Mastership of this Colony bestowed upon me by our Most Worshipful Grand Lodge. The privilege of representing our Most Worshipful Grand Master in British Columbia I have enjoyed during the last five years with a great deal of pleasure and may I trust with some profit to the brethren most directly concerned, may I not be permitted to add a hope, that the several duties which have devolved upon me have been discharged during that period to the satisfaction of our Most Worshipful Grand Lodge—the greatest reward I could desire on the resignation of my sacred trust.

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

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

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

Before leaving to history the events connected with the Mother Grand Lodges, it is worthy of note that, while MW Brother Powell signed most of the correspondence personally in behalf of the Provincial Grand Lodge of Scotland, the correspondence on the other hand from the District Grand Lodge of England was generally signed by the appropriate Secretary “Under direction” in the true tradition of the United Grand Lodge, the probable exception being the direct personal correspondence between MW Brother Evans and RW Brother Burnaby following the March, 1871 convention.



⁴⁵ July 20, 1871 - Seven days previous to the letter.

CHAPTER 7

THE CONVENTION OF OCTOBER 21, 1871 AND THE FORMATION OF THE GRAND LODGE OF BRITISH COLUMBIA

“It was on the 21st of October, 1871, when the children of the Grand Lodges of England and Scotland, who had hitherto worked in British Columbia, under a District Grand Master of England and a Provincial Grand Master of Scotland, were united in the bonds of wedlock and were henceforth known as the Grand Lodge of British Columbia.”⁴⁶

While the details of the various ceremonies incident to meetings such as the Convention of October 21, 1871 and the First Communication of the Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of British Columbia on December 26, 1871 will not be set out, as being well-known to the members of the Craft, it is thought proper to insert the important correspondence and principal addresses made by the most prominent members who

attended both occasions, as they provide an account of the condition of things at that time, and to include the names of the most prominent participants. These are worthy of remembrance because to them is due the present eminence of the Grand Lodge of British Columbia.

As soon as the votes were received and counted and it was known that an overwhelming majority of the Freemasons in the jurisdiction were in favour of the establishment of an Independent Grand Lodge of British Columbia, the date of the meeting of a new convention to take the necessary proceedings to do so was fixed by the District and Provincial Grand Masters for October 21, 1871 at 7.30 p.m. at Victoria. Notice of the meeting and the purpose for which it was called was sent on September 21, 1871 to all the Lodges in the province by Brother H. F. Heisterman, the Provincial Grand Secretary:

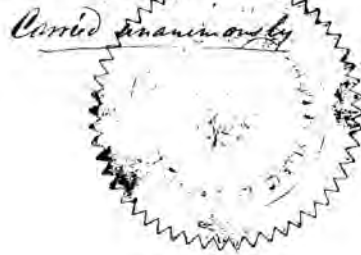
“ . . . respecting a per capita vote of the Brethren of our Jurisdiction on the question of an Independent Grand Lodge of British Columbia, I am requested

Extract from the Minutes of a Regular Communication of Mount Hermon Lodge No 491, held on Saturday the 30th day of September A.L. 5871 -

+ + + + + +

Motion by Bro: J. C. Hughes and seconded by Bro: Cootie M. Chambers, that the P. W. Master, Past Masters and Wardens of Mount Hermon Lodge No 491, do, and are hereby authorized and empowered on behalf of the said Lodge to attend the Convention to be holden on the 21st ult: at Victoria, for the purpose of the formation of an Independent Grand Lodge, and in the event of their inability, to attend, to appoint Proxies to attend the same or any subsequent convention for the purpose of carrying out the formation in detail.

*Attest W
Thomas Cooper -
Secretary
of Mount Hermon* □



Extract from the Original Minutes at Mount Hermon Lodge No. 491, SR— Authority to attend the Convention of October, 1871.

to enclose herewith for the information of your Lodge, the resulting return of each vote. In accordance therewith, your Lodge is now desired to authorize the Worshipful Master, Past Masters, and Wardens to meet like representatives from all other Lodges in this Province in Convention on the 21st October, 1871, at 7.30 o'clock p.m., in the Masonic Hall, Government Street, Victoria, to determine the details and to take such action as may be deemed necessary for the formation of an Independent Grand Lodge of Freemasons in British Columbia. Proxies in lieu of Officers may only be appointed if there be an impossibility of the latter being able to attend.”

Pursuant to the terms of these notices, representatives of all the Lodges except one⁴⁷ met at the time and place set for the meeting. Cooper dissenting Lodge refused to have anything to do with the convention and would not

46. Lacey R. Johnson. Grand Master, in Grand Lodge—Thursday, June 18, A.D. 1896, AL. 5896, Proceedings: 1596. pt 11.

47. See Chapter 8. *Union Lodge No. 899, ER.*

send any representatives. The members of the other Lodges, while recognizing the right of any one Lodge to take any position its members might think fit and proper, let its decision have no effect on their own representatives. They had met at Victoria to carry out a purpose approved by the majority of the members of the fraternity in the province, and they were going to act even if one small Lodge refused to join them. It has been said that Brother Powell suggested that this one dissenting problem be left to time and circumstance, and later events would seem to suggest that it was Powell himself who provided the "circumstance", which had probably been in the minds of him and Burnaby from the beginning.

Funeral Service for March, 1871 Convention

Before the convention was free to act, however, there was one important action which had to be taken. One convention had already met, and it had taken steps to form a Grand Lodge and had then adjourned. It was nominally still in existence—it must now be despatched and given a decent funeral service. It was necessary to cancel its existence and its actions. Accordingly, one half hour before the convention of the day was to begin its sittings a skeleton of the old convention met formally, the officers in their chairs, and the following resolution was passed cancelling all the proceedings which had been taken in the previous March.

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

This action taken, the way was clear for the new convention to proceed.

The Convention of October, 1871

The meeting of the new convention, from all reports, was a very unexciting affair. Eli Harrison, Sr., was there, no longer as a rebel against constituted authority permitted to speak and vote by the grace of the convention, but as a duly qualified member, being now a member of Quadra Lodge



Stamp Building on Government Street, Victoria, where View Street is today. Second Lodge Room over Hibben and Carswell, 1866 to 1878.*

UD, RS. W. Brother James Allan Grahame of Quadra Lodge, who had been chairman of the old convention, became by unanimous consent the chairman of the new one; and Brother Heisterman, as usual, became the secretary.

The chairman, for the purpose of more clearly stating the object of calling the convention, then read the circular of June 26, 1871, issued by RW Prov. GM Powell, after which the Committee on Credentials was appointed, and on presentation of its report all the representatives of the Lodges present were seated. These representatives who organized the Grand Lodge of British Columbia were:

"VICTORIA LODGE, No. 783

C. Thorne, W.M.	John Banks, P.M.
R. Burnaby, P.M.	Saml. L. Kelly, S.W.
J. F. McCreight, P.M.	I. Raggazoni,
J.W. H. Nathan, Jr., P.M.	

VANCOUVER LODGE, No. 421

W. Dalby, W.M.	Joshua Davies, proxy for G. C. Keays, P.M.
Dr. I. W. Powell, P.M.	Jas. Crump, S.W.
Simeon Duck, P.M.	John Stafford, J.W.
M. W. Waitt, P.M.	

* Original image on page 114 of first edition not available.

NANAIMO LODGE, No. 1090

W. H. Thain, proxy for Chas. A. Allport, W.M.
Geo. Booth, proxy for Capt. W. Clarke, P.M.
Geo. Bevilockway, S.W.
Edw'd Quennell, proxy for Mark Bate, J.W.

CARIBOO LODGE, No. 469

H. F. Heisterman, proxy for J. S. Thompson, W.M.
Jer. Madden, proxy for Jon. Nutt, P.M.
Alex Gilmore, proxy for John Bruce, S.W.
R. P. Rithet, proxy for Edwd. Pearson, J.W.

BRITISH COLUMBIA LODGE, No. 1187

Thos. Shotbolt, W.M. J. Winger, S.W. H. Brown, J.W.

CALEDONIA LODGE, No. 478

Eli Harrison, proxy for W. Stewart, W.M.
S. D. Levi, P.M. W. B. Wilson, proxy for I. Renwick, S.W.
J. Kriemler, proxy for A. Muir, J.W.

MOUNT HERMON LODGE, No. 491

Dr. W. Jackson, proxy for John McDonald, W.M.
Simeon Duck, proxy for J. C. Hughes, P.M.
Chas. Taylor, proxy for Coote M. Chambers, P.M.
W. Dalby, proxy for G. W. Haynes, S.W.
J.W. not represented.

QUADRA LODGE, U.D.

Jas. A. Grahame, W.M.
Eli Harrison, P.M. C. Strouss, proxy for W. Frazer, S.W.
H. B. Willson Aikman, J.W.

Union Lodge, No. 899, New Westminster, is not represented."

Vote By Proxy

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

RW Brother Israel W. Powell stated that under the Grand Lodge of Scotland proxies had these rights, as also in all Provincial Grand Lodges and in American Lodges; and if proxies at this convention had not that right, then three of his Scottish Lodges in Barkerville (Cariboo), Burrard Inlet (Mount Hermon), and Nanaimo (Caledonia) would not be represented. He therefore begged to move:

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

The motion was seconded by Robert Burnaby and carried, and a further motion that the report of the Committee on Credentials be received and adopted and "that Past Masters be only allowed one vote as such" was adopted.

As a compliment to the English Freemasons, Dr. Powell moved that the "Rules of the United Grand Lodge of England" be adopted for the government of the convention, which, on being seconded by Brother John Banks, was carried.

Grand Lodge of British Columbia

Then came the real work of the convention, and it was, the Minutes say, RW Brother Robert Burnaby who, in a brief and appropriate speech, moved the following resolution which was seconded by RW Brother I. W. Powell:

"That in order to establish perfect harmony and concord, and to promote the lasting welfare of the Masonic fraternity in British Columbia it is expedient to form a Grand Lodge in and for the Province of British Columbia"

With much applause this resolution was declared unanimously carried.

The next resolution, moved by W Brother Levi and seconded by W Brother Marshall W. Waitt, was a necessary complement to the first:

“RESOLVED - That the representatives now in Convention assembled on behalf of their respective Lodges represented by them, do hereby declare themselves to be and that they now proceed to organize the Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of British Columbia. Which was also carried unanimously.”

The third resolution moved by Robert Burnaby and seconded by Dr. Powell concerned the adoption of a Constitution for the Grand Lodge:

“RESOLVED - That the constitution of the Grand Lodge of England for the present be adopted, so far as may be found applicable to existing circumstances, except nevertheless that the following officers shall be elected by Grand Lodge, viz: Grand Master, Deputy Grand Master, Grand Wardens, Grand Chaplain, Grand Treasurer, and Grand Tyler, the remaining officers to be appointed by the MW the Grand Master.”

Before this resolution was passed, the old and ever new question was raised—should the Grand Secretary be appointed or elected, a question which is a living issue in the Grand Lodge of British Columbia today. W Brother Marshall W. Waitt moved and W Brother William Dalby seconded an amendment:

“That the Grand Secretary should also be elected.”

On the vote being called, the amendment was defeated by a vote of 15 ayes to 19 noes which, on the motion of Robert Burnaby and seconded by Dr. Powell was put on record. Thereupon the original resolution was adopted.

Election of Officers of Grand Lodge

The convention having become a Grand Lodge by virtue of the above resolutions then proceeded to the election of Grand Lodge Officers, when the following were duly nominated and declared unanimously elected:

- MW I. W. Powell Grand Master
- RW Hon. J. F. McCreight Deputy Grand Master
- RW Simeon Duck, M.P.P..... Senior Grand Warden
- RW Henry Nathan, Jr..... Junior Grand Warden
- VW and Rev. F. Gribbell..... Grand Chaplain
- VW M. W. Waitt..... Grand Treasurer
- Bro. P. J. Hall..... Grand Tyler

The late Grand Historian, MW Brother Robie L. Reid, says it was quite in order for Dr. Powell to be preferred for the first Grand Master as he had brought with him to the convention five Lodges while Burnaby could only muster three. But the evidence and later events seem to indicate that Burnaby much preferred not to have to face any strenuous duties in Grand Lodge as his health had been failing since 1869, and when he finally left the province in 1874 to return to England he was helplessly paralyzed, in which condition he lingered on until his death on January 10, 1878 at the age of 49 years.

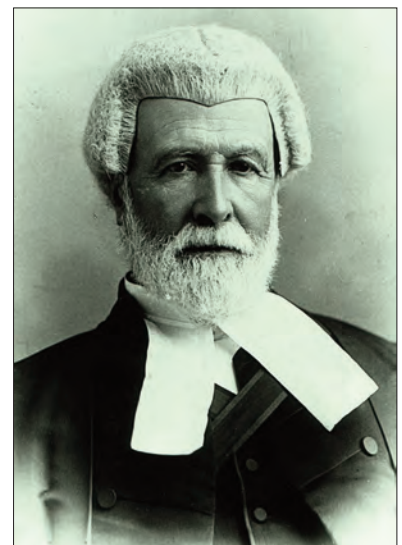
Honorary Past Grand Rank

Robert Burnaby was not to be forgotten, however, because on motion of W Brother Henry Nathan, seconded by W Brother Marshall W. Waitt, the following resolution was unanimously adopted:

“Whereas, the R. Worshipful Robert Burnaby, Esq., District Grand Master under England at the time of the creation of this Grand Lodge, had rendered valuable services to the Craft in general in this Province, and has distinguished himself as a Brother of eminence and ability, therefore be it Resolved—That the RW Robert Burnaby is hereby constituted a permanent member of this Grand Lodge with the title, rank and dignity of Past Grand Master.”

Also on motion of W Brother M. W. Waitt, seconded by W Brother C. Thorne, it was:

“RESOLVED—That in consideration of the eminent services rendered by the Chairman of this Convention and the previous Convention in March last to the Fraternity: That the RW Brother James A. Grahame is hereby constituted a permanent Member of this Grand Lodge, with the rank, title and dignity of Past Deputy Grand Master.”



John Foster McCreight First Premier of British Columbia, 1871 to 1872, and first SGrW, 1871.

Committee on Constitution

Little was then left for the convention to do. It ordered that the number and status of each Lodge was to be determined by the date of the warrant or charter under which each had been working, and that until the issue of proper charters by the Grand Lodge of British Columbia, the Grand Master could issue dispensations under his sign manual to all Lodges desiring to continue their work. It was resolved to appoint a committee of five members, with the Chairman and Secretary of the convention, to frame a Constitution and General Regulations for the government of the Grand Lodge; and Brother Robert Burnaby, Brother Israel Wood Powell, Brother Henry Nathan, Jr., Brother Simeon Duck, and Brother Marshall W. Waitt were appointed

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

Both the MW Grand Master-elect and the MW the PGM-elect, having been absent during the election, then returned to the convention. The Chairman notified them of the action of the convention, and the MW the GM-elect, Dr. Powell, acknowledged the distinguished honour conferred upon him in suitable terms and expressed his heartfelt hope that with the cordial sympathy, assistance and cooperation of all the Craft his acceptance of the sacred trust might only tend to cement and perpetuate the harmony and happiness of the fraternity in British Columbia.

RW Dist. GM Robert Burnaby then congratulated the assembled Craft on the regularity of their proceedings and his MW Brother, the Grand Master-elect, upon the high honour which had been bestowed upon him and whose election he considered could only be productive of good to the united Craft of the province. He would now beg to move:

“That this Convention do adjourn at the call of the Chairman,” which was seconded by the MW Grand Master-elect, and carried. Its work now well and truly done, its mission of bringing into existence the Grand Lodge of British Columbia having been accomplished with the consent of all the Masonic Lodges in the province but one, the convention was closed.

First Communication of Grand Lodge

Under the adverse circumstances of the times but with great courage and hope for the future, the First Communication of the Most Worshipful the Grand Lodge of Ancient, Free and Accepted Masons of British Columbia met at the Masonic Hall, Government Street, in Victoria, on December 26, 1871 at 2:00 o'clock p.m. A Lodge of Master Masons was opened in due form with the RW Past Deputy Grand Master-elect, Brother James A. Grahame, Esquire in the East, RW Brother Senior Warden-elect, Simeon Duck, in the West, and W Brother W. B. Wilson in the South; together with a large and influential gathering of members of the Craft from all parts of the province, hailing from the Grand Lodges of England and Scotland.

Then RW Brother Grahame informed the brethren that this meeting had been summoned according to a resolution of convention for the purpose of proceeding with the organization of the Grand Lodge of Free and Accepted Masons for the Province of British Columbia, and the Grand Master-elect would now be installed according to ancient usage.

He then appointed W Brother Eli Harrison, Sr., to act as Director of Ceremonies, who thereupon retired and reported the RW Brother Robert Burnaby, Dist. GM ER, in waiting and ready to install the Most Worshipful Grand Master-elect into his high and

responsible office. The RW Master then appointed the following Past Masters a deputation to retire and introduce the installing officer:

- W Bro. R. Lewis, PM..... Victoria Lodge
- W Bro. M. W. Waitt, PM..... Vancouver Lodge
- W Bro. Thomas Shotbolt, PM..... British Columbia Lodge
- W Bro. W. Clarke, PM..... Nanaimo Lodge
- W Bro. C. Theme, PM..... Victoria Lodge
- W Bro. W. Dalby, PM Vancouver Lodge

With all due ceremonies RW Brother Burnaby installed RW Brother Israel Wood Powell as the first Grand Master of the Grand Lodge of British Columbia, followed by the investiture of the other officers, as elected at the October Convention and appointed by the Grand Master-elect. The appointive officers were Worshipful Brothers:



Henry W. Nathan First JGrW, 1871—
MP for Victoria, 1871 to 1874.

William Clarke Grand Deacon
 I. Ragazzoni Junior Grand Deacon
 R. Lewis Grand Superintendent of Works
 Eli Harrison Grand Director of Ceremonies
 W. Dalby Grand Marshal
 Thos. Shotbolt Grand Sword Bearer
 W. B. Wilson Grand Standard Bearer
 J. J. Austin Grand Organist
 S. L. Kelly Grand Pursuivant
 J. Winger, W. J. Crump, W. H. Brown,
 *J. S. Thompson, MP, *J. C. Hughes, MPP Grand Stewards
 Bro. P. J. Hall Grand Tyler †

Installation of Dr. Israel Wood Powell as GM

The first of the addresses before the First Communication of Grand Lodge was that of the Installing Master to the Grand Master:

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

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

He then read the following letters: (To Robert Burnaby, from John Hervey, Grand Secretary, London, dated 5th October, 1871.)

“I last had the pleasure of addressing you on the 23rd June, since which I am in receipt of your favour of the 14th July, and the pamphlet you were good enough to forward, and all the papers connected with the formation of the proposed Grand Lodge of British Columbia, have been submitted to the Colonial Board, and have been carefully read and considered by the President and members generally.

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

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

* These brethren not being present were not invested.

† W Bro. Thomas Harris was appointed JGW pro tem in the absence of Henry Nathan, the MP for Victoria in the House of Commons in Ottawa, who was absent owing to his parliamentary duties. This was also the reason for the absence of the others who represented Caribou and New Westminster respectively.

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

(To John Hervey, Grand Secretary, London, England, from Robert Burnaby, District Grand Master, dated November 6th, 1871.)

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

Victoria Lodge, No. 783, ER, Victoria,

Pro. Grand Lodge, 18; contra, 3; blanks, 2.

Union Lodge, No. 899, ER, New Westminster.

Pro. Grand Lodge, 2; contra., 9; blanks, 0.

Nanaimo Lodge, No. 1090, ER, Nanaimo.

Pro. Grand Lodge, 3; contra, 6; blanks, 0.

British Columbia Lodge, No. 1187, ER, Victoria.

Pro. Grand Lodge, 19; contra., 7; blanks, 2.

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

“The vote taken in every Lodge under the Scottish Jurisdiction, five in number, were in each case unanimously in favour of an Independent Grand Lodge.

“Consequently the condition made by me with the RW the PGM for Scotland, and adverted to in my letter of the 14th July, viz: ‘That the vote of the Brethren should be taken yea or nay on the question of independence, and that provided a clear two-thirds vote of the Craft favored the movement, I would at once strongly recommend the proposed Grand Lodge of British Columbia, for fraternal recognition by my Mother Grand Lodge’ required fulfilment.

“In view of the returns I have reported above, no course is left to me but this, and this accordingly I now do, and in doing so I beg most respectfully to lay before the Most Worshipful the Grand Master with deep regret, the resignation of the trust reposed to me by his distinguished predecessor, and so kindly continued by himself.

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

“Before any reply can have been received by me from the MW the Grand Master, a detailed report of all the proceedings which took place at the late Con-vention of Lodges in the Province of British Columbia, held at the Masonic Hall, in Victoria, on the 21st October last, when it was then and there resolved to form a Grand Lodge, in, and for this Province, will have been transmitted to you for the information of Grand Lodge, accompanied by a request that this Grand Lodge may be met by fraternal recognition.

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

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

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

MW Brother Robert Burnaby concluded:

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

Address of the Newly Installed GM

To which the Most Worshipful Brother Israel Wood Powell, Grand Master, replied:

“Permit me, Most Worshipful Sir, to express to you my sincere thanks and the gratitude of the Craft not only for this handsome and most appropriate gift with which you have so courteously invested me, but for the highly important part you have taken generally in the inaugural ceremonies of this Grand Lodge. If anything could add to the honor of being elected Grand Master of the Grand Lodge of British Columbia, it is the further and perfect gratification I experience in having been installed and placed upon the throne by yourself. A pioneer of Masonry in the Province, subsequently occupying with great credit the highest position in the gift of the distinguished Grand Lodge you have had the honor of representing in this Colony, it is not to be wondered at that the Craft of this country unanimously asked you to accept the rank and dignity of our First Past Grand Master, and join me one and all, in the earnest hope that our future efforts to establish the blessed principles of our order upon a firm and lasting basis in this distant portion of the British Dominion, may be long benefitted by your valuable assistance and cooperation. We feel that it is useless for us to add anything to the well merited encomiums justly bestowed upon you by your illustrious Grand Lodge; but I should be guilty of great omissions were I not to advert to your letters of resignation of the District Grand Mastership, and fail to convey to you an expression of our heartfelt appreciation of the noble spirit of your patriotism which every word therein breathes, not only to your parent Grand Lodge, but to the brethren of your adopted home. A true Masonic patriot, a faithful British Columbian, may you long be spared to shed light and love upon the Craft, and give good deeds of faithful citizenship to your adopted country. Allow me, MW Sir, on behalf of many brethren, to present you with this handsome and magnificent jewel of a Past Grand Master which I beg to assure is only a very slight token of our distinguished fraternal regard. The greatest and most merited compliment I could pay you, is, that we consider it an honor of which we feel justly proud that you shall be the first to wear the badge of a Past Grand Master of the Grand Lodge of British Columbia.”

MW Brother Burnaby then made a most feeling and eloquent reply and, after prayer by the Chaplain, the Master Mason’s Lodge was closed in due form.

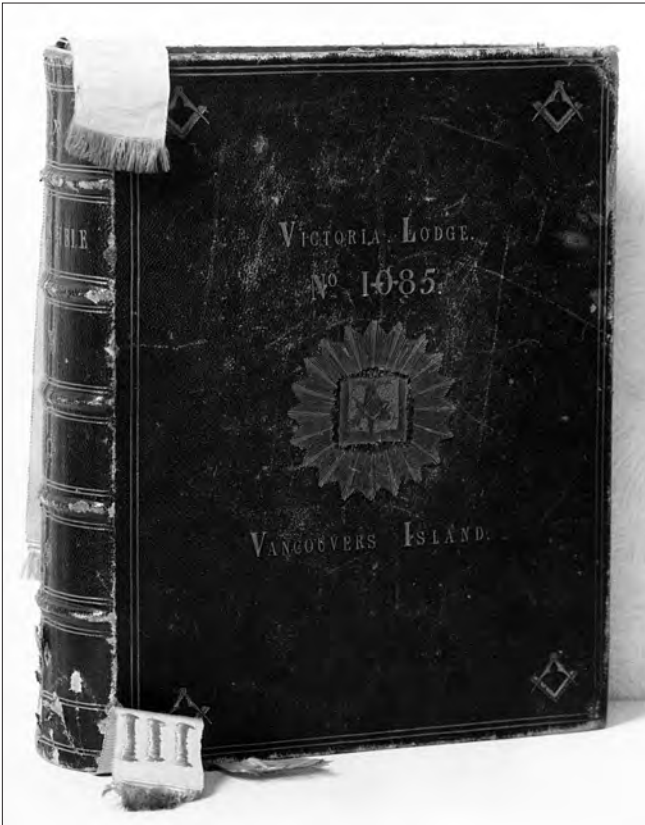
Grand Lodge Opened in Ample Form

The Grand Master, on the Throne, then opened the Grand Lodge of AF & AM of British Columbia in ample form. The Grand Lodge was then duly consecrated and dedicated according to ancient custom, and due order and decorum was enjoined upon all the brethren. After the Proclamation in the East, West and South, Grand Lodge was called from labour to refreshment.

First Address of a Grand Master

The evening session was called to labour at 8:00 o’clock. The Grand Master addressed the Grand Lodge:

“Having been duly installed into the high and responsible position of Grand Master of the Most Worshipful Grand Lodge of British Columbia to which I had had the high honor of being elected by the free vote of your Convention, I should be ungrateful were I not first to reiterate my fervent thanks for this additional and distinguished mark of your great confidence. My assumption of future success in laying a proper substructure upon which to erect our Temple in British Columbia would be most vain, did I not rely upon the cordial unanimity, the well-known fidelity and the mutual efforts of all my Brethren, to make that expectation triumphant. Casting aside even the approach of anything like envy, jealousy or schism, let us unite in beginning with harmony and love, the great work which is now before us—remembering, that the excellence and permanence of the structure will depend altogether upon the perfection and solidity of the foundation,—that the union



Volume of the Sacred Law of Victoria Lodge No. 1085, ER of Vancouver's Island—arrived via Cape Horn in Iron B0x from the United Grand Lodge of England with other supplies. On this Volume MW Brother William H. Bland was Initiated and later obligated as GM. -- Wilfred Gibson.

of all its parts in our projected edifice will depend greatly upon the liberality with which we shall spread the binding cement of brotherly love and affection,—that our conduct must be such as not only to challenge the criticism of the present, but to evoke the admiration of those who follow us, after we shall have been summoned to the nobler rewards of a Grand Lodge, and when naught shall be left of us here, but our foot prints and the results of our faithful handiwork. We should bear in mind that the eyes of the Masonic world are upon us, and it remains for us, and only us, to exhibit proof of our capabilities for self government, and of our ability and intention to form a worthy link in the great chain or sisterhood of Grand Lodges of this thrifty and flourishing Continent. The youngest though not perhaps the smallest Grand Lodge in the Universe, our aspirations are not by any means infantile and with the comparatively abundant possession of good material, with resolute hearts and strong hands, are we not justified in hoping that our future success and prosperity will be more than commensurate with the increasing growth and halcyon days in store for those who people the Pacific slope. Let us render grateful thanksgiving to the Most High for having prospered us in the past,—let us unite in exploring His blessing on our present union, and with reverence and fervor, seek His protection and His guidance in time to come. It is needless for me to refer to all the circumstances which have led to the

ERECTION OF THIS GRAND LODGE

suffice it to observe that up to the present time no

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

(To Alexander Stewart, Esq., Grand Secretary, Edinburgh, from Israel Wood Powell, PGM—dated Victoria, 24th July, 1871.)

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

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

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

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

“The Charters of the different Lodges under my care I shall cause to be forwarded to you in due course, as also a correct return and transmission of any dues which may be outstanding and owing our Grand Lodge; I shall also forward a copy of the proceedings preliminary to the unity of the two Crafts and formation of the new Grand Lodge, with a hope that the reception of the same, will have your speedy acknowledgment.

“I would beg too, as a special favour to myself and those whom I represent, that should our MW Grand Lodge concur in this position, which I have found necessary to assume, and agree with my suggestion as to recognition of the Grand Lodge of British Columbia that you will as soon as possible, communicate the same to the Grand Lodge of England, in order that the RW District Grand Master of that Jurisdiction and myself may act in concert, and with the previous knowledge and consent of both our MW Grand Lodges.”

The Most Worshipful Grand Master then continued:

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

“Only one Lodge, the ‘Union’ ER (New Westminster) has declined to take part in this truly loyal work. What the reasons of the Brethren composing this Lodge can be, for withholding ‘a helping hand’ in our fraternal undertaking, which has for its object the unity of the Brotherhood of our adopted Province, I cannot divine, but I indulge in the hope that they will not persevere in remain-



“Among the many articles of interest in the Temple, at Victoria, are some in the above picture. The article at the top is the taper holder used in lighting the Lesser Lights, and also the gas lights. Under the bend in the holder is John Foster McCreight’s Past Master’s jewel. He was WM of Victoria Lodge in 1863, and the first Deputy Grand Master. The candlesticks and the candle-drips need no mention, neither do the tapers and the short tapers tin box for keeping them in. The tin case was used to keep the Chapter Charter in; both Victoria Lodge and Vancouver Lodge have similar tin-cases, Next to tin-case is the ‘Declaration Book’ which every candidate had to sign, agreeing to his self-wishes to become a member, etc. The other two books are the original Minute Book and Porch Book used by Victoria Lodge. The bulls-eye lantern was used in the organ-loft on the nights of the Third Degree. The book that is open is one of the books given to the Lodge in 1865 by W Bro. Southgate, the first time he left Victoria to again reside in England. The inscription, not readable in the picture, is, after all these years, still legible, in his extremely neat hand- writing.” —G. H. Slater.

—Wilfred Gibson.

ing in the cold shade of isolation, and with the joy of second and wiser thought, they will join ‘our ranks’ and assist us in the completion of an object which is for the happiness and harmony of all good Brethren within our borders. The many evils arising from a want of Masonic unity in every territory where several Grand Lodges exercise concurrent jurisdiction, our own experience, nay, the history of Masonry in England itself, and the troubles which existed in that country prior to the fusion and union of the two Grand Bodies into the existing Grand Lodge, furnish indubitable proof of the excellence of that well known law of our Fraternity, that a Grand Lodge should exercise sole and exclusive authority in the country in which it exists, and after which, it is most appropriately named, Every enlightened Brother, especially the one whose heart is his home and whose home is in British Columbia, must see that his first duty to the Craft and the highest interests of our Brotherhood, require him, to give his cordial assistance and cooperation in maintaining the exclusive and undivided supremacy of this Grand Lodge, within the boundaries of the Province, Under any circumstances I cannot conceive that the Most Worshipful Grand Lodge of England will withhold for one moment a prompt acknowledgment of her former daughter, who, in the wisdom and maturity of womanhood, will still profit by and cherish kindred ties, with the noble and distinguished parent, but she will carry out the precedent adopted by her in the other Provinces, — to wit:—Render a prompt recognition to our MW Grand Lodge, which has been legally inaugurated and consecrated, and permit her faithful Lodges in this Country to retain their Warrants among their archives, only ‘as memorials of their Parent Grand Lodge’. There are many matters which will demand your consideration, and which it is necessary I should bring to your notice. Time, however, will only permit me at present to mention the most important, and among which is,

THE RITUAL

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

OF REGALIA

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

“A Resolution has been forwarded me, by the District Grand Secretary ER, presenting us with the jewels, seal and regalia, of the late District Grand Lodge, in consideration of this Grand Lodge, assuming the liabilities thereof, amounting to some \$430, and which I hope will be taken over by you without hesitation. I trust, however, that all Lodges subordinate to both the late District and Prov. Grand Lodges joining this Jurisdiction will see the necessity of contributing the Prov. dues accrued to the present date—a proceeding which would not only form a nucleus for paying off the above liability, but for paying some preliminary expenses of this Grand Lodge, which are strictly necessary.

“Thus, my brethren, has our union been rendered complete by the harmonious action of the late District and Prov. Grand Lodges—an act which assures the future and perfect success of the Grand Lodge of BC.

“The difficulties hitherto experienced in the Province respecting the formation of a

BENEVOLENT FUND

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

MASONIC HALL

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

PROMPT AND FRATERNAL RECOGNITION

Indeed, I may call your attention in connection with this matter, to an extract before me from the copy of the proceedings of that large and influential body, the Grand Lodge of Canada, last year, which already anticipates, as it were, a hearty acknowledgment of the Grand Lodge of British Columbia. Referring to the reception of a report of the proceedings of the Prov. Grand Lodge of B.C., it says— ‘By a series of good sound resolutions passed at the last communication it is designed to have an

INDEPENDENT GRAND LODGE OF BRITISH COLUMBIA

uniting the brethren of both Jurisdictions under one authority. The District Grand Lodge (of England) has not favored us with any report but we gather from this report, that the two Lodges are in mutual friendship. From the little pamphlet before us, we can observe as much *business tact* is displayed, as in most of our sister Lodges, with hundreds of subordinates. The proceedings convince us that the brethren of British Columbia are quite competent to manage their own affairs.



Original Square and Compasses of Vancouver Lodge No. 421, SR at Victoria—sent out by the Grand Lodge of Scotland. —The Slater Collection.

We scarcely think our Worthy Grand Mothers will attempt to throw any obstacle in their way. We wish them GOD SPEED, and rejoice to anticipate the day, not far distant, when we shall receive them as a sister, crying 'Hail (British) Columbia.' During my recent visit to the East, also, wherever I had the good fortune to meet eminent brethren of our Craft, and our anticipated union became a topic of conversation, I had every assurance of a warm welcome in this respect. Recent precedents (previously referred to) made by our parent Grand Lodges of England and Scotland, for whom long fealty, highly prized associations, and whose offspring indeed we are, cause to entertain warm feelings of excusable partiality and affection, convince me that a hearty GOD SPEED from them, too, will quickly and gladly succeed this intended notification. And now, my brethren, let me state, in

CONCLUSION

my sincere conviction that our fortunate union—the happy birth of our Grand Lodge on the natal day of masonry's most illustrious patron Saint—the unanimity of purpose which has distinguished all our proceedings—our kindly and fraternal mutual greetings are all to me replete with most joyous augury. Submitting at all times most gracefully to the wishes of the majority, may each strive with diligence to inculcate the blessed principles of brotherly love and harmony. Only the corner stone of the Grand Temple

we have united to build in this young Province, has been most auspiciously laid. Careful supervision, loyal obedience, unremitting zeal and most steadfast devotion, will alone, enable us to crown our honorable labors with the cope stone of success. Let us all work faithfully in the interests of this great work and may it finally meet with the approval and acceptance of our Grand Master above, who is the Most High and the Great Architect of the Universe."

Numbering of the Lodges

At this meeting, the Grand Master stated that, in compliance with a resolution of the convention, he had granted to the Lodges uniting in the erection of this Grand Lodge intermediate warrants under his hand to authorize such Lodges to continue their work until formal warrants be granted under the seal of the Grand Lodge, and that he had granted such authority to all Lodges that had resolved to join in the action taken.

To—

- | | | | |
|-----------------------|-------|-----------------------------|-------|
| Victoria Lodge | No. 1 | British Columbia Lodge | No. 5 |
| Vancouver Lodge | No. 2 | Caledonia Lodge | No. 6 |
| Nanaimo Lodge..... | No. 3 | Mount Hermon Lodge | No. 7 |
| Cariboo Lodge | No. 4 | Quadra Lodge..... | No. 8 |

The Grand Master stated he brought this matter before Grand Lodge not only for the purpose of reporting his action under the resolution, but also that Grand Lodge might consider the advisability, in view of the circumstances under which the intermediate warrants were issued, of now confirming all that had, under their respective warrants, been done by the respective Lodges. The action of the Grand Master was confirmed and sustained by Grand Lodge. Grand Lodge then proceeded with a number of matters of business routine and authorized that:

- (a) the Lodges in the Jurisdiction be allowed to retain in their possession their respective Charters, until notice is received from their respective MW Grand Lodges as to their disposal;
- (b) the seal of the District Grand Lodge ER be so altered as to suit and be adopted as the seal of the Grand Lodge of British Columbia;
- (c) the GM, the PGM, the DGM, the Grand Superintendent of Works and the Grand Director of Ceremonies be a Committee, to adopt designs for a Grand Lodge warrant and diploma and have same engraved; and
- (d) the Grand Master be requested to take immediate steps to establish fraternal relations between the

Grand Lodge and the Grand Lodges in the Dominion, in Great Britain and Ireland, in the United States, Europe, and other parts of the world, either by an interchange of representatives with such Grand Lodges, or in such other way as he deemed advisable.

Past Rank ER for Burnaby

Grand Lodge then gave unanimous consent to the following motion by the SGW and the Grand Director of Ceremonies:

“Whereas the formation of this Grand Lodge has necessitated the resignation of RW Bro. Robert Burnaby as District Grand Master of the late District Grand Lodge ER, previous to the expiration of five years tenure of said office, and

“Whereas a tenure of office of five years is requisite to enable the said brother to retire with the rank of Past District Grand Master. Be it therefore

“Resolved.—That in consequence of the above and because of the distinguished services of the said brother to the Craft in the Province, that the Most Worshipful Grand Master be requested to transmit a copy of this Resolution to the MW Grand Lodge of England, and memorialize that Grand Body to allow the said brother to retire with the rank of a Past District Grand Master, and further, that he may be appointed a representative of the MW Grand Lodge of England near this Grand Lodge.”

Another resolution was passed constituting the S and JGWs of the Prov. and Dist. Grand Lodges of British Columbia, at the time of the erection of the Grand Lodge of British Columbia, members of that Grand Lodge with the rank and the dignity of Past S and JGWs “providing always that they are members of this Grand Lodge.”

Special votes of thanks of the Grand Lodge were tendered to-

- (1) RW Brother James A. Grahame for the important part taken by him in the inaugural ceremonies of Grand Lodge and the preceding conventions, and
- (2) VW Brother H. F. Heisterman, Grand Secretary, for his eminent services as Secretary to the convention in October last, and subsequently.

The Grand Master conveyed these votes of thanks to the eminent brethren in most suitable terms.

Grand Lodge of Washington Territory

The Grand Master then read (given in part) a letter of regret received from MW Brother Granville O. Haller, Grand Master of Washington Territory, and expressed his great gratification at the evidence which this kind note gave of the reciprocal fraternal feeling which he hoped would forever form a happy bond of brotherhood, with our good friends across the border. (Prophetic words indeed for the First Hundred Years at least.) The letter was dated at Coupeville, W.T., December 13, 1871-

“... honor to receive the invitation (dated 8th inst.), of the MW Grand Master elect, Dr. I. W. Powell, through you, for myself and such Grand Officers as may make it convenient to attend on the 26th inst. to assist in the inauguration and consecration of the Grand Lodge A.F. and A.M. of British Columbia.

“While it would give me more than ordinary pleasure to attend and assist (and I speak for the Grand Officers of the Grand Lodge of Washington also) I regret to say, that a previous engagement will prevent our attendance.

“By an arrangement in September last, the Grand Lodge of Washington will be convened in Port Gamble on St. John the Evangelist’s Day (27th inst.) to dedicate and consecrate the new Masonic Hall of Franklin Lodge No. 5.

“Assure MW Brother Powell, that the G.L. of Washington will be with him in spirit if it cannot be present in person, and will most cordially welcome the MW Grand Lodge of British Columbia in its circle of Grand Lodges.”

J. W. Powell
G M

To all and sundry to whom these Presents may come
Greeting:

Whereas upon the 26th day of December A.D. 1871 the Most Worshipful Grand Lodge of ^{England} Free and Accepted Masons of British Columbia was legally constituted and duly proclaimed and Whereas at the Convention preliminary to the inauguration of the said Grand Lodge, it was Resolved - that the number and status of each Lodge represented at the organization of this Grand Lodge, shall be determined by the date of the Warrant from the Grand Lodge respectively under which they have worked up to the time of the formation of the said Grand Lodge of British Columbia and Whereas it was further Resolved, that until the issue of proper warrants the Most Worshipful Grand Master shall be empowered to grant Dispensations under his sign Manual to all Lodges in the Province desiring to continue their work.

Know Ye therefore, that in accordance with the above written Resolutions, the Most Worshipful Grand Master of British Columbia has this day constituted and appointed, the Master, Wardens and Brethren of Victoria Lodge, late under the English Registry as No. 783, to be the Victoria Lodge No. 1 under the Registry of the Grand Lodge of British Columbia and further, that until the issue of a proper Warrant These Presents shall be full and sufficient authority for the officers and Brethren of the said Victoria Lodge No. 1, British Columbia Reg., to continue the usual work of the said Lodge in accordance with the provisions of their Original Warrant, subject nevertheless and in obedience to the laws and Constitutions of Our aforesaid Grand Lodge of British Columbia.

Given at the Grand Lodge of British Columbia, held in the City of Victoria, the 27th day of December in the year of our Lord one thousand eight hundred and seventy one and in the year of Light Five thousand eight hundred and seventy one.

A. F. Heisterman.
Grand Secretary.



Draft of the Constitution

The committee which had been appointed at the October convention to frame a Constitution for the Grand Lodge of British Columbia then presented its report, through MW Brother Robert Burnaby, which having been duly considered by Grand Lodge "the report of the Committee was adopted and the Constitution, as framed, was adopted as the Constitution of the Grand Lodge of British Columbia." 48

At the afternoon session, 2:00 o'clock on Wednesday, December 27, 1871, dedicated to the Festival of Saint John the Evangelist, the Grand Master caused to be read the minutes of the convention of October 21 last, as also the minutes of the proceedings of the afternoon and evening sessions of the day previous, and after receiving the report of the Committee on the Grand Master's Address, and other minor matters, the business of the Communication, having been completed, Grand Lodge "was closed in ample form, and with solemn prayer."

To All Whom it may concern Greeting
Know ye that the name of the within Lodge has
been changed to Victoria Columbia Lodge No 1
And we do by this warrant authorize constitute
and appoint our trusty and well beloved Brethren
Matthew Coates Worshipful Master James
Chestney Bales Senior Warden and William
Harrison Junior Warden of the aforesaid Victoria
Columbia Lodge No 1 In Testimony Whereof



We Grand Master of Masons in the
Province of British Columbia have
merely set our hand and have caused
our Grand Secretary to attest the same
and to affix the Seal of our Grand
Lodge aforesaid at the City of Victoria
British Columbia this 29th day of
March Anno Domini 1877 Anno
Lucis 5877

Attest
Ed Harrison
Grand Secretary

Fred Williams
Grand Master

Temporary Warrant issued by the Grand Lodge of British Columbia on the amalgamation of Victoria Lodge No. 1 and British Columbia Lodge No. 5 as Victoria-Columbia Lodge No. 1, BCR, March 29, 1877.

48. See *Proceedings of the Most Worshipful Grand Lodge of British Columbia*, December, 1871, pp. 19-53.

CHAPTER 8

THE FIGHT TO SURVIVE IN AN ECONOMIC DECLINE 1871 - 1884

"None of us liveth to himself." - ROMANS XIV:7

Due to the circumstances which surrounded the first thirteen years of the existence of the Grand Lodge of British Columbia, it has been thought advisable to treat these years as one period, setting out the condition of affairs in the province during that time and its effects on the Craft, and the work of the Grand Lodge under the difficulties of the time.

It has already been shown that prior to 1858 the Hudson's Bay Company was the only civilized organization within what had now become the Province of British Columbia. In 1858 and 1859 there was the unorganized immigration, principally from California, of men seeking gold on the Fraser River and its tributaries. In 1871 this immigration had practically ceased, and many of those who had come to these shores in the early days of the Gold Rush had gone back to the United States, and more were going daily. Vancouver Lodge, to which the California Freemasons had naturally gravitated owing to the fact that it used the California ritual, was the greatest loser through this emigration as between 1862 and 1869 no less than thirty-nine members had taken their dimits and left the country.

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

So much for the condition of British Columbia at the time—let us now take a glance at Freemasonry during the first thirteen years of the existence of the Grand Lodge of British Columbia. It succeeded in carrying on, but the numbers of Freemasons under its control did not increase. On the formation of the Grand Lodge there were 295 names on the Membership Roll, and at the end of the period in 1884 the number had increased to 301. In 1877 the membership was 312, in 1878 it was 317, and in 1880 it had fallen back to 306.

The First Grand Master

The first Grand Master of the Grand Lodge of British Columbia was MW Brother Israel Wood Powell, a member of Vancouver Lodge No. 2, who, as has been seen, had been Provincial GM of the Provincial Grand Lodge SC during its entire existence. He took office as GM in 1871 when the Grand Lodge was formed and was re-elected in 1872 and 1873, but refused re-election on February 20, 1875, having filled the office for three years and three months.

From the time he came to the province until the Canadian Government claimed his whole endeavour, he was the most prominent member of the Craft in the Jurisdiction both before and after the formation of Grand Lodge. He had presided at the laying of the cornerstone of the Mortuary at New Westminster which had brought Union Lodge into the new Grand Lodge on July 30, 1872, much to the disgust of RW Brother Henry Holbrook. When Grand Lodge met on December 6, 1873, he was, as the GrS says in the report for that year, "On the Throne"; there was no meeting of Grand Lodge during 1874, but it was summoned to meet on February 20, 1875. This time there is no mention of the "Throne", the GM just "presided". MW Brother Powell was pressed to accept the office of Grand Master for another term, but he felt that he had done his share and that some other should take up the work and accept the duties and responsibilities of the office. Notwithstanding his refusal, a ballot was taken which would have elected him, but he absolutely refused to accept it, and the Brother who stood No. 2 on the ballot was declared elected GM.

Harrison the Senior

During the 13 years of this period, only seven GMs occupied the Chair of Royal Solomon: MW Brother Israel Wood Powell for 38 months and MW Brother Eli Harrison, Sr., for 40 months, while GMs Williams and Crow Baker served for two terms and GMs Duck, Chambers and Brown for one year each. Eli Harrison, Senior, was a mural painter by trade and, like Brother Amor de Cosmos, came to British Columbia by way of the Mormon Settlements and Salt

TO ALL WHOM IT MAY CONCERN
 The Grand Lodge of Ancient Free and Accepted Masons
 OF THE PROVINCE OF BRITISH COLUMBIA
GREETING:

Whereas, It having been duly represented unto us, that sundry Brethren of the Most Ancient and Honorable Fraternity of Free and Accepted Masons, residing at or near the City of Victoria, in the Province of British Columbia within our Jurisdiction, have heretofore, to wit on the 27 day of February A.D. 1877, received from our Most Worshipful Grand Master a Dispensation to assemble as a Lodge of Free and Accepted Masons for the purposes therein expressed, and whereas, it having been further represented that the said Brethren are now desirous that their Lodge shall be duly chartered, constituted and numbered upon our Registry as a Regular Lodge, and it appearing, after proper communication, that the said Brethren are Well Qualified, and in all respects worthy to assume and fulfill the duties consequent upon the indulgence of their said desire, and whereas, it being believed that the advancement of Freemasonry will be encouraged, and the Wise, Moral, and Beneficent Purposes of our Ancient Craft be promoted by the Constitution and permanent Establishment of their said Lodge.

NOW, THEREFORE, KNOW YE, that We, the Most Worshipful Grand Lodge of Free and Accepted Masons of the Province of British Columbia, have authorized, constituted, and appointed, and by this Warrant, do hereby Authorize, Constitute, and Appoint our trusty and well beloved Brethren, Thomas MacCall, Worshipful Master, John George, Senior Warden, and Henry Owen, Junior Warden, together with all such other true and lawful Brethren as have already been, or may hereafter be admitted to associate with them, to assemble and work as a **REGULAR LODGE OF FREE AND ACCEPTED MASONS**, at the City of Victoria, aforesaid, by the Name and Designation of **British Columbia Lodge, N. 5.**

And We do hereby Grant and Commit unto the Master and Wardens aforesaid, and their Successors, and to the Brethren of the said Lodge, full power and authority to receive and enter Apprentices, pass Fellow Crafts, raise Master Masons, and admit Brethren to Membership; to choose a Master and Wardens and other Officers, annually, to exact from their Initiates and Members such reasonable Fees and Dues as may be necessary for the maintenance of their Lodge, for the relief of poor and distressed Brethren, their Widows and Orphans, and for the regular payment of their annual contributions to the Grand Lodge, and generally to perform and do all other acts and things which shall be in full accordance with the Ancient Usages and Customs of the Craft and in strict obedience to the Constitution, Regulations, and Edicts of this our Grand Lodge, aforesaid.

And We do hereby Require the said Lodge to attend the Grand Lodge at all Communications, by its Master and Wardens or by its Representative duly appointed, to keep a fair and faithful record of all its acts and proceedings, which are proper to be written, and to lay the same before the Grand Lodge whenever it may be directed.

And, lastly, We do hereby Enjoin upon the Master, Wardens, and Brethren of the Lodge aforesaid, that they ever observe a strict conformity to all the Ordinances of this our Grand Lodge, which is the Supreme Masonic Power and Authority in the Province of British Columbia; and that they pay due respect & obedience to the Grand Master and to their other Superiors in office, in all things appertaining to our Ancient Craft Done in the Grand Lodge of British Columbia, at the City of Victoria, British Columbia on this seventh day of February Anno Domini 1877 Anno Incipit 5213.

In Testimony Whereof We, Grand Master of Masons in the Province of British Columbia, have hereunto set our hand, and have caused our Grand Secretary to attest the same, and to affix the Seal of our Grand Lodge aforesaid.



ATTEST:
A. S. McArthur GRAND SECRETARY
J. McNeill GRAND MASTER



Lake City. "Senior" came from a well-to-do family at Hurdsfield, Cheshire, England, where he was born in 1824. In his teens he joined the army, but not liking the discipline bought himself out, went on a trip to India, then to Italy as an art student and learned mural painting, became a friend of the great Italian Patriot, Garibaldi, and for a time lived with him in exile. When Garibaldi came to power, he wished to have Harrison with him to honour him with an Italian title, but Harrison refused and in 1850 went with his Wife to Macon, Georgia, and later to Arkansas, and finally to Salt Lake City.

It is thought that Harrison was touched by the Mormon faith before coming to America, and in 1855 along with his brothers he joined a Mormon Caravan, known as the St. Louis Company of Saints. He was a member of the 37th Quorum of 70 in Salt Lake City, so he evidently got along well with the Mormons, and there is no doubt that his skill in painting religious symbols and other murals, learned during his sojourn in Rome, was made much use of by the Mormon authorities because they treated him as a privileged character. Tiring of the conditions in Salt Lake City, he left for San Francisco, stayed there for four years, and then moved to Victoria.⁴⁹

MW Brother Harrison was the Second Candidate elected a member of Victoria Lodge No. 1085 ER, took his three Degrees in that Lodge, became a Charter Member of British Columbia Lodge No. 1187 ER, and was its WM in 1870. He dimitted on April 6, 1871, after his stand in the "March Convention", to become a member of Quadra Lodge, UD SR. This man, "Eli, Senior", as he was fondly known to all, destined to become the longest reigning GM, always remained true to his Mother Lodge (Victoria Lodge No. 1085) and her Daughter (British Columbia Lodge No. 1187) under the English Registry, and when the Original Charters of these two Lodges were returned by the United Grand Lodge of England, duly cancelled, to be placed in the Archives of the respective Lodges, and at the time of writing still hang on the East wall of the Masonic Temple at Victoria, Harrison took them, and personally mounted and framed them in heavy gilt frames as "A Pleasant Memento of their former Association." Eli Harrison, Sr., was elected GM four times, but on the fourth election he declined office.

Harrison the Junior

During this same period, Eli Harrison, Jr., started his service to the Grand Lodge of British Columbia with the same integrity and zealous attachment that had been so characteristic of the father. "Junior", as he was fondly called by his associates, had been with his father during the journey of the Harrison family from Salt Lake City to San Francisco, during which time they met with a band of Indians under the Great Chief of the Sioux, "White Cloud". The Indians turned out to be very friendly and the Chief, who took a great fancy to the young Eli with his yellow hair and grey eyes, wanted to adopt him and bring him up as a Chief of the Sioux. But father said "No", and the lad continued on to the Coast.

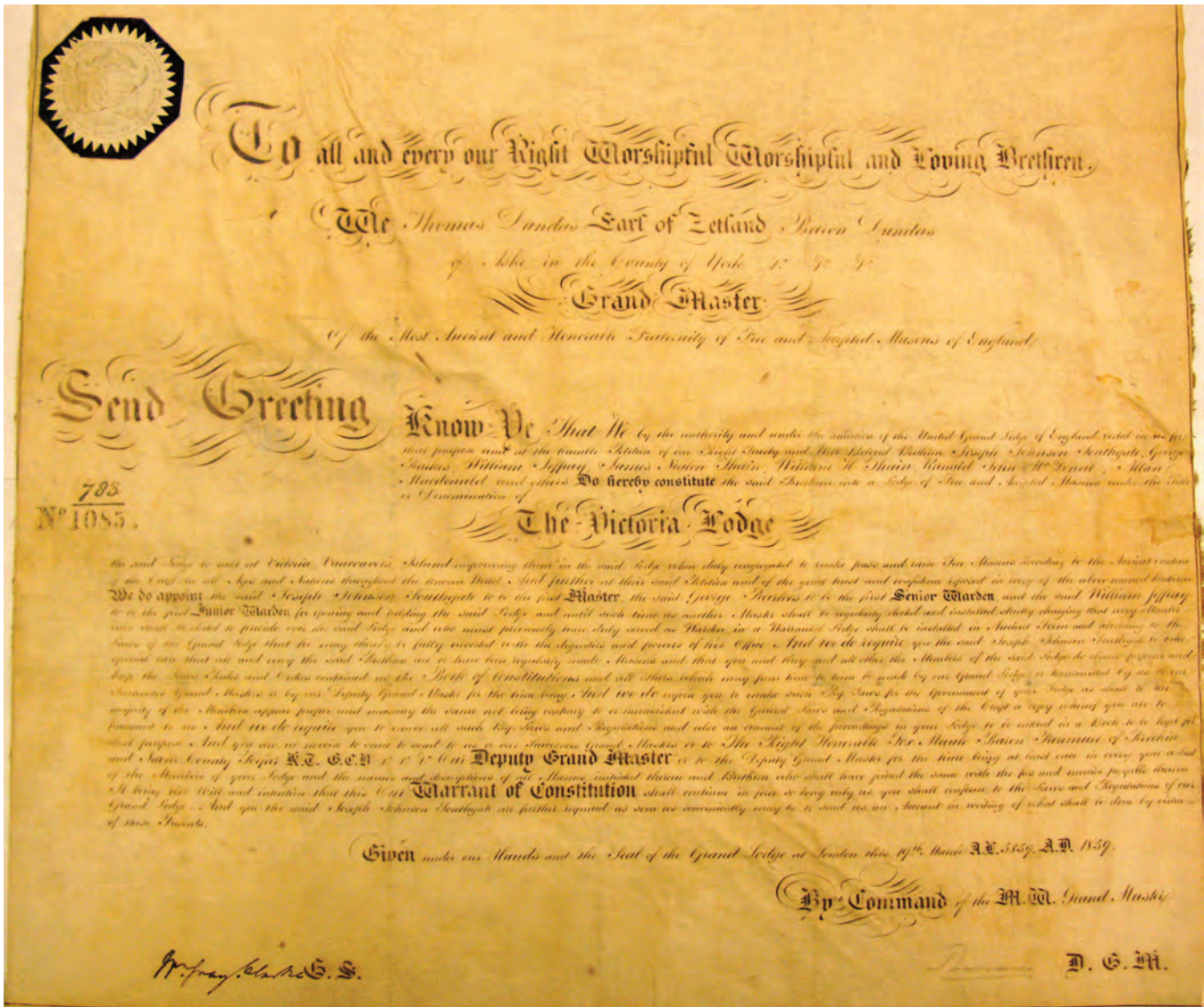
Eli Harrison, Junior, was probably the youngest man ever to be made a Freemason in the jurisdiction of British Columbia. In March, 1870, then 18 years of age, he applied for membership in British Columbia Lodge No. 1187 ER, of which his father was then Master, and after a ruling by RW Brother Robert Burnaby that "it was in order provided that the father was made a party to his (the son's) obligation bond," the application was received by the Lodge and after considerable bickering the application was rejected, although the Minute Book of the Lodge indicates that the "rejection" was later expunged from the Minutes.

Following the "March Convention" under date of April 4, 1871, Quadra Lodge, UD SR, wrote to British Columbia Lodge asking if there was any objection to their entertaining an application for membership by the Degrees from the son, and there being none, Quadra Lodge at their next meeting elected Eli Harrison, Junior, to membership in his 19th year, and he was made a MM on September 15, 1871.

The young Eli's 60 years of service to Freemasonry in general and to the Grand Lodge of British Columbia in particular must be unique, because he was almost immediately appointed IG of the baby Lodge when it came under the new Constitution in 1871. He was JD in 1872, SD in 1874, JW in 1875, and WM and Gr Marshal in 1876; he was elected Gr Secretary in 1877 and 1878, and Junior Grand Warden in 1879, 1880 and 1881. Thus, he was a WM at 24 years of age; Gr Secretary at 25, and had retired as JGW after 3 years of service at 29. He refused to go further in office, but in 1911 the GM called upon him as "a Jurist of ability and experience both at the Bar and on the Bench, to compile an annotated digest of all the Constitutions, laws, edicts and decisions of the Grand Lodge of British Columbia from its origination." This work was completed in 1912, and in 1913 "by Order of Grand Lodge" the "Harrison Code", as it is generally called, was distributed to the members of the Craft—it forms the basis of the present Constitutions of the Grand Lodge of British Columbia. For this monumental task RW Brother Harrison was granted a munificent sum of \$250, but he left many gems of Masonic lore and jurisprudence in its 189 pages.

His other accomplishments in everyday life are worthy of note also. He had been called to the Bar in 1871; became Clerk of the British Columbia Legislative Assembly and Law Clerk for the same; acted as Registrar of Titles; became

49. See *Mormonism and Freemasonry in British Columbia*, by George H. Slater and J.T. Marshall—Victoria-Columbia Lodge No. 1, Mss.



Original Charter of Victoria Lodge No. 1085, later 783, ER as framed in gilt by MW Brother Eli Harrison.

a Bencher of the British Columbia Law Society; and a County Court Judge for the Province before he died on February 7, 1930.

To close this episode in the annuals of the Grand Lodge of British Columbia, there is little doubt that at one time the Harrison family had been pretty deeply enmeshed in Mormon activities because an original letter highly prized by the family, writer unknown, says:

“You ask me why Eli left the Mormons. I think he was lucky to get out. He was well supplied with money from England, but to go on a Mission, and leave a young wife in Salt Lake City, did not agree with his views of morality.”

But in conclusion, the Grand Lodge of British Columbia salutes the memory of the Harrisons, father and son, their strength of character and their true understanding of Masonic Brotherhood.

Grand Masters: 1871-1884

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

- 1st— MW Brother Israel Wood Powell, from his first installation on December 26, 1871 until February 20, 1875;
- 2nd— MW Brother Simeon Duck, from his Installation on February 20, 1875 to February 24, 1876;
- 3rd— MW Brother Frederic Williams, from his Installation on February 24, 1876 to February 16, 1878;
- 4th— MW Brother Eli Harrison, Sr., from his Installation on February 16, 1878 to June 20, 1881;

- 5th— MW Brother Coote M. Chambers, from his Installation on June 20, 1881 to June 19, 1882;
- 6th— MW Brother Henry Brown, from his Installation on June 19, 1882 to June 23, 1883;
- 7th— MW Brother Edgar Crow Baker, from his Installation on June 23, 1883 to June 20, 1885.

These early Grand Masters came from a variety of walks of life, drawn to the Pacific mainly by the prosperity which had developed due to the lure of gold, They numbered among them: a member of the medical profession who turned civil servant; a farmer’s son who started as a miner *cum* wheelwright, turned politician; a California gold miner, hotel keeper who became Speaker of the Legislative Assembly; a painter of murals, widely travelled adventurer, and man of great moral fibre; an accountant in “Sue” Moodie’s Mill on Burrard Inlet and very active Freemason; a proprietor of a dry-goods store, after a stint of mining in the Cariboo; a naval officer, accountant who organized the telephone company and other business enterprises in Victoria.

Wright-Burnaby Candelabra

MW Brother Burnaby left British Columbia in 1874. In that year he could only assist the GM in the Installation Ceremony of Victoria Lodge No. 1. Seven weeks later he sent a letter to the Secretary in which he regretted that the state of his health prevented him taking a personal farewell of his brethren. Although the signature was that of Burnaby, the body of the letter was in another handwriting.

Before he left, he presented the Lodge with a massive silver candelabra. It had been given to him on his first trip to England by an old friend, Brother John Wright, who in one of the two inscriptions on the candelabra states:

“Presented by the Board of Grand Stewards to Brother John Wright of the Royal Somerset House and Inverness Lodge, No. 4, as a mark of their sense of his zeal and attention as Honorary Secretary to the Board, 1859.”

On returning to England on the second occasion he loaned it to the Lodge. The second inscription records:

“Presented by RW PGM Robt. Burnaby to Victoria Lodge, No. 1, B.C.R., in memory of his lengthened and pleasant connections with the Lodge. Victoria, B.C., 27th February, 1874.”

On a torn piece of blue paper, evidently from a ledger, is written “Give my candelabra to No. 1,” the loan was made a gift; and on another similar piece of paper, but in even shakier handwriting, as to be almost illegible, “I will take my Regalia Home.” The candelabra leaves its case once a year to grace the desk of the Secretary of Victoria-Columbia Lodge No. 1 BCR when the GM and his suite attend to install the officers of the Lodge. Robert Burnaby died at Woodthorpe, a very small township about one and one-half miles from Loughborough, Leicestershire, on January 10, 1878, at the comparatively early age of 49 years. He never married.⁵⁰

The Powell Epergne

MW Brother Israel Wood Powell had been GM for the first three years of Grand Lodge, and soon after the end of his third term the Board of General Purposes instructed the GrS “to communicate with the Secretaries of the subordinate Lodges and open a subscription list for the purpose of obtaining and presenting a suitable testimonial... in recognition of his past services to the Craft.”

Although most of the Lodges subscribed at once, the money remained in the hands of a committee, and it was not until 1880 that the presentation of the epergne was made. No formal presentation appears to have been

made because Dr. Powell ceased to attend the Annual Communications of Grand Lodge after the Fourth in 1875, The following inscription was engraved thereon:

“Presented by the Craft to MW Brother Israel Wood Powell, First Grand Master of Masons in British Columbia.”



Wright-Burnaby Candelabra.

50. See *Proceedings of Grand Lodge 1944*, p. 137 *et seq.*, “Robert Burnaby, District Grand Master, ER, First Past Grand Master, B.C.”, by Bro. George Hollis Slater, Victoria-Columbia Lodge, No. 1 BCR

THE GRAND LODGE OF FREE AND ACCEPTED MASONS OF BRITISH COLUMBIA
DO HEREBY GRANT AND COMMIT

Whereas, It having been duly represented unto us, that sundry Brethren of the Most Ancient and Honorable Fraternity of Free and Accepted Masons, residing at or near the City of Victoria, in the Province of British Columbia, within our Jurisdiction, have heretofore, to-wit, on the 27th day of December, A.D. 1871, received from our most Worshipful Grand Master a Dispensation to assemble as a Lodge of Free and Accepted Masons, for the purposes therein expressed, and whereas it having been further represented that the said Brethren are now desirous that their Lodge shall be duly chartered, constituted and numbered upon our Registry as a Regular Lodge, and it appearing after proper examination that the said Brethren are well disposed, and in all respects worthy to assume and fulfill the duties consequent upon the indulgence of their said desire, and whereas it being believed that the advancement of Freemasonry will be encouraged, and the Wise, Moral, and Beneficent Propagation of our Ancient Craft be promoted by the Constitution and permanent Establishment of their said Lodge.

NOW, THEREFORE, KNOW YE, that We, the Most Worshipful Grand Lodge of Free and Accepted Masons of the Province of British Columbia, have authorized, constituted and appointed, and by this Warrant, do hereby authorize, constitute and appoint our trusty and well beloved Brethren, **Cornelius Harne**, Worshipful Master, **Samuel L. Kelly**, Senior Warden, and **Innocent Rogozzoni**, Junior Warden, together with all such other true and lawful Brethren as have already been, or may hereafter be admitted to associate with them, to assemble and work as a **REGULAR LODGE OF FREE AND ACCEPTED MASONS**, at the City of Victoria, approved by the Name and Designation of **Victoria Lodge No. 1**.

And We do hereby Grant and Commit unto the Master and Wardens aforesaid, and their Successors, and to the Brethren of the said Lodge full power and authority to receive and enter Apprentices, pass Fellow Crafts, raise Master Masons and admit Brethren to Membership, to choose a Master and Wardens and other Officers, annually, to cast for their Indentures and Members, to raise and receive money, to buy and sell, to do all such things as may be necessary for the maintenance of their Lodge, for the relief of poor and distressed Brethren, their Widows and Orphans, and for the regular payments of their annual contributions to the Grand Lodge, to give and receive, to perform and do all other acts and things which shall be in full accordance with the Ancient Usages and Customs of the Craft, and in strict obedience to the Constitution, Regulations, and Edicts of this our Grand Lodge aforesaid.

And We do hereby Require the said Lodge to attend the Grand Lodge at all Communications by its Master and Wardens or by its Representative duly appointed, to keep a fair and faithful record of all its acts and proceedings, which are proper to be written, and to lay the same before the Grand Lodge in due season, as may be directed.

And lastly We do hereby Enjoin upon the Master, Wardens, and Brethren of the Lodge aforesaid, that they shall be a strict conformity to the Constitution, Regulations, and Edicts of the Grand Lodge of the Province of British Columbia, and that they pay due respect to the Grand Master and to their other Superiors in office, in all things appertaining to our Ancient Craft.

Done in the Grand Lodge of British Columbia, at the City of Victoria, British Columbia, on this seventeenth day of February, Anno Domini 1872, at which time I was present.

In Testimony Whereof, We, Grand Master, Masons of the Province of British Columbia, have hereunto set our hands and have caused our Grand Secretary to attest the same, and to affix the Seal of our Grand Lodge aforesaid.

ATTEST: *A. F. Ketchum* GRAND SECRETARY *J. H. Powell* GRAND MASTER



The Original Charter of Victoria-Columbia Lodge No. 1, issued December 27, 1871, as it is today. The Minute Book of the Lodge for December 7, 1882 reads: "It was moved and seconded that the Secy. apply to the Grand Secretary for a new Charter, the present one having been partially eaten by mice. Carried". The original, framed, is still in use in the Masonic Temple at Victoria.

Some years later the epergne was returned to the Victoria Masonic Temple Association, but shortly afterwards it disappeared from sight until it was discovered (*circa* 1944) during the cleaning out of some cupboards in the Temple. It now can be seen in its rightful place in the Museum Case of Vancouver and Quadra Lodge No. 2 BCR, and when filled with flowers it forms a link of beauty and remembrance, With the early days of the Craft in British Columbia.

The Lodges Decrease

During this period no new Lodge was established, and although Union Lodge No 9 BCR had joined Grand Lodge on December 7 1872 the number of Lodges had actually decreased. On December 8, 1875 Grand Lodge approved the amalgamation of Nanaimo Lodge No. 3 with Caledonia Lodge No 6 under the name of Ashlar Lodge No. 3, at Nanaimo.⁵¹ On March 10, 1877, Vancouver Lodge No. 2 and Quadra Lodge No. 8 united under the name of Vancouver and Quadra Lodge No. 2; and on March 29, 1877, Victoria Lodge No.1 and British Columbia Lodge No. 5 were amalgamated as Victoria-Columbia Lodge No 1. This left only six Lodges on the roll in 1884. With the meagre

population of the province there was little new material available for membership. A warning had been given by the Grand Secretary of the United Grand Lodge of England that it was folly for a Grand Lodge to be formed as yet owing to the "paucity" of the new members of the Craft in this jurisdiction, and if this step was taken that it might be made the subject of "ridicule".*

Under these circumstances it had taken a firm belief and great courage in the future of the province to establish a Grand Lodge, But the Grand Lodge was founded in defiance of all warnings, and it carried on. Many of the warnings were well founded. The number of Freemasons under its control was small, and it was a long time before the number increased appreciably. Thirteen years of stress and strain had passed before the membership of the Lodges under its control increased to over 300 in 1884 it had reached 301.

The transformation of the colony into a province of the Dominion of Canada did something to increase its prosperity; a railway was to be built from the Atlantic to the Pacific; and the existing debt of the colony was to be taken from its shoulders. The first was hope; the latter a fact. But it would take a long time before the railway could become a reality, bringing with it an increase in the population, It was not until the middle eighties that the Canadian Pacific Railway became a factor in the prosperity of the province, and British Columbia began to grow in population to any appreciable extent.

Union Lodge No. 899, ER

It will be remembered that only eight Lodges were present at the initial Communication of the Grand Lodge of British Columbia, Union Lodge No. 899 at New Westminster being conspicuous by its absence.

Hon. Henry Holbrook, the Deputy District GM of the District Grand Lodge ER, had been the one principally responsible for the Lodge having been established, and during its existence had at all times exercised a strong influence over the action of its members. Holbrook refused to be a party to the arrangement made by Burnaby and Powell as to the taking of a vote of Freemasons in the province on the question of forming an independent Grand Lodge. Union Lodge had refused to vote on the question until the Secretary of the Lodge had been sharply reprimanded by the District GM for its delay in doing so, and, even then, under the influence of Brother Holbrook there were nine votes against the formation of a Grand Lodge and only two in favour. When it was found that there was a great majority of the members of the Craft in the province in favour of the formation of such a body, Union Lodge was still determined to continue as it was and refused to send any representatives to the convention which established Grand Lodge. After the convention had acted and the Grand Lodge of British Columbia had been formed, a meeting of the District Grand Lodge was called to dissolve itself. Holbrook attended it and fought bitterly against the passing of the resolution moved for that purpose. He was determined that Union Lodge should carry on as a portion of the

51. See *Proceedings of Grand Lodge 1942*, p. 155 *et seq.*, "The Making of Ashlar Lodge. No. 3, B.C.R.". by MW Bro. Robie L. Reid. Facsimiles of a letter from William Stewart, refusing to consider consolidation under the name of Nanaimo Lodge and the temporary warrant issued by MW Bro. Frederick Williams, found in the first edition of this book, are omitted.

* Facsimile of correspondence dated 14th January 1872 from the GSec UGLE, thanking Robert Burnaby for his services and noting that no petition for recognition from the new Grand Lodge had been received, printed in the first edition of this book, is omitted.



The Powell Epergne. Presented to MW Brother Israel Wood Powell on his retirement as the first Grand Master of Masons in British Columbia.

Grand Lodge of England with himself as its representative, and, as Deputy District Grand Master, to exercise all the powers of the District GM who had ceased to occupy that office. He not only assumed to act in this capacity for Union Lodge, but he also claimed to have jurisdiction over the other Lodges in British Columbia which had English charters, notwithstanding that these charters had been surrendered and the Lodges had accepted warrants from the Grand Lodge of British Columbia.

It has not been possible to locate any of the letters written by Holbrook to these Lodges, but the reply from British Columbia Lodge No. 5 BCR dated June 6, 1872, clearly indicates his action:

"... wherein you propose to grant any dispensation this Lodge may require, gratuitously, until our position as to jurisdiction is more clearly defined.

"I am requested by the Worshipful Master to reply that inasmuch as British Columbia Lodge resigned her English Warrant on the first day of January last—at which date a warrant having been granted constituting her No. 5 under the jurisdiction of the Grand Lodge of British Columbia, our position has been 'clearly defined'. With respect therefore to your offer, I have to state the inability of the W.M. to give it the consideration you desire. As we were under the impression that the late District Grand Lodge, ER was 'past', the Worshipful Master will refer your letter and enclosure to the MW the Grand Master for further action if it may be deemed necessary."

The other Lodges took a similar action. By the direction of the Grand Master, the letters were passed on to John Hervey, the GrS of the United Grand Lodge of England, for his consideration, with a protest against such interference with the Lodges which had left that body and joined the Grand Lodge of British Columbia. There was considerable correspondence on the matter, quite unsatisfactory, but all trouble ceased in 1872 when Union Lodge, the chief bone of contention, resigned its English warrant and joined the Grand Lodge of British Columbia.

The First Special Communication

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

On April 2, 1872, the GrS forwarded to Union Lodge a copy of the proceedings of the preliminary Convocation and of the First Communication of the Grand Lodge of British Columbia with a copy of the Constitution which had

Nanaimo 12 Nov 1873

Dear Sir & Bro

I am in receipt of your letter of the 10th inst and in reply would state that the Committee of the Caledonia Lodge find by your reply that Union is not feasible. Therefore at our next Regular Meeting will recommend the Lodge to take no further action in the matter. The Caledonians will never enter the Nanaimo Lodge by Affiliation - We left it - never to return. We do not expect them to come into the Caledonia Lodge, there is therefore only one way open & that has been refused viz: by change of name. The Caledonia Lodge numbers 26 M.M. in good standing besides we have an C.A. & some applications. The Nanaimos I dont think numbers over 15 in good standing & no one in the latter Lodge able to do the work - at least say several of their Members - as far as we are concerned we can do no further than we have done. The G.M. could & should have done the rest.

Bro Penney will send down returns. I find I sent you \$1.50 too much in fact I counted M. F. Crossley, who has been suspended for N.P.D. send receipt as the Auditing Committee will be around soon.

Yours Respectfully W. Stewart

William Stewart's letter, refusing to consider retaining the Nanaimo name if Caledonia Lodge were to amalgamate with it.

been adopted. He stated that the GM regretted that representatives of Union Lodge had not been present at the meeting, but he hoped that the members of it would approve the action which had been taken and that they would see their way fit to have their Lodge become a constituent part of the new Grand Lodge. He spoke of the harmony which now prevailed among the brethren and the desirability of having the control of the affairs of the Craft in the province in the hands of its own members. Interim warrants were being issued, and if Union Lodge would agree to what her name implied, union with the other Lodges, it would give him "unfeigned happiness" to accord her at once her rank as the second oldest Lodge in the jurisdiction.

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

The Mortuary Chapel

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

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



Masonic Ball Ticket-Laying the Cornerstone of the Mortuary Chapel at New Westminster by Grand Lodge.

Holbrook or without his consent, for he was indignant at its action. He no doubt felt that he, as the representative of the United Grand Lodge of England, should have full control of the matter, and was fully aware that if the GM of the Grand Lodge with his Grand Officers should be present at the Ceremonial that he, as such representative, would have to take second place. He wrote at once to the GM, early in June, advising him that he considered his acceptance of the invitation of Union Lodge (which he had not accepted at that time) was, as he expressed it, "in bad taste". The Grand Master therefore felt compelled to refuse to have anything to do with it at that time until a reply had been received from the United Grand Lodge, to which the matter had been referred, or the resignation by Union Lodge No. 899 ER of their present charter, as he wished to avoid any "unfortunate issues on the matter of an interesting Ceremonial, where the utmost harmony and fraternal feeling should prevail." If it could be put off until a later date, it was probable that the invitation would be accepted.

Union Lodge by this time did not propose to delay the matter on account of Holbrook's disapproval. A meeting of the Lodge was held to discuss the matter, and a resolution was passed by the terms of which the Lodge refused to recognize Holbrook as having any authority to dictate to it as to what it should do or should not do, and offered the use of the Lodge Room to the Grand Lodge of British Columbia on the occasion of the Laying of the Foundation Stone of the Chapel. A copy of this information was forwarded to the Grand Master on June 21, 1872. Whether or not there was an understanding reached at that time that if the GM would lay the Foundation Stone as requested, Union Lodge would abandon her English charter and join the Grand Lodge of British Columbia has never been established in fact. Many claim it is quite possible. At any rate, the GM then agreed to accept the invitation of Union Lodge and the date of the Ceremonial was fixed for July 30, 1872.

Accordingly, a Special Communication of the Grand Lodge of British Columbia was held at New Westminster on the date agreed upon. All the Grand Officers came to the meeting with the GM except the DGM, RW James F. McCreight, W Brother Josias C. Hughes of Mount Hermon Lodge No. 7 taking his place; the GrT VW Brother M. W. Waitt was represented by VW Bro. C. Thurnes; and the SGD W Brother Wm. Clarke was represented by W Brother Robert Plummer. They were accompanied by about fifty officers and members of the various Lodges in the province.

The Grand Lodge was opened in ample form at 2:00 p.m., after which a procession was formed on Columbia

Street. It was headed by two Tylers with drawn swords. There followed the Noble Grand, officers and members of New Westminster Lodge No. 3, I.O.O.F., and visiting brethren. This was one of the few and probably the only time in British Columbia that the members of any other fraternal organization have been invited to, and have taken part in, a Masonic celebration. After the two Grand Stewards there followed the Royal Arch Masons, some 12 in number. Then came the Freemasons in proper order according to rank, with the GM at the place of honour at the rear accompanied by the two Grand Stewards and the Grand Tyler.

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

The Union of Union Lodge

There is no doubt that the question of the status of Union Lodge was discussed at length by the brethren at this visit of Grand Lodge, and this is shown by the fact that, almost immediately afterwards, they met and unanimously passed a resolution to come under the jurisdiction of the Grand Lodge of British Columbia, and the Secretary was instructed to communicate with the GrS and enquire as to the necessary steps to effect this purpose. He did so under date of August 6, 1872, to which the GrS replied on August 8. He said in part:

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

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

So Union Lodge had an option—to pay to the Grand Lodge the moneys which had been due to the District Grand Lodge, about \$150, and of being No. 2 on the Register of the Lodges of the Grand Lodge of British Columbia; or of paying nothing on these old accounts and be satisfied with the No. 9. The Lodge was very small, only eleven members had voted on the plebiscite for or against a Grand Lodge. RW Brother Holbrook was no longer an active member, and the remaining members came to the conclusion that it must be satisfied with the larger number and forget the District Grand Lodge dues—and they did.

The action taken by Union Lodge was duly reported to the United Grand Lodge of England by the GrS in a letter dated September 12, 1872. He referred to his letter of May 25, 1872, complaining of the conduct of Brother Holbrook in respect to the Grand Lodge of British Columbia, and to the regret of its officers at the position taken by the London authorities. He did not consider that it was necessary to discuss the matter further for Union Lodge had now given up its English warrant and had become a part of the Grand Lodge of British Columbia. He now had in his possession the warrants of all the four English Lodges in British Columbia subject to the order of the United Grand Lodge, and suggested that these Lodges should be allowed to keep them in their archives as "pleasant Memorials" of their parent Grand Lodge. As to Brother Holbrook himself, the GrS said that "as his authority is limited to himself individually, all Lodges late ER being now under this jurisdiction, his continuance in office as Acting Deputy District Grand Master, appears to be somewhat superfluous, even if worthy of recognition."⁵²

The Case of Hon. Henry Holbrook

The consequences of the action of Union Lodge in joining the Grand Lodge of British Columbia did not end there so far as RW Brother Henry Holbrook was concerned. At a meeting of Union Lodge held prior to the abandonment of the English charter (it is now impossible to ascertain whether it was the one at which it refused to recognize his jurisdiction and the Lodge's appeal to MW Brother Powell to lay the Foundation of the Mortuary Chapel, or whether it was the one at which it resolved to abandon the English warrant and come under the jurisdiction of the Grand Lodge of British Columbia), RW Brother Holbrook was present and, after a heated argument

52. See *Proceedings of Grand Lodge, 1937*, p. 168 *et seq.*, "Notes on Union Lodge, No. 9, New Westminster", by Bro. Judge F. W. Howey.

during which all the other members opposed him, he refused to obey the commands of the WM and left the Lodge without his permission and without the customary salutation of respect to his position. In October, 1872, the Lodge wrote the GrS for instructions as to what course should be pursued, and he advised that RW Brother Holbrook should again be asked to apologize. If he still refused to do so, the Lodge should exclude him from membership, but the GM would be glad if he could be prevailed upon to retain his membership in the Craft in the province.

It was evident that Brother Holbrook would *not* apologize, and again the Lodge sought advice as to what could be done. The GM approved the action of the Lodge in calling any brother to account for non-obedience to the WM in Lodge assembled, and asserted that no brother, however high in position, could be justified in leaving that Lodge without his permission and on salutation. It appears that Brother Holbrook had been suspended pending action by the United Grand Lodge of England, but it no longer had any authority in British Columbia, and the GM suggested that the Lodge, in default of an apology, should dispose of the matter by ordinary form of trial, and on conviction



Henry Holbrook, First WM of Union Lodge No. 1201, ER and Deputy District Grand Master, ER

impose a penalty of suspension, admonition, or exclusion, as the Constitution directed. The GM, however, counseled reciprocal moderation on the part of RW Brother Holbrook and the Lodge, and trusted that the lapse of time might have softened the ill feelings of the past, and that RW Brother Holbrook might be willing to submit to the wishes of the British Columbia brethren and pay due respect to the ancient charges "which so often have had his solemn assent." No doubt that the Lodge acted on the advice of the GM; that no apology was made; and that the usual proceedings in such cases were taken, charges laid, summons served, and hearing ordered; and on that hearing, which Holbrook probably did not attend, he was suspended for un-Masonic conduct. In the Proceedings of Grand Lodge of 1873, there appears the name "Henry Holbrook" under the heading "Suspended for un-Masonic Conduct."

In view of the contribution Henry Holbrook has made to Freemasonry, it would seem to be unfortunate and unfair to him that such an entry should be made in the published records of the Grand Lodge of British Columbia without some explanation. "Un-Masonic Conduct" might include any form of criminality and Henry Holbrook was no criminal. In a fit of passion, he may have transgressed some of the Rules of the Craft, and no doubt he did, but his contribution to the Craft was really tremendous as we shall endeavour to portray in the next few paragraphs.

Henry Holbrook was a native of Cheshire, England, having been born at Northwick in 1820, educated at Witton Grammar School, and commenced business in Liverpool. In 1854 he went to the Crimea as a contractor, and after the war resided at Odessa for several years. Later he arrived in British Columbia and commenced business in New Westminster, where he was elected Mayor for four successive years. In 1863 he was elected as a member of the first Legislative Council of the Colony of British Columbia for the Douglas-Lillooet District, and re-elected by acclamation for that district at the next election. After the election of 1868 he did not run for office but became a Member of the Council as one of the Colonial Magistrates. He was a zealous advocate of Confederation and, when that became a fact, was elected in 1871 as a member for the City of New Westminster in the Provincial Legislature. He became Chief Commissioner of Lands and Works in the McCreight Government, but relinquished it in favour of the Hon. George Anthony Walken and accepted the unsalaried office of President of the Council.

Credited with being "The Founder" of Union Lodge No. 1090 ER at New Westminster, Henry Holbrook, an able person, was, like Victoria's Robert Burnaby, an enthusiastic and well-skilled Freemason. He had joined the Masonic Order in 1847 when he was initiated into Sincerity No. 368/292 ER at Liverpool, England; he was a member of Combermere Lodge No. 880/605 ER at Birkenhead, Cheshire, England, and was a Past Prov. Grand Superintendent of Works for Cheshire. Holbrook, under "Masonic Titles", claimed honorary Grand Orient of France and later Frere Associate Loge Anglais, No. 204, Bordeaux, France, besides many others.

Brother Holbrook signed the Petition for a Warrant for and was installed as the First WM of Union Lodge No. 1201 ER, so named because the Charter Members came from so many jurisdictions: England, Scotland, California, Canada (Ontario); New York and Prince Edward Island. He presided at the Constitution Proceedings and the installation of the first officers of Nanaimo Lodge No. 1090 ER on May 15, 1867; he was installed as the First (and only) Deputy District Grand Master of the District Grand Lodge of England in British Columbia on August 20, 1868. He was a proud Englishman; he had been instrumental in Union Lodge obtaining its charter under the Grand Lodge of England, and in his opinion the Lodge was bound to maintain its connection with the Grand Lodge which had given it its birth. To have to break away and join another Grand Lodge, even one established in British Columbia by British Columbia Freemasons, was to him almost sacrilege. Under these circumstances, we, today, after all the troubles of that time have cleared away, must to a very great extent sympathize with Brother Holbrook in his disap-

pointment at the action of the members of *his* Lodge. Moreover, he had it solidly fixed in his mind that he had been badly treated by the Lodge. What he claimed that mistreatment to be, we do not know, for the records have disappeared. We do know, however, that in 1874 he appealed to the United Grand Lodge of England for redress, but that Grand Lodge, by that time, recognized the Grand Lodge of British Columbia and, therefore, had no power to act in the matter. By this time three years had passed, and he was still determined to have his name cleared, so he appealed to the Grand Lodge of British Columbia for what he called "Justice". The matter was referred to the Board of General Purposes for consideration. Union Lodge produced its files and there is no doubt that Holbrook was given a hearing and after such hearing his complaint was dismissed, the Board complimenting Union Lodge "on the straightforward manner in which Mr. Holbrook's case had been disposed of." In 1875, he learned that that able lawyer and most conscientious of men, John Foster McCreight, had been appointed as the representative of the United Grand Lodge of England at the Grand Lodge of British Columbia, and he appealed to him for justice. Again Union Lodge produced its records before the Board of General Purposes which closely scrutinized them and found no wrong-doing on the part of the Lodge, and we hear no more of Mr. Holbrook or of his complaint. In the early eighties he returned to England and resided in retirement at Talbot House, Parkgate, where he died about the middle of May, 1902, at the age of 81 years. Whether he was ever reinstated by the Grand Lodge of England is not known, but on the occasion of his 80th birthday RW Brother Henry Holbrook was presented with a solid silver salve by the members of Prince Arthur Lodge No. 1570 ER at Liverpool, of which he was an esteemed member, in recognition of his long membership in the Craft and his services to the public in general during his residence there. At the time of his death he was the oldest living Past Grand Officer of the Provincial Grand Lodge of Cheshire.

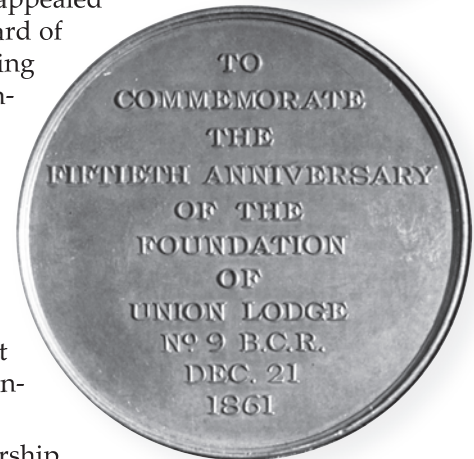
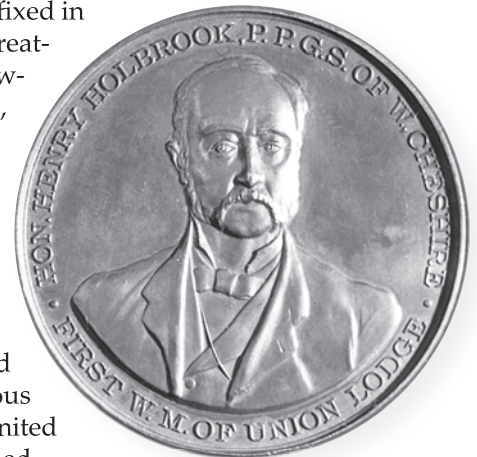
The action of RW Brother Holbrook had a serious effect on the membership of Union Lodge. Evidently some members had left the Lodge, for on the plebiscite question only eleven voted. As soon as Union Lodge No. 9 became part of the Grand Lodge of British Columbia the membership increased, and in 1872 there were 24 members. It decreased some during the dark days of the middle seventies, but later increased to reach 35 in 1884.

First Grand Lodge Reunion

Two important events involving the Grand Lodge took place during this period. An outstanding event in the Pacific Northwest was the Grand Masonic Reunion held in Olympia, in the Washington Territory, on Monday, August 16, 1876, and ending in Victoria at the end of the week. Representatives of the Grand Lodges of Washington Territory, Oregon and Idaho were present. The Grand Lodge of British Columbia was also invited to attend, and was represented by the DGM, the GSW and others. Owing to fog, they were not able to reach Olympia for the first session on August 17, but were present on August 18, when they were heartily welcomed. They, in return, invited all present to come to Victoria for a meeting, and their invitation was accepted.

The representatives of the Grand Lodge of Idaho were unable to make the trip but the others came, with stops being made at all points along the Puget Sound where more Masons joined the gay excursion. The steamers North Pacific and Favourite arrived at Victoria at 5:00 pm. on August 19, 1876. They were welcomed at the pier, and a great parade passed through the streets of Victoria, headed by a Grand Marshal and the Victoria Brass Band, to the Philharmonic Hall where eloquent addresses were made by the GMs. Notable among the replies were those in behalf of the Grand Lodge of Oregon by GM J. B. Congle, by the Grand Orator J. N. Dolph, and by PGM Stephen F. Chadwick. Those speaking for the Grand Lodge of Washington Territory were GM James R. Hayden, PGM Elwood Evans, and Brother V. M. Brown. A Grand Ball was held in the evening, and the next day the visiting brethren were escorted by another parade to the pier where cries for "Nesmith" brought Oregon's former Senator and State Representative to the side of the vessel and elicited from the honourable gentleman some of his usual neat remarks:

"Neighbours and friends, as well as Brethren—Greatly have we been delighted with your hospitality, and the manifestations of your friendship towards us. And why not be neighbourly and friendly? The animosities of the past have long since been buried out of sight, and I trust in God they will never be revived. A people speaking the language of Shakespeare, Milton, Locke and Bacon, and



The Henry Holbrook Medallion, struck to commemorate the 50th Anniversary of the constitution of Union Lodge No. 9, GRBC, as No. 899 ER, on December 21, 1861 at New Westminster.

drawing their inspiration of liberty from the great Magna Charta in which we claim an equal right with yourselves, should never be divided. I trust that kindly relations, fraternal and neighborly, which we have witnessed and experienced on this occasion, will be perpetuated. I might go on further, and say that I trust the time is not far distant when trade and commerce between us shall be as free as our present social relationship.”

After a few more eloquent speeches of farewell, the interesting function was concluded, “as the steamer went her way, all parties saluting to the last.”⁵³

Union Lodge Changes Ritual

Its original charter having been granted by the Grand Lodge of England and its first WM having been of high standing in a Lodge under the United Grand Lodge of England, it was but natural that Union Lodge should use the English Ritual, and it did. Later on, however, it was found that the Lodge was using the American Ritual, which the members called the “Scotch” work. Many stories have been told as to when and why the change was made. Some attributed it to W Brother Ebenezer Brown who had been WM of the Lodge in 1875 and 1876, but this was merely hearsay and there was no evidence to support it. Most of the records had been lost in the several fires it had suffered, and no official reference to the change was supposed to have survived. But all at once the record came to light. It showed that on November 5, 1877, Brother James Spiers, JW, gave notice of motion that at the next regular meeting he would move a resolution to change the work “to the same as the Grand Lodge.” Of course, everyone knew that Grand Lodge had no ritual of its own, but they hated to give it its proper name. At the next regular meeting on December 3, 1877, the WM read a letter from the GM requesting that the matter of the proposed change of work be laid over for one month, but at an emergent Meeting of the Lodge held on December 17, 1877, the WM read a second communication from the GM giving his consent to the change of work. It was then moved by Brother Spiers and seconded by Brother William Howay “That this Lodge adopt the ‘Scotch Work’,” and the resolution was passed by a unanimous vote of the brethren present.

The late Brother F W. Howay remembered Brother Spiers very well as being a frequent visitor at his father’s home, for his brother (blood) William Howay and Spiers were great cronies. At one time Spiers lived at or near Port Kells.

Many of the Freemasons living in New Westminster rejoiced when the change was made because they had learned their Freemasonry either in the Maritimes or in the United States. All of these many brethren were familiar with the American work, whereas few knew the English Ritual, It would appear that Brother Spiers was one of them, but it has not been found possible at this late date to ascertain either the location, name or number of his Mother Lodge.

Brother Albert Pike

In response to an invitation suggested at the Regular Communication of Grand Lodge on June 23, 1883, British Columbia was honoured on July 12, 1883 by a visit from the Masonic scholar, Illustrious Brother Albert Pike, Venerable Commander of the Supreme Council A.A.S.R. of the Southern Jurisdiction of the United States, and Past Grand Warden of the Grand Lodge of Louisiana, who arrived by steamer from Puget Sound, accompanied among many others, by the following eminent brethren: PGM James R. Hayden of Washington Territory; PGM J. W. Pratt of the State of Oregon; PGM and then GrS Thomas M. Reid and PGM Jos. A. Kuhn, both of Washington Territory; and Brothers Christopher Taylor and H. L. Hoyt, all of whom were met and welcomed by the officers of Grand Lodge. In the evening a large gathering of Freemasons at a Joint Communication



Memorial to Bro. Albert Pike. *Proceedings*, 1891.

of Victoria-Columbia and Vancouver and Quadra Lodges, called at the behest of the GM, met at the Masonic Hall, Victoria, when Brother Pike delivered a most interesting and instructive lecture on the “Symbolism of our Order”, which was followed by the usual call to “refreshment” which was numerously responded to by many friends and visitors.⁵⁴

This Illustrious Freemason passed away in Washington, District of Columbia, on April 2, 1891, and a memorial page to his memory was placed in the Annual Proceedings of Grand Lodge for that year.

53. See *Proceedings 5th Annual Communication*, February, 1867, pp. 36-46.

54. See *Proceedings of Grand Lodge*, 1884, pp. 35-36.

Image omitted: facsimile of letter from Grand Secretary UGLE, John Hervey, to Robert Burnaby, approving his actions.

S. P. Baker, Esq
Grand Secretary
W. M. Sir & Bro.

Nanaimo St. Johns Day
21 June 1881.

I learn from Bro Mayer, that the Grand Lodge has been pleased to defeat my notices of motion, notwithstanding that they were supported by the request of Pariboo, Union & Ashlar Lodges - but it appears that the Wicars of the two Victoria Lodges thought it touched them a little on the raw, therefore united in defeating them - or else would have passed what has long been wanted for the best interests of the Craft in this jurisdiction.

For some years I have been of the opinion that the two lodges in Victoria constituted the G. Lodge and I am now fully convinced that the time has arrived when all the Lodges outside of Victoria must take united action in first removing that incubus on Masonry called the Board of General Purposes which appears to be composed exclusively of the P. Ms. of the two Victoria lodges, and which is in reality the present Grand Lodge of B.C.

On no other part of the World is the head & tail of Masonry so centered as in Victoria, you will find there that the two lodges has allways furnished the G. L. Officers since its organization - and everything seems to be cut & dry to either carry or oppose in G. L. as it suits our rulers the outside lodges being considered only useful in paying dues which is dumbed if only one week behind time.

I therefore give you notice that I pledge myself to do my very utmost to induce the outside lodges to unite in changing the place of meeting of the G. L. from Victoria to some other locality annually - abolish the curse of Masonry in this Province, the Board of General Purposes, and appoint Committees at each Grand Communication in lieu of other Grand Bodies & make the P. Ms. of Victoria feel that they are only a portion of the Craft in B.C. and not as at present the whole. my intention is to bring that matter before Ashlar Lodge with a view of corresponding with the outside lodges in regard to united action by the Lodges paying one session the expences, all the representatives both the P. Ms. of lodges I believe would tell tales in the City on the Frog pond in matters masonic.

I am yours
very fraternally

W. Stewart,
B. No. Ashlar 3.

Regalia of the Grand Lodge

The GM on June 21, 1884 drew attention to the fact that the Grand Lodge officers were wearing the regalia of the old (Scotch) Provincial Grand Lodge which, though possibly "old and shabby", was still fairly serviceable. He suggested that a resolution be passed for the adoption of such regalia and jewels as were proper for the officers of Grand Lodge as an independent Grand Lodge to wear. But, and here was the trouble, the finances would not justify the expenditure necessary to purchase the same, and he asked for a committee to study the matter. The Committee on the Address evidently thought the matter was one which could lie over for more prosperous days and merely says that the subject of regalia was one which, in the opinion of the committee, "was worthy the consideration of the Brethren."

Communications of Grand Lodge

Freemasonry in the early days of British Columbia was mainly centred in the City of Victoria. Here were to be found the two large Lodges, Victoria No. 1 and Vancouver No. 2, and two smaller ones, British Columbia No. 5 and Quadra No. 8. Both of the two smaller Lodges soon became amalgamated with the larger Lodges. In these days of rail, steam and airplane, one can hardly comprehend the distances and the time required for travel between Victoria and the outside Lodges. To reach Cariboo Lodge No. 4, one had to go by steamer to New Westminster, no small journey in itself; then by river steamer to Yale; followed by that long stage route up the Fraser Canyon to Quesnelle; and from there into the recesses of the Cariboo mountains to Barkerville. Under these conditions, it was not to be expected that its members would take any part in the general work of Grand Lodge. In most cases that Lodge was only represented at Grand Lodge by proxies. Even to come from Nanaimo, Burrard Inlet, or New Westminster, and return, took time and money which could ill be spared. Necessarily, therefore, the work of Grand Lodge fell almost entirely on the Victoria brethren.

That this was so is shown by the fact that until 1888, seventeen years after the establishment of Grand Lodge, every GM was a resident of Victoria. Every DGM until 1887, every GSW and every GJW until 1882, every GT until 1901, and every GrS until 1890 lived there,

For many years all the Regular Communications were held in Victoria because by Section 15 of the *Constitutions* of 1871 it was provided that the Annual Communications of Grand Lodge were to be held in the City of Victoria. In 1873, our old friend, W Brother William Stewart of Nanaimo, moved a resolution to amend the *Constitutions* by providing that the following meeting of Grand Lodge should be fixed at every session thereof, but it failed to pass. In 1882, W Brother Stewart tried again, and this time he was successful in getting Section 15 amended: the words "City of Victoria" were struck out, and the words "such place as the Grand Lodge may appoint" inserted in their place. The result of this amendment was that the meeting of Grand Lodge in 1883 was held at New Westminster and at Nanaimo in 1884.

As we have already seen, the First Communication of the Grand Lodge was held on December 26 and 27, 1871. By the *Constitutions* of that date, the regular meetings were to be held on the first Saturday in December of each year. Accordingly, the Communication of 1872 was held on December 7, and that of 1875 on December 6. Apparently this time of year was not satisfactory to the members, because in that year a resolution was passed by Grand Lodge providing that the proposed change of time for the next Communication to January 1875 be left in the hands of the Board of General Purposes with full power to act. The result was that Grand Lodge did not meet until February 20, 1875, and thus there was no regular meeting in 1874, but there was an Emergent (at that time called a Special) Communication on October 21, 1874, to consecrate the new Masonic Hall in Nanaimo. The Fourth Annual Communication met in 1875 on February 20, the Fifth in 1876 on February 19 and succeeding days, the Sixth in 1877 on February 17, and the Seventh in 1878 on February 16. At that meeting the *Constitutions* was amended, and it was provided that the Annual Communication of Grand Lodge should be holden on the Saturday in June immediately preceding the Festival of Saint John the Baptist, June 24, in each year. This provision with the substitution of "Thursday" for "Saturday" is still the law of the Craft in British Columbia. Special Communications, of course, could be called at any time by the Grand Master, and in his absence or inability to act by the Deputy Grand Master, or in case of the absence or inability of both to act, by the Grand Wardens. In 1883, a Special Communication of Grand Lodge was held at Victoria on July 28 to lay the Foundation Stone of the Protestant Orphans' Home.

Masonic Temples

The first Masonic Temple constructed and consecrated by the Grand Lodge of British Columbia was that at Nanaimo. At first there were two Lodges in that City—Nanaimo No. 3 and Caledonia No. 6. The only difference between them was that of the ritual used, but this did not prevent them from working in complete harmony. Together they collaborated in erecting a Masonic Temple for both. The cornerstone of the new building was laid on October 15, 1873, by the PDGM Brother J. F. McCreight in the absence of the GM and the DGM. Many prominent Freemasons, including

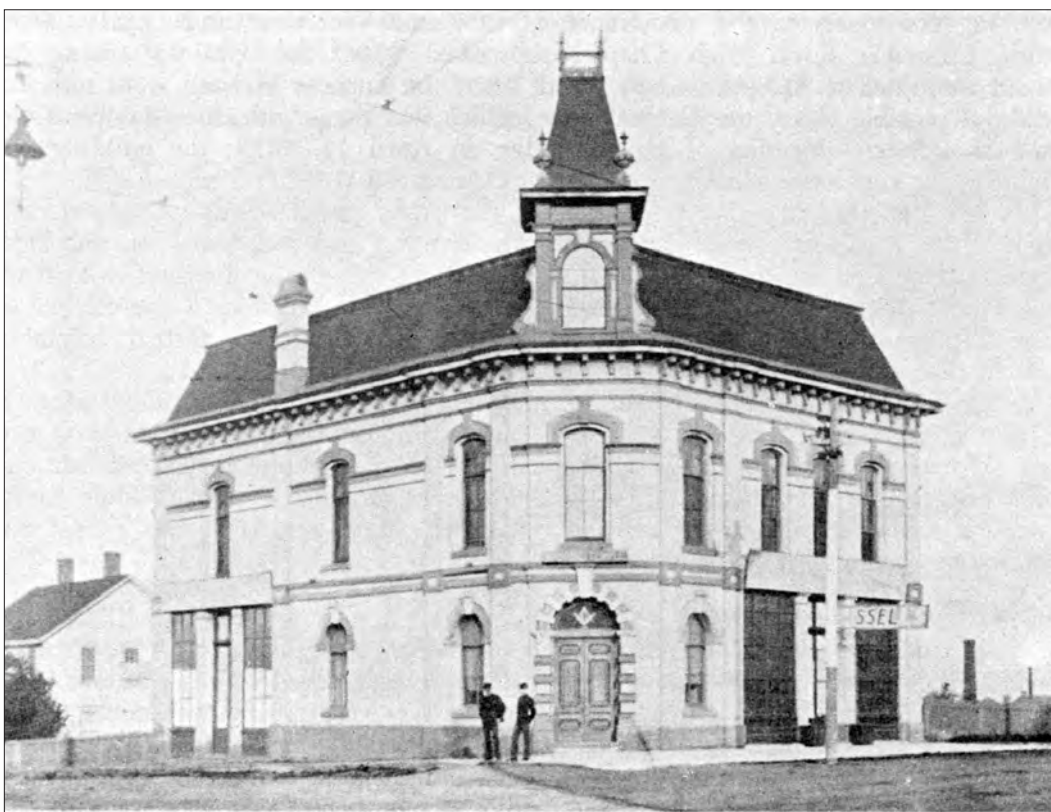
MW Brother Robert Burnaby, PGM, and the GrS accompanied him. So pleasant did the relations of the members of the two Lodges become in the joint work that they came to the wise decision that it was foolish to carry on as two small Lodges in such a small town, and soon after applied for leave to become one Lodge—thus was born Ashlar Lodge No. 3 BCR. Almost one year later, by October 21, 1874, the building was completed and ready for occupancy and was duly consecrated on that date by the GM at a Special Communication of Grand Lodge. An eloquent address was given on this occasion by W Brother Frederic Williams, then Grand Director of Ceremonies.⁵⁵

Victoria Temple

A subject of deep regret to, and earnest debate among, the Craft in British Columbia was the lack of a proper Masonic Temple in Victoria, the centre of Freemasonry in the province. There was, of course, a properly furnished Lodge room in rented premises, but it was felt that something better should be provided. This condition of affairs was brought forcibly to the attention of the Victoria brethren by the GM in his Address to Grand Lodge at the First Communication in 1871.⁵⁶ The committee agreed with him that a Masonic Temple at Victoria was a matter of prime importance, but no action was taken at that time. Nothing was heard of the matter in 1872, and while the GM's Address in 1873 is not reported, he evidently referred to the matter again, because the committee on his Address refers to it, and expressed a hope that before another year expired, that some plan might be devised for the building of the desired Temple.

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

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



Masonic Temple, erected 1878.

A joint stock company was formed and subscriptions for stock were solicited. The Lodges in the city did their best to help the matter along, Victoria-Columbia Lodge subscribing for shares to the amount of \$1,400, and Vancouver and Quadra \$400. Victoria Columbia Royal Arch Chapter subscribed \$300. Subscriptions among the brethren amounted to \$5,000, and by April, 1878 the finances in hand were sufficient to make it possible to lay the

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

56. See Chapter 7.

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



Laying Corner Stone of Masonic Temple in Victoria, 22 April 1878. Built by Grand Lodge in 1878, remodelled by the Victoria Lodges in 1909.

Corner Stone, which was done with due Masonic Ceremony at a Special Meeting of Grand Lodge on April 22, 1878; the building was completed and consecrated in like manner on October 26, 1878.

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

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

Lodges That Might Have Been

Twice during this period it seemed probable that there might be a new Lodge. At one time it seemed certain that a Lodge would be established at Yale, on the banks of the Fraser River. During the early eighties Yale was very prosperous and enjoyed a real boom. A contract had been let to Andrew Onderdonk for the construction of a line of railway from Emory's Bar to Port Moody, the commencement of the Canadian Pacific Railway in the West. The general office of the contractors was established at Yale; powder and acid works were erected there with a capacity of 2,000 lbs. per day of the highest grade of explosives then known; engine and repair shops were built; houses sprang up in every direction; hotels, saloons, and business places crowded each other along the narrow streets. A mixed population from all over the world gathered there.⁵⁸

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

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

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

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

destroying one-half the town, and with it the lodge room and most of its contents. The charter was surrendered until a suitable lodge room could be arranged.

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



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

In 1885, the GM reported to Grand Lodge that no application had been made for re-issue of the charter, and recommended that the time for such reissue be extended for another year to enable the brethren to whom it was granted to take it up without expense if they should find themselves in a position to do so. But Yale ceased to be prosperous; many of the original petitioners moved to other fields of labour, and the proposed Cascade Lodge No. 10 passed into oblivion.

"Calgary", Alberta

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

Non-Affiliates

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

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

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

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

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

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

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

Charity-Non-Masonic

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

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

Dual Membership

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

The Grand Lodge Library

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



Image omitted: photograph of an early view of Yale, showing the “S.S. Rithet”, circa 1862.

CHAPTER 9

THE CANADIAN PACIFIC RAILWAY COMES TO BRITISH COLUMBIA 1885 - 1894

Economic Stirrings

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

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

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

Grand Masters, 1885 to 1894

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

- 8th — MW Brother Thomas Trounce, from his Installation on June 20, 1885 until June 19, 1886;
- 9th — MW Brother William Dalby, from his Installation on June 19, 1886 until June 19, 1887;
- 10th — MW Brother Alexander Roland Milne, from his Installation on June 19, 1887 until June 24, 1889;
- 11th — MW Brother John Stilwell Clute, from his Installation on June 24, 1889 until June 20, 1890;
- 12th — MW Brother Angus McKeown, from his Installation on June 20, 1890 until June 18, 1891;
- 13th — MW Brother Marcus Wolfe, from his installation on June 18, 1891 until June 22, 1892;
- 14th — MW Brother William Downie, from his Installation on June 22, 1892 until June 23, 1893;
- 15th — MW Brother Sibree Clarke, from his Installation on June 25, 1895 until June 22, 1894;
- 16th — MW Brother Robert Burns McMicking, from his Installation on June 22, 1894 until June 22, 1895.

During the period 1885 to 1894 only nine GMs graced the Chair of Royal Solomon. During this period only one GM was re-elected for a second tenure of office—MW Brother Alexander Roland Milne in 1887 and 1888—and it would not be until 1966-67 that this would occur again, following the death of the Deputy Grand Master. In this decade there was a great variety in personalities and public avocations of the GMs for among them was: a well-known and highly respected businessman of the community and one of Victoria's very first Architects; a prominent businessman of Victoria; an employee of the Canadian Customs, made a Companion of the Order of St. Michael and St. George in recognition of the efficient services rendered in connection with the Bering Sea Sealing Arbitration in Paris; a former Secretary of the Texas Telegraph Company—President of the New Westminster Municipal Council and later Customs Officer; a shoe Factory Superintendent and later wholesale Leather Merchant, active in civic affairs, who paid rent to the Masonic Temple Assn. of Victoria for many years; the first candidate to enter the portals

of Freemasonry through Cariboo Lodge No. 4 BCR, later active in the business community of Nanaimo, in school work, and in the Cariboo Amateur Dramatic Association; a Railway Superintendent of several Divisions of the CPRy in Eastern and Western Canada; a Druggist who graduated in Medicine later, but who stuck pretty well with pharmacy, active in civic affairs and the first Mayor of Kamloops; one of the "Overlanders", later with the Collins Telegraph Company, who became Superintendent of the Government lines in the Province, and one of the organizers of the several companies that later became "BC Tel".

The Grand Master in office at the time of the Annual Communication of Grand Lodge in June, 1885 had been elected for a second term although he was, at the time, the representative for Victoria in the House of Commons at Ottawa. His address, sent by letter and read by the GrS, contained little that might be called constructive; he praised the work of the Board of General Purposes in revising the *Constitutions*; and hoped for that which no legislation ever is—so complete that it embraces every necessary provision for the good government of the Craft, and clauses so free from ambiguity "that he who runs may read". He then proceeded to give some very interesting notes on the history of Freemasonry.⁵⁹

The New Lodges

During this period thirteen new Lodges were established in various parts of British Columbia, and it is interesting to note that all of them have survived to the end of the first 100 years of Grand Lodge.

Kamloops No. 10

The first Lodge to be established by the Grand Lodge of British Columbia was at the little settlement of Kamloops, one of the oldest villages in the Province. In its earlier days it had been one of the chief fur trading centres. By 1885 it was feeling the effect of the railway, and many men connected with that work were stationed there at the time, some of them being Freemasons. The dispensation was issued on December 31, 1885, for Kamloops Lodge No. 10 and its charter was granted by Grand Lodge on June 21, 1886. The Lodge was constituted and dedicated on September 6, 1886.

At the time the Lodge was established, there were two young lawyers living in Kamloops, one a Freemason, the other not. One was George Anthony Walkem, who was a member of King Solomon Lodge in Toronto; the other was William Ward Spinks, a non-Mason. Both joined the Lodge, one by affiliation and the other in the usual way. The first became Premier of the Province, and for many years was Justice of the Supreme Court of British Columbia. The



First meeting place of Mountain Lodge No. 11 at Golden.

other became one of our County Court Judges and retired after thirty years on the Bench. He later wrote *Tales of British Columbia Frontier*,* in which he recounts many interesting stories of the early days in and around Kamloops.

Mountain No. 11

The next application for a charter came from Donald, a little railway town on the Columbia River. When the CPRy was being constructed west of the summit of the Rockies, it was first intended to locate the divisional point at the junction of the Kicking Horse River and the Columbia. This caused a "Tent Town" to spring up during the summer of 1884 before

the railway reached that point. This settlement was called "Golden City", but it was not the City of Golden of the present time, which is a little further up the river. On examination, however, it was found that owing to the low level of the land along the river it was subject to flood by reason of ice jams in winter, and therefore the cost of building a foundation for a divisional point would be too expensive. It was, therefore, decided to establish it at the first crossing of the Columbia River, about sixteen miles northwest, and this location was christened "Donald", after Donald A. Smith, later Lord Strathcona.

59. See *Proceedings of Grand Lodge - 1885*, p. 9 et seq.

* *Tales of the British Columbia Frontier*, William Ward Spinks. Toronto: The Ryerson Press, 1933. pp. 134. \$1.50.

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

A petition was drawn up for a Masonic Lodge and on October 9, 1886 a dispensation was issued by the Grand Master; the Lodge was Instituted on February 17, 1887 by W Brother Darrell W. H. Horlock, PM of Kamloops Lodge No. 10; the charter to Mountain Lodge No. 11 was granted by Grand Lodge on June 19, 1887; and the Lodge was duly constituted on December 5, 1887. As almost all of the officers were from Ontario, it was only natural that the Canadian work should be used, and the Lodge still continues to use that form of ritual. If, as now, it was considered to be a ritual separate from the English, it introduced a third ritual into the jurisdiction of British Columbia. Today Mountain Lodge No. 11 is located at Golden.⁶⁰

Cascade No. 12

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

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



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



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

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

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

Grand Lodge at the Communication on June 25, 1888, and the Lodge was constituted by the Deputy Grand Master on November 19, 1888.⁶¹

Spallumcheen No. 13

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



Mrs. John Hamill Collection, 1934.

Masonic building at Lansdowne and early members—1891. Billy Hall, Thomas W. Fletcher, Richard S. Pelly, George Rashdall, Fred H. Barnes, John Hamill, F. Van Buskirk, D. J. Macdonald, Norman McLeod. [Lodge records: 1st on left is Frank Hassard Sr., third from left is Thomas Clinton.]

thirteen different ways by actual count. Lansdowne was situated at the meeting of three highways, and in 1885 a hotel was opened there which the proprietor called "The Lansdowne Hotel" after Lord Lansdowne, the Governor-General of Canada. The nearest centre of population was at Kamloops, some seventy-five miles away. Rev. Canon William H. Cooper, the assistant Anglican Priest at Kamloops, was also a Freemason of some standing, and apparently it was his duty to look after the spiritual needs of the scattered settlers of the district and this frequently brought him to

Lansdowne. There he found a few Freemasons who were anxious to have a Lodge where they could meet without being compelled to make the long trip to Kamloops. Brother Cooper was delighted to help them carry out their plan as he had been one of the charter members of Kamloops No. 10 and a member of Mountain No. 11. A petition was drawn up and sent to the Grand Master, who issued a dispensation on June 20, 1888. The Grand Lodge met on the

25th of that same month, and the charter for Spallumcheen Lodge No. 13 was granted at that Communication.

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

The Grand Master was unable to go so far afield to open the Lodge in person, so on July 14, 1888, he issued his Commission to Canon Cooper, who, with Brother Sibree Clarke of Kamloops, duly constituted

the Lodge. The community was small, about one hundred inhabitants, and it was difficult many times to get a quorum at the Lodge meetings, but it carried on as best it could and gradually increased its membership. A new Masonic Hall was constructed and furnished in 1892. Then came the blow which killed Lansdowne. A railway was built through the valley in 1893, but it bypassed that settlement, and the whole town was moved bodily to Armstrong, the Masonic Lodge included, and nothing is left today of Lansdowne but the old cemetery, which seems to be the living symbol of ghost towns in British Columbia. Permission for the lodge removal was given by the Grand Master on September 4, 1893.



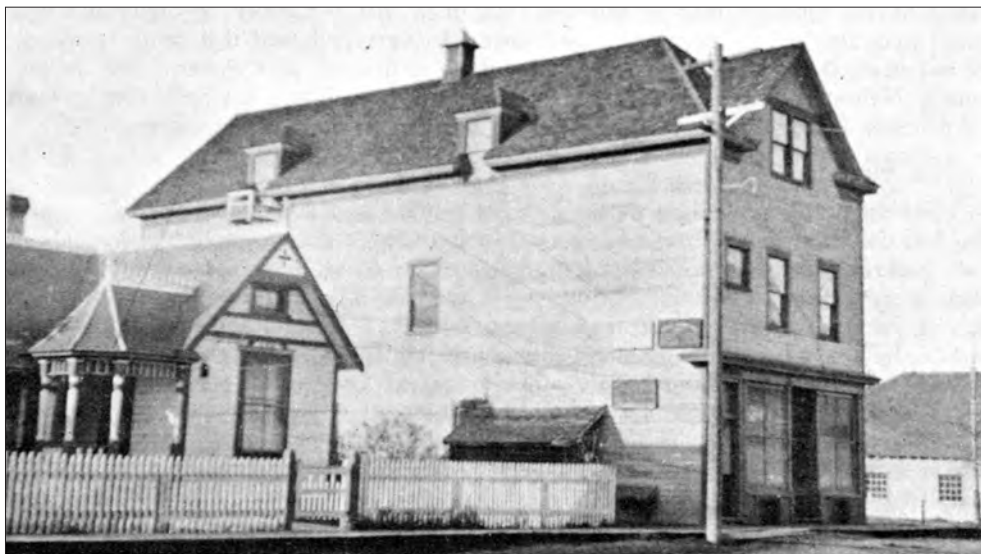
Present [1970] meeting place of Kamloops Lodge. Corner stone laid 7th July, 1922; opened 29th November, 1922.

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

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

Hiram No. 14

Back on Vancouver Island, a prosperous community had grown up at Comox, north of Nanaimo, dating its first settlement back to 1862. Its business and social connections were closely associated with Nanaimo. There were Freemasons at Comox and they visited Ashlar Lodge No. 3 whenever opportunity offered. Soon the question of forming a Lodge at Comox arose and it was encouraged by the Ashlar brethren. Accordingly, with the formal blessing of Ashlar Lodge, an application was made on October 3, 1890 for a dispensation, which was duly granted, and the charter was approved by Grand Lodge on June 19, 1891. On July 22, 1891, the Grand Master dedicated the Masonic Hall of Hiram Lodge No. 14 at Comox and installed the officers, but there is nothing to show in the records of Grand Lodge that the Lodge was ever Constituted. In 1895, Hiram Lodge was moved to the town of Courtenay, and uses the "American" work for its ritual.



Second meeting place of Mountain Lodge No. 11 at Golden.

Kootenay No. 15

When the divisional point of the CPRy was moved to Revelstoke, located at the second crossing of the Columbia River, it took the railway men away from Donald. Some of the businessmen went along with them, and there was soon a movement for a new Lodge there. On December 25, 1890, a petition was signed by seven Freemasons asking for a dispensation for a Masonic Lodge. The petition was recommended by Mountain Lodge No. 11, and the dispensation was granted by the Grand Master on March 11, 1891. The charter for Kootenay Lodge No. 15 was ordered by Grand Lodge on June 19, 1891, and, like its sister sponsor, always practised the Canadian work.

The Lodge had difficulties to overcome in its earlier days owing to the transfer of many of the founding brethren, and Mountain Lodge had then become derelict. The town in which it had been established had ceased to exist. There were two towns which coveted Mountain Lodge: Golden, a thriving little town a few miles south of Donald; and Revelstoke, which had a Lodge of its own, but if it could be amalgamated with Mountain Lodge it would be able to obtain Not 11 instead of No. 15, its own Charter Number.

"Mountain" Goes to Golden

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

At the next regular meeting of the Lodge on December 27, 1899, there was as large an attendance as possible of members from Revelstoke to defeat the motion. Some of the brethren from Golden, expecting this, would have been too late to reach the Lodge Room in Donald in time for the vote had not Brother Killeen of Cascade Lodge, Banff, and assistant roadmaster at Field, happened to be in Golden that afternoon. He heard of their troubles and gave them the loan of a hand car—old-fashioned pump style—and the brethren pumped the car the twenty miles to Donald. They walked into Lodge just in time to give the votes which decided the matter in favour of Golden, and Golden has the Lodge to this day. Then the brethren had to pump, through 12 degrees below zero going, and over 20 degrees below zero returning. It was necessary for the brethren to "pump or freeze." Luckily for them, they did not meet a train either going or coming, but they were happy to have succeeded in getting the Lodge for Golden, where it has grown and prospered ever since. Revelstoke had to be satisfied with its original name and number. Formal permission for the removal of Mountain Lodge was given by the Grand Master on January 11, 1900.

Ainsworth ?

In 1891 a petition came to the Grand Master, supported by Kootenay Lodge No. 15 at Revelstoke for a Lodge at Ainsworth, situated on the western shore of Kootenay Lake. He did not grant it, but laid the matter before Grand Lodge for its consideration for certain reasons not disclosed in the Grand Lodge Proceedings for that year. Grand Lodge declined to grant a warrant but referred the petition back to the Grand Master to issue a dispensation at his discretion. At the Communication in June, 1893, the Grand Master reported that he had been informed that a number of brethren whose names were attached to the petition had since left Ainsworth and that those remaining did not deem it expedient to open a Lodge there at present. In October, 1892, he had gone to Nelson hoping to see some of the brethren, but he had not been able to meet any of them. Under these conditions, nothing further was done in the matter.

Pacific No. 16

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

withheld until the WM-elect should have completed his term of office as JW of Cascade Lodge No. 12 and had retired or dimitted from that Lodge.

King Solomon No. 17

Then followed King Solomon Lodge No. 17 at New Westminster. Union Lodge in that city was steadily increasing its membership and others desired to join the Craft. If rumour is to be believed, one of the reasons for forming a second Lodge in the city was that the older men in Union Lodge naturally were in command, and the younger men felt that a Lodge of which they had control would be more to their liking. At any rate, on



Present [1970] meeting place of Mountain Lodge No. 11 at Golden.

July 1, 1891, a petition was drawn up, signed and forwarded to the Grand Master asking for a dispensation, which was granted on October 25, 1891, after correspondence with DDGM Peter Grant, the Deputy Grand Master, and VW Brother Bishop A.W. Sillitoe of Union Lodge and a personal interview with the proposed officers of the new Lodge. Following the favourable report of the Grand Master, the charter was authorized by Grand Lodge on June 23, 1892. King Solomon Lodge No. 17 was duly constituted by the Grand Master on August 9, 1892.

Doric No. 18

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

Image omitted: The Most Hon. The Marquess of Lansdowne, Governor General of Canada, 1883-1888

fraternity." The charter was granted by the Grand Lodge on June 25, 1893, and Doric Lodge No. 18 at Nanaimo was duly constituted on July 17, 1895 by the Grand Master.

Ionic No. 19

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

Miriam No. 20

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

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

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

W Brother Ainsley Megraw is generally credited with the choice of the name "Miriam". He was extremely fond of music and felt that in the nomenclature of Masonic Lodges his favourite among the liberal arts and sciences had suffered neglect. Miriam, a sister of Moses and Aaron, was one of the earliest musicians on record, who, after the Israelites crossed the Sea of Weeds, led the women in song, and whose name is the first to be associated with percussion instruments. Despite her sex and the somewhat monotonous character of timbrel music, her name was chosen for the new Lodge.⁶³

St. John's No. 21

The next Lodge to appear on the Roll of the Grand Lodge of British Columbia: was Saint John's Lodge No. 21 at Wellington, near Nanaimo. At the Annual Communication of Grand Lodge of June, 1895, the Grand Master reported that he had received a petition from a number of brethren asking for a dispensation for a Lodge at that settlement, but he had declined to issue it as all the petitioners, with the exception of one, were members of Ashlar Lodge No. 3. He gave his reasons at length:

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

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

- "1st. There is a Lodge already working under dispensation in Nanaimo, Doric Lodge, No. 18, which is only some five or six miles distant, and connected with Wellington by an excellent road.
- "2nd. There is also a warranted Lodge in the same place.
- "3rd. The three Brethren named in the petition as officers of the proposed Lodge are residents, not of Wellington, but of Nanaimo.
- "4th. The population of Wellington and Nanaimo did not appear to me to be sufficient to warrant me in issuing a dispensation for the formation of a third Lodge."



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

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

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

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

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

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

This petition was signed by fifty Freemasons, mostly members of Ashlar Lodge. When the matter came up in Grand Lodge in 1893, there was a lengthy discussion of the question, and explanations made by brethren who were acquainted with the circumstances, which resulted in the granting of a dispensation being approved by Grand Lodge. Stewart and Frame remained with the new Lodge, but Westwood seems to

have changed his mind and his place was taken by another member of Ashlar Lodge, Bro. George Thompson. These three brethren walked from Nanaimo to Wellington and back an incredible number of times in order to take part in the proceedings of the new Lodge.

The charter for Saint John's Lodge No. 21 was granted by Grand Lodge on June 21, 1893. The Lodge was constituted on July 7, 1894, and, as might be expected of a Lodge in which W Brother William Stewart took a leading part, its ritual was what he called the "Old Scotch Work", otherwise the American work. When the Dunsmuir coal mining interests abandoned Wellington and opened mines in the vicinity of Ladysmith, a large part of the people of Wellington moved also and the Lodge followed its members there in 1901.

Acacia No. 22

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

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

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

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

Nelson Lodge No. 25 and United Service Lodge No. 24 at Esquimalt, although actually chartered in 1894, really belong to the next period in the History of the Grand Lodge of British Columbia because of the relationship of Nelson Lodge to the other Lodges in the Kootenays.

Amendments to Constitution

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

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

Visit of the Masonic Poet

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

Grand Master Visits Caribou Lodge No. 4

The GM in 1892-1893 made a record by visiting every Lodge in the jurisdiction except Hiram Lodge No. 14 at Comox. Far to the North was old Caribou Lodge No. 4, at Barkerville, established in 1866, and a constituent Lodge of the Grand Lodge of British Columbia since its organization in 1871. During all that period, no Grand Master had ever set foot in Caribou Lodge. On November 4, 1892, came the first GM to pay his Official Visit to the Lodge, and he was received with great delight by the brethren there. As a sidelight on the distance of Barkerville from the other inhabited centres in British Columbia in those days, consider this quotation from the GM's Address to Grand Lodge at the Annual Communication in June, 1895:

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

Exemplification of the Degrees

On March 29, 1889, the Grand Master presided over a unique Emergent Communication of Grand Lodge at Vancouver for the dedication of a Masonic Hall and for the exemplification of the EA, FC and MM Degrees of Freemasonry as practised by the various Lodges in the jurisdiction. Many of the members using the American work had never seen a Canadian Lodge using the work approved by the Grand Lodge of Canada in Ontario. On the other hand, members of the Lodges in Ontario had never seen the American work exemplified. After the ceremony of

⁶⁴ See *Proceedings of Grand Lodge* — 1889, p. 43 et seq.

Emergency Meeting Union Lodge
Dec 14th 1887

Lodge opened in the 3rd degree at 2:30 P.M.
R.W. Bro. H. Hoy in the Chair. - Officers
Present Thos. Mowat W. B. Douglas Treas
P. Grant Secy. J. Mc Robert Tyler - Members
Plus Bros Officers Chute Howard Brice
Members Quinter Fiskie Davis Reques
Laidlaw Smitoe Croucher Cooper Dickman
Dead J. H. Hoy R. W. McIntosh M. McKelvey W. McDougal
The Wm. Mowat states that the Lodge had been
called for the purpose of paying the last tribute
of respect to the remains of our late and
much respected Bro Jonathan Nutt
of Cariboo Lodge No. 4 B.C.K. - after the
first part of the ceremony had been gone
through with by the acting W.M. a procession
was formed and the Lodge proceeded to
the Cemetery where the Right W. G. Grand
Master and the Very Worshipful Grand
Chaplain conducted the services in a very
impressive and solemn manner after
which the Lodge returned to the Hall and the
sad work for which it had been summoned
having been finished closed in sorrow

P. Grant
Secy

Approved Jan 2nd 1888

Thos. Mowat W. B. Douglas
P. Grant J. Mc Robert
L. Grant J. W.

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

dedication, the GM explained the position of Freemasonry at the formation of Grand Lodge, and stated, that however desirable the uniformity of ritual might be, there were certain privileges granted to the Lodges in existence at the formation of Grand Lodge which would have to be respected. W Brother William Stewart of Ashlar Lodge No. 3 spoke in favour of a uniformity of ritual. One wonders what his reaction would have been if the English, or the Canadian work, had been made compulsory on all the Lodges in the jurisdiction. At any rate, Victoria-Columbia No. 1 exemplified portions of the English ritual; Union Lodge No. 9 and Ashlar Lodge No. 3 portions of the American work; and Cascade Lodge No. 12 portions of the Canadian work, It was an interesting exhibition of ritual, but, so far as can be seen, if its purpose was to produce a uniformity of ritual, it had little effect on the Craft in British Columbia, because no advocate of either form of ritual ever conceded that any other form of work was better than the one to which he was accustomed.

Lodge of Sorrow

A Lodge of Sorrow in honour of the memory of those brethren who had been victims of the smallpox epidemic of 1892 was held conjointly by Victoria-Columbia Lodge No. 1 and Vancouver and Quadra Lodge No. 2 at Victoria on Sunday, October 2, 1892. It was a solemn and impressive ceremony, and the large gathering of the brethren and their friends who assembled in the Temple for the purpose showed how deeply the loss was felt not only by their immediate relatives and fellows but also by the public at large. Two well-known Freemasons of high rank were, among others, victims of this plague: VW Brother M. W. Waitt, PGT, and Brother W. R. Brown, SW of Victoria-Columbia Lodge No. 1.

Communications of Grand Lodge

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

There was one Emergent Communication of Grand Lodge which is particularly worthy of remembrance. It is the one held in Nanaimo on May 5, 1888 to unveil a monument to the memory of Brother Samuel Hudson, a member of Ashlar Lodge No. 3, a native of Durham, England, aged 34 years. He was in Wellington at the time of an explosion in the coal mines at Nanaimo on May 3, 1877. Hearing of the disaster, he hastened from Wellington, formed a search and rescue party and went down the mine to endeavour, if possible, to save some of the trapped workers. Venturing too far from the clean air, he was caught and suffocated by the deadly afterdamp. He was brought to the surface and all possible efforts were made to resuscitate him, but without effect. In token of the self-sacrifice of Brother Hudson, the Freemasons and other reputable citizens raised a sum sufficient to erect a monument at his grave, and this was unveiled with all due ceremony by the Grand Master.⁶⁵

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

Honorary Rank

The Grand Lodge of British Columbia has never been lavish in giving Honorary Rank to members of the Craft, but there have been cases where it has been thought fit and proper to reward good service, and where such reward could only be made this way. In 1877 W Brother Jonathan Nutt, the founder of Cariboo Lodge No. 469 SR at Barkerville, was made a permanent member of Grand Lodge by giving him the rank of Senior Grand Warden. At the same time, the same rank was conferred on one of the founders of Victoria Lodge No. 1085 ER, W Brother J. J. Southgate, on his leaving for England to reside there permanently.

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

In 1881, VW Brother Edgar Crow Baker, then the GrS, reported to Grand Lodge that the Grand Lodge of New



The Memorial to Samuel Hudson, M.M.

-GEO. KNIGHT PHOTO

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

South Wales, which he represented near the Grand Lodge of British Columbia, had conferred upon him the rank and title of PGW of that Grand Lodge, "an honor as unexpected as it is undeserved, but no doubt intended as a delicate mark of attention to the Grand Lodge of a Sister Colony, and of which I happen to be Grand Secretary."

Honour to the Grand Chaplain

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

District Deputy Grand Masters

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

Non-affiliates

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

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

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

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

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

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

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

66. See Chapter 18.

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

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

Dual Membership

At the Communication of Grand Lodge on June 25, 1888, Brother Rev. Canon W. H. Cooper, a charter member of Kamloops Lodge No. 10 and later a charter member of Mountain Lodge No. 11 and still later a charter member of Spallumcheen Lodge No. 13, asked the Grand Master for an expression of opinion on dual membership, to which the Grand Master replied:

“ . . . in his opinion dual membership in this jurisdiction is not desirable”

and a resolution was then adopted:

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

and then approved another resolution by Brother Cooper:

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

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

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

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

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

Mount Hermon Lodge Moves to Vancouver

Prior to 1886, Mount Hermon Lodge No. 7 had for many years been located on the north shore of Burrard Inlet at Moodyville. During its life there it had a very small membership, between fifteen and twenty. Vancouver, on the southern shore of the Inlet, was commencing to grow and promised to become a large city, while there was, at that time, no immediate growth expected on the north shore. As there was no Masonic Lodge in the new city on the south shore, it was deemed advisable to remove the Lodge across the Inlet, and on February 20, 1886, the Lodge voted unanimously to make the change. An application was made to the Grand Master for permission to do so, which was granted on February 27, 1886. A Lodge Room was obtained in Vancouver, and was to be dedicated by the Grand Master on April 2, 1887. On that day the Grand Master, the Deputy Grand Master, and a large number of members of Grand Lodge and others, went to the pier at Victoria to take the night boat for Vancouver. No boat appeared and they stayed at the pier until 5:00 a.m., when the boat arrived, but found she was not returning to Vancouver. The cause of her delay had been the stranding of the Steamer *Mexico* near Plumper's Pass, and the *Princess Louise*, the CPRy boat, had stopped to take the passengers off the wrecked boat. They attempted to telegraph the WM of Mount Hermon Lodge that they were unable to meet with the brethren on this occasion owing to the fact that the steamer was not returning, but found the wires were not in working order. The Grand Master reports trying to make the visit at a later date, but did not succeed so finally gave up that pleasure. Nothing further is reported on the dedication of the Lodge in its new building, so it is presumed that Mount Hermon must have gone on without the Victoria brethren.

Union Lodge Loses Its Temple

In January, 1891, New Westminster had one of its disastrous fires, and the Masonic Temple was one of the victims. On February 20, 1891, the Grand Master issued a dispensation allowing the Lodge to meet in St. Leonard's Hall, New Westminster. In 1892, the Lodge Hall was being rebuilt and Grand Lodge voted the sum of \$500 towards the cost. The building was completed by December and was dedicated by the Grand Master on the Festival of Saint John the Evangelist, December 27, 1892.

Prescriptive Rights Are Claimed

At the Annual Communication of Grand Lodge on June 23, 1892, there was considerable discussion as to the uniformity of regalia in the Lodges, and especially as to the right of Ashlar Lodge No. 3 to use a form of regalia not in accordance with Articles 169 to 175 of the Constitution. Owing to this, the Grand Master issued a circular asking for strict compliance therewith. All the Lodges complied with the demands of the Grand Master except Ashlar Lodge, of which the Grand Master was a member, which denied the right of Grand Lodge to alter their clothing or jewels, claiming an existing right as set forth at the formation of Grand Lodge, and its first Constitution, which reads as follows:

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

This clause, carried over in the subsequently revised Constitution, was deleted from the latest one as further revised in 1887. Victoria-Columbia No. 1 also claimed, for the same reason, the right to appoint the Secretary, notwithstanding the Constitution now states that he “shall be an elective officer.”

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

The Grand Master pointed out, however, that the questions at issue were not of vital importance. He had let the matter stand until it could be laid before Grand Lodge for final action and decision, it being a matter touching the Constitution. If Grand Lodge held that the Lodges are wrong, it would be a guidance and precedent for all Lodges in the jurisdiction, or if in the right, then all Lodges may exercise the same privileges. This statement of the Grand Master seems not to have been well founded as no other Lodges in the jurisdiction had any reasons for making such claims. The Committee on the Grand Master’s Address referred the matter to Grand Lodge for final decision, when it was resolved:

“That inasmuch as certain rights and privileges were given at the time of the formation of this Grand Lodge, to Victoria-Columbia and Ashlar Lodges, as to regalia worn by the latter, and the appointment instead of election of Secretary, in the former; be it therefore resolved—

That these Lodges shall retain the privileges accorded, as long as they desire.”

This decision caused considerable criticism in the Grand Lodges in the United States. The Colorado Reviewer in 1893 rather caustically remarked:

“The same persistency by old Hiram No. 1 of Hartford, Connecticut (the List of Masonic Lodges lists ‘Hiram Lodge, No. 1, at New Haven’) that it had vested rights in regard to certain features of the ritual, was declared to be rebellion and resulted in the arrest of the charter. Our Brethren of British Columbia believe in getting along smoothly even if the sovereignty of Grand Lodge has to be relaxed and its own laws abrogated to suit special cases.”

The South Carolina Reviewer stated the facts, and added:

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

The Utah Reviewer commented:

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

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

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

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

Masonic Home

In June, 1892 the Address of the GM was a clear-cut description of Freemasonry in British Columbia, and, after the introduction, it discussed many matters that were on the minds of the Brethren.



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

Especially memorable was his advice on the question of a Masonic Home; advice that the brethren have followed ever since to the well-being of the Craft. He advised Grand Lodge to—

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

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

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

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

The Grand Lodge Library

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

Lodge, and \$100 was voted for binding Grand Lodge Proceedings and other Masonic literature. In 1893 a further grant of \$60 was made to complete the binding of Proceedings of other Grand Lodges for the Library.

Committees on Petitions and Grievances Set Up



First Masonic Temple at 701 Columbia Street, New Westminster, 1888.

regalia required, and these were laid before Grand Lodge. The matter was laid over for another year. At the meeting of Grand Lodge in 1890, MW Brother Milne asked if anything had been done in the matter of new regalia. On being advised that nothing as yet had been done since the last meeting of Grand Lodge, a resolution



Second building, 1893. Destroyed by fire 1898. Restored 1899. [The square and compasses emblem was stored in the organ loft at 508 Agnes Street from 1912 until 2016 when it was discarded. ed.] —W.D. Cooksley Photo, 1906.

was passed providing that a committee of three be appointed to act with the Grand Master and the Grand Secretary to provide a set of regalia for the Grand Lodge, utilizing what could be used of the present regalia.

Regalia

In 1891, Grand Lodge was informed that the order for regalia had been placed with Kenning; that it had been found impossible to repair the old regalia; that the new regalia had been received; and that the total cost, including duty and freight, etc, amounted to \$680. The committee recommended: (a) that the regalia of the DDGMs should be handed over to the present incumbents; (b) that the Lodges in each District should pay the cost of the regalia for the DDGM in that District, and that it was to be the property of the District, and pass to each successive holder of that office; (c) that the DDGM for each District should be nominated

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

At the next meeting of Grand Lodge in 1889, it was reported that communication had been had with Brother George Kenning of London and from Brother Morrison of Toronto, who had each furnished prices and estimates for the new regalia.

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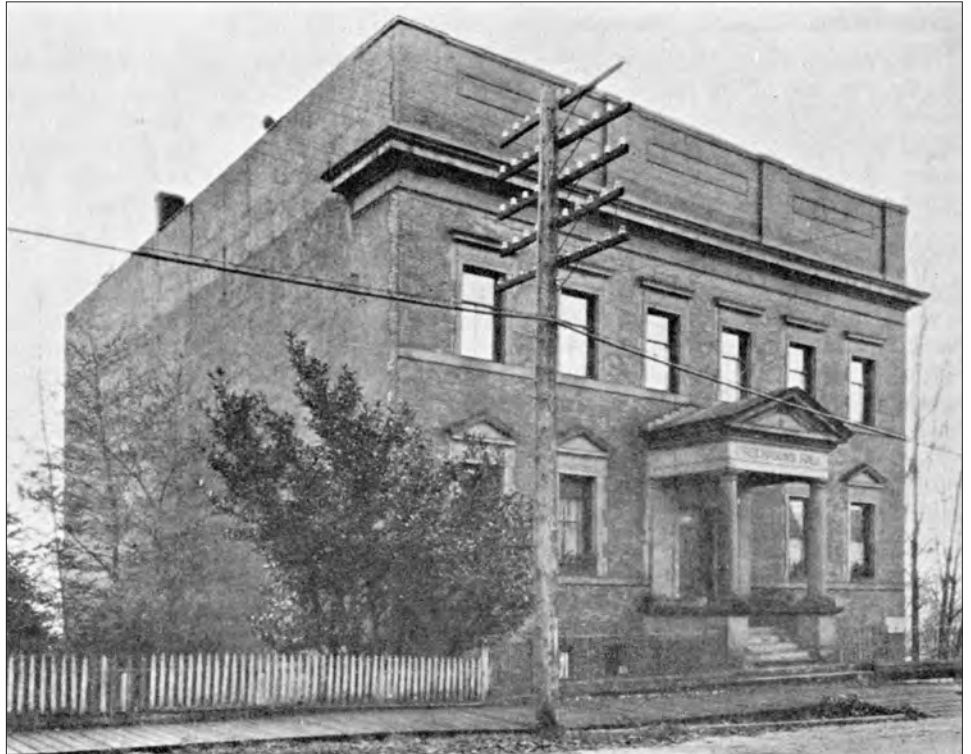
by the representatives of the Lodges and the PMs of such District, present at the Annual Communication, by ballot; the representatives and PMs of the District voting in the same manner as upon election of other officers, and the selection be confirmed by the Grand Master; (d) that in default of any such nomination being made, the GM-elect should appoint a duly qualified brother as DDGM; (e) that all DDGMs must be PMs and resident within their Districts and must not be, during their term of office, the WM of a Lodge.

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

Constituent *vs.* Subordinate Lodges

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

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



Masonic Temple, 508 Agnes Street, New Westminster, opened in August, 1912.



CHAPTER 10

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

The Search for Lodges

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

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

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

Grand Masters, 1895 to 1901

The Grand Masters who presided over the Grand Lodge during this period were:

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

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

The New Lodges

During this period in the History of the Grand Lodge of Antient, Free and Accepted Masons of British Columbia, twelve new Lodges were given birth and chartered. Three of them have fallen by the wayside due to changing times

68. Howay & Schofield. *History of British Columbia*, Vol. II, p. 475.

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

and have joined forces with another Lodge close by; while another had to move its location in order to survive. The remainder have prospered very well indeed.

Nelson No. 23

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

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

United Service No. 24

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

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

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

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

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

Kaslo No. 25

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

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

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

Cumberland No. 26

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

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

There must have been a considerable number of English and Canadian Freemasons among the members of the new Lodge, for although Cumberland Lodge took the Ancient ritual for its workings, from its earliest days it has used an English, and later Canadian, ceremony for the annual installation of officers.

Corinthian No. 27

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

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

⁷⁰ See Proceedings of Grand Lodge-1940, p. 157 *et seq.* "Kaslo Lodge, No. 25, Kaslo, BC." Photo omitted: City of Kaslo, Kootenay Lake, circa 1900. —BCYB 1903

completion of a new Masonic Temple, the Lodge held its meetings in the Baptist Church. Corinthian Lodge practised the American work.

Yukon Lodges

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



First meeting place of North Star Lodge No. 30, Fort Steele, B.C.

Grand Lodge approved the action taken by the GM, but gave its opinion that the Territory, by reason of its geographical position, formed a part of the jurisdiction of British Columbia. However, nothing was done, and in 1900 a charter was granted to Yukon Lodge by the Grand Lodge of Manitoba. Later the Lodge was transferred to this jurisdiction.⁷¹

Greenwood No. 28

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

Alta No. 29

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

The charter to Alta Lodge No. 29 was granted by Grand Lodge on June 24, 1899, and the Lodge was constituted on August 3, 1899. As many of the brethren were from the United States, the new Lodge, like so many of the Kootenay Lodges, preferred the American ritual. Owing to the decline of the population in Sandon, this Lodge was, in 1939, consolidated with Slocan Lodge No. 71 at New Denver under the name of Slocan Lodge No. 29.⁷³

North Star No. 30

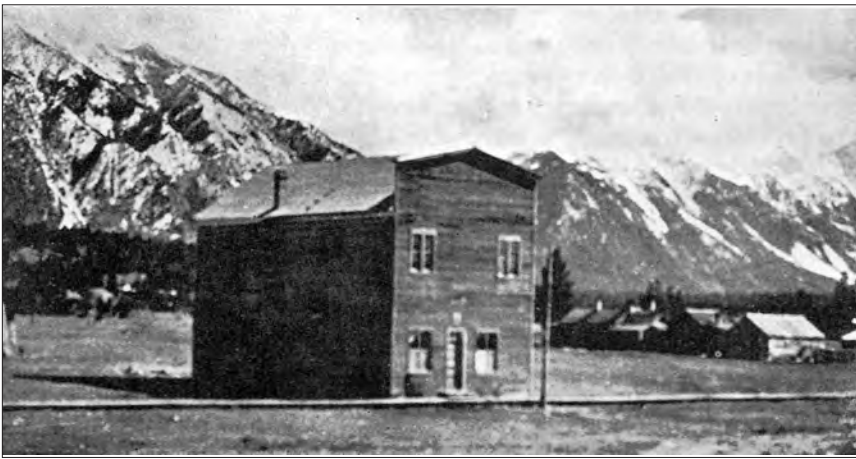
In 1899, Fort Steele—situated on the Kootenay River in East Kootenay at its junction with a tributary known as Wild Horse Creek, a small stream flowing through a narrow gulch—was a flourishing settlement and the administrative centre of a large district in which the mines were pouring out their riches. A railway was being built from Fort Steele

71. See Chapter 11.

72. See Chapter 11 and 12.

73. See Chapter 11. (72) See Chapters 11 and 12. (73) See *Proceedings Grand Lodge*—1934, p. 156 *et seq.*, "Alta Lodge No. 29, Sandon, B.C.", Towgood, Surtees F.

north to Golden, and others to the east and west, and the population, all optimists, were sure that Fort Steele with its central location would become a great mart of commerce. Among these were many Freemasons who were determined to establish a Lodge. In 1887 Dr. Israel Wood Powell, the First GM, in his capacity as Superintendent of Indian Affairs in British Columbia, went to the district, originally known as "Galbraith's Ferry", to quell an Indian disturbance, and to be ready for emergencies, present and future, a contingent of the North West Mounted Police established a barracks for its officers and men, who were under the command of Colonel Samuel B. Steele, later of Yukon fame and from whom the town soon took on its name as "Fort Steele". This Lodge had many men on its rolls who were to leave an indelible mark upon the political and the cultural life of the Province: Cabinet Ministers (Federal and Provincial), Civil Servants, a Judge, and one Charles Mair, probably one of the best known of Canadian poets. In 1898, a young lawyer, William Roderick Ross, later Minister of Lands and Forests in the McBride and Bowser Governments at Victoria, was practising there, and he, with other Freemasons, thought the time had arrived when Fort Steele should have a Lodge as well as the other towns in the district. Accordingly, arrangements were made for suitable premises, and a petition was sent to the Grand Master for the usual dispensation. The dispensation was issued on February 21, 1899, and there does not seem to have been any formal institution of the Lodge, the DDGM



North Star Lodge No. 30, Fort Steele, B.C., last meeting place 1938.

reporting that he had been unable to visit the Lodge as it would take from four to six days. Distances in that area in those days were great and travel very arduous. However, the first meeting was held on March 7, 1899; the charter was granted by Grand Lodge on June 24, 1899 as North Star Lodge No. 30; and it was constituted by VW Brother Walter Jocelyne Quinlan, the Grand Secretary, on September 2, 1899. Many of the members hailed from Ontario so that the Lodge used Canadian work. In later years Fort Steele became overshadowed to a great extent by the growth of its sister community of Cranbrook, but the old Lodge carried on until June 23, 1944, when Grand Lodge ordered the amal-

gamation of North Star Lodge No. 30 with Cranbrook Lodge No. 34. The ghosts of North Star Lodge which must surely inhabit the restored Historic Town of Fort Steele must be proud of the faithful and zealous service they gave to their beloved Craft and the community in which it had its being.⁷⁴

Ymir No. 31

Let us now journey westward to the banks of the Salmon River as it runs north to join the Kootenay River near Nelson, where we find the settlement of Ymir. A number of promising mineral claims had been located near the mouth of Quartz Creek and the small town of Ymir had grown up, which in 1900 is said to have had a population of about 800 people. The Freemasons there thought the settlement was a permanent one and they arranged for the necessary hall and paraphernalia. In the Spring of 1899 they prepared the necessary petition. This was forwarded in due course to the Grand Master and the dispensation granted as of July 21, 1899. The charter was granted to Ymir Lodge No. 31 by Grand Lodge at the Annual Communication on June 25, 1900, and the Lodge was instituted on August 4, 1899 by the Grand Secretary, VW Brother Walter Jocelyne Quinlan, who then lived at Nelson, and it was duly constituted by the DDGM for District 6 on July 27, 1900. He visited it again on December 27, 1900, and reported that the Lodge had a comfortable and commodious Lodge room, but Grand Master H. H. Watson, who visited the Lodge on October 3, 1900, expressed his fear that it would not be permanent. He regarded it "as a weak Lodge, not because the brethren were not zealous and energetic, but because Ymir was only a very small place," and he had grave doubts of its being able to support a Masonic Lodge. The Lodge, however, succeeded in carrying on at Ymir until 1935, when it was removed to Salmo, some little distance north, where it has prospered. As the majority of the first members were from jurisdictions which used the American ritual, that was the one adopted by Ymir.

Fidelity No. 32

The next Lodge was established at Trail, where the old Dewdney trail crossed the Columbia River, hence its name. On Red Mountain, up the hill from Trail, was Rossland with its great mines, and to deal with the ores from these, a small smelter plant, the Canadian Smelter Works, had been established on the banks of the Columbia, the forerunner of the great Consolidated Mining and Smelting plant of today. At that time Rossland was the city and Trail a mere

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

suburb, but with the exhaustion of the mines "on the hill" and the growth of the great works at Trail, Rossland has become a residential district of Trail. A Masonic Lodge had been formed at Rossland, and Trail desired to follow its example. Accordingly, a petition was drawn up, signed, endorsed by Corinthian Lodge at Rossland and presented to the Grand Master who, on September 14, 1899, caused the necessary dispensation to be issued. The Lodge was instituted on October 13, 1899. The Lodge was called Fidelity Lodge, probably from the Lodge of that name at Sumas, Washington, U.S.A., of which W Brother James H. Schofield had been a charter member, and he was the first Senior Warden of the new Lodge. The charter was granted at the Communication of Grand Lodge on June 23, 1900, and was constituted on July 27, 1900. The Lodge uses the American ritual.

Temple No. 33

The third Lodge to be established on Vancouver Island during this period was at Duncans, now called Duncan, in the valley of the Cowichan River just before it reaches the sea. It was the trading centre for a very rich and well-settled farming district. It is evident that our old friend, William Stewart, then the DDGM for District 5, took an active interest in promoting the establishing of this Lodge as five of his old friends in Ashlar Lodge at Nanaimo were among the charter members; Ashlar Lodge recommended its formation; and Stewart certified to the proficiency of the first officers. The dispensation was issued by the Grand Master on December 2, 1899, and the Lodge was instituted by Stewart on December 10 of that year. Grand Lodge granted the charter to Temple Lodge No. 33, Duncans, on June 23, 1900. The Lodge was constituted by the Deputy Grand Master on July 21, 1900, and with William Stewart so much in prominence the Lodge could, obviously, only use the American ritual.

Cranbrook No. 34

The last Lodge established during this period was at Cranbrook, the divisional point of the Crow's Nest Pass Railway, the "British Columbia Southern", lying in the Kootenay Valley between the Selkirk and Rocky Mountains. At first it had been supposed that the railway would pass through Fort Steele, the administrative centre; but the CPRy was attracted by what was then called "Joseph's Prairie" and made its divisional point there, and around it grew the town of Cranbrook. It grew amazingly fast, and in 1900 it was supposed to have some 2,000 residents. As usual, the Freemasons living there wanted a Lodge, and accordingly a petition was drawn up asking for a dispensation and a charter and was sent to the Grand Secretary. The Grand Master at first declined to grant the request of the petitioners, as with the knowledge he had he did not deem it expedient to do so. Later in the year fuller information caused him to change his mind, and upon a second application the dispensation was granted on March 29, 1900, and the Lodge was instituted by Grand Secretary Quinlan on April 7, 1900. The charter was granted by Grand Lodge at the Communication on June 23, 1900 to Cranbrook Lodge No. 34, and the Lodge was constituted on July 27, 1900. The Lodge uses the Canadian work for its ritual as 17 of the 19 founding members hailed from Eastern Canada and Manitoba.

The Colour Bar in Freemasonry

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

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

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

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

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

* Photo collage omitted: "Some Indian Sketches." -BCYB 1897-1901.

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

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

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

Anyone interested in the question of Negro Freemasonry will find a tremendous amount of information on all sides of the question in the Review of Foreign Correspondence, in the Proceedings of the Grand Lodge of British Columbia from 1899 to 1901. The Grand Lodge of British Columbia has never recognized Prince Hall masonry.*

Masonic Home

In 1895, the Grand Master strongly urged the foundation by Grand Lodge of a Home for Widows and Orphans of deceased brethren. With a membership of about 1,300, a donation of five cents per week per member would raise \$3,580 per year. He thought that this would be an incentive, an inspiration to the charitably disposed, to give of their abundance to such a worthy cause, and so tend shortly to the accumulation of a more substantial and creditable fund sufficient to accomplish the object sought. He suggested that a committee should be appointed to investigate, devise and report.

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

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

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

Instructor in Ritual

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

“I think I am safe in saying that Cariboo is entitled to almost any reasonable consideration, never

75. See *Proceedings of Grand Lodge—1895*, “Foreign Correspondence Report - Grand Lodge of Iowa”. p. 35 *et seq.*

* Grand Lodge of Washington and Jurisdiction, Prince Hall Affiliation, was recognized in 1996. [Ed.] Also see p. 151.

having been any expense to the Grand Lodge, on the other hand having contributed its full share to the funds at the Grand Lodge. I would not mention this, did I not feel the need of it.”

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

Worshipful Master Not a Warden

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

Worshipful Master Declines to Act

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

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

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

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

Revision of Constitution

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

Communications of Grand Lodge

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

Dual Membership

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

“Dual or plural membership in Lodges, as permitted in Virginia, has built up not a few weak Lodges,

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

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

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

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

Masonic Trials

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

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

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

Honorary Rank

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

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

Non-Affiliates

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

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

This evidently became law in Idaho, for in 1899 the Grand Master of that jurisdiction speaks of it as too severe, which possibly accounted for its non-enforcement. No such charges were ever laid against a non-affiliate. He did not think it a good law, and said he would like to see it repealed, but if it was to be kept on the books of Grand Lodge it should be enforced. The Grand Lodge did not agree with its Grand Master, and made it the duty of each Grand Master to order every WM by "diligent search and enquiry" to find out all non-affiliated Masons and prosecute

them, under pain of having the Lodge charter withdrawn in case of default. The Grand Lodge of British Columbia did not see fit to put such drastic measures in force, and several other Grand Lodges in the United States did not approve such stringent measures.

Incorporation of Lodges

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

Concurrent Jurisdiction

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

Ballot Papers

At the meeting of Grand Lodge in June, 1900, the DDGM of District 2 pointed out that some Secretaries printed the names of candidates for the ballot, and this meant that outside parties became aware of candidates for Freemasonry; and if some were rejected, the would-be Mason's position was made public. This he thought was objectionable, if not un-Masonic. This position was approved by the Committee on Reports of the DDGMS, and its report was adopted by Grand Lodge,

Examination of Visitors

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

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

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

Photo collage omitted: "Views of the Cariboo waggon road" September, 1863. -BCYB 1897-1901.

Masonic Regalia

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

The Grand Lodge Library

In 1899, the GM paid his respects to the Grand Lodge Library, so-called. He said it consisted of 600 or more bound volumes, mostly copies of foreign Proceedings. Four hundred of the volumes were in two bookcases with glass doors; others were on rough shelves or tables. There were also about 1,200 copies of paper-covered Proceedings, quite uncared for, and quite inaccessible for Purposes of reference. He could not make out whether there was a complete file of the Proceedings or not. There used to be a sum expended for binding these Proceedings, but he had been unable to ascertain whether any outlay for this purpose had been made since 1895. He told Grand Lodge that, if it was the intention to preserve these books, more bookcases were necessary, and it might be desirable to add a few standard Masonic works of reference. Some first-class Masonic Journals should also be added. Before 1895 there had been a few of these subscribed for, but had been discontinued, "and perhaps prudently so, for some of them remain unopened." The Committee on his Address failed to take any notice of his suggestions on this matter, and the Finance Committee did the same.

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



CHAPTER 11 TIMES OF PROSPERITY 1902 - 1910

Deficits to Surpluses

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

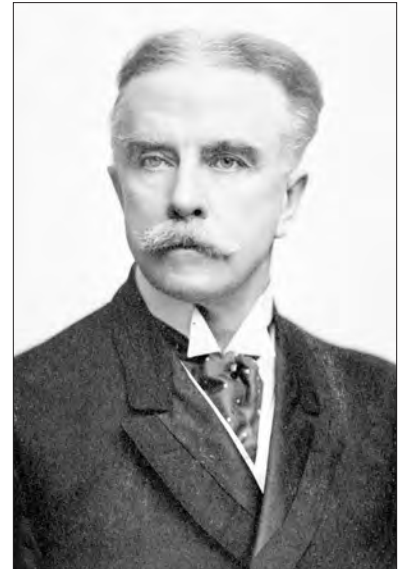
“First and foremost must be set the placing of the Province on a sound financial basis—the bringing of the Canadian Northern transcontinental line into British Columbia, the building of the Kettle Valley railway, the satisfactory arrangements with the Grand Trunk Pacific Railway Co. regarding its terminus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

A Cabinet of Freemasons

With the work which produced these results, were associated many members of the Craft. Premier McBride, afterwards Sir Richard McBride, KCMG, was a member of Union Lodge No. 9 at New Westminster; the President of the Council and afterwards Attorney-General was the Honourable Charles Wilson of Cascade Lodge No. 12 of Vancouver; Hon. Robert F. Green, Minister of Mines, later Senator, was a PM of Kaslo Lodge No. 25 at Kaslo; Hon. Arthur S. Goodeve, Provincial Secretary was a PM of Corinthian Lodge No. 27 at Rossland; Hon. Henry Esson Young, M.D., the Minister of Education and Provincial Secretary, was first Secretary of Atlinto Lodge No. 42 at Atlin, and later became a member of Saint Andrew's Lodge No. 49 at Victoria; Hon. William J. Bowser, Attorney-General of Mount Hermon Lodge No. 7 at Vancouver, and GM of British Columbia 1904-05; Hon. William Roderick Ross, Minister of Lands, founder and first WM of North Star Lodge No. 30 at Fort Steele; Hon. Thomas Taylor, Minister of Public Works, at one time a member of Kaslo Lodge No. 25; while among the Members of the Legislative Assembly Henry Frederick William Behnsen, of Vancouver and Quadra Lodge No. 2; Charles Edward Tisdall, later Mayor of Vancouver, GM in 1923-24, a PM and Treasurer of Cascade Lodge No. 12 at Vancouver; Lytton Wilmot Shatford of Hadley Lodge No. 34 at Hedley; William Henry Hayward of Temple Lodge No. 33 at Duncans; James Hargrave Schofield, GM in 1906-07, a PM and Founder of Fidelity Lodge No. 32 at Trail and of a Lodge with the same name numbered 105 at Sumas, Washington, U.S.A.; Harry Holgate Watson, GM in 1900-01, another PM of Cascade Lodge No. 12 at Vancouver; James Pearson Shaw, was a member of Kamloops Lodge No. 10 at Kamloops, and many others.

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

With the increase in the membership of the Lodges there followed an increase of revenue, and this enabled



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

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

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

Grand Masters 1902 to 1910

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

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

- 24th — MW Brother Elon Ezra Chipman, from his Installation on June 20, 1902 until June 19, 1903;
- 25th — MW Brother Rev. Cato Ensor Sharp, from his Installation on June 19, 1903 until June 24, 1904;
- 26th — MW Brother William J. Bowser, from his Installation on June 24, 1904 until June 23, 1905;
- 27th — MW Brother Thomas Joseph Armstrong, from his Installation on June 23, 1905 until June 22, 1906;
- 28th — MW Brother James Hargrave Schofield, from his Installation on June 22, 1906 until June 21, 1907;
- 29th — MW Brother Francis Bowser, from his Installation on June 21, 1907 until June 19, 1908;
- 30th — MW Brother William Kyle Houston, from his Installation on June 19, 1908 until June 18, 1909;
- 31st — MW Brother Harry Nelson Rich, from his Installation on June 18, 1909 until June 23, 1910; and
- 32nd — MW Brother Edward Burness Paul, from his Installation on June 23, 1910 until June 23, 1911.

The New Lodges

During this period in the History of the Grand Lodge of British Columbia twenty-four new Lodges were constituted; of these, twenty are still in operation, one has disappeared by amalgamation with another Lodge, two were forced to surrender their Charters to Grand Lodge after having first amalgamated, one moved to another location in the district, and one brought with it to British Columbia 21 new ritual from the Continent “Down Under”.

Elk River No. 35

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

King Edward No. 36, and Mother Lode

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

When Grand Lodge met, it had before it the report on the Phoenix application, and as it was favourable the

Committee on Petitions and Grievances, to which the matter was referred, reported in favour of the dispensation being granted, and the dispensation was issued on June 26, 1901. The Lodge was instituted on July 23, 1901 by the DDGM, prior to the meeting of Grand Lodge in June, 1902, the Lodge was inspected by the DOM, who found everything in order, comfortable quarters, and well furnished, and recommended that the charter be granted, but before action could be taken by Grand Lodge certain irregularities came to light which had to be cleared up before a charter could be granted, so the matter was laid over for another year. These troubles having been settled, the charter was ordered by Grand Lodge on June 19, 1903 for King Edward Lodge No. 36 and the Lodge was constituted by the Grand Master on August 6, 1903. It adopted the American work for its ritual. The Lodge was prosperous for many years, but the exodus of brethren to take part in the Great War of 1914-18 and the closing of the mines on which the city depended for maintenance left Phoenix practically without inhabitants, and the Lodge was not able to carry on. It had been given the name of King Edward Lodge No. 36, and on June 19, 1920 what was left of it was ordered amalgamated with Greenwood Lodge as King Edward Lodge No. 28.⁷⁸

Harmony No. 37

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

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

Columbia No. 38

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

Tuscan No. 39

The next Lodge to be formed was the ill-fated Tuscan Lodge No 59, at the little mining town of Trout Lake situated on the lake of that name between the Columbia River and Kootenay Lake north of K2510. The Grand Master issued the dispensation for it on March 25, 1903, and it was instituted by the DDGM on April 13, 1903. This Lodge while under dispensation was visited on January 21, 1904 by the GM, who was well satisfied with it and recommended at the Annual Communication of Grand Lodge on June 23, 1904 that a charter be granted, which was done by Grand Lodge. The Lodge was constituted, on August 22, 1904 by the DDGM of District 3. It adopted the American work for its ritual. Later the town died, and the Lodge died with it, amalgamating, by order of Grand Lodge, with Arrow Lodge No. 47 at Arrowhead on June 24, 1923, which Lodge itself passed out of existence by surrendering its warrant in 1941.⁸⁰

Enderby No. 40

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

In the early summer of 1887 at a time when the Spallumcheen River was in flood and overrunning its banks, a

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

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

80. See *Proceedings Grand Lodge* — 1957, p. 161 *et seq.*, "History of Tuscan Lodge, No. 39, B.C.R., Trout Lake, B.C."

number of ladies were looking at the water from a safe place when one of them, Mrs. Oliver, prompted no doubt by the scene, recited a poem by Jean Ingelow, then a well-known English poet now almost forgotten, "High Tide on the Coast of Lincolnshire":

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

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

Some of the residents of Enderby were members of Spallumcheen Lodge No. 13 at Armstrong, but it was quite a distance to go to attend its meetings. In 1905 an application was made out and presented to the GM, who was on a visit, asking for a dispensation to establish a Lodge in Enderby as being more convenient. He was satisfied with the arrangements made and on January 16, 1905 the dispensation was issued and the Lodge was instituted on February 16, 1905. The charter was ordered by Grand Lodge on June 22, 1905 and Enderby Lodge No. 40 was constituted by the DDGM on August 19, 1906, and like its mother Lodge practices the Canadian work.

St. George's No. 41

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

Atlinto No. 42

In the remoteness of the northwest corner of the Province the way was not so easy for the next Lodge at Atlin. It was in a new mining district, far from any other centre of population, and the question as to the value and permanence of the mines there had not then been demonstrated. However the GM knew some of the brethren whose names were attached to the petition for a dispensation, among them the first WM and Gold Commissioner for the District, James A. Fraser, a PM of Shuniah Lodge No. 287, GRC at Port Arthur, Ontario; W Brother C. Dubois Mason, a PM of Victoria-Columbia Lodge No. 1 at Victoria; and Brother Henry Esson Young, M.D., the first secretary of the Lodge and the blood brother of MW Brother Frederick McBain Young. Cariboo Lodge at Barkerville, 1,100 miles away, endorsed the Lodge of Instruction and recommended the petition to the GM. The dispensation was therefore issued on December 9, 1904, but notwithstanding its issuance the GM in his Address to Grand Lodge suggested that, under the circumstances, the charter should not be issued in 1905, but that the dispensation should remain in force for a second year. This was approved by Grand Lodge. The Lodge was instituted December 30, 1904.

In 1906, MW Brother Young, PGM, had been appointed County Court Judge to the County of Atlin, and had taken up his residence there. He reported to Grand Lodge at the Annual Communication of that year that he had made several visits to the Lodge and had seen the work done and otherwise observed the workings of the Lodge; that the officers were proficient in their work and the members were taking an active interest; that there was suitable furniture and clothing and that all the necessary requirements had been complied with. He, therefore, recommended a grant of a charter. The Committee on the GM's Address approved the report and the charter for Atlinto Lodge No. 42 was ordered on June 21, 1906. There is no information available in any of the reports as to when the Lodge was constituted. Rumour had it that this was done by MW Brother Young and that the report failed to reach the GS in time for Grand Lodge. As the first WM came from Ontario, and the first Secretary hailed from Montreal and Kingston, it is only natural that, unlike the majority of the Lodges in the mining districts, it has always used the Canadian work. The Lodge was placed in District 2 (Vancouver), but it was suggested that owing to its isolated situation it should, like Caribou Lodge No. 4 at Barkerville, be placed in a District of its own.

Hedley No. 43

For the next Lodge on the roll one must journey to Hedley, situated on the Similkameen River west of the Okanagan Valley, on what is now the Hope-Princeton Highway. This Lodge was organized after a dispensation was issued by the GM on November 20, 1905. The Lodge had been visited by RW Brother John F. Bume of St. George's Lodge at Kelowna in September prior to the issuance of the dispensation and he found that the proposed officers were well qualified, and he so reported. On January 4, 1906, he again went to Hedley and instituted the Lodge for the DDGM. The Lodge was granted its charter by Grand Lodge on June 21, 1906 as Hedley Lodge No. 43, and it was constituted

by the DDGM on July 20, 1906. Situated in a mining district, it used the American work. As the mines at Hadley closed down, the population decreased and the Lodge was moved to a new Temple at Keremeos, some miles east, in January, 1964, where it continues to serve the brethren of that area.

Australian Ritual Makes Its Appearance

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

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

One might ask why such a course could not have been taken in British Columbia and so have a common ritual for all the Lodges in the Province. The reason is quite clear. In British Columbia a ritual is being used in many Lodges, an excellent one which is used in many jurisdictions in Canada, and with minor variations in the United States, which is in no way identifiable with the English or the Canadian ritual; This is the ritual that Albert G. Mackey calls "The American Ritual". The intention here is not to express any opinion as to which is the more desirable form of ritual work, that is a matter of personal opinion; but to point out that it is very difficult to get men to change the wording and ritual of a ceremony after they have used it so long that it has become a part of themselves. Then, too, as many eminent visiting Freemasons have said, British Columbia Freemasonry is enriched by the fact that there are such interesting variations in the ritual without the essential precepts and landmarks of the Craft being violated.

Southern Cross No. 44

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

While the dominating influence in Southern Cross was Australian, not all the charter members were from that part of the World. The Australians, other than the Miller brothers, were the two Kingsford Smiths, father and son, from Atherton Lodge No. 124 at Atherton under the Grand Lodge of Queensland. The father, W Brother William Kingsford Smith, who had been manager of the Brisbane branch of the Bank of North Queensland, was the first Secretary of the Lodge. Later he returned to Australia, where he died. His dying wish was that his youngest son,



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

the famous aviator, Sir Charles Kingsford Smith, who was too young when in Vancouver to be a member of Southern Cross or any other Lodge, should take his ashes up in his aeroplane, also called *Southern Cross*, and scatter them on the Pacific Ocean, and his request was carried out. When Sir Charles made his epic flight from America to Australia, W Brother J. J. Miller gave him a letter from Lodge "Southern Cross" to be delivered to his father in Sydney. This letter was duly delivered and an acknowledgment received, the first letter by Air Mail from America to Australia. Needless to say, the Lodge still uses the Australian work for its ritual.

Whitehorse and Yukon Join British Columbia Grand Lodge

The next two Lodges to appear on the roll of Grand Lodge were really never established by that of British Columbia. They fall into a very special class and should be considered together. It will be remembered that at the Communication of Grand Lodge in June, 1898 the GM reported on negotiations between the Grand Lodge of British Columbia and the Grand Lodge of Manitoba as to the Masonic status of the Yukon Territory, that both had agreed it was open territory "masonically speaking", and that either Grand Lodge had full right to establish there.⁸¹ Some steps were taken to establish a Lodge at Dawson City under the Grand Lodge of British Columbia, but it failed to materialize for some reason now unknown, and the Grand Lodge of Manitoba established Lodges at Dawson City and Whitehorse. These Lodges functioned for some years under their Manitoba charters, but they soon found that their business relations had become more directly connected with British Columbia as the West developed, and that it would be more convenient to be members of the Grand Lodge of British Columbia than of the Grand Lodge of Manitoba. Consequently, in 1907 these Lodges sent petitions to the Grand Lodge of Manitoba asking permission to surrender their charters and to take new charters from the Grand Lodge of British Columbia. These petitions were granted on the condition that the Grand Lodge of British Columbia would accept the Lodges and give them charters from it in lieu of their Manitoba charters; and this notwithstanding that in 1908 the Grand Lodge of Manitoba had amended its constitution so as to claim exclusive jurisdiction over, *inter alia*, the Yukon Territory. The petitions for these Lodges came before the Grand Lodge of British Columbia at its Communication on June 21, 1907, and were referred to the Committee on Constitution to report upon the question—

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

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

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

and the Committee was of the opinion that:

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

Yukon No. 45 and Whitehorse No. 46

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

There is nothing in the Proceedings for 1907 to indicate the action of Grand Lodge on the report of the special committee, but as the Lodge: appear on the roll for 1907, and have ever since remained thereon, there is little doubt that the change was approved by Grand Lodge and the charters were duly issued in accordance therewith. Both Lodges adopted the Canadian ritual.⁸² Whitehorse Lodge was duly constituted by the DDGM on August 31, 1907, but Yukon Lodge was not constituted until December 28, 1908 by the second DDGM.

Birth of Yukon Lodge

In the issue of June 28, 1898, there appeared in the *Klondyke Nugget*, a local newspaper issued at Dawson City, a report on the first fraternal meetings in the Yukon.

81. See Chapter 10.

82. See *Proceedings Grand Lodge* - 1936, p. 177 *et seq.*, "The Early Days of Yukon Lodge, No. 45, B.C.R.," Thompson, RW Bro. Dr. Alfred. Photos omitted: "Views in Atlin in 1901". -BCYB 1903, "Two views of social life in Atlin in 1901". -BCYB 1903.

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

Birth of Whitehorse Lodge

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

Arrow No. 47

The next Lodge to be established was the ill-fated Arrow Lodge No. 47. Its home was situated at Arrowhead, a village at the north end of Upper Arrow Lake, a part of the Columbia River system, at the terminus of the Arrow Lake branch of the CPR where the steamers from Robson connected with the railway. The chief support of the settlement was the timber in the vicinity, and when this was cut the settlement faded out of existence. However, in 1907 it was a flourishing town and, of course, wanted a Masonic Lodge. On March 11, 1907 the GM granted a dispensation for a Lodge, which was instituted on April 24, 1907. It did not receive its charter that year as the dispensation was continued until 1908 when the charter was granted by Grand Lodge on June 18. It had received a visit from the GM, who was much pleased with it and the Lodge was constituted as Arrow Lodge No. 47 on July 22, 1908.

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

Western Gate No. 48

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

St. Andrew's No. 49

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

Burrard No. 50

On the north bank of Burrard Inlet, North Vancouver was fast becoming a growing city, and the demand arose for

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FRATERNAL SOCIETIES MEET.
The Masons and Odd Fellows hold their First Sessions in Dawson.
 A Masonic meeting, held at the Pioneer Hall, Saturday evening, would indicate that nearly one-half of those coming in this year belong to that fraternity. The meeting was of a social nature, and is supposed to be the first Masonic assemblage on the Yukon. On the banks of the Jordan, in the wilds of India, on the deserts of Arabia, and, in fact, all over the known world, Masons have met from time immemorial, but, so far as human knowledge goes, members of the order came together for the first here on Saturday.
 The I.O.O.F. held its first meeting in Dawson, Saturday evening, and was largely attended. This order distinguished itself at Sheep Camp during the snow slide, and many men who came over the trail in '98 will remember the

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



"Gathering of AF&AM at the foot of a mountain near Lake Bennett, BC, enroute to Dawson YT, May 28th, 1898."

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

Orion No. 51

On May 18, 1908, the GM issued a dispensation for a Lodge at Penticton at the southern end of Okanagan Lake to be called "Okanagan Lodge". It was instituted on June 3, 1908, and at Grand Lodge on June 18, 1908 it was ordered continued for another year. On February 5, 1909, the Lodge was visited by the DDGM, who gave a good report on the Lodge and stated that the members desired to change the name from "Okanagan" to "Orion", which he approved, and recommended to Grand Lodge. It was also approved by the Committee on Petitions and Grievances, and the charter was ordered for Orion Lodge No. 51 at Penticton by Grand Lodge on June 18, 1909, and the Lodge was constituted on July 7, 1909. Its ritual is the Canadian work.

Salmon Arm No. 52

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

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

Nicola No. 53

The next Lodge placed on the roll of the Grand Lodge of British Columbia was located at the terminus of the Spences Bridge-Nicola branch of the CPRy, 47 miles from Spences Bridge and the centre of the cattle ranching district, in the little village on Nicola Lake called "Nicola" after "N'kua-la", the great chief of the local Indian tribe about a century before, who John Tod* said "was a very great Chieftain and a bold man for he had 17 wives." In 1908 the usual proceedings were completed and on August 11, 1908 the GM issued the necessary dispensation. The DDGM had visited Nicola on July 22, 1908, and had reported to the Grand Master that the petitioners were well-skilled in their work and had the necessary conveniences, and on August 26, 1908 he again visited Nicola and instituted the Lodge. He recommended that a charter be granted, which Grand Lodge did on June 18, 1909 to Nicola Lodge No. 55, and on July 26, 1909 the Lodge was duly constituted, As the chief promoter hailed from the Kootenay mining areas, Nicola. Lodge adopted the American ritual. The Lodge was moved to Merritt where the first meeting of the Lodge was held on March 13, 1911 and where it still prospers.

Creston No. 54

A settlement was growing up at Creston on the Crow's Nest Pass Railway 16 miles from Kootenay Landing, at the south end of Koo Lake and to the southeast of Nelson. As in all the growing places in the province, the resident Freemasons were anxious to have a Masonic Lodge. Accordingly, in 1908 an application was made to the GM for a dispensation for Creston Lodge, later No. 54, which was granted by him on November 3, 1908. The Lodge was instituted by the DDGM on January 7, 1909, and on his report the charter was granted by Grand Lodge on June 18, 1909 and was constituted on August 26, 1909, and like most of the Lodges of the area it adopted the American ritual.

84

Selkirk No. 55

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

Summerland No. 56

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

Lewis No. 57

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

* Hon. John Tod (1794-1882) Hudson's Bay Company chief trader. See *British Columbia Historical Quarterly*, July-October 1954, p. 222.

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

Lodge has always maintained a strong hold on the Grand Lodge of British Columbia, having nurtured in its membership seven GMs in the persons of MW Brothers Thomas Joseph Armstrong, Alexander Charleson, John Stilwell Clute, Richard Eden Walker, M.D., who were charter members of the Lodge; and George Livingstone Cassady, John Hanna Nicholls Morgan, who was also GrS from 1951 to [1970]; and James Herbert Nordan.

Tsimpsean No. 58

The last Lodge to be established during this period was in northern British Columbia, where a city was growing up as the Pacific terminus of the then Grand Trunk Pacific Railway, later part of the Canadian Northern Railway system, and latterly part of the CNRy system at its most westerly point. The city is situated on Kaien Island adjoining the Tsimpsean peninsula near the mouth of the Skeena River south of the Alaskan Panhandle. The townsite and the harbour were named after Prince Rupert, the dashing cousin of King Charles II of England, and the first Governor



Home of Creston Lodge No. 54.

of the Hudson's Bay Company. While Prince Rupert was a relatively new town, the members of the Craft ready to join in the movement numbered nearly 100, hailing from many jurisdictions.

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

It was Cariboo Lodge No. 4, "The Old Mother Lodge of Northern British Columbia," 600 miles to the east over a rough and rugged road, that endorsed the petition for a Lodge of Instruction at Prince Rupert and recommended the application for a dispensation, which

was issued by the GM on December 23, 1909. The Lodge was instituted by RW Brother J. J. Miller, DDGM of District 2, on January 15, 1910. He travelled all the way from Vancouver for that purpose. The charter for Tsimpsean Lodge No. 58 at Prince Rupert was ordered by Grand Lodge on June 23, 1910, and was constituted on July 23, 1910 by the DDGM under warrant.

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

Grand Master Seizes Charter

In 1907 the GM reported that he had found it necessary to "arrest the Charter of one of the oldest Lodges in the jurisdiction," stating that the case at first appeared to be a "deliberate conspiracy to admit an applicant who should

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

have been declared rejected," An investigation ordered by the GM had proved "no actual conspiracy", but that the Master and the Wardens had done wrong and should be punished, and that he had suspended the WM, SW and acting JW pending action by Grand Lodge. The Special Committee appointed to "Investigate Charges Against Certain Officers of Union Lodge, No. 9" recommended that the W's suspension be continued for six months and the two Wardens for three months, which was approved by Grand Lodge after the Chairman of the Committee had read the correspondence and outlined the evidence in connection with the Report of the Special Committee.

Rulings and Regulations

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

Communications of Grand Lodge

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



Lodge room, Salmon Arm Lodge No. 52.

Non-Affiliates

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

Incorporation of Masonic Lodges

The GM at the Communication in June, 1902 also decided that, notwithstanding the amendments to the "Benevolent Societies Act" of British Columbia as amended in 1897, Masonic Lodges should not incorporate as it was contrary to Masonic usage. The proper thing to do was to vest the property of the Lodge in Trustees. The Reviewer for Arizona noted this and said that the law was the same in that jurisdiction. In 1905 the GM found during his visits that one Lodge had been incorporated under that Act, and ordered the Lodge to dis-incorporate at once.

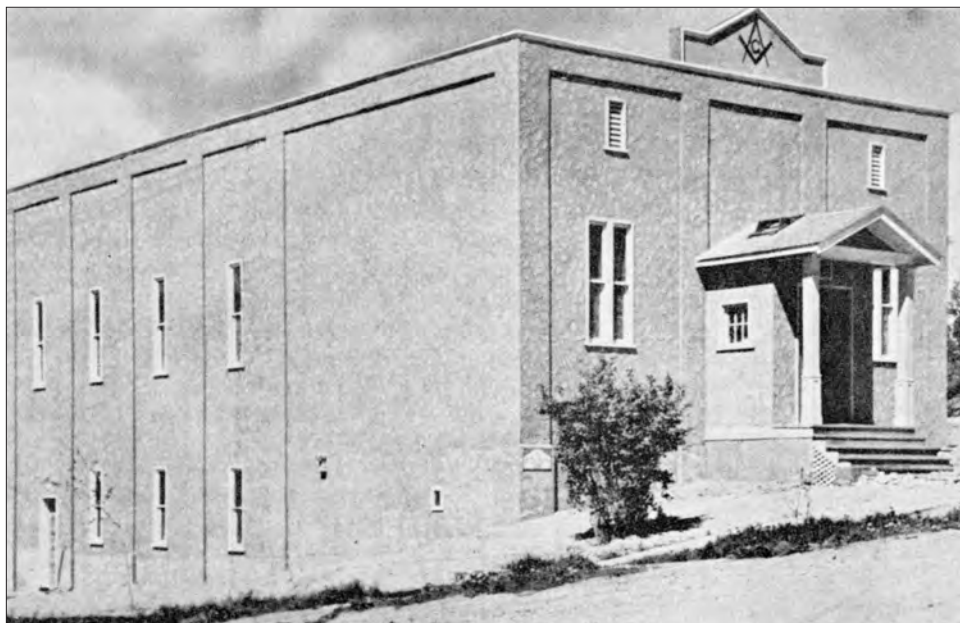
86. See *Proceedings Grand Lodge* — 1907. Appendix No. 2.

87. See *Proceedings Grand Lodge* — 1910. p. 5 *et seq.*

He ruled that the governing body of Freemasonry lies in the Grand Lodge and in no other power or authority. He was, incidentally, about to become the Attorney-General of the Province.

The Colour Bar in Freemasonry

We hear little of the coloured people during this period of the Masonic history of British Columbia. The only Lodge in the jurisdiction of Nova Scotia or elsewhere in Canada admitting coloured men was Union Lodge No. 18 in



Masonic Temple, Salmon Arm, B.C.

Halifax, GRNS. It was originally chartered in 1856 as No. 994.⁸⁸ It carried on for many years, but in 1915 some irregularities with respect to jurisdiction and some shortages in remittances to a sick Brother in British Columbia were uncovered. This led to an investigation and the forfeiture of the charter in June, 1918. Several of the members affiliated with other Lodges, but now there are no coloured Freemasons in that jurisdiction.

Grand Lodge Printing

Until 1905 the printers on the Coast apparently had a monopoly of the Grand Lodge printing and, with a GM from Kaslo, the printers in the Interior thought it was time that they had an opportunity to tender for this work. In his Address to Grand

Lodge, the GM referred to the matter and suggested that all printing houses in the Province which had facilities to performing the work should, in future, be given an opportunity to tender. In awarding the contract, however, the Committee should be allowed to use their judgment in considering not the price alone, but the convenience to them for proof-reading and supervision of the work.

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

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

Canvassing for Office

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

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

88. Letter from Reginald V. Harris. PGM and Grand Historian. Grand Lodge of Nova Scotia, dated April 13, 1943. Also see p. 134.

Dual Membership

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

Loans of Grand Lodge Funds to Members

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



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

Use of Lodge Rooms by Concordant Orders

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

Lodge of Sorrow

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

Masonic Funerals

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

* The contents of the programme are found on pp. 220-222 of the first edition [ed.]

Rulings on Various Problems of the Lodges

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

In May, 1905 the GM was advised by the GrS that the WM and the Wardens of Ymir Lodge No. 31 at Ymir had all left the Province. The members were notified that the Lodge could not be opened without the permission of the

GM. The Lodge was in good financial condition, and the brethren were eager to carry on. The GM authorized a PM to act for him with power to open the Lodge, to appoint temporary Wardens, and carry on until the next election of officers. In 1906, the same condition of affairs arose at Alta Lodge No. 29 at Sandon. The same course was taken as had been ordered in the case of Ymir Lodge.



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

Masonic Homes

Nothing was accomplished during this period in the matter of providing a Masonic Home for either the old or the young. In 1902⁸⁹ there was a discussion of the respective means of assisting indigent Masons, their widows and orphans in West Virginia, and the Grand Lodge of West Virginia had come to the conclusion that it would be better to provide private homes

for them to be supported by the Lodges, assisted when necessary by grants from Grand Lodge, as is done in British Columbia

Examination of the Worshipful Master

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

Photographs of the Grand Masters

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

Birth of the Grand Lodge of Alberta

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

The Library of Grand Lodge

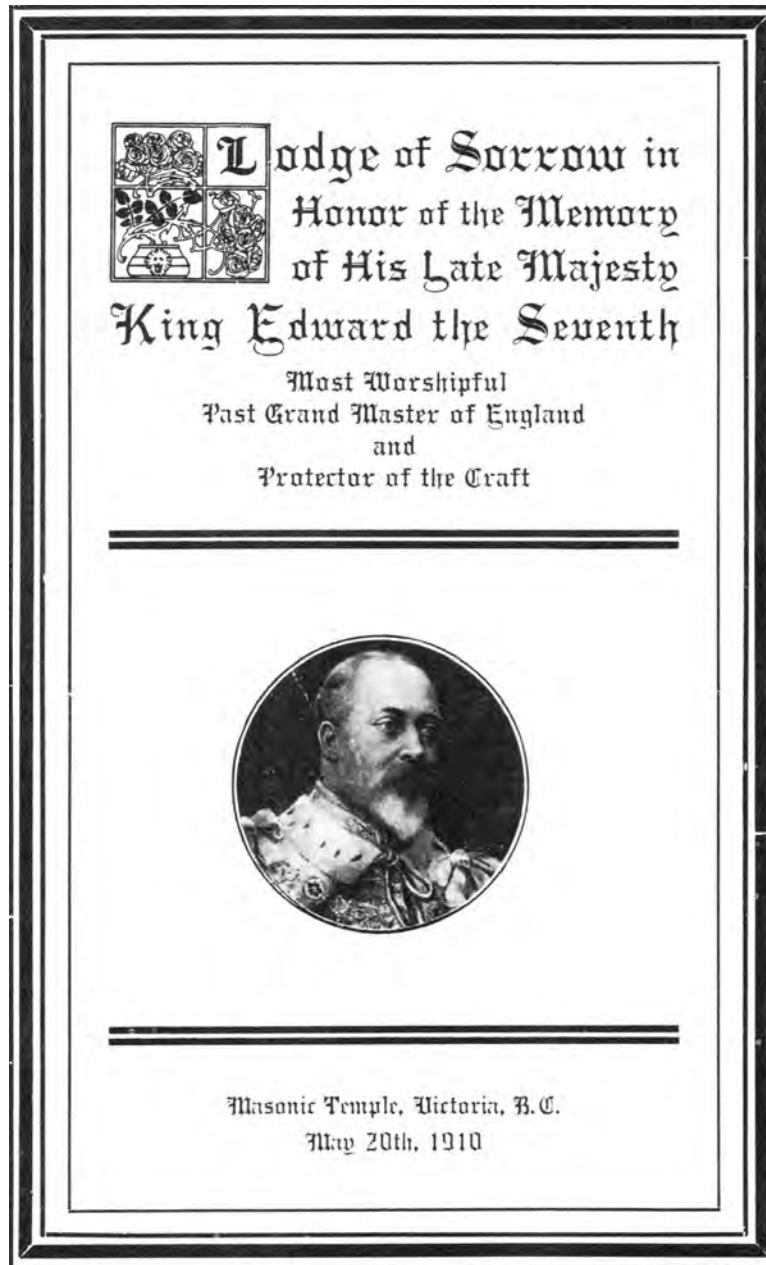
In 1902 the Grand Lodge Library was in a woeful condition, and the GM referred to it at length in his address. He quoted the remarks of the GM in 1899 on the subject and pointed out that nothing had as yet been done to remedy this condition and agreed that it was the "rubbish" of the Victoria Temple.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

89. See *Proceedings Grand Lodge* — 1903, p. 201.

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

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

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



CHAPTER 12

FROM CONTINUING PROSPERITY TO A WORLD IN CONFLICT 1911 TO 1920

His Majesty George V

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

Prosperity and Growth

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

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

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

World War I

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

"The year just passed has been perhaps the most eventful in the history of the world; it has been crowded with events of the most momentous and startling 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 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 orphan sit in sorrow and tears, mourning for the loss of the dear one, sighing for the touch of a vanished hand, for the voice that's forever still."⁹⁰

The GM recognized the fact that great demands would be made upon the Craft of Freemasonry, 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, requesting the husbanding of all resources, and the study of economy gen-

90. See *Proceedings of Grand Lodge - 1915*, p. 25.

erally, 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 relief and war purposes.

At the Annual Communication in 1916, the new GM referred to the same subject, and 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 of duty and were then serving their King and Country on active military service. He spoke, too, of those who had already 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 in that country were anxious to do something which might be of assistance in promoting peace. Some Freemasons of New York State sent their GM a form of prayers for that much-desired objective, and he passed them on to other Grand Lodges. The *Fourth Light*, a Masonic publication issued by Howard Lodge No. 35, F&AM, GRNY, suggested that each Lodge in the jurisdiction of New York protest to the rulers of the warring nations to end the war. There is nothing to show whether or not this course of action was taken, but if it was, it had no part in effecting its object.

Freemasons of Enemy Alien Birth

The action of the United Grand Lodge of England in barring from its Lodges 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 criticized by many of the Reviewers of Foreign Correspondence in the United States. One Freemason 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 said, 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 regretted the acting as being the first time in history that the right of Masonic Brotherhood had been disregarded; and the Missouri man regretted it and felt sure that it would be repudiated by the Grand Lodges of the United States. New Hampshire, North Carolina and Utah were of the same opinion, while, on the other hand, California and Connecticut approved the action of the Grand Lodge of England.

This controversy was soon silenced because 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 the British. The GM of Alabama in his address to the Grand Lodge describes the change of policy in fitting terms:

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

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

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

Visiting Lodges in France

In the course of the war another question arose among Freemasons, because the American and Canadian contingents contained a large proportion of Freemasons and when they reached England all Masonic Lodges were open to them. Later they passed over to France and here also found Freemasons and Masonic Lodges. Owing to certain changes having been made by these Lodges and their Grand Lodges in what are considered essentials, fraternal relations

had been severed between them and those of England and the United States. These brethren on active service could not understand why they could not have the same rights and privileges in France as they had in England, and their complaints to the brethren at home were loud and long. Some Lodges in the United States hastened to recognize Grand Lodges in France and to enter fraternal relations with them, other Grand Lodges in the United States gave the members of their Lodges permission to visit French Lodges although the Grand Lodges had not been recognized. As for the Grand Lodge of British Columbia, it did not vary its regulations in any way.

To the End of Hostilities

After the declaration of war until the meeting of Grand Lodge on June 17, 1920, the number of Lodges rose from 39 to 91 inclusive—making a total of 33 new Lodges established during the years 1911 to 1920; while the total membership on that date had risen to 9,344 from the 5,266 reported on June 22, 1911 and the 7,902 reported on June 17, 1915. Even while the war was going on the GMs managed to visit a great many of the constituent Lodges as one, for instance, who in 1916-17 visited 63 Lodges in all, and found that notwithstanding

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

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

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

Ancient to “Antient”

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

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

Grand Masters 1911 to 1920

This period in the History of the Grand Lodge of British Columbia produced some of its most outstanding Grand Masters. The stresses and challenges of the time required them to be men of wise counsel, steadfast quality, and leaders in the community. In fact, they numbered among them who in provincial affairs moved through the scene with great public respect: a leading newspaper director of Canada; a merchant in the furniture business; a Federal Architect for the Province; a dry goods merchant; a contractor, who for many years was Honorary Chairman of the Vancouver General Hospital; a graduate of the Great Western Engineering Works at Wolverhampton, England, widely renowned for his fine tenor voice; a graduate in Medicine and Surgery of McGill University and an officer in the Canadian Medical Corps; a school principal who later became an officer of the Civil Service of Canada; an educator of outstanding attainment cum Superintendent and, later, Deputy Minister of Education for British Columbia; and a gentleman of the legal profession, much loved in his community for his many activities on behalf of the people. The Grand Masters who did preside over the Grand Lodge of Ancient (Antient), Free and Accepted Masons of British Columbia from 1911 to 1920 were:

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

- 40th — MW Brother John Shaw, from his Installation on June 21, 1918 until June 20, 1919;
- 41st — MW Brother Samuel John Willis, from his Installation on June 20, 1919 until June 18, 1920;
- 42nd — MW Brother Martin Luther Grimmett, from his Installation on June 18, 1920 until June 24, 1921.

Death of First Grand Master

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

Refuses Office of Grand Master

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

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

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

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

“A good example, but an unusual one,”

The New Lodges

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

Kilwinning No. 59

The first of the new Lodges was established in Vancouver, where the population was growing at a rate far faster than ever imagined. The dispensation was issued on March 24, 1910, and the Lodge was instituted on March 31 of that year. The name is taken from that of one of the oldest of the Scottish Lodges, and from the names of the early members, the greater part of them were Scots or of Scottish descent. They were residents of that part of the city known as Grandview, and one of their ambitions was to build a Masonic Temple for themselves in that part of the city, but this ambition was never realized. The Lodge chose Canadian ritual, and those who were made Masons in Scotland had little difficulty in using it. The charter was granted by Grand Lodge at the Annual Communication on June 23, 1911 of the Report of the Committee on Warranted Lodges, but at the same time that it recommended that the charter be granted, it pointed out that a number of candidates had been balloted on collectively, and that this practice must be stopped. The Lodge was constituted on July 13, 1911, as Kilwinning Lodge No. 59 at Vancouver.

Camosun No. 60

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

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

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

Star of the West No. 61

The last Lodge to be established in the Kootenays, until the year 1936 when Emulation Lodge No, 125 at Trail was established, was Star of the West Lodge at Nakusp. The dispensation for this Lodge was issued by the Grand Master



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

on August 17, 1911, and on September 2, 1911 its first officers were elected. Like most Kootenay Lodges, it chose the American ritual for its workings. Apparently on October 8, 1909 it had been “decided by vote to adopt the American work” for its ritual, but on November 23, thirteen Masons in good standing met and “it was decided by a vote that the name of the Lodge should be Star of the West, A.F. & A.M., and that the work should be Canadian work.” However, “on December 22, the MW Grand Master gave permission to hold a Lodge of Instruction under the supervision of Arrow Lodge No. 47 and as the Canadian work was not favourably viewed by that Lodge a special meeting was called for February 2, 1910, at which a deputation from Arrow Lodge was present and a vote being taken it was decided to accept their views and change the work to the American rite.”

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

Longest Recorded Meeting

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

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

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

Arrowsmith No. 62

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

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

93. See “Warrant Revoked” in this Chapter.

Park No. 63

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

Duke of Connaught No. 64

Duke of Connaught Lodge No. 64 was instituted by the GM at an Emergent Communication held on the north shore of Burrard Inlet, at North Vancouver, on November 28, 1911, when he also dedicated the Masonic Hall. Grand Lodge ordered the charter to Duke of Connaught Lodge at the Annual Communication on June 20, 1912. The Lodge was so named for the Duke of Connaught, then Grand Master of the United Grand Lodge of England, and Governor General of Canada, and adopted the Canadian work for its ritual.⁹⁴

Plantagenet No. 65

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

Tyee No. 66

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

Melrose No. 67

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

Vancouver No. 68

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

Quesnel No. 69

Since early in 1912 there had been two Lodges of Instruction carrying on under the ægis of "Mother Cariboo" at Barkerville, the first relatively next door, as it was a mere 62 miles away, at the junction of the Fraser and Quesnel Rivers. This Lodge was instituted on September 22, 1912, and the dispensation was issued by the GM on

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

October 1, 1912. The charter to Quesnel Lodge No. 69 was ordered by Grand Lodge on June 19, 1913, and the Lodge was constituted by the GM at an Emergent Communication of Grand Lodge on September 22, 1913. It adopted the Canadian ritual.

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

Abbotsford No. 70

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

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

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

Slocan No. 71

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

The surroundings of the village are so beautiful that the old residents (and the present ones also) wax poetical in describing it. Sydney Norman, the mining expert who lived there for a time, says:

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

"Big Sandy"

A most picturesque personality of the Lodge was Alexander Campbell McKay, known all over the Kootenays as "Big Sandy", the only Masonic centenarian. He was born in Pictou County, Nova Scotia, in 1830, His grandfather was Sergeant-Major McKay, who had been with Wolfe at the battle of the Plains of Abraham in 1739 and who, for his services, was given a grant of lands in Nova Scotia. "Big Sandy" led a wandering life until he arrived in New Denver to spend the "evening of his life" —he died there June 30, 1931. In 1930 a newspaperman described him as follows:

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

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

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

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



Bro. Alexander McKay—"Big Sandy"

* Abbotsford Lodge takes its unusual spelling from the Great Northern Railway station signage, as it appeared in 1912, with the extra "t".

The Lodge was never a large one, and on several occasions amalgamation with Alta Lodge No. 29 at Sandon was mooted, it too being in a precarious situation, but it was not until September 20, 1938 that the terms of the amalgamation were agreed upon by the two Lodges. Alta Lodge at Sandon ceased to exist, and the Lodge at New Denver retained the name of "Slocan Lodge" with the Number 29, as held by Alta Lodge at Sandon. The arrangement was finally agreed to by Grand Lodge on June 23, 1939, and the No. 71 ceased to appear on the list of British Columbia Lodges.⁹⁵ At December 31, 1967, Slocan Lodge No. 29 had 51 members on its roll.

Mount Lebanon No. 72

Another Lodge next appeared in the Vancouver area, to the south of the city along the Fraser River at the small community of Eburne, then occupying both banks of the river. A dispensation for this Lodge was issued by the GM on May 26, 1913 as it had been instituted on May 13, 1913 by the DDGM. On June 18, 1914, Grand Lodge ordered the charter for Mount Lebanon Lodge No. 72 at Eburne, and the Lodge was constituted at an Emergent Communication of Grand Lodge held at Eburne on June 25, 1914. It adopted the American ritual for its work. In 1916, the north bank was renamed Marpole and Mount Lebanon Lodge was now in a district of the city of Vancouver.* The Lodge was named after the mountain range, Lebanon, paralleling the Mediterranean coast from South Lebanon into Syria, famed in ancient times for its huge and old cedars which were used in the erection of King Solomon's Temple.

Britannia No. 73

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

Maple Leaf No. 74

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

Perfection No. 75

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

Composite No. 76

The next Lodge again appeared in South Vancouver when on April 22, 1913 a petition was signed asking for a dispensation to be issued by the GM, which he did on December 22, 1913, and Composite Lodge No. 76 was instituted by the DDGM on December 27, 1913. It received its charter at the Annual Communication of Grand Lodge on June 18, 1914, and the Lodge was constituted on July 7, 1914 by the GM at an Emergent Communication of Grand Lodge. Its name comes from the fifth of the five noble Orders of Architecture and the Lodge chose the Canadian ritual for its work.⁹⁶

Zion No. 77

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

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

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

* Marshall mistakenly reports the lodge being founded on the south bank, in Richmond, and later relocating to Marpole in 1918. [ed.]



Premises occupied by Composite Lodge No. 76 at Vancouver at its institution in 1913.

DDGM, whose report to Grand Lodge shows that he was at Park Lodge No. 63 on May 18 of that year; that he went to Pacific Lodge No. 16 at Mission City on May 29, and inserts between them a reference to his institution of DeWolf Lodge, but does not give the exact date. No doubt it was about the middle of May that year. The Lodge records indicate the date as May 19, 1914. When the matter came before Grand Lodge on June 18, 1914, the dispensation was ordered for another year because of the shortness of time. At the Annual Communication on June 17, 1915, Grand Lodge ordered the granting of the charter, and the Lodge was duly constituted by the GM at an Emergent Communication of Grand Lodge held at Port Coquitlam on July 12, 1915. The Lodge uses the American work for its ritual.

Concord No. 79

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

on May 19, 1914, and it was instituted by the DDGM on May 26, 1914. As it had been in existence but a short time when Grand Lodge met on June 18, 1914, it was left under dispensation, and at the Annual Communication of Grand Lodge on June 17, 1915 it received its charter as Concord Lodge No. 79 at Parksville, and it was constituted by the GM at an Emergent Communication of Grand Lodge on July 5, 1915 when the Masonic Hall was dedicated. It adopted the American work for its ritual, and the name of the Lodge is well chosen for, as the Initiate is informed, "The Sun and Moon are messengers of His Will and all His Law is 'Concord'."

St. James No. 80

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

Triune No. 81

The next Lodge in the History of the Grand Lodge of British Columbia was established at Powell River, the town named in 1880 after the First Grand Master—Dr. Israel Wood Powell of Victoria. It is situated at the outlet of Powell Lake, some 85 miles northwest of Vancouver, where the river of the same name empties into the Strait of Georgia, and where today is to be found one of the largest pulp and paper mills in



Building erected and first occupied January 9, 1924.

Communication of Grand Lodge held at the Masonic Hall at Kerrisdale on July 20, 1914. For its ritual it adopted the Canadian work.

DeWolf No. 78

During the period of hostilities, 1914-18, only five new Lodges were established by the Grand Lodge of British Columbia. The first of these was at Coquitlam out in the Fraser Valley some 17 miles to the east of the city of Vancouver and situated on the Coquitlam River. This Lodge was named DeWolf Lodge No. 78, no doubt after the well-known DeWolf family of Wolfville, Nova Scotia, with which the then Grand Secretary, Dr. W. A. DeWolf-Smith, was connected through his mother and used as part of his family name. It received a dispensation from the GM on May 6, 1914, and was instituted by the

the world. The dispensation for a Masonic Lodge was issued by the GM on May 11, 1915, and the Lodge was instituted by the DDGM on May 18 of that year. A Warrant of Constitution was granted by Grand Lodge on June 22, 1916 for Triune Lodge No. 81 at Powell River which was duly constituted on July 16, 1916 at an Emergent Communication of Grand Lodge by the GM. The name "Triune" was chosen at the request of its First WM, MW Brother Andrew Henderson, in memory of Triune Lodge No. 190, GR Minnesota, of which he had been a member and in which he had been the WM, and it quite naturally adopted the American work for its ritual.⁹⁷

Prince Arthur No. 82

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



Prince Arthur of Connaught (1883-1938), son of Prince Arthur, Duke of Connaught and Provincial Grand Master of Berkshire, 1924

Trepanier No. 83

On August 5, 1913, the GM issued a dispensation for a Masonic Lodge at Peachland to be called Trepanier. The name comes from the creek of that name which runs into Okanagan Lake near Peachland. RW Brother Leonard Norris, the historian of the district, says that all the maps of the lake published for twenty years, from 1858 to 1878, show the creek which enters the lake just north of Peachland as Jacques Creek, and the one on the south as Trepanier Creek. Since that time the maps have been changed, and now show the creek on the north as Trepanier Creek and the one on the south as Deep Creek.⁹⁸ No one knows the true origin of the name, but Brother Norris thinks it had something to do with "trepanning", the surgical operation of removing a piece of bone from the skull, or the instrument made use of in doing so, and cites an incident related by Ross in his *Far Traders of the Far West*, where such an operation took place, possibly in or near Okanagan Lake, That there was a family of that name in eastern northern North America is a certainty, as a lady in the eastern United States wrote to MW Brother Morley, saying 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 the matter and his guess was 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 admitted that his was only a guess.

No matter what the real truth is, a settlement grew up there, and when it was decided that a Masonic Lodge should be established it was also named "Trepanier". A dispensation was issued as above mentioned, and the Lodge was instituted on August 12, 1913 by the DDGM for District 9. At the Annual Communication of June 18, 1914 the dispensation was continued for another year, and at the Annual Communication on June 17, 1915 the DDGM recommended that the Warrant of Constitution be granted, but the Committee on Warranted Lodges suggested that the Lodge be continued under dispensation for another year and that the DDGM for the District be asked to make a particular examination of the Lodge and report at the next meeting of Grand Lodge in 1916 as to whether the dispensation should be withdrawn or not. As the WM was away on military duty, a PM was appointed in his place. The next DDGM reported to Grand Lodge in June, 1917 that he had visited the Lodge on April 10 of that year and that the attendance was very small due to a large proportion of its members being on active service; that the brethren were very anxious to keep the Lodge together; recommended that the dispensation be continued for another year; and the Committee in Grand Lodge agreed with him and it was so ordered.

In 1918, much the same conditions existed and the DDGM again reported that he had visited Trepanier Lodge,

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

* Marshall is in error here. Prince Arthur Lodge was named after Prince Arthur of Connaught, not his father. See William H. Morrow's history of Prince Arthur Lodge No. 82, also *Masonic Bulletin*, April 1993, (Vol. LVII, No. 8) p. 5. —ed.

98. *Sixth Report of the Okanagan Historical Society* — 1935, p. 150 et seq.

but said little about it except that the officers were working together harmoniously. On June 20, 1918, the Committee again recommended that the incoming GM give favourable consideration to a continuation of the dispensation and this was approved by Grand Lodge. In June, 1919, the news was much happier and the DDGM reported that he had found eighteen members of the Lodge present; the work was put on in a very satisfactory manner; the Lodge was free from debt and had a small cash balance; eight members of the Lodge had enlisted, of which one had been killed; thirty-three young men had enlisted from the District of Peachland, of whom fifteen were killed or died on service; the Lodge was unanimous in asking for a Warrant. The Committee on Warranted Lodges did not think it advisable to grant a charter 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 Brother H. B. Morley had arrived in Penticton to reside, and he had joined Orion Lodge No. 51 and in 1919 he was appointed DDGM for what was then District 9. Shortly after his appointment, he received a telephone call from Trepanier Lodge stating that they were having a meeting and they would like him to attend. It happened that RW Brother Andrew McCreight Creery, who had just been elected the JGW, was visiting at his home, He insisted that the JGW go with him, and he did. Brother Morley says that it was "a rather stormy meeting". The Lodge had been under dispensation for five years, and again it was being asked to carry on in the same way, when they should have been given a charter at the Annual Communication just passed. The members were discouraged and indignant, and blamed some of the officers of Grand Lodge for the delay. Between the two GMs-to-be, they succeeded in getting the members to accept one year's further existence under dispensation. During that time, Brother Morley visited Trepanier Lodge six times and brought members from Penticton, Summerland and Kelowna to encourage them. The result of all this was that at the meeting on June 17, 1920 Grand Lodge granted the charter for Trepanier Lodge No. 83 at Peachland with concurrent jurisdiction with St. George's Lodge No. 41 at Kelowna over the territory west of Okanagan Lake, and the Lodge was duly constituted by W Brother Henry B. Morley at an Emergent Communication of Grand Lodge on August 10, 1920. The Lodge adopted the Canadian work for its ritual, has prospered and "burnt the mortgage" in 1943.⁹⁹

Henderson No. 84

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

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

but after discussion the motion was withdrawn.

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

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

Empire No. 85

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

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

Nechako No. 86

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

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

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

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

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

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

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

The report went on to say:

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

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

Prophetic words, indeed, for no Lodge in the Jurisdiction of British Columbia has fared better, and as the “Metropolis of the North” has prospered so has Freemasonry, and one is always sure of just a wonderful spirit in the Craft. Just a word on the DDGM’s remarks which may explain quite a number of the rivalries which disrupted the population for some years. The original community was established by Simon Fraser in 1807 as a fur-trading post, which was taken over by the Hudson’s Bay Company at Fort George. Some time later, the point of interest was South Fort George, but in 1915 the centre of activity was moved to the more natural locality at Prince George. It was destined to become, with this move, the chief railway point in the north; the apex of the highway system of North,



Lodge room of Nechako Lodge No. 86, 1924-1955, looking east. —E. J. Newman



Lodge room of Nechako Lodge No. 86, 1924-1955, looking west. —E. J. Newman

East, South and West, and the distributing centre for a lumber, mining, stock-raising, and fur-trading area, with a population of well over 15,000 in the city alone in the early 1960s, and to 35,000 by 1970.

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

Progress No. 87

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

Ancient Light No. 88

In response to a request, the DDGM of District 2 proceeded to Ladner, the business centre of the Delta District at the mouth of the Fraser River, twelve miles southwest of the city of New Westminster, to examine a number of

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

Mount Newton No. 89

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

Barclay Lodge No. 90

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

University No. 91

This next Lodge was established in West Point Grey, a suburb of Vancouver City, and situated in a thriving residential university district. There comfortable and suitable lodge rooms had been secured and everything pointed to a very bright future for the young Lodge. The GM granted a dispensation on February 27, 1920 and the Lodge was instituted on March 9, 1920 by the DDGM. A Warrant of Constitution was granted to University Lodge No. 91 at West Point Grey by Grand Lodge at the Annual Communication on June 17, 1920 by MW Brother Samuel John Willis, the Deputy Minister of Education, acting as GM at an Emergent Communication of Grand Lodge held in the Masonic Hall at West Point Grey on August 4, 1920. The Lodge took its name from the University of British Columbia which was located close by and from which source it was expected to draw many of its members. It adopted the American work for its ritual,

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

Warrant Revoked

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

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

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

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

The Meeting in Sage Creek Valley

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

* The misspelling originated in 1859 with the government agent, William Eddy Banfield who issued certificates identifying the ‘Barclay Land District.’ The name was officially corrected to Barkley Sound in 1904.

“MINUTES

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

“A meeting of four Master Masons was called at 11.45 a.m. on the above date for the purpose of the undersigned Master Masons being entered upon the records of the Grand Lodge of British Columbia as being the first Masons who held a Lodge in the Sage Creek Valley. The undersigned Masons do not know what the name of the town will be, but think the above will be an appropriate name; nor do they know what the future Lodge’s name will be. But we firmly believe there will be a Lodge here in the not too distant future, as the Grand Architect of the Universe has furnished all that man needs for his welfare and prosperity.

Signed,

WILLIAM ORRELL FRASER,
Worshipful Master.
WILLIAM DEVERE SCOTT,
Senior Warden.
AUSTIN STEPHEN MORRIS,
Junior Warden.
HARRY THOMAS STEVENS,
Tyler.

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

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

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

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

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

Dormant Lodges

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

The Lodge was allowed to carry on until 1919, no meetings were held and no returns sent to Grand Lodge. The DDGM for District 3 reported to Grand Lodge on June 19, 1919 that he learned that there were only two members of the Lodge living there; that the furniture, books and warrant had been stored in a private house, and that the chance of holding future meetings was very poor indeed. The Committee on the Reports of the DDGMs advised that the GrS be instructed to secure possession of the furniture, *etc.* Grand Lodge did not approve of this step and a

100. See *Proceedings of Grand Lodge - 1927*, pp. 143-44, and - 1934, pp. 146-7, “The Meeting at Sage Creek - ‘The Minutes’.”

motion that the Lodge appear at the next Annual Communication to show cause why the warrant should not be revoked was voted down. In 1920 there were again no returns from the Lodge.¹⁰¹

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

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

Incorporation of Lodges

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

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

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

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

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

Masonic Senate

On June 17, 1915, the GM did not approve of the activities of some brethren in the city of Vancouver who had been for some time organizing a “Masonic Senate”. He said that although the members might be the flower of Masonry, imbued with the very best intentions and the most fervent zeal in the interests of Freemasonry, yet he submitted to Grand Lodge that such a body should not be permitted as its perpetuation might eventually result in the usurpation of the powers of Grand Lodge, and he asked that a ruling should be made on the subject. The Committee on the Address were of the opinion that no organization should be countenanced that assumed a name with a Masonic appellation unless specially authorized by Grand Lodge of the jurisdiction in which the same may be held, *and were fully in accord with the remarks of the most Worshipful Grand Master in reference to the “Masonic Senate”*. Evidently the promoters of the “Masonic Senate” were enthusiastic Freemasons, anxious only to promote the good of the Craft, and Grand Lodge struck out the words in italics (Reid’s) to save their feelings.

The Reviewer for Illinois (1915) speaks of the Masonic Senate in British Columbia as something new to him. He remarks that the Grand Lodge did not accept the Grand Master’s recommendation and that the “Senate” still remains. The British Columbia Reviewer corrected his statement and said that since the meeting of Grand Lodge the “Senate” had been dissolved. The Reviewer for Delaware (1915) made reference to it and said that no organization should be countenanced that assumed a name with a Masonic appellation unless specially authorized by Grand Lodge; while the Reviewer for New Jersey (1916) called the GM’s views on the matter far-fetched. The GM of the Grand Lodge of Canada (in Ontario) ruled (1918) that the word “Masonic” in the name “Canadian Masonic Club”

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

was out of place and must not be used. The Reviewer for Florida (1918) referred to the action of Grand Lodge in the matter of the "Masonic Club" and said it was not the fact of a club being objected to, but that the club had joined an association of clubs extending throughout the United States, with a general head from which it accepted rules and regulations, a member of a club in one State, a member of the association, was also a member of all clubs in all States. In this way, members of Lodges under one jurisdiction were receiving orders from an organization located outside that jurisdiction, and this could not be permitted. The Reviewer for West Virginia (1920) could not understand why everything carried on in a club could not be done equally well in a Lodge,

Master's and Warden's Club

While the Masonic Club at Vancouver was frowned on, a Master's and Warden's Club was formed in Victoria. As it did not use the word "Masonic", no one objected to it. It met once a month and did not pretend to have any official standing or authority. It made possible a series of Masonic lectures during 1917-1918. The DDGM said it had been a most useful and helpful adjunct to the Masonic life of the District.

Dual Membership

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

Physical Perfection

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

When the Constitution of the Grand Lodge was drawn up it was provided that every petitioner and candidate applying for the degrees of Masonry should, *inter alia*, be a man "possessing no maim or defect in his body that may render him incapable of conforming literally to what the several degrees respectively require of him." This was as far as could be gone even in these latter days. As long as the world was at peace, there were very few so crippled that the Craft would not accept them. But after a bitter war, there were bound to be many who would be affected, even under the clause as it stood in the Constitution of British Columbia. There have been many rulings on the point since the outbreak of hostilities, Remembering the lessons Freemasons are taught in the Lodge, one can judge that the GMs would be anxious to have as many as possible of the returned men admitted in so far as it could be done without committing breach of the basic laws of the Craft. In 1918-1919 the GM ruled that the loss of a foot, the loss of the third finger and fourth finger of the right hand and the first finger of the left hand or the loss of the right arm barred the applicant from admission. The loss of the little finger of the left hand, loss of three fingers of the left hand, a stiff knee received on military service, and the loss of the thumb of the left hand were qualified for admission, but the Committee on the Address approved the action of the GM and pointed out that decisions of this kind should be granted with the utmost care and judgment. A member of Victoria-Columbia Lodge No. 1 asked for special legislation on the subject, but the Committee on Constitution did not agree with him, relying on the GM's discretion to be better than new legislation.

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

Communications of Grand Lodge

The Annual Communications during this period were well distributed, with the three larger cities taking the major share. Victoria was the site of three, in 1911, 1915 and 1918; Vancouver garnered three also, in 1912, 1916 and 1919; two were held in New Westminster, in 1913 and 1917, and one each in Prince Rupert (1941) and Nelson (1920). There were so many Emergent Communications that the printer seems to have got mixed up at times and headed the Annual Communications for 1912 and 1914 as "Emergent Communications". In 1914 the GM suggested in his address "that the ends of the Craft would be better served if we meet at the Coast Cities of Victoria, Vancouver and New Westminster." The committee on the Address recommended "that full consideration be given to the suggestion of the Grand Master relative to future annual meeting places of Grand Lodge," but no action appears to have been

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

taken by Grand Lodge. In 1916, the GM recommended that the matter be taken up by the Committee of Constitution and the necessary amendment drawn up. Such an amendment could not be very popular with the brethren in the eastern and northern parts of the Province, although it would be more convenient in every way to have the Annual Communication at one of the cities named. The Committee on the Address approved his suggestion, but when the matter came before Grand Lodge a few words were added which pleased everyone:

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

The Emergent Communications numbered forty-nine, of which three were held in 1910-11, eleven in 1911-12, eight in 1912-13, eight in 1913-14, eleven in 1914-15, three in 1915-16, two in 1916-17, one in 1917-18, two in 1918-19, and none in 1919-20. Of the Emergent Communications, ten were for the purpose of laying cornerstones and three for Masonic funerals, which are dealt with under those chapter headings; twenty-five were for constituting and consecrating new Lodges, ten were for the installation of Lodge officers, and one was for the purpose of hearing why the warrant of a Lodge should not be revoked. A very important Emergent Communication of Grand Lodge was held at Vancouver on October 5, 1910 to consider the report of the Committee on Constitution. The new constitution was considered clause by clause, many amendments were made, and it was finally adopted and ordered printed, together with a revision of the Forms and Ceremonies of Grand Lodge.

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

Expenses of Delegates to Grand Lodge

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

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

Order of the Eastern Star

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

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

In 1911, the GM of the Grand Lodge of Nova Scotia gave a ruling as to the establishment of a Chapter of the Eastern Star, and the British Columbia Reviewer asked what concern it was of any GM whether this Order or any other Order shall or shall not organize Lodges or Chapters in the Province. The Reviewer for Nova Scotia, answering a question asked by him of the Reviewer for Saskatchewan as to the Eastern Star, said that as he understood it

the Order of the Eastern Star is where they make "Lady Masons", The Reviewer simply said: "Lady Masons! What do you know about that?" The Saskatchewan Reviewer approved of the refusal by the GM of British Columbia. In the same year, the Reviewer for Kentucky said that no harm would result if Chapters of the Eastern Star were permitted to meet in Masonic Lodges, to which the British Columbia Reviewer retorts that no serious harm would be done if Lodges of Moose, Elks or Red Men were given the same privileges, but they are not.

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

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

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

University of British Columbia

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

Harrison's Code

Early in the term of office of GM Francis J. Burd in 1911, recognizing the need of a greater knowledge of the laws of Freemasonry than could be obtained with only the constitution to work with, he took it upon himself to request RW Brother Eli Harrison, Jr., whose judicial experience and long connection with the Craft especially qualified him for the task, to compile an annotated digest of all the constitutions, laws, edicts and decisions of the Grand Lodge from its organization, Harrison agreed to do so and had completed it by 1912. At the Annual Communication of Grand Lodge in that year the GM reported that he had presented draft copies to the Committee on Jurisprudence. That committee approved the draft code and submitted a printed proof to Grand Lodge, which accepted it and requested Harrison to edit, arrange and annotate the constitution, by-laws, regulations and other laws of the Grand Lodge as codified. In 1913, the code had been distributed throughout the jurisdiction and was highly appreciated by the brethren. A "suitable" honorarium of \$250 was voted by Grand Lodge to the learned Brother. The existence of this work has made it unnecessary to consider all the legal ramifications of the Grand Lodge in this History.¹⁹³

Unaffiliated Freemasons

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

The question was commented on by some of the Reviewers of Foreign Correspondence, Before the question arose in British Columbia, in 1910 the GM of Connecticut gave his opinion that a MM though unaffiliated was still a Mason and entitled to all the rights and privileges of Masonry except those conferred by Lodge membership. This included Masonic Burial. The veteran GrS of Utah, RW Brother Diehl, agreed with the GM of British Columbia and

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

not with the committee, while the Reviewer for Kentucky agreed with the committee, and so did the Reviewer of New Mexico, who said:

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

Honorary Membership

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

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

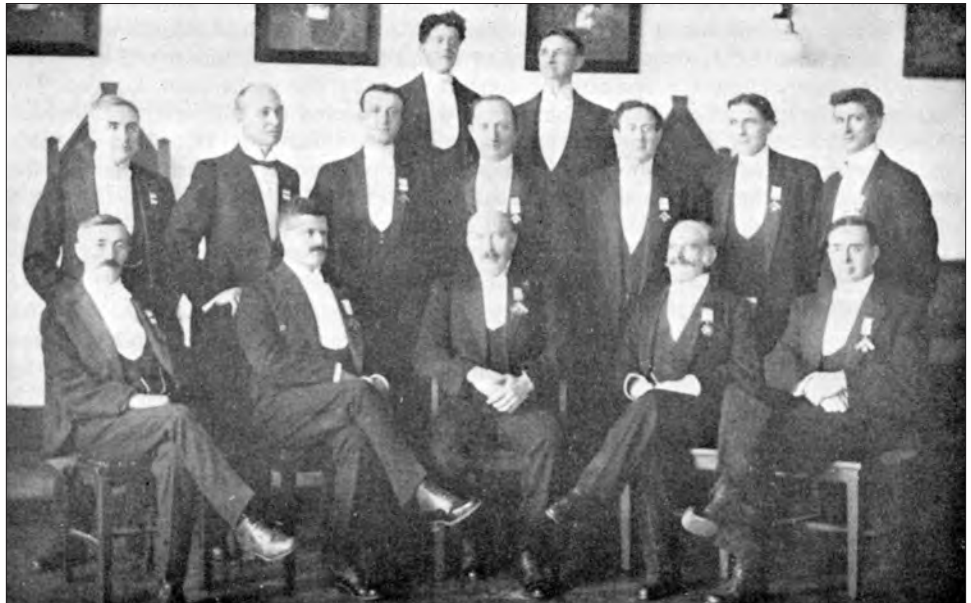
A Unique Occasion

The Communication called on December 27, 1917 for the installation of officers of Saint George’s Lodge No. 41 at Kelowna was unique in that every Brother who had governed the Lodge was present and took part in the ceremonies.

A group picture of the fourteen Past Masters appears on this page, and, of these, W Brothers J. F. Burne, B. F. Boyce and P. B. Willits served as DDGM for District 9.

Tranquille Sanatorium

One of the activities in which the Grand Lodge of British Columbia had been interested was the establishment of the Sanatorium at Tranquille for the treatment of persons suffering from tuberculosis. In March, 1911, the GM asked the SGW, who resided at Kamloops, for information as to the work and means of the institution, RW Brother Skey was also a member of the House Committee of the institution and replied that, notwithstanding the assistance given by the Provincial Government, there was a great necessity for funds to enable the



Past Masters of St. George’s Lodge No. 41 at Kelowna, 1904 To 1917. Top row, left to right: Geo. Dunn, Geo. McKenzie. Second row: F.R.E. DeHart, D. W. Sutherland, W. J. Knox, H. B. Burtch, J. A. Meikle, W. R. Trench, Third row: BD. Crowley, J. F. Burne, B. F. Boyce, B. F. Budden, P. B. Willits,

Sanatorium to be fully equipped so that it would be able to care for all the patients applying. The GM pointed out that there were three or four members of the Craft at that time receiving gratuitous treatment in that institution. He recommended a further grant be made, and an additional \$500 was approved by Grand Lodge. The next GM visited the Sanatorium at Tranquille himself and recommended that the grant be continued, which it was.

100 Year Peace Celebration Is Delayed

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

Library of the Grand Lodge

During this period, VW Brother DeWolf-Smith continued as Grand Librarian and year by year added many volumes

to the Grand Lodge Library, lists of which were published in the Proceedings. The Grand Lodge has him to thank for a very fine collection of Masonic literature. No member could have done better, and the Library is a monument to his interest in the work and to his judgment and knowledge.

The Effects of World War I

At the close of this period the first of the great world-wide conflicts had come to an official end, and its effects upon the Order of Freemasonry had been stupendous throughout the entire globe. In British Columbia, at the Annual Communication in 1917, a letter received from the Secretary of the Military Service Department of the National Council of the YMCA was read drawing the attention of the Grand Lodge to the patriotic work of that organization connected with the Canadian Army. It pointed out that the Military Department had practically charged it with looking after the "off hours" of the men. It had to meet this responsibility without making any charge and to provide and promote recreation, giving them religious services which were entirely non-denominational. It described its work in detail, its costs, its needs. Understanding what Freemasonry stands for, it made an appeal to Grand Lodge for assistance and also asked for a recommendation for sympathetic consideration by the constituent Lodges. This letter was referred to the Finance Committee, which pointed out that after the payment of the usual grant to the Sanatorium at Tranquille there was only \$1,067.67 available, and it recommended that \$1,000 be granted for this

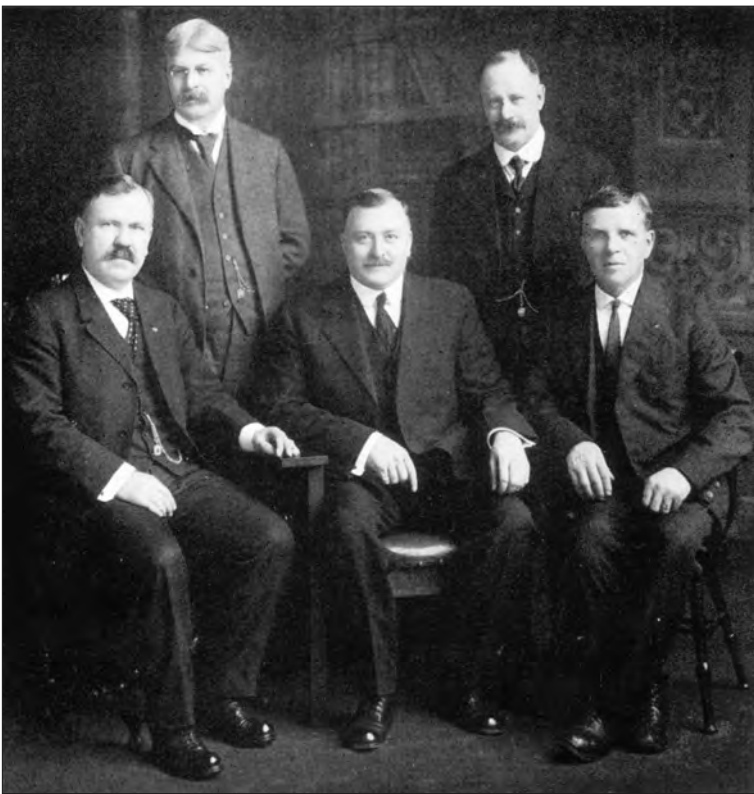
purpose. It also recommended that any appeal from the body to the constituent Lodges should be met with by them with as liberal a response as possible. The report and the recommendation were approved by Grand Lodge.

Resolutions of Grand Lodge

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

The Problem of Alien Birth

By 1918 the war was over, for which the GM gave thanks and every member of Grand Lodge echoed his sentiments. The question arose as to the admission to the Craft of German-born applicants, or as visitors. It was moved and seconded that for a period of ten years



A five-year search has failed to identify all the Brethren in the picture above. This was the very first picture to appear in the Proceedings of Grand Lodge, but without any caption. In the front row, l. to r., appears RW Brother Stephen Jones, DDGM of District 1, and seated next to him is the GM of that time, Brother William Astley, then RW Brother Franklin Wheeler, DDGM, District 13 1916-17. It is believed that the picture was taken on June 8, 1917, on the occasion of the bi-centennial anniversary of the founding of the United Grand Lodge of England. That event was celebrated by the Victoria Lodges with the Officers of Saint Andrew's Lodge No. 49 in the chairs.

no man of German birth should be eligible for election into any Lodge under the jurisdiction of the Grand Lodge of British Columbia; and that for the same period no Mason of German birth, from outside the jurisdiction, should be permitted the right to visit in any Lodge in British Columbia. This was referred to the Committee on Jurisprudence, which did not favour such a drastic regulation, and amended the resolution by omitting the clause for visiting and recommended that the Lodges be advised that in all applications for initiation or affiliation from those of alien birth due caution be exercised by and through Freemasonry's foundation stone, the ballot. In this form it became the law of the Craft in British Columbia.

Halifax Disaster

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

Welcome Home Again

The Lodges throughout British Columbia gave the boys from overseas a vociferous welcome. Nearly every Lodge had its own particular "home-coming celebration", but there were two very important meetings. One in Victoria on October 10, 1919, when the eight Lodges in Victoria District 1 met to welcome W Brother Sir Arthur Currie home; and another held on October 10, 1919 at Vancouver by Cascade Lodge No. 12 for the same purpose. Five hundred of the Vancouver brethren attended at Cascade to welcome him, along with Brig. General Leckie, Brother Cyrus Peck, V.C., and MW Brother E. D. McLaren. The Lodge Room was too small to contain all those who wished to honour the guests, and after a short ceremony Lodge was closed and the brethren adjourned to the Hotel Vancouver, where a banquet was held.

And In Memoriam

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

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

"Let us pause for a moment to pay our tribute of remembrance
to those Brethren who answered not the Summons."
"For they rest in strange Lands."



CHAPTER 13

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

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

As to the new communities, or those whose populations were 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 before they came to British Columbia and they wanted it in their new home. Especially was this true of those who were living in and around the city of Vancouver and its suburban districts, where many new Lodges were established, almost all of which grew and prospered.

Fiftieth Anniversary

In the first year of this period the Grand Lodge of British Columbia completed the first half century of its existence. When it was organized in 1871, it consisted of eight constituent Lodges, three of which were so feeble that they soon gave up the ghost and amalgamated with other Lodges in the same city. In 1921 there were 93 Lodges including those under dispensation, and at the end of 1930 there were 114 Lodges, none UD. In 1871 the total membership was 295, by December 31, 1921 the number had grown to 10,570 members and by December 31, 1930 to 15,701.

Semi-Centennial Celebration

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



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

The Emergent Communication was opened as arranged, with visitors from Saskatchewan and Alberta in the West, to Nova Scotia in the East; from the States of Washington and Montana, and one from England. The Communication was opened at 1.30 p.m. by the GM. The visitors were presented to him by MW Brother Edward Burness Paul, PGM, and were duly welcomed in the East. Then some of the "Ancients" were presented by VW Brother Thomas Shotbolt, who had been the District GrS ER and a very busy man during the hectic days with MW Brother Robert Burnaby in 1871. Among them were Brother Ralph Borthwick, and Brother G. C. Keays, who spoke of the days of "Golden Cariboo", but who was a graduate of Union Lodge No. 9 of New Westminster and later a member of Vancouver and Quadra Lodge No. 2; Brother Wm. Gordon; Brother Joseph Boscowitz, who spoke of early days in Victoria; Brother Jeremiah Madden; RW Brother Mark Bate of Nanaimo, who for years was to be the continuous Mayor of the Coal City; Brother Thomas Ladner, another graduate of Union Lodge No. 9, and Brother James Andrews. Some of these had lost their membership in the Craft, but were welcomed just the same by the Grand Master as having been members of the Craft in the days when Freemasonry in British Columbia was in its infancy.

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

The first address was given by MW Brother Dr. A. S. Gorrell, PGM of the Grand Lodge of Saskatchewan. He took his hearers back to the earliest days of Freemasonry when it was an operative body. Naturally he could not fail

to refer to Kipling, the poet of Freemasonry, who could, at such a time and with such a subject, point out the duties incumbent on all Freemasons of that day. It was received with "continued applause". A church service followed at Saint John's Church, Victoria, where the Rector, WW Brother F. A. P. Chadwick, GrChaplain, was assisted by His Lordship the Bishop of New Westminster, Brother the Rev. A. D. de Pencier, and Brother the Rev. J. Hinchcliffe. In the evening, a banquet was given in the Drill Hall by the brethren of Victoria District 1, which was presided over by the DGM, RW Brother Wallace Uttley Terry.

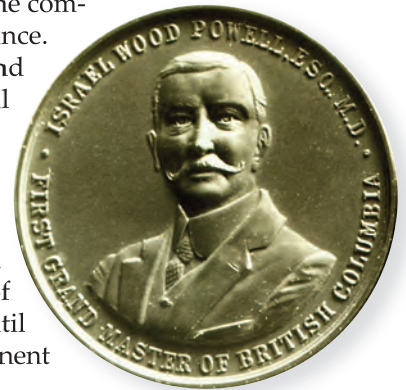
After an address of welcome by the Chairman, MW Brother Gorrell again addressed the assemblage, and was followed by the GM, MW Brother Martin Luther Grimmett: MW Brother Henry Holgate Watson, the GrT; MW Brother Lewis A. Smith, PGM of Montana; MW Brother J. H. S. W. Kemmis, PGM of Alberta; MW Brother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

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

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

Grand Masters 1921 to 1930

The GMs during this period in the History of Grand Lodge of British Columbia were drawn from many sections of the Province and diversified walks of life. They were prominent in many activities of the communities from whence they were drawn, and some in the broader affairs of the Province. They included in their midst: a leading chemist; a real estate and insurance agent and prominent churchman; a man of the business world, prominent in civic and provincial affairs—Minister of Public Works for British Columbia and Mayor of the City of Vancouver; a leading hotelman; a lawyer, Member of the Legislative Assembly (Attorney-General, Deputy Speaker, and Speaker) and later Justice of the British Columbia Supreme Court; a school teacher and member of the Kelowna Municipal Council from 1905 to 1929; a commercial traveller and Life Insurance Agent; an Honors Graduate in Political Science, with broad training in banking, who became the Inspector in charge of the Municipal Affairs of the Province of British Columbia when established in 1914 until his death in 1934; a lawyer, scholar and educationist (later Grand Historian); and a prominent member of the Dental Profession.



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

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

To the Memory of Israel Wood Powell

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

MW Brother Paul stated that Mrs. Powell, who was much touched by this mark of attention, had expressed her

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

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

pleasure in receiving this token of the high estimation in which Dr. Powell was held, and desired to communicate her sentiments to the Grand Lodge.¹⁰⁶

The New Lodges

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

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

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

Omineca No. 92

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

King David No. 93

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

Victory No. 94

Victory Lodge No. 94 at Vancouver comes next on the roll of the Grand Lodge. The dispensation was approved by the GM on February 17, 1921. The DDGM of District 13 mentions that “in due course the Lodge was instituted,” but no date is given. Grand Lodge ordered the charter granted on June 23, 1921, and the GM constituted the Lodge on July 14, 1921. It adopted the Canadian work for its ritual. It was named “Victory” to celebrate the termination of World War 1.

Similkameen No. 95

On February 10, 1921, the GM issued a dispensation for a Lodge at Princeton to be known as Similkameen Lodge No. 95. An attempt had been made to establish this Lodge in 1909, and the Lodge had been instituted; the dispensation had been continued for another year by Grand Lodge; but in 1910 the GM, not being satisfied with matters at Princeton, withdrew the dispensation. By 1921, however, the situation in Princeton had changed and all were satisfied then that the old Lodge should be resurrected. It was duly instituted by the DDGM for District 9 on April 7, 1921, but when the application for a charter was brought before Grand Lodge, it was thought advisable to let it continue under dispensation for another year. In 1921-22, the DDGM made two visits and reported that the work was well done and that the members took a great interest in both the Craft and the Lodge.

Unfortunately, a great many of the members had for some time been away from a Lodge and were, therefore, not in as close touch as they would otherwise have been with the rules and regulations, and although the moral and other essential qualifications were of the best, the physical qualification of one member was not up to the requirements of the Constitution. Had it not been for that, the DDGM would have had no hesitation in recommending that the application for a charter should be granted; but, under the circumstances, he felt that the best he could do was to recommend the application to the favourable consideration of Grand Lodge. The Committee on Warranted Lodges



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

106. For the Address to Mrs. Powell and her reply, see *Proceedings of Grand Lodge — 1921*, pp. 238-239.

noted the remarks of the DDGM with reference to the physical defects of the Brother in question, but it felt that through this question being raised the Lodge would appreciate the importance of care with regard to physical qualifications, and recommended that the charter be granted, which was approved by Grand Lodge on June 22, 1922. The Lodge was constituted by the GM on September 4, 1922. The Lodge took its name from the Indian one given to the rich river valley of the Okanagan District of British Columbia, which means "the abode of the Simil-ka-muh." The Lodge chose the American work for its ritual.¹⁰⁷

Grandview No. 96

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

Vimy No. 97

The next Lodge on the register of the Grand Lodge was also located in the eastern part of the city of Vancouver, and anyone who lived through the dark days of World War I will recognize the origin of its name, for so many Canadians made the supreme sacrifice on the Ridge at Vimy.* This Lodge received a dispensation from the GM on March 19, 1921, and was instituted by the DDGM of District 13 on April 6, 1921. This dispensation was also continued for another

year by Grand Lodge on June 23, 1921, but on June 22, 1922 Grand Lodge granted a charter, and Vimy Lodge No. 97 was duly constituted by the GM on July 24, 1922. The Lodge adopted the Canadian work for its ritual.



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

Trinity No. 98

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

Enoch No 99

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

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

* The lodge historian reported in 2020 that the first suggestion for the name was "Douglas" but this was rejected by the Grand Master. [ed.]

to Stewart, at the northern end of Portland Canal. The Lodge, like King Edward at Phoenix, adopted the American work for its ritual. ¹⁰⁸

Prince of Wales No. 100

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



First meeting place of Eureka Lodge No. 103 at Langley, 1922.



Freemasons' Hall at Langley, January, 1927.

out it was the fruit of a group of brethren residing in North Burnaby. Grand Lodge agreed and the charter was granted on June 21, 1923 to Zenith Lodge No. 104. The Lodge was duly constituted by MW Brother W. C. Ditmars, acting for the GM, on July 12, 1923, and adopted the American work for its ritual. The name "Zenith" was adopted

Prince David No. 101

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

Mount Moriah No. 102

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

Eureka No. 103

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

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

Zenith No. 104

The next Lodge to be granted a dispensation by the GM was in Vancouver Heights, North Burnaby, adjacent to the northeast corner of the city of Vancouver. It received the dispensation on December 29, 1922, and it was instituted on January 18, 1923 by the DDGM for District 12, who also recommended the granting of a charter, pointing

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

at a meeting held on October 15, 1923, because it seemed very appropriate for a Lodge which was to meet in Vancouver Heights.¹⁰⁹

Zarthan No. 105

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

Unity No. 106

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

Malahat No. 107

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

Meridian (Daylight) No. 108

The next Lodge, Meridian (Daylight) No. 108, located in the city of Vancouver, has a peculiarity suitable to its name because it meets in the forenoon and not in the evening. Its members are those brethren whose vocation is carried on in the evenings, as musicians, *etc.* A number of these were Freemasons who wanted a Lodge that would meet at an hour when they were not busy and could attend regularly. The dispensation was issued by the GM on May 21, 1923, and the Lodge was instituted by the DDGM for District 13. As it, too, had only been in existence a short time when Grand



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

LEONARD FRANK PHOTO

Lodge convened, the dispensation was continued for another year. In 1924, the DDGM visited the Lodge and reported that it "was doing an excellent Masonic work," and he strongly recommended the granting of a warrant. With this recommendation in hand, Grand Lodge on June 19, 1924 was pleased to order the charter and, together

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

with Unity Lodge No, 106, the Lodge was duly constituted by the GM on July 10, 1924. The Lodge adopted the Canadian work.¹¹⁰

Mount Saint Paul No. 109

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

Kitsilano Is Refused

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

Nanaimo No. 110

It was about time that a new Lodge should follow the growth of the city of Nanaimo, and the use of the name of the city as the name of a Lodge had long been available. Gosnell* says that if the Indian word "moo" signified dwelling, then the word "Nanaimo" would seem the dwelling place of the "Nanais". In 1924, a petition was made to the Grand Master for a dispensation for a new Lodge "to perpetuate the name 'Nanaimo' as the name of a Masonic Lodge," and on June 10, 1924, the necessary dispensation was granted. Both of the then-existing Lodges used the American work, and the fact that Nanaimo Lodge took the Canadian work for its ritual was another instance of the case that when a person gets used to one form of ceremony the use of any other form is irritating. The Lodge was instituted by the DDGM for District 5 in June, 1924. He does not give the exact date, but he recommended that the charter be granted, which was done by Grand Lodge on June 18, 1925. The Lodge was constituted by the GM on June 27, 1925.

Gothic No. 111

On October 11, 1924, the GM granted a dispensation for a Lodge at Cedar Cottage in the Vancouver area. On January 15, 1925, the DDGM of District 14 instituted the Lodge, and the charter was issued by Grand Lodge to Gothic Lodge No, 111 on June 18, 1923. It was constituted by the GM on July 22, 1925. The Lodge did not long survive for, at the Annual Communication of Grand Lodge on June 21, 1928, held in the city of Vancouver, the charter was revoked for misconduct on the recommendation of the Committee on Petitions and Grievances. At an Emergent Communication of Grand Lodge held in Vancouver on May 22, 1929, several members of the Lodge were expelled from Freemasonry. This was the second and last case in the annals of Freemasonry in British Columbia where such drastic measures had to be taken, The Lodge took its name from the Noble Order of Architecture which has been so intimately connected with the history of Freemasonry, having been the system peculiarly practised by the Freemasons of the Middle Ages.

Joppa No. 112

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

Centre No. 113

At the Annual Communication of Grand Lodge in June, 1925, the DDGM for District 4 reported that a Lodge of Instruction was working at Williams Lake, a new town on the PGE Railway, one of the business and transportation centres of the Cariboo country. The brethren were enthusiastic and had already erected a Lodge building at a cost of nearly \$4,000 through a Masonic Temple Association registered under the Societies Act, membership in which

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

* Joseph Arthur Gosnell, Sr., CC, OBC, Nisga'a Chief and First Nation storyteller, born 21 June 1936. [ed.]

was confined to Masons. The brethren had been practising regularly, but were handicapped by the lack of Past Masters resident in the town. He requested the assistance of a Grand Lecturer to advise, guide and instruct the brethren in order to qualify themselves for a dispensation. But no help seems to have been forthcoming from Grand Lodge, because someone remembered that W Brother Joseph Philip Patenaude fifty years before had been the WM of a Masonic Lodge in the jurisdiction of Quebec. He was 84 years of age and resided ten miles from town. Notwithstanding these difficulties, the old gentleman was not going to see the Lodge go by default, and proffered his services as the first WM. This having been settled, the Grand Master issued the dispensation on January 14, 1926. However, before the dispensation was issued, the brethren of the proposed Lodge made a visit to Quesnel Lodge No. 69, where, through the unavoidable absence of the DDGM, the Immediate Past DDGM was requested to report conditions to the GM, and the brethren of Williams Lake took charge of the Lodge and exemplified the work in a manner which was entirely satisfactory, as he reported to Grand Lodge. The Lodge was instituted on January 26, 1926 by the DDGM for District 4, and at the Annual Communication of Grand Lodge on June 17, 1926 a charter was granted for Centre Lodge No. 113 at Williams Lake, and the Lodge was constituted by the GM in the town of Williams Lake on August 18, 1926. This Lodge chose the Canadian work for its ritual. W Brother Patenaude did not long survive his fine work for the brethren of Centre Lodge as their Worshipful Master. He passed away on January 26, 1929.

Chemainus No. 114

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



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

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

Lions' Gate No. 115

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

Confederation No. 116

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

Kerrisdale No. 117, and Adoniram No. 118

Victoria having done so well with Confederation Lodge, Vancouver had to come through with two more Lodges, Kerrisdale Lodge No. 117 and Adoniram Lodge No. 118. The first named received its dispensation from the GM on

December 14, 1928, and the second on January 30, 1929, Kerrisdale Lodge was instituted on January 28, 1929 by the DDGM for District 15, while Adoniram was instituted on February 14, 1929 by the DDGM for District 16. Both Lodges received their charters from Grand Lodge on June 21, 1929. Kerrisdale Lodge, named after a district of the city of Vancouver, received its constitution at the hands of MW Brother A. McCreight Creery at the request of the GM on September 10, 1929. Adoniram No. 118, so called after the prince who was appointed by Solomon, King of Israel, to superintend the contributions towards the building of the Temple, as well as the levy of 30,000 Israelites to work by monthly courses in the forests of Lebanon, was constituted by the GM on July 11, 1929. Kerrisdale Lodge uses the Canadian work for its ritual, while Adoniram uses the Emulation work.

Vanderhoof No. 119

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

In the meantime, the brethren of the Lodge thought it would be better to drop the name of "Vanderhoof" and take the name of "Northern Gate", and sent a petition to the Annual Communication of Grand Lodge in June, 1929



Lodge Room, looking east.

asking for the change. Grand Lodge referred the matter to the incoming GM. Whether he ignored the matter or the brethren changed their minds again is not known, but the matter of changing the name of the Lodge seems to have fallen by the wayside, and on June 19, 1930 Grand Lodge authorized the issuance of a charter to Vanderhoof Lodge No. 119, and the Lodge was constituted by the GM on August 9, 1930. The Lodge adopted the Canadian work for its ritual.

About this time, some brethren at Oliver were thinking about establishing a Lodge. Many of them were members of Orion Lodge No. 51 at Penticton, and were anxious to have a Lodge nearer their own locality, The GM, while travelling through the District, had the pleasure of discussing the matter with them

at luncheon, but no definite steps were taken, A few years later their efforts bore fruit with the establishment of Southern Gate Lodge No, 124.¹¹¹

Mount Zion No. 120

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

The Lodge was instituted on November 12, 1929 by the DDGM for District 18, who recommended it for charter, which was granted in Grand Lodge on June 19, 1930 to Mount Zion Lodge No. 120. The Lodge was constituted by

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

the GM on July 18, 1930, and, of course, continues to use the Canadian work as its ritual, It took its name from that part of Jerusalem which is known as “the City of David”.

Keystone No. 121

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

Lynn Valley No. 122

The last Lodge to be established during this period was the result of a petition for a Lodge in Lynn Valley on the north shore of Burrard Inlet, The petition was signed and sent to the GM, who on May 30, 1930 issued the dispensation, and on June 9, 1930 the Lodge was instituted by the DDGM for District 17.

Previously, on May 20, 1923, eighteen Freemasons residing in Lynn Valley met to discuss the possibility of forming a Masonic Lodge in that vicinity. W Brother James Bryan, a PM of “Old Light Lodge No, 184”, Grand Lodge of Canada in the Province of Ontario, occupied the chair, Seven years later, when the dispensation was finally obtained, the charter roll contained the names of only seven of those who had attended that meeting. A census showed that there were forty Master Masons residing in the Valley and its environs at that time, and the names of thirty of them appeared on the dispensation when finally granted. During the intervening seven years, meetings were held continuously. Difficulties and obstacles were met and overcome. No less than three petitions were presented to Grand Lodge during that period.

The charter for Lynn Valley Lodge No. 122 was granted in Grand Lodge on June 18, 1931, and the Lodge was constituted by the GM on September 3, 1931. The Lodge chose the Canadian work for its ritual.

The Valley from which the Lodge took its name was an old and secluded area through which flowed the beautiful Lynn Creek, in the vicinity of which all the members of the Lodge dwelt. W Brother Thomas Parry made the original furniture from the solid oak timbers of the old CPR Ocean Steamship *Empress of Japan*, one of the earliest ships plying the Pacific Ocean to the Orient, and which was broken up at the foot of St. Patrick’s Beach, now known as the Lynn Creek flats.



Canadian Pacific Ocean Steamship *Empress of Japan* passing out of First Narrows. — Major Matthews (1878-1970) Collection.

On October 20, 1930, permission was given for a number of Freemasons to hold a Lodge of Instruction at North Bend, a divisional point on the main line of the CPRy, situated on the west bank of the Fraser River, which was later discontinued.

Finally, the Freemasons at Terrace on the Canadian National Railway east of Prince Rupert were holding a Lodge of Instruction during the year 1930-31, looking forward to the establishment of a regular Lodge there in the near future.

Over-Large Lodges

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

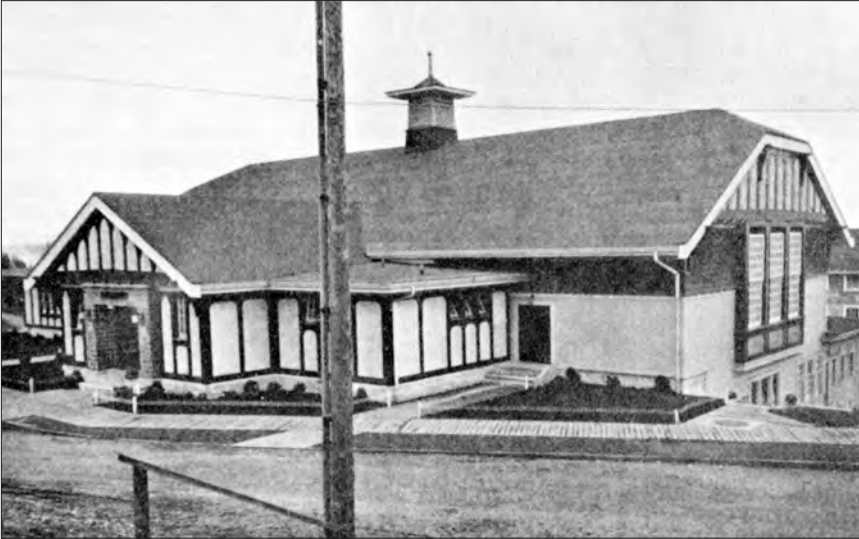
Visitors to Lodges

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

Problems at Squamish

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

“About the time of the Annual Communication, however, the W Brother named as Master of the Lodge left the neighbourhood, and about the same time it was discovered that the Brother who



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

occupied the Senior Warden's station was a suspended Mason. For these reasons the dispensation was not sent back to the Lodge, and is now in my possession.”

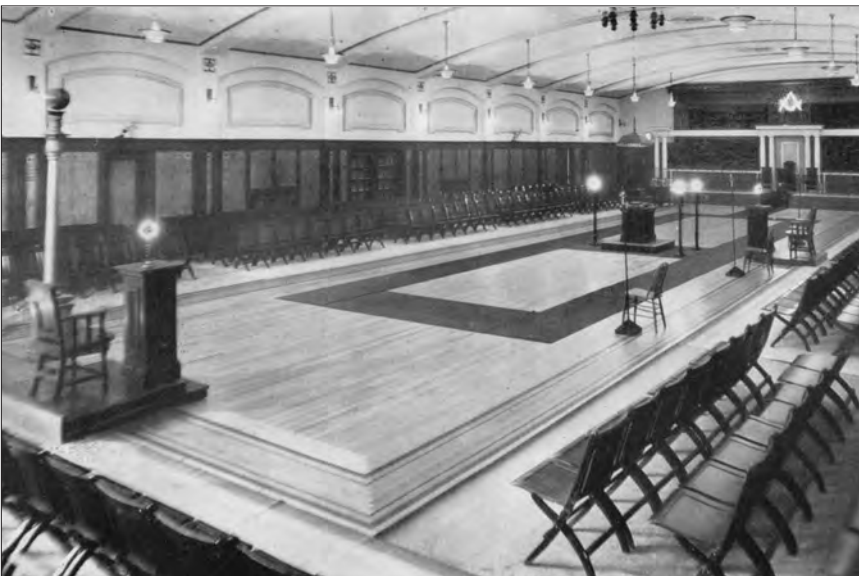
Again at the Annual Communication in June, 1923, the only reference to the matter is to be found in the GRS's report:

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

Communications of Grand Lodge

The Annual Communications of Grand Lodge of British Columbia during the decade 1921 to 1930 were well distributed again: Victoria was the site of three in 1921, 1926 and 1929; while Vancouver and New West-

minster had two each in 1924 and 1928 and 1923 and 1927 respectively; and there was one each in Prince Rupert (1922), Kamloops (1925), and Powell River (1930).



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

The Emergent communications of Grand Lodge during the decade numbered an even fifty, of which nine were held in 1920-21 and 1923-24, seven in 1922-23, eight in 1924-25, six in 1928-29, three in 1921-22, and two each in the years 1925-26, 1926-27, 1927-28 and 1929-30. The most interesting Emergent Communication was that on June 22, 1921 for the semi-centennial of the Grand Lodge of British Columbia; while thirty-three were held for the constitution and consecration of new Lodges, eleven for the laying of the cornerstone of new buildings; four for the purpose of dedicating new Masonic Halls; and one was held to revoke the charter of a constituent Lodge. The distribution of the Emergent Communications geographically speaking was roughly: Victoria and Vancouver Island, 14; Lower Mainland and Fraser Valley, 23; Kootenays and Okanagan, *etc.* 9; and northern parts and West Coast, 4. While

the time-honoured custom of the installation of the Worshipful Master and officers of Victoria-Columbia Lodge was carried on by the GM and his officers, it was not thought necessary to again call an Emergent Communication of Grand Lodge.

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

Incorporation of Masonic Lodges

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

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

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

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

Lodges Face Problems of Survival

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

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

Concurrent Jurisdiction

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

Waiver of Jurisdiction

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

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

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

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

A Strange Coincidence

In his report in 1928, the Reviewer noted a curious incident. It will be remembered that Union Lodge No. 9 at New Westminster did not join the Grand Lodge of British Columbia as soon as it was formed, and therefore could not receive the No. 2 as being the second Lodge formed in British Columbia. A similar situation arose in Connecticut.

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

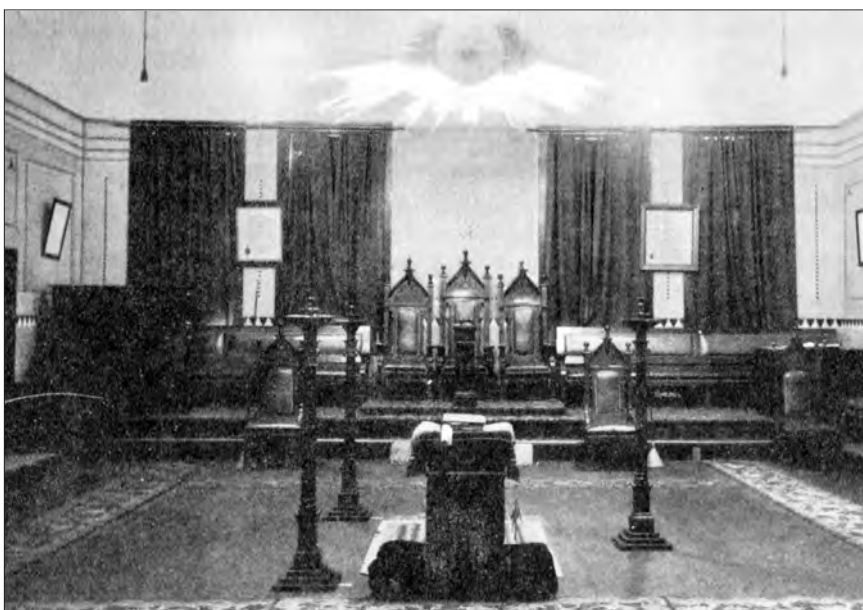
There Union Lodge at Danbury in that State had been working for nine years before the formation of the Grand Lodge, and when the Grand Lodge was first organized Union Lodge refused to join it, and when it did it had to take the next number then available, so that instead of being No. 10 on the register it had to be content with No. 40.

Dual Membership

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

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

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



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

The Reviewer for Kansas in 1924 spoke of California as "nibbling" at the bait of dual membership, and asked what justified that Grand Lodge in adopting such a vicious system, which has no other tendency than that of destroying the records of any Grand Lodge properly kept. He claimed that the system was not practical and, in his opinion, was not in keeping with the high standard of Masonic records as they were kept in the United States. The Reviewer replied that "like the Grand Lodge of England, we permit Dual or Multiple Membership and we claim to have a complete record of our membership," and in 1927 he referred to a discussion in Kansas in 1926 and stated that "the main objection seemed to be that if a Brother should be a member of more than one Lodge, one of the Secretaries might neglect to report his name to Grand Lodge, or will drop his name, or he might be suspended for unpaid

dues.' He says that where the name of a Brother is omitted, the GrS of British Columbia is "as curious as a cat," and that at the end of the year the number of members is known "to a fraction". The GM of Kansas in 1928 was in favour of dual membership as it operated in British Columbia except that he would only pay dues in his original Lodge, whereas in British Columbia Grand Lodge dues are paid for him in each Lodge of which he is a member.

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

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

In Connecticut in 1930, the Constitution of the Grand Lodge was amended to permit dual membership, while

the Grand Lodge of New Jersey in 1930 voted against it, and North Dakota discussed the matter favourably and referred it to a special committee for investigation and report.¹¹³

The Grand Lodge of Canada in the Province of Ontario

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

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

Citizenship in Freemasonry

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

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

Freemasonry and the Roman Catholic Church

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

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

vacated his office and severed his connection with the Craft for the same reason.

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

“Profane” or “Non-Mason”

A recommendation was made by the GM of Mississippi in 1927 that the term “Non-mason” should be used to designate one who is not a member of the Craft and not a “Profane”, A special committee to which the question was referred gave a noncommittal answer amounting to this: “Non-mason” is, from a modern point of view, the proper term, considering the ordinary meaning of the word “Profane” at the present time. On the other hand, among Masons, the word has always been used in the sense of being “uninitiated”, The Reviewer supposes that, in other words, if you are among Freemasons, use the old word; among those who are not members of the Craft, the other.

Masonic Trials

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

Member Distinction

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

Masonic Cemetery

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

Monthly Circular

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

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

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



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

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

Grand Lodge Reports

In 1922, Kilwinning Lodge No. 59 at Vancouver applied to Grand Lodge asking that each Lodge should receive one copy of the Annual Printed Proceedings of Grand Lodge before the first of May in each year for each ten members of the Lodge. The GrS explained that the practice was to supply copies of the Proceedings to any brethren who desired to read them so long as the supply lasted, and Grand Lodge took no action at that time. In Oklahoma in 1926, three copies were sent to each Grand Lodge with which they exchanged one bound and two paper-covered. Two paper-bound copies to each of the Lodge Secretaries, and one each to the Grand Lodge officers and committeemen, and one to each PGM and each DDGM. The Reviewer for Iowa pointed out that in England anyone who wanted a copy of the Proceedings had to ask for it and pay the required fee, but in Iowa those who wished to have a copy only had to ask for it and paid no fee, and he was not convinced that a fee should be charged, but apparently he failed to notice that at that time British Columbia did not recommend the extraction of a fee either.

Publicity for Masonic Matters

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

Libraries

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

Lodge Funds, Use of

In Iowa in 1926, the GM ruled that Lodge funds could be used only for Lodge purposes. The Reviewer, perhaps the best informed of all Lodge officials, said that so long as a Lodge paid its debts and had something for charity the disposal of the rest of its funds was its own business. Good old Virginia's GM, in 1927, nearly agreed with the Re-

viewer, but with a slight difference. He said that a Lodge had the right to dispose of its funds as it deemed best, according to Masonic usage and custom.

Physical Perfection of Candidates

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

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

In ordinary times this regulation made little difficulty, but in the 1920’s and 1930’s the times were not ordinary. One of the Great Wars had been raging and many of the finest men in the country had been wounded and mutilated. The Craft wanted them, and they wanted the Craft. The GMs did the best they could; if a candidate was in such a condition that he could comply with the requirements of the Degrees he was passed; if not, he had to be rejected. Thus, the Grand Master in 1921 refused a candidate who had his left foot amputated, but passed one who had lost part of his toes. The GM in 1922 passed a person who had been wounded in the right arm if he could use his arm and the fingers sufficiently to enable him to comply with the requirements of the ritual; and another whose left leg was, as the result of a fracture, some inches shorter than the right, if he could comply with such requirements. On the other hand, the GM felt himself compelled to bar one who had lost his left hand and part of the left forearm, and also one who had lost his left arm to the shoulder, and one whose right thumb had been amputated above the knuckle. All these rulings were approved by Grand Lodge.

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

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

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

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

In 1930 the GM, on the other hand, held that the loss of four fingers of the left hand did not disqualify a petitioner, and the Committee on the Address made no comment. The Reviewer of Foreign Correspondence thought the matter

114. See Chapter 22.

of such importance that the entire proceedings of the New Zealand incident were inserted at length in the Proceedings for 1930, and there is little doubt that he was right.¹¹⁵

Non-Affiliated Brethren

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

Masonic Clubs

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

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

Dispensation for Re-Ballot

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

The question arose as to whether a new ballot could be taken, even by an order of the GM. The declaration of the WM had been made. The Lodge members, most of them, had gone home before the discovery of the defects in the ballot box had been discovered. The applicant for admission had been turned down owing to a defective ballot box, and by no fault of his. The right of the GM to interfere in such a case was doubtful. Of course, the matter might stand over for another year, but it was doubtful if the candidate would want to join a Lodge after having once been black balled. There was, however, one way to act which was certainly within the law and would be fair to the applicant, and that was to give a dispensation allowing the candidate to make a new application without waiting for one year to elapse after the date of his first application. The refusal was no fault of the applicant, but wholly of the Lodge, which should keep its paraphernalia in proper condition. This course was followed, and the applicant was accepted. In the 1926 Proceedings there appears a quote from the Reviewer for Nevada, quoting from Iowa, in which he "approved without qualification" the action taken in British Columbia. He said:

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

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

Payment of Delegates to the Grand Lodge

In 1921, the GM brought before Grand Lodge the question of the payment of expenses of some or all the delegates to the Annual Communications. If that could not be done, the expenses of one delegate might be paid by Grand

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

* Image omitted: "Hastings Sawmill at Vancouver in its early days-circa 1895. -BCYB, 1903"

Lodge, possibly the W Master. In this way, all the Lodges would be assured of representation. The suggestion did not meet with the approval of the Committee on the Address, and the matter was dropped. The matter was brought up in Grand Lodge on several occasions, but was not approved. As a sidelight on the problem, the Reviewer points out that in Montana in 1925 a jurisdiction with a membership of 19-975, and where such payments were made, found itself in financial difficulties, to which the Reviewer says: "We do not and are not."

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

Order of the Eastern Star

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

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

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

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

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

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

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

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

Ancient and Accepted Scottish Rite

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

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

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

Proper Dress

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

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

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

The Gavels of the Grand Masters

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

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

Peace Arch Dedication

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



DON WAITE PHOTO 2009

The gavel of the authority of the Grand Master of the Grand Lodge of Antient, Free and Accepted Masons of British Columbia, used for the first time at the Fifty-first Annual Communication in June, 1922.

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Armistice Night, 1921

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

What Volume of the Sacred Law?

The GM in 1923 was asked to advise as to what book should be used to obligate a Hebrew so that it would be binding as it should be. He replied that, while not agreeing that an obligation taken by an applicant on the Old and New Testaments bound together would not be binding, he was of the opinion that in deference to his religious views the obligation for a Hebrew should be taken on the Old Testament only. This decision did not please the Reviewer for

Maine (1923) who could not understand how the “Great Light” could be divided. In comment, the Reviewer said that the “Great Light” in British Columbia is the Volume of the Sacred Law, by, whatever name it might be known, being for each candidate the volume which contains for him the revealed will of God. No confusion should exist because deference is shown for the religious beliefs of those who are not Christians, nor is there any possibility of a cleavage on religious or racial grounds. The Reviewer for North Carolina (1924) fully approved the law laid down by the GM of British Columbia, The GM for 1925 ruled that there was no regulation either in the General Masonic Law or of the Grand Lodge of British Columbia preventing a Lodge receiving petitions from persons of any nationality whatever, but he said:

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

Sir Arthur Currie in Quebec

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

The Cairn at Barkerville

At the instigation of Cariboo Lodge No. 4, the Historical Sites Commission of Canada decided to erect a cairn in



Barkerville to the memory of the early pioneers, to commemorate and mark the northern end of the Cariboo Road. On August 10, 1929, the DDGM for District 4 accompanied the GM to Barkerville for the purpose of unveiling the cairn. Brother Fred W. Howay, of King Solomon Lodge No. 17 at New Westminster, represented the Historical Sites Commission and played a leading role in the proceedings. The GM reported to Grand Lodge in June, 1930 that:

“I was particularly delighted to be able to visit Cariboo Lodge No. 4 at Barkerville . . . the Cairn erected that day . . . to mark the end of the Cariboo Road, and to preserve the memory of the pioneers of the Sixties, was unveiled. As the Ceremony was sponsored by the Cariboo Lodge, I was invited, as Grand Master, to participate therein. The occasion brought to Barkerville practically all the survivors of the early days of Cariboo, and a most interesting re-union brought pleasure to all who attended. In the evening, at the meeting of the Lodge, there were visitors from all parts of the Province, and from other

**CARIBOO GOLD FIELDS
BARKERVILLE**

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

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

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

The text of the cairn erected in 1928, unveiled August 10, 1929, by Harry Jones. The original plaque is in storage in Barkerville.

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

Jurisdictions from Montreal to Alaska, and a pleasant evening was spent by all.”¹¹⁶

Who Pays for the Drinks?

It was a gala night in a certain Lodge in 1929, and some intoxicating beverages had been purchased which had been kept in a hotel room for the entertainment of the members and their visitors, The by-laws of the Lodge provided that refreshments should be ordered by the stewards, and that no intoxicants should be included. No intoxicating liquors should be allowed in the refreshment room of the Lodge. In this case, intoxicating beverages had been

116. See *Cariboo Gold - An Episode in the Annals of Freemasonry*, by RW Brother J. T. Mashall, GrH.

* Marshall's 1929 photograph is unavailable and is here replaced by one taken by the editor in 2016.

ordered by the Board of General Purposes, and were not used in any rooms connected with the Lodge. Under these circumstances the WM had ruled that Lodge funds could be used in payment for such refreshments, and the GM decided that the action of the Lodge was not illegal and that the funds could be used in payment.

Expenses of the Grand Masters

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

A Lesson in Latin

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

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

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

The Closing Word Is 'Service'

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

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



CHAPTER 14

DEPRESSION, WAR AGAIN AND DECLINING MEMBERSHIP 1931 TO 1940

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

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

The "Dirty Thirties"

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

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

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

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

Grand Masters 1931 to 1940

The GMs during the decade 1931 to 1940 hailed from mainly the professions, with three from the practice of Medicine and three from the practice of Law, while their geographical distribution over the southern portion of the Province was excellent. They included: the first Canadian salesman to go overseas to the Antipodes and businessman in the Province, President of the Board of Trade, former Mayor of Penticton and Penticton Citizen of the Year; a Barrister and Solicitor; a member of the medical profession and Medical Officer to the Paper Company at Powell River; a member of the legal profession; an administrator of a War Veterans' Hospital; a member of the legal profession; a Doctor of Divinity of the United Church *cum* Presbyterian persuasion; a member of the medical profession, Surgeon and former Member of the Legislative Assembly; a member of the medical profession of sterling influence in the community, War Veteran (1914-18), former Member of the Legislative Assembly and Mayor of the City of Nanaimo; and a merchant *cum* farmer, President of the Vancouver Crematorium Society. The Grand Masters who presided over the Grand Lodge of Antient, Free and Accepted Masons of British Columbia during the period 1931 to 1940 were:

- 53rd — MW Brother Henry Benjamin Morley, from his Installation on June 19, 1931 to June 24, 1932;
- 54th — MW Brother James Edward Beck, from his Installation on June 24, 1932 to June 23, 1933;
- 55th — MW Brother Dr. Andrew Henderson, from his Installation on June 23, 1933 to June 21, 1934;
- 56th — MW Brother George Livingstone Cassady, from his Installation on June 21, 1934 to June 20, 1935; S
- 57th — MW Brother George Cleveland Derby, from his Installation on June 20, 1935 to June 19, 1936;

- 58th — MW Brother Samuel McClure, from his Installation on June 19, 1936 to June 18, 1937;
 59th — MW Brother Rev. James Sutherland Henderson, from his Installation on June 18, 1937 to June 24, 1938;
 60th — MW Brother Charles Morgan Kingston, from his Installation on June 24, 1938 to June 23, 1939;
 61st — MW Brother Dr. George Arthur Benjamin Hall, from his Installation on June 23, 1939 to June 21, 1940;
 62nd — MW Brother William Robert Simpson, from his Installation on June 21, 1940 to June 20, 1941.

Communications of Grand Lodge

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

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

Senior Grand Warden Dies in Office

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

New Lodges

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

Kitselas No. 123

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

Southern Gate No. 124

The next Lodge to be established was at Oliver, located at the southern end of the Okanagan Valley, some fifteen miles from the United States boundary. The dispensation was issued by the GM on November 6, 1935, and the Lodge was instituted by the DDGM of District 10, South Okanagan, on the same day. On June 18, 1936, the Committee on Warranted Lodges recommended that a charter be granted. The Lodge was constituted and consecrated on August 12, 1936 by MW Brother H. B. Morley, PGM, under a Commission from the GM, at an Emergent Communication of

Grand Lodge held at the Anglican Church at Oliver. It was named as Southern Gate Lodge No. 124 at Oliver, and the officers were duly installed, The Lodge took its name from the location of the town, which is close to the southern gateway to the Okanagan Valley from the United States. It uses the Canadian work for its ritual.

Emulation No, 125

For the next Lodge, one must journey to the Kootenay Country and the valley of the mighty Columbia River, just before it wends its way south across the United States border—to the Consolidated Mining and Smelter city of Trail. On March 3, 1936, the GM granted a dispensation for a Lodge, which was instituted by the DDGM of District 7, Boundary, on March 27, 1936, as Emulation Lodge at Trail. On June 18, 1936, the Committee on Warranted Lodges recommended that a charter be granted. On September 14, 1936, the GM, at an Emergent Communication of Grand Lodge held in the Knights of Pythias Hall at Trail, constituted and consecrated the Lodge as Emulation Lodge No. 125, according to the usages and customs of Freemasonry, and then installed the officers of the Lodge. This Lodge took its name from the Masonic word which implies “the act of attempting to equal and excel,” and was selected by the first WM, RW Brother Arnliel L. Johannson, an “Emulation devotee” and Masonic student. The beautiful furniture that is the property of the Lodge was made entirely by local artisans, and is still in use at the Masonic Temple in Trail. The Lodge naturally uses the work bearing its name for its ritual—Emulation.

Peace No. 126

The focus on the Lodges then turned towards the northeastern corner of the Province of British Columbia, to the town of Pouce Coupe, situated within a considerable territory which, finally, in 1932 came within the jurisdiction of the Grand Lodge of British Columbia. The Peace River Block, as the area was originally called, was opened for homesteading around 1910, and the first settlers in that year came overland, via Edson, Alberta. The towns of Rolla, Pouce Coupe, and Dawson Creek came into being some years later. On June 23, 1932, the GM reported to Grand Lodge that he had suggested to a number of brethren that they form a Lodge of Instruction, and he hoped that the incoming GM would appoint a special representative to investigate the matter as Alberta had already established 4 or 5 Lodges in that portion of the district lying east of the boundary of the two Provinces. The nearest of these Lodges was Grand Prairie Lodge No. 105 located at Grand Prairie, Alberta, which, although over 100 miles distant, rendered great assistance to the new Lodge then being formed.

The GM, on June 22, 1933, reported that he had found it impossible to investigate the advisability of a dispensation, but had obtained a favourable report from two Past DDGMs of Alberta on the basis of which he hoped his successor would be able to respond favourably to a petition being granted. Later in the Annual Communication, RW Brother R. W. Grant of the Grand Lodge of Alberta was made an Honorary Member of the Grand Lodge of British Columbia with the rank of a Past DDGM because he

“at considerable inconvenience had visited the Peace River District . . . to inspect conditions in connection with the establishment of a new Lodge at Pouce Coupe or thereabouts . . . that because of the difficulty of getting into the Peace River Country it might be necessary . . . to again requisition the services of Brother Grant through the good offices of our Sister Jurisdiction,” and “in order to give the Brother a *locus standi* in the Jurisdiction of British Columbia.”

The GM, on June 20, 1935, reported that he had issued a dispensation for a new Lodge at Pouce Coupe, but that owing to the sudden death of the intended WM the matter was in abeyance.

On June 18, 1936, the GM stated he had issued a dispensation to Peace River Lodge at Dawson Creek, which had become the communication hub for the former Peace River Block. The Committee on Warranted Lodges made no comment. The nearest Grand Lodge officer in the jurisdiction of British Columbia at that time was some 1,500 miles away by rail. The Lodge was instituted on June 16, 1936, owing to the inaccessibility of its location at that time, by RW Brother Grant of Wembly, Alberta, who at the request of the GM of British Columbia and with the permission of the Grand Lodge of Alberta kindly undertook the duty. On June 17, 1937, Grand Lodge ordered the granting of the charter, on the recommendation of the Committee on Warranted Lodges, to “Peace Lodge” at “Peace River” to be numbered 126 on the Register of the Grand Lodge of British Columbia and that the Lodge be placed in its own particular District, Number 19, Peace.

On August 24, 1937, the GM issued a Commission to RW Brother Grant, as an Honorary PODGM, to call an Emergent Communication of Grand Lodge in the Lodge Hall at Dawson Creek for the purpose of constituting and consecrating Peace Lodge No. 126 at Dawson Creek.¹¹⁷ The officers of the Lodge were then installed. All the officers hailed from Lodges under the Grand Jurisdiction of Alberta, and the Porch Book revealed after the ceremony that nineteen members of Peace Lodge were present, with forty-three visitors from other jurisdictions: thirty-four from Alberta; three from Saskatchewan; and one each from British Columbia, Ontario, England, Manitoba, South Dakota

117. See *Proceedings of Grand Lodge - 1938*, pp. 4-7 and 38, for a detailed Report of the Ceremony.

and Montana. The Lodge took its name from the area in which it was located, and adopted the Canadian work for its ritual with some revision that was made about 1958.

Mount Garibaldi No. 127

To find the next and the last Lodge established in this decade, one must journey once again down Howe Sound to the town of Squamish, because on December 5, 1939 the GM issued a dispensation for a Lodge to be known as "Mount Garibaldi", situated at Squamish, Owing to the inability of the DDGM to be present, the Lodge, at the request of the GM, was instituted by the DGM on December 16, 1939. The Lodge UD was visited by the DDGM on May 4, 1940, which assured him that a loyal feeling existed and that it was the hope of some twenty-five brethren at Squamish that their prayers would be answered and that they might be constituted in June of that year. The Committee on Wartanted Lodges recommended that a charter be issued, which Grand Lodge approved on June 20, 1940, The GM constituted Mount Garibaldi Lodge No. 127 and installed the officers on July 3, 1940. The Lodge took its name from the giant peak of the same name located in Garibaldi National Park, which in turn was named for the great Italian patriot and soldier, Guiseppe Garibaldi, and the Lodge adopted the Canadian work for its ritual. Apparently the problems which had dogged the efforts of the brethren to establish a Lodge in Squamish in earlier years must have evaporated, because insofar as the Grand Lodge Proceedings are concerned there is no reference to the matter from 1923 to 1940, and to all intents it would appear that the application for a new dispensation was made in a normal manner.

Guiseppe Garibaldi

Many have enquired from time to time as to why a Masonic Lodge should take the name of an Italian patriot, and why was Eli Harrison, Sr., so attached to Garibaldi. Part of the answer may be found in the *Illinois Masonic Enlightener*:

"Guiseppe Garibaldi (1807-1882), Italy's national hero, for his success in unifying Italy in 1860, is honoured by Freemasonry for performing the same services for the Craft. He brought about the consolidation of all Grand Lodges of Italy in 1865, and was elected Grand Master for life. Speaking on one occasion, he said: "Wherever there is a human cause, we are certain to find Freemasonry, for it is the fundamental basis of all true liberal associations." This explains why in his military career, devoted to freeing his country, he surrounded himself with Freemasons. — John A. Mirt.¹¹⁸

This, no doubt, is also the reason he tried so hard to persuade Eli Harrison to return to Italy and join his cabinet when he came to power. Every piece of evidence points to the fact that these two Freemasons had a common cause for humanity.*

New Masonic Temple at Prince Rupert

On January 12, 1932, the GM officially opened the new Masonic Temple at Prince Rupert, a joint meeting of Tsimpsean Lodge No. 58 and Tye Lodge No. 66 being held for that purpose. He was much impressed by the earnestness and capability of those who laboured so successfully in providing a new Masonic home in Prince Rupert. Delegations attended from Smithers, Terrace, Anyox and other points, with no less than twenty-five from



Masonic Temple, Prince Rupert, erected 1931.

Ketchikan, Alaska. The brethren of the two Lodges presented the GM with a very handsome gavel, to be his personal property, cut from pre-historic ivory, a portion of the tusk of a mammoth found under glacial debris in the Yukon.

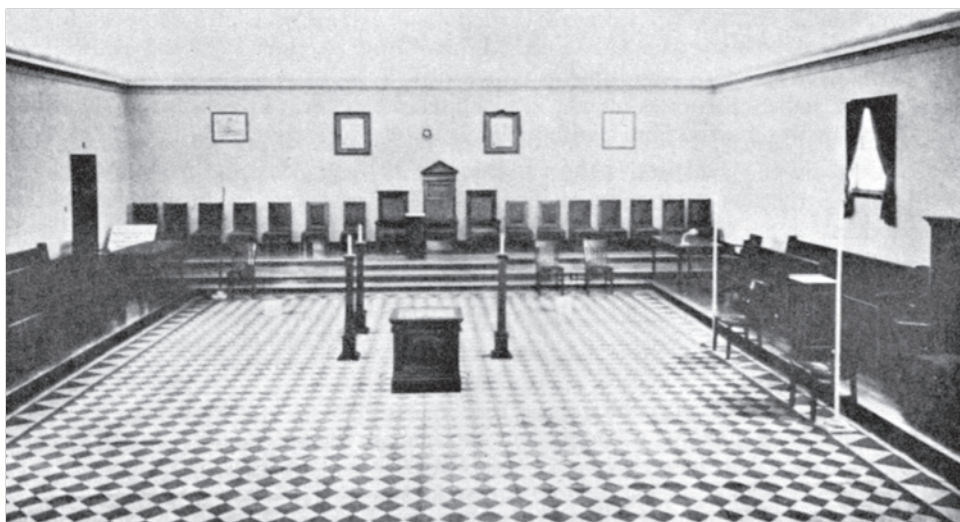
Tusean Lodge No. 47 Surrenders Charter

In the previous decade, the amalgamation of Arrow Lodge No. 47 and Tuscan Lodge No. 39 as one united Lodge, Tuscan Lodge No. 47, situated at Arrowhead, was reported. In 1930, the DDGM of District 9, Okanagan-Revelstoke,

118. See Masonic Bulletin, Vol. XXII, No. 2, pp. 15-16.

* Eli Harrison Sr. travelled to Italy in the 1840s, where he became a friend of Garibaldi, and for a time lived with him in exile. See p. 93.

reported that Tuscan Lodge at Arrowhead, which had amalgamated with Arrow Lodge in 1923, had been visited and that, owing to the removal of the large lumber mills and the loss of attendant activity, the resident membership had dwindled to thirteen, in spite of which they carried on very nicely, with nine determined PMs filling the chairs. The resident membership was largely made up of brethren employed by the CPRy on the Arrow Lake boats, During the early part of the year, owing to heavy ice and attempts to keep the channels open, these brethren were unable to attend the Lodge. A Lodge Communication had not been held that year as the schedule of the boats had been



Lodge Room, interior, looking East.

changed and, as a result, the boat crew could not be in Arrowhead on Communication nights—the officers for 1930 had not been installed. He recommended amalgamation with Kootenay Lodge No. 15 at Revelstoke, twenty-eight miles distant, or abandonment of the charter. In 1931, the Lodge was again visited by the DDGM, who reported that it was doing well, and there were high hopes that conditions would change for the better.

During the succeeding years until 1940, the Lodge appears to have had one or two meetings a year, and in that year the DDGM reported a visit to Tuscan Lodge on

May 20 and that he found the brethren were trying to arrange a meeting to close up the affairs of the Lodge because it did not appear they would ever be able to carry on owing to the depression which had hit the community. The GrS, on June 19, 1941, reported to Grand Lodge with regret that Tuscan Lodge had surrendered its charter and other records. The town joined the other “Ghosts” of the Kootenays, and the records have been deposited in the Provincial Archives under the control of Grand Lodge by virtue of Section 210 of the *Book of Constitutions*.

Alta and Slocan Lodges Are Consolidated

During this decade, two Lodges were consolidated, Alta Lodge No. 29 at Sandon and Slocan Lodge No. 71 at New Denver, under the name and number of Slocan Lodge No. 29 at New Denver. On June 23, 1939, on the recommendation of the Committee on Warranted Lodges, a new charter was issued as Grand Lodge approved the amalgamation. The DDGM for District 6, West Kootenay, was pleased with the consolidation because it greatly strengthened Slocan Lodge, as well as affording the brethren the opportunity of still retaining their connection with their Mother Lodge. He stated that during a number of years Alta Lodge had experienced difficulty in having meetings and the brethren of Slocan Lodge had always gone to the assistance of the Alta brethren, and that it had been a pleasure to see how peacefully and harmoniously it had been effected in every way, with an Alta member as the first WM of the consolidated Lodge.

Lodges of Instruction, of Education, and of Research

The first recorded Lodge of Instruction to be established in British Columbia for the express purpose of imparting instruction and Masonic education to the large membership of the Lodge was that working under the sanction of Victoria-Columbia Lodge No. 1 at Victoria. It was incepted during 1931 by virtue of Section 138 of the *Constitutions* with two Preceptors (PMs). This clause provides that a Constituent Lodge may give its sanction or authority in writing that a Lodge of Instruction may be held under its warrant. This sanction was required to state the time and place of meeting and to name not less than three well-skilled brethren who had agreed, in writing, to accept responsibility for the proper conduct of the Lodge of Instruction.

The DDGM for Victoria District 1 reported on June 23, 1932 that, on April 15, 1932, he had “witnessed the exemption of the Third Degree by one of the three teams.” He found their work “was excellent and the subsequent discussion and criticism enlightening.”

In June, 1932, the GM reported promoting the formation of a number of committees in Vancouver, particularly in Districts 15 and 16, for the Lodges practising the Canadian work, and a similar committee for Districts 13 and 14 who were seeking uniformity in various Masonic workings, and as a result of their deliberations two Lodges of Instruction had been instituted which were operating under his personal auspices. He said that, in addition to the importance of uniformity of ritual, he attached the “utmost importance to these Lodges of Instruction as forming a

close bond of friendship and co-operation between the various Lodges and the usefulness can be materially extended by arranging lectures and the diffusion of Masonic knowledge and education and research.” He also took time to journey to Victoria in order to promote similar action among the Victoria District Lodges. He pointed out that the WMs and the Wardens of all Lodges in the Districts concerned were *ex officio* members of the Lodges of Instruction.

In 1933, the DDGM for District 1 reported on an official visit to the Lodge of Instruction of Victoria-Columbia Lodge No. 1, where he found the members deeply interested not only in the ritualistic work, but also in the historical and symbolic instruction which had been conveyed to its members and guests by various well-posted brethren.

The Victoria-Columbia Lodge of Instruction continued to operate until 1938, when it was abandoned in favour of a single one for the Victoria District 1, The GM then issued a Special License for a Lodge of Education and Research for District 1 to be located in the city of Victoria, which was presented by the DDGM to the three main sponsors on October 28, 1938, authorizing them to form and hold “the Victoria District Lodge of Education and Research,” and which has operated ever since.

Lodges of Instruction ER

But these were not the first Lodges of Instruction to operate in British Columbia because there are lodged in the Archives of the Province of British Columbia and belonging to Victoria-Columbia Lodge No. 1, BCR, two Minute Books for Lodges of Instruction operated by Victoria Lodge No. 1085 ER from April 15, 1861 to February 20, 1868, which numbered amongst its members such names as Robert Burnaby, J. J. Southgate, and many other early Freemasons among its leading lights. The other was operated by Victoria Lodge No. 783 ER and then Victoria Lodge No. 1 BCR and, finally, by Victoria-Columbia Lodge No. 1 BCR from August 3, 1866 to July 28, 1881. Their function appears to have been to improve the ritualistic work of those old Lodges, coupled with some Masonic education and research,

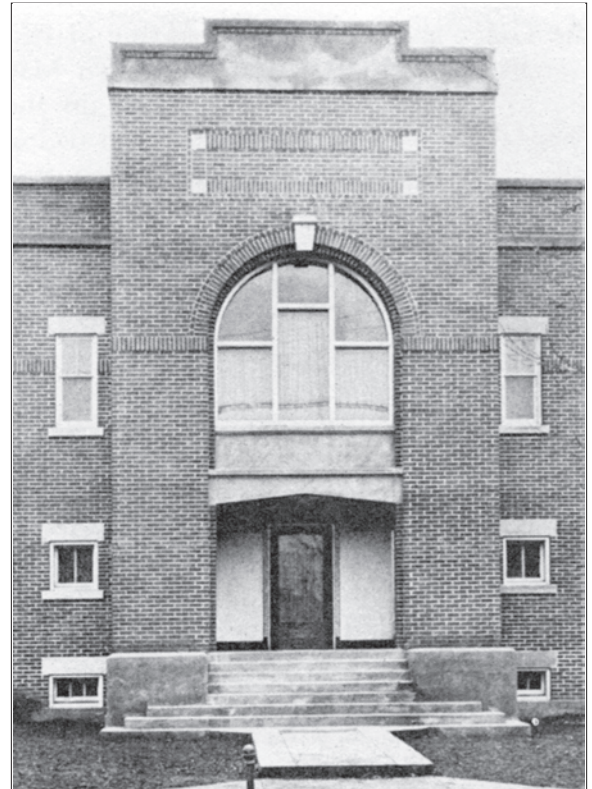
Sixtieth Anniversary

The Sixtieth Anniversary of the Grand Lodge of British Columbia was celebrated in Freemasons’ Hall at New Westminster at the Annual Communication on June 18-19, 1931. No special ceremonies were arranged, but a characteristic letter was read from MW Brother E. B. Paul, PGM, explaining the reasons for his not being present. He referred to many of the brethren in a jocular way—the GM reading his address, the “noble” figure of the GrT, PGMs Willis and Creery whispering ancient jokes from Aristophanes or Plautus—while he had to stay home, his body in an armchair, with one leg on a comfortable stool, but in spirit with the brethren in Grand Lodge reliving the many happy days he had spent with them all in the Grand Lodge of British Columbia.

The GM, in his address, referred to the meeting being the sixtieth since Grand Lodge met in the city of Victoria in 1871 with MW Brother Israel Wood Powell presiding. He reviewed in capsule form the development during the threescore years that had passed since MW Brother Powell had presided at the First Communication. He paid tribute to the Royal Engineers who had been based at Sapperton; to the spirit of the pioneers who had erected the Province so well for the future; he praised the immense task of surveying and constructing the Cariboo Road, which soon became the “wonder and pride” and main lifeline in the development of the mainland colony. It was not until the Twelfth Communication that Grand Lodge had met in New Westminster, and at that time there were less than 400 Freemasons in the Province (when he spoke there were over 15,500 Master Masons) and, in referring to them and those early times, he very aptly quoted from the Masonic poet, *par excellence*, Kipling:

“We ‘adn’t good regalia,
An’ our Lodge was old and bare,
But we knew the Ancient Landmarks,
An’ we kep’ ‘em to a hair.”

He then expressed his pleasure at 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.¹¹⁹



Masonic Temple at Vernon — opened in 1936.

119. See *Proceedings of Grand Lodge* — 1931, pp. 19-20.

Visit of Grand Master of Canada in the Province of Ontario

An important visitor at the Sixtieth Annual Communication in June, 1931 was MW Brother Roderick Barnard Dargaval, Grand Master of the Grand Lodge of Canada in the Province of Ontario, who addressed Grand Lodge on the subject of the origins, the aims and the objectives of Freemasonry.¹²⁰

Masonic Emblem Is Discovered

An interesting discovery was made in 1932 by the tenant of a piece of land in Alberta bordering an "Eight Mile" Lake, which lies about seven miles west of Champion, a station on the Calgary-Lethbridge railway. This lake is usually dry for a portion of the year. The owner had a number of hogs on the land, and one day, passing over a part where the hogs had been rooting, he found a large Masonic emblem, At the same time he found a knife bearing the trade-mark of an English manufacturer, apparently bearing the date 1717. The finder, a non-Mason, showed his find to his brother, a Mason, who at once recognized the emblem as Masonic. Through another Mason, the emblem went to MW Brother H. B. Morley at Penticton, who passed it on to W Brother G. A. B. Hall, M.D., who in turn sent it to the GrH of the day, MW Brother Robie L. Reid. The GrH made inquiries about the district in which the emblem was found, and was informed that, as far as was known, no camp of Mounted Police or other whites was ever located in the vicinity, but there were some evidences that there had been an Indian burial ground near. This emblem is now lodged among the relics of Grand Lodge.*



Masonic emblem found at "Eight Mile" Lake, Alberta.

Grand Secretary to Past Grand Master

In Grand Lodge on June 23, 1932, when the GrT rose to offer a resolution, he admitted it was perhaps a little unusual "that the Rank of Past Grand Master be conferred on the Grand Secretary, VW Brother William Andrew DeWolf-Smith," but pointed out that Brother DeWolf-Smith had spent many years (21 at that time) serving Grand Lodge. He said there was no question that had he not taken on the work of the GrS he would long since have been elected GM of the Grand Lodge of British Columbia. The

seconded said that no one had done more for Freemasonry in British Columbia, and he felt that this honour would be appreciated by every Grand Jurisdiction with which British Columbia was in friendly relations. The resolution

was received with enthusiasm, unanimously adopted, and duly proclaimed by the GM.

The GrS expressed his deep appreciation of the distinguished honour which had thus so unexpectedly and so graciously been conferred upon him and thanked the brethren for the renewed expression of their satisfaction with his work.

Dr. Robert Stirton Thornton

On June 21, 1934, MW Brother Dr. Robert Stirton Thornton, PGM of Manitoba, was cordially welcomed to the Annual Communication of the Grand Lodge of British Columbia and received with Grand Honours. He was invited to favour Grand Lodge with an address, which he did under the title "Why Freemasonry?" This address was listened to with marked attention and received with much applause.¹²¹



Masonic Temple at Vernon, Lodge Room looking East.

The Masonic Peace Memorial

On June 21, 1934, the GrS reported that he had received a report on the proceedings at the dedication of the Masonic Peace Memorial in London. He requested authority to print the report in the Annual Proceedings of Grand Lodge and, upon motion, this request was granted, and RW Brother J. A. Henderson was heartily thanked for his valuable

* A catalogue of the archives contents in 1999 did not include this emblem; its current disposition is unknown. [ed.]

120. See *Proceedings of Grand Lodge* — 1931, pp. 152-154.

121. See *Proceedings of Grand Lodge* — 1934, pp. 161 et seq.

services as the representative of the Grand Lodge of British Columbia at that important event. The report is too long to be reproduced here, but is highly recommended to the reader's perusal.¹²²

In the Service of Freemasonry

In 1935, the GM concluded his Address to the Members and Visitors of the Grand Lodge of British Columbia with these his "final" words:

"With our high ideals of charity and honour, aided by the moral force implanted in our hearts, do we not remember with pride and thankfulness that vital ingredient of our happiness, our 'Freedom'.

'Ancient, Free and Accepted Masons.'

"That the application of this freedom (of such priceless value to us) may be in loyal service unobtrusively performed by us all, is the tenor of my message to you at this time.

"The 'Ich Dien' (I serve) from the well known crest may well inspire us who walk in Masonic light to further acts of service, however trivial. The willingness to serve is an essential part of our structure. It is fitting that we pause to pay tribute to the fine Masonic service of our brethren of years standing, but I would stress the earnest wish for steadfast future endeavour from our youngest entered apprentice up.

"Our time-honoured Institution has ever stood for loyal and unselfish service, performed with that 'meekness which indeed denotes strength,' and as we journey to another year, I express the very sincere hope that there will be a marked increase in its application in the vast field of Masonic work which lies before us.

' One ship drives east and another drives west
With the selfsame winds that blow.
'Tis the set of the sails,
And not the gales,
That tell us the way to go.
Like the winds of the sea are the ways of fate;
As we voyage along through life,
'Tis the set of a soul
That decides its goal,
And not the calm or the strife..' *

"I unite with you in tendering our fealty to my successor and it is my sincere hope that his year of Office will be as happy as the one it has been my privilege to enjoy."¹²³

Physical Perfection

In Grand Lodge on June 20, 1935, the GM invited RW Brother William S. Buell to make certain observations regarding the petitions for membership of men who were maimed in WWI while serving in any of His Majesty's forces. Brother Buell reviewed the "Ancient Charges of a Freemason beyond Sea and those in England, Scotland and Ireland for the use of Lodges in London," which was printed as part of the Book of Constitution of the Grand Lodge of British Columbia. He referred to the words in paragraph IV:

"No Master shall take an apprentice unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the art . . . and of being made a Brother, and then a Fellow Craft in due time."

He questioned whether an applicant should be refused who had been a perfect youth, *etc.* until he went to fight for his Empire and Country when he became maimed in such a way that maybe without artificial aid he would be incapable of being made a Brother and then a Fellow Craft in due time, but who either with or without such aid can do everything a perfect youth can do and make all the movements required in the work of the Lodge.

RW Brother Buell pointed out that under the rulings which had been made by the GMs of British Columbia such applicants would be refused. He quite understood the reasons which had actuated such rulings. Those GMs had been bound by their obligations to the ancient charges. He quite understood, too, that men who could not serve in His Majesty's forces could not consider the matter in the same light as those who did serve, and felt he should say something for the service men.

122. *Ibid*, pp. 167 *et seq.*

123. See *Proceedings of Grand Lodge — 1935*, pp. 22-23, by George L. Cassady, PGM.

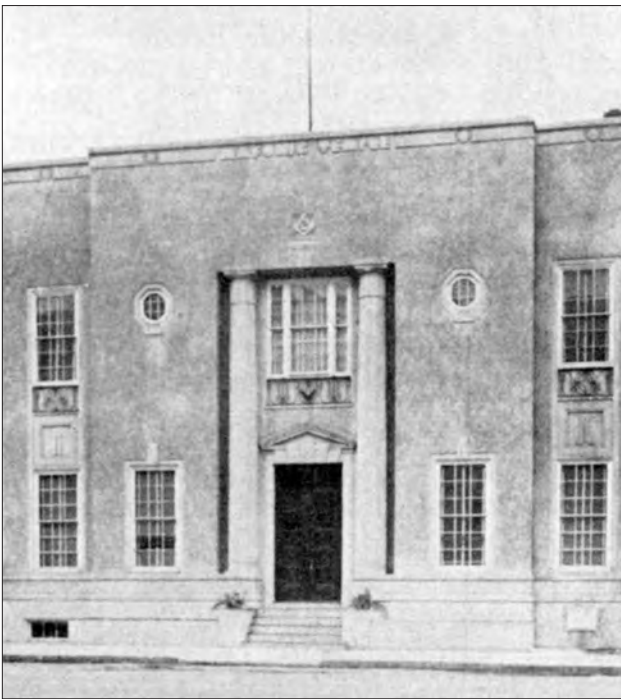
* Ella Wheeler Wilcox, "The Winds of Fate" *World Voices*. New York : Hearst's International Library Company, 1916. [Corrected text - ed.]

Referring to the practices in many Jurisdictions and to instances where GMs and Grand Jurisdictions had taken a very sympathetic attitude towards men who had been maimed in fighting for their country, he quoted the case of two young officers who had served under him—one had lost a leg and the other his left arm. Each had an artificial limb, and carried on cheerfully and courageously. Before being wounded they would have been heartily welcomed into any Lodge. Today they could not come into the fold of the British Columbia Grand Lodge, but after careful enquiry he believed they would be admitted into Lodges in England, Ontario, Manitoba and New South Wales. He then identified his references, and concluded by quoting one of them—W Brother Sclater, DSO, of the New South Wales Grand Lodge, who wrote:

“I cannot see the justice of barring a man from the privileges of Freemasonry simply because he was maimed fighting for his country so long as he is a worthy man. It might be that through the fortunes of war a less worthy man may have come through without a scratch and be admitted, and that somehow doesn't seem to me to be Masonic Justice.”

RW Brother Buell's remarks were then referred to the Committee on Jurisprudence for consideration.¹²⁴

On June 18, 1936, the Committee on Jurisprudence reported to the Grand Lodge on the matter of ex-service men and physical qualifications, recommending that an application for admission from an ex-service man of the Great



Masonic Temple, Trail, B.C., 1937.

War (1914-1918) who would be barred by other rulings and the law owing to physical disability, could be received if he satisfied the Membership Committee of the Lodge to which he had applied, the WM thereof and the GM, not only that he was mentally, morally and financially fit and that he was a perfect youth before he had entered war service for his Country and Empire, and that due to that service he was maimed, but with or without artificial aid he was able to make all the movements required in the ceremonies. It further recommended that this exception to the rulings and to the law be continued for the term of three years. The report was read clause by clause and, after considerable discussion, was finally adopted.

During 1937-38, several Lodges were again asked to receive petitions of ex-service men of the Great War (I), who had been debarred by their disabilities of war origin. These were in all cases granted. On being given the particulars of four of these cases by the GM, the Committee on the Address on June 24, 1938 agreed with the action of the GM.

On June 20, 1940, a resolution was proposed that the incoming GM be requested to appoint a Special Committee to consider the advisability of again extending the privileges of Freemasonry to men who had become maimed in World War II for a period of five years after the cessation of hostilities.¹²⁵

The Royal Family

The first action of Grand Lodge on being convened for the Annual Communication on June 18, 1936 was to record its grief at the death of “our Beloved King and Brother King George V” on January 21, 1936, and to approve the action taken by the GM in behalf of the Freemasons in British Columbia of conveying to His Majesty King Edward the Eighth, Queen Mary and all the Royal Family the sincere regret and heartfelt sympathy in their hour of bereavement, It also gave assurance of the continued loyalty of Grand Lodge.

John Frame of Nanaimo

The GM for 1937 reported that at the conclusion of the Annual Communication the previous year in the city of Nanaimo he had, with the GM and the JGW, conveyed the greetings of the assembly to RW Brother John Frame, a fine and much beloved old Mason who by reason of his age and physical weakness had been unable to attend Grand Lodge. For some time previous, the beloved Brother's thoughts had been centred in his desire to live to see the Grand Lodge Communication held in the city in which he had spent the greater part of his lifetime (the last previous one in that city having been held in 1896). His pride in this accomplishment was evident, and he pointed feebly but proudly to an address hanging on the wall. This address of affection and remembrance had been presented to him

124. See *Proceedings of Grand Lodge* — 1935, pp. 182 *et seq.*

125. See Chapter 15.

by the brethren of the district in which he had given over fifty years of outstanding service to the Craft. A short time afterwards, Brother Frame passed to his rest, and he had made the unusual request that no flowers be sent except floral tributes from the Lodges with which he had been affiliated. This, the GM said, had "a peculiar significance, as a last manifestation of what Masonry had meant to John Frame in his life and work."

Edward Burness Paul

The GM, on October 5, 1936, joined a large representation of Victoria brethren gathered to pay honour and tribute to MW Brother Edward Burness Paul, PGM, on the occasion of the twenty-fifth anniversary of his installation as GM of British Columbia. The presence of a number of prominent brethren from Vancouver and other districts furnished striking evidence of the secure place which that distinguished Freemason held in the love and esteem of all brethren in the Grand Jurisdiction. Then, confined to his home by advanced age and infirmity, he still wielded his pen to contribute his especial mental talents and learning for the benefit and instruction of his younger brethren. Perhaps the goal of his thoughts and study, the reaching out from the material to the divine which is the aim of all Masonic teaching, was best expressed in the lines from Wordsworth, which he loved so dearly to recite:

" And I have felt a presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply infused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels,
All thinking things, all objects of all thought,
And rolls through all things." *

MW Brother Paul, who in his own life and ideals, demonstrated the value of Masonic ideals and principles in the life of the individual and the community, passed to his eternal rest in the Grand Lodge above on December 10, 1937. His activities in private as well as in public life and in Freemasonry stood as a monument to the grace and charm of Personality.¹²⁶

"The working tools were not placed in our hands to be merely looked at and then put aside to rust in idleness. They are for daily and hourly use. Let us not forget their divine symbolism, by which we are taught that we must so divide our time that we may give due attention to our duties to God, our neighbour, and ourselves, that renunciation must precede all spiritual progress, that our lives should be upright, honest, moral; that pride and arrogance should give way to humility and respect; and above all that we should be bound to each other by Brotherly Love, which is the cement of our spiritual building, and without which that building could not endure." -E. B. Paul, GM 1911.

So though he is dead, he still speaks. May we heed his words.

Transportation Expenses to GL

On June 23, 1938, Grand Lodge adopted a resolution asking the GM to appoint a committee to consider and report and, if possible, to recommend a system whereby the transportation expenses of WMs, SWs and JW's of the Constituent Lodges attending the Grand Lodge Annual Communications be equalized throughout the jurisdiction, and that such system be made effective at the earliest possible date.

The special committee reported on June 22, 1939, stating that it had approached the problem on the basis that it was the desire of Grand Lodge that every Constituent Lodge should be represented at the Annual Communications by its delegates in person rather



Interior, Trail Masonic Temple, looking East.

* William Wordsworth (1770-1850), "Lines Composed a Few Miles Above Tintern Abbey", 1798.
126. See *Proceedings of Grand Lodge — 1937*. pp. 13-24, 92-93.

than by proxy so that each Lodge might have first-hand knowledge of the workings thereof, and that the principal officers of the Constituent Lodges might have the opportunity of meeting their brethren from other parts of the Grand Jurisdiction.

The committee was of the opinion that the chief hindrance to this, in part, had been the inability of some Lodges in the remoter areas of the Province to meet the financial obligations entailed, and recommended:

1. That some financial assistance should be granted to those Lodges at a considerable distance from the meeting place of Grand Lodge;
2. That free return transportation and sleeping berth be granted to one delegate from each Lodge that came within the provisions of paragraphs 3 and 4;
3. That when Grand Lodge meets at coast cities, this assistance be granted to each Lodge east of Chilliwack and north of Powell River;
4. That when Grand Lodge meets elsewhere than in the coast districts, the assistance be granted to each Lodge distant one hundred miles or more from the place of meeting;
5. (Under this paragraph was submitted a very detailed estimate of the cost of the plan, prepared by one of the committee members.)
6. That an assessment of ten cents per capita be levied on all Constituent Lodges, which would realize slightly under \$1,400 (against the cost of \$2,133.80 shown in the estimate table);
7. That the balance be paid from Grand Lodge funds;
8. That the plan come into effect for the Annual Communication in 1940; and
9. The appointment of a Standing Committee on Transportation to handle the matter.

The report was signed by four members of the committee, with five either not signing or filing a separate report. Upon motion, Grand Lodge continued the committee for another year, and it was authorized to obtain the feeling of each Constituent Lodge as to whether or not they were in favour of contributing towards such a transportation fund. The special committee failed to report to Grand Lodge further at the Annual Communication in 1940, at least no trace of such a report can be found in the Proceedings.

"A Good Citizen"

These words, inscribed upon a bronze medallion donated each year by Post No. 2 of the Native Sons of British Columbia for presentation by the citizens of Vancouver to one of their number whose useful endeavours have contributed to the progress of the city and the welfare of its inhabitants, briefly summarizes those many great personal attributes which that organization seeks to honour.*



Prominent members of Kaslo Lodge No. 25: Senator Robert F. Green, Henry Giegerich and Samuel Howard Green.

Within three years after the termination of World War I and the bestowal of well-earned decorations and honours upon those who had rendered service to their country in its hour of need upon the field of battle, the Native Sons of British Columbia happily conceived the idea of likewise showing recognition of acts of self-sacrifice and devotion to duty in the city of Vancouver in times of peace.

The citizens of Vancouver have been invited each year since 1922 to submit the names of men and women who had been worthily identified with the spiritual, social, cultural, or industrial development of the city. The recipient for the year 1939 was MW Brother James S. Henderson, DD, PGM, who proved to be one of the most popular selections since the inauguration of this splendid action on the part of the Native Sons of British Columbia, Post No. 2. But MW Brother Henderson was not alone in his glory as a

recipient and a Freemason, for since 1922 there had been ten Freemasons to receive this coveted award:

- 1922 — John Howe Carlisle, Acacia Lodge No. 22, Vancouver;
- 1924 — William Burns, Mount Hermon Lodge No. 7, Vancouver;
- 1925 — John James Banfield, Mount Hermon Lodge No. 7, Vancouver;

* An example of Victorian fraternalism, the Native Sons of British Columbia was founded in Victoria in 1899 and, having absorbed the British Columbia Pioneer Society in 1910 and expanded to thirteen "Posts" by 1960 (mostly in Metro Vancouver and southeastern Vancouver Island), dissolved in the early 1990s, unable to reconcile its eurocentric view of history with the changing times. [ed.]

- 1928 — William Carey Ditmars, Cascade Lodge No. 12, Vancouver,
 1930 — Nicholas Thompson, Mount Hermon Lodge No. 7, Vancouver;
 1933 — Robert Edward McKechnie, MD, CM, CBE, FACS, LLD, FRCS(c), Cascade Lodge No. 12, Vancouver;
 1935 — Ebenezer Duncan McLaren, DD, Cascade Lodge No. 12, Vancouver;
 1937 — William Distrow Brydone-Jack, MD, CM, Acacia Lodge No. 22, Vancouver;
 1938 — Francis James Burd, LLD, Acacia Lodge No. 22, Vancouver;
 1939 — James Sutherland Henderson, DD, Union Lodge No. 9, New Westminster & Acacia Lodge No. 22, Vancouver.

Resolution of Loyalty

The Resolution of Loyalty adopted by Grand Lodge on June 20, 1940, had very special meaning, because once again the world had been plunged into the conflicts of war. It is presented in detail:

“Resolved that the Grand Lodge of British Columbia, AF. & A.M., at its 69th Annual Communication now assembled in the historic City of New Westminster, British Columbia’s first capital city, on the 20th day of June, 1940, desires to place on record its undying loyalty to the Crown and unswerving devotion and warm affection to the person of its well-beloved Sovereign and Brother King George VI, assuring him of the grim resolve of every member of this Grand Jurisdiction to give his life if necessary in the present struggle for liberty and freedom, and also expressing to him its strong confidence in ultimate victory, putting our faith and trust, as we know our Sovereign and Brother does, in the Most High.”

The reply signed by the Private Secretary to the Governor-General was also read into the Proceedings.

The Object of Freemasonry

May the GrH be pardoned if he takes a personal liberty to close this chapter with some thoughts of the GM who installed him in the Master’s Chair of Victoria-Columbia Lodge No. 1. The GM on June 20, 1940 in closing his Address to the Grand Lodge said:

“Freemasonry, brethren, brings to fruition all the kindly impulses of human nature, which, in the struggle for existence, often lie dormant or are suppressed. It is a religion of love of God and man. As a fountain throws its living water heavenwards to descend in fertilizing showers upon the earth, as does, or should a Freemason’s adoration of the Most High find its full fruition in scattering blessings among his fellow men.

“It is deplorable that again the clouds have gathered over the nation and Empire, and the grand principles we teach, and all that is good and noble in the world is in danger. Be not discouraged. Let us ever recall the words of Ella Wheeler Wilcox:

““Let those who have failed take courage,
 Though the enemy seem to have won,
 Though his ranks be strong, if he be in the wrong,
 The battle is not yet done. For as sure as morning follows
 The darkest hour of night,
 No question is ever settled,
 Until it is settled right.”*

“Let us, therefore, brethren, as individuals, do our duty to nation and Empire, ever determined to act on the square, not only with our brethren in Freemasonry, but to all men. We will then do our little part in bringing nearer the time when life will be based on the great law of brotherhood, and the words of the poet realized in the following lines:

““Nation with nation, land with land,
 Unarmed shall live as comrades free,
 In every heart and brain shall throb
 The pulse of one fraternity.
 New arts shall bloom of loftier mold,
 And mightier music thrill the skies,
 And every life shall be a song
 When all the earth is Paradise.’ †

“Such, brethren, is the object of Freemasonry, Let us do our part.”^{126a}

^{126a} See *Proceedings of Grand Lodge, 1940*, pp. 18-49, by George A. B. Hall, M.D., GM.

* Wheeler Wilcox (1850-1919) also wrote, “Laugh, and the world laughs with you; weep, and you weep alone.”

† “The Vista”, 1880. Bro. John Addington Symonds (1840-1893), Apollo Lodge No. 711/357.

CHAPTER 15

THE EFFECTS OF A WORLD WAR AND THE RETURN TO RISING ECONOMY 1941 TO 1950

“And I said to the man who stood at the Gate of the Year:
‘Give me a light that I may tread safely into the unknown’
And he replied-
‘Go out into the darkness and put your hand in the hand of God.
That shall be to you better than light and safer than a known way’.” *

This period began with the conflict of total war at its highest tempo; it also began in the Masonic sense with Grand Lodge of British Columbia celebrating its Seventieth Birthday. While there was no actual celebration as such due to the world situation, it was remembered “that while three-score years and ten were considered the allotted span of time for man, in the life of Freemasonry the British Columbia governing body was still a very young Grand Lodge.” It was declared, however, that she had justified her existence so far; was faithfully fulfilling her duties; and was a factor in advancing the best interests of society in the most westerly Province in the Dominion of Canada.

However, the deliberations of Grand Lodge began in an atmosphere of apprehension and a spirit of solemnity with the world engaged in the most desperate struggle in its history. The wanton destruction of modern warfare, when women and children, the aged and the helpless were placed in positions as hazardous as those of the fighting men, was appalling and the entire country was heartsick and afraid for the welfare of all humanity.

Enlistments had been very heavy throughout the Province and this was reflected early in the decade by a much higher than average age in Lodge attendance, Many Lodges were sustained solely by the Masonic pioneers of many years standing and few new applicants were knocking at the door for Lodge membership. It has been questioned whether Freemasonry ever actually recovered fully from this damaging episode in that it left the government of the Craft in the hands of aged Freemasons who were actually out of touch with world realities outside the Craft. They tended to live in their generation, far removed from the mainstream of the population. By the end of the decade the war was over, careful planning by Governments appeared to avoid recession or depression, the usual aftermath of war. The economy continued to roll upwards unabated, and the mills of Freemasonry had begun to “grind exceeding fast”, reaching unbelievable heights in the numbers of new members, stemming mainly from the returning veterans. Whether this heavy surge was good for the Craft has been questioned. We shall see in the next decade how the membership started to decline on a rising standard of living.

By the end of the decade it was becoming apparent that the strength and stability of the Western Civilization did not solely lie in an “economic system”, and that Freemasonry must seek to plant and nurture in the hearts and minds of men vital and germinative ideas of reverence, responsibility, and righteousness, The seeds of unrest and of worldwide revolution were being sown by governments and social orders on every hand in the generation reaching towards their ascendancy. But the full flood would not be felt for another decade.

Growth Too Fast?

Thousands of these candidates were received into Masonry, given their degrees, and then having achieved whatever was their objective, failed to appear again except on sporadic occasions.

At December 31, 1941, the membership on the rolls of the Lodges and of Grand Lodge stood at 13,439, but it rose to 18,997 at December 31, 1950, while the number of the Lodges rose from 118 to 131 at the same periods of time. The lowest number of members since 1923 was recorded in 1943 (13,305), so that the acceleration at the end of the period under review had become quite rapid—nearly 43% over the low point in the decade. Many have questioned this growth on the basis of quality membership, stating that neither the Lodges nor the membership had the ability to absorb such numbers, and at the same time provide them with proper Masonic instruction. Passing events have indicated also that a fair portion of the material for the degrees did not have the proper Masonic personal standards. This phenomenon was not confined to British Columbia, however, but appears to have been universal in its application—one indication of this state of affairs in the Craft is the now widespread fall in the membership, for reasons other than death or removal.

Grand Masters 1941 to 1950

During the decade 1941 to 1950, the walks of life represented in the persons of the GMs of British Columbia were quite varied, with a slight leaning towards the practice of law. They included: an executive of the Consolidated Mining and Smelting Company at Trail; a member of the legal profession; a Doctor of Divinity in the United Church, founder of Union College at Vancouver; the Shipping Master of the Port of Vancouver; a druggist; then two members

* Minnie L. Haskins. Quoted by His Majesty King George VI, PGM United Grand Lodge of England, in his 1939 Empire Broadcast. [ed.]

of the legal profession; the owner of a machine shop in Kamloops; a barrister, soldier, provincial civil servant and Chairman of the Liquor Commission; and finally, a banker turned restaurateur and one very active in youth organizations and the Red Cross. The GMs who presided over the Grand Lodge of Antient, Free and Accepted Masons of British Columbia during the period 1941 to 1950 were:

- 63rd — MW Brother Byron Arthur Stimmel, from his Installation on June 20, 1941 to June 19, 1942;
- 64th — MW Brother William Percival Marchant, from his Installation on June 19, 1942 to June 18, 1943;
- 65th — MW Brother Rev. James George Brown, from his Installation on June 18, 1943 to June 23, 1944;
- 66th — MW Brother William Menzies, from his Installation on June 23, 1944 to June 22, 1945;
- 67th — MW Brother William Henry Bland, from his Installation on June 22, 1945 to his death on March 3, 1946;
- 68th — MW Brother Kilburn King Reid, from his Installation on March 3, 1946 to June 20, 1947;
- 69th — MW Brother George Roy Long, from his Installation on June 20, 1947 to June 18, 1948;
- 70th — MW Brother George Henry Ellis, from his Installation on June 18, 1948 to June 17, 1949;
- 71st — MW Brother Donald McGugan, from his Installation on June 17, 1949 to June 23, 1950; and the
- 72nd — MW Brother John Hanna Nicholls Morgan, from his Installation on June 23, 1950 to June 22, 1951.

Grand Master Dies in Office

On Sunday, March 3, 1946, after a comparatively brief illness, the GM, MW Brother William Henry Bland, passed away in the Royal Jubilee Hospital in Victoria. As the Proceedings for 1946 state:

“The unusual characteristics of our late Grand Master can well be summed up in the following quotation: ‘A man who, without courting applause, is loved by all noble-minded men, respected by his superiors and revered by his subordinates; a man who never proclaims what he has done, will do, can do, but where need is will lay hold with dispassionate courage, circumspect resolution, indefatigable exertion and a rare power of mind, and who will not cease until he has accomplished his work and who then without pretension, will retire into the multitude, because he did the good act, not for himself, but for the cause of good.’ Such a man was your Grand Master,”¹²⁷

Masonic Historians

During the decade 1941 to 1950, two Masonic Historians of note passed to their eternal reward. On October 4, 1943 Brother Frederick W. Howay, the last of the charter members of King Solomon Lodge No. 17 at New Westminster, died. He was the original Secretary of the Lodge and had been prominent in Masonic circles for many years. He was known as the “Historian of the North West Pacific Coast of North America *par excellence*,” which included many important articles of interest to Freemasonry.

Not long thereafter, followed MW Brother Robie Lewis Reid, who died on February 6, 1945, having served the office of Grand Historian from 1931 to 1945 and was the author of the *Historical Notes and Biographical Sketches—1848-1935—of the Grand Lodge of British Columbia*, which was published posthumously. This source book has been used profusely in the preparation of this History of the Grand Lodge of British Columbia.

Communications of Grand Lodge

During this decade of war and its aftermath, the Regular Communications of the Grand Lodge of British Columbia were confined to the three major-sized coast cities, with New Westminster being the site for 3 in 1943, 1947 and 1950, along with Vancouver the same in 1941, 1944 and 1948; while Victoria was the host city four times in 1942, 1945, 1946 and 1949. This period in the history of British Columbia also had a very definite effect on the number of Emergent Communications, of which there were a mere 14, and half of these were held in one single year towards the end of the decade. It was on June 19, 1946, in the city of its birth, that the Grand Lodge of British Columbia celebrated its 75th Anniversary with particular attention being paid to “the 50-year Brethren”, of whom 41 out of the 108 then living were present.¹²⁸ Of the other Emergent Communications, one was held for the last rites and ceremonies for a reigning GM, MW Brother William H. Bland, while 10 were held for the constitution and consecration of new Lodges, and one each for the laying of a cornerstone for a new building and for the dedication of a new Masonic Hall.

There were 7 Emergent Communications held in 1948-49; 2 in 1945-46 and 1946-47; 1 each in 1940-41, 1947-48,



The “Landmark” plaque, replaced in 1986.

127. See *Proceedings of Grand Lodge* — 1946, pp. 4-9, 43-44, 91, 140, 152.

128. For details of this Celebration, see *Proceedings of Grand Lodge* — 1946, p. 10 et seq.

and 1949-50; while in the years 1941-42, 1942- 43, 1943-44, and 1944-45 there were none. In distribution geographically, Vancouver Island and Victoria this time had 2; Lower Mainland and Fraser Valley, 8; Kootenays and Okanagan, none; with 4 taking place in the northern parts and the West Coast.

New Lodges Warranted

During the decade 1941 to 1950 twelve new Lodges were warranted and added to the roll of the Grand Lodge of British Columbia, so that by the end of 1950 there were 129 Lodges actually working under charter in the Province, with five Lodges operating UD. All of the new Lodges were warranted during the last four years of the period following the cessation of hostilities.

General Procedures

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

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

Landmark No. 128



The "Landmark" Cairn on North West Marine Drive, Vancouver.

The first Lodge to be established during the period was in the city of Vancouver when the GM issued a dispensation dated March 28, 1946 for a Lodge to be known as "Landmark", and on April 26, 1946 he instituted the Lodge. On June 20, 1946, Grand Lodge ordered the granting of the charter to Landmark Lodge No. 128 on the recommendation of the Committee on Warranted Lodges, which had pointed out that it had "examined the books and other records . . . and recommended that a Warrant be now granted to this Lodge. It is only after close enquiry and extremely favourable reports on this Lodge which prompts . . . this recommendation and... would desire this recommendation not to be a precedent for speedy granting of warrants." MW Brother Harry Holgate Watson, PGM, under a commission from the GM duly constituted the Lodge in the Masonic Temple at Vancouver on September 21, 1946. The Lodge adopted the Canadian work for its ritual and chose its name from many names submitted, which were narrowed down to two that seemed to suit the locality chosen, "Jericho" and "Ancient Landmark" — "Jericho" because of the beach nearby and "Ancient Landmark" because of its antiquity. It was discovered that the beach had derived its name from Jerry's Cove, so the name "Jericho" was dropped. After further discussion, the "Ancient" was dropped in favour of the single word "Landmark". RW Brother Gordon Dyness reported a suggestion made by RW Brother Karl P. Warwick, then Secretary of Mount Hermon Lodge No. 7 at Vancouver, that the Lodge use the Landmark crest for the Monthly Summons and for the PM's jewel a facsimile of the historic monument

situated on the North West Marine Drive in the West Point Grey District, The Lodge thought this suggestion most appropriate and it was readily accepted.¹²⁹

The monument, erected by the Historic Site and Monument Board of Canada, is made of granite stone—random Ashlar cut—and is located approximately 144 miles northwest of the Masonic Hall.

King George No. 129

The next Lodge placed on the register of Grand Lodge of British Columbia was at Vancouver, when on December 17, 1946 the GM issued a dispensation for King George Lodge and he instituted the Lodge in person on the same day. During World War II, RW Brother H. E. Freeman-Smith of Burrard Lodge No. 50 had collected together a group of Freemasons who were then serving in Vancouver with the Royal Canadian Air Force. Most of them hailed from distant Lodges, and Degree Teams were selected from this group to confer degrees upon candidates at the invitation of various Lodges. After the end of the war, a number of these brethren who had settled in Vancouver, together with other unaffiliated brethren, most of whom had served in the Air Forces of World Wars I and II, decided to apply for permission to form a new Lodge. The first organizational meeting had taken place in the Georgia Hotel at Vancouver

129. From information supplied by W Brother John Wilson and RW Brother Walter J. E. Bavis, Secretary and Registrar, respectively, of Landmark Lodge No. 128.

Image omitted: "Vancouver's Meeting With Galiano And Valdez", *Making of a Province*, by Howay. Pen Sketch by John Innes. Ryerson Press.

on September 27, 1946, when the meeting was opened with an invocation to the GAOTU that:

“This Lodge is being formed for the sole purpose of extending Thy Kingdom here on Earth; and from henceforth, for all time to come, we commit its keeping into Thy Hands.”

On June 19, 1947, Grand Lodge granted a charter to King George Lodge No. 129 at Vancouver. The Lodge was duly constituted in the Masonic Temple at Vancouver on August 8, 1947 with the GM presiding. The Lodge uses the Canadian work for its ritual, and the name was chosen as “honouring our beloved Sovereign and Most Worshipful Brother King George VI of Great Britain, the former Grand Master of the United Grand Lodge of England.”¹³⁰

Mount Elphinstone No. 130

For the next Lodge one must look to the “Sunshine Coast” where the GM issued a dispensation for a Lodge at Gibson’s Landing and which he instituted on January 11, 1947 in person. On June 19, 1947, the dispensation was continued for another year.

The DDGM for District 17, North Vancouver, reported visiting the Lodge on April 24, 1948 as Mount Elphinstone Lodge UD at Roberts Creek, and that “great credit was due the membership for the acquisition of its new quarters at Roberts Creek. The work thereon having been accomplished mostly by the individual members, who now possess a Lodge Room worthy of a Lodge having a much larger membership and an abundance of money.” Grand Lodge, on June 19, 1948, ordered the granting of a charter to Mount Elphinstone Lodge No. 130 at Roberts Creek. The Lodge was constituted by the GM on July 2, 1948 in the Masonic Hall at Roberts Creek. The Lodge uses the Canadian ritual for its working, and took the name of the mountain close by, overlooking Howe Sound, which “was presumably named after Captain J. Elphinstone, who commanded HMS *Glory* in Howe’s famous naval victory in 1794 known as ‘The Glorious First of June’.”¹³⁰

Fort St. John No. 131

Once again the journey leads one to the former Peace River Block in the northeastern part of the Province, to the town of Fort St. John. Early in August, 1946, the GM had received a request from a number of brethren in Fort St. John for a dispensation to form a Lodge. Believing the time not opportune for the granting of a dispensation, the GM did, on September 17, 1946, issue a license to hold a Lodge of Instruction under the auspices of Peace Lodge No. 126 at Dawson Creek. This terminated on May 2, 1947, when a dispensation was issued and the Lodge instituted by the GM in person. On June 19, 1947, the dispensation was continued until the next Regular Communication. The DDGM for District 19, Peace River, reported several visits to the Lodge while it was UD, when he found that the affairs and accounts of the Lodge were in a most satisfactory condition, which augured for a very bright future. On June 17, 1948, Grand Lodge ordered the charter to Fort St. John Lodge No. 131 at Fort St. John. The Lodge was constituted by the GM in the Masonic Hall at Fort St. John on November 5, 1948. The Lodge adopted the Canadian work for its ritual, and took its name from the town, a North-West Company post established in 1805 by Simon Fraser, located on the Alaska Highway north of Dawson Creek, at the beginning of the Sikanni Trail. The first meeting was held in November on a bitterly cold day, when the temperature inside the Lodge Hall was not much higher than it was outside.

Kent No. 132

The next Lodge to be established was on the north bank of the Fraser River in the town of Agassiz, named after Louis Agassiz, an early settler and large landowner. It is situated on the main line of the CPRy some seventy miles east from Vancouver. It was sponsored by Ionic Lodge No. 19 at Chilliwack on the south bank of the Fraser River. The GM issued the dispensation, and he instituted the Lodge in person on June 5, 1947. On June 17, 1947, continuance of the dispensation was ordered until the next Regular Communication. The DDGM for District 18, Fraser Valley, in 1948 reported favourably on a charter being granted, which was ordered by Grand Lodge on June 19, 1948. The Lodge was constituted as Kent Lodge No. 132 at Agassiz by the GM on August 23, 1948 in the Oddfellows’ Hall at Agassiz. The Lodge took its name from the municipality in which the town is situated and over which it originally had sole jurisdiction, but now the boundaries have been extended and concurrent jurisdiction is held with Ionic Lodge No. 19 and Mount Zion Lodge No. 120, both located in Chilliwack,

Westview No. 133

On November 10, 1947, the GM issued a dispensation for a Lodge at Westview, situated in the Powell River area on the west coast of British Columbia and which the GM himself instituted on January 24, 1948. The DDGM for District 17, North Vancouver, stated in his report:

“It was a great occasion for Freemasonry in the Powell River area and the forbearance and concilia-

130. See *Proceedings of Grand Lodge* — 1951, p. 127 *et seq.*, “King George Lodge No, 129”, by Herbert “H.E.” Freeman-Smith, PM.

131. See *1001 British Columbia Place Names*, by G. P. V. and Helen B. Akrigg, p. 58.

tory attitude of the members of Triune Lodge are to be most highly commended, I am sure the members of Westview Lodge, UD, will be forever grateful for the true Masonic action of Triune.”

He made no reference or other comment, but no doubt refers to what might be another instance of the old ritual problem, because the new Lodge adopted the Canadian work for its ritual, while Triune Lodge No. 81 used the American work for its ritual. It may also refer to some difficulties that arose between the Lodge and the then GrS. The Lodge now uses the “Official” Canadian work of the Grand Lodge of British Columbia for its ritual. Its name was selected by secret ballot at the organization meeting on September 10, 1947 from those which had been suggested: Unity, Westview, Memorial, Beacon, Malaspina and Georgia. Grand Lodge ordered the charter on June 17, 1948 for Westview Lodge No. 133 at Westview. The Lodge was constituted by the GM on July 16, 1948 in the Dwight Hall at Powell River.

Emerald No. 134

It was a “graund aevenin” for the Irish Freemasons of Vancouver when on July 17, 1948 the GM constituted Emerald Lodge No. 134 in the Oddfellows’ Hall at Marpole in Vancouver. The dispensation for this Lodge had been issued by the GM, and the Lodge had been instituted by the GM in person on January 29, 1948. The charter had been ordered by Grand Lodge on June 17, 1948 to Emerald Lodge No. 134 at (Marpole) Vancouver. The Lodge adopted the American work for its ritual, and it naturally took its name from the “Auld Sod” in honour of the Irish within its ranks.

Hollyburn No. 135

The next Lodge to be placed on the register of the Grand Lodge of British Columbia was situated at Hollyburn on the north shore of Burrard Inlet in the municipality of West Vancouver. The dispensation was issued by the GM, and the Lodge was instituted by MW Brother Kilburn K. Reid, PGM, at the request of the GM and under his commission on February 26, 1948. The ceremony took place before the greatest gathering of Freemasons (265) to attend a Masonic meeting on the North Shore. Grand Lodge ordered the charter for Hollyburn Lodge No. 135 at Hollyburn on June 17, 1948. The Lodge was constituted in the Masonic Temple at Hollyburn on August 20, 1948, with the GM presiding. This Lodge took the American work for its ritual, When John Lawson, the first permanent white settler in what was to become West Vancouver, moved there, he brought with him some holly trees from his former home in Vancouver. ‘These hollies and the ‘burn’ running across his new property inspired him to coin the name “Hollyburn”.¹³² Brother Lawson was for many years a member of King David Lodge No. 93 at West Vancouver.

Caledonia No. 136

The seventh Lodge to be constituted in 1948 was established at Vancouver. A dispensation for this Lodge had been issued by the GM on April 7, 1948, and the Lodge had been instituted by the GM in person on April 17, 1948 as Caledonia Lodge. Grand Lodge ordered the granting of the charter on June 17, 1948 to Caledonia Lodge No. 136 at Vancouver. The ceremony of constitution took place at the Grandview Masonic Temple, 1795 East First Avenue, Vancouver, with the GM presiding on August 24, 1948. This Lodge originally adopted the American work for its ritual, but this was later replaced with the British Columbia “Ancient” work, which was to be expected of a Lodge with such a Gaelic name. The name “Caledonia” was suggested by W Brother Angus Aitchison, and its acceptance was no doubt influenced by the Scottish ancestry of several of the founding members, and its first WM was RW Brother Murdo Cameron.

Fellowship No. 137

The GM granted a dispensation for a new Lodge in Vancouver, and on February 12, 1949 he instituted Fellowship Lodge. On June 16, 1949, the continuation of the dispensation was ordered for another year. On June 22, 1950, Grand Lodge ordered a charter for Fellowship Lodge No. 137 at Vancouver. The Lodge was constituted by the GM in Freemasons’ Hall, Georgia and Seymour Streets, Vancouver, on July 21, 1950. The Lodge adopted the Canadian work of Cascade Lodge No. 12 for its ritual. * The Lodge chose its name in honour of Fellowship Lodge No. 2535, London, England, the Mother Lodge of the father of the founding WM, Brother W. Morgan Thomas. The words “Amicitas est Viniculum”, meaning “Friendship with Wine”, appear in the Lodge seal because in and around 1717 the majority of the Lodges were held above a tavern or public house, and were fostered in an atmosphere of friendship and fellowship without excess “stiffness”.

Fellowship Lodge No. 137, BCR, an offspring of Cascade Lodge No. 12, BCR, was said to have had its genesis on the roadside between Vancouver and Mount Vernon, Washington, when, during a fraternal visit to Mount Baker Lodge No. 36, GRWash., the bus carrying certain members of Cascade became traffic bound and, despite the inconvenience of the delay, the brethren found each other’s company ‘so congenial that when W Brother W. Morgan

132. See *1001 British Columbia Place Names*, by [Prof.] G. P. V. [Philip] and Helen B. Akrigg, p. 83. Discovery Press, 1969.

* Marshall’s report that the lodge later adopted the BC Ancient working is not confirmed by Grand Lodge *Proceedings* or lodge records.

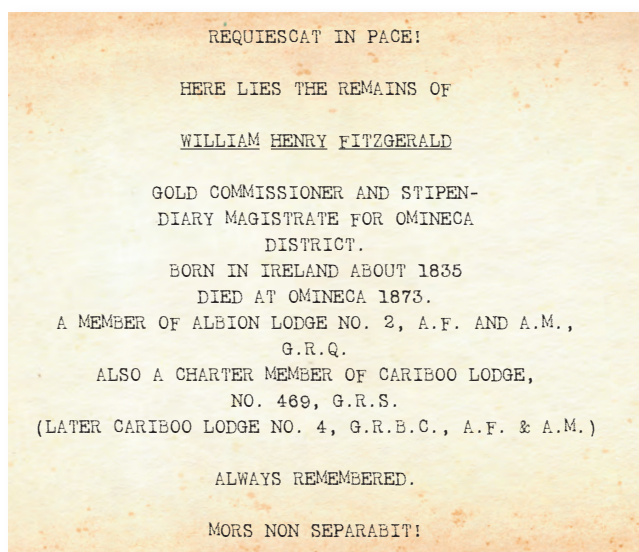
Thomas suggested they form a Lodge, all present approved and the normal constitutional action followed. It is also whispered that the membership of Cascade Lodge at that time had become unwieldy.

Tuscan No. 138

The next Lodge was located at New Westminster, when the GM issued a dispensation for a Lodge to assume the name of the defunct Lodge which had been established originally at Trout Lake. On February 12, 1949, the GM commissioned MW Brother Kenneth K. Reid, PGM, to institute Tuscan Lodge. On June 16, 1949, continuation of the dispensation was ordered until the next Annual Communication. On June 22, 1950, Grand Lodge ordered a charter for Tuscan Lodge No. 138 at New Westminster. The Lodge was constituted by the GM in the Freemasons' Hall at New Westminster on July 8, 1950. The Lodge adopted the American work for its ritual like its namesake, Tuscan Lodge No. 39 at Trout Lake, "Tuscan", being the first, is the most simple and solid of the Five Noble Orders of Architecture. It was established by the Italians in the 16th century as a Tuscan Order, a form of the simplified Greek Doric, the most ancient, in which its columns are never fluted and it does not allow any form of adornment on either the capital or the entablature. The Lodge was established because the founding brethren were of the opinion that the other Lodges in New Westminster were getting too large.¹³³

Mount Hope No. 139

Now for a journey up the mighty Fraser to its junction with the Coquihalla River flowing in from the East to Hope, named by Sir James Douglas, the Governor of Vancouver Island and British Columbia from 1851 to 1864. Here a fort had been built in 1848-49 by Henry Newsham Peers, a clerk in the service of the HBCo. Now a flag station on the mainline of the CPRy eighty-nine miles east of Vancouver, it is situated on the west bank of the Fraser River, while the city proper on the east bank of the Fraser is the junction point of the Trans-Canada and the Hope-Princeton Highways. The GM issued a dispensation for Mount Hope Lodge, and it was instituted by RW Brother J. H. N. Morgan under the GM's commission on May 7, 1949. On June 16, 1949, continuance of the dispensation was ordered for another year. On June 16, 1950, Grand Lodge ordered a charter for Mount Hope Lodge No. 139 at Hope, and the Lodge was constituted by the GM in the Masonic Hall at Chilliwack on July 19, 1950. The Lodge took its name from the mountain that overlooks the town, and adopted the American work for its ritual. At an Emergent Meeting of the Lodge on April 15, 1950, the brethren of Prince David Lodge No. 101 at Haney visited Mount Hope Lodge, UD, and presented the new Lodge with a copy of the Holy Bible and an altar covering; Brother A. McFarlane of the same Lodge presented a set of walnut gavels and striking blocks; and W Brother Hall of King Solomon Lodge No. 17 at New Westminster presented a beautiful ballot box, together with a cover for the Holy Writings. It was ninety years previous that the Freemasons had first met at Hope for the funeral of Brother Edward B. Crowe; they had waited a long time to achieve their ambition of establishing a Masonic Lodge.¹³⁴



Text of typed sheet sealed between glass sheets and believed to have been placed at Fitzgerald's gravesite in 1949.¹³⁵

Lodges of Education and of Research

The Victoria District Lodge of Education and Research continued to operate during the decade 1941-50, and during the Masonic year 1946-47 a second such Lodge was organized when the Committee on Masonic Education and Research took steps to bring this about in the city of Vancouver, Under a license and authority which was issued under date of December 6, 1946 by the Grand Master, a number of brethren formed a Lodge of Instruction, Education and Research in the city of Vancouver which was placed under the DDGM for District 13. In its first year this Lodge held six meetings, each of which was marked by a large and enthusiastic attendance from Vancouver and New Westminster. The Lodge was organized under the able leadership of MW Brother J. G. Brown, and the chairman of the Grand Lodge Committee of Education and Research, then RW Brother Laurance Healey, added very considerable strength to the Lodge through his wide knowledge of Masonic affairs and his willingness for service.

Amalgamation of Lodges

During this period two more Lodges were amalgamated when, on June 22, 1944, the Committee on Warranted Lodges reported that North Star Lodge No. 30 at Fort Steele had joined forces with Cranbrook Lodge No. 34 at Cran-

133. See Chapter 11.

134. See Chapter 19.

brook under the name and number of the latter Lodge. The DDGM for District 8 had reported an official visit to a joint meeting of these two Lodges on May 20, 1943, pointing out that North Star was no longer able to hold meetings as so many of the members had moved out of the district and those left were considering the amalgamation with Cranbrook Lodge.

The Cairn at Manson Creek

In 1949, a monument was placed near Manson Creek, in the Omineca country, to the memory of Brother William H. Fitzgerald, who was one of the charter members of Cariboo Lodge No. 469, SC. He had been a Constable and Assistant Gold Commissioner in the Cariboo District, and was evidently transferred from Barkerville to Germansen Creek—the official appointment notice, being dated April 12, 1872, confirms him as Gold Commissioner and Stipendiary Magistrate. The grave had been located by an Indian Chief, Louis Billy Prince, at the request of RW Brother John B. Munro, Deputy Minister of Agriculture for British Columbia and Past DDGM for District 1 at Victoria.



On May 25, 1949, RW Brother Munro went to Manson Creek, about 170 miles to the north of the town of Vanderhoof, and took with him about 150 pounds of cement and a piece of sandstone rock, to which was affixed a plate with an inscription engraved by W Brother A. W. Trevett, a PM of St. Andrew's Lodge No. 49, Victoria.

On a plot of cleared land by the side of the road which passes by the Manson Creek Hudson's Bay Store, Brother Munro, with the assistance of the Chief and others, built a cairn, about 3 feet by 3 feet and 6 stones high,

and to this the tablet was firmly affixed and cemented. The actual grave is several miles distance from any trail.¹³⁵

Portrait of King George VI

At the request of the Masonic Temple Association of Victoria, the GM, on January 2, 1941, took the occasion of the annual installation of the officers of Victoria-Columbia Lodge No. 1 to unveil a portrait in oils of His Most Gracious Majesty King George VI in his Masonic regalia as a GM. It was the gift of Brother John Glew Cromack, a member of Britannia Lodge No. 73, at Victoria, who had received permission from His Majesty to execute the work and present it to the Freemasons of the city of Victoria. The GM said: "This was the most pleasant duty of my Masonic year; my sincerest thanks are extended to Brother Cromack for his generous and timely presentation."

On this occasion, the installation ceremonies were attended by MW Brother Matthew W. Hill, GM of the Grand Lodge of Washington, who inspired the brethren present with one of his famous addresses at the banquet which followed the ceremonial.¹³⁶

Certificate of Service

On June 19, 1941, the Grand Lodge resolved that: "a form of certificate be prepared for presentation to retiring Grand Masters of this Jurisdiction as a record of their having served in that distinguished office."

Physical Perfection

The special committee appointed to consider the advisability of extending the privileges of Freemasonry to returned men maimed in World War II reported to Grand Lodge on June 19, 1941 that grave doubts existed in the minds of its members as to there being anything in the Antient Charges, Landmarks or Constitutions sufficient to warrant rejection of an applicant from the privileges of Freemasonry merely by reason of physical disability, and it recommended that:

"An applicant for Freemasonry be not debarred therefrom, merely by reason of physical disability that is attributable to conditions that have caused him to be maimed during the present war."

This report was received and ADOPTED, but an amendment immediately put and also carried, laid the matter over until the next Annual Communication.

On June 18, 1942, after much heated discussion over the report of the same special committee, Grand Lodge

135. See *Cariboo Gold*, by John T. Marshall, GrH, Canadian Masonic Research Association, No. 88, 1967, p. 36 *et seq.*, and Chapter 19, Part "B" — "First Masonic Funeral in the Far North", p. 289. William G. Gamble's report in the 1949 *Proceedings* [p. 107] of the finding of the grave-site by Carrier (Dakelh-ne) Chief Louis-Billy Prince (1864-1962) is refuted in Ralph Hall's *Pioneer Goldseekers of the Omineca* (1994). An 8"x10" sheet of paper sealed between two glass plates, matching Gamble's description and believed to have been in the effects of Deputy Mining Recorder, Billy Steel (1870-1953), was acquired by local historian, Joyce Helweg from Dr. Moody's estate in 2009. The Manson Creek cairn was rebuilt and relocated to the roadside after a snowplow accident c. 2005: N55°40.2965, W124°29.4304. [ed.]

136. See "Masonic Bulletin" in *Proceedings of Grand Lodge — 1941*, pp. 227-228.

“Resolved that an applicant for Freemasonry who has served during the present world war in the Armed Forces of His Majesty the King, or of the United States of America be not debarred therefrom merely by reason of physical disability that is attributable to such service, and that on an application being received by a constituent lodge from such an applicant, the said application be referred to the Most Worshipful Grand Master and/or to such committee as he may appoint for enquiry as to whether the applicant is capable of reasonably complying with the requisitions of the Masonic ritual and learning the art, and that no petition be acted upon by a constituent lodge without first having secured the dispensation therefor from the Most Worshipful Grand Master.”

A motion that the matter be referred to the special committee for report at the next Annual Communication found no support, and the original motion being put to Grand Lodge, the GM declared it CARRIED.

Only one application for membership was received from a maimed veteran during the year 1944-45. It was made by a discharged soldier, aged 39, who as a member of the Seaforth Highlanders of Canada was wounded in Sicily in 1943, The wound had been received in the right shoulder, and prevented him from raising the right arm above the head. All other movements of arm and hand could be made. Cariboo Lodge No. 4 at Barkerville was instructed to receive the application and treat the applicant in the usual Masonic manner,

Visit of HMS Warspite

On Saturday evening, November 29, 1941, an Emergent Communication of Burrard Lodge No. 50 of District 17 was summoned in the Lodge Room of the Masonic Temple, 692 Seymour Street, Vancouver, at 4:45 p.m. “to receive our Brethren from HMS *Warspite*.” The porch book showed an attendance of 35 members of Burrard Lodge and 322 visitors.

MW Brother George C. Derby, on behalf of the MW Grand Master, welcomed the brethren from the *Warspite* in an eloquent and stirring speech and he was accorded a great ovation at the conclusion of his address. Brother (Lieut.) V.C. Begg, DSC, graciously replied on behalf of the brethren of HMS *Warspite*, after which the brethren withdrew to the Georgia Hotel, where a banquet was tendered by the Masters, Wardens, and IPM’s Association under the chairmanship of W Brother “H. E.” Freeman-Smith and was enjoyed by a very large attendance of brethren, numbering 465. The visiting brethren hailed from 12 Grand Jurisdictions and 19 different Lodges. The *Warspite*’s fighting career started at the Battle of Jutland in 1916 and ended with the bombardment of Walcheren Island in the Schelde Estuary in November, 1944. On the above occasion, she was undergoing repairs in Bremerton, Washington, after suffering a direct hit in the battle for Crete in the Mediterranean, when she limped the 15,000 miles to find shelter.

Volume of the Sacred Law

In Grand Lodge on June 18, 1942, an interesting ceremony of rededication took place when a Volume of the Sacred Law, which had already been rededicated in every jurisdiction in the United States of America and in several Grand Jurisdictions in Canada, was presented. It was ultimately returned to the Grand Lodge of Rhode Island accompanied by a supplement containing the signatures and seals of the various Grand Lodges in which it had been rededicated.¹³⁷

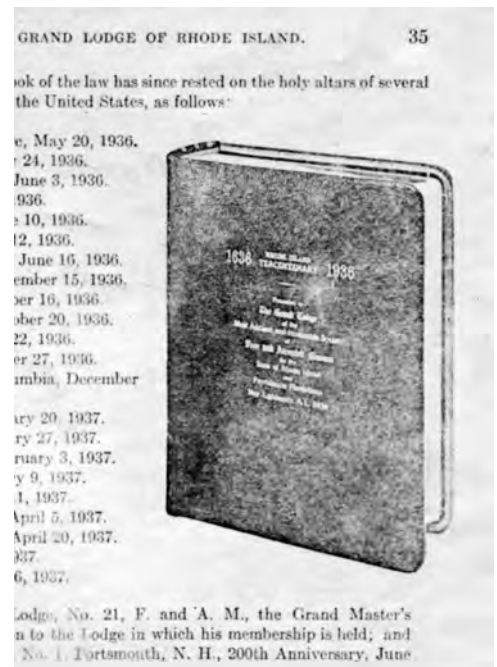
Contributions to the War Funds

On June 18, 1942, the Finance Committee of Grand Lodge approved a recommendation made to it by the Board of Benevolence that the sum of \$10,000 be taken from the Benevolent Fund and used for war purposes, the allocation of the amounts to be left in the hands of the Finance Committee. In June, 1943, the correspondence relating thereto was tabled in Grand Lodge and was printed in the Proceedings, The distribution of the funds was as follows:

Canadian Red Cross, British Columbia Division.....	\$5,000
Canadian Red Cross, Vancouver Branch.	\$2,500
Canadian Aid to Russia Fund.....	\$2,500

While from the GM’s War Sacrifice Fund (1942), the GrS cabled the

United Grand Lodge of England-War Distress Fund	\$20,000
and to the Grand Lodge of Scotland-War Distress and Relief Fund	\$5,000



137. For the Dedication Ceremony, See *Proceedings of Grand Lodge — 1942*, pp. 30-31.

On August 11, 1943, the GrS cabled the GrSs of the United Grand Lodge of England and the Grand Lodge of Scotland: "Grand Lodge of British Columbia stands ready to forward funds Relief War Distress if needed. Please advise." The reply from England read: "Most grateful for suggestion. Funds at present adequate." and from Scotland: "Grateful thanks for cabled offer. Funds not required meantime." These cables were followed by suitably appreciative letters, given in the Proceedings of Grand Lodge, 1944,

At the Annual Communication on June 17, 1943, the following recommendation of the Board of Benevolence was adopted:

"That the sum of \$10,000, representing the income in excess of \$25,000, be used for war purposes, the manner in which this payment is to be made and the objects to which it is to be applied being left to the Finance Committee."

Accordingly on July 14, 1943, the GrS sent \$500 as a donation to the very necessary work of the Greek War Relief Fund in Vancouver; on August 6, 1943, the sum of \$1,000 as a donation to the Chinese War Relief Fund in Vancouver; on February 29, 1944, he sent to the Canadian Red Cross Society at Vancouver the following cheques: (1) \$10,000 payable to the International Red Cross; (2) \$3,500 payable to the International Red Cross, with special attention to the needs of Norway; and (3) \$2,500 to the Red Cross as a donation to the current campaign; all of which were suitably acknowledged by the recipients,¹³⁸ The additional \$7,300 was paid out of the Benevolent Fund revenue for 1943-44, for War Relief Purposes. In 1945 the only extraordinary expenditure was one for \$2,500, being a donation to the Canadian Red Cross — this constituted a disbursement from the GM's Special War Fund.

In 1946, the funds for war relief, *etc.*, were consolidated under one heading, styled "The Veterans' Fund", with total assets amounting to \$43,702.

The Fifty-Year Members

While recognizing that the matter of Fifty-Year Veterans' recognition was primarily one for the Constituent Lodges concerned within the jurisdiction, a committee on the subject felt that the Lodges would welcome limited action by Grand Lodge. The committee, in reporting to Grand Lodge on June 17, 1943, pointed out that to attain, the objective desired, *i.e.*, "expression in full manner of our respect, esteem and gratitude to the recipient for his steadfast loyalty to the Craft—there will be cases when the difficult question of MERIT for any reward will of necessity arise, thus making safeguard suggestions imperative in this report."

The committee recommended that Grand Lodge make recognition of brethren who had faithfully served Freemasonry by continuing in active membership; and that it provide (a) a small parchment certificate to commemorate the event, and (b) a suitable registry Book to record the information of each Brother's Masonic career, to be supplied before the certificate was granted; that the presentation of a jewel or otherwise should remain the decision and concern of the Lodge; presentation proceedings should be the sole concern of the Constituent Lodges, but that no form of ceremony or ritual should be provided; that the Lodge notice calling the Communication at which the presentation was to be made should place the recipient's name on the notice; wherever possible a direct representative of the GM (DDGMs generally speaking) should attend and include the Brother's distinction in the Annual Report; and that it did not have the figures from all the Lodges in the jurisdiction for the number of ages brethren qualified (reported at close to 100).

In the discussion that followed, it was pointed out that membership in the Craft and service to Freemasonry were not the same thing. There would always be the question as to whether a Brother really deserved the honour from the point of view of his contribution to Freemasonry. A Brother who had purchased Life Membership in England or Scotland could long enjoy the privileges of Freemasonry, yet give little or nothing in return. It was suggested that a cheap and insignificant jewel would defeat the purpose of the recognition; whereas a hundred jewels at \$50 apiece would cost \$5,000, and this was not recommended. The committee had pointed to other complications, such as, if Grand Lodge handled the matter entirely, a great deal of travelling would be required of members of Grand Lodge, which would create an unnecessary burden.

His Royal Highness the Duke of Kent

At the Annual Communication of Grand Lodge on June 17, 1943, the GM reported that he had conveyed to the Royal Family the sincere condolences of Grand Lodge, and had directed that each Lodge should observe a period of mourning for a gallant Freemason. He said:

"The whole Masonic world was shocked when it learned that His Royal Highness had, on the 27th day of August, 1942, lost his life while in the service of his King and Country. Though of royal blood, he answered the call to serve, and gave his life as so many of his fellow subjects have done

138. See *Proceedings of Grand Lodge — 1944*, pp. 4 *et seq.*

and are doing. He loved Freemasonry and was prominent in its leadership, having been the Most Worshipful Grand Master of the Grand Lodge of England.”

A Special Invocation

The GM further expressed an opinion that in those days of tribulation no one should ever meet in Lodge without having in reverent remembrance before the Almighty those who were charged with the serious responsibility of leadership and government, those who were aiding the war effort; and, more particularly, those who at the risk of their own lives, were fighting the battles for others. He then invited the Grand Chaplain to lead Grand Lodge in invocation:

“O Thou Great Architect of the Universe, as is our wonted custom, we now turn to Thee in prayer and supplication.

“We supplicate Thy richest blessing on our noble King George VI and our gracious Queen Elizabeth; and the British Commonwealth of Nations; on Franklin D. Roosevelt, and the United States of America, and the other United Nations, our Allies. Give grace and wisdom to those who guide the affairs of state and direct our defence; protect and defend our sons and brothers who are in constant peril by land and sea and air, enthuse and strengthen all those who by their labours, skill or gifts, serve, sacrifice or minister unto them and to the advancement of our war effort; give comfort and surcease to the wounded, the sick and the dying, solace to the bereaved, and a sustaining and soothing sense of Thy abiding presence with them always.

“O God, make us truly grateful to them and humbly thankful to Thee for the priceless heritage of democratic institutions which we enjoy, with freedom from want and freedom from fear, the fruits of our way of life, which our forefathers have bequeathed to us. Vouchsafe, O God, like liberty to all peoples everywhere. Grant us Peace in our time, with Brotherhood universal and Thy rule supreme and unchallenged throughout the world. Amen.

So Mote It Be,”

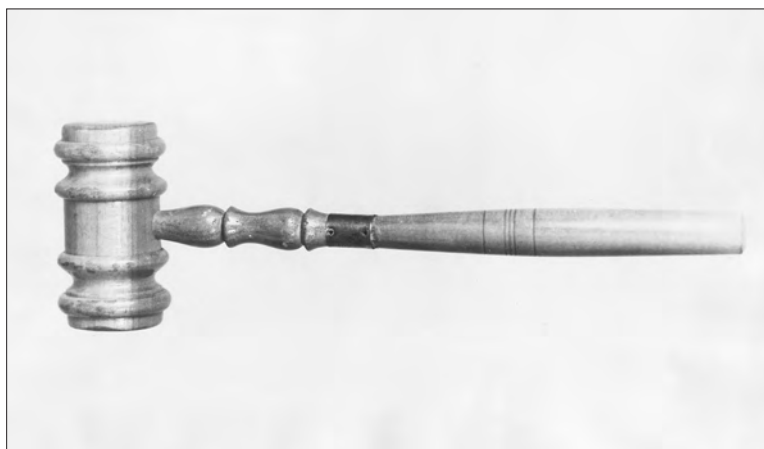
Grand Lodge Entertainment

On June 17, 1943, a resolution was proposed to increase the per capita per member in the Craft from \$1 to \$1.10, the ten cents to be set aside in a separate Grand Lodge Entertainment Fund and used each year by the city where Grand Lodge convened, all expenses of entertainment to be paid from the fund; the balance to be donated to a charity designated by the city; no funds to be carried from one year to the next; thus by the above system the cost of entertaining Grand Lodge would be equally spread between the membership. The mover argued that one of the ideas behind the resolution was that it was felt by some members of the Craft that it was inconsistent with the dignity of Grand Lodge to seek entertainment and hospitality from wealthy individuals. In the discussion that followed, speakers against the resolution emphasized the fact that outside the cities of New Westminster, Vancouver and Victoria, Grand Lodge Communications could only be held with difficulty on account of lack of accommodation.

The GM put the motion, which he declared LOST.

Mount Hermon No, 7 is Seventy-Five

The GM attended the observation of the Seventy-fifth Anniversary of the birthday of Mount Hermon Lodge No. 7, BCR, on May 5, 1944. He reviewed the record of this Lodge and referred to a very distinctive feature of the programme. MW Brother Frank S. McKee, a PM of the Lodge, then GrS, was called upon to place in the hands of MW Brother Harry H. Watson, as Chairman of the Vancouver Temple Association, the sum of Ten Thousand Dollars. This gift, in honour of its donor, was to be known as the “Mount Hermon Lodge Library Trust Fund’ and was a foundation trust for a Masonic library to be housed in a new Temple structure when erected in the city. In the judgment of the GM, the setting up of the trust to promote a Masonic library was one of the finest projects that had ever been initiated within the Craft; beyond a doubt good library facilities would mean much to Masonic education in future days. To the Secretary of Mount Hermon, RW Brother Karl P. Warwick, the GM gave chiefly the credit for the original idea, and he felt it could be expected that in future days this generous action of Mount Hermon Lodge would bring great benefit to the Craft.



The Guilford Battle Ground Gavel, Greensboro, North Carolina—used to open the Grand Lodge of British Columbia, June, 1946.

This Trust Fund was unfortunately terminated in 1954 through an escape clause in the original motion for a re-vote, called for every five years, because Grand Lodge failed to establish the Library under the conditions of the Fund.

75th Anniversary of Grand Lodge

On Wednesday, June 19, 1946, an Emergent Communication of Grand Lodge commemorating the Seventy-fifth Anniversary of the Grand Lodge of Antient, Free and Accepted Masons of British Columbia was summoned in the Masonic Temple, Fisgard Street, Victoria. MW Brother W. C. Ditmars unveiled a memorial plaque raised in honour of those pioneers of Freemasonry who brought the MW Grand Lodge into being seventy-five years before. Their labours at that time being now represented by almost 15,000 Freemasons, holding in 118 Lodges in the jurisdiction.

Brother Ditmars spoke in appreciation of MW Brother Israel Wood Powell, MW Brother Robert Burnaby and other early Freemasons of British Columbia, together with the "Fifty-Year Masons", present (41) and absent (66), whose collective labours had helped to establish the Craft in British Columbia.

"If younger members carry on the work during the next 75 years as it has been done in the past, we have nothing to fear for the future of Freemasonry in British Columbia."

MW Brother Frank Burd spoke for a few minutes, giving a brief resume of seventy-five years of Freemasonry in British Columbia, He spoke very appreciatively of the way in which the early pioneers had contributed financially to the undertaking.



There were on display the "Epergne" given to Dr. Powell on his retirement from the office of GM, and the large silver salver given to MW Brother Thomas Trounce at the time the Masonic Temple Association first took charge of the Masonic Temple in Victoria.

The ceremony in the Masonic Temple was followed by Divine Service at Christ Church Cathedral in Victoria, where the Grand Chaplain gave the sermon (printed) and was assisted by the Rt. Rev. Lord Bishop of Columbia, Brother Harold E. Sexton.

An Anniversary Dinner and Grand Concert followed at the Bay Street Armoury, where the Grand Master responded to the "Toast to Grand Lodge" (printed). It is with deep regret that space limitations forbid presenting in its entirety the most inspiring address given by that well-beloved friend and revered Brother, Matthew W. Hill, a PGM of the Grand Lodge

of the State of Washington (printed), entitled "The Next 75 Years". As was his usual custom, he held his audience spellbound during the entire delivery. It was judged a most fitting climax to a very impressive observance of the 75th Anniversary Ceremonies.¹³⁹

Travelling Gavel

On June 20, 1946, the GM exhibited a gavel which had been sent to him by Greensboro Masonic Museum of Greensboro, North Carolina, with a request that it be used in opening the Annual Communication, which he was very pleased to do. The gavel was made from poplar taken from a tree which grew on the Guilford Court House Battle ground, near the city of Greensboro. The battle of Guilford Court House was one of the decisive battles of the Revolutionary War, and General Nathan Green was in command. This battle was fought on March 15, 1781; the battle-ground is now a national park, and is the most beloved place in that section of the State of North Carolina.

The gavel had been used by the GM of North Carolina in opening that Grand Lodge in 1939, and it had been used by a GM in every Grand Lodge in the United States and by nine in Canada, Newfoundland not having joined the Confederation of Canada until the gavel had returned to Greensboro,

Travelling Expenses

On June 20, 1946, a notice of motion was considered in Grand Lodge, which proposed amendments to the constitution to permit during their terms of office:

- (a) the GM to be reimbursed from the funds of Grand Lodge for his out-of-pocket expenses;
- (b) the DGM to be granted an allowance of ten cents per mile for the distance actually travelled, not to exceed \$250;

139. See *Grand Lodge Proceedings - 1946*, p. 10 et seq.

(c) the SGW and the JGW to be granted an allowance of ten cents per mile for the distance actually travelled, for an amount not exceeding \$150 and \$100 respectively; and that an allowance be granted for one delegate from each Constituent Lodge situated at a distance greater than 100 miles from the place of the Annual Communication, the amount in each instance not to exceed the return first-class fare and lower standard pullman.

After considerable discussion, the GM called for a standing vote, but it was moved with support of the constituted number of members and of Lodges that a ballot be taken, which failed to record a sufficient number of votes in its favour, and the motion was declared to be LOST.

New Temple at Peachland

On October 14, 1947, the DDGM for South Okanagan District 10, accompanied by a large number of brethren, visited the town of Peachland, where Trepanier Lodge No. 83 had succeeded in erecting and completing a very comfortable Lodge Hall. The Lodge occupies the entire top floor, and, being located on the main thoroughfare of the town, the ground floor is rented to suitable tenants.



Lodge building at Peachland owned by Trepanier Lodge No. 83. Opened October 14, 1947.

The Flood Contributions

Reference was made in the Grand Lodge on June 17, 1948 to the enormous property loss that had been caused by flood conditions throughout the Fraser River valley, and a contribution of \$10,000 was made to alleviate suffering in the stricken areas. Later in the proceedings, it was reported that the jurisdiction had been subjected to the most devastating flood conditions in the history of the Province. Hundreds of people had been rendered homeless, crops had been ruined, and there was a severe loss of livestock. The GM had caused a survey to be made to ascertain to what extent the Lodges and the membership had been affected, and it was gratifying to him to find that no loss of life had been reported and that, with the exception of an occasional basement flooded, no damage was done to Lodge buildings.

Considerable distress among members of the Craft and their families had been experienced owing to their having to be evacuated from their homes. Water and silt had caused considerable damage to houses, furniture and clothing.

A fund known as the British Columbia Emergency Flood Relief Fund had been established, and a sum far in excess of two million dollars had been raised through voluntary contributions for the relief of sufferers in the stricken areas.

Freemasonry was proud of the part it took in helping to raise the fund, the following concordant organizations having contributed through the Office of the GrS:

Grand Lodge of British Columbia.....	\$ 10,000
Grand Lodge of Canada (in the province of Ontario).....	5,000
Grand Lodge of Alberta.....	5,000
Supreme Council, Ancient and Accepted Scottish Rite	1,000
Ancient and Accepted Scottish Rite, Valley of Vancouver.....	1,000
Royal Arch Chapter	500
Mount Hermon Lodge No. 7.....	500
Tyee Lodge No. 66.....	200
Burrard Lodge No. 50	100
	\$ 23,300

It was noted that other substantial contributions had been made by Lodges and individual members of the Craft directly to the Flood Relief Fund.

Past GM's Jewel

On June 17, 1948, Grand Lodge considered a resolution, which was ADOPTED, to continue the custom of presenting a PGM's jewel to an incumbent of the office on his retirement, as being worthy of perpetuation; that in many instances the practice entailed a cost beyond the financial ability of the Constituent Lodge of which he was a member;

and resolved that such a jewel should be provided and presented to the retiring GM by Grand Lodge. The matter was referred to the Finance Committee to provide sufficient funds in the Estimates to defray the cost of such a jewel.

Dispensation Refused by GM

The GM, on June 16, 1949, reported to Grand Lodge that he had refused to consider the granting of a dispensation to a number of the brethren at Cloverdale because he felt that Freemasonry was available to them at two Lodges within a few miles, neither of which was a large Lodge. It was not until June 19, 1957 that a charter was finally ordered for Cloverdale Lodge No. 168.¹⁴⁰

Christ Church Cathedral - Vancouver

On October 9, 1949, the Annual Masonic Service of the Freemasons of Vancouver was held in Christ Church Cathedral under the auspices of Western Gate Lodge No. 48 and Mount Lebanon Lodge No. 72. The service was conducted by the Grand Chaplain and Dean of New Westminster, Rt. Rev. D. Swanson, D,D.

Fifty-five years previous the Grand Lodge of British Columbia had assembled at the site of the cathedral to lay the cornerstone of the church with ancient Masonic ceremony. At that time, only the figures "1894" were incised on



the stone. It seemed fitting that some further mark of note should be made and, therefore, Grand Lodge provided a bronze plaque to commemorate the original ceremony. The plaque, which was presented by the GM, was inscribed as follows:

"This corner stone was laid by the Grand Lodge, AF. & A.M., of B.C., Lacey R. Johnson, Acting as Grand Master, and Rev. L. Norman Tucker, Rector, July 28, 1894."

A happy circumstance and pleasant privilege of the event was the presence of Mrs. Evans, the gracious daughter of Brother Lacey Johnson, who officiated as Acting GM at the laying of the cornerstone fifty-five years before, and who herself was present on the occasion. Mrs. Evans kindly consented to unveil the plaque. Inclement weather prevailed on both occasions.

This Plaque was presented by the Grand Lodge of British Columbia and unveiled on October 5th, 1949, to commemorate the laying of the cornerstone of Christ Church Cathedral, Vancouver, B.C., fifty-five years ago.

Shortly after that event, a cheque was received from Mrs. Evans in the munificent sum of \$500 as a contribution to the Grand Lodge Benevolent Fund.

Manitoba Floods

In May, 1950, the most devastating flood in the history of North America had taken place in the eastern prairie country of the continent. Hardest hit was the sister jurisdiction of the Province of Manitoba and, while deaths were few, the monetary loss ran into several millions of dollars. A large amount was required to rehabilitate the unfortunate victims of what was considered a national disaster. After correspondence with the Grand Lodge of Manitoba, which said it was not instituting a direct appeal but was itself contributing to the general fund set up for that purpose, and consultation with the Finance Committee of Grand Lodge, the GM advised that a sum of \$5,000 be sent to the Grand Lodge of Manitoba as a contribution to the Manitoba Flood Relief Fund.

To Play the Game

Let us close this decade in the History of the Grand Lodge of British Columbia with a quotation from the Address of the GM before the Banff Conference of 1949, with which he also closed his Address to Grand Lodge in 1950:

"Practical Freemasonry is reflected by the faculty of being able to live up to its fundamental teachings, the ability to fit those teachings into our daily lives, and to 'play the game' under all conditions and in all circumstances, If we can do that, and it should not be too difficult, we shall practice those principles which all of us have pledged ourselves to observe."

140. See Chapter 16.

CHAPTER 16

ONE HUNDRED YEARS OF FREEMASONRY IN BRITISH COLUMBIA WITH STEADY INDUSTRIAL PROGRESS AND CHANGING SOCIAL PATTERNS

1951 - 1960

“For every house is builded by some man; but the builder of all things is God ... whose house we are.” HEBREWS III:4

Rapid Expansion

By the beginning of this period (1951), the population of British Columbia was 1,165,210, and by June 1, 1961 it was 1,629,082; it had risen from 3.24 persons per square mile to 4.55. During this period the acceleration in the migration from Europe began to make itself felt in the West Coast communities, The post-World War I growth in the economy generally was the greatest in the history of business and industry. Coupled with the advances in technology arising out of the war developments, mineral exploration and development plans in all sectors of the economy spread from coast to coast and into the Arctic regions, A “big inch” pipeline snaked its way through the Rocky Mountains to British Columbia, and explorations continued towards the expansion of the energy resources of the major rivers of the Province, such as the Peace and the Columbia.

The Revolution in Transportation

The transportation environment by the end of the decade had changed from a monopolistic one, very much dominated by the railways, into a highly competitive situation in which a number of modes of transportation were vying for the available traffic, both of freight and passengers. Air transportation began its great expansion, bringing the eastern Provinces within a few hours of British Columbia rather than the four or five days required by rail. Construction of the Trans-Canada Highway, with 552 miles in British Columbia, was already giving great impetus to motor traffic as a means of passenger movement across the country. Highway No. 1 was officially opened as a complete entity on September 3, 1962, and the fact that many sections of the road were in extensive use previous to that time was another factor in the speed-up of transportation and spelt the beginning of the end for railways as major passenger carriers,

The Trans-Mountain Pipeline which extended from Edmonton in Alberta to Vancouver, *via* Jasper, with a right-of-way length of 780 miles including 57 miles in the State of Washington, was opened in 1957-58, a revolutionary step in the transportation of bulk commodities such as gas and oil.

All these factors and many more wrought a drastic change in the social mores and habits of the people, and these events began to have an equal impact upon the Masonic Lodges. The attendance of the brethren at the meetings was on the increase, in addition to the phenomenon of a rapid increase in the numbers being admitted.

An Increased Membership

During the decade 1951-60, the upward surge of the economic and social prosperity, combined with an equally dramatic upward surge in the combined membership of all the Constituent Lodges noted in the previous decade, continued at an even more rapid rate, In 1951 the names on the registers of the Lodges stood at 20,058, but by the same date in 1960 there were 27,097 on the rolls of Grand Lodge. The number of the Lodges at those same points in time stood at 134 and 165,

One Hundredth Anniversary of Freemasonry Celebration

The One Hundredth Anniversary of the establishment of Freemasonry in that part of Canada now known as the Province of British Columbia was celebrated at an Emergent Communication of Grand Lodge called for that purpose on June 17, 1959 in Victoria, British Columbia. The main part of the celebration consisted of a Divine Service held in Christ Church Cathedral to render thanks for the favours that had been bestowed upon the Craft since it was first established one hundred years previously. A member of Victoria-Columbia Lodge No. 1, Brother the Rev. Frederic Pike, delivered the address,

On the evening of June 18, 1959, a banquet was held in the Central Junior High School Auditorium for the Grand Lodge officers, members of Grand Lodge and the Craft generally and distinguished visitors who numbered over 750, and the feature of the evening was the address “The Universality of Masonry” by MW Brother Lloyd E. Wilson, PGM, GrS of the Grand Lodge of the State of California.¹⁴¹

Grand Masters 1951 to 1960

The public avocations of the GMs of British Columbia during the decade 1951 to 1960 again covered many walks of life, with but two of them in an allied profession and, strange to say, following one another in office. They also

141. See *Proceedings of Grand Lodge* — 1959, pp. 7-12; 135.

provided a good geographical representation to that high office and included: a member of the legal profession; 4 Canadian Customs Officer; a printer and publisher of the Trail Daily Times; a proprietor of a large printing establishment; a member of the medical profession, active in community affairs; a supervisor of the Bank of Montreal; a painting and decorating contractor; a graduate in electrical engineering and Chief City Electrical Engineer; an ex-banker and accountant of the Vancouver Parks Board; and a rancher, owner of the Boundary Saw Mills at Midway, and active in community affairs. The Grand Masters who presided over the Grand Lodge of Antient, Free and Accepted Masons of British Columbia during the period 1951 to 1960 were:

- 73rd — MW Brother Joel Murray Mitchell, from his Installation on June 22, 1951 to June 20, 1952;
- 74th — MW Brother Laurence Healey, from his Installation on June 20, 1952 to June 19, 1953;
- 75th — MW Brother William Alexander Curran, from his Installation on June 19, 1953 to June 18, 1954;
- 76th — MW Brother Karl Percival Warwick, from his Installation on June 18, 1954 to June 24, 1955;
- 77th — MW Brother Richard Geddes Large, from his Installation on June 24, 1955 to June 22, 1956;
- 78th — MW Brother Donald Albert Stewart, from his Installation on June 22, 1956 to June 21, 1957;
- 79th — MW Brother Claude Alfred John Green, from his Installation on June 21, 1957 to June 20, 1958;
- 80th — MW Brother Kenneth Reid, from his Installation on June 20, 1958 to June 20, 1959;
- 81st — MW Brother Montague Arthur Rowntree Howard, from his Installation on June 20, 1959 to June 24, 1960;
- 82nd — MW Brother Cecil Gordon McMynn, from his Installation on June 24, 1960 to June 23, 1961.

John J. Miller

Freemasonry in all its branches throughout the Grand Jurisdiction of British Columbia learned with deep regret of the passing of Most Worshipful Brother John James Miller, PGM, which occurred shortly before midnight on Christmas Eve, 1950. For several months he had been confined to his home through gradually declining health, and although in fine form, surrounded by his family and friends, he celebrated his 90th birthday on November 9, yet he

was unable to rally from a subsequent relapse and passed on into the Silent Night as the world celebrated the birthday of the King of Kings.

In the passing of MW Brother Miller, affectionately known far and wide as "JJ", Freemasonry in the Pacific Northwest lost one of its most colourful figures and the city of Vancouver one of its most highly esteemed and well-known pioneer citizens. In the labours of Freemasonry he had poured out energy and enthusiasm beyond measure, and up to the last his interests were bound up with the Craft and its activities. He was initiated in Cootamundra St. John Lodge No, 124, GRNSW, Australia, in 1885, and served as WM of that Lodge in 1891. At the turn of the century, the gold rush to the Yukon and prospects in the young Province of British Columbia attracted him to Vancouver where, in 1906, he became one of the founders and first WM of Lodge Southern Cross No, 44, BCR, which he again served as the thirty-sixth WM in 1941 during World War II. He served as DDGM for the Lower Mainland in 1909, and in 1948 was created an Honorary Member of Grand Lodge with the rank and title of PGM.

In expressing his thanks and deep appreciation to the brethren of the Grand Lodge of British Columbia for the rank and title of GM, he said his heart overflowed with affectionate gratitude and prayed that God may bless the brethren of the Grand Lodge:

"And since I have no gold to give,
And love alone must make amends,
My only prayer is, while I live, —
God make me worthy of my friends!"*

In all his activities he exemplified the highest ideals of the Craft, and at all times radiated the very essence of Masonic friendship and

good fellowship. The example of his conduct and character was an inspiration to all who knew him to seek to emulate his virtues and the high standards he maintained in all his undertakings. Beloved "JJ" passed on to his rich reward, full of years, and enriched by many blessings from the Most High, to Whom he never failed to give thanks

Frank Dempster Sherman, *Lyrics of Joy*. Boston and New York : Houghton, Mifflin and Company. The Riverside Press, Cambridge, 1904.



and praise in testimony of his abiding faith in the eternal verities.

“A prince of good fellows and a truly great man has gone from amongst us. We shall not see his like again in our times.”¹⁴²

Communications of Grand Lodge

During the period 1951-60, there was an increase in the tempo of Grand Lodge Communications in British Columbia for it saw the 100th Anniversary of Freemasonry in British Columbia celebrated in Victoria on June 17, 1959, an Emergent Communication which was graced by the presence of the GMs of the Grand Lodge of Canada (in Ontario), of Alberta, and of Manitoba, together with the PGMs from Alberta (3) and Manitoba, and the GrH of the Grand Lodge of New Jersey.¹⁴³

During this decade, the Annual Communications of Grand Lodge, due to the step-up in transportation facilities throughout the Province, became more widely distributed with Victoria, Penticton and Vancouver being the host cities on two occasions each—1954 and 1959; 1953 and 1960; and 1951 and 1956 respectively. New Westminster seems to have declared some sort of truce, possibly because as the attendance grew the hotel accommodation, *etc.*, became more and more difficult. There was one Communication in each of the following cities; Nanaimo in 1952; Prince Rupert in 1955; Duncan in 1957 and Trail in 1958,

The Emergent Communications increased to 37 as the economy of British Columbia improved after the Second World War, This was due in many respects to the fact that a major recession had been avoided, as evidenced by the fact that 34 new Lodges were constituted and consecrated, while there was one cornerstone laid for a new building and one new Masonic Hall dedicated. Geographically speaking, the distribution was well balanced throughout British Columbia, with Victoria and Vancouver Island being the site of 12, the Lower Mainland and Fraser Valley of 13, the Kootenays and the Okanagan of 7, and the northern parts and West Coast of the Province of 4.

New Lodges Established

During the decade 1951 to 1960, the Grand Lodge of British Columbia warranted thirty-four new Lodges; one petition had been rejected; at June 30, 1956 there had been two Lodges actually waiting to complete their petitions for a dispensation; and three Lodges had been continued under dispensation in June, 1960. Fourteen Lodges adopted the American work, now called the British Columbia “Ancient” work, for their ritual; seventeen Lodges had adopted the Canadian work for their ritual and some of these have now adopted the British Columbia version; one adopted the Australian work for its ritual; and two the Emulation work,

General Procedures

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

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

Mount Caro Marion No. 140

In March, 1949, the GM was pleased to issue a license for a Lodge of Instruction in the city of “Abundant Rainfall”, Ocean Falls, under the jurisdiction of Tye Lodge No. 66 at Prince Rupert. This action was highly commended by the Committee on Warranted Lodges on June 16, 1949, because of the “splendid work being done by the Brethren there, and we are satisfied that they have every chance of establishing a fine Lodge in due course.” A number of Freemasons in Ocean Falls had formed a social club which they called the “High Twelve Social Club”, It was active for several years prior to March 8, 1949, when the Club was dissolved to make way for the Lodge of Instruction to be formed under the sanction of Tye Lodge. On April 19, 1949, the DDGM for District 12, Prince Rupert, had visited the Lodge and reported favourably on its activities and work. The GM issued a dispensation for Mount Caro Marion Lodge, which was instituted on April 7, 1950 by the DDGM for District 12 under a commission from the GM. On June 21, 1951, Grand Lodge ordered the granting of a charter to Mount Caro Marion Lodge No. 140 at Ocean Falls. The Lodge was constituted on September 24, 1951 in the Parish Hall, St. Paul’s Anglican Church, Ocean Falls, with the GrS presiding under a commission from the GM.

The Lodge adopted the Canadian work for its ritual, and its name was taken from the landmark and focal point

¹⁴². See *Masonic Bulletin*, Vol. XII, No. 3, pp. 17-18; and Vol. XIV, No. 6, pp. 41-42, “In Memoriam”, by L. Healey, SGW.

¹⁴³. For a detailed account of the meeting, see *Grand Lodge Proceedings — 1959*, p. 7 *et seq.*

of the community of Ocean Falls—Mount Caro Marion. Ocean Falls resident A. M. Harvey wrote “that name definitely established as Caro and Marion after Caroline and Marion, believed to be amongst the first women to climb to the summit, and believed to be daughters of the early residents of Ocean Falls.” On May 2, 1950, the Postmaster wrote “that Caro-Marion mountain was named after two sisters who climbed the peak in 1910 when they were visiting their brother, who was surveying in the area at that time.” Another, similar, account has it that “Caro Mountain, 4,200-foot-high member of the coast range, was named for Carol and Marion Smabie, the first white girls born in Ocean Falls.”¹⁴⁴

Manoah No. 141

The story of establishing the last Lodge in the decade 1941 to 1950 belongs to the West Coast of Vancouver Island. The GM in 1950 issued a dispensation for a Lodge at Tofino, situated at the entrance to Clayoquot Sound on the open Pacific Ocean. The Lodge was instituted as Manoah Lodge on May 6, 1950, by the GM, and as the DDGM for District 5, Nanaimo, reported, “This was the culmination of an ideal sought for some three years by the Brothers at Tofino and on the West Coast of Vancouver Island.” Grand Lodge on June 21, 1951, ordered a charter granted to Manoah Lodge No. 141 at Tofino, and the Lodge was constituted on July 21, 1951 by the GM in the Masonic Temple at Tofino. The Lodge adopted the American work for its ritual, and took its name not from the Indian lore of the area, as some have supposed, but from the Hebrew word meaning “A Place of Rest”. While a Masonic Lodge is a place where Masonic work is being done, that work should be done in such an atmosphere of peace, unity and harmony. The sound of the word is pleasing. Its soft vowels give the word a peaceful, restful sound, and sound in literature and language is always important. In Judges XI, “Manoah” was a good and an upright man, who was visited and chosen by God to be the father of Samson, another man of great strength of character and faith, chosen by God to deliver Israel from the Philistines.¹⁴⁵

Richmond No. 142

The first Lodge in the area of Richmond on Lulu Island was established when the GM issued a dispensation for a new Lodge at Steveston, a former post office and steamer landing on Lulu Island at the mouth of the Fraser River, 17 miles south of Vancouver. Named after W. H. Stevens, the original owner of the townsite, it was the centre of a



The home of Richmond Lodge No. 142, 6730 No. 3 Road—1953.

large fishing and canning industry, backed by rich delta farm lands. The Lodge was instituted by the GM on August 8, 1950, and Grand Lodge on June 21, 1951 ordered a charter for Richmond Lodge No. 142. On July 18, 1951 the GM constituted the Lodge in the Loyal Orange Hall, on the Steveston Highway. This Lodge uses the American work for its ritual and took its name from the municipality in which the town of Steveston is situated.

Sidney No. 143

On August 11, 1950 the GM issued a dispensation for a new Lodge at Sidney on Vancouver Island, situated at the northern end of the Saanich Peninsula. At one time the terminus of the famous “Cordwood Limited” of the Victoria-Sidney section of the GNRy, it is eighteen miles from Victoria

and had become an embryo bustling city due to the importance of its position in land and water transportation. The GM instituted the Lodge in person on August 11, 1950, and on June 21, 1951 Grand Lodge ordered a charter for Sidney Lodge No. 143 at Sidney. The GM on July 6, 1951 constituted the Lodge in the Masonic Temple at Saanichton. This Lodge adopted the Emulation work for its ritual, while the town had taken its name from the island across Haro Strait, originally called “Sallas Island” by HBCo officers, circa 1850. It had been renamed by Captain Richards around 1859-60, possibly after Frederick William Sidney, RN, a surveyor and hydrographer of the British Admiralty, whom Richards is said to have succeeded.

144. “Fresh Threat of Death...” by Jack Brauckmann, *Victoria Daily Colonist*, January 15, 1965, p. 1. Although there was a Smaby family in Ocean Falls, there is no record of children named Carol or Marion Smaby. The names appear to have been conflated with Jack and Marion Black, and Frank and Caro Audreas, who were the first on record to climb the mountain, and gave it the name Caro Marion. — Silversides, “History of Ocean Falls Corporation”, March 1958, BC Archives container 880059-1280.

145. See “Manoah Lodge”, by W Brother B. Stuart. *Masonic Bulletin*, (XXIV) No. 10, p. 77.

Friendship No. 144

In 1951 the GM issued a dispensation for the establishment of a new Lodge at Trail, making the third in that town, which, he said;

“is a reflection of the prosperity and growth of that Kootenay Community, and is also indicative of the progress of Freemasonry in this young city of almost 15,000 population. I am satisfied that this new Friendship Lodge will not only prove successful, but it will fully justify its name as an institution of Friendship engaged in a worthwhile work in the community.”

The GM instituted the Lodge in person on April 20, 1951, and on June 21, 1951 Grand Lodge ordered the continuation of the dispensation. On June 19, 1952 Grand Lodge ordered a charter for Friendship Lodge No. 144 at Trail. The GM, on September 30, 1952, duly constituted the Lodge in the Masonic Temple at Trail, With the Lodge adopting the Canadian work for its ritual, Trail was in the happy situation of being able to offer ritual in the three Masonic workings. Preston said that:

“Friendship is traced through the circle of private connections to the grand system of universal benevolence, which no limits can circumscribe, as its influence extends to every branch of the human race. On this general plan the universality of the system of Masonry is established.”¹⁴⁶

The founding members were asked to submit a name for the new Lodge; the six most popular were selected and considered for some time before “Friendship” was chosen; and such is the reputation that the Lodge has established in the opinion of its many visitors.

Dunbar No. 145

It was again the turn of Vancouver for a new Lodge when in 1951 the GM issued a dispensation for Dunbar Lodge, which he instituted personally on November 26, 1951, and on June 19, 1952 Grand Lodge ordered a charter for Dunbar Lodge No. 145 at Vancouver. On July 22, 1952 the GM constituted the Lodge in Freemasons’ Hall, Georgia and Seymour Street, Vancouver. The Lodge adopted the Canadian work as exemplified by Cascade Lodge No. 12 for its ritual originally, but subsequently the “Canadian” working of British Columbia, as adopted by the Grand Lodge of British Columbia in 1955, was brought into use. The name “Dunbar” was chosen because W Brother William A. Bain, chief among the founders of the Lodge, felt that a Lodge should be formed in Dunbar District in the south-western section of the city of Vancouver for Freemasons living in that area.

Sentinel No. 146

On August 20, 1947 a meeting was held in Castlegar, at the southeast end of the Lower Arrow Lake, some eighteen miles north of the city of Trail, with a view to forming a Masonic Lodge. There were nineteen MMs present at the meeting, but little progress was made until October 16, 1950, when twelve MMs met in the offices of William Waldie and Sons. An organization meeting was held, and subsequently on March 27, 1951 the GM confirmed the action taken by Emulation Lodge No. 125 at Trail in giving its sanction, as set out in Section 138 of the Book of Constitutions, to a group of Freemasons to hold under its charter a Lodge of Instruction in Castlegar, which he visited on that date, The GM stated that the brethren at Castlegar, which is also situated some twenty-seven miles southwest of Nelson on Highway 3 “have a suitable, in fact splendid and well-furnished hall for their meetings and they conduct themselves correctly and properly.”

A dispensation was ordered by the GM, and Sentinel Lodge was instituted by the SGW on February 16, 1952, On June 19, 1952 the dispensation was ordered to be continued, On June 18, 1953 Grand Lodge ordered the charter for Sentinel Lodge No. 146, and on September 19, 1953 in Freemasons’ Hall at Trail the GM constituted the Lodge. The Lodge adopted the Canadian work for its ritual, and took its name ‘Sentinel’ from the high mountain on the outskirts of the town of Castlegar, on the suggestion of W Brother J. C. Waldie.

Penticton No. 147

The GM issued a dispensation for a second Lodge at Penticton in the Okanagan Valley, and on March 15, 1952 Penticton Lodge was instituted by the DDGM for District 16, South Okanagan. The Committee on Warranted Lodges, on June 19, 1952, recommended continuation of the dispensation for another year, which was upheld by Grand Lodge. The DDGM for the District in 1953 reported favourably on the affairs of the Lodge, and on June 18, 1953 Grand Lodge ordered the charter for Penticton Lodge No. 147 at Penticton, On June 19, 1953 the GM constituted the Lodge at the High School Auditorium at Penticton immediately prior to the closing of the Annual Communication of Grand Lodge. * This Lodge adopted the American work for its ritual, and adopted the town name which is of Indian origin and is properly called “Pente-hik-ton”.

146. *A Dictionary of Symbolic Masonry*, by George Oliver, DD, London: Richard Spencer, 1853. p. 518.

* The annual communication of Grand Lodge, meeting in the high school, was taken to refreshment, then “reconvened in apartments in the Masonic Temple in Penticton” where the lodge was constituted and consecrated. See *Proceedings of Grand Lodge—1953*, pp. 205-06.

Evergreen No. 148

Vancouver then claimed its thirty-seventh Lodge when the GM issued a dispensation for Evergreen Lodge, which was instituted by him in person on March 28, 1952. On June 19, 1952 Grand Lodge ordered the continuation of the dispensation, On June 18, 1953 Grand Lodge ordered a charter for Evergreen Lodge No. 148 at Vancouver, and at the Kerrisdale Masonic Temple on July 28, 1953 the GM constituted the Lodge. The Lodge adopted the Canadian work for its ritual, and its name was presented at the second foundation meeting by then JW Brother E. M. Gunder-son, because British Columbia had been renowned as the "Evergreen Province".

Discovery No. 149

The GM issued a dispensation for a Lodge at Campbell River on the east coast of Vancouver Island, thirty-six miles to the north of Comox, a noted fishing and pleasure resort, which he instituted in person on May 3, 1952. On June 19, 1952 Grand Lodge ordered continuation of the dispensation for another year, and on June 18, 1953 Grand Lodge ordered the charter for Discovery Lodge No. 149 at Campbell River. On July 27, 1953 the GM constituted the Lodge in the Masonic Temple at Campbell River.

The Lodge adopted the American, now the British Columbia "Ancient", work for its ritual, and its name from the sea passage (Discovery) between Vancouver Island and Quadra Island which the Temple overlooks. Captain Vancouver was known to have landed in the area from his ship, the *Discovery*, in the late eighteenth century. The founders also felt that the word itself had certain connotations which made it an appropriate name for a Masonic Lodge.

Burnaby No. 150

The GM issued a dispensation on August 12, 1952 for a new Lodge in Burnaby, immediately adjacent to the city of Vancouver, and on August 28, 1952 he personally instituted Burnaby Lodge at Central Park. On June 18, 1953 Grand Lodge ordered a charter for Burnaby Lodge No. 150 at Burnaby. On July 24, 1953 the GM, in Freemasons' Hall at New Westminster, constituted the Lodge. The Lodge adopted the Canadian work for its ritual, which would no doubt have shocked its namesake, Robert Burnaby, the First Immediate PGM of the Grand Lodge of British Columbia.

Coronation No. 151

The scene then shifts back to Vancouver Island, to Cowichan Lake, a logging and popular fishing area twenty miles to the west of the city of Duncan. Here the GM had on December 8, 1952 instituted Coronation Lodge in accordance with a dispensation he had issued on November 6, 1952. On June 19, 1953 Grand Lodge ordered a charter for Coronation Lodge No. 151 at Cowichan Lake. On July 25, 1953 the GM constituted the Lodge in St. Aiden's Hall, Lake Cowichan. This Lodge adopted the American work for its ritual, and took its name from the year, that of the Coronation of Elizabeth II of Great Britain, which ceremony took place on June 2, 1953.

Tweedsmuir No. 152

The northern area of the Province next appears in the story of the Lodges warranted by the Grand Lodge of British Columbia, at Burns Lake on the mainline of the CNRY some 133 miles to the west of Prince George, The GM issued a dispensation for a Lodge to be known as Tweedsmuir Lodge, which he personally instituted on March 13, 1953,

On June 18, 1953 Grand Lodge ordered continuance of the dispensation for another year. On June 19, 1954 Grand Lodge ordered a Warrant of Constitution for Tweedsmuir Lodge No. 152 at Burns Lake. On August 23, 1954 the GM constituted the Lodge in Brown Hall at Burns Lake.

This Lodge adopted the Canadian work for its ritual, and, like the Provincial Park to the south of Burns Lake, took its name from John Buchan, 1st Baron Tweedsmuir of Elfield, the 15th Governor-General of Canada from his assumption of that high office on November 2, 1935 until his death in Montreal on February 11, 1940.

Prince Charles No. 153

In 1953 the GM issued a dispensation for a second Lodge at Kelowna, and on April 25, 1953 he personally instituted Prince Charles Lodge. Grand Lodge ordered the continuation of the dispensation for another year on June 18, 1953, and on June 19, 1954 Grand Lodge ordered a Warrant of Constitution for Prince Charles Lodge No. 153 at Kelowna. On September 4, 1954 the GM constituted the Lodge. This Lodge adopted the American work for its ritual. The founding members felt during the early discussions on the formation that the Lodge should be named in honour of the then very young Prince Charles of Windsor, now HRH the Prince of Wales. The then Secretary of the Lodge wrote to Her Majesty Queen Elizabeth II and received her permission to use the Prince's name for the Lodge.



The Rt. Hon. The Lord Tweedsmuir,
—The Public Archives of Canada

Granite No. 154

Once again the scene shifts back to the Kootenay area as Nelson secured a dispensation from the GM for its second Lodge on April 21, 1953, and on April 29, 1953 he personally instituted Granite Lodge. This was the first institution of a Masonic Lodge in District 6 in approximately 41 years. On June 18, 1953 Grand Lodge ordered continuance of the dispensation for another year, and Grand Lodge on June 19, 1954 ordered a Warrant of Constitution for Granite Lodge No. 154 at Nelson, On September 7, 1954 the GM constituted the Lodge. This Lodge adopted the American work for its ritual, and the name "Granite" was chosen from some twenty-five suggestions after they had been whittled down to four.

The original name selected had been "Coronation" with the name "Queen City" as an alternative, but "Coronation" had been pinched about a year previously by the brethren at Lake Cowichan. A ballot was then taken, and "Granite" received the most votes with "Nasookin" a poor second. Close by Nelson is a rather stately-appearing mountain, of which one of the local names was "Granite", and thus the Lodge adopted the name in its meaning of "Strength and Stability". RW Brother Eugene J. Leveque commissioned one of the brethren to draw a picture of a mountain to grace the letterhead and the Summons of the Lodge, but these did not turn out in a satisfactory way. The mountain actually depicted in this manner is Mount Chephren.*

Mount Chephren, elevation 10,715 feet, is located on the Banff-Jasper Highway No. 93 approximately 20 miles north of Bow Pass on the westerly side of the Mistaya River in Banff National Park, RW Brother E. J. Leveque no doubt selected the picture of this mountain to adorn the Monthly Summons and letterhead of Granite Lodge to illustrate the strength and beauty of the Canadian landscape as well as Granite Lodge.

This particular mountain was no doubt chosen because of its form, pyramidal, but more especially because of its name, "Chephren" or "Khafre", circa 2800 B.C., was an Egyptian king of the 4th (or Memphite) Dynasty; builder of the second pyramid at El Gizeh, he was the brother of "Cheops" or "Khufu", the first king of the Memphite Dynasty and builder of the "Great Pyramid" at Gizeh (or Giza) near the present Cairo. Some authorities also credit "Khafre" with building the colossal image of "Harmachis", the Egyptian god of the Rising Sun-the Great Sphinx at Gizeh, while others claim that it may have been designed in image of "Khafre".

"Nasookin" was the name of the steamer that plied Kootenay Lake for more than thirty years. In the Kootenay Indian language the word means "Big Chief".

West Point No. 155

The GM for 1953-54, and most of those that followed him, made it the prerogative of the DDGMs concerned to preside at the Ceremony of Institution of the new Lodges as, he said, "this decision has many happy results." The first Lodge to which he issued a dispensation was in Vancouver on November 20, 1953, and the DDGM of District 14 at Vancouver presided at the Ceremony of Institution on November 25, 1953, and Grand Lodge ordered the Warrant of Constitution on June 19, 1934 for West Point Lodge No. 155. The GM on July 28, 1954 formally constituted the Lodge. This Lodge adopted the American work for its ritual, and the name "West Point" was chosen because the Lodge was situated on the point of land named Point Grey, which made it one of the most westerly Lodges on the Lower Mainland. It had been difficult to come to a decision on the name of the Lodge because University Lodge had been named after the University of British Columbia, it being the first Lodge in the area. The next Lodge, "Landmark", had commemorated the stone cairn which marked the last meeting place of the Spaniards with Captain George Vancouver, and the actual geographical name of the area, "West Point Grey", had been dropped as being too long.

Commonwealth Lodge No. 156

Again in Vancouver, a petition, containing forty-seven names, for a "Dispensation to Form a Lodge" was dated January 7, 1954, for which the GM issued a dispensation, and the Lodge was instituted on March 11, 1954 as Commonwealth Lodge by the DDGM for District 15 at Vancouver. On this occasion, greetings were received from Commonwealth Lodge No. 186 at Mirboo, GRVictoria in North Australia; from Commonwealth Lodge No. 324, GRQueensland at Brisbane, Australia; and from the GrS of the United Grand Lodge of Victoria at Melbourne, Australia. On June 19, 1954, the Committee on Warranted Lodges recommended continuance of the dispensation until the next Annual Communication, but on an appeal by one of the members of the new Lodge and upon a vote being taken, Grand Lodge ordered the Warrant of Constitution for Commonwealth Lodge No. 156 at Vancouver. On July 30, 1954 the GM constituted the Lodge. This Lodge was the second in British Columbia to adopt the Australian work, and it was decided that the name of the Lodge should have some connection with Canada's "Down Under" sister nation; the founders were asked to submit suggestions and "Commonwealth" was found to be the choice of the majority. It is interesting to note that the night on which Commonwealth Lodge was constituted was

* Image omitted of Mount Chephren by D. M. Baird GSC MR 13.

also the night the Empire Games in Vancouver held their opening ceremonies. This was a prelude to the running of the "Miracle Mile", when Bannister of England defeated Landy of Australia in the thrilling time of 3.58.8 minutes.

Northern Lights No. 157

Up in the far North, in the Territory of the Yukon, a dispensation had been issued by the GM for a new Lodge, the third in the Territory, at Mayo, Y.T., which he instituted in person on May 15, 1953. On June 18, 1953, the Committee on Warranted Lodges had recommended that the dispensation be continued for another year and on the suggestion of the DDGM for District 11, Atlin-Yukon, in accordance with the agreement of the officers, similar action was taken on June 19, 1954 as being advisable and in the best interests of the Lodge. Grand Lodge, on June 23, 1955, ordered the Warrant of Constitution for Northern Lights Lodge No. 157 at Mayo, Y.T., and on August 30, 1955 the GM constituted the Lodge in the Wareham Memorial Hall, Mayo, Y.T. This Lodge adopted the Canadian work for its ritual, and for its name that glorious phenomenon of nature in the common name of the *aurora borealis*.

Euclid No. 158

The next Lodge to which the GM issued a dispensation on February 1, 1954 was for a second Lodge at Port Alberni, and on February 18, 1954 the DDGM for District No. 22, Comox-Alberni, presided at the institution ceremony of Euclid Lodge at a very large meeting. On June 19, 1954, Grand Lodge ordered the continuation of the dispensation for another year. Grand Lodge, on June 23, 1955, ordered the Warrant of Constitution for Euclid Lodge No. 158 at Alberni, and the GM on September 26, 1955 constituted the Lodge in the Masonic Temple at Port Alberni. This ceremony was saddened by the death of RW Brother S. Lance Wilson, the DDGM for District 1 at Victoria, who passed away in his car while driving from the Temple to the Banquet Hall.

The Lodge adopted the Canadian work for its ritual and now uses the British Columbia "Canadian" work. The name "Euclid" was chosen to honour the Greek mathematician, famous for his *Elements*, which have been accepted as a geometric text for over 2,000 years. This took place at one of the early practices held prior to the institution. The altar of the Lodge was constructed by W Brother Edwin A. Beck, the first SW; and the maple from which the corner pillars were "turned" was packed down from the slopes of the Beaufort Mountain Range close by, with considerable difficulty, by the first JW, Brother Melvin W. Lamport.

Mount Shepherd No. 159

Next the scene changes and we journey to the southwest coast of Vancouver Island to the town of Sooke, from the Indian tribe named "Soke", twenty-five miles from Victoria, the earliest settled district of British Columbia. The



The cozy home of Mount Shepherd Lodge No. 159, 6547 Throup Rd., Sooke, Vancouver Island. Built for use as a Presbyterian Church in 1885.

GM issued a dispensation for a new Lodge which the DDGM for District 21 at Victoria instituted as Mount Shepherd Lodge on May 22, 1954. He reported on the most friendly and cordial attitude of the petitioners on several visits during the period of the Lodge being UD. On June 19, 1954, Grand Lodge ordered the continuance of the dispensation until the next Regular Communication, and on June 22, 1955 Grand Lodge ordered a Warrant of Constitution for Mount Shepherd Lodge No. 159 at Sooke. On September 27, 1955, the GM constituted the Lodge. This Lodge, a daughter of Victoria-Columbia Lodge No. 1 at Victoria, adopted the Emulation work for its ritual, and the first meeting called to discuss the formation of the Lodge was held in the home of

the local dentist, which had a splendid view of nearby Mount Shepherd, just off the highway between Sooke and Victoria. At the organization meeting, the Founding WM, Brother Chris A. Helgeson, suggested Mount Shepherd as the name because of the location of the Lodge and because "it reminded him of that most beautiful of all the Songs of King David, the twenty-third Psalm:

"The LORD is my shepherd, I shall not want. / He maketh me to lie down in green pastures; he leadeth me beside the still waters. / He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake, / Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. / Thou preparest a table before me in the sight of mine enemies; thou anointest my head with oil: my cup runneth over. / Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD for ever."

Kelamalka No. 160

A dispensation for a second Lodge in Vernon was issued by the GM, and on October 27, 1954 the DDGM for District 9, Okanagan-Revelstoke, presided at the institution ceremony before a "very large turnout of Brethren" and reported

very favourably on his official visit to the Lodge. On June 23, 1955, Grand Lodge ordered the Warrant of Constitution for Kalamalka Lodge No. 160 at Vernon. The GM, on September 16, 1955, constituted the Lodge. The Lodge adopted the American work for its ritual. Some eleven miles immediately to the south of Vernon lies Kalamalka Lake on Highway 97. It is probably one of the most beautiful lakes in all British Columbia. It attracts thousands of visitors every year. The name which was adopted by Lodge No. 160, BCR, originates from an Indian word meaning "Lake of many colours", which truly describes the lake and its surroundings when viewed from any aspect. It has also been suggested that



Grand Lodge at the Ceremony of the Laying of the Corner Stone of the new Masonic Hall of Ymir Lodge No. 31 at Salmo, B.C., on May 15th, 1954.

the lake was named after Chief Kalamalka, the son of an Indian woman and a Hawaiian Islander brought to this country by the HBC early in the last century. In this case, his mellifluous name may be of Hawaiian origin.¹⁴⁷

Goldstream No. 161

The DDGM for District 21 at Victoria in 1954 stated that another Lodge was being organized at Langford, a few miles west of the city of Victoria, but it was yet in the preliminary stages. On November 8, 1954, the succeeding DDGM for the District presided at the Ceremony of Institution of Goldstream Lodge in accordance with a dispensation issued by the GM. Grand Lodge, on June 23, 1955, ordered a Warrant of Constitution for Goldstream Lodge No. 161 at Langford. The GM, in St. John's Church at Colwood, on September 29, 1955, constituted the Lodge. The Lodge adopted the Canadian work for its ritual, and its name from the lovely stream that meanders out of the surrounding highlands and the Goldstream District in which the Lodge and its hall are situated,

Mosaic No. 162

Back in Vancouver two more Lodges appeared on the Register of the Grand Lodge of British Columbia, when on October 17, 1954 a Lodge of Instruction was held in the Oddfellows' Hall, at Marpole in Vancouver, where the EA and the FC Degrees were exemplified; and on October 24, 1954, when the MM Degree was exemplified; following which the GM issued a dispensation. On November 17, 1954, the DDGM for District 13 at Vancouver presided at the Ceremony of Institution of Mosaic Lodge. He made three official visits to the Lodge UD and found the work done in a very pleasing and satisfactory manner. Grand Lodge, on June 23, 1955, ordered the Warrant of Constitution for Mosaic Lodge No. 162 at Vancouver, and on October 3, 1955 in the Masonic Temple at Marpole, the GM constituted the Lodge. This Lodge uses the American work, which has now been changed to the British Columbia "Ancient" work, for its ritual, and it was finally decided on July 13, 1954, after many names had been suggested, to select a name that had reference to the ritual—"Mosaic". The "Mosaic Pavement" so often alluded to in the rituals of Freemasonry as one of the "Ornaments of the Lodge"; together with the "Blazing Star—the Glory in the Centre"; and surrounded by the "Beautiful Tessellated Border" are symbolic of the manifold blessings and comforts which constantly surround all Freemasons. In the British Columbia "Ancient" work, the mosaic pavement is emblematic of human life, chequered with good and evil. "Mosaic" is of or pertaining to Moses or the writings, Jews and principles attributed to him; while the "Mosaic Law" was the Ancient Law of the Hebrews.

Crown No. 163

The second Lodge established in Vancouver at this time was the forty-first in the city and received its dispensation from the GM on December 17, 1954, and on January 8, 1955 Crown Lodge was instituted, with sixty-one founding members, at a ceremony presided over by the DDGM of District 14 at Vancouver. Grand Lodge, on June 22, 1955, ordered the Warrant of Constitution for Crown Lodge No. 163 at Vancouver. On October 1, 1955, the Lodge was constituted by the GM in Freemasons' Hall, Georgia and Seymour Streets, at Vancouver. This Lodge adopted the American work for its ritual, and from the original Masonic Home of the Lodge on the summit of Dunbar Heights

¹⁴⁷. See 1001 British Columbia Place Names, by G. V. P. & Helen B. Akrigg, p. 93.

there is a very impressive view of Crown Mountain, north of Burrard Inlet. This, together with the fact that the "Crown" is the symbolic "rallying-object" of the members of the British Commonwealth, induced the founding members to choose the name "Crown Lodge". This Lodge was a "Daughter" Lodge of Lions' Gate Lodge No. 115.

Capilano No. 164

Once again a new Lodge was established on the North Shore of Burrard Inlet when the GM issued a dispensation and Capilano Lodge was instituted at a ceremony presided over by RW Brother Charles E. Brotherton. He was acting under a commission of the GM for the DDGM of District 17 at North Vancouver, who was unable to attend, on January 12, 1955. The DDGM reported in glowing terms his visit to the Lodge UD on May 11, 1955, and trusted "this Lodge will be numbered among the Constituent Lodges" of this Grand Jurisdiction at the Annual Communi-



Masonic Hall, Prince George, B.C, home of Nechako Lodge No. 86, opened by the Grand Master, MW Brother Karl P, Warwick, April 20, 1955.

cation of Grand Lodge. On June 23, 1955, Grand Lodge ordered the Warrant of Constitution for Capilano Lodge No. 164 at North Vancouver, and on September 22, 1955, in the Hollyburn Masonic Temple at West Vancouver, the GM constituted the Lodge. This Lodge adopted the American work for its ritual and took its name after the area "Capilano", which means "people of the Kiap" the hereditary name of the Chief of the North Vancouver Indians.

Aurora No. 165

A group of Freemasons, most of whom hailed from Lodges east of the Rocky Mountains, having banded together, were anxious to have a new Lodge of their own. The GM issued a dispensation

for another Lodge in the city of Victoria, and on January 29, 1955 the DDGM for District 1 at Victoria presided at the ceremony of institution of Aurora Lodge. On June 22, 1955, Grand Lodge ordered the Warrant of Constitution for Aurora Lodge No. 165 at Victoria, On September 28, 1955, the GM constituted the Lodge in the Masonic Temple at Victoria, This Lodge adopted the Canadian work for its ritual, while "Aurora" was the Roman goddess of dawn that gives the rosy tint to the sky to herald the rising sun. A great many of the founding members of the Lodge hailed from Prairie Lodges, and all were familiar with the phenomenon of the "Northern Lights" which upon occasion radiates Canada's North-land with that same brilliant light, But that name had already been taken by another Lodge in the Yukon; so it was decided to shorten the Latin expression for the Lights, "Aurora Borealis", to "Aurora".

Haida No. 166

Only one dispensation was issued by the GM in 1956 for a new Lodge and this again in the city of Victoria. The Lodge was instituted by the DDGM of District 21 at Victoria on January 18, 1956 as Haida Lodge, an offshoot of Camosun Lodge No, 60 in Victoria. It is noteworthy because all the founding members were members of Camosun Lodge. Haida was formed "because the founders felt that many of the Lodges were getting so large that the feeling of friendship was lacking and that by forming smaller Lodges the personal feeling could be retained. The Charter Members suggested that the membership should be kept to a minimum and not more than two new members should be initiated in any one year. This the Lodge has done, and it appears to have resulted in a good attendance at each meeting, as well as having friendly social evenings." On June 21, 1956, Grand Lodge ordered the Warrant of Constitution for Haida Lodge No. 166 at Victoria, and on August 15, 1956, in the K. of P. Hall on Cormorant Street, Victoria, the GM constituted the Lodge. This Lodge adopted the American work, as practised by "Mother Camosun", for its ritual, and adopted its name from the Indians of the Queen Charlotte Islands, a tribe of very high caste and very intelligent and hard-working people. Most of the furniture for the lodge room was carved by a member of Victoria-Columbia Lodge No. 1 at Victoria in the Haida motif and was used by Grand Lodge for the Annual Communication in Victoria in June, 1969.¹⁴⁸

Kitimat and Whalley

The GM noted in 1956 that in two other communities groups of brethren were in the process of organizing new Lodges—at Kitimat and at Whalley—but in neither case were they quite ready to petition for a dispensation.

North Star No. 167

The GM issued a dispensation for a new Lodge at North Surrey, and North Star Lodge was instituted at a ceremony presided over by the DDGM of District 2, New Westminster, on December 11, 1956 in the Horticultural Hall at

148. See *Proceedings of Grand Lodge* — 1969, pp. 124-26, "The Furniture of Haida Lodge No. 166."

Whalley. On June 20, 1957, Grand Lodge ordered the Warrant of Constitution for North Star Lodge No. 167 at North Surrey. On August 9, 1957, in Freemasons' Hall at New Westminster, the GM constituted the Lodge. This Lodge, like its predecessor at Fort Steele, whose name it assumed at the suggestion of the GrS in order to perpetuate the old historic name originally held by Lodge No. 30, in the famous mining and lumbering town in the East Kootenay District, adopted the Canadian work for its ritual as authorized under a resolution of Grand Lodge on June 23, 1955.

Cloverdale No. 168

On May 6, 1957, the GM issued a dispensation for a Lodge to a number of brethren at Cloverdale, in the Fraser Valley west of Langley, which was instituted on May 22, 1957 by the DDGM of District 2, New Westminster, as Cloverdale Lodge. This Lodge had a period of considerable gestation, over seven years, having first applied for a dispensation in June, 1949. On June 20, 1957, Grand Lodge ordered the continuation of the dispensation, and on June 19, 1938 Grand Lodge ordered a Warrant of Constitution be granted for Cloverdale Lodge No. 168 at Cloverdale. On July 30, 1958, in the Masonic Temple at Langley, the GM constituted the Lodge. This Lodge adopted the American work for its ritual, and took its name from the town in which it is situated, Cloverdale, a thriving distribution centre for the agricultural area in the Municipality of Surrey, was originally named "Clover Valley" by William Shannon, a pioneer settler, when he first looked out upon the luxuriant fields of wild clover which carpeted the valley.

Kitimat No, 169

The next Lodge to be established was in the Prince Rupert area, in the town of Kitimat, the site of the Aluminum Company of Canada smelter at the head of Kitimat Arm of Douglas Channel and opposite the Mission of Kitimat, which had long served a tribe of Indians on the west coast of mainland British Columbia. "Kit" is said to signify "a people" and "maat" an island—"an Island People", according to James Deans,¹⁴⁹ but the Akriggs give the meaning as "people of the Snow".¹⁵⁰ This Lodge had its genesis in the Spring of 1952, when a Fellowship Club was established. It operated until 1955, when a Lodge of Instruction was opened under the supervision of Kitselas Lodge No. 123 at Terrace. The fifty-five charter members hailed from twelve different Grand Lodges, and a good deal of practice was required to bring the first officers into unity and proficiency, using the Ontario version of the Canadian work, which was the only one available to them at that time. The dispensation was issued by the GM, and the Lodge was instituted on July 20, 1957 at a ceremony presided over by MW Brother (Dr.) R. Geddes Large, PGM. On June 19, 1958, Grand Lodge ordered the Warrant of Constitution for Kitimat Lodge No. 169 at Kitimat. On August 9, 1958 the GM constituted the Lodge. The Lodge now uses the Canadian work as adopted by the Grand Lodge of British Columbia.

Admiral No. 170

The story of the Lodges then turned to the town of Ganges on Saltspring Island, named from the existence of salt springs there, when the GM issued a dispensation for a Lodge, and the ceremony of institution on December 6, 1957 was presided over by the DDGM of District 5, Nanaimo. Grand Lodge, on June 19, 1958, ordered the Warrant of Constitution for Admiral Lodge No. 170 at Ganges, Saltspring Island, On August 2, 1958, the GM, in Mahon Hall at Ganges, constituted the Lodge. The Lodge adopted the Canadian work for its ritual, and took its name from the original name of the Island as it appeared on the early British Admiralty charts. Originally it was called "Chuan Island" on the plan to accompany a "Report of a Canoe Trip by James Douglas, Esq., Governor, 1854," Captain Richards, while surveying there, evidently wished to associate the Island with Rear Admiral Baynes, commanding the Pacific Station, his flag ship, staff officers, *etc.*, and he therefore named the highest mountain "Baynes" and the Island "Admiral". At the time the Lodge was established, the average age of the thirty-three founding members was sixty-six and two-third years; the thirty-fourth member was only thirty-eight years old; the first members hailed from thirty-four Mother Lodges, five countries and four continents; they had lived 2,222 years and the oldest Brother, William T. Lockhart, M.D., was eighty-nine.

Centennial No. 171

The Grand Lodge of British Columbia celebrated the One Hundredth Anniversary of the establishment of Freemasonry in British Columbia on June 17, 1958, and the GM issued a dispensation for a Lodge in Richmond, near Vancouver, to be called Centennial Lodge in honour of that occasion, Victoria Lodge No. 1085, ER, having been established in the Fall of 1858. The Lodge was instituted at a ceremony presided over by the DDGM for District 20 at Vancouver on August 14, 1958. Fifty-seven brethren practising the Canadian work, who lived on Lulu Island, had signed the petition, this being the second Lodge established in Richmond, the other being Richmond Lodge No. 142, which practised the American work. Grand Lodge, on June 19, 1959, ordered the Warrant of Constitution for Centennial Lodge No. 171 in Richmond, and on August 27, 1959, in the Masonic Temple at Richmond, constituted the Lodge.

149. See *Year Book of British Columbia — 1897 to 1901*, p. 19.

150. See *1001 British Columbia Place Names*, by G. P. V. and Helen B. Akrigg, p. 98.

Prospect No. 172

Once again the story of the Lodges takes one back to the north shore of Burrard Inlet, to the municipality of West Vancouver, where the GM issued a dispensation for a new Lodge which was instituted by the DDGM for District No. 17, North Vancouver, as Prospect Lodge on January 17, 1959. The DDGM visited the Lodge frequently and recommended that it be granted a warrant. Grand Lodge, on June 19, 1959, ordered a Warrant of Constitution for Prospect Lodge No. 172 at West Vancouver. On August 28, 1959, in the Masonic Temple at West Vancouver, the GM constituted the Lodge. The Lodge adopted the Canadian work for its ritual, and took its name from the promontory of Stanley Park, "Prospect Point", which lies immediately to the south of the "First Narrows" entrance into Burrard Inlet.

Cayoosh No. 173

The first application for a Freemasons' Lodge on the mainland of British Columbia had been prior to the establishment of the Grand Lodge of British Columbia, when steps were actually taken on December 27, 1860 by thirteen worthy Master Masons to petition Victoria Lodge No. 1085, ER, for assistance in forming a Masonic Lodge at Cayoosh Creek under the United Grand Lodge of England. It was sometimes called "Parsonville" after one of the charter members of Victoria Lodge who was later drowned with "Sue" Moody in the loss of the Steamer Pacific. It is located near the junction of the Fraser and Thompson Rivers, opposite the present town of Lillooet. The Lodge was never formed due to the fact that the petitioners had left the area, before any action could be taken, as the gold ran out on the creeks.¹⁵¹

Cayoosh—The Lodge That Might Have Been

But events were due to run full cycle, for one hundred years later, in 1959, the GM issued a dispensation for a Lodge at Lillooet, which was instituted by the DDGM for District 3, Kamloops, on April 3, 1959 as Cayoosh Lodge. The DDGM had been extremely zealous in his efforts to have the Lodge established. On this occasion, a unique and most interesting method of payment for the dispensation was witnessed. The treasurer of the Lodge placed a pair of gold scales within sight of all the brethren and then poured \$50 in gold nuggets on the scales. The nuggets were then placed in a buckskin poke and presented to the GrS as payment for the dispensation. On June 19, 1959, Grand Lodge ordered the continuance of the petition for one year, and on June 23, 1960 Grand Lodge ordered a Warrant of Constitution for Cayoosh Lodge No. 173 at Lillooet. On September 24, 1960, the GM, in St. Andrew's Church at Lillooet, constituted the Lodge, This Lodge adopted the Canadian work for its ritual.

Summary of Lodges

Thus at December 31, 1960, there were 163 Constituent Lodges holding warrants and three Under Dispensation on the rolls of the Grand Lodge of British Columbia.

Bluebell Lodge of Instruction

On November 4, 1954 a regular slate of officers was elected for a Lodge of Instruction which was instituted at the town of Riondel, situated on the eastern shore of Kootenay Lake. It was named Bluebell Lodge of Instruction and operated under sanction of Kaslo Lodge No. 25 at Kaslo, pursuant to Section 138 of the Book of Constitution of the Grand Lodge of British Columbia. Notwithstanding many problems that plagued the operation of the Lodge, which included rats and vandalism, it survived in active operation for over 15 years. It appears to have contributed to Freemasonry considerably, particularly in the Kootenay Lake area. It is regretted that this Lodge of Instruction had to be dissolved at a meeting held on March 19, 1970. The Riondel peninsula was the site of the Blue Bell silver-lead mine discovered in 1882.^{151a}

Lodges of Education and of Research

The two Lodges of Instruction, Education and Research at Vancouver and Victoria continued to have their licenses renewed during the decade (1951-60). They were well attended, and provided the brethren involved with many enjoyable and instructive evenings of Masonic exploration, They proved beyond doubt the usefulness of such institutions, particularly in areas where several Lodges are working under their individual warrants.

New Temple at Penticton

On November 10, 1951, the GM visited Orion Lodge No. 51 at Penticton and formally opened the new Masonic Temple. He said that this was a magnificent building, modern in every respect, and reflecting the prosperity and forward-looking spirit of the Lodge and the community in general. A block of flats was annexed, the rental from which greatly aided in defraying the cost of the building.

¹⁵¹. See Chapter 2.

^{151a} From a Mss supplied by W. Brother Geoffrey Noden of Kaslo Lodge No, 25.

50-Year Button

The GM appointed a special committee in 1950 to consider advances made to him for some form of recognition for fifty-year service or membership in Freemasonry, preferably in the form of a jewel, as in some of the other Grand Lodges. The committee reported on June 21, 1951 that it had given the matter three primary considerations: (1) type of jewel; (2) suitability; (3) cost.

It found that the Grand Lodge of Washington presents its 50-year members with a lapel-type pin consisting of the "Square and Compasses" with the letter "G", having the words "50 year" across its lower edge between the points of the compasses, the pin being sterling with blue enamel. Alberta issues a pendant jewel which consists of a medallion on a ribbon hanging from a pin. Such a jewel had been presented by a few Lodges to 50-year members in the Grand Lodge of British Columbia.

The committee was of the opinion that a pendant-type jewel was unsuitable because (1) it was too easily confused with past officers' jewels; (2) those which had been presented rarely, if ever, appeared in Lodge; (3) recipients had declared themselves embarrassed at wearing them; (4) it cannot be worn other than in Lodge and a great percentage of 50-year Freemasons attend Lodge infrequently, if at all; and (5) some instances had been brought to the attention of the committee where the families of deceased brethren had sold the jewel for the value of the gold content. The cost of the pendant jewels was prohibitive, being upwards of \$40 for 10K gold and \$25 for sterling.

The lapel button, on the other hand, can be worn at any time without embarrassment, just as the familiar lapel Masonic emblem is worn by many Freemasons. The cost of the lapel-type pin in 10K gold that does not tarnish was \$2.50 each in lots of 50, so that the 125 required for the initial presentation would be less than \$300. This the committee recommended for every Freemason who had completed 50 years membership in the Craft. The report was received, and after some reference to the inappropriate use of the word "jewel" and the suggestion that the committee consider the use of the word "pin" or "emblem", the motion was ADOPTED.

In June, 1937, it was resolved that the GM appoint a committee to consider the advisability of the issuance of a 30 or 40-year button, to report at the next Annual Communication. On June 19, 1958, the special committee on the "Revision of the Regulations Requiring 50 Years' Continuous Membership for the Award of a Commemorative Button" reported it had established that if a period of 35 years were to be given recognition, more than 30 per cent of the members of some Lodges would be eligible immediately; if 40 years should be recognized, then the figure would be 20 per cent.

The committee was of the opinion that a reduction in the 50-year requirement would result in the issuance of so great a number of buttons as to render the decoration valueless to its recipient, as well as in the eyes of all members of the fraternity. The report recommended that no change be made in the 50-year continuous membership requirement, and was ADOPTED.

Method of Elections

A suggestion was advanced to Grand Lodge in June, 1952 that some different method for the election of Grand Lodge officers should be found, either by permitting nominations from the floor of Grand Lodge, or by accepting same through the medium of a nominating committee. The matter was finally left to the incoming GM to appoint a special committee to report at the next Communication.

The committee reported on June 18, 1953, recommending that the method of nominating be amended to provide for the nomination of elective officers in advance of a Grand Lodge Communication and lodged with the GrS not later than April 1 in each year.

The Committee on Constitution reported on June 17, 1954 that, after due consideration, it was of the opinion that the method of election had, through the years, served Grand Lodge well, and favoured its retention. Grand Lodge did not agree, and after considerable discussion the recommendation relating to the nomination of Grand Lodge officers was referred back to the committee for further study. On June 21, 1956, the Committee on Constitution reported that it could find no reason to vary its recommendation of June, 1954, pointing out that the present system had been in operation for 85 years and it was considered competent and satisfactory.



Masonic Temple, Penticton, B.C., formally opened November 10, 1951, by MW Brother J. Murray Mitchell, Grand Master.

This report was challenged on the assumption that there existed a feeling that the establishment of advance nominations, as previously discussed, was desired. On a standing vote, the motion to adopt the report of the Constitution Committee was defeated and declared LOST. The chairman of the 1953 special committee then announced he would take under advisement the filing of a Notice of Motion to amend the Constitutions in order to implement the terms of the 1953 special committee's report.

According to the Notice of Motion, the chairman of the 1953 committee submitted amendments to the Book of Constitutions regarding the nomination of elective officers on June 21, 1957, which included a proposed nomination form and a specimen ballot, which would have required a nomination to the GrS prior to noon on March 15 of each year and his having the names printed and sent to the Lodges sixty days prior to the meeting of Grand Lodge. The motion, after much discussion, was declared LOST.

Masonic Capital Building Funds

A resolution of Trinity Lodge No. 98 at Vancouver to establish a fund to assist Constituent Lodges in the building of Masonic Temples in strategic locations was, upon motion, referred to a special committee to be appointed by the GM-elect on June 20, 1952. It reported on June 18, 1953 that (1) the investment income from the Benevolent Fund is barely adequate to meet present demands on that fund; at the same time, while the membership may have been increasing, the number approaching and passing retirement age is also increasing and might create an added burden on the future income from the Fund; (2) the surplus funds referred to in the resolution, even if accumulated over a number of years, would not be a factor; and (3) proposed Loans to Constituent Lodges from any Grand Lodge funds which were "repayable with nominal rate of interest as revenues permit" might become frozen assets and very hard to liquidate in an emergency.

On June 20, 1957, it was resolved that a special committee be appointed by the incoming GM to investigate the feasibility of establishing a fund from which loans could be made to assist Lodges in the construction of suitable premises in which to house themselves; to report its findings at the next Regular Communication and, if advisable, to submit a Notice of Motion to provide the necessary legislation to implement such a plan.

The special committee reported again on June 19, 1958 that it had given the matter of "Establishment of a Fund to Assist Lodges to Finance Construction of Lodge Premises" careful consideration and, although sympathetic, was of the opinion that the scheme proposed was neither practical nor advisable; and recommended against it for the following reasons:

- "1. To develop such an undertaking would require a fund with a capital of at least \$100,000.00; which could only be obtained through a specific assessment against all the Lodges or by way of an increase in the per capita tax.
- "2. The scheme would place Grand Lodge in the Mortgage and Loan business, which would be fraught with many difficulties and involve Grand Lodge in extremely sensitive administrative problems.
- "3. Over the years it had been the accepted practice for the Constituent Lodges to provide their own accommodation and at no time had Grand Lodge supplied financial assistance for that purpose and that a Lodge in need of new premises should be able to promote and finance its undertakings on its own, as so many lodges had done in the past by the exercise of their own initiative, ingenuity and enthusiasm."

Masonic Home

On a motion duly adopted in Grand Lodge on June 19, 1953, it was resolved, on the recommendation of Duke of Connaught Lodge No. 64, to ask the GM to appoint a special committee to investigate the feasibility of providing a home or housing project for elderly, distressed Freemasons.

The committee reported on June 15, 1954 that it had found it had to deal "with a difficult and complicated problem." By means of a questionnaire circulated by the GrS to all Grand Lodges in Canada and the United States where Masonic Homes and similar institutions were known to exist, information had been obtained; various housing projects had been investigated; and a number of other schemes had been considered. The committee, recognizing the importance of the task entrusted to it, felt that further study of the problem was needed; that other essential facts should be obtained; that its life should be continued in its original personnel; that Grand Lodge instruct the committee to continue its investigations; and that it be asked to report at the next Annual Communication.

The committee reported again on June 23, 1955, and because of the ever-continuing and ever-present interest and discussion of the problem, it was thought the actual findings should be spelled out here, because the basic problems which surround such a proposal were at that time clearly stated to the Craft:

- "1. On the question of the establishment of a Masonic Home of the Institution type, it is our opinion that such a project is neither practical nor advisable and we recommend against it for the following reasons:
 - (a) The cost of building such a Home would be great, its financing difficult and possibly beyond the present capacity of Grand Lodge.

- (b) Its maintenance would also be costly and probably would necessitate the levy of per capita taxes of substantial amounts. The information which we have from Grand Lodges maintaining Masonic Homes indicates that these levies were as high as \$6.00 in some cases.
 - (c) To transplant our elderly Brethren from the locality in which they have had their homes and away from their friends and relations would be inadvisable.
- “2. Respecting a Housing Project. We have been supplied with information to indicate that those low-rental schemes now existing are proving satisfactory and operating with fair success. We consider such a project may hold some merit and we recommend that a special committee be appointed by the Grand Master to give further study to it in keeping with the following terms:
- (a) To circularize the Lodges to ascertain if a low-rental housing project for elderly Freemasons on a non-profit basis would have their support and to obtain an estimate of the number of Brethren in need of such accommodation.
 - (b) That any project which may be proposed should be regionally situated and administered by combinations of Lodges in the respective Districts of the Lower Mainland, Okanagan, Kootenay, Vancouver Island, etc.
 - (c) That the first of any such project should, for the purpose of experimentation, be situated in the lower mainland and undertaken by the Lodges of the Districts therein.
 - (d) That the financing of any proposed project be the concern of the interested Lodges and not of Grand Lodge.
 - (e) That consideration be given to the formation of a Society incorporated under the Societies Act, for the purpose of organizing and operating any proposed project.”

In conclusion, the committee expressed the view that a project of that or of a similar nature would provide the members with a satisfying interest in which they could, by personal participation, give some tangible evidence of the principles of Freemasonry. The report was received and ADOPTED.

Masonic Housing Project

The Special Committee on a Masonic Housing Project reported on June 21, 1956 that it had circularized the Lodges with a questionnaire, to which 93 out of the 155 Lodges then on the Grand Lodge register replied, The questionnaire asked:

1. If a housing project regionally situated and operated on a non-profit basis by groups of Lodges were organized, would it have your support?

To this question the 93 Lodges replying reported:

No	68	Yes, in principle	14	Interested	2
Yes	5	Yes, conditionally	4		

2. Asked to supply the number of members in need of accommodation, the answers were:

None	86 Lodges	36	from 7 Lodges
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The committee felt that this information indicated, firstly, that the great majority of the Lodges were not favourably disposed towards a housing project scheme, and secondly, and very importantly, that only a comparative handful of members, 36 out of a total membership of well over 24,000, were in need of or likely to avail themselves of the housing such a scheme would provide.

It felt also that a continuance of the study would serve no useful purpose at that time, and was of the opinion that the establishment of a Masonic Housing Project was not then practical or advisable and recommended against it. The report was received and ADOPTED.

Resolution of Loyalty

A somewhat special Resolution of Loyalty to Her Gracious Majesty Queen Elizabeth II was unanimously adopted in Grand Lodge in June, 1954, which was approved by a standing vote of all the brethren present:

RESOLVED that this Most Worshipful Grand Lodge of Antient, Free and Accepted Masons of British Columbia in its eighty-third Annual Communication in the capital city of Victoria, in the Province of British Columbia, on the 17th day of June, A.D. 1954, desires to place on record its undying loyalty to the Crown and unswerving devotion and warm affection to the person of its well-beloved Sovereign, Her Most Gracious Majesty, Queen Elizabeth II.

We rejoice with Her Most Gracious Majesty and her beloved Consort Prince Philip, Duke of Edinburgh, in the very happy and triumphal consummation of their extended tour during this past year to various portions of this far-flung line of the British Commonwealth of Nations, We recall with much satisfaction the visit made by Her Majesty (then Princess Elizabeth) and Prince Philip, Duke of Edinburgh, to this Dominion of Canada, Such visits have always warmed the affections and evoked earnest expression of whole-hearted devotion to the person of our beloved Sovereign as the head of our great Commonwealth and the one in whom centres our never dying loyalty and devotion,

It is our hope and prayer that the atmosphere of dissension and discord among the nations will soon

be dissipated and that under Her Majesty's wise counsel this British Commonwealth of nations may march forward to a glorious era of World Peace and the Brotherhood of Man may become a reality ever dwelling with the whole human race.

Further, be it resolved that a copy of this Resolution be forwarded to Her Majesty, the Queen, through the Honourable the Secretary of State for Canada, under the seal of the Most Worshipful, the Grand Lodge of British Columbia.

Centennial Celebrations

The GM, in June, 1954, drew the attention of Grand Lodge to the fact that July, 1958 would mark the 100th anniversary of the first recorded Masonic meeting in the area now embraced in the Jurisdiction of British Columbia, and he strongly urged the appointment of a special committee to consider and recommend a fitting observance of the event in four years time. The terms of reference—to empower the committee to make suggestions for the advice and benefit of the Constituent Lodges and that each of them be assisted in formulating plans for some fitting observance in each Lodge. He pointed out that in 1959 the brethren of Victoria-Columbia Lodge No. 1 would commence celebrating the 100th anniversary of their Institution and Constitution, and felt that Grand Lodge should recognize in some tangible way the historic significance to all Freemasonry of that first meeting, which ultimately resulted in the formation of the original Victoria Lodge (1085, ER). He said in conclusion:

“We have fallen heir to no mean heritage and it is my firm belief we should show our appreciation of the efforts of these pioneer Brethren and at the same time encourage a wider interest in the history and romantic background of Freemasonry in British Columbia.”

The special committee on the “1959 Centennial Celebrations” reported on June 23, 1955 that a fitting observance should be celebrated in two parts:

1. Each Lodge to observe the occasion at its Regular Communication in the month of March, 1959 by a uniform ceremony to be formulated later,
 2. A celebration to take place in Victoria on the day preceding the Annual Communication of Grand Lodge in 1959.
- It recommended that the celebration in Victoria in 1959 be approved in order to approve two meetings in the same city in the same year; an outline for the celebration to be along the following lines:

- (a) A church parade in regalia,
- (b) A ceremony portraying the first gathering of Freemasons to form a Lodge. Also an outstanding speaker for this portion.
- (c) A grand banquet.
- (d) A grand ball.

The committee on the “1959 Centennial Celebration” on June 21, 1956 regretted the sudden passing of its chairman, RW Brother S. L. Wilson, and requested that the GM appoint a new member from Vancouver and Quadra Lodge No, 2 to replace him. It requested that Grand Lodge be asked for a substantial contribution in 1957 to assist the committee in carrying out the celebration, and reported progress in a tentative programme for consideration in 1957, The financial request was referred to the Finance Committee,

The special committee on the “1959 Centennial Celebration” reported June 20, 1957 on the preparations being made to celebrate the 100th anniversary of Freemasonry in British Columbia. The programme closely followed that outlined the previous year but, in addition, as a monument to the occasion, the publication of a condensed “History of Freemasonry in British Columbia” of 158 pages, suitably bound, *etc.* to be distributed to all Lodges in the Province and available to private subscription. (Unfortunately this project failed to materialize for some reason, and a small 37-page pamphlet had to suffice.) The committee requested an advance of \$500 for initial expenses on an estimated total budget of \$6,100. The Committee on Finance complied with this request.

On June 19, 1958, the Centennial Celebration Committee reported that it was “making plans for the reception and entertainment of 1,500 delegates, members and visitors to Victoria—the cradle of Freemasonry in British Columbia” on the occasion of the Annual Communication in June, 1959, It reported that the GrH had completed a condensed history of Freemasonry in British Columbia “which is to be a feature of our Centenary”, consisting of about 175 pages, to “include a brief history of every Lodge in the Grand Jurisdiction; and requested the sum of \$6,000 towards the actual expenses of the celebration.

The Finance Committee included only \$3,000 in its Estimates for the next year, but in 1959 it provided \$5,000. The actual expenditures as reported were: 1958, \$500; 1959, nil; 1960, \$4,948; the overall cost of the Centennial Celebration to Grand Lodge thus being \$5,448. On June 19, 1959, the “1959 Centennial Celebration” special committee reported on the arrangements for the celebration just then completed its final report.¹⁵²

152. See *Proceedings of Grand Lodge — 1959*, pp. 143-44.

Limitation of Candidates

It was moved in Grand Lodge on June 17, 1954 that no Constituent Lodge should confer degrees upon more than five candidates at any one communication, and that no further communication could be held to confer degrees until two days had elapsed. After considerable discussion, the proposal was amended to include the words "except under Dispensation of the Grand Master" and was ADOPTED.

A motion to prevent any Constituent Lodge from conferring the three degrees for less than one hundred dollars was declared LOST.

Expenses of Delegates

It was resolved in Grand Lodge on June 22, 1955 to request the GM to appoint a committee to investigate the feasibility of establishing a system to subsidize the transportation expenses of delegates to Grand Lodge. The committee reported on June 21, 1956 a considerable amount of research work and calculation in connection with this important matter, but owing to the time required to examine all its phases, the diverse location of the members of the committee, and the far-reaching and permanent effects any recommendation might have, it wished to report progress and request further time to bring in a report.

On June 20, 1957, the Special Committee on Transportation Expenses of Delegates reported to Grand Lodge in considerable detail and after diligent investigation. It felt the time was not then ripe for the establishment of an overall plan for subsidizing the expenses of delegates to Grand Lodge. It did, however, recommend special treatment be given to the four Lodges in or adjacent to the Yukon Territory: Atlinto No. 42 at Atlin, Yukon No. 45 at Dawson City, Whitehorse No. 46 at Whitehorse, and Northern Lights No. 157 at Mayo, on account of their distance from any possible Grand Lodge Communication Centre, by assisting the Lodges to send the WM, SW or JW to Grand Lodge by means of a grant from Grand Lodge funds of \$100 to each Lodge in any one year. There was then a move to have a new committee appointed to again study the matter and to outline a scheme for pooling expenses of delegates, but this move was defeated and the committee's report was ADOPTED.¹⁵³

New Masonic Hall at Marpole

On September 29, 1956 the GM, assisted by the DDGMs of Districts 13 and 23, participated in the opening of a new Marpole Masonic Hall for the Lodges in the latter district, He said that great credit was due to the Lodges involved and particularly to RW Brother J. Gordon Hogg and his associates for the construction of the splendid building, which in accommodation and appointments compared most favourably with any similar building in the jurisdiction. He stated, further, that it would constitute a most comfortable and creditable Masonic home for the Lodges involved for many years.



Marpole Masonic Hall, 8486 Granville St., Vancouver, opened by the Grand Master, MW Brother D. A. Stewart, September 29, 1956.

Freemasons' Hall, Dawson Creek

On March 23, 1956 the GM and the GrS attended the opening of Freemasons' Hall at Dawson Creek as the home of Peace River Lodge No. 126. The officers and brethren were congratulated on their new and spacious Lodge Rooms, It was a memorable occasion and attended by large representations from other Lodges.

Incorporation of Grand Lodge

The special committee appointed to consider the question of incorporation of Grand Lodge in 1955 reported to Grand Lodge on June 21, 1956 that it did not deem it advisable at that time to recommend that Grand Lodge be incorporated, Whereupon MW Brother F. J. Burd offered by way of a motion the following resolution:

"WHEREAS Grand Lodge, not being a legally incorporated body, has no status as such;

"AND WHEREAS many members have left legacies to the same and some others may wish to do likewise:

"I BEG TO MOVE that the Grand Master be requested to appoint a Committee to consider the advisability of incorporating a body or a foundation under control of Grand Lodge, for the fulfillment of such an object and the furthering of all charitable and patriotic purposes consistent with Masonic usage and tradition."

153. See *Proceedings of Grand Lodge — 1957*, pp. 126-128.

The motion was duly seconded and CARRIED and the appointment of the committee was deferred to the incoming GM. On June 20, 1957, the committee requested continuation for another year, the addition of two PGMs to its membership, and authority to have the power to act and to proceed with incorporation as and when it deemed it advisable. The report was ADOPTED.

British Columbia Masonic Foundation

The special committee appointed above reported on June 19, 1958 having incorporated under the Societies Act of the Province under this title. The membership and directors of the foundation being nine in number, namely: the GM, IPGM, DGM, S and JGWs, GrT, GrS, and the chairmen of the Board of Benevolence and Finance Committee of Grand Lodge, believing it the only organization of its kind among any of the Grand Lodges of Canada,

Application was also made to the Department of National Revenue, Taxation Division, at Ottawa, to be classified as a "Charitable Organization". Being so classified, any gift to the foundation was deductible as a charitable gift in computing the assessable value of the estate of any testator who had by his will made such a gift. The committee took the opportunity of advising the brethren that their charitable impulses for the relief of the sick, aged, destitute and helpless now had a charitable organization of their own legally authorized to receive their gifts and distribute their bounty according to their wishes for charitable purposes.

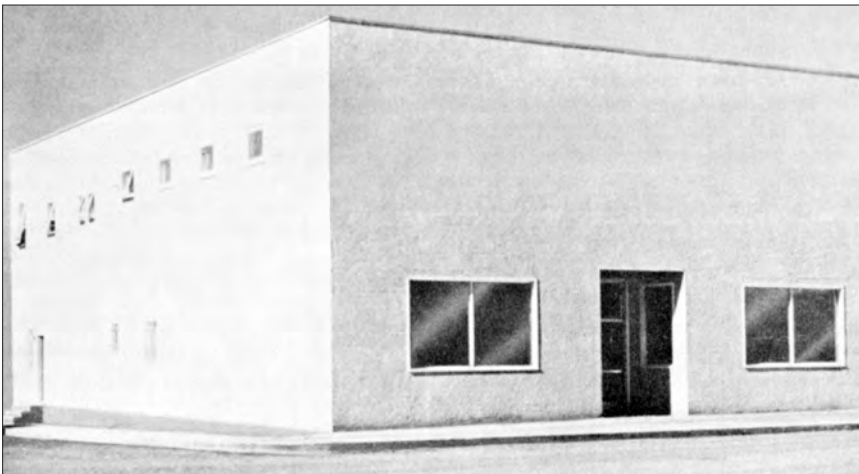
Lists of Members

During consideration of the report of the Printing Committee on June 20, 1957, it was moved in amendment to the report that the names of all brethren in the jurisdiction be included in the Proceedings of Grand Lodge. In the ensuing discussion, it was pointed out that the printing of the names would require approximately 225 pages and would add from \$2,000 to \$2,500 to the cost of the Proceedings. The GM pointed out that the tenders had been called for the printing of the Book of Proceedings to contain a specified number of pages, about 300, and the contract had been

awarded on that basis. It was then moved that the list of members be included in the 1958 Proceedings and every second year thereafter. The motion on being put to Grand Lodge was DEFEATED.

W Brother Robert Francis Blandy

A resolution was introduced in Grand Lodge on June 20, 1958 in recognition of the meritorious service rendered by the late W Brother Robert Francis Blandy, who had served faithfully as chairman of the Special Committee on Rituals. It authorized the preparation of a suitable memorial scroll for presentation to his widow, and on June 18, 1959 the GrS reported that such a memorial had been prepared and presented to Mrs. Blandy.¹⁵⁴



Freemasons' Hall, Dawson Creek, B.C., home of Peace Lodge No. 126, opened by the Grand Master, MW Brother R. Geddes Large, March 23, 1956.

The Navies Pay a Visit

On the occasion of the visit of HRH Princess Margaret to Canada, a large number of naval vessels including HMS *Newcastle*, USS *Bennington*, USS *Wiltsie*, USS *Hamuer*, USS *Aspro* and many vessels of HM Royal Canadian Navy visited Victoria. The brethren of Victoria Districts 1 and 21 undertook, on July 11, 1958, to entertain the brethren serving on the visiting vessels, with Victoria-Columbia Lodge No. 1 as the Host Lodge. On this occasion, a degree team, composed of brethren serving in the Navy under the able leadership of W Brother Laurence T. Kerridge of United Service Lodge No. 24, conferred the MM Degree on a Captain of the Royal Canadian Navy in a most proficient manner. The GM was present to welcome the visiting brethren to the gathering, which was attended by some 336 brethren.

Grand Lodge Award of Merit

The GM was requested by resolution to appoint a committee to consider the establishment of an award for meritorious service in the form of a medal, and if the establishment of such an award was found to be feasible, to report as to its type and the conditions and regulations under which it should be awarded.

The special committee on the "Grand Lodge Award of Merit" reported on July 19, 1958 that after much consid-

154. See *Proceedings of Grand Lodge* — 1955, p. 134.

eration, including a review of the circumstances and conditions under which similar awards are made in other Grand Jurisdictions, such as the United Grand Lodge of England, the Grand Lodge of Canada in the Province of Ontario, and the Grand Lodge of New Zealand, it recommended: that an "Order of Meritorious Service" be established and (a) set out the rules for nomination for such an award; (b) sought the appointment of an Awards Committee; (c) declared that precedent should not be taken into account but each nomination should be considered entirely on its merits; (d) felt the award should not carry rank or order of precedence in Grand Lodge; (e) that no posthumous awards should be made; and (f) that the order be limited to ten living brethren.

The insignia was to be a gold medal, circular in form, 1 3/4 inches in diameter, suspended from a ribbon of Grand Lodge royal blue. One side to be engraved with the Compasses extended to 45°, with the points joined with the segment of a circle. The letters "O M S" in ornamental characters raised across the centre and within a circular inscription on the outer edge "Order of Meritorious Service Grand Lodge of B.C." On the other side to be engraved the name, rank and Lodge of the recipient, and the date of presentation.

The report was considered clause by clause, and assent being given to all clauses, the report was ADOPTED.¹⁵⁵

Victoria-Columbia No. 1, Centennial

On March 19, 1959, Victoria-Columbia Lodge No. 1 celebrated its One Hundredth Birthday as a member of the United Grand Lodge of England when it was constituted as Victoria Lodge No. 1085 ER. Precisely one hundred years after the signing of the original charter by the Earl of Zetland, Grand Master of the United Grand Lodge of England, for Victoria Lodge No. 1085 ER. On this occasion, MW Brother Kenneth Reid, GM, was received by the WM of the Lodge and invited to raise his son, Ronald Dunlop Reid, to the Sublime Degree of a Master Mason on this historic occasion. Then followed the cutting of the birthday cake. The GM of the Grand Lodge of the State of Washington and other distinguished visitors were present for the celebration.

Bursaries or Scholarships

On June 19, 1959, a resolution was introduced in Grand Lodge and ADOPTED by which the GM was requested to appoint a special committee to investigate the feasibility of creating a fund for the purpose of providing bursaries for the education of sons and daughters of Freemasons and to report its findings at the next Annual Communication of Grand Lodge.

The special committee re "Fund to Provide Bursaries or Scholarships" reported to Grand Lodge on June 23, 1960 that the proposal was so important that the implications warranted an extensive investigation and the fullest possible study. It requested continuance and power to add to its members, with instructions to report at the next Annual Communication.

Rejection of a Petition

During 1959, the GM, "after a careful and thorough investigation," was compelled to reject a petition from a group of brethren to form a new Lodge at Chase, a town some forty miles to the east of Kamloops on the Trans-Canada Highway. He "recommended that with a continuation of their interest and activity that such a happy event, when justified, may eventually be brought to fruition." So far the ambitions of these brethren have not been realized.

155. See *Proceedings of Grand Lodge* — 1958, pp. 120-21.

CHAPTER 17

A HIGH LEVEL IN THE ECONOMY, THE RISING TIDE OF INFLATION AND OF SOCIAL UNREST 1961 TO 1970

*“ So many gods, so many creeds,
So many paths, that turn and wind;
But what our old world sadly needs,
Is just the art of being kind.”**
*Three words summarize the message of our ancient and noble
Craft — Seek! See! and Serve!”*

G. ROY LONG.¹⁵⁶

While the general trend of prosperity continued, it became quite apparent at the beginning of the decade that the rising prices and the demand from labour for higher wages could only end in an inflated standard of living which was evident throughout the North American continent.

All this change in economic and social values began to have its effect upon the Craft and became manifest in falling membership and in an increase in lost membership through dimits and suspensions for the non-payment of annual dues to the Lodges.

Centennial Celebrations

During this period three of the founding Lodges of Freemasonry in the Colonies of Vancouver Island and of the (Separate) Colony of British Columbia celebrated their centenary of operations: *i.e.*, Cariboo Lodge No. 4 (SR 469) at Barkerville; Mount Hermon No. 7 (SR 491) at Burrard Inlet; and Union Lodge No. 9 (ER 1201, later 899) at New Westminster. Short notes on each of the celebrations will be found later in the chapter.

The Canadian Centennial

In 1967, Canada celebrated the first one hundred years of Confederation, and nowhere had time changed the industrial and social milieu more swiftly and more dramatically than in Canada during those one hundred years.

*“In geographical area, this Confederation of the British North American Provinces is even now large
— it may become one day second only in extent to the vast territories of Russia . . .”*

— EARL OF CARNARVON, 1867.

Much less than a century later the nation had fulfilled the Earl’s prophecy and British Columbia had been a full partner in the process. During this century Canada had passed from a limited federation to a continental federation, from a junior nation to one of the leading industrial powers of the world. Where there had been only four provinces in 1867, there were ten in 1967, with two vast northern territories hovering on the brink of provincial status.

“An economy dependent on staple products in 1867 has been supplemented by a bustling manufacturing complex; social security measures undreamed of a century ago, have become the prerogative of a nation; cities and towns have expanded into a multiplicity of metropolitan areas; communication and transportation facilities have surmounted difficulties of terrain and distance to provide most modern services; hydro and thermal electric power, nuclear installations, and vast mineral discoveries have provided the sinews of immense industrial power. Millions of dollars, too, are being spent on the advancement of education in Canada and the arts are flourishing.”¹⁵⁷

British Columbia Centennials

British Columbia, spurred by the Provincial Government, has celebrated three Centennials during the century: first, the establishment of the separate Crown Colonies of Vancouver Island in 1949 and British Columbia in 1958; in 1966, the union of the two Colonies into one (united) Colony of British Columbia; and, with the Grand Lodge of British Columbia celebrating the One Hundredth Anniversary of its establishment, the Province will be celebrating her One Hundredth Anniversary of joining the Federation of Canada, in the year 1971.

The Effect of World Affairs on Freemasonry

In his address on June 20, 1963, the GM, reporting on his term of office, reviewed the changes in and the stresses upon the moral and social values, which were having such a profound effect upon Freemasonry throughout the world:

* *“The World’s Need”, Custer and Other Poems.* by Ella Wheeler Wilcox, Chicago : W. B. Conkey Company, 1896.

156. See *Proceedings of Grand Lodge — 1937*, p. 217, “Key Wards” by Brother G. Roy Long.

157. See *Canada One Hundred, 1867-1967*, pp. 2-3, Helen Champion.

“In addressing the Brethren, I have expressed concern with conditions that exist in the world today. We are living in a society which seems to have a complete disregard for the fundamental principles of our Order. We are faced with a situation wherein the physical and purely material things of life are more important than truth, character and love. Honesty and integrity are being pushed into the background, even good manners and courtesy are hard to find. I have suggested that as Freemasons we should endeavour to practise first of all, the small, simple, basic, but good things of life, such as kindness, good manners, patience, courtesy and friendliness. Make these attributes a part of our very being and character so that we practise them every day of our lives, Then the more difficult virtues which we are all bound to observe will somehow come to us a little easier. I have also reminded the Brethren of the great heritage that has been given to man by the Supreme Being—the wonderful gift of Nature. Pointing out that Nature is God’s Grand Design for the good of mankind and how dependent we are upon Nature for our very existence.”

The Challenge to Freemasonry

Later, the GM continued to stress the effects of the ever-occurring crises through which the entire world was passing and the dangers of the apathy of the human race generally to the surrender of the fundamentals of survival. These, he said, must be retained if the human race is to retain its place in the time that lies immediately ahead:

“The Great Architect of the Universe has again seen fit to spare us the ravages of war. In this period of troubled times we live from one crisis to another. One of the greatest dangers we face today is apathy—apathy which is reflected in a vast indifference to the responsibility of democratic citizenship. Through this apathy we can lose our freedom, Today it seems that some of the shine and glitter has disappeared from the world freedom. It used to be a bright and sparkling vision which led men to foreign shores and new worlds. It used to be a white and glittering banner under which men fought and died. Perhaps the wars and confusion, the hates and persecutions of this century have been responsible for the tarnish that now exists. With each crisis we have had to give up something of our freedom to preserve the rest, When the crisis was over we never seemed to get back as much freedom as we had before. Each test of our love of freedom has meant a diminution of that freedom. The end result appears to be that freedom is being lost through erosion, with little apparent concern on the part of the vast majority.

“As Freemasons are we prepared to do the essential job of developing greater understanding and appreciation of freedom? This, I believe, is the challenge to Freemasonry today. Let us meet this challenge with resolution and determination. Let us by virtue of our Masonic teachings bring out the strength of Freemasonry. Freemasonry, today as in the past, by virtue of its principles and history, stands for those ‘great freedoms of mind’ by which men arrive at the Truth. Our Fraternity is committed to the principle of freedom of thought, the right and also the duty of man to seek everywhere and in every way for the Truth, by which no man is injured, but by which we have the only basis for freedom and faith.”^{157a}

The Membership Begins to Decline

In 1961, the number of Freemasons on the rolls of Grand Lodge and the Constituent Lodges stood at 27,356, while the all-time peak in the membership of 27,708 was reached in 1962, and since that time there has been a small but steady decrease in the membership. In 1961, the Lodges numbered 166; and in 1970 there were 168 Lodges and one UD and 25,704 MMs, 159 FCs and 325 EAs.

A Low Rate of Mortality

The rolls of the Grand Lodge of British Columbia at the end of its first century showed 169 Warranted Lodges actually at work within the jurisdiction. This means that with the nine Lodges she took in by adoption at her own birth, plus the one hundred and seventy she brought into the world through the normal processes of Masonic gestation, the total mortality had been relatively low, with a loss of only ten Lodges: (a) by amalgamation, 7; (b) by voluntary surrender of the Warrant, 1; and (c) by suspension of the Warrant for cause, 2.

Grand Masters 1961 to 1970

The GMs during the decade 1961 to 1970 saw an educator in the Chair of Royal Solomon for two years, otherwise the variety in community affairs activity and in the professions was quite pronounced. The geographical distribution for this office was very poor, caused in part by the death of a DGM. Only one GM resided outside the metropolitan areas of the lower Fraser and the lower end of Vancouver Island. They included: an Educator—High School Principal; a Managing Director of Eastman Kodak; a retired Land Surveyor of the British Columbia Government; a Chartered

^{157a} See *Proceedings of Grand Lodge* — 1963, pp. 11, 18-19.

Accountant and Veteran of World War I; an Educator—High School Principal (two years); an Okanagan Valley Fruit Grower; a Ships' Chandler; a retired General Contractor; and a noted Criminal Defense Lawyer.

The GMs who presided over the Grand Lodge of Antient, Free and Accepted Masons of British Columbia during the period 1961 to 1970 were:

- 83rd — MW Brother James Reid Mitchell, from his Installation on June 23, 1961 to June 22, 1962;
- 84th — MW Brother David Monteith Taylor, from his Installation on June 22, 1962 to June 21, 1963;
- 85th — MW Brother Henry Percival Rutter, from his Installation on June 21, 1963 to June 19, 1964;
- 86th — MW Brother James Harvey McKergow, from his Installation on June 19, 1964 to June 18, 1965;
- 87th — MW Brother James Herbert Nordan, from his Installation on June 18, 1965 to June 23, 1967;
- 88th — MW Brother Hamish Campbell MacNeill, from his Installation on June 23, 1967 to June 21, 1968;
- 89th — MW Brother James Simpson Hogg, from his Installation on June 21, 1968 to June 20, 1969;
- 90th — MW Brother Wallace McRae, from his Installation on June 20, 1969 to June 19, 1970; and the
- 91st — MW Brother Nicholas Mussallem, from his Installation on June 19, 1970 to June -, 1971.

Passing of the Deputy Grand Master

On May 23, 1966, RW Brother Eugene John Leveque, the DGM for the Masonic year 1965-66, passed away suddenly at his home in Nelson at the age of 65 years. He was a man very active in the Halls of Freemasonry. During his lifetime he was very interested in many civic activities in the local community in which he lived as well as in the Province of British Columbia. In his passing, Freemasonry lost an efficient, warm-hearted and dignified leader; the community of Nelson lost a good and highly esteemed citizen, and his friends a comrade of rare charm and unselfishness.

Communications of Grand Lodge

During the decade 1961 to 1970, the speed-up in transportation and increased availability of accommodations brought about a distribution of the Annual Communications of Grand Lodge on a very wide basis, so that each of the Host Cities acted only once, as follows: 1961 in New Westminster; 1962 in West Vancouver; 1963 in Nelson; 1964 in Esquimalt; 1965 in Kelowna; 1966 in Vancouver; 1967 in Chilliwack; 1968 in Vernon; 1969 in Victoria; and 1970 in Prince George.

The number of Emergent Communications reached a low of 9, which is due in some measure to the social unrest in the world which also saw a decline in all sorts of religious and fraternal organizations, for in this decade even with an apparent increased interest in Freemasonry towards the close of the decade, the membership in British Columbia fell, in line with other Masonic jurisdictions, from 26,729 Master Masons at December 31, 1960, to 25,704 at December 31, 1969. Another cause for the drop in Emergent Communications is the apparent lack of interest on the part of Grand Lodge in laying the cornerstones of important buildings, which in most jurisdictions is an important function of the Freemasons' Grand Lodges. Only 9 Emergent Communications were called and all for the constitution and consecration of new Lodges except one, while in five years (1962-63; 1963-64; 1964-65; 1966-67 and 1967-68) none were held. In geographical distribution, Victoria and Vancouver Island held none; the Lower Mainland and the Fraser Valley held five; the Kootenays and Okanagan held none; and there were four held in the northern parts and on the West Coast of British Columbia. There were two Emergent Communications in 1970, one for the purpose of conferring the first award of the Order of Meritorious Service upon MW Brother George Cleveland Derby in Vancouver, and the other for the purpose of constituting and consecrating Fort Nelson Lodge No. 179 in northern British Columbia.

The New Lodges

During the decade 1961 to 1970, only six Lodges were established by the Grand Lodge of British Columbia, which while in some measure due to the fact that the Province had been pretty well covered and that few brethren were being denied the privilege of attending Masonic gatherings, it also indicates in some measure the lack of interest that is being manifested in matters Masonic. This is not a phenomenon that is peculiar to the Province of British Columbia, but is to be found in many jurisdictions. On June 18, 1964, the Committee on Warranted Lodges expressed:

“the opinion that the saturation point in the matter of lodges has been reached, and this situation will prevail for some time to come. Particularly is this so in what is termed the Lower Mainland of the Province. Development in the northern part... during the coming years may change our attitude relative to the formation of new Lodges in that section, but we would suggest that a very comprehensive study of all relevant conditions be made before a dispensation is issued.”

Westminster No. 174

A sixth Lodge was established at New Westminster when the GM issued a dispensation, and on February 25, 1960, Westminster Lodge was instituted at a ceremony presided over by the DDGM of District 2. On June 23, 1960, the

Committee on Warranted Lodges recommended the continuance of the dispensation for a year. On June 22, 1961, Grand Lodge ordered the Warrant of Constitution for Westminster Lodge No. 174 at New Westminster, and on September 14, 1961, the GM constituted and consecrated the Lodge according to the usages and customs of Freemasonry, after which the officers of the Lodge were duly installed. This Lodge adopted the Canadian ritual for its work, so that the city now has two Lodges operating with the Canadian ritual and four with the American ritual.

Aviation No. 175

Early in 1960, a group of brethren, many of whom were associated with local commercial flying units and in most instances not affiliated in the Jurisdiction of British Columbia, expressed a desire to form a new Lodge. After considerable study and practice, they petitioned the GM for a dispensation on March 16, 1960, and became the next Lodge located in the city of Vancouver to be granted such a dispensation by the GM. The Ceremony of Institution took place on May 11, 1960, under the direction of the DDGM for District 16. On June 23, 1960, the Committee on Warranted Lodges recommended the continuation of the dispensation for one year, and Grand Lodge on June 22, 1961, ordered a Warrant of Constitution for Aviation Lodge No. 175 at Vancouver. On September 13, 1961, the GM constituted and consecrated the Lodge according to the usages and customs of Freemasonry, after which the officers of the Lodge were duly installed. The Lodge adopted the Canadian work for its ritual,

East Gate No. 176

The last Lodge to be instituted in the decade 1951-60 was in the municipality of Burnaby, for which the GM issued a dispensation on December 30, 1960, and the Ceremony of Institution took place in the Masonic Temple at Vancouver Heights on December 30, 1960, with the DDGM for District 17 presiding. On June 22, 1961, Grand Lodge ordered a Warrant of Constitution for East Gate Lodge No. 176 at Burnaby, and on September 16, 1961, in the Vancouver Heights Temple, the GM constituted and consecrated the Lodge according to the usages and customs of Freemasonry, after which he installed the officers of the Lodge. The Lodge uses the Canadian work for its ritual, and its name was selected by ballot after each of the founding members had submitted a name. East Gate was selected because the Lodge Hall is situated at the very eastern entrance or "Gate" to the city of Vancouver, being only one block from the Vancouver-Burnaby boundary.

Crossroads No. 177

Early in 1963, the GM issued a dispensation for a new Lodge, the forty-third in the city of Vancouver, and the Ceremony of Institution was held in the South Main Masonic Temple on May 31, 1963, under the direction of the DDGM of District 23. On June 20, 1963, the Committee on Warranted Lodges recommended that the dispensation be continued until May 31, 1964. In his report to Grand Lodge on June 18, 1964, the DDGM for District 23 said it was "my firm belief that the Dispensation of Crossroads Lodge, UD, should be continued for another year," which view was concurred in by the Committee on Warranted Lodges "after an examination of the returns of Crossroads Lodge, UD and an investigation of its activities during the year, and also after consultation with the DDGM of District 23." The DDGM for the following year recommended that the Lodge be now warranted, and on June 17, 1965, Grand Lodge ordered the Warrant of Constitution for Crossroads Lodge No. 177 at Vancouver, and on July 28, 1965, in the South Main Masonic Hall at 49th Avenue and Main Street, Vancouver, the GM constituted and consecrated the Lodge according to the usages and customs of Freemasonry, after which the officers of the Lodge were duly installed. This Lodge adopted the Ancient (American) work for its ritual, and was named after Crossroads Lodge No. 696 of San Diego, GR of California, after that Lodge has received a visit from the first WM of the British Columbia Lodge—RW Brother William A. Herron, DDGM for Vancouver District 23 in 1960-61.

Prince George No. 178

The GM issued a dispensation for a second Lodge at Prince George, and the Ceremony of Institution of Prince George Lodge, under the direction of the DDGM of District 4, was held on August 11, 1967. On June 20, 1968, the Committee on Warranted Lodges reported that: "This Lodge has progressed favourably since its Institution and this is reflected in the returns as submitted. It is particularly pleasing to note the harmony that exists between Prince George Lodge, UD and Nechako Lodge, No. 86. The Brethren of Nechako Lodge have assisted and encouraged the formation of this new Lodge in the best Masonic tradition" and Grand Lodge ordered a Warrant of Constitution for Prince George Lodge No. 178 at Prince George. The WM of Nechako Lodge gave a very impressive and generous speech in support of the application for a charter by Prince George Lodge. On August 24, 1968, the GM constituted and consecrated the Lodge in accordance with the usages and customs of Freemasonry, after which the officers of the Lodge were duly installed. This Lodge adopted the Ancient (American) work for its ritual, while Nechako Lodge uses the Canadian work. The Lodge took its name from the city that gave it its birth, generally known as the "Metropolis of the North."

Fort Nelson No. 179

It is fitting that the last, and one hundred and seventieth Lodge established under a Warrant of Constitution from the Grand Lodge of British Columbia during its century of existence should have been established in one of the remotest spots left in the Province and, in fact, one of the very last of her frontiers. This time, the safari for the establishment of the Lodges takes one to the far northeast corner of the Province, to Fort Nelson, situated on the Alaska Highway some 300 miles to the north of "Mile 0" at Dawson Creek. Fort Nelson is the site of the original HBCo's post established in 1800, and which is still occupied, During the year 1967-68, Fort St. John Lodge No. 131 was given permission to hold under its charter a Lodge of Instruction in Fort Nelson for the benefit of a group of brethren resident in that community. The GM issued a dispensation for the new Lodge, and the Ceremony of Institution took place on May 23, 1969, under the direction of the DDGM for Peace River District 19, in the presence of the GrS. The charter for Fort Nelson Lodge No. 179 was granted in Grand Lodge on June 19, 1970, and the Lodge was constituted by the GM on August 21, 1970. The Lodge chose the Canadian work for its ritual, Fort Nelson is said to have taken its name from Horatio, Lord Nelson (1758-1805), the hero of the Battle of Trafalgar.

Funeral Lodges

In Grand Lodge on June 19, 1959, an amendment to the constitution of the Grand Lodge of British Columbia (see Clause 141a) provided that the GM might by special license, or authority in writing, authorize the holding of a Funeral Lodge in any area within the jurisdiction of the Grand Lodge for the sole purpose of arranging and conducting a Masonic Funeral Service for a duly entitled deceased sojourning Freemason, provided that such Services were conducted in accordance with the rules and regulations.

Funerals for the Sojourning Mason

For some years in the major cities, in an expression of "help, aid and assistance" to the family of a sojourning Brother, the Lodges, in rotation, provided the Masonic Funeral Service when expressly requested.

Changing conditions, which had been brought about by the rapid growth of the cities and the difficulty of securing a sufficient number of brethren who could take time off from employment for this last sad duty to a departed Brother, resulted in the abandonment of that system. There was a lengthy period during which many requests had to be denied, resulting in no little criticism of the Craft for its failure to carry out a duty which was accepted and performed as a responsibility of the Craft in many jurisdictions.

In 1959 in Vancouver, a group of brethren, being alarmed at the situation, secured a license from the GM to form themselves into a "Funeral Lodge" for the express purpose of providing the Masonic Funeral for the deceased sojourner. The bylaws of the Lodge stipulate that this service is provided only when no other type of service is involved. The Funeral Lodges replace the volunteer corps of pallbearers which existed at one time but now provide pallbearers only at a Masonic Funeral, Their function, exclusively, is to provide the Masonic Funeral Service in its entirety. Membership is open only to those who are members of the Lodges under the jurisdiction of the Grand Lodge of British Columbia. Attendance may be made at any funeral of which notice has been given in the local newspapers.¹⁵⁸

At the request of the GM, the DDGM for District 15 delivered a license or dispensation and installed the officers of Vancouver Funeral Lodge No. 1 when it was established on September 24, 1959. The DDGM reported that he had since attended several funerals and was "much impressed with the quiet dignity and orderliness with which their duties had been carried out" by the members. He pointed out that this Lodge should relieve the local Vancouver Lodges from being called on at very short notice to organize funerals for sojourning brethren,

The GM, on May 31, 1961, signed a license to a group of brethren to organize a Funeral Lodge to serve the Victoria Masonic area. The Lodge, named Victoria Funeral Lodge No. 2, was inaugurated by the DDGM on July 15, 1961, and the following were among the original members: RW Brother C. M. Parrott and W Brother D. G. Holmes of Victoria-Columbia No. 1; RW Brother Hugh C. F. Reston of Britannia No. 73; W Brother J. A. McLellan of Mount Shepherd Lodge No. 159 at Sooke; W Brother William May of Malahat Lodge No. 107 at Mill Bay; Brother C. H. McMillan of Vancouver and Quadra Lodge No. 2.

On November 29, 1962, a license was issued by the GM to a group of brethren to organize a Funeral Lodge in the town of White Rock to be known as "White Rock Funeral Lodge No. 3." The dispensation under which the Funeral Lodge No. 3 at White Rock had been operating since 1962 was returned and the Lodge disbanded in 1968.

Lodges of Education and Research

During the decade 1961 to 1970, the two Lodges of Instruction, Education and Research continued to operate in the cities of Victoria and Vancouver, and in 1962 were joined by a third on Vancouver Island. The GM, in June, 1963,

158. See *Masonic Bulletin*: Vol. XXXII, No. 2, p. 5, also Chapter 19, Part B, "The Masonic Funeral and The Burial Service,"

reported to Grand Lodge that he had granted a license or dispensation to permit the establishment of a Lodge of Education and Research in Nanaimo District 5. The DDGM also reported that he had instituted the Lodge on December 6, 1962, and had had the privilege and pleasure of installing the officers at Chemainus,

At the end of the decade, and the Century of Grand Lodge in British Columbia, the three Lodges of Education and Research were still working in Vancouver, Victoria and Chemainus under the licenses from Grand Lodge which had been renewed from time to time upon the advice of the Committee on Masonic Education and Research.

Union No. 9 Centennial

The 100th Anniversary of the founding of Union Lodge No. 9 was celebrated on Saturday, December 16, 1961, at the Lester Pearson High School, New Westminster, when the meeting was convened at the height of a wild, freak storm that left a few of the invited guests stranded and unable to attend. Invitations had been extended to the Grand Lodge Officers and to a representative, preferably the WM, of all the Lodges in the Grand Jurisdiction. A special programme and a concise history of the Lodge had been printed and a copy was presented to every Brother present.

A banquet preceding the meeting was held in the cafeteria of the High School; the tables were most beautifully decorated; and some four hundred and twenty-five brethren rose to the "Toast to the Queen."

At the meeting which followed, the GM, accompanied by many members of the Grand Lodge and forty WMs of the Constituent Lodges of British Columbia, was received, as were the representatives of the Government of British Columbia, the City of New Westminster, and the Royal Columbia Hospital, with which the Lodges had an early association, all taking part in the proceedings. Among those present were representatives of Yukon Lodge No. 45 and Whitehorse Lodge No. 46 of the Yukon Territory, and members of the Craft from Ontario and other parts of Canada and the United States, together with the WM of Bellingham Bay Lodge No. 44, F & AM, at Bellingham, Washington, U.S.A.

A brief history of this the oldest Masonic Lodge on the Mainland of British Columbia was given by one of the PMs. It dwelt lightly with the early years when it sometimes seemed the Lodge might not survive. Born under the United Grand Lodge of England as number 1201, the early brethren were loath to leave it, and at the formation of the Grand Lodge of British Columbia held back. When they finally became a part of the latter, they found they would have to pay one hundred and fifty dollars for the number 2 or pay nothing for number 9, under which they now appear on the BCR.

The celebration concluded with light refreshments and the GM presiding at the cutting of the beautifully decorated birthday cake.¹⁵⁹

Vancouver and Quadra No. 2 Centennial

A memorable occasion attended by the GM, DGM, SGW, and JGW of the Grand Lodge of British Columbia and RW Brother Raymond L. Peel, SGW of the Grand Lodge of the State of Washington, was the One Hundredth Anniversary of the founding of Vancouver Lodge No. 421, SC by Vancouver and Quadra Lodge No. 2, BCR on October 20, 1962. The GM had the privilege of presenting copies of the original charters of Vancouver Lodge and Quadra Lodge No. 508, SC from the Grand Lodge of Scotland. Later the original charters, duly "Cancelled" as in the case of the Lodges formerly under the English Constitution, were presented to the Lodge by Brother Alan L. Orr-Ewing, a member of the Lodge, on behalf of his own brother in Scotland, Brother Major Sir Ronald Orr-Ewing, the Most Worshipful Master Mason of Scotland. After the ceremonies in the Lodge Room, the large assembly repaired to the auditorium of the S. J. Willis (named after the former GM) Junior High School, where a sumptuous banquet was served and the usual Masonic toasts duly honoured.

Ashlar No. 3 Centennial

No evidence is forthcoming to show that Ashlar Lodge No. 3, BCR ever celebrated the birthday of the two Lodges from which she sprang: Nanaimo Lodge No. 1090, EC or Caledonia(n) Lodge No. 478, SC. The former had been established on May 15, 1867, and the latter on November 18, 1867, but no doubt out of respect Ashlar will celebrate either her entry into the Grand Lodge of British Columbia or the amalgamation of the two Lodges in 1973. These two Lodges were particularly vehement in their support for the Independent Grand Lodge, due mainly to the fiery Scot, William Stewart. On June 9, 1967, however, W Brother George Knight presented the original charter "Cancelled" of Caledonia(n) Lodge No. 478, SC holding under the Grand Lodge of Scotland, to Ashlar Lodge No. 3 for safekeeping among the Archives of that Lodge, together with that of Nanaimo Lodge No. 1090, EC which had been returned with the other "Cancelled" English charters in 1872. The SGW and the GrH attended this function.

¹⁵⁹. See *Masonic Bulletin*, Vol. XXV, No. 6, pp. 42-43, "Union Lodge Centenary," by W Bro, E. W. Bloomfield, Secretary.

Cariboo No. 4 Centennial

On August 4, 1967, a meeting of historic importance for Cariboo Lodge No. 4 was held in the Masonic Hall at Barkerville. It was to celebrate the hundred years of life and activity of one of the oldest Masonic Lodges in the Province. The original charter of this Lodge was issued in Edinburgh, Scotland, and arrived in Barkerville on December 7, 1867. It was named Cariboo Lodge No. 469, F & AM, SC. The location was given as Barkerville, Vancouver's Island. The Lodge continued as such until March 2, 1872, when it was numbered 4 on the register of the Grand Lodge of British Columbia. An interesting historical document now hanging in the Lodge Room is the original charter (cancelled) issued in 1867, which was obtained through the efforts of W Brother Harold Turner, the Historian of Cariboo Lodge.

The attendance at this meeting was unusually large, there being some twenty PMs of the Lodge, fifteen visiting PMs, eight PDDGMs and one PGM, including brethren from Alberta and American Lodges. Altogether, ninety-nine signed the Porch Book, and a new member initiated that evening made the One Hundred. The following evening a banquet and dance was held in Wells Community Hall, and on Sunday, August 6, 1967, members and visiting

Freemasons attended church service in the newly restored Methodist Church, the original having been destroyed in the fire of 1868. So ended the celebration of the Hundredth Anniversary of Cariboo Lodge.¹⁶⁰

Mount Hermon No. 7 Centennial

A memorable event in the history of Mount Hermon Lodge No. 7 took place on May 3 and 6, 1969, in the city of Vancouver, British Columbia. Lodge Mount Hermon No. 491, SC was instituted on January 15, 1869, at Moodyville, by RW Brother Israel Wood Powell, Provincial Grand Master of the Grand Lodge of Scotland, who also installed the officers. The warrant from the Grand Lodge of Scotland dated May 3, 1869, was received the same year. This warrant was later returned to the Lodge for its Archives, duly cancelled.

The Lodge, at a regular meeting on February 6, 1871, approved the establishment of an independent



Mount Hermon Lodge No. 7, BCR celebrates her Centennial, Hotel Vancouver, May 6, 1969. -Mount Hermon No. 7.

Grand Lodge for British Columbia, and in October, 1871, Lodge Mount Hermon No. 491, SC became Mount Hermon Lodge No. 7 on the register of the Grand Lodge of British Columbia.

The celebration commenced with a banquet and a dance on May 3, 1969, at the Bayshore Inn for the members and their families and a most enjoyable evening ensued, renewing old acquaintances and making new friends. The main Centenary Celebration was held in the Pacific Ballroom of the Vancouver Hotel on May 6, 1969, the ballroom being packed to capacity with many distinguished members from all parts of British Columbia, Alberta and Washington, when over 400 brethren sat down to a delightful banquet.¹⁶¹

The Navy Visits Vancouver

On Saturday, July 22, 1967, a reception and dinner were organized by King George Lodge No. 129, BCR in honour of brethren serving on ships of the United States and Canadian Navies. This was their official visit to the Port of Vancouver, and the reception and banquet were held in the Marpole Masonic Hall. Twenty-two Lodges were represented by the Vancouver brethren and twelve by the guests from the Navy. The "Ships of Line" were: USS *King*, USS *Chevalier* and USS *Black* from the United States Navy, and HMCS *Mackenzie*, HMCS *Qu'Appelle* and HMCS *Yukon*. Among those present were the SGW, the Chairman of the Committee on Education and Research, and the DDGM of District 15. Several plaques and crests of the visiting ships were added to the "treasure house" of King George Lodge.¹⁶²

Kamloops No. 10 is Seventy-Five

A large number of brethren attended an Emergent Communication of Kamloops Lodge No. 10 held in the Masonic Temple, Kamloops, on April 22, 1961, This was to celebrate the Seventy-fifth Anniversary of the first Lodge to be founded by the Grand Lodge of British Columbia. This celebration was attended by the GM, accompanied by the

160. See *Masonic Bulletin*, Vol. XXXI, No. 2, p. 14, "News from Barkerville No. 4," by RW Bro. Colin Campbell.

161. See *Masonic Bulletin*, Vol. XXXIII, No. 1, pp. 6-7, "Mount Hermon Lodge No. 7, etc.," by RW Bro. John R. Gittins.

162. See *Masonic Bulletin*, Vol. XXXI, pp. 11-12, 'Naval Visitors to Vancouver,' by RW Bro. H. E. Freeman-Smith.

DDGMs for Districts 3 and 9, 3 PGMs, the Grand Marshal and a large delegation of distinguished members of the Grand Lodge.¹⁶³

Mountain No. 11 is Seventy-Five

The second Lodge to be chartered by the Grand Lodge of British Columbia, Mountain Lodge No. 11, BCR at Golden, on February 21, 1962, paid fitting tribute to this memorable event with a well-attended banquet in the Big Bend Hotel at Golden. The GM and the DDGM were in attendance, as were representatives of Kamloops; Revelstoke; Invermere; Banff, Alberta; Kimberley; Cranbrook; Nelson and two Calgary, Alberta Lodges. The reception and introduction of honoured guests was followed by a short but interesting address by the GM.¹⁶⁴

Cascade No. 12 is Seventy-Five

On May 11, 1963, the third Lodge to be established by the Grand Lodge of British Columbia, Cascade Lodge No. 12 at Vancouver, celebrated its Seventy-fifth Anniversary at a most delightful evening. On this occasion, a short history of the Lodge was presented, and MW Brother Alexander M. Manson, PGM, delivered an interesting address. The GM was presented with a specially bound copy of the history of Cascade Lodge.

Spallumcheen No. 13 is Seventy-Five

On the evening of June 11, 1963, the fourth Lodge to be chartered by the Grand Lodge of British Columbia, Spallumcheen Lodge No. 13 at Lansdowne,* celebrated the Seventy-fifth Anniversary of its establishment. The GM had found it impossible to attend, and he commissioned the SGW to represent him and to convey the congratulations of Grand Lodge and himself to Spallumcheen Lodge.

Hiram No. 14 is Seventy-Five

In 1965, Hiram Lodge No. 14 at Courtenay passed its Seventy-fifth Anniversary of its founding under the Constitution under the Grand Lodge of British Columbia. The celebration did not take place until her seventy-sixth year, and then very quietly, but the year 1967 was celebrated by the publication of *The History of Hiram Lodge*. The Lodge has had a long and useful existence, and has been an influence and a silent force for good community leadership.¹⁶⁵

Kootenay No. 15 is Seventy-Five

On September 30, 1966, Kootenay Lodge No. 15 at Revelstoke celebrated the Seventy-fifth Anniversary of its institution as the sixth Lodge established by the Grand Lodge of British Columbia. The GM attended and was accompanied by the GrS and other Grand Lodge officers on this very happy occasion. Some 259 officers, members and visitors were entertained at a banquet and dance. The GM delivered an inspiring address that recalled the accomplishments of Freemasonry during the seventy-five years and reviewed the progress of man during that same period.¹⁶⁶

Pacific No. 16 is Seventy-Five

On Wednesday evening, April 5, 1967, the seventh Lodge to be established by the Grand Lodge of British Columbia celebrated its Seventy-fifth Anniversary when over 300 members of the fraternity attended a meeting of Pacific Lodge No. 16 at Mission City. The brethren came from Lodges as far east as Hope and west to Vancouver, and into the State of Washington, to join in the celebration of the occasion, when one of the PMs gave an address in the form of a résumé of the Lodge's history. At the closing banquet, an address was given by MW Brother Laurence Healey, PGM, and each member present shared in a generous portion of the birthday cake.¹⁶⁷

King Solomon No. 17 is Seventy-Five

The GM attended the Seventy-fifth Anniversary of King Solomon Lodge No. 17 at New Westminster on October 24, 1967. This was a rather unique and extremely happy occasion, which was attended by a large number of brethren from both sides of the international boundary. Besides being the anniversary of King Solomon, it was also the sixtieth consecutive annual International Night to be shared with Bellingham Bay Lodge No. 44, GR Washington. This record through the years must have been a valuable contribution towards cementing the friendly relations that have existed between the two Grand Lodges and the two nations.

Doric No. 18 is Seventy-Five

The Seventy-fifth Anniversary of the issuance of a dispensation for a Lodge was attained by Doric Lodge No. 18 at Nanaimo on July 21, 1967, but apparently no noteworthy or special celebration was planned, The occasion was celebrated quietly by the Lodge and was recorded briefly in the minutes.

163. *Ibid*, Vol. XXIV, No. 10, p. 78.

164. *Ibid*, Vol. XXV, No. 8, p. 63.

* The railway bypassed Lansdowne in 1893 and the entire town, including the lodge, relocated to Armstrong.

165. *The History of Hiram Lodge No. 14, AF. G AM. GRBC, - 1890 to 1964*, compiled by W Bro. John E. Carstens.

166. See *Masonic Bulletin*, Vol. XXX, No. 5, pp. 38-39.

167. See *Masonic Bulletin*, Vol. XXXI, No. 1, pp. 3-4.

Ionic No. 19 is Seventy-Five

An Emergent Communication of Ionic Lodge No. 19, BCR the tenth Lodge to be established by the Grand Lodge of British Columbia, was held in the Masonic Temple at Chilliwack on Saturday, April 27, 1968, for the purpose of observing the Seventy-fifth Anniversary of the Lodge. The GM entered the Lodge accompanied by 4 PGMs, the JGW, the DDGM for District 14, the Grand Sword Bearer, the Grand Standard Bearer and many others. A rather special visitor was MW Brother A. J. Sawatsky, PGM of Manitoba, A series of presentations was made to the Lodge, such as a new Altar Bible, square and compasses, a beautifully fashioned set of working tools and funds towards a new joint Masonic Temple.¹⁶⁸

As part of this Lodge's anniversary celebration, a special divine service was held in Cooke's Presbyterian Church on the afternoon of April 28, 1968. It was in this church that the founder and first WM of Ionic Lodge, Brother the Rev. J. A. Logan, ministered in 1893, and the new modern church was filled to capacity by Freemasons and friends. The GM read one of the Scriptural Lessons at the service.

Miriam No. 20 is Seventy-Five

The GM was present, as the Installing Master, on the night of January 11, 1968, at Vernon, this being the year of Miriam Lodge's Seventy-fifth Birthday—the eleventh Lodge established by the Grand Lodge of British Columbia. He was accompanied by many Grand Lodge officers, representing Lodges throughout the Interior, to a total of 105 visitors. An excellent dinner preceded the formal ceremonial of the evening, which was conducted with dignity and despatch to the instruction and enjoyment of the brethren, On this occasion, the apron and PM's jewel of the first PM, MW Brother Ainsley Megaw, were presented to the Lodge, and the Master for 1968 was reinvested with this historic apron by the GM.¹⁶⁹

On Thursday, October 24, 1968, Miriam Lodge No. 20 appears to have celebrated the actual Seventy-fifth Anniversary, when another GM, with an entourage of 110 notable brethren from near and far, attended and one hundred and seventy-eight brethren signed the Porch Book. The WM of Ionic Lodge No. 19 at Chilliwack presented a set of three engraved gavels to Miriam Lodge. The brethren from Kelowna performed the Masonic play, "The Hearts of the Fathers", in a very beautiful manner; the GM gave a short address and the celebration closed with a short social hour.¹⁷⁰

Saint John's No. 21 is Seventy-Five

On Saturday, October 18, 1969, together with a large retinue of Freemasons, the GM with the DDGM for District 5 and officers of Grand Lodge attended the celebration of the Seventy-fifth Anniversary of the constitution of St. John's Lodge No. 21 at Ladysmith. On this occasion, there were 16 PMs present; W Brother H. J. C. Poore outlined briefly the highlights of the Lodge's history; The GM's address was inspiring and instructive, dealing principally with the tenets of Freemasonry; and the reminiscences from elder brethren drew both smiles and feelings of nostalgia. The beautiful music provided at frequent intervals by W Brother W. A. Nicholson on the Lodge organ added greatly to the enjoyment of the, proceedings. A delicious repast served in the banquet hall of the Lodge terminated a "wonderfully happy evening".¹⁷¹

Acacia No. 22 is Seventy-Five

Acacia Lodge No. 22 at Vancouver held a banquet at the Marpole Masonic Hall on September 27, 1969, The banquet programme indicates that the GM responded to the toast to Grand Lodge; that "Daughter and Granddaughter" Lodges—Park Lodge No. 63, Mount Lebanon Lodge No. 72 and Richmond Lodge No. 142—were introduced; that recognition was accorded three senior PMs together with eight 50-year members. The programme also contained a short history of the Lodge over the seventy-five years of its existence.¹⁷²

Nelson No. 23 is Seventy-Five

On October 25, 1968, Nelson Lodge No. 23 at Nelson reached the Seventy-Fifth Anniversary of receiving its dispensation from the Grand Lodge of British Columbia. Its charter was granted in Grand Lodge on June 22, 1894. Tentative arrangements had been made, but "due to the temporary absence of the WM in Eastern Canada and also due to the fact that several members of the arrangement Committee had left the City, the anniversary date passed without it being possible to make new arrangements for a special celebration of the event, which was deplored by many of the Brethren as it was a highlight in the forming of one of the oldest Lodges in the Kootenays."

168. See *Masonic Bulletin*, Vol. XXXI, No. 10, pp. 76-77

169. See *Masonic Bulletin*, Vol. XXXI, No. 7, pp. 53-54.

170. See *Masonic Bulletin*, Vol. XXXII, No. 4, p. 28,

171. *Ibid*, pp. 29-30.

172. See *Acacia Lodge No. 22, AF. & A.M, BCR, 75th Anniversary, 1894-1969.*

United Service No. 24 is Seventy-Five

On December 11, 1968, United Service Lodge No. 24, BCR at Esquimalt celebrated the Seventy-fifth Anniversary of its institution in 1893. The GM entered the Lodge accompanied by a large gathering of Grand Lodge officers and members and, at his request, the 50-year members of the Lodge. The GM was received at the request of the WM by W Brother Joe Wittcomb, who had become a member of the Lodge in 1905 and was the WM in 1920, 1941 and 1942. United Service was the first Lodge chartered by the Grand Lodge of British Columbia in the Victoria District, and its members were mainly drawn from the Royal Naval Service stationed in Esquimalt, ashore and afloat, and later from the Army. The first members came mostly from English Lodges from all parts of the Empire, The evening concluded with a banquet and entertainment by the Victoria Masonic Choir.¹⁷³

Kaslo No. 25 is Seventy-Five

At an Emergent Communication held on October 11, 1969, Kaslo Lodge No. 25 celebrated its Seventy-fifth Anniversary of continuous activity in Freemasonry with a short business session, when the WM opened the Lodge and welcomed the members and visitors to share in the special occasion. After short talks by the WM and other brethren, the Lodge was closed and "the brethren were joined by their wives for a lovely lunch which was served by the JW."

During an evening of talks and getting acquainted, RW Brother Rex Potter of Trail gave an interesting talk on his Masonic activities while with the RCM Police in southern Alberta. On one occasion, while preparing to attend Lodge on horseback, the horse persisted in bucking him off. It was discovered later that that particular horse would not permit anyone other than a person in the police uniform to ride him. W Brother Geoffrey Noden gave a talk on the formation of Kaslo Lodge, Visitors included one from California, two from Alberta and one from Trail, with their wives.

Gold Trimming

On June 22, 1961, one Lodge having celebrated its 100th Anniversary, certain members thereof gave notice of motion to amend the constitution to permit a Lodge which had attained such status, as "a recognition of such service", as desired, to have the jewels of the officers made of gold or gold-plated, the collars and gauntlets ornamented in gold and trimmed with gold braid, the aprons of officers and PMs and the MMs' aprons also finished in gold, *etc.*, but the motion on being put to the vote of Grand Lodge was DEFEATED. A similar motion presented in Grand Lodge on June 21, 1963 was again, on being put to a vote, declared DEFEATED.

New Temple for Hedley No. 43

On January 28, 1964, permission was granted to Hedley Lodge No. 43 at Keremeos to move into its new Temple. The erection of this building was an outstanding event in the community of Keremeos, and the DDGM commended the brethren very highly "for the wonderful Masonic spirit which they had displayed and their voluntary contributions of labour and finances" which "enabled them to erect a Temple which any Lodge would be proud to own." He opened the building officially on May 30, 1964. The old building had been first used by Hedley Lodge in 1939.¹⁷⁴



Home of Hedley Lodge No. 43 at Keremeos. Occupied January, 1964.

Conflict of Visits

A motion submitted to Grand Lodge on June 21, 1963, to the effect that the Official Visits of the DDGMs should not conflict with the Official Visits of the Most Worshipful Grand Master might make to their Districts was CARRIED.

Continuing Rank Vetoed

A motion submitted to Grand Lodge on June 21, 1963, to the effect that the rank of "Very Worshipful" be granted on a continuing basis to those officers of Grand Lodge who had served in an office carrying such rank for a period of one year, on completion of their terms of office, was DEFEATED, and was again DEFEATED on June 19, 1964.

Nomination of Grand Lodge Officers

An amendment to the constitution APPROVED on June 21, 1963, in Grand Lodge provided that the GM, the DGM, the GrT and the Grand Tyler were to be elected without nomination; that the GrWs were to be elected after formal

173. See *Masonic Bulletin*, Vol. XXXU, No. 8, pp. 60-61.

174. See *Proceedings of Grand Lodge - 1964*, p. 74, "Report of the DDGM of South Okanagan District 10."

nominations had been made to the GrS not later than thirty days prior to the Grand Lodge Communication; and that the GrS was to immediately notify all the Lodge Secretaries and all nominees; and was to post a list of names of the nominees at the meeting place before Grand Lodge convened. No Brother could be nominated for more than one office and could withdraw his name, in writing, at any time before the vote was taken.

Election of the Grand Secretary

On June 18, 1965, a move was again made in Grand Lodge to have the GrS's office made elective, but an amendment to the motion referred the matter to a special committee for report at the next Annual Communication, and upon being put to vote was CARRIED. The mover then put another motion to amend the procedures for "nomination for Offices in Grand Lodge" which was, after much discussion, DEFEATED. The mover then explained that, in view of the fact that his motion to amend Section 33 was defeated, the motions which he intended to submit to amend Sections 37, 40, 41, 42 and 17 of the Constitution, being of a procedural nature, were then nullified.¹⁷⁵

Date of Nominations

At the same time, another notice of motion changing the last day for receiving nominations to not later than "the 1st day of May prior to the meeting, etc." and changing the "date of 31st day of May" to the "15th day of May" in the case of distributing the names in nomination, on being put to a vote, was CARRIED.

The special committee appointed to "Study Proposal to Amend Constitutions to Provide for the Election of the Grand Secretary" recommended on June 23, 1966, that no change be made in the present procedure and that the nomination of an appointee to the responsible office of GrS be left in the hands of the existing committee.

50-Year Buttons

A resolution of Grand Lodge on June 21, 1963, pointed out that (1) the button presented to MMs who had completed fifty years as a member of the Craft was not easily recognized as such; (2) it would be more appropriate to have a badge which would readily indicate that the wearer had been a MM for fifty or more years; and (3) resolved that

Grand Lodge give serious consideration to the replacing of the fifty-year button with a suitable jewel, and if approved authorize the recipient to wear it on all occasions when the Masters' jewels were worn. An amendment was offered that Grand Lodge present its members with a jewel as well as a fifty-year button. Both the amendment and the resolution, on a vote being taken, were declared DEFEATED.

Masonic Homes

A resolution presented to Grand Lodge on June 21, 1963, made in Mount Newton Lodge No. 89, asked Grand Lodge to appoint a committee to study the feasibility of establishing a Senior Freemasons' Home, and was CARRIED.

The special committee appointed to "Study the Feasibility of Establishing a Senior Freemasons' Home" reported to Grand Lodge on June 18, 1964, that it had found that it had to deal with a difficult

and complicated problem; investigation of various housing projects had been or were being made and a number of schemes considered; because of the importance of the task entrusted to it, was of the opinion that further study was essential: before a proper and constructive recommendation could be provided; and recommended continuance of the committee and its investigation.

On June 17, 1965, the special committee presented a detailed report of its activities, It had investigated various housing projects, and had discussed at some length vital aspects such as suitability, cost and need, keeping in mind local situations and conditions. It was made fully aware of the importance and was vitally interested in anything which would assist in bringing happiness and comfort to elderly brethren. Many problems were investigated and considered, such as (1) the need for an infirmary in a Freemasons' Home; (2) the question of cost capital expenditures for the erection of a suitable building and funds for its upkeep and operation; (3) the complex nature of the Social Welfare and Government grants programmes, which would preclude any help in that direction; (4) the problems of persuading Freemasons to leave familiar surroundings and move into an institution, which in most cases would entail movement to another community, and (5) that it was not feasible to establish a Freemasons' Home, not only



Inside view of Hedley Lodge looking towards the East.

175. See *Proceedings of Grand Lodge* — 1965, pp. 122-123.

from the financial problems entailed but more particularly on the basis of sympathetic human considerations,

The committee then made a studied and humanely logical recommendation that where an elderly Brother Freemason was desirous of entering a Home and was not able to meet the required financial obligations, an application for assistance should be made through the Constituent Lodge for aid from the Grand Lodge Benevolent Fund. The committee stated that it felt that such assistance would fulfill the truly Masonic obligations in a practical way and in a satisfactory manner. It failed to point out that in this way many more cases could be handled without entailing the enormous costs of construction and operation, which could only be furnished by extremely high per capita taxes on each individual member of Grand Lodge, or, that more important human fact, that the elderly Brother would not need to be torn out of the community and away from his friends and the brethren of his own Lodge. The committee did finally assure Grand Lodge that it had the welfare and interest of all Freemasons at heart.

Occasional Lodge

An amendment to the constitution was presented in Grand Lodge on June 21, 1968, to permit the GM, by special license and authority in writing, to authorize the holding of an Occasional Lodge, to be known as "The Masonic Home Lodge," for the purpose of providing home assistance to needy brethren of the jurisdiction, their wives or their widows, but the Committee on Constitution had already disapproved of the wording of the amendment, and its report had been ADOPTED by Grand Lodge. The GM, however, voiced the opinion that the amendment had not been properly dealt with. It was then agreed that the amendment be laid on the table until the next Annual Communication so that the matter could be properly clarified by the proposer and the Constitution Committee.

On June 19, 1969, the proposal again appeared on the agenda of Grand Lodge in the following form:

"That the Grand Master be empowered to authorize by granting a Dispensation—or by special license in writing; or by any other form of written authority—the forming or holding of a new Masonic Lodge to be known as the "MASONIC HOME LODGE" for the prime purpose of providing home assistance to needy Brethren and their wives or the widows of Brethren in the Grand Jurisdiction."

When the Committee on Constitution reported to Grand Lodge that day, it stated that the proposer had "appeared before us and advised he has withdrawn his intended resolution to amend the Constitution to authorize the forming of a Masonic Home Lodge."

When, on motion, the resolution was taken off the table, the proposer requested and was granted "permission to state his position, respecting it and in particular to refute the impression that he had agreed to its withdrawal." For some reason, it was impossible for the Lodges to secure a clear-cut explanation as to what was really proposed: how the "Home Lodge" would operate; where the money was to come from; who were to carry on the direction and administration of the proposal. Many of the members felt that until some "ex-Grand Lodge" statements of the proposer and others regarding the funds of the older Lodges were cleared up, the scheme could not secure the support of the Lodges when in Grand Lodge convened. After considerable heated debate, the proposer withdrew the resolution to amend on the understanding that his 1968 resolution would again be laid on the table until the new Annual Communication. A motion to that effect was ADOPTED.

The following day another resolution was proposed by 2 PDDGM of Mount Newton Lodge No. 89 to the effect:

"That the incoming MW Grand Master be authorized to set up a Committee of Grand Lodge whose terms of reference shall be to bring before the next Annual Communication a definite plan for the establishment of a home or homes for the care of aged brethren, their wives or their widows."

This resolution failed to appear before Grand Lodge in 1970 and it is understood that the motion was withdrawn, in the light of the Report of the Committee on Home, or Homes, which appeared in the advance Proceedings.

Resolution of 1970 Is Defeated

The proposer of the 1968 resolution relating to a Masonic Home Lodge had withdrawn his proposal by letter. In Grand Lodge on June 18, 1970, he made another resolution:

"That the following be added as 141 B. of the Constitutions: The Most Worshipful Grand Master may, by special licence and authority in writing, authorize the formation, on terms satisfactory to him, of a lodge to be known as 'The Masonic Home Lodge, for the purpose of incorporating under the Societies Act of British Columbia, maintaining, and operating a society with the following objects:

- (1) To assist needy Brethren, their wives and widows and other persons within British Columbia to maintain themselves within their own homes;
- (2) To provide, maintain and operate a residence or residences within British Columbia for needy

Brethren, their wives and widows and other persons who are unable to finance or operate their own homes;

- (3) For any one or more of the purposes described in paragraphs (1) and (2):
 - (a) To receive charitable donations whether in the form of cash, lands, properties, legacies, devises or otherwise; and
 - (b) To apply for and receive all lawful and necessary grants in aid."

This resolution had been referred to the Committee on Constitution which called to the attention of Grand Lodge:

- "(1) That this resolution contemplates a lodge to be formed and a society to be formed. We would anticipate that the Grand Master would satisfy himself as to the appropriateness of:
 - (a) the constitution and by-laws of the society, and
 - (b) the by-laws of the lodge, before granting licence and authority for the formation of the lodge.
- "(2) The resolution contemplates that the society may apply for and obtain financial assistance from non-Masonic sources."

and found the resolution acceptable in form and not as conflicting with Masonic usage, but expressed no opinion as to the wisdom or otherwise of the policy it advanced. The motion for adoption of the resolution, duly seconded, was DEFEATED.

The Committee on Masonic Home or Homes

The GM, in his address in June, 1970, reported that early in his term of office, in conjunction with the DGM, he had appointed a committee to "enquire into and report at the next Annual Communication of Grand Lodge upon the feasibility of establishment of a Masonic Home or Homes," and that he had suggested to the committee that it "consider among other matters, the cost of such a proposal; the present and probable need for such a home; its location; the services to be supplied by it; its probable per capita cost to the Brethren of the Craft, *etc.*"

The Committee on Masonic Home or Homes presented a detailed and comprehensive report which indicated a very thorough examination into the feasibility of the establishment of a Masonic Home or Homes, the details of which are given in the Proceedings.¹⁷⁶ One section of the report which appears eminently important in this context is that devoted to the question of feasibility.

"FEASIBILITY—Yes, if:

- "1. The constitution of Grand Lodge will permit.
- "2. The majority of the Lodges are in favour and will give support.
- "3. Committees with zeal are set up.
- "4. The necessary funds to cover all costs are obtained at the outset so that future members and generations will not be saddled with debt.
- "5. There is a sufficient number of persons wanting accommodation.
- "6. It would be possible to dispose of the assets and get out of the 'business' in the event the enterprise is unsuccessful and the necessary support to meet any deficit is not provided without pressure and without any assessment.
- "7. It is realized Ladies' Aids are essential to the operation of a 'boarding home'."

The report examined: Present and Anticipated Need, Location, Type of Accommodation, Capital and Operational Cost, Methods of Financing, Operating Costs, Other Housing, Environment, and presented its Conclusions.

The committee found unanimously and recommended that:

- "1. 'The establishment of a Masonic Home or Homes' is feasible, provided that all seven of the conditions specified in the closing sub-headings of Section 5 of this Report are fully met, and not otherwise.
- "2. In preference, we strongly recommend a continuation of the present method of assistance as required, initiated by the Lodge concerned, and supported by Grand Lodge when necessary."

The report of the committee was received and, upon motion, duly seconded, was ADOPTED, with the suggestion that the incoming GM continue the committee for another year.

Order of DeMolay

On June 18, 1964, the incoming Grand Master was requested to appoint a special committee to study the "Proclamation and Declaration of Principles as Promulgated by the Annual Conference of the Grand Masters of the Grand Lodges of North America and the Representatives of the Concordant Masonic Organizations, at Washington, D.C., on February 21, 1963" with a view to its adoption by the Grand Lodge of British Columbia, and to present a report

¹⁷⁶. See *Proceedings of Grand Lodge — 1970*, pp. 116-132.

to the next Annual Communication together with its recommendations as to possible ways and means whereby Grand Lodge and its Constituent Lodges might implement the provisions of the declaration.

The Special Committee on "Resolution re Order of DeMolay" reported to Grand Lodge on June 18, 1965, that while it could not recommend implementation of the declaration in British Columbia, because among other considerations it would be tantamount to extending official fraternal recognition to the International Order of DeMolay, it did recommend that the brethren of the jurisdiction extend their assistance, counsel, advice and experience in leadership to chapters of DeMolay in their communities in the operations and policies of the Order of DeMolay. Thus they might discharge their Masonic responsibilities "to practice outside the Lodge, those excellent precepts which are ever inculcated in it."¹⁷⁷

The International Order of DeMolay

The following resolution was submitted by a PGM of Southern Cross Lodge No. 44, but in view of the report of the Committee on Constitution, which expressed the opinion that the expenditure of Grand Lodge funds for the use of an organization not officially recognized by Grand Lodge would not be proper, was withdrawn by the proposer with the consent of the seconder.

"Whereas:

This year, 1969, The International Order of DeMolay is observing the 50th Anniversary of its Founding, under Masonic sponsorship, in Kansas City, Missouri, in 1919, so that teen-age youths, 14 to 21 years, might acquire those ideals of life and conduct which would built them into well-adjusted adults, and consequently better citizens.

"Whereas:

Of the 3,000,000 members, who have passed through the Order during the intervening years, up to sixty percent of them later became Freemasons. Thousands have served as Worshipful Masters of their Lodges. More than 100 have served as Grand Masters of their Grand Lodges. Hundreds more became Leaders in the Masonically related Concordant Bodies.

"Whereas:

The membership of DeMolay in British Columbia consists largely, though not exclusively, of the sons and near relatives of the Brethren of this Grand Lodge, from that membership will come Leaders of the World of Tomorrow, And if that World is to be molded nearer to the Masonic Ideal, then the support and co-operation of the Freemasons of today is absolutely essential.

"Therefore:

Be it resolved: That this Grand Lodge, as a gesture of Goodwill, and as an Investment in its own Future Welfare, make a donation of the sum of Five Thousand Dollars (\$5,000) to the British Columbia DeMolay Foundation, to be used for the promotion of the Order of DeMolay within the Territorial Jurisdiction of this Grand Lodge."

Resolution re DeMolay

On the same day, the following resolution was moved, duly seconded, and on being put to the vote of Grand Lodge was declared LOST:

"That Grand Lodge go on record as a supporter of the youth organizations known as the International Order of DeMolay and the Order of Job's Daughters."

Initiation Restriction

On June 19, 1964, a notice of motion to amend the constitution to provide that no candidate should be initiated in a Lodge other than that in which he was elected to become a member, and an amendment to provide that exemption in the case of a member of the Armed Forces where there is urgent necessity and the GM was to be the sole judge, were both DEFEATED on being put to a vote.

Concerning God and Religion

A notice of intention having been submitted to Grand Lodge on June 19, 1964, the following amendment was ordered in "The Charges of a Freemason," Charge I, "Concerning God and Religion":

"A Freemason is obliged, by his tenure, to obey the moral law; and if he rightly understands the Art he will never be a stupid atheist nor an irreligious libertine. He, of all men, should best understand that God seeth not as man seeth; for man looketh at the outward appearance, but God looketh to the heart, A Freemason is, therefore, particularly bound never to act against the dictates of his

¹⁷⁷. See *Proceedings of Grand Lodge* — 1965, pp. 119121.

conscience. Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the glorious Architect of heaven and earth, and practise the sacred duties of morality. Freemasons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion and to strive, by the purity of their own conduct, to demonstrate the superior excellence of the faith they may profess."

The word "stupid" was deleted at the suggestion of the GrChaplain.

Tidal Wave

Grand Lodge received the thanks, on June 19, 1964, of the WM of Euclid Lodge No. 90 for the contribution of \$10,000 made to the relief of those brethren who had suffered losses in the tidal wave which had taken place in the Alberni area on Good Friday, 1964.

Conference Participation

It was suggested in Grand Lodge on June 19, 1964, that the time had arrived when the Grand Lodge of British Columbia should be an active participant in the Biennial Conference of Canadian Grand Lodges and in the Conference of the GMs of the Grand Lodges of North America held annually in Washington, D.C. and, on motion, it was agreed that the Committee on Finance be authorized to provide the necessary funds to cover the expenses involved.

Ritual and Forms and Ceremonies

It was moved in Grand Lodge on June 18, 1965, that there be added to the roster of Standing Committees of Grand Lodge a "Committee on Ritual and Forms and Ceremonies," the duties thereof are set forth in the chapter on the "Organization of Grand Lodge." This resolution, having been duly seconded and put to vote of Grand Lodge, was CARRIED.

Restriction on the Use of Funds

On June 18, 1965, notice of motion was given that at the next Regular Communication an amendment to the constitution would be presented as follows:

"Revenue derived from Lodge fees or dues shall be used only for the benefit of Lodge Members.

"Donations to recognized charities shall be disbursed by Notice of Motion approved by a two-thirds majority of the members present, expressed by ballot."

On June 23, 1966, the motion, on being presented to Grand Lodge, was by an amendment ADOPTED, and referred to a special committee to be appointed by the GM for report at the next Annual Communication. It would appear that the GM failed to appoint such a committee, and the matter was dropped.

Meetings of Grand Lodge

A notice of motion to provide for the Annual Communications of Grand Lodge being held in the months of July or August, and that Grand Lodge then in session decide which month and what day in that month and to approve an amendment to the constitution to designate such date, was on June 18, 1965, on being put to a vote, DEFEATED.

Identification Before Admission

On June 23, 1966, a notice of motion was declared DEFEATED on being put to a vote of Grand Lodge. It provided that every member or visitor attending Grand Lodge must produce a current receipt or some other document to indicate that his Lodge dues had been paid for that year and that Honorary or Life Members of Lodges would submit the necessary documents to support such memberships. The document was to be shown to the member of the Credentials Committee in charge of the porch book.

Honorary Membership

On June 23, 1966, an amendment to the constitution APPROVED that if a Freemason was already a member of a Lodge it would require a two-thirds majority vote in his favour to make him an Honorary Member of that Lodge; and if he was not already a member of the Lodge a unanimous vote was required—both votes to be expressed by ballot.

Our Younger Freemasons

On June 22, 1967, the attention of Grand Lodge was drawn to the fact that W Brother Charles Israel Harris of Vancouver and Quadra Lodge No. 2 at Victoria, a Freemason for over seventy-five years, would celebrate his 100th birthday on September 28, 1967, and that W Brother William Lewis of Ashlar Lodge No. 3 at Nanaimo would have his 104th birthday on July 18, 1967, and it was resolved that letters of congratulations be sent to these elderly brethren by the Gr.

Procedure for Re-Instatement

On June 22, 1967, an amendment to the constitution was APPROVED by Grand Lodge which revised the procedure to be used in re-instating a Brother who had been suspended for non-payment of dues, to include (a) payment of all dues owing at the time of the suspension; (b) payment in full of dues for the current year; (c) notice to all members of the application for re-instatement in the Notice of a Regular Communication; (d) the vote on the re-instatement to be by ballot, requiring at least two-thirds of the members present to be in favour in order to restore the Brother. The WM is required to direct that a Committee of Investigation of three members of the Lodge make an examination as to the moral, mental and other proper qualifications of the Brother and to report thereon before the vote is taken.

Good Citizens of Vancouver

During the period 1931-40, the members of the Craft who had received a "Good Citizen Medal" from the Native Sons of British Columbia Post No. 2 were reviewed. This medal is awarded to a citizen of the city of Vancouver who has been selected from nominations made by the people of Vancouver. The recipient is then chosen for his or her sterling qualities of good citizenship. Since that time, the following members of the Craft have been so honoured :
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- 1941— Charles James Kay of Mount Hermon Lodge No. 7 at Vancouver;
- 1942— Arthur William Delamont of Meridian (Daylight) Lodge No. 108 at Vancouver;
- 1948— John Bennett of Mount Hermon Lodge No. 7 at Vancouver and Grandview Lodge No. 96 at Vancouver;
- 1951— Elvin Sidney Hilliard Winn of Corinthian Lodge No. 27 at Rossland;
- 1952— Albert Morris Sanford, M.A., D.D., of Lewis Lodge No. 57 at New Westminster;
- 1955— John Diamond of Mount Lebanon Lodge No. 72 at Vancouver;
- 1957— Major James Skitt Matthews, VD, of Western Gate Lodge No. 48 at Vancouver;
- 1961— John Henderson of Zenith Lodge No. 105 at North Burnaby;
- 1962— Bertram A. Emery of Southern Cross Lodge No. 44 at Vancouver;
- 1966— Frederick W. (Cyclone) Taylor, formerly a member of Plantagenet Lodge No. 65 at Vancouver; and
- 1968— Harry Duker of Grandview Lodge No. 96.

Condition of Freemasonry

On June 24, 1966, an extremely long and detailed resolution was introduced into Grand Lodge which requested the GM to appoint the Masonic equivalent of a Royal Commission, consisting of sufficient members to form necessary sub-committees to conduct a survey and enquiry into the condition of Freemasonry in the Grand Jurisdiction of British Columbia. The proposal indicated a considerable amount of thought and dedicated work, and it suggested that the "Commission" call for and consider briefs or suggestions from Constituent Lodges, from interested brethren and such others as they may consider competent to advise, from the Proceedings of Conferences where relevant subjects were discussed and, where feasible, from sources outside the Craft. It was suggested that sub-committees be set up to deal with such subjects as: (1) Review of the Constitution; (2) Formulation of Plans for a Department of Programme Direction; (3) Masonic Education and Research; (4) to consider the setting up of a Department of Public Relations; (5) to consider the creation of a Board of General Purposes; and (6) to study the relations of Freemasonry with Youth Organizations.

The commission was to present a report to the next Annual Communication of Grand Lodge with interim reports to the Grand Master on such recommendations as could be put into effect without constitutional changes.¹⁷⁹

On June 22, 1967, the special committee appointed to enquire into the "Condition of Freemasonry in British Columbia" which had been set up under the General Chairmanship of MW Brother David M. Taylor, PGM, by the GM as suggested, but with the addition of a Sub-committee on Finance, reported to Grand Lodge. It pointed out that, because of the importance of the study, with its many facets to be considered, the opinions of members in all the districts throughout the jurisdiction had been solicited through the medium of a questionnaire, and it required more time to consider the information that had been gathered and requested re-appointment by the incoming GM.¹⁸⁰

On June 19, 1968, the committee reported in considerable detail under each committee heading. Several of the sub-committees requested continuance, *i.e.*, Constitution (with added members); Masonic Programme; Masonic Education (actually the Standing Committee on "Masonic Education and Research").

The General Committee recommended against the establishment of a Board of General Purposes "at this time," and stated in general that:

- (1) it had endeavoured to delve into the various facets of Grand Lodge; to evaluate the present laws, ceremonies and activities; to attempt to make suggestions to stimulate interest, improve its opera-

178. See "A Good Citizen", Chapter 14, p. 211, *fn.*

tions and thereby strengthen the basic principles of the fraternity, as well as the position of individuals as Freemasons;

- (2) it admitted that interest in Freemasonry had somewhat dimmed in recent years and that losses in membership had resulted;
- (3) this was an experience not new to Freemasonry; that its history is one of challenges which have always been met and conquered, because the members have never strayed from the precious teachings of Freemasonry and its philosophy and have refused to allow the institution to decay from within;
- (4) Freemasonry is facing a serious challenge, and that "how best to face it is purely conjecture";
- (5) nearly every matter discussed had eventually resolved into the necessity of good local leadership and planning; the fact that Freemasons live in a new and materialistic age, where there are so many demands on a man's time, must be faced; this cannot be done with poorly planned and lengthy meetings, poorly presented ritualistic work, and little or no enthusiasm or interest.¹⁸

Masonic Programming

The Special Committee on "Masonic Programming" reported on June 19, 1969, that during its existence it had assembled a good deal of written material in the form of briefs and studies from both within and from without the Grand Jurisdiction, much of which had yet to be examined and reviewed; that through the loss of its meeting place in the Temple on Seymour Street it had been unable to meet frequently, but hoped that its life could be extended for another year, its work completed and a final presentation made, The report was received and ADOPTED.

In its report to Grand Lodge on June 19, 1970, in the city of Prince George, the Committee on Masonic Programming noted:

"Firstly, that there appeared to be a lack of proper understanding among many of the Lodge Officers as to their respective duties together with an obviously limited knowledge of Masonic Protocol and Courtesies,

"Secondly, that there was no source of clear and concise instructions available to them."

The committee then embarked upon an extensive investigation, during which a considerable amount of material had been assembled, It was found that the problem was not new, and that other Grand Jurisdictions had been studying the question which, in some instances, had produced guides for Lodge officers. The committee had directed its efforts towards drafting a series of directives as a means of assisting and guiding officers and the members of the Constituent Lodges. It visualized a booklet set up in sections or chapters, and recommended that the incoming GM authorize the continuance of the committee and its work during the next Masonic year. The report was received and ADOPTED.¹⁸²

Naval Visitors to Southern Cross

In October, 1967, Her Majesty's ship Melbourne, of the Royal Australian Navy, was visiting in the Port of Vancouver. Nine members of the Craft hailing from the Grand Lodge of Queensland and the United Grand Lodges of New South Wales and Victoria attended the Annual Members' Dinner of King George Lodge No. 129. Four of the senior officers were unable to attend due to an official function at HMCS Discovery. Two days later, the Australian visitors were received and royally entertained by Lodge Southern Cross No. 44. There they were much at home, for the Lodge has practised the Australian ritual ever since it was founded 61 years previously. Two of the first principal officers were the father and uncle of the history-making Australian airman, Sit Charles Kingsford-Smith, whose likeness was inscribed on the \$20 bill of the new Australian currency. (183)

New Temple for Whitehorse No. 46

On January 9, 1968, Whitehorse Lodge No. 46 at Whitehorse, Y.T., was granted permission to move to the newly completed Masonic Temple. It is a fine building as will be seen by the photograph. It was completed with a great deal of volunteer labour as well as donations. "The members are proud of their new building, which they hope will create more interest in attending meetings. The meetings start on time and move along at an interesting pace. The downstairs of the temple is well designed for luncheons, small social gatherings and suitable for renting to organizational meetings. The building is a great asset to Whitehorse Lodge No. 46 and to the city of Whitehorse,"¹⁸⁴

179. See *Proceedings of Grand Lodge* — 1926, pp. 125-127.

180. See *Proceedings of Grand Lodge* — 1967, pp. 114-115.

181. See *Proceedings of Grand Lodge* — 1968, pp. 130 *et seq.*

182. See *Proceedings of Grand Lodge* — 1970, pp. 174-175.

183. See *Masonic Bulletin*, Vol. XXX, p. 30, "Australian Visitors to Vancouver," by H. E. Freeman-Smith, PDDGM, King George Lodge No. 129.

184. See *Proceedings of Grand Lodge* — 1968, p. 79, 'Report of the DDGM of Atlin-Yukon District 11.'

Centennial Committee

The special committee set up by the GM on January 11, 1968, to make arrangements for celebrating the One Hundredth Anniversary of the Grand Lodge of British Columbia reported to Grand Lodge on June 20, 1968, that it was well aware of the magnitude of the undertaking connected with making arrangements for the occasion and was well aware of the many points it must attempt to cover if the celebration was to achieve any note of success. Therefore, seven sub-committees had been set up to deal with: Finance, Guests, Housing and Catering, Entertainment, Publicity, Programme, and History-the chairmen of each sub-committee making up the composition of the Centennial Committee.

The committee submitted the following recommendations:

- "1. That the Centenary Celebration be held in conjunction with the One Hundredth Annual Communication of the Grand Lodge of British Columbia.
- "2. That the One Hundredth Annual Communication of the Grand Lodge of British Columbia, together with the Centenary Celebrations, be held in the City of Victoria
- "3. That the selection of suitable accommodation for the holding of the Centenary of this Grand Lodge be left in the hands of your Special Committee.
- "4. That the Finance Committee be asked to set aside each year for the next three years a certain sum of money to be used to cover cost of our Centennial Celebrations. The Committee on Finance to determine the amount to be set aside.
- "5. That a History of the Grand Lodge of British Columbia be produced."

The report of the special committee was ADOPTED, and the request for an appropriation was referred to the Finance Committee, which noted in its report that the special committee was laying plans for a fitting and appropriate celebration, as well as the publishing of a history, which would involve a considerable expenditure "which, judging from what we have learned of the costs to other Grand Lodges of similar events, could amount to \$10,000 or \$15,000." The Committee on Finance recommended that instead of attempting to absorb such an expenditure in the one year of 1971, say by way of a special assessment, it be spread over the next two years and an amount of \$5,000 be included in the Estimates for each of the next two years, and that the sums be placed in a special account for the purpose. This proposal was APPROVED by Grand Lodge.

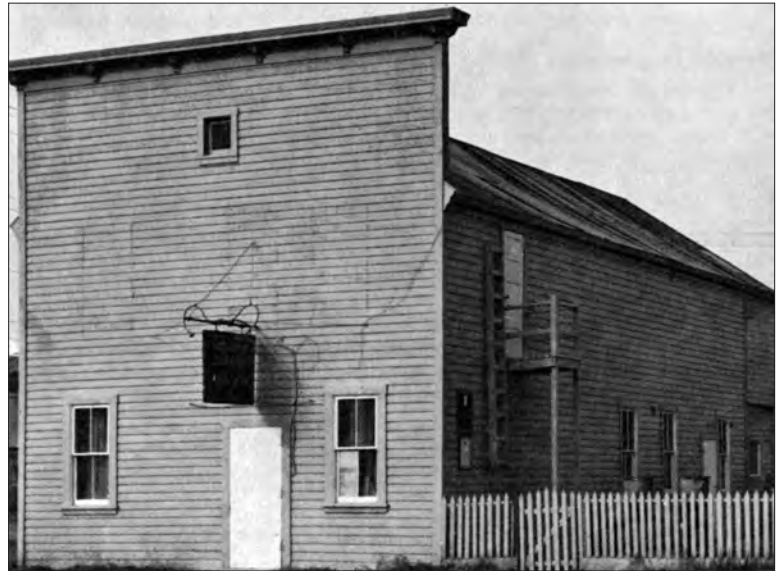
On June 19, 1969, the special committee reported that it had held many meetings and had dealt with many aspects of the celebration and that while it could not report any final plans, such vital arrangements as accommodation for members and visitors, place of holding Grand Lodge and the celebration, the history, and the programme for the celebration of this important event were well under way.

On June 19, 1970, the Special Centennial Committee reported that a number of meetings had been held and that considerable progress had been made for the celebration in 1971. All the sub-committees were working very hard toward the final stages of completion of the plans. It drew attention to the History of the Grand Lodge of British Columbia which would be on sale to members and the public alike in January, 1971.

A vice-chairman had been appointed who was resident in Victoria, and RW Brother Hugh C. Stubbs' chief function was to co-ordinate and supervise all Victoria sub-committees working on the Centennial Celebration arrangements. The committee recommended "that the One Hundredth Annual Communication of Grand Lodge open at 9:30 a.m., Thursday, June 17th, 1971, and close on or about 12:00 o'clock noon, Saturday, June 19th, 1971," in the city of Victoria. The report was received and ADOPTED.

British Columbia Masonic Foundation

The first report on the British Columbia Masonic Foundation, which had been incorporated in 1958 under the Societies Act of the Province of British Columbia and classified by the Department of National Revenue, Income Tax Division, was presented to Grand Lodge on June 20, 1968, by the GrS. It was classified as a charitable organization



Meeting place of Whitehorse Lodge No. 46, Whitehorse, Y.T. Used from the 1920s to 1967.

and was organized for the purpose of establishing a fund from which incomes could be used for general and charitable work not necessarily of a Masonic nature.

Since incorporation, the Foundation had made donations totaling \$28,420 (to 1970) to such organizations as the Salvation Army, the Red Cross, the Hospital for Crippled Children, the Canadian Arthritis and Rheumatism Society and others.

Contributions to the Foundation are exempt from taxation and are deductible by the donor in calculating his taxable income. Bequests or other gifts are free of gift taxes and succession duties, and are deductible from the value of the donor's estate for the purpose of reducing its value.

Masonic Attendance

In Grand Lodge on June 20, 1968, the following resolution, on being proposed and duly seconded, was referred to the incoming GM with a request that he appoint a special committee to deal with it:

- “ .. for the purpose of studying and preparing methods to improve Masonic attendance with particular attention to:
- (a) Methods of other organizations in providing perfect attendance awards;
 - (b) A requirement that good standing be maintained by a minimum attendance either a Mother Lodge or other Lodges.”

Special Committee on Masonic Attendance

In accordance with the resolution passed at the Annual Communication of Grand Lodge in June, 1969, the GM appointed a Special Committee on Masonic Attendance, which reported to Grand Lodge on June 19, 1970, that:

- (a) it had considered various methods employed in other organizations to reward attendance, while it felt some of these might be used in the Constituent Lodges, it was of the opinion that there are limits to which Freemasons may go to promote attendance;
- (b) the use of incentives and inducements are of questionable propriety and foreign to the teachings of Freemasonry;
- (c) the requirement that a minimum attendance be prerequisite to good standing in a Masonic Lodge should not be entertained by Grand Lodge;
- (d) a survey of Grand Lodges had shown that those under Anglo influence are uniform in rejecting any such mandatory infringements upon a Freemason's time.

The committee recommended that the Grand Lodge take no action regarding attendance at Constituent Lodge meetings other than to urge each Constituent Lodge to make greater efforts to improve attendance suitable to their own particular situation. The report was received and ADOPTED.¹⁸⁵

Safekeeping of Old Lodge Records

In January, 1969, the secretary of United Service Lodge No. 24 at Esquimalt, W Brother Walter J. Phillips, became worried about the safety of the old Minute Books, Porch Books and other records of the Lodge which have a particular historical value, He felt that they should be placed in some place where they would be safe from fire and other destructive effects and, at the same time, be available for research and other such purposes. An approach was made

to Mr. Willard Ireland, the Provincial Archivist, with the result that arrangements were completed for the records of the Lodges which had been established prior to January 1, 1902, to be deposited in the new Archives Building in Victoria. A Certificate of Agreement was drawn up which protects the rights of any individuals, preserves the actions of the Lodges and yet allows the search of the records for historical purposes, both Masonic and non-Masonic. This procedure was approved by the Grand Lodge, and the GrH was authorized to draw up an “Outline of the Procedure for Depositing Historical Records of the Constituent Lodges and of Grand Lodge of British Columbia—Antient, Free and Accepted Masons—as agreed to by the Grand Lodge and the Provincial Archivist.”



Home of Whitehorse Lodge No. 46, Whitehorse, Y.T. Occupied January 9, 1968.

Images omitted: “From Mount Pleasant in 1890, Population 13,000.” “Large apartments reaching skyward attest to the tremendous growth in the population of the metropolitan area, which in 1970 passed the million mark.”

The matter came before United Service Lodge in April, 1969, and it was unanimously approved. As at June 30, 1970, the following Lodges had taken advantage of the arrangement and their Minute Books, Porch Books and other records had been lodged in the Archives of the Province:

Victoria-Columbia Lodge No. 1 at Victoria.
Vancouver and Quadra Lodge No. 2 at Victoria.
Ionic Lodge No. 19 at Chilliwack.
United Service Lodge No. 24 at Esquimalt.
North Star Lodge No. 30 at Ft. Steele. (Amalgamated with Cranbrook Lodge No. 34.)
Tuscan Lodge No. 39 at Trout Lake. (records surrendered to Grand Lodge)

Records of Grand Lodge

The GrS made arrangements whereby Grand Lodge could take advantage of this plan and, under the same conditions, a considerable bulk of the old records of Grand Lodge are now in the Provincial Archives, and these include such treasures as the Minute Books and Porch Books of the District Grand Lodge of British Columbia ER and the Provincial Grand Lodge of British Columbia SR (records prior to 1871, which are in an excellent state of preservation) and other records of Grand Lodge in the early days of its existence.

Service to the Records

Access to these records may only be made through the secretaries of the Lodges concerned and the GrS, which authority must be in writing and under proper seal. Arrangements are being made in order that the Lodges outside the area of Victoria can be properly serviced from their own records. Even officials of Grand Lodge, such as the GrH, must have such authority before they may have access to the records.

Certificate of Deposit

The Certificate of Deposit must have been approved in open Lodge at a Regular Communication, it must bear the signature of the WM and the secretary, and the Lodge seal.

Resolutions Defeated

A resolution introduced into Grand Lodge on June 18, 1970, which would have excluded unaffiliated Freemasons from the right of Masonic burial, and have prevented them from taking part in any masonic ceremony, or have any Lodge privileges whatever "other than the privilege of visiting any Lodge twice during the time they remained unaffiliated" was found "acceptable in form and not as conflicting with Masonic usage" by the Committee on Constitution. On the motion being put and duly seconded, however, the motion was DEFEATED.

Another resolution which was designed to remove the need to "read and write in the English language" from Section 218 of the Constitution and to substitute therefor "at least one of the official languages of the country" was DEFEATED on motion duly seconded. The Committee on Constitution pointed out that the resolution was "not acceptable in form in that it was argumentative and ambiguous," and it further felt that the intent of the resolution was not in accord with Masonic usage. The committee did not, however, find the amendment unconstitutional, but felt that it should point out:

"... that a person who could not read and write English would perhaps have insuperable difficulties in comprehending some of the ritual and the constitution of Grand Lodge and the By-Laws of the Lodge and could not be held accountable in respect of statements made on his application or be deemed to have received notices sent to him in writing..."

and consequently the committee recommended that the amendments be not made.

Three Members to Be a Quorum

A resolution proposed by the Committee on Constitution in June, 1970 was in the form of an amendment to Section 90 of the Constitution, the effect of which was to make three members of any of the standing committees of Grand Lodge constitute a quorum even if they did not constitute a majority of the members. It had no effect where the standing committee did not comprise more than six members. The Committee on Constitution found "the resolution acceptable in form and not objectionable as conflicting with Masonic usage and requests its passage." Grand Lodge AGREED.

Change in the Financial Year

Because of the very short period of time permitted the GrS, the GrT and the auditors between the closing of the financial year (May 31) and the date of the Annual Communications (from June 16 to 22), a motion was presented and ADOPTED setting the end of the financial year of Grand Lodge as April 30 in each year, starting in 1971.

185. See *Proceedings of Grand Lodge — 1970*, pp. 152-153.

The Grand Master's Consulting Committee

In his address to Grand Lodge on June 18, 1970, the GM stated that:

“After giving a great deal of thought and study to the responsibilities of the office of Grand Master, I felt it would be of help to me in discharging these responsibilities if I could make greater use of the Immediate Past Grand Master and the elected Grand Lodge Officers than has been customary in recent years.”

The GM appointed the IPGM, the DGM, the SGW, the JGW, the GrT, and the GrS as members of the committee, which met twice, and the advice and counsel had proved invaluable to him:

“By so doing I was able to gain assistance for myself and make the benefit of their knowledge and ability available to the Craft, also to provide continuity in policy and to give future Grand Masters a fuller opportunity to acquaint themselves with the workings of Grand Lodge.”

First Award of the Order of Meritorious Service

Empire Lodge No, 85, at Vancouver, submitted a resolution to Grand Lodge in June, 1970 for the nomination of MW Brother George Cleveland Derby as a candidate for the Award of Meritorious Service, which had been created in



1958. The GM stated in his address that he had appointed MW Brother William Curran, RW Brother Harry Killam, with RW Brother Nicholas Mussallem as chairman of a special committee to present a report on the matter to Grand Lodge as required. RW Brother Mussallem, on June 19, 1970, made the report to Grand Lodge in which he reviewed the Masonic career of the then oldest living PGM and moved the adoption of the resolution, which, being duly seconded, was ADOPTED UNANIMOUSLY amid a standing ovation to this most worthy and eminent Freemason who has served Freemasonry and the Concordant Orders so faithfully for over fifty years.

George Cleveland Derby was a charter member of Empire Lodge at the formation of the Lodge in November, 1919; was elected the first JW, and two

Order of Meritorious Service presented to MW Bro. George Derby.

years later was elected the second WM of the Lodge, MW Brother Derby had been Raised to the Sublime Degree of a Master Mason in Hiram Lodge No, 319 of the Grand Lodge of Canada in the Province of Ontario on February 21, 1918. He was appointed DDGM for District 13 at Vancouver on June 20, 1924, He was elected JGW on June 24, 1932; GSW on June 23, 1933; DGM on June 21, 1934, and GM on June 20, 1935. He served on many special and *ad hoc* committees of Grand Lodge and on the Standing Committees, the most notable being the Grand Lodge Benevolent Fund, on which he served as a member for five years, becoming the chairman in 1950. In June, 1951, he was first appointed a member of the Finance Committee to become the chairman from 1957 to — — .*

MW Brother Derby received his 50-year button in 1969. It had been but the privilege of very few to have been afforded the health and the fortitude to serve Freemasonry in British Columbia with such zeal and love of the fraternity.

The Order of Meritorious Service of the Grand Lodge of British Columbia was presented to MW Brother George Cleveland Derby by the GM at an Emergent Communication of Grand Lodge, held on August 31, 1970, in the Dunbar Masonic Temple, Vancouver, before a large gathering of Freemasons.

“Whither Directing Your Course”

In conclusion, while British Columbia was plagued with the problems of turmoil and unrest that beset the entire world, the membership reached an all-time peak of 27,708 on the rolls of Grand Lodge in 1962, and since that time the decline in the membership has been gradual and, as in other jurisdictions, efforts have been made to assess this phenomenon in the light of the rapid growth in the general population. The world situation of general unrest, racial intolerance and general revolt against the established customs and morals in all countries is reflected in the “net losses” reported over several years by most Grand Jurisdictions. But these must be taken with the fact that there are now strong indications that these “net losses” may become “net gains” very shortly. The situation in the United States from a moral, social, religious and economic point of view has been reflected in the decline of numbers during the past several years in the number of Freemasons. The loss was spearheaded by the number of brethren leaving

* MW Bro. Derby died January 5, 1971, aged 81, as the first edition was going to press. [ed.]

the Craft by way of dimit and suspensions, which caused the most alarm, These “net losses”, as shown in the Grand Lodge Proceedings reviewed by the British Columbia Reviewer in the year ended June, 1969, on the whole seemed to be tapering off in the United States, and were recorded in 39 State jurisdictional reports, while 7 States showed small gains, 5 of them being Southern States.

The seven reports from Australia all indicated ‘net losses’ in the membership; while China, India and Japan showed small increases, along with Mexico.

The eight reports from Grand Lodges in Canada (two from the Grand Lodge of Canada in Ontario, 1966, 1967; with Alberta and Newfoundland not reported) indicated “net losses” throughout, with British Columbia recording the lowest percentage loss in 1968 with a figure of 211, and in 1969 the net loss was 348.

There can be little doubt, whatever, that the rapidly changing standards of moral behaviour and their impact on the social, political, business and religious life of the communities, and the tendency to embark Freemasonry on a course not charted by its established traditions, customs, and landmarks, all have had their effect upon the membership, and no doubt were in some measure among the prime causes for the decline in the membership of the Craft, for the diminishing numbers of material offering as candidates, and for increases in those who severed from the Craft by dimit and suspension.

Many members of the Craft became alarmed at the attitudes and attempts by those brethren who, unfortunately, did not appear to understand just what is the aim and function of the Craft, and would tend to turn Freemasonry into another social entity. This is, of course, an invasion of an area where the proper vehicles for such activities really belong to the well-established and highly respected Service Clubs: Rotary, Kinsmen, Gyro and like organizations.

Freemasonry, however, must be extremely careful to face the changes and alterations in the economic, political, commercial and social life of the communities in which she lives and apply them to the basic principles and tenets of the Order. In this way, she must demonstrate to the world around her that there may be no misgivings as to her future course and development. This is the challenge that faces the Grand Lodge of British Columbia as she enters the world of her 101st year.

The Abiding Challenge

For the final word before this minute episode in the history of Antient, Free and Accepted Masons is closed, let the reader journey to the inscrutable East, to the city of Taipei on the Island of Taiwan, for the Inaugural Address of MW Brother Hans C. P, Chun, who said in his conclusion:

“In this world of tremendous turmoil, with great sections of it becoming akin to an inferno where atheism, tyranny and brutality are forced upon the great masses, it now becomes more urgent for us Masons to rededicate ourselves to the task of preserving the ideals of truth, freedom and brotherly love which are inculcated in our Order. I therefore, earnestly entreat you, one and all, to pledge yourselves to the sacred principles of Free Masonry that Freedom, Justice and Truth shall continue to survive and give hope and life to those enslaved people who are denied or deprived of them,”

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SO MOTE IT BE!!!



186. See Proceedings of Grand Lodge — 1969, p. 185, Reviews by the Committee on Fraternal Correspondence “China”,

CHAPTER 18

THE ROLE OF THE DISTRICT DEPUTY GRAND MASTERS

He profits most who serves best- SHELDON.*

Appointments in 1887

It all began on June 23, 1888, when the GM reported that he had named six skillful brethren as Special Deputies to report to him on the condition and state of the Craft in their vicinity so that he might lay the same before Grand Lodge, stating that these reports were then in the hands of the GrS. On Monday, June 25, 1888, as a result of this action and the work of these Special Deputies, the following resolution was adopted in Grand Lodge:

“That recognizing the desirability of dividing this jurisdiction into Districts, and the appointment of District Deputy Grand Masters in the said Districts for the better furtherance of the working of the Craft in this Province.

“Be It Therefore Resolved, That this jurisdiction be divided into four Districts to be known and designated as follows:

- No. 1 DistrictVancouver Island
- No. 2 DistrictNew Westminster
- No. 3 DistrictYale-Kootenay
- No. 4 DistrictCariboo

And that power and authority be given the MW the Grand Master to make such appointments from the Grand Lodge as may be necessary to the carrying out of this recommendation.”

Duties of the DDGMs

The office of DDGM is an important one in the organization of the Grand Lodge of British Columbia. It is particularly important that its occupant should be a Brother of standing and ability, for he is, as far as his District is concerned, for the time being, the eyes and ears of the GM, It is his duty to visit every Lodge in his District at least once during his term of office; to observe the conduct and efficiency of the officers; to give such advice to the brethren as he may think advisable; and to report to the Grand Lodge at the next Annual Communication the condition of Masonic affairs in his jurisdiction.

To carry out these duties efficiently made considerable demands on the incumbent’s time and, in the early days of Freemasonry in British Columbia and even yet, upon his purse,

The Duties as Prescribed in 1968

The Book of Constitutions of Antient, Free and Accepted Masons of British Columbia as Revised and Adopted in 1968 states in Section 74 that it shall be the duty of each DDGM:

- “(a) To exercise a general supervision over the Craft in his District.
- (b) To visit all the Constituent Lodges in his District during his term of office, and to see that such Constituent Lodges are working properly, and that returns have been regularly forwarded to the Grand Secretary, with all fees and dues.
Such official visits shall not conflict with the official visits which the Most Worshipful Grand Master may be making to his District.
- (c) To satisfy himself that the Member recommended in the petition for a new Lodge as the first Worshipful Master thereof is duly qualified to perform the duties of that office, and for that purpose is authorized to summon that member to attend for examination, and to grant him a certificate of qualification.
- (d) To ascertain whether or not a Lodge working under Dispensation in his District and seeking a Warrant of Constitution has provided itself with a suitable meeting place, furniture and clothing.
- (e) To report to the Grand Master immediately with a request for direction and advice, any matter of urgency which would bring the good name of Freemasonry into disrepute,
- (f) To report at the Annual Communication of Grand Lodge such duties as he may have performed during his term of office. This report shall be forwarded to the Grand Secretary at least three weeks previous to the Annual Communication of Grand Lodge.”

Problems of Travel

Many of the brethren holding this office have felt that it was somewhat unfair that the expenses should have to be borne by the DDGM personally, but felt that they should be reimbursed, in whole or in part, by the Grand Lodge

* “...only the science of right conduct toward others pays. Business is the science of human services. He profits most who serves his fellows best.”—Arthur Frederick Sheldon, addressing the first Rotarian convention at Chicago in 1911.

or by the Lodges in each District. The first formal complaint in this respect was laid before Grand Lodge at the Annual Communication in 1902 by the DDGM for Kamloops District 3, which at that time extended from Kamloops on the west to Golden on the east, and south far enough to take in Vernon. It is evident that he was a zealous Brother in the Craft, not too well furnished with this world's goods, being an accountant and insurance agent in the then little town of Kamloops, which at that time could not have produced a very lucrative income.

In his report to Grand Lodge, he suggested that until the Province became more densely populated, travelling expenses at least should be voted to those well-skilled brethren who, as Grand Representatives, were entrusted with the care of the Craft. His suggestions were referred by Grand Lodge to the Committee on the DDGM's Reports for consideration and report at the next Annual Communication.

Payment of Expenses

In 1903, the GM in his address referred to the problem at some length. As a resident of the eastern part of the Province, where he had been a DDGM, he fully understood the difficulties of these officers in carrying out their duties, considering the magnitude of the distances between the Lodges in that part of the country, and it was only natural that he should have a deep sympathy with the pleas of the DDGMs for assistance. He advocated some plan being adopted whereby the DDGMs should be compensated by Grand Lodge to the extent, at least, of their travelling expenses. The committee on his address did not agree with the GM, being evidently of the opinion that the brethren appointed were fully compensated for the expenses by the honour thus conferred upon them. The committee suggested, as an alternative, that a Grand Lecturer should be appointed to visit and direct the working of each Lodge throughout the whole jurisdiction and in accordance with the ritual practised by the respective Lodges. Under the circumstances, and with the diversity of rituals used, this appeared to be more of a pious wish than even a reasonable possibility. It is doubtful if there was any member of the Craft in the Province competent to carry out such a programme. At any rate, no item for such an appointment was inserted in the estimates for the coming year, and the matter was dropped. However, some of the Lodges in the Interior recognized the "righteousness" of the position taken by the DDGMs, and voluntarily paid the travelling expenses of the DDGM appointed for their respective Districts on visiting the Lodge. It was so reported to Grand Lodge in 1904, and no objection to such action was taken to such an expenditure by the Lodges.

Reprimand by the DDGM

The report of the Committee on Reports of the DDGMs for 1911 was very interesting. The DDGM for District 8 at Cranbrook reported that it had been brought to his notice that in one of the Lodges in his District the affairs of the Lodge "were sometimes discussed on the outside with 'Cowans' by some Brother or Brethren, seriously disturbing the work of the committees on character; I laid strong emphasis upon the seriousness of such un-Masonic conduct and expressed the hope that complaints of this nature would never be heard of again."

He had reported his action in Grand Lodge and had been upheld, and the committee stated "the discussion of Lodge matters outside is, unfortunately, not confined to this particular Lodge or District, and the practice cannot be too strongly condemned. We feel that the Brethren should be instructed in matters of this kind, and that any Brother persisting in transgressing in his respect should be disciplined."

Too Many Candidates

The same committee observed that Kilwinning Lodge No. 59 at Vancouver had conferred 78 degrees during the year, and pointed out that:

"No Lodge can confer that number of Degrees in that time with impressiveness, nor so that the Candidate will receive a just appreciation of the beautiful lessons the Degrees teach."

Limiting the Size of Lodges

The same committee endorsed the views of the DDGM for District 2A at Vancouver with regard to the size of the Lodges, and suggested that the Lodges should place some limit on the membership.

Improper Pressure

In 1925, the GM ruled that it was not proper for a Constituent Lodge to endeavour to secure the appointment of any Brother to the office of DDGM. This appointment was the prerogative of the GM, and under no circumstances should pressure be brought to influence his desires.

Comparison of By-Laws

In 1943, the Committee on the Reports regretted that insufficient time was allowed to give the reports of the DDGMs the study that is necessary, and again suggested that reports should be in the hands of the GrS not later than April 15 of each year in order to afford time to meet and discuss questions involved in the reports.

It pointed out that:

“Section 73 of the Book of Constitutions (1941) affords a good opportunity to the Worshipful Masters of the constituent Lodge to see that the By-laws and the books generally conform to the regulations as laid in the new Constitutions. District Deputy Grand Masters are authorized under this Section to examine and compare the Lodge By-laws, and indeed it constitutes one of their duties to see that By-laws are brought in line with the 1941 Book of Constitutions.”

Local Committee Election

In 1917, MW Brother William Henderson submitted proposed amendments to the constitution which, in effect, would provide that instead of being appointed by the GM each DDGM should be—

“elected by a Committee of each District composed of the immediate Masters and Wardens, or their proxies, of the particular District attending the Regular Communication of Grand Lodge, representing in person or by proxy Lodges in that particular District for which the officer is to be chosen, and by no others.” and to add a new section:

“That the Right Worshipful District Deputy Grand Masters shall be elected by ballot at a Regular Communication of the members of each District, presided over by the Retiring Officer, or some one appointed by the Grand Master, and by voters set out in paragraph 49 hereof, and immediately after an election shall have been held the names of the new Officers shall be submitted to the Regular Communication for ratification.”

This proposal was referred to the Committee on Constitution for a report at the next Annual Communication of Grand Lodge, and a copy was ordered sent to every member of Grand Lodge together with the notice calling such Annual Communication. The Committee on Constitution reported on June 20, 1918, against the amendments because the present system worked well, and:

“The duties of the District Deputy Grand Masters . . . are so intimately related to those of the Grand Master, that better results will obtain when the Grand Master makes the appointment, as it is an assurance that the officer will be in harmony with the Grand Master who is ultimately responsible.”

and the committee did not-

“think that it is to the advantage of Grand Lodge to have Lodges say who their inspector shall be.”

and that—

“by our Constitution this appointment is the prerogative of the Grand Master, and we do not think he should be deprived of it.”

In Grand Lodge the report of the committee was upheld and adopted, but there were a number of the members present who were in favour of the change.

In Grand Lodge, in 1920, the delegates from Corinthian Lodge No. 27 at Rossland proposed that the constitution be changed so that the DDGMs be elected at each Grand Lodge convention by the delegates for each District present, instead of being appointed by the GM. The Committee on Constitution disapproved of the change and there the matter ended.

The Reviewer for New Hampshire (GLP 1929) said that trouble had been averted in that jurisdiction when Grand Lodge had refused to adopt legislation which would require the DDGMs to be elected by the several Districts. He said that New Hampshire looks upon these officers as being the eyes and ears of the GM, and that he should not be hampered as he would be if anyone else had the right to say who should hold the office of his Deputy.

In 1931, the GM expressed his opinion to Grand Lodge that the DDGMs 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. He stated that it was impossible for any GM to know the whole jurisdiction sufficiently intimately to enable him to give the best satisfaction in selecting DDGMs; that at best he had only a few hours to make his choice, and frequently he was obliged to take the first one offered. In his opinion, much better results could be obtained by permitting the Lodges of each District to make their own selection. He acknowledged that it could be argued that the DDGMs are in some way the personal representative of the GM and that he must, therefore, make his own selection; he thought there was very little evidence to warrant this view; they are Grand Lodge officers under the constitution; no authority is given them in the constitution to represent the Grand Master except when on specific occasions he delegates to them that power. Finally, he argued that a District organization consisting of PMs and Sitting Ms holding quarterly meetings could deal with this as well as many other questions peculiar to each particular District.

The Committee on the GM's Address was very careful not to commit its members one way or the other on the proposed change, but advised that the recommendation of the GM should be carefully considered by every member of Grand Lodge, and every assistance should be given in the solution of any difficulties which might exist in connection with this problem. No further action appears to have been taken in the matter.

Reappointment Is Urged

The GM in 1932, following the recommendation of his predecessor in office, and having had a similar experience, made the subject of the appointment of the DDGMs a matter of much thought and considerable investigation, but found that the advice of other authorities seemed to favour the method then in use in British Columbia. He stated that he thought that any change that should be made was in the training of people appointed to such important offices; that in the cities and larger towns the brethren could in some measure fit themselves for the duties, but in the outlying Districts they had little opportunity to do so. He pointed out that Sister Jurisdictions did this, and that another improvement might be the reappointment for second and even third terms of the brethren who had given evidence of zeal and capability. He felt quite strongly that until such a change was made there would be much to deplore in the work and conduct of some of the Lodges.

The Committee on the Address was heartily in accord with the suggestion of reappointment for a second and even a third term of the brethren who had proven themselves, as the GM suggested, but pointed out that the DDGMs were chosen as the direct represen-



The Craft Room in Freemasons' Hall, Georgia and Seymour Streets, Vancouver.

tatives of the GM, and as such they were chosen for their fitness rather than length of service or seniority; it also concurred with the GM as to the method of appointment then in vogue being the best.

DDGMs to Supervise the Districts

In 1934, the GM stated in his Address to Grand Lodge that:

"Some years ago it was expressed by one of our esteemed Most Worshipful Grand Masters that the 'vastness' of this Jurisdiction—some 600,000 square miles—made almost unsurmountable the task facing the busy Grand Master, and it has been suggested that our District Deputy Grand Masters' standing be more recognized, and their valuable services raised to a higher plane for which they are so eminently qualified, and that the duties of the Grand Master be confined to ceremonial functions such as the laying of Corner Stones, the dedication of Temples, the consecration of Lodges, and such visitations to Sister Jurisdictions as he may decide upon. Experimentally I have carried out this idea, and no doubt it may have proved disappointing to many of the Constituent Lodges which looked for a visit from their Grand Master, who, on his side, was deprived of the pleasure of meeting the Brethren. Never-the-less it is a system which I would recommend to my successors in office."

The Committee on the Grand Master's Address joined with him in this recommendation, urging that the DDGMs would be left with the supervision as to the ritualistic attainment, financial condition and observance of the constitution by the Constituent Lodges.

In 1935, four former DDGMs were again appointed to office to serve in their respective Districts, two of them from service in previous years and two of them were reappointed from 1934,

Interim Reports

The Committee on Warranted Lodges in 1942 felt that the GM could more readily and effectively keep his finger on the pulse of Freemasonry in the jurisdiction if the DDGMs were to send unofficial interim reports of the Lodges in their Districts at the end of December. In reviewing past reports of the DDGMs, the committee was impressed by the fact that they contained much valuable information, indicating tendencies requiring correction or activities worthy of note and emulation by other Lodges.

In 1943, the same committee noted that the majority of the DDGMs had generously adopted the idea of submit-

ting interim reports to the GrS, and suggested that the practice be continued, but that they be confined to such matters affecting any of the Lodges that the DDGM felt should be brought to the attention of the GM.

Content of the Reports

In 1945, the Committee on the Reports noted that some of the DDGMs had submitted reports on a special form to the Grand Secretary. It pointed out to these officers that as the representatives of the GM, they were expected to furnish a report briefly outlining their activities, which should emphasize the following points:

- Financial condition of each Lodge.
- Condition of Outstanding Dues.
- How business in each Lodge is conducted.
- Condition of the Secretary’s books and records.
- Condition of the Treasurer’s books.
- Condition of the Porch Book.
- How ritualistic work is performed.
- Average attendance at meetings.
- Lodge membership.

In 1946, the committee again repeated its recommendations.

Guidance and Instruction

In 1953, the GM reported to Grand Lodge that he was continually receiving requests from newly appointed DDGMs for assistance, for guidance, for hints on speech making, for material for addresses, *etc.*, and concluded that some form of written instructions for guidance of these officers at the beginning of their terms of office was essential. Accordingly he—

“prepared and sent a letter of guidance and instruction for their duties to my District Deputy Grand Masters after their appointment, a copy of this circular is included in these Proceedings as a preface to the Reports of the District Deputy Grand Masters. It is suggested that possibly a perusal of it may be of value to their successors in office, or that it might be prepared in booklet form for subsequent use,”¹⁸⁷

The following year a special committee appointed to consider this and other matters recommended that the suggestion of printing the document in booklet form be not entertained, because the committee had in mind that future GMs, in the enjoyment of their prerogatives, might desire to issue their own personal instructions to their appointees as DDGMs.

Expenses of Travel

Throughout the history of the Grand Lodge of British Columbia, the GMs, the Committees on Warranted Lodges, and the Reports of the DDGMs have raised the question of the time necessarily consumed by the DDGMs in carrying out the duties of their office, and again in 1958 the Committee on Reports pointed out that many of the DDGMs were incurring serious personal expense in meeting the travelling demands of their office, and it recommended that the “out-of-pocket” expenses of these officers be met from the funds of the Grand Lodge. The Committee on Finance did not comment on the proposal, while the item appearing in the estimates still read:

“22. DDGM’s Expenses (Rural)\$500.00”.

On June 21, 1946, the following notice of motion had been received by Grand Lodge and, “a sufficient majority being in favour thereof being recorded,” was adopted: “That the Most Worshipful Grand Lodge of British Columbia pay the Right Worshipful the District Deputy Grand Masters of rural districts expenses incurred in carrying out their official duties during their term of office” and an item of \$1,000 for the purpose was placed in the estimates. In 1946-47, the total expenditure under the item was \$35; in 1947-48, the expenditure was \$97.50; and in June, 1948, the item in the estimates was dropped to \$500, at which figure it remained until 1959, when it was increased to \$600, and expenditures under the item increased during the Masonic year 1958-59 to \$404.69. The following table indicates the variation in claims for reimbursement made by the DDGMs since the budget item was established, and would seem to indicate that whenever possible the DDGM has met the entire expenses of his office.

1946-47	\$ 35	1954-55	\$589	1962-63	Nil
1947-48	\$ 98	1955-56	\$174	1963-64	\$ 68
1948-49	\$100	1956-57	\$276	1964-65	\$ 71
1949-50	\$ 75	1957-58	\$ 50	1965-66	\$119
1950-51	\$ 75	1958-59	\$403	1966-67	Nil

187. See *Proceedings of Grand Lodge - 1953*, p. 86 *et seq.*

1951-52	\$148	1959-60	Nil	1967-68	\$274
1952-53.....	\$100	1960-61.....	\$245	1968-69.....	\$267
1953-54.....	Nil	1961-62.....	\$ 75	1969-70.....	\$ 372

Four Districts in 1888

The first appointment of a DDGM was made in 1888 when the jurisdiction was divided into four Districts: No. 1 District, Vancouver Island; No. 2 District, New Westminster; No. 3 District, Yale-Kootenay; and No. 4 District, Cariboo (the one Lodge at Barkerville). The reports of three of them appear in the Grand Lodge Proceedings for 1889. In that year, the number was increased to five, with Nanaimo and the Lodges in the surrounding country being removed from District 1.

In 1891 the GM recommended;

“That in future the delegates from the several Masonic Districts should elect, at the Annual Session of Grand Lodge, their own District Deputy Grand Masters. By doing so the Grand Master will be relieved from a delicate task, and the various districts conferring the honour will naturally place a greater value on the office. The majority of Grand Lodges adopt this method, and it meets with satisfaction.”

The suggestion made by the GM was approved by the Committee on his Address and by the Committee on Regalia, but was held unconstitutional, and no attempt was made to amend the constitution so as to make such a course of action possible.

Seven Districts in 1896-1901

In 1896, the number of Districts for the DDGMs was increased by creating District 6 for that part of the Yale and Kootenay south of the 50th parallel. By 1900, the Lodges in that part of the Province had so increased in numbers that the District was divided into three: District 6 to cover Rossland Riding; District 7 to include the Nelson and Slokan Ridings; and District 8 to include South-East Kootenay. When Temple Lodge No. 33 was established at Duncans * in 1901, a question was raised as to whether it should be placed in Victoria District 1 or in Nanaimo District 5, it being equally distant from the two cities. It seems that the committee forgot that District 5, even at that time, extended far to the north and to the west of Nanaimo. However, it was finally decided to place the new Lodge in District 1, because it made a better division of the Lodges.

To Ten Districts in 1902-1910

With the steady growth in the number of Lodges, it became necessary to increase the number of Districts and to vary the boundaries thereof. In 1905, the GM in his address referred to the difficulties which had arisen owing to the greater burden laid on these officers. He suggested that the constitution be so amended that District 3, which was entirely too large to expect one man to travel over and inspect the Lodges, should be limited to the Lodges at Kamloops, Armstrong, Vernon, Enderby and Kelowna, and that a new District 9 should be formed to include the Lodges at Golden, Revelstoke, Invermere and Trout Lake City. He recommended that the suggestions be referred to the Committee on Constitution for any necessary amendments, but the committee simply recommended that the constitution be amended so that Grand Lodge could deal with the matter as it saw fit without having to amend the constitution whenever it was necessary to alter the number and the boundaries of the Districts. The Committee on Constitution approved the proposed changes, which became law on June 23, 1905. In 1906, the jurisdiction was duly divided into nine Districts as suggested.

The new arrangement appeared to be quite satisfactory at the time it was made and for some time thereafter, but in 1910 it became necessary to vary the Districts again. New Lodges were being established and a new field of Masonic activity was opening up in the far North. In that year a new Lodge, St. Andrew's 49, was added to Victoria, District 1. A great upheaval took place in New Westminster, District 2, when its three Lodges and the Lodges at Mission City and Chilliwack were left with the District, and the Vancouver and North Vancouver Lodges, together with the Lodge at Prince Rupert, were included in a new District which, for the time being, was called District 2A. District 3 took in the Lodges at Arrowhead, Salmon Arm and Nicola. District 4 still consisted solely of Cariboo Lodge No. 4 at Barkerville; District 8 took in the Lodges at Creston and Moyie, while to District 9 was added the Lodges at Penticon, Summerland and Princeton; an entirely new District 10 was created to include the Lodges at Atlin, Dawson City and Whitehorse; while Districts 5, 6 and 7 remained unchanged.

To Thirteen Districts in 1911-1920

The Committee on the DDGM's Reports in 1911 referred to the difficulty of getting a DDGM who would be able to visit the Lodge in Atlin and the two Yukon Lodges at Dawson City and Whitehorse, owing to the distance necessary

* Often called Duncans, Duncan's Crossing, near William Duncan's farm, Alderlea, did not incorporate as the City of Duncan until 1912.

to be travelled. It recommended that the District be divided, but this suggestion was not accepted in Grand Lodge.

In 1912, the DDGM for District 2A, which then included nine Lodges in Vancouver and two in North Vancouver, together with the Lodge at Prince Rupert, suggested that a new District should be created at Prince Rupert, as he felt that it was hardly fair to ask a DDGM to do the work which was required of him at home and also make the 500-mile boat trip to visit Lodges in the North. The Committee on the Reports of the DDGMs was not moved by his plea, and brushed it aside. It felt that it was inadvisable at that time to create new Districts for the one Lodge at Prince Rupert, or those in the Yukon alone.

In 1913, with a second Lodge being established in Prince Rupert, representations were made for a new District. This was approved, and District 11 was born. In that same year, the District until then known as 2A was renumbered as 12; the new Lodge at Quesnel was added to District 4; and the other new Lodges were distributed to the appropriate Districts.

In 1916, District 13 was created by dividing the Lodges of the Vancouver area, then contained in District 12, as the Committee on the Reports of the DDGMs said: "by this division classifying the work followed by the Lodges in the respective groups," District 12 using the "American" ritual and District 13 using the 'Canadian' ritual. All Lodges in both Districts were given "concurrent jurisdiction, except that part of the District north of Burrard Inlet."

In 1920, the DDGM for District 13 suggested that Districts 12 and 13 be re-subdivided and two additional DDGMs be appointed. The committee, however, said "that inasmuch as no similar recommendation was made by his colleague for District 12, we hesitate to support any change at the present time."

To Eighteen Districts in 1921-1930

With the increase in the number of Lodges in and around the city of Vancouver, the work of the DDGMs of Districts 12 and 13 became onerous, and in 1922 the DDGM for District 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, he thought the District should be divided. This proposal was approved by the Committee on the Reports of the DDGMs, but the matter was laid over until 1923 when the two Districts were divided into four—Nos. 12 to 15 inclusive, 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 revision of the Districts in the whole jurisdiction was to be considered by the Finance Committee following a recommendation by the Committee on the Reports of the DDGMs that 'a regrouping of the Lodges in certain Districts should have each and careful attention, as by so doing the work of District Deputies would be considerably lightened.'

On June 21, 1928, following the work of the special committee appointed to report on the advisability of naming and numbering the Districts of Grand Lodge, and of adjustment and of rearrangement, the Province was divided into 18 Districts. With the exception of the interior of the Province, little adjustment was necessary, the special committee believing that, as a general rule, Districts should be confined to from six to eight Lodges in order that the DDGM should not be overworked and be able to give better supervision to the Lodges of his District.

The special committee recommended that District 2 be divided into two Districts and a rearrangement of Districts 12, 13 and 14 to form four Districts: Nos. 13 and 14, each of seven Lodges practising the same work as Mount Hermon Lodge ("American" ritual), and No. 15 and 16 each of eight Lodges practising the same work as Cascade Lodge ("Canadian" ritual), The committee believed the subdivision would leave room to add any newly-organized Lodges to any of the Districts without rendering them unwieldy. It was felt that, owing to the opening up of the highways to automobile traffic, a better supervision could be obtained by a rearrangement of Districts 3, 6, 7, 8 and 9 in the Interior. The final arrangement of the Districts, as approved by Grand Lodge on June 21, 1928, was:

Victoria District	1	South Okanagan District	10
New Westminster District	2	Atlin-Yukon District.....	11
Kamloops District	3	Prince Rupert District	12
Cariboo District	4	Vancouver District.....	13
Nanaimo District	5	Vancouver District.....	14
West Kootenay District	6	Vancouver District	15
Boundary District	7	Vancouver District	16
East Kootenay District	8	North Vancouver District	17
Okanagan-Revelstoke District	9	Fraser Valley District	18

In 1929 Spallumcheen Lodge No. 13 at Armstrong, Miriam Lodge No. 20 at Vernon, and Enderby Lodge No. 40 at Enderby requested that they be created a separate District, but the Committee on DDGM Reports did not approve the change, pointing out it would be a hardship on Kootenay Lodge No. 15 at Revelstoke and Tuscan Lodge No. 47

at Arrowhead, owing to their location, if they were placed in any other District, The committee felt it would not be practicable to make a new District with only two lodges, and it advised that matters remain as they were, and this was approved by Grand Lodge.

In 1930, the DDGM for District 2 suggested that it would be more convenient, owing to the improved transportation which had come into existence, if the Lodge at Langley Prairie were to be taken out of District 18—Fraser Valley, and placed in District 2—New Westminster. Evidently everyone was satisfied with this proposal, and the change was ordered without objection.

To Nineteen Districts in 1931-1940

On June 17, 1937, on the recommendation of the Committee on Warranted Lodges, Grand Lodge created a new District to be known as "Peace River District, No. 19," which covered the area of the old Peace River Block in British Columbia and the area north thereof. In the first instance it was to contain only one Lodge by the same name established at "Peace River, B.C.," actually in the town of Dawson Creek, and now known simply as "Peace Lodge". This District on several occasions was placed under the care of a DDGM from Alberta, and on one occasion a PGM actually took on the duties of DDGM.

To Twenty Districts in 1941-1950

On June 19, 1947, the Committee on Warranted Lodges considered the matter of redistribution of Vancouver Districts Nos. 15 and 16, and recommended that a new District No. 20 be created in Vancouver city and that it have concurrent jurisdiction with the other Districts in that city. This proposal gave the two older Districts seven Lodges each and District 20 six Lodges. The report was received and adopted in Grand Lodge. This action was taken following the recommendation of the DDGMs of Districts Nos. 15 and 16, supported by the Committee on Reports.

At this point in the history of the Grand Lodge of British Columbia, World War II being well in the past and most of the participants being returned to their civil status, the upward trend in both the membership and new Lodges being formed returned. With this trend, the Masonic Districts became overcrowded, and new ones had to be created to reduce the heavy loads of responsibility placed upon the DDGMs.

To Twenty-Five Districts in 1951-1960

The GM in 1951 suggested that consideration be given to the division of the Vancouver Island territory into three Districts instead of two, and recommended that a special committee of brethren resident on Vancouver Island be appointed to consider the question, together with the Committee on Warranted Lodges, and to report at the next Grand Lodge Communication. This special committee reported its findings on June 15, 1952, but owing to the steady increase in the number of Lodges on Vancouver Island, suggested a division of four Districts: Districts 1 and 21 to cover the Island from Malahat Beach to and including the metropolitan area on the south end of the Island (the basis of this division within the area is not clear, being neither ritualistic nor geographical); while District 5 covered the mid-portion of the Island, *i.e.* from Duncan to Nanaimo; and District 22, the Lodges in the towns from Parksville north to Campbell River and to Port Alberni and Tofino on the West Coast. The Committee on Warranted Lodges concurred in the report, and it was received and adopted in Grand Lodge.

District Twenty-Three

In 1954, the DDGM of North Vancouver District 17, after travelling over two thousand miles on his official visits, suggested that consideration be given to reducing the size of the District, and the Committee on the Reports recommended that the matter be submitted to the Committee on Warranted Lodges for consideration. That committee, however, failed to reach agreement on the matter, and suggested that the incoming GM should appoint a new committee to continue study of the question and to report its findings through the Committee on Warranted Lodges to the next Regular Communication of Grand Lodge. This the GM did.

In 1955, the DDGMs for Vancouver City Districts Nos. 13 and 14 recommended that the Lodges therein be redistributed into three Districts instead of the two then existing, and thus District 23 was created in the city of Vancouver. Nothing was done about the request of North Vancouver District 17.

District Twenty-Four

Again in 1957, the outgoing DDGM of North Vancouver District 17 reported having travelled many hundreds of miles in the discharge of his duty, and suggested that the District be reduced in size. Once again the Committee on the Reports recommended that this matter be submitted to the Committee on Warranted Lodges for consideration, and that committee recommended a division of the District into two—the new District being designated as North Vancouver District 24 and to contain the Lodges at Powell River, Roberts Creek, Westview, Hollyburn and at Capilano.

Image omitted: HBCo's post at Fort St. John, Peace River, in the Early 1890's. —BCYB 1903

District Twenty-Five

The Committee on Warranted Lodges in 1958 reported that it had studied the boundaries of New Westminster District 2 together with the growth of population in the area defined by its boundaries at that time, and that it was of the opinion that the District would have to be divided in the immediate future. It suggested that such a division could be achieved by the Lodges located on the north side of the Fraser River remaining in District 2 and those located on the south side of the Fraser River being placed in a new District. On June 18, 1959, Grand Lodge approved the recommendation of the committee and the new District was designated as "New Westminster District No. 25."

To Twenty-Six Districts in 1961-1970

In 1967, the DDGMs for Vancouver City Masonic Districts Nos. 15, 16 and 20 requested that the Committee on Warranted Lodges be asked to give consideration to decreasing the size of these three Districts to a size more in conformity with the other Vancouver Districts. The committee noted that the request expressed as well the opinion of the Lodges in the Districts and, in addition, that of the DDGMS who had served the Districts in previous years, and therefore recommended the formation of a new District to be styled "Vancouver District No. 26," so that the four Districts contained seven Lodges in each. The committee realized that Lodges, generally speaking, do not wish to be moved from a District in which they had enjoyed membership for many years, but pointed out that it was well to remember that Districts are essentially used for the administrative purposes of Grand Lodge and that, of necessity, changes had to be made in the three older Districts. Therefore, in making the adjustments the changes had not been extensive, and two of the considerations kept in mind had been:

- " (a) to make as few changes as possible within the terms of reference, and
- (b) to constitute the new District and reconstitute the older Districts in such a manner as to avoid two or more Lodges in the same District meeting on the same night."

The committee then went on to say:

"While it is realized that Lodges within a District tend to cement fraternal associations through inclusion in a District, your Committee can not see that any of the changes made ought to affect fraternal relations already existing. Indeed, it is hoped that these fraternal relations will continue unimpaired, and, as well, it is hoped, of enlarging the scope of fraternal relations by the very fact of broadened horizons."

The committee were apparently playing "a sticky wicket," but history would tend to indicate that the game was worth the effort. The report was received and adopted by Grand Lodge, without division.

Districts by Name and by Number

Prior to the meeting of Grand Lodge in 1926, the Masonic Districts of the Grand Jurisdiction of British Columbia were indicated by numbers only. In that year, the DDGM of District 1 suggested that each District should have both a name and a number, To illustrate his point, he said that many of the brethren did not know to what portions of the Province Districts 4 and 5 referred, but if they were known as Cariboo District 4 and Vancouver Island North District 5, a better acquaintance and closer knowledge would surely follow, He pointed out that Lodges were distinguished by both name and number (and location), and he thought the same should apply to the Districts. The matter was referred to the Committee on the Reports of the DDGMs, who, that year, were all PGMs; they approved the suggestion and recommended that a small committee of Grand Lodge be appointed to deal with the matter at once. This action was taken by Grand Lodge and the report of the special committee was to have been made at that same meeting of Grand Lodge on June 18, 1926, but the committee did not feel like giving an immediate decision, and the matter stood over until the next Regular Communication of Grand Lodge in June, 1927.

During the recess of Grand Lodge, the committee made diligent enquiry to ascertain the wishes of the Lodges in the jurisdiction, both as to the desirability of naming as well as numbering the Districts and as to the suitability of the names proposed, and there were a number of matters which had to be considered in thus naming the Districts. For instance, what was to be done where there were several Districts in one city, as in Vancouver? In such cases, it was decided to give each District the name of the city, but with a different number. The committee worked out the distribution thus:

Victoria District1	West Kootenay District.....6	Prince Rupert District11
Kamloops District3	Kotenay-Boundary District ...7	Vancouver District.....12
New Westminster District.....4	East Kootenay District.....8	Vancouver District.....13
Cariboo District4	Okanagan District9	Vancouver District.....14
Nanaimo District.....5	Atlin-Yukon District10	Vancouver District.....15 ¹⁸⁸

188. See also page 382 for the final arrangements made by the Special Committee in 1928.

The committee added that its members believed that the adoption of and use of the names would lead to a greater knowledge and acquaintance by the members of the Craft of the different portions of the Grand Jurisdiction and of the Lodges which were situated therein, and that such familiarity would promote the good fellowship and harmony then presently existing. The report of the committee was received and adopted in that year by Grand Lodge for the first time, and the names and the numbers of the Districts were used in that part of the Proceedings of Grand Lodge that tabulates the names of the Lodges in their respective Districts. It was not until 1942, however, that Grand Lodge itself used the names and the numbers of the Districts to introduce the individual reports of the DDGMs to Grand Lodge. Since that time, the custom has been followed religiously.

District Meetings

In 1934-35, the GM established a system of District Meetings, which, though they entailed a great deal of effort, proved invaluable in giving him the opportunity of personally meeting the brethren throughout the Province. In every case, these meetings were convened and arranged by each of the DDGMs concerned, and the custom has been followed consistently ever since.

In 1936, the GM stressed the value of the District Meetings and the need to continue them if the brethren were ever to meet their GM. He gave grateful thanks to the several DDGMs for their assistance in making the meetings so enjoyable and so profitable. The Committee on the Address commended "the well-planned District Meetings with the WMs and the DDGMs . . . for their educational and fraternal value,"

By the nineteen-sixties, the system of District Meetings for the visit of the GM had become well established, although it was true the pattern varied, as it should do, according to the personality of the GM himself, and to some extent by the personality of the DDGM concerned. They have been voted very beneficial to the Craft, and for the most part the attendance is excellent. A usual practice has been for the GM to meet every Freemason present personally, and to extend to him the right hand of Fellowship and Brotherly Affection.

Granting the Rank of Right Worshipful

The custom of conferring the rank of "Right Worshipful" on brethren who have faithfully served the office of DDGM for a year has not always been the custom in the Grand Lodge of British Columbia. In fact, even after the authority was inserted into the constitution, it was several years before any positive action was taken to reward any of the brethren in this way. In the early days of the office, it may have been due to the fact that many of the DDGMs failed to report on the activities in their respective Districts, while others did very little about the appointment. There are constant reminders appearing in the Grand Lodge Proceedings where the Committee on the Reports of the DDGMs deplored the negative attitude of some who accepted the appointment. A careful perusal of the Proceedings from 1888 until 1903 fails to reveal any formal action by Grand Lodge for granting such rank, although some of the brethren involved did use the title of Past DDGM after their names, but not the title "Right Worshipful." In fact, in many notable cases, such as that of W. A. DeWolfe-Smith, the simple title of "W Brother" was used long after they had served the office of DDGM.

On June 19, 1896, Grand Lodge by resolution conferred the rank of RW Past District Deputy Grand Master upon W Bro. George Hickey of United Service Lodge No, 24 at Esquimalt "in token of his valuable services in founding and managing that Lodge."

It was not until June 19, 1903, that Grand Lodge considered a proposed new constitution with many additions and amendments, which included a new section 63a:

"Every District Deputy Grand Master who has filled the office for one year may be granted the rank of Right Worshipful"

and the constitution was so amended.

The GM in 1904 said in his address to Grand Lodge:

"I also beg to recommend that the Past Grand rank of D.D.GM be conferred upon RW Bro. Paul, D.D.GM of No. 1 District in accordance with Section 66 of the Constitution, for the able way in which he has discharged the duties of his office. In recommending only one of the D,D.GM's I do not wish to imply that the other holders of this office for the current year are not equally worthy, but the one recommended has come personally under my notice,"

The suggestion regarding RW Brother Paul seems to have been missed or ignored by both the Committee on the Address and on the Reports of the DDGMs, and Grand Lodge took no action in granting the rank.

In 1912, the GM called the attention of Grand Lodge to the fact that DDGMs who had performed their duties to

Image omitted: Historical Sketches of British Columbia—(1) Government Street, Victoria, (2) Mr. A. C. Anderson's farmhouse, (3) Procession for the Governor-General, Lord Dufferin. (4) The Bastion, HBCo's Fort, Nanaimo. (5) Washing for gold in the Cariboo, (6) Prospectors starting for the hills. (7) A glimpse of San Juan Island, Washington. (8) Steamer "Reliance" at Yale. —BCYB 1897-1901.

the satisfaction of Grand Lodge had not been granted the title of "RW" since the provision was made in the Constitution of 1903, and he thought that "To the labourer who is worthy of his hire let this due be paid, and that ungrudgingly." He then recommended that, in accordance with Section 60 of the Constitutions, DDGMs who had faithfully, zealously, impartially and at much loss of time and money performed their duties as laid down in Section 48 to 57 be granted the title of "RW". The Committee on the Address, without giving any reason for disagreeing with the GM, merely reported that in its opinion it was not expedient to confer past ranks on DDGMs.

In 1913, the Committee on the Reports of the DDGMs was headed by PGM W. J. Bowser. Anyone who knew him well will be convinced that he either wrote the report or dictated it personally. The committee calls attention to the fact that the reports from two Districts had been late in reaching the GrS, and those from three other Districts had not been received at all. It pointed out that this was a lack of courtesy towards the GM who had appointed them, as well as a disregard of their duties. No Brother should accept the office unless he proposes to visit each Lodge in his District and supervise once, if not twice, during his term of office, feeling that so much good can be done to weak and struggling Lodges by the encouragement and advice which should be afforded them by the DDGM.

In June, 1916, the GM in his address strongly recommended that when in the opinion of the Committee of the Reports the DDGMs had faithfully and zealously carried out the details of the work of their office, especially where the District was a large one and covering, as some of them did, a very large area of country, they be granted the rank of "RW" when their term of office expired. He pointed out that, in carrying out their duties, some of these brethren were obliged to travel great distances and devote a great deal of time and energy to the work, and he felt that in thus honouring them it was but an evidence of the appreciation of Grand Lodge and of an honour well earned. The Committee on the Address concurred with the GM that the Committee on the Reports might recommend such rank when in its opinion the work done merited special recognition, but no action was taken in Grand Lodge. It is worthy of note that the Iowa Reviewer (GLP 1916) did not approve of the continuance of the title passing on after the term of office had expired, as it would lose its dignity by being granted to so many of the brethren.

Again in 1917, the Committee on the Reports drew the attention of Grand Lodge to delinquency on the part of those representing three Districts, and regretted that the conditions of the thirteen Lodges affected had not been reported to Grand Lodge.

Past Rank Is Granted

In 1922, after a period of excellent reporting by the DDGMs, which showed a zealous attachment to the responsibilities of the office as required by the constitution, a breakthrough appeared when in Grand Lodge on June 22 a motion was received:

"That the rank of Right Worshipful be granted to the District Deputy Grand Masters for the year 1921-1922, and to every other Past District Deputy Grand Master on whose behalf application shall be made therefor by his constituent Lodge upon the approval of the Grand Master signified in writing to the Grand Secretary."

On the following morning during the discussion, an amendment was proposed:

"That the motion be retroactive and apply to District Deputy Grand Masters who, during their terms of office, visited 75% of the Lodges within their Districts, and whose records are recorded in the Printed Proceedings of the Grand Lodge"

and an amendment to the amendment:

"That the motion be retroactive on the application of the constituent Lodge on behalf of the DDGM. for past rank and upon the approval of the MW Grand Master."

The amendment to the amendment being CARRIED, the motion as amended was ADOPTED. In his address to Grand Lodge in June, 1923, the GM reported that:

"At the request of various Lodges, and in consonance with the Resolution of last Grand Lodge, I had the pleasure of assenting to the conference of the title 'Right Worshipful' upon the Brethren whose names are given in the VW Bro. Grand Secretary's Report."

and this list contained the names of 77 brethren who were granted the rank of "RW" covering service rendered during various years from 1890 to 1921. This action of the GM received neither the commendation nor the damnation from any of the committees.

The GM for 1924 in his address reported in similar vein on a list of 27 brethren granted the rank of "RW" and at the same time stated that very great care should be exercised in the selection of the DDGMs, they being, as is well known, the eyes and ears of the GM. This time the Committee on the Address stated that:

“We cannot too strongly emphasize and concur in the suggestion of the Grand Master that the greatest care should be exercised in the appointment of the District Deputy Grand Masters, in view of the rapidly increasing Masonic population of the Province, which must entail great responsibilities on the occupants of that important office.”

The GM in 1925 granted the rank of “RW” to 30 brethren who had filled the office of DDGM. In 1926, the GM reported only one Brother as having received the rank of “Right Worshipful”, but during the communication he named a second one. In 1927, the GM reported conferring the rank on three brethren.

Regularizing the Procedure

In 1927, the GM in his address to Grand Lodge reported granting the rank of “Right Worshipful” to give brethren who had filled the office of DDGM, and in reporting his action stated:

“In this connection I earnestly recommend that the resolution now on the books of this Grand Lodge, regarding the conferring of these titles be reconsidered, and that the Committee appointed to review the Reports of the District Deputy Grand Masters be asked to recommend the conferring of the title on those who by their services have merited the honour. It does not seem consistent with our principles to ask a Worshipful Brother who has represented the Grand Master, and has served his District faithfully, to wait until his own Lodge passes a resolution, sometimes many years after he has served, requesting that the honour be bestowed”

and later in Grand Lodge stated that he had conferred the rank on two more brethren.

The Committee on the Address concurred with the GM that the DDGMs who faithfully perform their duties are justly entitled to the continuation of their rank; also that the present rule should be reconsidered. The resolution was presented and, upon motion, was referred to the Committee on the Reports of the DDGMs:

“Resolved: That the resolution relative to the conferring the Past rank on Past District Deputy Grand Masters, as found on pages 136-137 of the Grand Lodge Proceedings for the year 1922, be rescinded and the following enacted in its stead: “Resolved:

1. That the rank of Right Worshipful be granted to those District Deputy Grand Masters who may be recommended for the honour by the Committee on the Reports of the District Deputy Grand Masters,
2. That the rank of Right Worshipful may be conferred on Brethren who held the office of District Deputy Grand Master prior to the year 1928 upon the application of their respective Lodges and the recommendation of the same Committee.”

The Committee on the Reports expressed approval of the resolution and recommended its adoption, and further recommended that the rank of “RW” be conferred on each of the fifteen brethren who, during the past Masonic year, had so efficiently discharged the duties of the office. Upon motion, the report of the committee was ADOPTED, and was resolved to adopt the aforementioned resolutions.

In Grand Lodge in June, 1929, petitions were read from various Lodges requesting that the rank of “RW” be conferred upon 12 brethren who had served the office of DDGM in previous years, which were referred to the Committee on Reports, who concurred in the petitions and recommended that the rank of “RW” be conferred upon those brethren and an additional 18 brethren who were then retiring as DDGMs.

The Committee on the Reports of the DDGMs in 1930 recommended 19 brethren for the continuing rank of “RW”, including the 18 retiring DDGMs, which was approved in Grand Lodge. In 1931, the Committee on Reports again recommended 17 out of the 18 retiring DDGMs and 6 other brethren who had earlier filled the office of DDGM for the rank of “RW”, and noted with sorrow the excellent work of the late lamented DDGM of District 7 who had been called to the “Grand Lodge Above” to complete a record of well-merited honour,

Since 1931, the Committee on the Reports of the DDGMs has regularly recommended those brethren who were thought worthy of having their rank of “RW” continued after completion of their duties, which was then confirmed by Grand Lodge. The committee, however, did not recommend all the brethren who had been appointed to the office; in some cases the DDGM died before completing his term of office or before he could receive the honour; others failed to carry out the duties of the office; while others, who appear to have done the job very well indeed, failed to report on their activities and the committee was not in a satisfactory position to make any recommendation.

Eulogy by the Grand Master

The GM for 1920 in his address stated that when he had assumed office he had hoped to visit a considerable portion

Image omitted: The Old and the New—“Empress of India” and “Beaver” at the entrance to Burrard Inlet. —BCYB 1897-1901

of the jurisdiction, but had been prevented from carrying out his plans by the absorbing engagements of a new position, Nevertheless, he had kept in close touch by correspondence and otherwise with his Deputies in almost all the Districts and had reason to feel

“ . . . that good judgment has been displayed by them in the fulfillment of their trust and that their genuine enthusiasm and love of our Order have resulted in much benefit to the Lodges throughout this Jurisdiction, In more than one instance, I know that small local differences, which might have had serious developments, were adjusted to the satisfaction of both sides by the tact and good counsel of these Representatives.”

Again in 1925, the Grand Master in his address stated:

“The District Deputy Grand Masters who have served with me form a group of enthusiastic, untiring Freemasons, and have at all times most worthily maintained the high standard of service set them by their predecessors in office. In many cases their duties have been onerous, but the response has always been one of cheer and helpfulness to the Constituent Lodges as well as to the Most Worshipful Grand Lodge itself.”

That Duty Has Been Performed

During the last thirty years, the GMs and the several committees of the Grand Lodge of British Columbia have constantly referred to the splendid work of the DDGMs, who for the most part have been men of quality, men who have Freemasonry at heart, and, above all, leaders in their communities. For example, in 1956 the Committee on the Reports of the DDGMs reported with satisfaction that not only had the DDGMs availed themselves of every opportunity to serve, but

“ . . . they have carried out their duties with a zeal that is most commendable. Undoubtedly splendid results have been produced and time and travelling distances appear to have been of no hindrance in the fulfillment of their important duties. The thanks of the Craft are due to them.”

while in his address to Grand Lodge in 1966, the GM stated:

“To the RW District Deputy Grand Masters I offer my sincere appreciation and thanks. They have performed their duties with the utmost fidelity, They have set a high standard of integrity, and deportment. They have given freely of their time and talents, and I am sure they will be long remembered by members of their respective Districts who had the pleasure of being present on the occasion of their official visits. Your Grand Master is indeed proud of his District Deputy Grand Masters.”

“Such service may not bear the reward of Gold.
It is a reward that may only be found in the heart—
In the knowledge of their duty to the institution—
And in the satisfaction of their Brethren for work well done:
For that is the true reward of such service in Freemasonry.”

—J.T.M.

CHAPTER 19

THE PUBLIC CEREMONIES OF FREEMASONRY

There are two Masonic ceremonies which are performed in the presence of all who wish to attend them, whether Freemasons or non-Masons. One is the laying of corner or foundation stones of certain classes of buildings, the other is the funeral service over the body of a deceased Brother, at his own request or at the request of his family.

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

A great number of authorities argue that this ceremony is, in actual fact, Freemasonry's prime responsibility to the world at large. In many jurisdictions, none have been refused except for those requests that fall in the strictest sense in the business world. It is generally accepted that the laying of cornerstones for Masonic, religious, educational, charitable and governmental buildings is the duty and pleasure of the Craft.

A further ceremonial of Grand Lodge which is not public, but is similar in objective to the laying of a cornerstone, which usually precedes it, is that of the Dedication of Masonic Temples.

~ PART A ~

The Laying of Foundation (Corner) Stones

"May the all-bounteous Author of Nature bless the people of this place with an abundance of the necessities, conveniences and comforts of life, May He assist in the erection and completion of this undertaking; protect the workmen from accident; long preserve the structure from decay and ruin, and grant unto us and to all men an abundant supply of the corn of nourishment, the wine of refreshment, and the oil of joy." — *Forms of Ceremonies of Grand Lodge.*

The laying of cornerstones (foundation stones as they are often called) is a function peculiar to Freemasonry, due, no doubt, to its traditions as a building fraternity.

Symbolism of the Cornerstone

It was long practised as one of the ceremonials of the Grand Lodge of British Columbia and many of the Province's public buildings will be found to have a cornerstone laid by Grand Lodge. Mackey says of the symbolism and the rites as practised by Freemasonry :

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

"Among the ancients the corner-stone of important edifices was laid with impressive ceremonies. These are well described by Tacitus in the history of the rebuilding of the Capitol... .

"The symbolism of the corner-stone when duly laid with Masonic rites is full of significance, which refers to its form, to its situation, to its permanence and to its consecration.

"As to its form, it must be perfectly square on its surfaces, and in its solid contents a cube. Now the square is a symbol of morality, and the cube of truth. In its situation it lies between the north, the place of darkness, and the east, the place of light; and hence this position symbolizes the Masonic progress from darkness to light, and from ignorance to knowledge. The permanence and durability of the corner-stone, which lasts long after the building in whose foundation it was placed has fallen into decay, is intended to remind the Mason that, when this earthly house of his tabernacle shall have passed away, he has within him a sure foundation of eternal life—a corner-stone of immortality—an emanation from that Divine Spirit which pervades all nature, and which, therefore, must survive the tomb, and rise, triumphant and eternal, above the decaying dust of death and the grave.

"The stone, when deposited in its appropriate place, is carefully examined with the necessary implements of Operative Masonry—the square, the level, and the plumb, themselves all symbolic in

meaning—and is then declared to be ‘well formed, true and trusty.’ Thus the Mason is taught that his virtues are to be tested by temptation and trial, by suffering and adversity, before they can be pronounced by the Master Builder of souls to be materials of eternal life, fitted, ‘as living stones, for that house not made with hands, eternal’ in the heavens.’

“And lastly, in the ceremony of depositing the corner-stone, the elements of Masonic consecration are produced and the stone is solemnly set apart by pouring corn, wine and oil upon the surface, emblematic of the Nourishment, Refreshment, and Joy which are to be the rewards of a faithful performance of duty.”

Synagogue of the Congregational Emanuel

‘This first instance of the laying of a cornerstone of the Jewish synagogue in the city of Victoria in 1863 is, in itself, a memento of the days long since passed away, when our Masonic ancestors were operative Masons, skilled in the actual construction of great buildings. Even today, the Freemasons will only take part in laying foundation stones “in the cases of erection of structures of public utility and of stately, superb or sacred edifices.” Sad to say, there are reported instances when the Grand Lodge of British Columbia has refused to lay the cornerstones of schools and public buildings.

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

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

Needless to say, many of them were members of the Masonic Lodges and very active members. They were acquainted with the Masonic ceremony of laying corner-stones of, *inter alia*, churches. The Jewish congregation in



Synagogue of the Congregational Emanuel, Victoria. It was here the Freemasonry laid the first cornerstone in 1863.

Victoria were building a synagogue (which still exists) at Pandora and Blanshard Streets, and they wished to have this ceremonial performed in connection with the laying of its cornerstone. There were two Lodges in the city at that time, Victoria Lodge with a charter from the English Grand Lodge and Vancouver Lodge with a charter from the Grand Lodge of Scotland, and both Lodges were quite willing to do all they could to assist in the ceremony. Everyone agreed, and the ceremony was set for June 1, 1863, but on account of heavy rain it was postponed until the second. That day was fine and warm, and everything was ready. Three platforms had been erected, one for the Freemasons, one for the members of the congregation, and the third for the accommodation of the ladies, who were out in full force.

At 2:00 pm, things began to move. The band of HMS *Topaze* was met by the Congregation Emanuel

and the Germania Sing Verein (Choral Society) opposite that society’s rooms on Yates Street. From there they went to the “Star and Garter” Hotel, where they were joined by the Hebrew Benevolent, the French Benevolent, and St. Andrew’s Societies. Then the entire assemblage marched to the Masonic Hall on Langley Street, where they were met by the members of Victoria and Vancouver Masonic Lodges, and all marched to the site of the proposed

189. Mackey, Albert G., *Encyclopedia of Freemasonry and its Kindred Sciences*, McLure, Phila. 1917, pp. 210-11.

synagogue, reaching it about 3:00 pm. The Masonic fraternity were placed on the platform at the northeast corner and the other societies on the southern, leaving the third for the ladies.

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

Then the cornerstone of the synagogue was laid with all proper Masonic rites and ceremonies by RW Brother Robert Burnaby of Victoria Lodge. A vellum scroll in an hermetically sealed bottle was deposited in a hollow in the stone made for that purpose. On the vellum scroll was a statement of the date of the ceremony, and the names of the two Lodges and of those Freemasons taking part in it, They were: W Brother Robert Burnaby, WM of Victoria-Columbia Lodge No. 1085, ER; RW Brother Israel W. Powell, Provincial Grand Master of the Provincial Grand Lodge of Scotland; W Brother J. J. Southgate, the founding Master of Victoria Lodge; Brother H. Aquilar of HMS *Grappler*; Brother George Cruikshank, who filled the office of Treasurer; Brother William Henry Thain, Secretary; Brother Richard Lewis, Principal Architect; Hon. Judge Cameron as Bible Bearer; Rev. Richard L. Lowe, Chaplain; Brother James Curtis, Inner Guard; James McCrea, Sword Bearer; Bearers of Corn, Wine and Oil, Brothers William Jeffray, George Pearkes and W. B. Naylor; Bearers of the Lesser Lights, Brothers N. J. Neustadt, H. F. Heisterman and T. G. Williams; Bearers of the Working Tools, Brothers Morris Myers, Kady Gambitz and Moses Sporborg; Bearers of the Ashlars, Brothers A. F. Main and Walter Edwards; Stewards, Brothers M, W. Waitt, L, Franklin, E, Marks and G. Webster; Outer Guard, Brother O. Creighton; D. of C, Louis J. Shepard, and Marshal, Brother John F. Couch. The Silver Trowel was duly presented by Brother Kady Gambitz to RW Brother Burnaby and the ceremony was over, *The Colonist* of June 3, 1863, devoted considerable space to a description of the proceedings of the day, and ended with the following statement with which all can agree to even at this late date:

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

St. Andrew's Presbyterian Church in Victoria

There was another cornerstone laid by the Victoria Brethren during this period, that of St. Andrew's Presbyterian Church in Victoria on August 20, 1869. This building stood at the corner of Gordon and Courtenay Streets, and RW Brother Powell, the Provincial GM SR officiated. The Reverend Thomas Somerville was its first Pastor. A devoted Freemason, he was the first Provincial Grand Chaplain, SR. He returned to Scotland in 1870. The Volunteer Band of Victoria supplied the music, for which the Provincial Grand Lodge paid the sum of \$30. The building was used in later years for business purposes. It was in this building the newspaper "The Province", one of the great newspapers of Vancouver, saw the light of day as a weekly.

Grand Lodge Takes Over

During the period of 1871 to 1884, the Grand Lodge of British Columbia became active in the work of laying cornerstones throughout the Province, and individual Lodges ceased to perform these ceremonials, much to the regret of the population at large. There had been the incident of laying the cornerstone of the Mortuary Chapel of the Masonic Cemetery at Sapperton, near New Westminster, on July 30, 1872, which did much to bring Union Lodge No. 9 into the fold.

This story has already been told, but it not only constituted the laying of the first cornerstone by the Grand Lodge, but likewise constituted the First Special (Emergent) Communication of the Grand Lodge of British Columbia.

Notes of Reference

The references in parenthesis at the end of each item refer to the year and page numbers of the Proceedings of Grand

190. See *Proceedings of Grand Lodge* — 1873 (Appendix 1873), pp. 44-45.



Alexandra Hospital for Women and Children; later the Orphanage and now the Community House at 7th Ave. and Pine St, Vancouver. [Destroyed by a fire in 1975.] —J. H. Nordan

Lodge which give the details of each ceremony. These are given for the use of those who wish to explore further, It is with regret that due to space limitations the reproduction of the gems of oration and address which were delivered at many of the ceremonies is not possible.

From 1871 to 1884

During this period, Grand Lodge was instrumental in laying four cornerstones for new buildings:

Nanaimo Masonic Temple—The second cornerstone was laid by the Grand Lodge of British Columbia was for the new Masonic Temple in the city of Nanaimo at a Special Communication on October 15, 1873, by the Past DGM, the Honourable J. F. McCreight, at the request of and under the authority of the GM.¹⁹⁰

Masonic Temple at Victoria—The third cornerstone laid by Grand Lodge was that of the Masonic Temple at Victoria, at a Special Communication on July 22, 1878, MW Brother Eli Harrison, GM, presiding.¹⁹¹

Protestant Orphans' Home at Victoria—On July 28, 1883, a Special Communication of Grand Lodge was summoned in the Masonic Temple at Victoria for the purpose of laying the foundation stone of the Protestant Orphans' Home in Victoria. The GM, MW Brother Edgar Crowe Baker, presided and the oration was delivered by Senator William J. McDonald. (1884, pp. 5-12; 36)

Episcopal Church at Surrey—On August 4, 1884, W Brother John Buie, the WM of Union Lodge No. 9 at New Westminster, under a commission from GM



Christ Church at 16631 Old McLellan Rd, Surrey. Cornerstone laid by Union Lodge No. 9, BCR in 1884, -J. H. Nordan

Trounce, and assisted by W Brother J. C. Hughes and Brother the Rt. Rev. A. W. Sillitoe, Bishop of New Westminster, and many of the brethren, laid the cornerstone of the little Episcopal Church still in use at Surrey Centre, then the site of the Municipal Hall of the Municipality of Surrey, about two miles from the present town of Cloverdale, a name that came into existence at the time of the construction of the New Westminster and Southern Railway through the district. (1885, pp. 35-37)

1885 to 1894

During this period, the Grand Lodge of British Columbia was invited to lay the cornerstone of twelve religious, charitable and Masonic buildings in the Province.

Masonic Temple (New) in the City of New Westminster—At a Special Communication of Grand Lodge when the cornerstone was laid by MW Brother Alexander Roland Milne, GM, on August 27, 1887. (1888, pp. 5-18; 55)



Alexandra Hospital cornerstone.

Saint Paul's Episcopal Church at Kamloops—On May 22, 1888, the GM deputized the Rt. Rev. A. W. Sillitoe, Bishop of New Westminster and VW Grand Chaplain, to lay the cornerstone under a commission as his special Deputy. This was on application having been received from Kamloops Lodge No. 10, because "the occasion was one of much pleasure and gratification to the Brethren of Kamloops Lodge No. 10." In reporting the matter to Grand Lodge the GM extended his warmest thanks to the Revd. Brother on behalf of the Grand Lodge "for undertaking the long journey and so successfully performing this important duty and ceremony." Unfortunately, the report of VW Brother Sillitoe was simply "received and filed". (1888, pp. 56; 70; 83)

Masonic Temple at Kamloops—On June 27, 1888, the GM issued a dispensation to W Brother J. O. Grahame of Kamloops Lodge No. 10 for the laying of the cornerstone of the new Masonic Hall about to be erected at that place. Owing to the unavoidable absence of the WM, the SW, Brother H. C. M. Ridley, was appointed to act for him. This he did on July 2, 1888, amid much pomp and circumstance and the "stone was laid according to the Ancient Customs of our Art." (1889, pp. 45, 56, 75; see also *Sixty-five Years of Kamloops Lodge No. 10*, by G. Hollis Slater and F.T. Wright.)

191. See *Proceedings of Grand Lodge* — 1878, p. 34 et seq.

St. Leonard's Hall, New Westminster—At the request of and in the presence of MW Brother J. S. Clute, GM, the cornerstone was laid by W Brother Alexander Charleson, WM of Union Lodge No. 9, on March 18, 1890, at a Special Communication of Grand Lodge. (1890, p. 12)

Young Men's Christian Association in the City of Vancouver—At a Special Communication of Grand Lodge, the cornerstone was laid by MW Brother Angus McKeown on July 24, 1890. (1891, pp. 5-17; 41)

Alexandra Hospital for Women and Children at Vancouver—At a Special Communication of Grand Lodge, the cornerstone was laid by RW Brother William Downie, acting as GM under a commission on April 30, 1891, (1891, pp. 19-30; 41)

Up until this time most of the proceedings of the ceremonials of this nature had been printed in extenso, but at the suggestion of the GM in 1892 and in many of those that followed, except for one or two very special events, the reports give merely an abstract minute of the persons who officiated and of the proceedings, thereby saving a considerable amount in the cost of printing the Proceedings of Grand Lodge.

St. Alban's Episcopal Church at Nanaimo—At a Special Communication of Grand Lodge, the cornerstone was laid by MW Brother Marcus Wolfe, GM, on June 22, 1891. (1892, pp. 5-16; 19)

St. Peter's Episcopal Church at Comox—At a Special Communication of Grand Lodge, the cornerstone was laid by MW Brother Marcus Wolfe, GM, on July 23, 1891. (1892, pp. 7-9; 19)

First Presbyterian Church in the City of Vancouver—At a Special Communication of Grand Lodge, the cornerstone was laid by MW Brother William Downie, GM, on November 26, 1892. (1893, pp. 5-6; 15)

Protestant Orphans' Home in the City of Victoria—As part of the Annual Communication of Grand Lodge, another cornerstone was laid by MW Brother Sibree Clarke, MD, GM, on June 24, 1893. (1893, p. 7)

Saint Andrew's Presbyterian Church in the City of Nanaimo—At a Special Communication of Grand Lodge, the cornerstone was laid by MW Brother Sibree Clarke, M.D., GM, on July 18, 1893. (1894, pp. 5-6)

Christ Church Episcopal in the City of Vancouver—At a Special Communication of Grand Lodge, the cornerstone was laid by RW Brother Lacey R. Johnson, acting as GM under a commission, on July 28, 1894. (1895, pp. 5-6)



Christ Church Episcopal, corner Georgia and Burrard Streets, Vancouver, photographed in May, 1970 —J. H. Nordan

1895 to 1901

During this period, Grand Lodge was invited to lay only four cornerstones throughout the Province.

Methodist Church in the Town of Wellington—At a Special Communication of Grand Lodge, the cornerstone was laid by MW Brother Lacey R. Johnson, GM, on December 14, 1895. (1896, pp. 5-6)

St. Saviour's Episcopal Church in the Town of Nelson—At a Special Communication of Grand Lodge, the cornerstone was laid by MW Brother David Wilson, GM, on August 12, 1898. (1899, pp. 3-4)

Masonic Hall in the City of New Westminster—At a Special Communication of Grand Lodge, the cornerstone was laid by MW Brother David Wilson, GM, on March 31, 1899. (1899, pp. 5-6; 14)

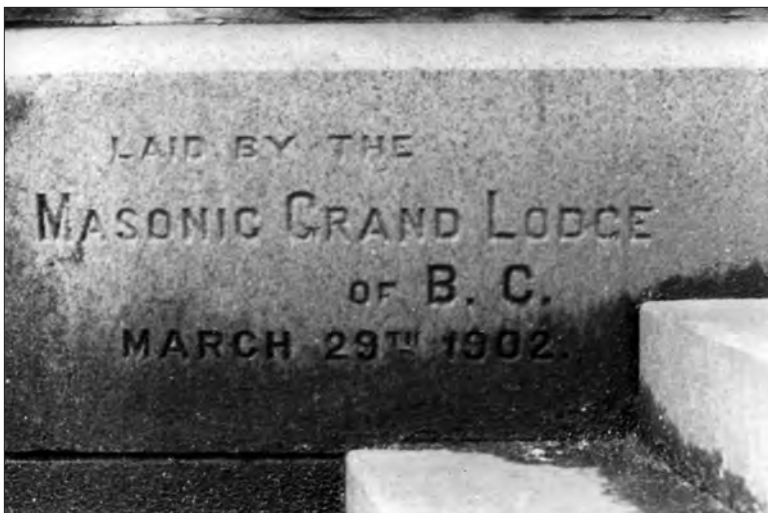
Not a Cornerstone

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

Victoria High School in the City of Victoria—At a Special Communication of Grand Lodge, the cornerstone was laid by MW Brother Frederick McB. Young, GM, on October 3, 1901. (1902, pp. 3-4; 22)

1902 to 1910

During this period, Grand Lodge was invited to lay the cornerstones of four important buildings and one Masonic Temple in the Province, and GMs were destined to make two important rulings in connection with laying such stones.



The cornerstone of Andrew Carnegie Building, formerly Vancouver Public Library, taken in May, 1970. —J. H. Nordan

Carnegie Public Library in the City of Vancouver—At a Special Communication of Grand Lodge, the cornerstone was laid by MW Brother Frederick McB. Young, GM, on March 29, 1902. (1902, pp. 5-10; 22-23)

Cornerstone Not Relaid

In 1902, in making repairs that year to the Masonic Temple in Kamloops, it was found necessary to remove the foundation, including the cornerstone which had been laid in July, 1888. A question then arose as to whether it was necessary to relay the stone as a new stone, or whether the old stone could be replaced in the new foundation. The GM decided that it would not be necessary to relay the stone, and that it could be put back in its proper place in the new foundation, but that a new document, under the seal of the Lodge, should be added, setting forth the circumstances of the case and the condition in which the original documents had been found.

Carnegie Public Library in the City of New Westminster—At a Special Communication of Grand Lodge, the cornerstone was laid by MW Brother Elon Ezra Chipman, GM, on October 1, 1902. (1903, pp. 3-9; 16-17)

Saint John's Anglican Church in the City of Duncan's * —At a Special Communication of Grand Lodge, the cornerstone was laid by MW Brother Thomas J. Armstrong, GM, on August 26, 1905. (1906, pp. 3-4; 8)

Restriction to Type of Building

There is a limit to the action of Grand Lodge as to the laying of cornerstones. In 1905, the GM was asked by the manager of the Crow's Nest Pass Coal Company through Elk River Lodge No. 35 to lay the cornerstone of a new office building at Fernie. The GM declined, pointing out that Freemasonry only takes part in laying cornerstones in cases of structures of public utility, and of stately, superb and sacred edifices,

Completed Walls Prohibited

It is interesting to note that, in connection with the laying of cornerstones, the GM of the Grand Lodge of Mississippi in 1907 refused to act in response to two requests to lay cornerstones where the wall had been run up and a hole had been left in it for the cornerstone.

New Public School Building at Nelson—At a Special Communication of Grand Lodge, the cornerstone was laid by MW Brother James Horace Schofield, acting as GM under a commission, on September 7, 1908. (1909, pp. 5-6)

Masonic Hall in the Town of Cranbrook—At a Special Communication of Grand Lodge, the cornerstone was laid by MW Brother James Horace Schofield, acting as GM under a commission, on October 25, 1909. (1910, pp. 3-4)

1911 to 1920

Remembering the refusal of the GM in 1905 to lay the cornerstone of a building for business purposes as not being among the class of buildings within the scope of Masonic activities, it is interesting to note the action of some of the GMs in the United States as to



The cornerstone of Christ Church Episcopal, Vancouver, photographed in May, 1970. —J. H. Nordan

this activity. In 1910, the GM of the Grand Lodge of Florida refused to make a farce of the ceremony by laying the cornerstone of a building of which the walls had already been built. In 1911, the GM of Mississippi followed this precedent, as did also the GM of Arkansas in 1911 when, on coming to a town to lay the cornerstone of a High School, he found that the building had been completed to the second storey, and that the "cornerstone" was only a tablet with the names of the School Commissioners, the architect (not the Great Architect of the Universe) and the

* See footnote, p. 272.

contractors. The GM of Louisiana in 1913 agreed with these decisions, but for some reason unknown also refused to lay the cornerstone of churches. In 1913, the GM of Tennessee refused to lay a cornerstone on Sunday. The date was changed to Wednesday, when it was discovered that the walls of the structure were up and the roof was on. No ceremony was performed. In Wyoming in 1913 the GM refused to participate in such a ceremony if other societies were taking part, and this was approved by the Reviewer. In Illinois, the GM refused to lay the cornerstone of a jail in 1913.

Three other items appearing in the Report of Foreign Correspondence on this subject are interesting. In Iowa in 1917, the GM said 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, and that sometimes it is made of cement pressed in the form of 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 GM of Mississippi declined to lay two cornerstones where the buildings were so far advanced that the "cornerstones" would have to be shoved through a hole. The GM of Texas in 1917 said that three applications were refused, one because the building was a private undertaking, as did the GM of British Columbia in 1905, another because the ceremony was to be held on Sunday, and the third because the building was one of brick veneer construction.

During this period, the cornerstones of ten buildings in the Province were laid by the Grand Lodge of British Columbia.

Convalescent Home and Emergency Hospital in the Town of Duncan's—At an Emergent Communication of Grand Lodge, the cornerstone was laid by MW Brother Edward B. Paul, GM, on October 22, 1910. (1911, pp. 7-8; 17)

Saint Mary's Anglican Church in the Municipality of Oak Bay—As a part of the Annual Communication of Grand Lodge, the cornerstone was laid by MW Brother Edward B. Paul, GM, on June 23, 1911. (1911, p. 76)

Freemasons' Hall in the City of New Westminster—At an Emergent Communication of Grand Lodge, the cornerstone was laid by MW Brother Francis J. Burd, GM, on October 6, 1911. On this occasion, RW Brother J. J. Miller, the Dean of Masonic Orators, gave a masterly discourse. (1912, pp. 5-11; 53; 78)

New Presbyterian Church in the Town of Alberni—At an Emergent Communication of Grand Lodge, the cornerstone was laid by MW Brother Francis J. Burd, GM, on October 20, 1911, (1912, pp. 14-15; 53; 83)

New Public School in the Town of Trail—At an Emergent Communication of Grand Lodge, the cornerstone was laid by MW Brother James Horace Schofield, PGM, acting as GM under commission, on October 30, 1911. (1912, pp. 16-17; 53)

Court House Building in the Town of Revelstoke—At an Emergent Communication of Grand Lodge, the cornerstone was laid by MW Brother Francis J. Burd, GM, on May 2, 1912. (1912, pp. 28-29; 53)

Masonic Temple in the Village of Abbotsford—At an Emergent Communication of Grand Lodge, the cornerstone was laid by MW Brother Francis J. Burd, GM, on May 18, 1912. (1912, pp. 30-31; 53-54; 78)

New Masonic Temple in the Town of Duncans—At an Emergent Communication of Grand Lodge, the cornerstone was laid by MW Brother Francis J. Burd, GM, on June 15, 1912. (1912, pp. 32-33; 54)

Saint Columba Presbyterian Church in the Municipality of Oak Bay—At an Emergent Communication of Grand Lodge, the cornerstone was laid by MW Brother William Henderson, GM, on June 13, 1914, (1914, pp. 13-14; 33)

Kootenay Lake General Hospital in the City of Nelson—At an Emergent Communication of Grand Lodge, the cornerstone being laid by MW Brother William Astley, GM, on October 21, 1916. (1917, pp. 5-6; 12)



Andrew Carnegie Building, formerly Vancouver Public Library —J.H. Nordan



War Memorial Arch at Hollyburn, West Vancouver. —J. H. Nordan



War Memorial Arch at Hollyburn, West Vancouver.
—J. H. Nordan

1921 to 1930

The GM of Colorado (1925) refused to lay a cornerstone 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. During this decade, the Grand Lodge of British Columbia accepted twelve invitations throughout the Province to lay cornerstones, which included West Vancouver Memorial Arch at Hollyburn, and the Unit for Crippled Children at the Queen Alexandra Solarium at Malahat Beach for the Ancient Arabic Order of Nobles of the Mystic Shrine.

Memorial Hall in the City of Nelson—At an Emergent Communication of Grand Lodge, the cornerstone was laid by MW Brother James Horace Schofield, PGM, under a commission from the GM, on June 8, 1922. (1923, pp. 3-4)

New Masonic Temple in the City of Kamloops—At an Emergent Communication of Grand Lodge, the cornerstone was laid by MW Brother Andrew McC. Creery, GM, on July 7, 1922, (1923, pp. 5-6; 26; 30; 84)

New Masonic Temple in the City of Nelson—At an Emergent Communication of Grand Lodge, the cornerstone was laid by MW Brother James Florace Schofield, PGM, under a commission at the request of the GM on October 3, 1923, (1924, pp. 15-16; 27)

Trafalgar Public School Building in the City of Nelson—At an Emergent Communication of Grand Lodge, when the cornerstone was laid by MW Brother James Horace Schofield, PGM, under a commission from the GM on July 15, 1924. (1925, pp. 3-4; 31)

New Masonic Temple (Grandview Lodge No. 96) in the City of Vancouver—

At an Emergent Communication of Grand Lodge, when the cornerstone was laid by MW Brother Stephen Jones, GM, on August 13, 1924. (1925, pp. 7-8; 31; 109; 112)

Saint Paul's Anglican Church in the City of Kamloops—At an Emergent Communication of Grand Lodge, when the corner-

stone was laid by MW Brother Stephen Jones, GM, on October 15, 1924. (1925, pp. 13-14; 31; 88)

West Vancouver Memorial Arch at Hollyburn—At an Emergent Communication of Grand Lodge, when the cornerstone was laid by MW Brother Andrew McC. Creery, under a commission of the GM on May 30, 1925. (1925, pp. 15-19; 31)

New Masonic Hall (Ionic Lodge No. 19) at Chilliwack—At an Emergent Communication of Grand Lodge, when the cornerstone was laid by RW Brother Robie L. Reid, DGM, under a commission from the GM on August 1, 1928. (1929, pp. 3-4; 30; 97)

New Masonic Temple (Mount Newton Lodge No. 89) in the Village of Saanichton—At an Emergent Communication of Grand Lodge, when the cornerstone was laid by MW Brother Robert Baird, GM, on February 23, 1929. (1929, pp. 7-9; 30; 90)



Laying the cornerstone of Abbotsford Lodge No. 70 Masonic Temple on May 18, 1912, MW Francis J. Burd, GM, officiating. —W. T. Cooksley, New Westminster

Gizeh Shrine Temple in the City of Victoria—At an Emergent Communication of Grand Lodge, when the cornerstone was laid by MW Brother Robert Baird, GM, on May 24, 1929. (1929, pp. 19-20; 30; 91)

New Unit for Crippled Children at the Queen Alexandra Solarium at Malahat Beach—At an Emergent Communication of Grand Lodge when the cornerstone was laid by MW Brother Robert Baird, acting as GM under a commission, on May 14, 1930. (1930 pp. 11-13; 23)

Saint George's Anglican Church, in the Town of Port Haney—At an Emergent Communication of Grand Lodge, when

Image omitted: Laying cornerstone of the new Unit for Crippled Children at Malahat Beach, May 14, 1930

the cornerstone was laid by MW Brother Donald E. Kerr, GM, on July 17, 1930. (1931, pp. 1-2; 26; 88)

1931 to 1940

During this decade, the Grand Lodge of British Columbia laid the cornerstone for four buildings, all of them for Masonic Temples.

New Masonic Temple (Prince David Lodge No. 101) in the Town of Port Haney—At an Emergent Communication of Grand Lodge, when the cornerstone was laid by MW Brother Donald E. Kerr, GM, on February 23, 1931. (1931, pp. 9-10; 26)

New Masonic Temple (Miriam Lodge No. 20) in the City of Vernon—At an Emergent Communication of Grand Lodge, when the cornerstone was laid by MW Brother Henry B. Morley, GM, on May 20, 1932. (1932, pp. 7-9; 17; 55)

New Masonic Temple (Mountain Lodge No. 11) in the Town of Golden—At an Emergent Communication of Grand Lodge, when the cornerstone was laid by MW Brother James E. Beck, GM, on August 20, 1932. (1933, pp. 1-3; 30; 31)

New Masonic Temple (Fidelity Lodge Ne. 32 and Emulation Lodge No. 125) in the City of Trail—At an Emergent Communication of Grand Lodge, when the cornerstone was laid by MW Brother James S. Henderson, DD, GM, on September 16, 1937, (1938, pp. 8-11; 27; 108-109)

1941 to 1950

In 1949, the GM refused to consider a request to lay a cornerstone for a Masonic building which had been completed, and the Committee on the Address recommended that his action be approved by Grand Lodge. It was. There was one cornerstone laid by Grand Lodge during this period.

New Masonic Hall (King David Lodge No. 93 and Hollyburn Lodge No. 135) in the Municipality of West Vancouver—At an Emergent Communication of Grand Lodge, when the cornerstone was laid by MW Brother Donald McGugan, GM, on June 20, 1950. (1950, pp. 6-7; 10; 107)

1951 to 1970

During this 20-year period, the Grand Lodge of British Columbia was called on only once to perform the ceremony of laying a cornerstone, and this was to be the last occasion on which the ceremonial was to appear in public during the century, the first one hundred years of the history of Grand Lodge.

New Masonic Hall in Salmo—At an Emergent Comoumnication of Grand Lodge, when the cornerstone was laid by MW Brother William A. Curran, GM, on May 15, 1954. (1954, pp. 9-11; 20; 22; 80)

Death of a Ceremonial

It would appear from the foregoing narrative that the practice of laying cornerstones on public buildings and stately edifices is dead, and it began to wane at the close of the 1930's. In the forty years from 1931 to 1970, the Grand Lodge



The Grand Lodge of British Columbia lays the cornerstone of Freemasons' Hall at New Westminster, October 6, 1911, MW Brother Francis J. Burd, GM (with gavel) officiating.



Masonic Temple erected by Ionic Lodge No. 19 at Chilliwack-1928.

laid only six cornerstones, and these were all for new Masonic Temples. Whether the Craft is wholly to blame for this sad state of affairs is a moot point, and it is difficult to determine the real cause. There does not appear to be any recorded decision in which the GM, or Grand Lodge itself, acted to curtail the ancient practice, but there is little doubt that the public interest and that of Freemasonry have both suffered, and both have been the poorer. Some public bodies claim that their invitations have been refused; while others claim that there is a lack of interest on the part of the public; while still others claim that it is just another sign of the change that is taking place in human values and public responsibility. Whatever the cause, there appears a deep feeling of regret among most people that this colourful public ceremonial of Freemasonry has been allowed to die out in the Jurisdiction of British Columbia.

~ PART B ~

THE MASONIC FUNERAL AND THE BURIAL SERVICE

“ Or ever the silver cord be loosed,
Or the golden bowl be broken.
Or the pitcher be broken at the fountain,
Or the wheel broken at the cistern.

“ Then shall the dust return to the earth as it was;
And the spirit shall return unto God who gave it.”

ECCLESIASTES XII:6 & 7

The second of the Public Ceremonials of Freemasonry involves the right of every Master Mason, in good standing, to be conducted to the last resting-place on earth by his brethren, and to be committed to the grave with the ceremonies of the fraternity. But this right belongs alone to the Master Mason. It does not include the Entered Apprentices and the Fellowcrafts.

Brother Albert G. Mackey, in his *Encyclopedia of Freemasonry*,¹⁹² said that:

“The right to be buried with the ceremonies of the Order is one that, under certain restrictions, belongs to every Master Mason. None of the ancient Constitutions contain any law upon the subject, nor can the exact time be now determined when funeral processions and a burial service were first admitted as regulations of the Order.

“The celebrated caricature of a mock procession of the ‘Scald Miserable Masons’, as it was called, was published in 1742, and represented a funeral procession. This would seem to imply that Masonic funeral processions must have been familiar at that time to the people; for a caricature, however distorted, must have an original for its foundation.

“The first official notice, however, that we have of funeral processions is in November, 1754. A regulation was then adopted that prohibited any Mason from attending a funeral or other procession clothed in any of the jewels or badges of the Craft, except by dispensation of the Grand Master or his deputy.

“There are no further regulations on this subject in any of the editions of the Book of Constitutions previous to the modern code which is now in force in the Grand Lodge of England. But Preston gives the rules on this subject, which have now been adopted by general consent as the law of the Order, in the following words: ‘No Mason can be interred with the formalities of the Order unless it be at his own special request communicated to the Master of the Lodge of which he died a member—foreigners and sojourners excepted; nor unless he has been advanced to the third degree of Masonry, from which restriction there can be no exception. Fellow Crafts and Apprentices are not entitled to the funeral obsequies.’”

“The only restrictions prescribed by Preston are, it will be perceived, that the deceased must have been a Master Mason, that he had himself made the request, and that he was affiliated, which is implied by the expression that he must have made the request for burial of the Master of the Lodge of which he was a member. Fellow Crafts and Entered Apprentices are not permitted to join in a funeral procession; and, accordingly, we find that in the form of procession laid down by Preston no place is assigned to them, in which he has been followed by all subsequent monitorial writers.

“The regulation of 1754, which requires a dispensation from the Grand Master for a funeral procession, is not considered of force in this country (USA), and accordingly, in America, Masons have generally been permitted to bury their dead without the necessity of such dispensation.”

192. Mackey, M.D., Albert G., *Encyclopedia of Freemasonry and Its Kindred Sciences*, McLure, Phila. 1898, p. 134.

First Masonic Funeral

As has been seen, the first Masonic Lodge in British Columbia was first mooted in 1858, and it was not until 1860 that the charter finally arrived from England. In the meantime, what might be called an "Occasional Lodge" had been held. It did not come strictly within the meaning of that word as defined by Mackey, for it was not called together by a GM or by a WM of a Lodge, there being no such person in the Colony of Vancouver Island; but it came within the Century Dictionary's definition of "occasional" in that it was "called forth, produced or used on some special occasion or event." In this instance, the special occasion or event was the funeral of a Freemason in a place where there were Freemasons but no Lodge

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

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

Many Freemasons attended the meeting at the Royal Hotel, which stood at the corner of Wharf and Johnson Streets, Freemasons from California vouched for each other and formed committees for the examination of others. This having been done, the brethren exercised their ancient prerogative, and opened a Lodge in due form, electing Brother John F. Damon as Acting WM, and Brother Benjamin Franklin Moses as Acting Secretary. Unfortunately, the Minutes, if there were any taken, have been lost, so we do not know all who were present on that occasion. The following day the brethren again assembled, properly clothed in white gloves and white aprons, formed a procession, and marched to the hospital, and from there to the cemetery beyond Christ Church, where the interment took place with due Masonic Honours. It is said that the white aprons and gloves were made for the occasion by a tent maker on Yates Street. The *Colonist* on September 9, 1859, under the heading "Masonic Funeral" says:

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

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

Earlier in the year, the *Victoria Gazette* of February 3, 1859, under "Trouble Aboard Ship", also relates that one Samuel Hazeltine, Chief Engineer of the HBCo's seamer *Labouchere*, was convicted of insubordination on the ship's voyage from London to Victoria. The same paper relates that he was convicted on February 4, 1859, and 'sentenced to ten days in the common jail.' The paper called this a very "Severe Sentence". The entire affair, as reported in the news, seems to have been a very silly clash of personalities. Even the accuser, Capt. Trevett, pleaded for leniency, saying that he had only wished "to teach Hazeltine a little discipline." The court remained firm in its sentence, and Trevett then gave notice of his intention to apply to the Governor to commute the sentence, but "The accused was taken to prison." There seems little doubt that public sympathy was all for Hazeltine, because when he was discharged by the Hudson's Bay Company, he was appointed Steamboat Inspector for the Colony on May 7 of that same year. His popularity was evinced by the large crowd that appeared at his funeral service.

THE BRITISH COLONIST.
A. DE COSMOS,.....EDITOR.
VICTORIA, V. I.
WEDNESDAY MORNING, SEPT. 7.

DIED,
At the Royal Hospital, Victoria, Sept. 5, Mr. Samuel J. Hazeltine, a native of Enfield, England, in the 43d year of his age.

NEW ADVERTISEMENTS.

MASONIC NOTICE.

At an informal meeting of Free and Accepted Master Masons, held this day, it was
Resolved, "That all Master Masons, in good standing, attached to the Navy, Army, or Civil Departments of Her Majesty, or of the U. S. Navy, now sojourning in this colony, be invited to participate in the obsequies of our deceased brother SAMUEL J. HAZELTINE, meeting for that purpose at the Hall of the Royal Hotel, to-morrow (Wednesday) at 12 o'clock noon."
Brethren in good standing, resident or sojourning upon the Island, are fraternally invited to attend. By order
B. F. MOSES, Secretary, pro tem. JOHN T. DAMON, Acting W. M.
Victoria, V. I., Sept. 6, 1859.

SALE BY AUCTION.

The British Columbian.
NEW WESTMINSTER, THURSDAY, FEB. 6.

MELANCHOLY ACCIDENT.—It is with deep regret we record the death of Mr. Crow, of Hope, under the following circumstances. While on his way down to this city on the afternoon of the 28th ult., about two miles above Harrison river, he went out to drink at an air-hole in the ice, and while lying down in the act of quenching his thirst the ice suddenly gave way, precipitating him head foremost into the water; he went under the ice and of course was not seen again. Mr. Ballou's Indian was in company with him, and was the only witness to the melancholy accident, but could render no assistance, as the thing was so sudden. The deceased was one of the first settlers in Hope, was one of their most enterprising citizens, and his loss will cast a cloud over that town.

The Victoria Evening News says: The trial of Mr.

First Appearance on the Mainland

The story of the first appearance of Freemasonry in the Mainland Colony of British Columbia has been told by Brother F. W. Howay:

"The winter of 1861-62 was very severe; the snow in Hope and Yale was from four to eight feet deep; on Front Street in Yale it was even with the tops of the houses. The thermometer fell to 16° below

zero. The Fraser was frozen from below New Westminster to the canyons, On January 28, 1862, Mr. E. W. Crowe of Hope, with an Indian companion was travelling on the ice to New Westminster. About two miles above Harrison River he stopped ploitated into the river head foremost, and immediately disappeared. The Indian, who was Billy Ballou's express messenger, returned to Hope with the sorrowful news. Mr. Crowe had been one of the early settlers at Hope and one of her most enterprising merchants. The Masonic fraternity in the village met on 31st January at Hope and passed resolutions which are given verbatim because of their importance in Masonic History of the Province.¹⁹³

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

A Third Masonic Funeral Follows

W Brother Kilborn, who signed these resolutions as Chairman, died about nine months later, and a similar resolution was inserted in the *British Columbian* for October 25, 1862, signed by Donald Chisholm and C. Oppenheimer, Secretary. Of these two men, Brother Howay said in the same article:

"The names signed to the above are well known: Donald Chisolm, commonly called 'Doc', because of his having practiced medicine in the California mining camps and during the cholera epidemic there. He later moved to New Westminster and became its representative in the House of Commons. No man ever stood higher in the esteem of the people than 'Doc' Chisolm. Charles Oppenheimer was one of the well-known Oppenheimer Brothers. At this time he had just returned, it would seem, from the section of the Cariboo Road (Lytton to Spence's Bridge) that he with Walter Moberley and Thomas B. Lewis had undertaken to build, but failed to complete."

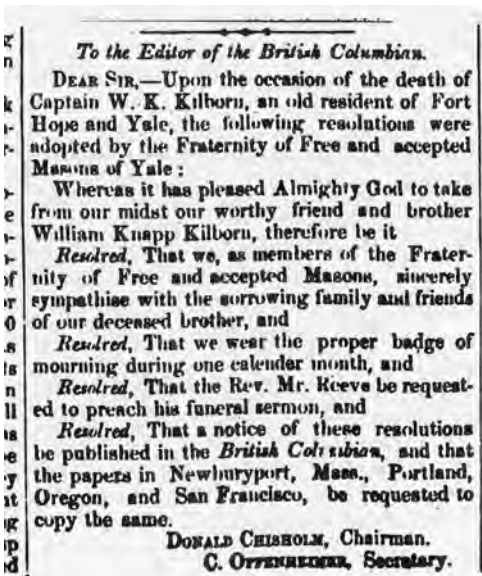
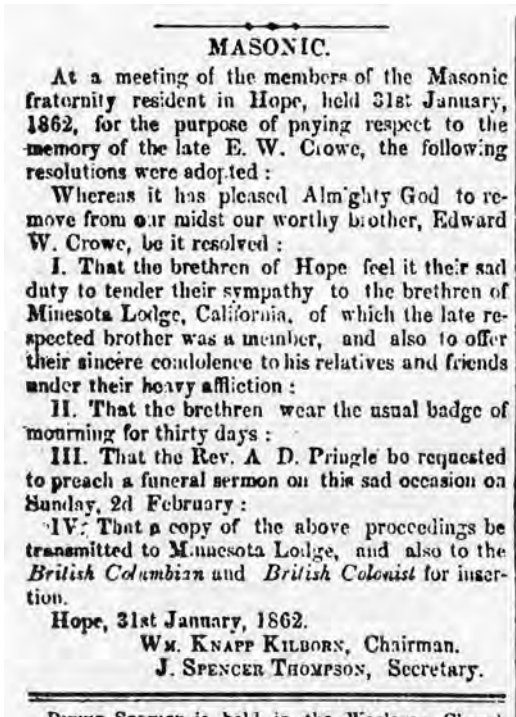
First Masonic Funeral in the Far North

The first Masonic funeral in northern British Columbia was for William Henry Fitzgerald, one of the charter members of Cariboo Lodge No. 469, SR who had died on April 20, 1873, at Germansen Creek in the Omineca District, on April 26, 1873, with full Masonic Honours by Freemasons from Manson's Creek—the grave being marked with a "headboard". Brother Fitzgerald had been a Constable and Assistant Gold Commissioner at Barkerville and was evidently transferred to Germansen Creek—the official appointment notice being dated April 12, 1872, confirms him as Gold Commissioner and Stipendiary Magistrate. J. C. [Johnnie] Bryant, formerly a miner in the Cariboo and Omineca Districts, is said to have reported in part:

"As the late Gold Commissioner had been a member of the A.F. and A.M., word went down to Manson Creek, where there were a number of that Worthy Order, and they came up in a body and took charge of his funeral, consigning the body to the grave with full Masonic honors. His grave and coffin were made by me. He was interred within fifty feet of my cabin. A neat head-board was placed over his grave, but I fear the elements have long since destroyed it. Fitzgerald came from Kingston, Ontario." *

193. See *Proceedings of Grand Lodge—1937*, p. 163, "Notes on Union Lodge No. 9, New Westminster," by Bro. Judge F. W. Howay.

* "A Sturdy Prospector", J.C. [Johnnie] Bryant, published in *Stories of early British Columbia*, W. Wymond Walkem (1850-1919). Vancouver, BC: *News-Advertiser*, 1914/07/16, p. 199. There is some confusion if he died or was buried on April 20.



The sequel to this episode in the History of Grand Lodge will be found in an earlier chapter.¹⁹⁴

Lodge of Sorrow

Two Lodges of Sorrow are known to have been convened in British Columbia during the life of the Grand Lodge, one on Sunday, October 2, 1892, and the other on May 20, 1910, both in the Masonic Temple in the city of Victoria, under the auspices of the two premier Lodges—Victoria-Columbia No. 1 and Vancouver and Quadra No. 2. Details will be found in the main chapters under the respective dates.

Masonic Funerals of Grand Lodge

The Grand Lodge of British Columbia for the most part has concerned itself with the regulations to govern the actual procedures followed by the Constituent Lodges in the Masonic Temple, in the church and at the graveside. In fact, during the one hundred years of its existence only nine Special or Emergent Communications of Grand Lodge have been called for the express purpose of conducting a Masonic funeral.

The first Masonic funeral performed by the MW Grand Lodge of British Columbia took place at a Special Communication of Grand Lodge, held in the Masonic Temple in the city of New Westminster in the year 1902; while the last performed was in the year 1946, for a Grand Master who died in office, at the Masonic Temple in the city of Victoria, at an Emergent Communication of Grand Lodge. It was thought of particular interest to present a list of these few ceremonies; the figures in parenthesis indicate the year of the Grand Lodge Proceedings together with the page numbers in which full details of each ceremony may be found.

1. **RW Brother Peter Grant.** Past Senior Grand Warden and Representative of the Grand Lodge of Nova Scotia, near the Grand Lodge of British Columbia; by RW Brother W. J. Bowser, acting as Grand Master under a commission; at the Masonic Temple, New Westminster; on April 4, 1902; at a Special Communication. (1902, pp. 11-22; 123)

2. **MW Brother Alexander Roland Milne, CMG.** Past Grand Master and Representative of the Grand Lodge of Scotland, near the Grand Lodge of British Columbia; by MW Brother C. Ensor Sharp, D.D., Grand Master; at the Masonic Temple in the city of Victoria; on February 20, 1904; at a Special Communication of Grand Lodge. (1904, pp. 4-5; 8)

3. **Brother Edward M. Hosker.** Grand Tyler; by RW Brother William J. Bowser, acting as Grand Master under a commission; at the Masonic Temple in the city of Vancouver; on May 23, 1904; at a Special Communication of Grand Lodge. (1904, pp. 5-6; 13)

4. **MW Brother Eli Harrison.** Senior, Past Grand Master and Representative of the Grand Lodges of New Jersey, West Virginia and the District of Columbia, near the Grand Lodge of British Columbia; by MW Brother James Horace Schofield, Grand Master; at the Masonic Temple in the city of Victoria; on September 23, 1907; at a Special Communication of Grand Lodge. (1908, pp. 3-4; 8)

5. **RW Brother Robert Benton Kelly.** Past Senior Grand Warden; by MW Brother R. Eden Walker, M.D., acting as Grand Master under a commission; at the Masonic Hall, city of New Westminster; on July 16, 1908; at a Special Communication of Grand Lodge. (1909, pp. 3-4; 12)

6. **VW Brother the Rev. H. G. Fiennes-Clinton.** Grand Chaplain; by MW Brother Francis J. Burd, Grand Master; at



Funeral cortege of Bro. Malcolm B. MacLennan, SW of Vancouver Lodge No. 68 at Vancouver on March 23, 1917—Chief of Police of the City of Vancouver, shot on duty on March 20, 1917. Cortege turning corner from Georgia to Granville Street

194. See Chapter 15, "The Cairn at Manson Creek," also *Cariboo Gold—An Episode in the Annals of Freemasonry*, by J. T. Marshall, GrH, p. 36 et seq.

the Masonic Temple, city of Vancouver; on February 5, 1912; at an Emergent Communication of Grand Lodge. (1912, pp. 26-27; 39; 56-68; 108)

7. *MW Brother Israel Wood Powell, M.D.* The First Grand Master; by MW Brother James Stark, Grand Master; at the Masonic Temple, in the city of Victoria; on March 1, 1915; at an Emergent Communication of Grand Lodge, (1915, pp. 19-21; 33)

8. *MW Brother James Stark.* Past Grand Master and Representative of the Grand Lodge of North Carolina, near the



Funeral cortege of Bro. Malcolm B. MacLennan, proceeding North on Granville Street.
—F. W. Coffin.

Grand Lodge of British Columbia; by MW Brother John Shaw, Grand Master; at the Masonic Temple, city of Vancouver; on November 28, 1918; at an Emergent Communication of Grand Lodge. (1919, pp. 3-4; 18; 86; 96-97)

9. *MW Brother William H. Bland.* The Grand Master and Representatives of the Grand Lodge of Colorado, near the Grand Lodge of British Columbia; by MW Brother K. K. Reid, Grand Master; at the Masonic Temple, city of Victoria; on March 6, 1946; at an Emergent Communication of Grand Lodge. (1946, pp. 89; 40; 43-44; etc.)

Masonic Funerals by Constituent Lodges

For the most part, then, Masonic funerals in the Masonic Jurisdiction of British Columbia have been held the responsibility of the Constituent

Lodges, at least until the establishment of the Funeral Lodges at the end of the nineteen-fifties in the cities of Vancouver and Victoria, and for a short time at White Rock.

‘There is no single place of record for the thousands of Masonic funeral ceremonies which have been conducted by the Constituent Lodges, but there is little doubt that each and every one of such events have been faithfully recorded in the Minute Books of the Lodges concerned. The Constitution of the Grand Lodge of British Columbia never having provided that a dispensation shall be secured for such happenings, there is no central record in the Grand Secretary’s office. Generally speaking, the Constitution has confined its activities to the procedural matters and the form of the burial service.

Chief of Police of Vancouver

One funeral under Masonic auspices of particular note was that accorded to the Chief of Police of the City of Vancouver on March 23, 1917. Brother Malcolm B. MacLennan had been shot and killed in the performance of his duties on March 20, 1917. After a religious service in Saint Andrew’s Church, which stood at the corner of Georgia and Richard Streets (now torn down), the procession, with the Freemasons in full regalia, proceeded to Mountainview Cemetery, where the concluding Masonic burial service was conducted by W Brother Peter Wright of Vancouver Lodge No. 68.

Burial Service

It is evident that there had been various forms of the burial service used by the different Lodges in the jurisdiction. In this state of affairs, it was agreed on several occasions that, regardless of the ritual used by the Lodges for its regular work, one form of burial service should be used by all the Lodges in the jurisdiction.

No Ritual for Burial Service

There appears to be no mention in the first Constitution of the Grand Lodge of British Columbia of the funeral or burial service or any regulation concerning the conducting of such services. Neither does there appear any mention in any of the Proceedings of Grand Lodge prior to 1887. The GM in that year reported that he had received the following question:

“In what Degree shall a Lodge be opened to conduct the Burial Service?”

To which he replied: "The Third".

This may have been the spark that lighted the fuse to action which followed almost immediately.

Uniform Burial Service

In Grand Lodge on June 19, 1891, VW Brother the Rt. Rev. A. W. Sillitoe, Grand Chaplain and Bishop of the Anglican Diocese of New Westminster, moved and RW Brother R. K. Kelly seconded that:

"Whereas it is desirable that a uniform burial service, authorized by Grand Lodge, be adopted in this Jurisdiction, Be it resolved That a committee be appointed for the purposes of drafting a Masonic bucial service to be submitted at the next annual communication."

This motion was carried, and these two brethren, together with the DGM, RW Brother Sibree Clarke, M.D., became the committee.

Brother Sillitoe then moved that the words "except a Masonic Funeral' be enclosed in a bracket in Article 163 of the Revised Constitution (1887), then being considered, which forbade the wearing of regalia, jewels and badges of the Craft at any public procession or gathering. This motion was adopted.

Report Is Delayed

On June 23, 1892, the committee appointed to revise and unify the ritual of the burial service for use in the Constituent Lodges presented its report in the form of a revised ritual, and "after the subject was discussed in an informal way," it was resolved that consideration of the report be Jaid over till the next Annual Communication and that the GrS be instructed to have copies of the revision printed and sent to the members of Grand Lodge with the notices calling the Communication.

Clarification Is Required

In 1892, RW Brother William Stewart of Ashlar Lodge No. 3 having resigned as the DDGM of Masonic District 5, the GM requested that MW Brother Marcus 'Wolfe, PGM, report on the condition of Masonry in his district. Brother Wolfe reported:

"Considerable discussion has taken place, as also some friction, as to 'Mixed Funerals', that is to say where other than Masonic Bodies participate, and your ruling on the question gave general satisfaction which I hope will be sustained by the Grand Lodge, so that we may all know just what procedure to follow, as it is unpleasant as well as unbecoming to act in any other way than a universal Brotherly spirit, with any recognized, legitimate, fraternal or beneficiary Organization." The ruling referred to was given by the GM in answer to a question, viz.:

"Ques.: Can a Masonic Lodge participate in funeral services joined by other Societies?"

"Ans.: There is no objection to the Masonic Fraternity attending a funeral at which other societies are present, provided the Masons are allowed to make all arrangements for the funeral, and to have full charge of the ceremony until the body has been laid in the grave according to the ancient customs of our Order."

Burial Service Ritual Approved

The Sillitoe Committee reported to Grand Lodge on June 22, 1893, as follows:

". . . carefully compared the various services in use in this jurisdiction, and the service authorized by the Grand Lodge of Canada in Ontario. We have culled from these various services that which we thought most edifying. We have excluded a number of passages which appeared to us to lengthen, without adopting the service, and we have inserted the prayer 'Our Father', which we deem to be one of universal acceptance, that any religious service whatever is incomplete without it. We append, herewith, the result of our labour, which we dutifully and respectfully submit for your consideration."¹⁹⁵



Rt. Rev. A. W. Sillitoe, Grand Chaplain and Bishop of the Anglican Diocese of New Westminster.

195. See *Proceedings of Grand Lodge* — 1893, p. 56 et seq. The ritual is given in full detail.

The burial service as amended was adopted and authorized as the Burial Service for the Jurisdiction of the Grand Lodge of British Columbia, and the GrS was instructed to have it printed and sent to all Constituent Lodges. The thanks of Grand Lodge were tendered the committee for their efficient services, and they were discharged.

On November 22, 1894, an Emergent Communication of Grand Lodge was summoned in the city of Victoria for the express purpose of considering and adopting a revised Constitution, at which session it was agreed:

“That the Burial Service as adopted by Grand Lodge at the Annual Session in 1893 be hereby adopted and incorporated.”

Regulation of Procedure

In 1902, the GM in his address to Grand Lodge suggested that regulations be prepared and adopted to be followed by Constituent Lodges in the matter of Masonic funerals at which other societies were present with the intention of carrying out their own forms of burial service. At that time, much uncertainty still existed and unpleasant incidents occurred. The Committee on the GM’s Address endorsed the view of the GM, and thought there would be no loss of dignity to the Craft to await the conclusion of any ceremonial of other lodges that might be in attendance during the burial of a Brother, always provided that the Lodge of AF & AM have had charge of the funeral and have brought the ceremony to a conclusion.

Place of the Church

In 1903, the GM stated that he has been asked the following question:

“Which service is conducted first at the grave of a deceased Brother who is being buried by the Masonic Fraternity, the Masonic, or that of the Church?”

To which he had replied: “That of the Church,” and he noted that:

“The old ceremonies say that ‘after the regalia is taken from the Coffin by the Senior Deacon, the Clergyman concludes the funeral service of the Church to which the deceased belonged, after which the WM proceeds as follows: “My Brethren, we are again called upon, *etc.*” or “Once more by Brethren, *etc.*””

Burial on Request

In 1912, the GM felt that the funeral ceremonial should be made more explicit by incorporating the rulings of the GMs of 1887 and 1892, that in the matter of precedence and form there should be no chance for unseemly clash with the church or other societies. That the Craft does not take charge of a funeral of a deceased Brother except on request, but when it does, either at the residence of the deceased or at the church, no one must be allowed to come within our Lodge, which is at labour until after the body is committed to the Grave. The Committee on the Address were in full accord that at all Masonic funerals the rulings of 1887 and 1892 must be adhered to.

Ceremony to Be Completed

In 1923, the GM ruled that:

“5. When a Masonic Lodge takes charge of a body at a funeral, the Masonic Burial Service must be completed without break. Services prior or subsequent are not the concern of the Lodge; and that:

“20. At a Masonic funeral all the pall-bearers must be members of the Craft.”

Presence of a Minister

At the closing of Grand Lodge on June 22, 1923, the VW Brother Grand Chaplain moved:

“That a Committee be formed charged with the duty of considering a revision of the Funeral Service and recognizing in such revision and providing for the possibility of the presence of a minister of religion and the performance of his office.”

General Directions

The special committee presented its report to Grand Lodge on June 19, 1924, which for the most part covered “General Directions’ for procedural matters rather than the form of the service itself. It must have clarified quite a number of points for those brethren who, as Masters of their Lodges, are bound to be called upon to lead the Lodge in paying this last sad tribute to the departed Brother.¹⁹⁶

The report was adopted, when an amendment to omit the request of “the relatives after death” was LOST on being put to the Grand Lodge.

In Grand Lodge on June 20, 1935, a “Resolution re Masonic Funerals’:

196. See *Proceedings of Grand Lodge— 1924*, p. 114 *et seq.*, for details of the report.

“That no Masonic Funeral Service shall be conducted where any other public rite or ceremony, religious or otherwise, be held over the deceased.”

on being put to Grand Lodge, was declared LOST.

Master Should Be Prepared

Under the heading “Masonic Burial Service,” the committee contented itself with pointing out that Masonic funeral ceremonies are performed as a token of respect and fraternal affection to the memory of a departed Brother. Done by competent officers, the effect is sublime. Done in a careless, indifferent manner, all effect is lost. The committee stressed the fact that it is all important, therefore, that the Worshipful Master, as soon as installed, should memorize the service or so familiarize himself with it as to not wholly depend on the book, and that the Director of Ceremonies should be thoroughly conversant with his duties.

Sojourning Brethren

On June 20, 1957, the following resolution was introduced in Grand Lodge:

“1. Re Masonic Funerals

WHEREAS it has been suggested that many Lodges, particularly those located in the City of Vancouver and other populous centres, have of late years been seriously concerned with the difficult situations which from time to time have arisen in connection with the holding of Masonic funerals, and especially of funerals of deceased sojourners;

“AND WHEREAS it is further suggested that these difficult situations could be circumvented by the establishment by Grand Lodge, in Constitutional form, of an organization to be known as a ‘Lodge of Sorrow’ (or some other similar name) which would operate under a special license from the Grand Master, with authority to arrange and conduct Masonic funerals.

“I beg to move that the Grand Master be requested to appoint a Committee to study this suggestion and report at the next Annual Communication on the advisability and feasibility of the establishment of a special licensed organization to deal with Masonic funerals.”

This resolution was ADOPTED.

On June 19, 1958, the Special Committee on Masonic Funerals presented its report which recommended that:

“... Grand Lodge make provision for legislation which will permit the Most Worshipful Grand Master to grant a license to a group of qualified Brethren to form a ‘Memorial’ Lodge, with authority to convene in any convenient place, for the sole purpose of carrying out the Masonic Funeral Service for duly entitled deceased Sojourning Freemasons for whom a proper request has been received that such service be provided.”

The committee’s report was received and ADOPTED.

Funeral Lodges

On June 18, 1959, Grand Lodge ordered the following Section 141(a) inserted in the Constitution:

“FUNERAL LODGE

The Grand Master may by a special license and authority in writing authorize the holding in any area within the jurisdiction of Grand Lodge a Funeral Lodge for the sole purpose of arranging and conducting a Masonic funeral service for a duly entitled deceased sojourning Freemason for whom a proper request has been received for such service.

“The said license and authority shall name not less than seven Brethren who shall have agreed in writing to accept responsibility for the proper conduct of such Funeral Lodge, and shall set forth the rules and regulations for its conduct.

“The Grand Master shall have power to withdraw and cancel the special license and authority at any time and thereupon all properties, funds, books and records shall revert to, and be vested in, and become the property of Grand Lodge.”

The first Funeral Lodge to be established under the license of the GM was Vancouver Funeral Lodge No. 1 on September 24, 1959; the second was Victoria Funeral Lodge No. 2 on July 15, 1961, and the third was White Rock Funeral Lodge No. 3 on November 29, 1962, but this latter Lodge was disbanded in July, 1967 and the license was withdrawn.

The Hand of Brotherhood

The Grand Lodge of British Columbia and Freemasonry at large are extremely fortunate in having brethren who willingly staff the Funeral Lodges. They are due a deep expression of gratitude for their kindly direction of the last

rites for the sojourning Brother. This relieves the regular Lodges in the suburban areas of the Province, where these brethren are mostly to be found, from the responsibility of conducting the service and also the decision as to which of the local Lodges should conduct the service. It has been felt, and voiced on several occasions, that the brethren who make up the Funeral Lodges must be thanked for the excellent work they have been doing for Freemasonry, for the Mason away from home in the cities of Vancouver and Victoria, and for the truly charitable manner in which they have discharged their unsung responsibilities.

~ PART C ~

THE DEDICATION OF MASONIC TEMPLES

“Great Architect of the Universe! Maker and Ruler of the world! Deign from Thy celesial temple, from realms of light and glory, to bless us in all the purposes of our present assembly. We humbly invoke Thee to give us at this, and at all times, WISDOM in all our doings, STRENGTH of mind in all our difficulties, and the BEAUTY of Harmony in all our communications. Permit us, O Thou Author of Light and Life, Great Source of love and happiness, to solemnly dedicate this Hall to the honour of Thy glory.”

Forms and Ceremonies of Grand Lodge.

Dedication of Lodges

The Ritual instructs that “The Universe is the Temple of the Deity whom we Serve,” while the “York Lectures” state that:

“From the building of the first temple at Jerusalem to the Babylonish captivity, the lodges of Freemasons were dedicated to King Solomon, from thence to the advent of Christ to Zerubbabel, who built the second temple, and from that time till the final destruction of the temple by Titus, they were dedicated to St. John the Baptist. But owing to the losses which were sustained by that memorable occurrence, Freemasonry declined; many lodges were broken up, and the brethren were afraid to meet without an acknowledged head. At a secret meeting of the Craft, holden in the city of Benjamin, this circumstance was much regretted, and they deputed seven brethren to solicit St. John the Evangelist, who was at that time Bishop of Ephesus, to accept the office of Grand Master. He replied to the deputation, that though well stricken in years, having been in his youth initiated into Masonry, he would acquiesce in their request, thus completing by his learning what the other St. John had begun by his zeal; and thus drew what Freemasons call a line-Parallel; ever since which, the lodges in all Christian countries have been dedicated to the two Saint Johns.”¹⁹⁷

Dedication of Masonic Halls

In British Columbia, the dedication of a Masonic Hall is the prerogative of the GM himself in accordance with clause 44 of the Book of Constitutions (1968), and no other Brother may lawfully perform the ceremony unless under the special written authority of the GM, contained in a commission issued for that purpose. This commission must be read when Grand Lodge has been opened before the ceremony may proceed. The officer to whom such a commission has been issued must thereafter report in writing to the GrS the facts and circumstances surrounding the dedication of the Masonic Hall.

Geo. Oliver, D.D., in “A Dictionary of Masonic Symbolism”, says that:

“A Masonic hall should be isolated, and, if possible, surrounded with lofty walls, so as to be included in a court, and apart from any other buildings, to preclude the possibility of being overlooked by cowans or eavesdroppers; for Freemasonry being a secret society, the curiosity of mankind is ever on the alert to pry into its mysteries, and to obtain by illicit means, that knowledge which is freely communicated to all worthy applicants. As, however, such a situation in large towns, where Masonry is usually practised, can seldom be obtained with convenience to the brethren, the lodge should be formed in an upper storey; and if there be any contiguous building, the windows should be either in the roof, or very high from the floor.”¹⁹⁸

This definition appears to encompass the entire building as a “Masonic Hall”, while others claim the entire building to be a Masonic Temple, and the actual “Hall” is the room within the building wherein the Lodge actually meets for the business of Freemasonry. Others claim that this is what Oliver meant to convey by his “high windows’ part of the definition.

197. See *General History, Cyclopaedia and Dictionary of Freemasonry*, by Geo. Oliver, D.D., Masonic Publishing Company, New York, 1873, pp. 482-3.

198. See *General History, Cyclopaedia and Dictionary of Freemasonry*, by Geo. Oliver, D.D., Masonic Publishing Company, New York, 1873, p. 579.

Dedication Ceremony

The dedication in British Columbia is governed by the Book of Constitutions, and must be performed according to the ceremony for "Dedication of a Masonic Hall" laid down in the Book of Forms and Ceremonies of Grand Lodge.

During the first century of its existence, the Grand Lodge of British Columbia performed the Ceremony of Dedication a mere 32 times. This does not mean that there are now that many buildings dedicated in the Province. Three ceremonies were held at New Westminster, two at Victoria, two at Alberni, all covering a building belonging to the same Lodge or group of Lodges.

A Joint Masonic Hall in Nanaimo

In 1869 at the Second Annual Communication of the Provincial Grand Lodge of Scotland, the Provincial GM, Dr. Israel Wood Powell, reported that in January of that year the Lodges of Nanaimo No. 1090, ER and Caledonia(n) Lodge No. 478, SR had joined together in the dedication "of a commodious, secure and excellent room, recently consecrated by the Worthy and Right Worshipful Brother, who presides over the Sister Craft of the Colony."¹⁹⁹ †

From 1871 to 1884

During this period, Grand Lodge dedicated only two Masonic Temples or Halls, and the first was in the town of Nanaimo, where on October 21, 1874, the GM, Dr. Israel Wood Powell, "consecrated the new Masonic Hall erected in the main Street of the town," at a Special Communication of Grand Lodge. The oration on the objects and nature of Freemasonry was delivered by RW Fred'k Williams, the GDofC acting as the Grand Orator. (1875, pp. 65-70)

Victoria. The second dedication took place in Victoria on October 28, 1878, AL 5878, when the GM, Eli Harrison, Sr., presided over a Special Communication of Grand Lodge "for the purpose of consecrating the new Masonic Temple at the corner of Douglas and Fisgard Streets in the City of Victoria and to take into consideration proposed amendments to the Constitution ..." The GM delivered the dedicatory address. (1878, pp. 39-49) *

1885 to 1894

During this period, the Grand Lodge dedicated six Masonic Halls or Temples, two of them being in the city of New Westminster due to the first building having been destroyed by fire.

New Westminster. On June 23, 1888, a Special Communication was held at the Hall of Union Lodge No. 9 at New Westminster "to dedicate the new Temple, erected by Union Lodge No. 9, to the purposes of Freemasonry." The GM, Alexander Roland Milne, presided and read the oration. (1888, pp. 33-43)

Kamloops. On December 19, 1888, at the request of the GM, the DGM, John S. Clute, visited the Kamloops Lodge No. 10 "for the purpose of dedicating their new hall to Free Masonry." He was assisted by the brethren of Kamloops Lodge and visiting brethren, and delivered the address. (1889, pp. 53-4)

City of Vancouver. On March 29, 1889, the GM, Alexander Roland Milne, presided at a Special Communication of Grand Lodge held in the city of Vancouver "for the purpose of Dedicating the Hall of Mount Vernon No. 7 and Cascade No. 12 to Masonry. Also to witness the Exemplification of the First, Second and Third Degrees in Masonry, as practised by the various Lodges in the Jurisdiction," The GM then briefly announced the occasion of the assemblage and the general purpose of Masonic dedication of Halls, and later gave the Address of Dedication. (1889, pp. 6-33)

Comox. On July 22, 1891, the GM, Marcus Wolfe, presided at a Special Communication of Grand Lodge in the town of Comox, "for the purpose of laying the Corner Stone of St. Peter's Episcopal Church, dedicating the hall of Hiram



Pacific Lodge No. 16, in 1891 – The Oddfellows' Hall, Mission.

199. See *Provincial Grand Lodge of Free and Accepted Masons of British Columbia—Second Annual Communication*, held at Victoria, May 1, 1869. p. 6.

† Dr. Powell's letter to Robert Burnaby regarding the Nanaimo hall can be found on page 418 of *History of Grand Lodge British Columbia*.

* The notes in parenthesis at the end of certain items refer to the year and page number of the Proceedings of Grand Lodge which gives the full details of each ceremony.

Lodge No. 14 and installing the officers. The Hall was dedicated in a brief ceremony, according to the established usage and customs. (1892, pp. 7-9; 19)



Pacific Lodge No. 16, at Mission City, the first Masonic Temple—1893

Mission City. On April 20, 1892, the GM, accompanied by the DGM, journeyed to Mission City where Grand Lodge “was convened for the purpose of instituting Pacific Lodge No. 16, dedicating their hall and installing their Officers.” (Rpt. GM, 1892, pp. 19-20)

New Westminster. On St. John’s Day, December 27, 1892, the GM, William Downie, convened a Special Communication of Grand Lodge in the new Masonic Temple at New Westminster, where he was presented with a very handsome gavel made from teak taken from the S.S. *Beaver*, the first steamship to ply the Pacific Ocean. He then “proceeded with the solemn and impressive ceremony of dedicating the beautiful temple of New Westminster.” (1893, pp. 7-8; 15-16; 27)

1895 to 1901

The number of Masonic Halls or Temples dedicated during this period of slow growth in the Province was only three, and one of these was the second building in the city of New Westminster.

Chilliwack. On November 28, 1895, at a Special Communication of Grand Lodge held at the village of

Chilliwack, the GM, Lacey R. Johnson, presided at “the Dedication of the Masonic Hall of Ionic Lodge No. 19 at Chilliwack.” A procession was formed and the ceremony performed according to due and ancient custom. The Grand Master gave a short address on Masonry in general, (1896, pp. 3-4; 16)

Vancouver. On June 22, 1898, at a Special Communication of Grand Lodge, the GM, Rev. E. D. McLaren, presided

at the meeting called “for the purpose of dedicating, with appropriate ceremonies, the new Masonic Temple in that city.” The evening concluded with speeches complimentary to the brethren for their zeal and expressing admiration of the beautiful structure and its luxurious appointments, by the GM and many others. (1898, pp. 3-4; 15)



Masonic Temple built in 1942.

New Westminster. On June 20, 1900, the GM, Dr. Eden Walker, presided at a Special Communication of Grand Lodge, when he “briefly referred to the object of the Special, and the historical import of the ceremony of dedication, as well as a history of Masonry in the City of New Westminster.” The ceremony of dedication and consecration was then proceeded with according to ancient custom, and the GM expressed his pleasure and that of Grand Lodge upon the beautiful Temple that had been erected, and complimented the brethren of Union Lodge for the zeal displayed. (1900, pp. 3-4; 19-20)

1902 to 1910

Toward the end of this period in the history of the Grand Lodge of British Columbia, the business of dedicating Temples began to look up, and four new ones were dedicated during the last two of the years, Fernie. On May 10, AL 5909, at 8 o’clock p.m., a Special Communication of Grand Lodge was convened in the town of Fernie “for the purpose of dedicating the new Masonic Hall at that place.” The GM, William Kyle Houston, presided

and the ceremony of dedication proceeded according to ancient custom. (1909, pp. 7-8; 20-21; 41; 43)

Victoria. On December 14, 1909, an Emergent Communication of Grand Lodge was convened in the Masonic Hall, in the city of Victoria, at 4 o’clock p.m. “for the purpose of dedicating the new Hall (as it still stands in 1970), and

also celebrating the Fiftieth Anniversary of the introduction of Freemasonry into this Province. This was the occasion of the new addition to the building built and previously dedicated in 1878, The GM, Harry Nelson Rich, presided and the ceremony of dedicating the Hall was proceeded with in accordance with ancient custom. Addresses were given by several PGMs, and a letter was read from MW Brother Israel Wood Powell, the first Grand Master of the Grand Lodge (who was present at the dedication in the afternoon), regretting that owing to ill health he was unable to be present in the evening. The address on the occasion of the celebration was delivered by MW Brother David Wilson. (1910, pp. 5-11; 26; 29-30)

Vancouver. On March 15, AL 5910, an Emergent Communication of Grand Lodge was convened in the Masonic Hall, corner of Hastings and Granville Streets, in the city of Vancouver, which was called "for the purpose of dedicating the new Masonic Temple, at the corner of Seymour and Georgia Streets, Vancouver (home of the Grand Lodge Offices until December 31, 1968). The GM, Harry Nelson Rich, presided and he was assisted by a large gathering of Grand Lodge officers and visitors, among whom was MW Brother McKechnie, GM of Manitoba. An interesting and scholarly address was delivered by RW Brother E. B. Paul, DGM, and "an able speech, full of uplift to every brother in the densely packed Temple, from the MW the Grand Master himself, closed the dedication service." (1910, pp. 13-15; 27; 30)

Cranbrook. On June 22, 1910, a Special Communication of Grand Lodge was held in the city of Cranbrook, "for the purpose of dedicating the new Masonic Hall at that place." The GM, Harry Nelson Rich, presided. The GM stated the object of the meeting, proceeded to the new Hall and the ceremony of dedication was completed. An interesting and thoughtful address was delivered by the DGM, Edward B. Paul. (1910, pp. 17-18; 27)

1911 to 1920

During this decade, there was at first considerable activity in the work of Grand Lodge in dedicating Halls or Temples, but once the War of 1914-18 got under way this activity ceased, and very few new Temples were erected. Ten Halls were dedicated during the period, one of them twice.

Alberni. On October 19, 1911, an Emergent Communication of Grand Lodge was convened in the town of Alberni by the GM, Francis J. Burd, "for the purpose of instituting a new Lodge at that place." Assisted by his officers, the GM proceeded "to institute the new Lodge (Arrowsmith No. 62), after which the dedication of the Hall was proceeded with." (1912, pp. 12-13; 44; 52; 83)

Central Park. On November 13, 1911, an Emergent Communication of Grand Grand Lodge was convened at Central Park in the municipality of Burnaby, with the GM, Francis J. Burd, presiding, "for the purpose of instituting Park Lodge No 63 and of dedicating its Hall." (1912, pp. 18-19; 44-45; 77)

North Vancouver. The GM, Francis J. Burd, on November 28, 1911, convened an Emergent Communication of Grand Lodge in the city of North Vancouver "to dedicate the new Masonic Hall and to institute the Duke of Connaught Lodge No. 64." The ceremony of dedication was followed by a splendid address by RW Brother J. J. Miller, who also acted as SGW for the occasion. (1912, pp. 20-25; 45; 53; 79-80)

Duncans. On October 26, 1912, the GM, John M. Rudd, presided at an Emergent Communication of Grand Lodge "for the purpose of dedicating the new Masonic Temple in the town of Duncans, Where the Ceremony . . . was conducted according to ancient form." (1913, pp. 15-16; 22; 31)

Quesnel. At an Emergent Communication of Grand Lodge held in the Masonic Hall in the town of Quesnel on September 22, 1913, the GM, William Henderson, opened Grand Lodge for "the purpose of constituting Quesnel Lodge No 69 and installing its officers . . . after which the Hall of Quesnel Lodge was dedicated to the uses of Free Masonry." (1914, pp. 10; 20; 27)

Alberni. At an Emergent Communication of Grand Lodge held on May 8, 1914, in the Masonic Temple in the town of Alberni, the GM, William Henderson, "proceeded with the dedication of the Hall of Arrowsmith Lodge No. 62 in the Usual Masonic Manner." (1914, pp. 12; 22)

South Vancouver. On July 7, 1914, an Emergent Communication of Grand Lodge was held in the Masonic Hall, Victoria Road, South Vancouver, which is described in the Proceedings as "being to constitute and consecrate Composite Lodge No. 76, and to install its officers." The GM, James Stark, however, in his address to Grand Lodge, also states that he dedicated certain Halls 'for the purposes of Free Masonry: July 7th, 1914, Composite Lodge No. 76, South Vancouver." (1915, pp. 9-10; 26, 35; 39)

Central Park. On September 14, 1914, the GM, James Stark, presided at an Emergent Communication of Grand Lodge in the Masonic Hall at Central Park convened "for the purpose of dedicating the Hall of Park Lodge No. 63 ... where the ceremony was performed according to Masonic custom." (1915, pp. 14; 27; 35)

Kerrisdale. An Emergent Communication was held in the Masonic Hall at Kerrisdale on October 5, 1914, for "the

purpose of dedicating the Hall of Zion Lodge No. 77." The GM, James Stark, proceeded with the ceremony "in accordance with Masonic custom." (1915, pp. 15-16; 27; 35; 39; 68; 83)

Port Coquitlam. At an Emergent Communication held in the city of Port Coquitlam on July 12, 1915, the GM, William C. Ditmars, after constituting and consecrating DeWolf Lodge No. 78 and installing its officers, proceeded to dedicate the Hall of DeWolf Lodge "to the purposes of Masonry according to ancient custom." (1916, pp. 7-8; 14; 18; 21; 60)

1921 to 1930

There was no activity in the dedication of Masonic buildings by Grand Lodge during the first years of the decade 1921 to 1930, due mainly to the after-effects of World War I and the fact that the building of Halls or Temples had been at a stand-still, During the period, only four buildings were dedicated.

Courtenay. At an Emergent Communication of Grand Lodge held in the Masonic Hall at Courtenay on April 19, 1923, MW Brother John M. Rudd, under a commission from the GM, Andrew McCreight Creery, "dedicated the Hall of Hiram Lodge No. 14 according to Masonic Custom." (1923, pp. 15-16; 26; 35; 88)

Nanaimo. MW Brother John Shaw, under a commission from the GM, Charles E. Tisdall, at an Emergent Communication of Grand Lodge held in the Masonic Hall in the city of Nanaimo on Thursday, December 27, 1923, presided at the dedication of "the splendid new Hall recently erected by Ashlar Lodge No. 3." "Agreeably to ancient form and usage, the Hall was then dedicated to Freemasonry, to Virtue and to Universal Benevolence." (1924, pp. 17-18; 27; 82)

Prince George. The GM, Stephen Jones, convened an emergent Communication of Grand Lodge in the Hall at Prince George on Friday, September 19, 1924, "for the purpose of dedicating the Hall of Nechako Lodge No. 86... and the Ceremony was performed according to Masonic usage." (1925, pp. 11-12; 31-32) .

Port Alberni. The GM, Robert Baird, presided at an Emergent Communication of Grand Lodge in the Masonic Hall at the city of Port Alberni on Friday, January 4, 1929, "for the purpose of dedicating the Lodge Room in the Masonic Temple recently erected by Barclay Lodge No. 90 . . . where the ceremony of dedicating the Hall was performed according to Antient Masonic usage . . ." (1929, pp. 3-6; 26; 38)

1931 to 1970

During the last forty years in the history of the Grand Lodge of British Columbia, only four Emergent Communications were called for the dedication of Masonic Temples, or the Halls therein, throughout the entire jurisdiction. Several factors appear to have caused this apparent lack of interest in one of the most important landmarks and ceremonies of Craft Masonry. One is the apparent apathy of both the Grand Lodge and the Constituent Lodges to have the places of meeting properly dedicated. Another is the fact that many of the new buildings are not devoted entirely to Freemasonry, and while the Lodge Room itself may be, the Lodges appear to be under the misapprehension that the entire building must be dedicated. In other cases, the Lodge Rooms themselves may be used for other purposes, such as meetings of the Order of the Eastern Star, DeMolay, Job's Daughters, *etc.*, and therefore cannot be dedicated to use of the Craft alone. It should be noted that when the dedication took place in New Westminster in 1947, it was only the Lodge and Chapter Rooms that were dedicated by GM Kilburn K. Reid.

The Revised Book of Constitutions for 1968, however, appears to be quite clear on this point, of what has to be and what may be dedicated, in Section 168:

"No Lodge room once dedicated to Freemasonry shall, while it continues to be used for Masonic purposes be used for any other purpose."

Vernon. At an Emergent Communication of Grand Lodge on Thursday, October 13, 1932, the GM, James E. Beck, in the Miriam Temple in the city of Vernon, presided at the dedication of the new Masonic Hall of Miriam Lodge No. 20, which ceremony was "performed in accordance with ancient Masonic Custom," and Miriam Lodge was tendered congratulations by the representatives of many of the Lodges in the interior of the Province: Kamloops No. 10, Spallumcheen No. 13 at Armstrong, Kootenay No. 15 at Revelstoke, Enderby No. 40, St. George's No. 41 at Kelowna, Orion No. 51 at Penticton, Salmon Arm No. 52, Summerland No. 56, Mount Saint Paul No. 109 at Kamloops, and of Lodges in England, Ireland and Scotland, together with brethren from the Yakima Valley in the Jurisdiction of the Grand Lodge of the State of Washington. (1933, pp. 8-9; 31; 71-72)

Dawson, Yukon Territory. At an Emergent Communication of Grand Lodge held in the Masonic Temple at Dawson, Y.T., on Tuesday, August 29, 1933, the GM, Dr. Andrew Henderson, presided at the dedication of the new Masonic Temple of Yukon Lodge No. 45. (1934, pp. 5-6, 24-25)

New Westminster. At an Emergent Communication held in Freemasons' Hall in the city of New Westminster on Wednesday, July 4, 1947, the GM, Kilburn King Reid, stated "that Grand Lodge had assembled to DEDICATE the rooms known as the Craft room and the Chapter room in Freemasons' Hall, New Westminster, B.C." RW Brother J.

J. Mahony, Chairman of the Westminster Holding Company, addressed the GM, stating that the Hall was now for the first time free of debt and requested him to burn the mortgage. This the GM was pleased to do, and he then proceeded with the ceremony of dedication according to Masonic usage. (1947, pp. 7-8; 23)

Courtenay. At an Emergent Communication of Grand Lodge held in the Masonic Temple in the town of Courtenay on Saturday, April 26, 1958, when the GM, Glaude A. Greene, announced that the meeting had been "called for the purpose of dedicating the new Lodge Room of Hiram Lodge No. 14, AF. & A.M." The ceremony of dedication "was conducted according to Antient Masonic usages and customs," and after the ceremony was concluded the MWGM unveiled a bronze plaque commemorating the occasion. (1958, pp. 5-6; 18; 23)

Whitehorse. The new temple of Whitehorse Lodge No. 46 was opened on September 28, 1966 by the GM, MW Brother James S. Hogg at a joint meeting with Atlinto Lodge No. 42, then of Atlin BC.



Masonic Temple, Dawson, Y.T. Yukon Lodge No. 45 dedicated August 28, 1933.

The Dedication

" In the name of the Supreme and Eternal God, the great Architect of heaven and earth, to whom be all honour and glory, I dedicate this Hall to Freemasonry.
 Bring with thee Virtue, brightest maid;
 Bring Love, and Truth, and Friendship here.
 While kind Relief will lend her aid
 To smooth the wrinkled brow of care.
 In the name of the Supreme and Eternal God, the great Architect of heaven and earth, to Whom he all honour and glory, I dedicate this Hall to Virtue.
 Come Charity, with goodness crowned,
 Encircled in Thy heavenly robe;
 Diffuse Thy blessings all around,
 In every corner of the globe.
 In the name of the Supreme and Eternal God, the great Architect of heaven and earth, to Whom be all honour and glory, I dedicate this Hall to Universal Benevolence.
 To heaven's high Architect all praise,
 Honour and gratitude be given!
 Who deigned the human soul to raise
 By mystic secrets sprung from heaven."

Forms and Ceremonies of Grand Lodge, pp. 49-50

CHAPTER 20

THE BOOKKEEPERS OF THE GRAND LODGE OF BRITISH COLUMBIA

“ Be ye charged with recording the happenings in Grand Lodge; keeping strict account of the transactions of the Institution; and preserving for posterity the story of Freemasonry.” —J. T. M.

~ PART A ~

THE GRAND SECRETARIES

“An appointive office, as in the United Grand Lodge of England, where ‘the new Grand Master, upon his commencement, appoints the Secretary, or continues him by returning him the books.’ The recording and corresponding officer of Grand Lodge, he is the custodian of the Seal of the Grand Lodge. The Jewel of Office—a circle enclosing two pens crossed . . . formerly a bag.”

—MACKEY.



Edward C. Neufelder, Esq. 1884 to 1887. (Grand Secretary).

The position of Grand Secretary appears under many jurisdictions to be the most controversial position in the entire structure of Grand Lodge officers.

Elective or Appointive

At the Convention of October, 1871, the Constitution of the United Grand Lodge of England was adopted for British Columbia, *pro tempore*. Therein it is required that the GrS be appointed and invested at each Annual Communication, and before the question could be put for adoption, the old and ever new question was raised: Should the Grand Secretary be elected or appointed?—a question which has been a living issue to the end of the jurisdiction’s century of life. An amendment had been moved by Brother Waitt and seconded by Brother Dalby to the effect that that officer should be elected, but the motion was defeated by a vote of 15 ayes to 19 noes, whereupon the constitution was adopted under the original motion.

1871 to 1884

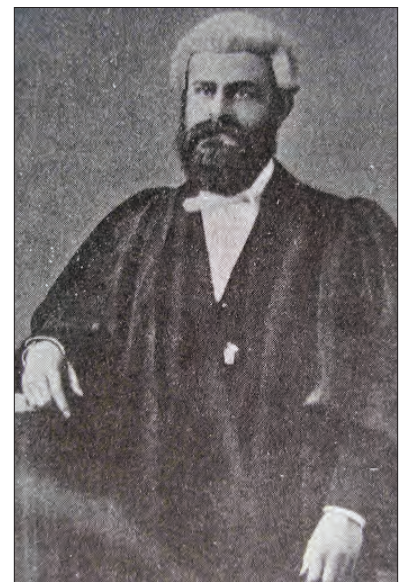
The Grand Lodge of British Columbia commenced its existence with an able, active and experienced GrS, VW Brother H. F. Heisterman, who had occupied the same office in the Provincial Grand Lodge during its brief existence, and who was conversant with all matters connected with Freemasonry in the Jurisdiction of British Columbia, A native of Germany, he had resided in England for a number of years before he came to British Columbia in 1862. There appears to be little doubt that, no matter which way the vote on elective or

appointive, Brother Heisterman would have been preferred above all others, notwithstanding the fact that he had been a rather controversial figure in both the Annexation movement and the Independent movement for Grand Lodge, again possibly under the ægis of the United States Craft.

In 1876, the question again arose in Grand Lodge, and it was decided that thereafter the office should be an elective one. During those years, the salary of the GrS varied from \$100 to \$150 per year.

So much were VW Brother Heisterman’s services to the Craft appreciated that in 1872 he was presented with a gold chronometer watch, suitably engraved, as a token of gratitude to him for his eminent services to the Craft. This watch cost Grand Lodge the sum of \$170, a large expenditure considering the limited resources of Grand Lodge at that time.

In 1875, VW Brother Heisterman retired from the office of GrS, and W Brother Coote M. Chambers, a charter member of Mount Hermon Lodge No. 7 at Burrard Inlet, but at that time a resident of Victoria and a member of and Secretary of Vancouver Lodge No. 2, was appointed to the office, and in 1876 he was duly elected to the same position. He was succeeded in office in 1877 by W Brother Eli Harrison, Jr., of the same Lodge, who was re-elected in 1878, In 1879, W Brother Edgar Crow Baker of Victoria-Columbia Lodge No. 1, was elected to the office and held it until 1883. During part of the last year in which he served as GrS, he was absent in Ottawa as Member of the House of Commons for the constituency of Victoria, and W Brother Robert Burns McMicking of Vancouver and Quadra Lodge No. 2 acted as GrS in his absence. In 1883,



Eli Harrison, Jr., Esq. 1877 to 1878 (Grand Secretary).

W Brother Alexander R. Milne of the same Lodge was elected to the office, and in 1884 he was succeeded by W Brother E. C. Neufelder, also a member of Vancouver and Quadra Lodge No. 2, which Lodge seemed to have almost obtained a prescriptive right to the office of GrS. In 1882, the salary of the office of GrS was reduced to \$120 with a contingent allowance of \$25, but later it was raised to the old level of \$150.

1885 to 1894

There were three GrSs during this period, W Brother E. C. Neufelder was re-elected in 1885, 1886 and 1887, but declined re-election in 1888 as he was leaving the jurisdiction. [Relocated to Seattle to later establish the People's Savings Bank, died 31 May 1923. -ed.] The GM thanked him for the prompt and efficient way in which he had performed all the duties which were incumbent on him during his term of office. In 1888, MW Brother Henry Brown, PGM of Victoria-Columbia Lodge No. 1, was elected as GrS, and was re-elected until his death on May 15, 1891.

On the death of MW Brother Brown, W Brother Walter Jocelyne Quinlan of Victoria-Columbia Lodge No. 1 took up the work as acting GrS until the meeting of Grand Lodge, when he was elected to that office, and was re-elected every year during the balance of the period.

1895 to 1901

As VW Brother Walter Jocelyne Quinlan occupied the office of GrS during this entire period under consideration in a manner satisfactory to the Craft in the jurisdiction, there is nothing more that can be said on the subject. *

1902 to 1910

The GrS during this entire period was Robert Emmet Brett, a PM of Victoria-Columbia Lodge No. 1 of Victoria, which he had joined in 1892 and had been WM in 1899. At the time of his first election, the salary of the GrS was \$750 per year, His services were so much appreciated by Grand Lodge that in 1908 his salary was raised to \$1,200 per year.

1911 to 1920

At the meeting of Grand Lodge in 1911, it was advised by the GM that the GrS for many years, VW Brother Robert Emmet Brett, had resigned that office on account of pressure of private business. The GM spoke of his regret that one so well qualified for the position should feel himself compelled to take this step. He called the attention of the brethren to the splendid service to Freemasonry rendered by Brother Brett during his term of office, his consummate tact, his thorough understanding of the duties of the office, his kindness and amiability, and that his resignation was a great loss to Grand Lodge. As a temporary officer, pending the meeting of Grand Lodge, he had appointed W Brother Ben S. Oddy of Victoria-Columbia Lodge No. 1, who had been the Secretary of that Lodge, as acting GrS until a new one had been duly elected.

When the question of a successor to that important office came before Grand Lodge, it was quite apparent that there was only one man in view, VW Brother W. A. DeWolf-Smith, of Union Lodge No. 9 at New Westminster, who at that time was the GrH, Grand Librarian and Chairman of the Committee on Foreign Correspondence, and the work of these offices was, in itself, sufficient to tax the energies of one man. The matter was discussed at length, and it was arranged that the office of GrH should pass to someone else, that Brother DeWolf-Smith should take the office of GrS and Librarian, and at least for the time being, the GrS should remain with the Committee on Foreign Correspondence, his salary for these several offices to be \$1,500 per year, as against the salary of \$1,200 paid to VW Brother Brett as Gr.S.

The change met with the approval of Grand Lodge and with that of the GMs for many years, and during the balance of the period he continued to hold the office with satisfaction to all the GMs, and there is no doubt but that no other member of Grand Lodge could have given such efficient service. He claimed to have been a full-blooded "Bluenose" 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 arrived in Nova Scotia long before the Revolutionary War. He was a good GrS all the same. At the same time he was GrS he was also Secretary of Union Lodge No. 9 at New Westminster, and on December 10, 1919, he was presented with a gold watch and chain as a token of the appreciation of the Lodge for his services as Secretary for 25 years.



Robert E. Brett, Esq., 1902 to 1970,
(Grand Secretary).

* "The combined efforts of Victoria-Columbia Lodge No. 1; Nelson Lodge No. 23; Tsimpsean Lodge No. 58; The Provincial Archives and others failed to locate a photograph of Brother Quinlan." Grand Lodge records show that he affiliated with Victoria-Columbia Lodge No 1 from Amity Lodge No. 217 in Manitoba in 1886, and died 22 April 1934. He served his lodge as treasurer in 1844, 1896 and 1897. Grand Lodge records show his middle name as "Jocelyn". They also report his suspension for non-payment of dues between 1912 and 1925 [ed.]

1921 to 1930

There is very little reason for mentioning the GrS or his work during this period in the life of the Grand Lodge of British Columbia. Suffice it to say that, without exception, every GM during the long term of office of VW Brother W. A. DeWolf-Smith 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 like to call it, was fixed at \$2,000 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. *



William Andrew DeWolf-Smith, Esq., MD. 1911 to 1937. (Grand Secretary) in his uniform as the Medical Officer of the New Westminster Penitentiary.—From the Family Album.

In 1925, the GM urged very strongly that it would be a great service to the GM in constituting Lodges, laying foundation stones, dedicating Lodge Rooms, and instituting Lodges to have the valuable assistance of the GrS when performing these duties; and that the expenses of the GrS whenever the MW Grand Lodge meets outside the cities of Vancouver and New Westminster should be provided by Grand Lodge. The suggestion received the support of the Committee on the Address and, on the adoption of the committee's report, Grand Lodge approved.

At the close of the period, one of his predecessors in the office of Grand Secretary, VW Brother Robert Emmet Brett, passed away on March 13, 1930.

1931 to 1940

In 1938, MW Brother W. A. DeWolf-Smith retired from the office of GrS on account of ill health, on a well-deserved pension. Even then, for some years he was retained as Chairman of the Committee on Foreign Correspondence, in fact until 1942. GMs for many years had paid tribute regularly to the ability, courtesy and services of MW Brother W. A. DeWolf-Smith, and in appreciation of his long and able service, on June 23, 1932, he received the rank of PGM for his work as GrS, Grand Librarian, GrH, Chairman of the Committee on Correspondence, *etc.* In Grand Lodge on June 22, 1933, he was again honoured when he received a PGM's jewel from W Brother Francis F. Fatt, Secretary of Vancouver and Quadra Lodge No. 2, on behalf of all the Lodge Secretaries. In Grand Lodge on June 18, 1936, MW Brother F. J. Burd, PGM, "in most flattering language, presented the GrS (DeWolf-Smith) with a magnificent sterling tray, suitably inscribed," and recalled that he and the GrS had both been elected to office in

Grand Lodge upon the same date twenty-five years previous. And so ended the DeWolf-Smith era in the Grand Lodge of British Columbia, and on March 1, 1937, MW Brother Frank Sumner McKee was appointed to the office of GrS on the recommendation of the Grand Lodge Committee by the GM; he served in the office for the balance of the period.

Appointment by Committee

In 1935, the GM suggested that if the GrS should ever feel disposed to relinquish his office, the appointment should be made by the GM and a committee of Grand Lodge. Being supported by the committee on his address that the office of GrS should be an appointive office rather than elective, the matter was referred to the Committee on Constitution for consideration. This committee recommended that Section 29 of the Constitution of Grand Lodge be amended to provide that:

"the Very Worshipful Grand Secretary shall be appointed by the Most Worshipful Grand Master and a Committee consisting of the Right Worshipful Deputy Grand Master, the Very Worshipful Grand Treasurer, and the Chairmen of the standing Committees on Finance, Jurisprudence, and Constitution."

After some discussion, the amendment was adopted, and this provision has remained in the constitution ever since, but now provides that any appointment made by the committee shall be reported to Grand Lodge, and that Grand Lodge may confirm the appointment made by the committee or direct the matter back to the committee for further consideration. The appointment is continued from year to year until a new appointment is made in a like manner.

1941 to 1950

MW Brother Frank S. McKee continued in the office of GrS until he passed away on August 24, 1944, to be succeeded by MW Brother William R. Simpson in accordance with the recommendation of the committee summoned in accordance with then Section 33 of the Book of Constitutions. The Chairman of the Finance Committee objected quite vehemently to the appointment for the reason that:

* the 33% increase in his stipend did not completely offset the 70% inflation in the same period. [Ed.]

“it cannot in my opinion from any standpoint be conceded that there was any compliance with the Constitution in respect of the calling of the meeting mentioned”

and that the paragraph reading:

“RW Bro. John Cowan, Chairman, Committee on Finance, being absent from the City was unable to attend”

was an unwarranted assumption. The motion to adopt the committee’s report on being put to Grand Lodge, however, was declared CARRIED.

Elective by Ballot Defeated

On June 21, 1945, a resolution was introduced in Grand Lodge to amend the mode of selection and electing the top officers of Grand Lodge, which in effect would have made the office of Grand Secretary elective by ballot. The GM called upon the members to “vote in the usual Masonic manner,” and declared the motion LOST. The mover of the resolution objected and demanded a ballot; being supported by at least 10 members, representing not less than five Constituent Lodges; and therefore in accordance with the Constitution, the GM ordered a ballot to be taken. A member then raised the point whether a proxy had one or two votes in this proceeding; the GM ruled that a proxy had two votes. The result of the ballot was reported to be: For the resolution, 194; Against, 380. Thereupon, the GM again declared the resolution LOST.

Frank Sumner McKee, GrS

MW Brother McKee had an illustrious career as a Freemason. He hailed from Mount Hermon Lodge No. 7, where he had been raised in 1906 and was twice WM of the Lodge, in 1915 and 1918, He was the GM of the MW Grand Lodge of British Columbia, Antient Free and Accepted Masons, in 1927-28 and was an Honorary Member of Western Gate Lodge No. 48 and Vancouver Lodge No. 68, both in Vancouver, and had attained exalted rank in the Higher Degrees affiliated with Freemasonry. MW Brother the Rev. James G. Brown, PGM, said of him that:

“Few men have served with greater distinction or given more abundant evidence of being an expert Craftsman. Careful of detail, he was more exacting upon himself than others, and to his efficient conduct of the Grand Secretary’s offices Freemasonry in British Columbia owes much.”

1951 to 1960

During this period, MW Brother William R. Simpson served as GrS for less than three months, having passed away on March 31, 1951. During the rest of the period, MW Brother John Hanna Nicholls Morgan served as GrS, being appointed to the vacancy immediately upon leaving the Chair of GM on June 22, 1951. RW Brother J. Russell Oliver of Zion Lodge No. 77 in Vancouver was appointed Acting GrS by the GM on March 19, 1951, pending the selection of a new appointee as GrS, for which service he was thanked by the GM.

William R. Simpson, Grand Secretary

The twelfth GrS, MW Brother William R. Simpson, hailed from Acacia Lodge No. 22 in Vancouver, where he was made a Freemason in 1910, and was the WM in 1919, to become the GM of the Grand Lodge of British Columbia in 1940-41, He, too, had given active leadership in the A&A Scottish Rite and other related Masonic bodies. His was a relatively short term of office by recent standards, 7 years, having passed away on March 31, 1951, in his 63rd year. Although he had not been enjoying the best of health, his passing was unexpected and came as a profound shock to his brethren in the Grand Jurisdiction. Of him, the GM said:

“His Masonic record is written in our official records, his private life is in the hearts and minds of all those who had the good fortune to come in contact with him, and both are lasting memorials of his worth, of his goodness, of his unselfishness, of a faithful man and a true Freemason.”

The GM who penned those words of eulogy was MW Brother J. H. N. Morgan, destined in a few hours to be chosen as the next GrS. He hailed from Lewis Lodge No. 57 of New Westminster as an affiliated Freemason from Richmond Lodge No. 23 of Richmond Hill, in the Grand Jurisdiction of the Grand Lodge of Canada in Ontario, where he was made a Freemason in December, 1906. Upon arrival in British Columbia, he had affiliated with Lewis Lodge on the Grand Registry of British Columbia on September 16, 1927. He started office in that Lodge in 1937, and in June, 1943 he was installed as WM. Brother Morgan had been installed as JGW immediately after leaving the Chair of WM of Lewis Lodge on June 20, 1947, in the Grand Lodge of British Columbia, and was installed as GM of the Grand Lodge of Antient, Free and Accepted Masons of British Columbia on June 23, 1950.

Reorganization of the Grand Secretary’s Office

In June, 1951, the GM reported that he had been able to closely observe and acquaint himself with the machinery of the GrS’s office; he said:

“I want to tell you that the time has arrived, in fact, I think too long overdue, when serious and immediate consideration should be given to the urgent need of a re-organization of the office, of an increase of staff, and larger and more commodious quarters. Only through the conscientious cooperation of the present staff and by a lot of night work on the part of some of its members, has it been possible in any reasonable degree to keep abreast of the increased pressure of business and work, This Grand Lodge is now an important Institution. Its affairs are now big business, and you, the representatives of its shareholders, should surely see that your head office is properly organized and equipped and manned by a staff trained for efficiency and adequately remunerated in keeping with the times.

“I recommend that the Grand Master, the Grand Secretary and the Chairman of the Finance Committee be authorized to arrange for suitable premises with adequate staff and remuneration in keeping with my report.”

The Committee on the Address agreed with the need for increased accommodation and increase in the staff in the GrS's office, and recommended that consideration should be given by the Finance Committee to adequate provision being made for the said reorganization and staff.

Assistant Grand Secretary

The GM, in 1953, recommended the appointment of a well-skilled and experienced Brother as AsstGrS, to whom could be delegated responsibility for a great deal of the administrative details of the office and for its supervision during necessary periods, thus leaving the GrS free to attend to executive matters and travel either with the GM or independently to give advice and instruction to the many inexperienced Lodge Secretaries and other brethren concerned in the management of the Constituent Lodges.

The Committee on the Address suggested that the matter be referred to a committee of PGMs for consideration and future report, but it added that:

“The Grand Secretary ought not to be called upon to attend the Grand Master on his visits, except on Special occasions.”

Left to the Grand Secretary

The GM, in 1954, stated that he had been accompanied on most of his official visits by the GeS, and felt that it was greatly in the interests of the Craft that the GrS be in direct contact at some time during the year with as many of the Constituent Lodges of the jurisdiction as possible.

The special committee appointed to consider the several matters referred to by the previous GM reported on June 17, 1954:

“... of the reference to the Grand Secretary and of the concern of Grand Master Healey to see that the Grand Secretary is provided with sufficient executive assistance and your Committee has given serious consideration to his suggestion of the appointment by Grand Lodge of a Deputy Grand Secretary. Your Committee is of the opinion that matters pertaining to the staff requirements of the Grand Secretary's Office should properly be left to the direction of the Grand Secretary. Your Committee feels that Grand Lodge will not fail to entertain and co-operate in any reasonable proposal which the Grand Secretary may advance having for its objective the maintenance of efficient administration of his Office. Your Committee recommends that no action be taken in the matter of an appointment by Grand Lodge of a Deputy Grand Secretary.”

The report was received and ADOPTED.

Assistant Grand Secretary

On June 20, 1957, the GM again drew the attention of the brethren to the fact that the GrS was very much overworked and an underpaid officer, and he prayed Grand Lodge to:

“... look at the matter realistically, disregarding the fact that the present incumbent is a man of private means and is working for the love of the Craft, not for monetary reward. We should not take advantage of this. The Grand Secretary should be free to accompany the Grand Master on his visits—the outlying Lodges look forward to and expect this—and not have to come back and find a backlog of work piled on his desk which he has to work nights in the office or at home to clean up. He should be free while in the office to devote all time necessary to interviewing callers, of which there are a great many daily, leaving much of the voluminous correspondence and sundry matters to an assistant. Furthermore, there should be satisfactory provision for continuity of policy in providing information and guidance to the Lodges when the time comes for the present incumbent to

retire which I know we all pray may be long delayed. In 1947, when the present salary was established, there were 118 Lodges with 15,000 members in the Jurisdiction, We now have 158 Lodges with approximately 25,000 members, and the value of the dollar has depreciated very substantially.

“I therefore recommend for your consideration that the Grand Secretary’s salary be increased by 25% and that provision be made in our estimates of an amount not to exceed \$3,600 for the salary of an Assistant Secretary and that the GrS be authorized to engage a suitably qualified Brother for the post as soon as he can be found, I am satisfied he can be found, It would be understood that this Officer would not necessarily succeed to the senior post in the event of a vacancy, as it seems to me important that that office should be occupied by a Past Grand Master if such a one is available.”

Increase in Salary

The Committee on the Address fully endorsed the recommendation of the GM in respect to the suggested increase in the salary of the GrS and that he be empowered to engage an assistant capable of taking over many of the routine duties of the office, but not to be considered an officer of Grand Lodge by reason of such appointment.

In the Estimates of the Finance Committee for that year, the GrS’s salary was placed at \$5,000 per annum, against \$4,000 for the previous year, and, mainly at the insistence of the GrS, it has remained at that level despite several attempts to raise the amount.

Assistants’ Salaries

In 1958, the amount in the Estimates of the Finance Committee increased the item for “Assistants to the Grand Secretary” from \$7,500 to \$7,700, and in 1959 to \$8,000, and in 1960 to \$8,360, but this increase could not possibly be even considered to have been commensurate with the increase in the cost of living alone during that period.

A Tribute to the Grand Secretary

In 1960, the Committee on the GM’s Address, in commenting on his tribute to the GrS, stated:

“MW Brother J. H. N. Morgan is a man dedicated to Freemasonry. A Grand Secretary has to combine the qualities of a Counsellor, a diplomat, and a peace-maker, and we feel that our Grand Secretary combines all these attributes, to the very great benefit of this Grand Lodge.”

1961 to 1970

During the portion of this period which had passed previous to this writing, MW Brother J. H. N. Morgan had continued in his service to the Grand Lodge of British Columbia, Unfortunately, because of illness at the beginning of 1961, his usual activities had necessarily to be restricted, and he was unable to attend the Annual Communication of Grand Lodge, but MW Brother Donald A. Stewart, the GrT, performed the duties of GrS for him on that occasion.

In 1964, the GM said he was sure Grand Lodge would join with him in rejoicing that the GrS appeared to have regained his former good health, and appreciated that Brother Morgan had been a tower of strength to him during his year of office.

Move for Election Is Defeated

In 1965, a notice of intention to amend the Constitution was submitted to amend Section 31, “Officers to be Elected”, and to insert the words “The Right Worshipful Grand Secretary”. In Grand Lodge in 1966, a “Special Committee Appointed to Study Proposal to Amend the Constitution for the Election of the Grand Secretary” reported and recommended that no change be made in the procedure in effect at that time, and that the nomination of an appointee to the responsible office of GrS should be left in the hands of the committee as set out in Section 33 of the Constitution.

The report was received and ADOPTED.

Increased Assistance

By the end of 1968, there were 168 Chartered Lodges in the Grand Jurisdiction of British Columbia, with one still under dispensation, composed of 26,157 MMs, 306 EAs and 158 FCs, To attend to the needs of this extensive organization, the GrS still received the “munificent” sum of \$5,000 per annum. On the other hand, he had been given some increases in the Assistants allowed his office, as will be indicated in some measure by the following table which had been constructed from the Estimates of the Finance Committee under the item “Assistants to the Grand Secretary”:

1961	\$ 8,700	1964.....	\$ 9,650	1967.....	\$ 13,500
1962	\$ 9,100	1965.....	\$ 13,975	1968.....	\$ 15,000
1963	\$ 9,300	1966.....	\$ 13,000	1969.....	\$ 16,000

60-Year Button for the Grand Secretary

On January 5, 1967, the GM, accompanied by his suite of Grand Lodge Officers, presided over the Annual Installation of the WM and officers of Victoria-Columbia Lodge No. 1 in Victoria, in accordance with established custom, when he surprised all the members present. The GrS, MW Brother J. H. N. Morgan, had attained his sixtieth year as a Member of Craft Masonry and had been a commuted Life Member of his Mother Lodge (Richmond No. 23) in Ontario since 1946, Immediately the Investiture of the Officers had been completed, MW Brother Nordan left the Chair of Royal Solomon, descended to the floor of the Lodge, beckoned the GrS to him in true Masonic manner, and then, in that warm and gracious manner that had endeared him to the Craft in British Columbia, proceeded with dignity and wit to present MW Brother Morgan with the Grand Lodge of Canada in Ontario 60-year button on behalf of Richmond Lodge No. 23 of Richmond Hill, Ontario.

Standing Ovation for the Grand Secretary

In Grand Lodge on June 22, 1967, the GM, in expressing his thanks to the GrS, said his devotion to the cause of Freemasonry and Grand Lodge was well known, both in British Columbia and in many parts of the Masonic World; that he is possessed of three admirable virtues: integrity, courtesy and patience, for no matter who the person might be entering his office seeking advice, or a solution to a problem, that person is assured of a courteous and patient consideration, At this point, Grand Lodge stood with one accord in a most stirring ovation to the GrS.

Centennial Medal for the Grand Secretary

On Thursday, June 22, 1967, at the Annual Communication of Grand Lodge held in the city of Chilliwack at the request of the GM, and in behalf of the SGW, the DDGM of Victoria District 1, the WM of Victoria-Columbia Lodge No. 1, and the Executive Assistant to the Honourable Provincial Secretary, the GrH presented MW Brother Morgan with a Canadian Centennial Pioneer Medal, which presentation was received with great applause. Brother Morgan had always been active in community affairs which advance the public welfare, a sponsor of sports for the constructive development of Youth, and an energetic worker for the Canadian Red Cross. He, too, was deeply involved in the higher degrees that are related to Craft Masonry. His motto for daily living, always—"Do unto others as though you were the others!"

At this time in the history of the Grand Lodge of British Columbia of Antient, Free and Accepted Masons, MW Brother J. H. N. Morgan was still serving as its 13th Grand Secretary in his 20th year in that exacting post, second only in point of years of service to MW Brother W. A. DeWolf-Smith, also of the Queen City. As one GM said:

"They come Hail, Hearty and Husky from the City of New Westminster."

~ PART B ~

THE GRAND TREASURERS

"Put not your trust in money, but put your money in trust."

—OLIVER WENDELL HOLMES.

"Thy faithful hands are entrusted with the receipt, care and disbursement of the Funds of Grand Lodge."—J. T. M.

"An elective office provided for by the Regulations of 1722 and 1724, which stated that he should be 'a brother of good worldly substance.' The Jewel of Office—a Circle enclosing two crossed keys or in saltire." —MACKAY.

The original Constitution of the Grand Lodge of Ancient, Free and Accepted Masons of British Columbia provided that a GrT be elected and invested at the Annual Communications, and the main conditions of this provision have never been altered; and he was required to execute a surety bond in such "penal sum" as Grand Lodge might direct for the faithful discharge of his duties; the fee for such to be paid by Grand Lodge; and at the end of his term he was to pay over to his successor in office all funds and properties of Grand Lodge. This condition has always remained substantially the same, although the several revisions of the constitution from time to time may have varied the actual wording.

From an examination of the Proceedings of Grand Lodge since its inception, the office has never been controversial, probably in some measure due to the fact that the conditions thereof follow accepted business and financial practices, but in great measure because the brethren who have filled the office over the one hundred years have been men of sterling qualities, strong integrity and competent ability, and who have given much of themselves in the service of Freemasonry in the Province. During the entire existence of the Grand Lodge of British Columbia, only nine such men have been called upon to serve as GrT.

* Cf. "They shall appoint a Treasurer, a Brother of good worldly Substance..." James Anderson, *The Constitutions of the Free-Masons*. 1723.

1871 to 1884

The first GrT to be elected was VW Brother Marshall W. Waitt, at the October, 1871 Convention for an Independent Grand Lodge in Victoria, He had been the first Provincial JGW of the Provincial Grand Lodge of Scotland; was elected SGW of the Independent Grand Lodge of March, 1871 in Victoria; was appointed to the Committee to draft a Constitution for the Independent Grand Lodge at the same convention; and had seconded the Formal Declaration for the “MW the Grand Lodge of Ancient, Free and Accepted Masons of British Columbia” on October 21, 1871, Needless to say, he was a member of Vancouver Lodge No. 421, SR, and No. 2, BCR, well beloved and highly respected by all who knew him. He served until the close of the period, when he resigned from the office in 1884. He died of smallpox in 1892. Brother Waitt was succeeded in office by MW Brother William Dalby, who served for one year and in 1885 was elected DGM and in 1886 as Grand Master. He, too, hailed from Vancouver Lodge, then amalgamated as Vancouver and Quadra Lodge No. 2. He had been the WM of Vancouver Lodge No. 421, SR at the time of the March and October, 1871 Conventions for an Independent Grand Lodge; on January 22, 1916, he passed away “full of years and honours”.

1885 to 1894

During this period, the Grand Lodge of British Columbia had one incumbent in the office of GrT, when in June, 1885 VW Brother H. F. Heisterman was again brought back into harness, As was to be expected, he filled the office of GrT with his usual zealous attachment to the Craft.

1895 to 1901

At the beginning of this period, VW Brother H. F. Heisterman was to serve as GrT for two more years, while for the balance of the period W Brother Archibald Blair Erskine was elected as GrT. Brother Heisterman had become very ill, and passed away in the year 1897. W Brother Erskine served until June, 1902, when MW Brother Harry Holgate Watson was elected to start his unbroken 47 years of service to the Grand Lodge of British Columbia as its Gr.T

1902 to 1910 to 1920 to 1930 to 1940 to 1950

MW Brother Watson had just finished his term of office as the immediate PGM, and the fact that he was retained in the office of GrT for such an extensive period of time gives a most clear proof of his business ability and the confidence which the brethren placed in his integrity and foresight in all affairs pertaining to Grand Lodge. Brother Watson hailed from Cascade Lodge No. 12 at Vancouver, where he was made a MM on July 18, 1892; served as its Secretary during 1893-94; and as WM in 1897; three years later he was elected GM of the Grand Lodge of British Columbia. He served two terms in the Provincial Legislature, 1909-1916; was President of the Vancouver Masonic Temple Company from its inception; and one who had attained the highest honour in many of the concordant orders.



Marshall W. Waitt, Esq. 1871 to 1883.
(Grand Treasurer).

Legend of the Thunderbird and the Whale

In 1937 at the Annual Communication of Grand Lodge, the DGM, James S. Henderson, D.D., presented Brother Watson with a very handsome silver bowl carved in the motif of the Coast Indian legend of the “Thunderbird and the Whale.” It was a replica of one presented to His late Majesty, George V, on the occasion of his Silver Jubilee. RW Brother Henderson presented this piece of handsome carving not only as a tangible recognition of Brother Watson’s valuable and unselfish services to Freemasonry and his outstanding achievements in administering Grand Lodge funds for a period of 35 years, but as a loving token of the esteem and regard in which he was held in all parts of the Province.

The Silver Bowl is described by the maker as follows:

1. The Bowl is of Sterling Silver wrought throughout—chased and engraved.
2. The actual Bowl and wings of the Thunderbird are raised from one piece of silver. No joints or seams.
3. The Bowl weighs 88 oz. 3 dwt. and is 14 inches in diameter—8 inches high.

In order that the Bowl should be outstanding and typically British Columbian, we have incorporated into the design the Coast Indian Legend of the “Thunderbird and the Whale”. This is practically their story of creation and is native to this Province,”²⁰⁰

MW Brother Henry Holgate Watson passed on to the Grand Lodge above in the early hours of the morning of

200. Description supplied by W.C. Ditmars. Designed and wrought by Maurice Carmichael (1892-1954), Silversmith, Vancouver and Victoria.

January 19, 1949, bringing to a close the earthly career of one who had long before reached the very zenith of Masonic achievements in Craft Masonry. So Mote It Be!



Archibald Blair Erskine, Esq. 1897 to 1901 (Grand Treasurer).

During most of this period of 50 years, then, MW Brother Harry Holgate Watson had reigned supreme as the GrT, par excellence. It is doubtful whether such a career has ever been equalled, or that it will ever be again. For the balance of the period, he was succeeded by another outstanding Freemason and British Columbian, when RW Brother Donald A. Stewart of Duke of Connaught Lodge No. 64 at North Vancouver was appointed as Acting GrT by the GM on January 24, 1949, to fill the unexpired term of Brother Watson, and he was elected GrT in June of that year.

1951 to 1960

RW Brother Donald A. Stewart filled the office of Grand Treasurer during this period, with the exception of two years while he ruled Grand Lodge from the Chair of Royal Solomon, after which he was again elected GrT.

In 1955, RW Brother H. F. P. Grafton, M.D., of Kamloops Lodge No. 10, the SGW, decided not to go further in the offices of Grand Lodge, and RW Brother D. A. Stewart was elected in his stead as DGM. Why Brother Grafton made this decision is not indicated in the Proceedings of Grand Lodge, although the register indicates his attendance, but it is understood it was due to the pressure of his medical practice in Kamloops. There is nothing in the Proceedings to show why Brother Stewart was elected as DGM, but it is believed that MW Brother Claude Green wished to complete his year as SGW.

In 1955, RW Brother J. Russell Oliver was elected as GrT. He hailed from Zion Lodge No. 77, which he had joined in 1929; he served her as Treasurer in 1920 and 1921; he was Secretary of the Lodge from 1923 to 1931; became Senior Warden in 1932 and WM in 1933; was re-elected as Secretary from 1938 until 1954. Brother Oliver had been a charter member of Kerrisdale Lodge No. 117 at Vancouver; was the first Secretary and served the Lodge in that capacity until 1946. He was appointed DDGM for Vancouver District 15 for 1942-43, and he passed away suddenly as the result of an accident on July 2, 1956, having

just started his second term as GrT. Brother Oliver made many contributions and performed many services in the interest of Freemasonry, while his work as Chairman of the Committee on Foreign Correspondence over so many years remains in the printed Proceedings of Grand Lodge as a tribute to his memory. The Grand Master appointed MW Brother William C. Ditmars to fill the vacancy until the next Regular Communication of Grand Lodge, when he himself was re-elected to the office of GrT.

1961 to 1970

MW Brother Donald A. Stewart remained GrT during this period until 1967, when he retired due to advancing age and ill-health, to be succeeded by RW Brother A. Rout Harvey of Duke of Connaught Lodge No. 64. Brother Stewart had become a member of Duke of Connaught in 1914, and was elected Secretary of the Lodge in 1915 and 1916; he became JW in 1917; SW in 1918; WM in 1919, and was re-elected as Secretary of the Lodge from 1921 to 1929 inclusive, and from 1950 to 1953



The name of the Thunderbird was "Tututs." He carried on his wings "Haietlik" the Lightning Snake, (This can be seen crawling along the top of the wings—the heads meeting on the bird's breast), The flapping of "Tututs" wings caused the thunder. He carried a lake on his back, and as he flew, the spilling water became rain. "Tututs" was so large and powerful that he could lift a whale (on whose back he is standing) in his talons. When he desired to kill "Eakhatop," the whale, he hurled "Haietlik," the Lightning Snake, at him. "Tututs" lived in a cave in the high mountains.

inclusive. In the offices of Grand Lodge, he became the DDGM for North Vancouver District 15 in 1927-28; he was a member of the Committee on Jurisprudence in 1940-41 and 1941-42; and served on the Finance Committee from 1935-36 to 1936-37 and from 1942-43 to 1948-49 inclusive. In June, 1941, he was appointed the Grand Representative of the State of Delaware near to the Grand Lodge of British Columbia until 1965. In Grand Lodge on June 23, 1967, at Chilliwack, the GrS was requested to obtain a suitable token for presentation to MW Brother D. A. Stewart in recognition of his lengthy and valuable service to Grand Lodge.

RW Brother Alexander Rout Harvey became a member of Duke of Connaught Lodge No. 64 in 1951, and was elected Secretary of the Lodge from 1954 to 1957 inclusive; he was JW in 1957, SW in 1958, and WM in 1960; and he was then re-elected as Secretary of the Lodge from 1961 to 1966 inclusive. He had been the helping hand of Brother Stewart for some time before Brother Stewart resigned, so it was quite natural that he should be elected as GrT in June, 1967 as the successor.

No Money to Pay Him

In the early days of the Grand Lodge of British Columbia, the GrTs received no monetary recognition for their services; there was no money to pay it with and, in fact, what the GrS got out of the pot was a mere pittance-\$150 per annum, which he could not always be sure of collecting. In 1893 and 1894, an item appeared for the first time under the heading "Special Grants" which resolved:

"That an appropriation of Fifty Dollars be made from current funds to the VW Grand Treasurer, in recognition of his services. — Carried."

In 1895, under the heading "Money Grants" appeared an item:

"3. Fifty Dollars to the Grand Treasurer."

In 1896, the Committee on Finance presented for the first time its tabulated Estimates of Expenditures for the Masonic Year, 1896-97, in which an item appeared "Grand Treasurer's Salary (1/2)..... \$25.00; in 1897 to 1900 the item appeared as "Grand Treasurer's Salary..... \$25.00;" and from then until 1912 it appeared in the same amount but with the "(half salary)". From 1913 to 1914, the amount was increased as "Salary" to \$50, and from 1915 to 1919 it was again increased to \$100, and in 1920 to \$250, and in 1922 to \$500. In 1957, the expenditure table showed that only \$100 had been paid out under this item, but the Estimates of the Finance Committee for that year increased the amount of the GrT's honorarium to \$1,000, and there it has remained.

~ PART C ~

THE GRAND HISTORIANS

"Our ignorance of history makes us libel our own times. People have always been like this."
—GUSTAVE FLAUBERT.

"Any country worthy of a future should be interested in its past."
—W. KAYE LAMB (1937) *

"The Very Worshipful Grand Historian, an appointive office at the will and the pleasure of the GM—the Jewel, a Scroll."

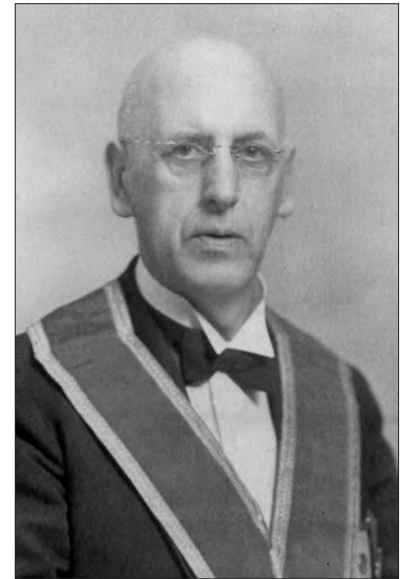
—BOOK OF CONSTITUTIONS

The Grand Lodge of Ancient, Free and Accepted Masons of British Columbia had its 30th birthday in 1901, and there were some members who saw the years passing, but no attempt being made to place any of its history in permanent form. One of these was MW Brother Harry Holgate Watson, the then GM, who in his address to Grand Lodge said:

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

Appointment of DeWolf-Smith

One of the members of the Committee on the Address was RW Brother W. A. DeWolf-Smith himself, so he could not take part in the approval of the appointment, but the other two members of that committee reported that:



Russell Oliver, Esq, 1955 to 1956.
(Grand Treasurer).

* William Kaye Lamb, OC FRSC (1904-1999), historian, BC Provincial Archivist and Librarian (1934 to 1940). [ed.]

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

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



A. Rout Harvey, Esq.,
1967 to – [1976]. (Grand Treasurer).

“That Section 42 of the Constitution be amended by adding after the words ‘The Right Worshipful DD Grand Master’, the words ‘The Right Worshipful Grand Historian’;

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

‘ It shall be the duty of the Grand Historian to take charge of and report upon any document or papers relating to the history of the Grand Lodge, and generally to perform such duties as usually appertain to the office of Grand Historian’.

The Proceedings of the Annual Communication are not at all clear as to the first appointment of a GrH, nor is he listed among the officers of Grand Lodge as GrH, although present, attending the Regular Communication of Grand Lodge in 1902. At the conclusion of that Communication, Brother DeWolf-Smith was invested as the GrH.

After the report of the Constitution Committee had been adopted, there appears a report of the committee which does not mention the GrH, but later MW Brother R. Eden Walker, M.D., made a motion to amend the constitution by inserting a section to be numbered 73a. It was somewhat different in its terms to those suggested by the committee:

“73a, Grand Historian.

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

The motion was referred to the Constitution Committee for report. There is nothing further in the Proceedings for 1901 to show that the committee ever acted in the matter, or that any such amendment was ever passed by Grand Lodge. It may be that the motion of Brother Walker came first, and that the Proceedings recorded “the cart before the horse, as it were” because the Estimates of the Committee on Finance passed on June 21, 1901, contained the item: “Historian..... \$100.00.”

1895 to 1901

It was only natural that RW Brother DeWolf-Smith should have been selected by the GM for this office. He had made his mark as a student of Freemasonry, and as a fluent writer in his office as Chairman of the Committee on Foreign Correspondence.

1902 to 1910

The office of GrH, then, really dates from the Annual Communication of 1902, at which an amendment was made to the constitution providing for the appointment of such an officer, whose duty was to be to collect all related data relative to the formation and progress of Grand Lodge, with rank and precedence as already discussed. RW Brother DeWolf-Smith, who was already the Chairman of the Committee on Foreign Correspondence, was appointed the GrH. Although the appointment was only authorized at that meeting, it is clear he must have understood that the appointment would be made, for at the Communication the first report of the GrH was submitted to the brethren.

In the report, the GrH mentions a circular which had been sent by the GM to the Secretaries of all the Lodges, containing a series of questions relative to their history.

Most of the Secretaries responded, but some, including the two oldest Lodges, did not take the trouble to reply. He also reported that he had obtained much material by a search of the GrS’s office at Victoria, and also from the Provincial Librarian, and that he had had the assistance of RW Brother William Stewart of Nanaimo, one of the oldest Masons in the Province. So far, however, no attempt had been made to collate the information received into a history, as there was some further information he was endeavouring to obtain.

In 1903, the GrH reported that he had then in hand histories of Victoria-Columbia Lodge No. 1 and Vancouver Lodge No. 2, up to the formation of Grand Lodge, and he had written the history of the District Grand Lodge, ER. The answers made by the Secretaries of the various Lodges have never appeared in print, and it has been impossible to find them among the records of Grand Lodge. Grand Historian Robie L. Reid has wondered “Why it was necessary to print the full report of the Committee on Foreign Correspondence, interesting and instructive as it was, and not the information gathered by the GrH relative to the history of Freemasonry in British Columbia, is difficult to comprehend.”

In April, 1904, the GrH gave two lectures on the “History of Freemasonry” to the Vancouver brethren, which they proposed to have printed for distribution, but as none have come to hand it is probable that the good intention was never carried out. In his report of that year, he advised Grand Lodge that he had been able, by means of the recollections of MW Brother J. S. Clute and RW Brother William Stewart, a charter member, to replace the lost records of Union Lodge No. 9 at New Westminster, but as they were not printed they also have been lost. Stewart also supplied many interesting details concerning the formation of the two early Lodges at Nanaimo, now combined to form Ashlar Lodge No. 3. This, alas, cannot be found.

In 1905, the GrH reported to Grand Lodge that he was proceeding with the compilation of the history of Freemasonry in the Province as fast as the time available for that purpose would permit; and that he had compiled the history of Union Lodge No. 9, the second Lodge to be formed in the Province, notwithstanding that its earlier records had been destroyed by fire nineteen years before. This was never printed by Grand Lodge, and, like so many other valuable records, cannot now be found.

In 1906, the GrH’s report tells of his work on the history of Vancouver Lodge No. 421, SR; that he had discovered the first Minute Book, and that he had been working on the history of that Lodge and also on the history of Union Lodge No. 9; and that he had been busy arranging and filing the correspondence of the Grand Secretary’s office. He adds:

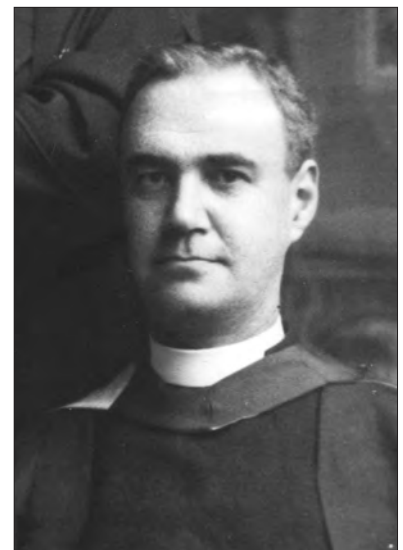
“When this is done it will afford much information on the doings of this Grand Lodge during the first few years of its history.”

In the report for 1907, the only reference to work of benefit to the office of Historian is the statement that he had completed the filing of the letters and documents in the GrS’s office from 1871 to 1901; that they had been placed in “binding” cases and stored in the vault belonging to the Masonic Hall in Vancouver. These could not be located, but recently, in 1969, some of them at least have been found and they contain some delightful “gems” of Masonic lore of the Province. They are now in the Provincial Archives in Victoria, in safekeeping for Grand Lodge.

For the balance of this period he seems to have confined his efforts to the job of Librarian, which had been added to his list of offices since 1902 when the Grand Lodge Library was placed in his care, except that in June, 1910 he informed Grand Lodge that on December 14, 1909, he had made an address to the Lodges in Victoria on the early history of Freemasonry in the Province. This address was published by Grand Lodge as Appendix No. 2 to the Proceedings for 1911 and is of great historical value.²⁰¹

1911 to 1920

GrH, Librarian and Chairman of the Committee on Foreign Correspondence, RW Brother W. A. DeWolf-Smith now became the GrS on June 23, 1911. The address he had delivered in 1909 was the first historical sketch of value on the early days of Freemasonry in the Province and the former Colonies. But all these offices were more than one man, able as he might be, could properly manage. No doubt he felt so himself, for at the Annual Communication in 1912 he made no call on Grand Lodge for any honorarium as GrH or for his work on the Committee on Foreign Correspondence, but took his salary as Grand Secretary as sufficient for that year. In 1912, he dropped the office of Grand Historian, and W Brother the Rev. Charles Collins Hoyle,* then Chaplain of Union Lodge at New Westminster, was appointed as GrH. His idea was



W Bro. Charles C. Hoyle, Chaplain of Union Lodge No. 9 at New Westminster, Vicar at All Saints Church at Ladner, 1911 to 1914, Professor at St. Mark’s Hall, Anglican College, 1912 to 1913, Grand Historian, 1912 to 1915.
— St. Mark’s Hall

201. See *Proceedings of Grand Lodge — 1911*, Appendix No. 2, “Address delivered by RW Bro. DeWolf Smith on the Occasion of the Celebration of the Fiftieth Anniversary of the Introduction of Freemasonry into the Province of British Columbia, Victoria, B.C., 14th December, 1909.”

* The Rev. Hoyle was founding Junior Deacon of Victoria Diamond Jubilee Lodge No. 2675 in 1897, and a member of Earl of Warwick Lodge No. 2054, Buckhurst Hill, Essex, Balfour Cockburn Lodge No. 2805 (est. 1900) and St. Sampson’s Lodge No. 2598 (est. 1896), both of Guernsey, and Hampshire Lodge of Emulation No. 1990, Eastleigh. Having taken orders in July 1892, he served as Curate of Emanuel Holloway in England and later relocated to Strathcona, Alberta where he was elected Grand Chaplain of Grand Lodge of Alberta in 1906. He visited Vancouver in February 1910 and moved to Ladner shortly thereafter where he resided until returning to England in 1915. [Ed.]

that by sending circulars to the Secretaries of the various Lodges he would be able to gather information relative to the Craft in general and the various members in particular, to be tabulated and included among the archives of British Columbia Freemasonry. His first report was submitted to the Annual Communication in 1913. It contained a few personal items, but little that could be called history. In 1914, he made a further report, stating that he had sent out the circulars to the officers of Grand Lodge for particulars of their Masonic biography, which he had received and was digesting and tabulating. He was anxious to get the same from the Past Grand officers so that the records would be complete on this work. It is needless to say that such information would be valuable, but unfortunately they were not printed and are not now to be found.

His third report appeared in the Grand Lodge Proceedings for 1915, dated from 12 Great Sutton Street, London, EC, where he was resident on May 15, 1915. His collected material had been handed over to the GrS. To fill the vacancy, pro tem, the GM appointed W Brother William Burns of the Normal School at Vancouver as Acting GrH, who continued the work begun by VW Brother Hoyle. He also made a report that year in which he stated that his intention was to send a circular letter to each Lodge asking for historical information, with a request for a record to



RW Bro, William Burns, Principal Provincial Normal School at Vancouver, WM of Mount Hermon Lodge No. 7 (1912), Grand Historian, 1915 to 1928. Mt. Hermon No. 7.

be made out by the Master or Secretary of the foundation, successes and difficulties of his Lodge, and sent to the GrH for his files. In that year, RW Brother Burns was confirmed in his office as GrH by Grand Lodge, in which capacity he acted far beyond this particular period in the history of Grand Lodge.

In 1916, RW Brother William Burns submitted his first real report as the GrH. His chief reliance for data relating to the history of the various Lodges was memoranda sent to him by the Secretaries of the Lodges. He says he applied to each Lodge for information as to their foundation and history, but only twenty Secretaries had acceded to his request. 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 Proceedings. Neither of these can be called a history, with such a Lodge as Mount Hermon No. 7 receiving one-half a page. At the same time, these memoranda, being so printed and preserved, are of considerable value. He also presented short obituaries of two PGMs, MW Brother William Dalby and MW Brother Robert Burns McMicking, of Brother Theophilus Michell, Sr, and of RW Brother W, J. Chetwode Crawley of Ireland, who had been made an Honorary SGW in recognition of his services to the Craft in general as a Masonic Historian.

His report in 1917 showed that he had abandoned the Secretaries and had been appealing to the WMs for data relative to the Lodges, and had had some replies. He gave thumb-nail sketches on the happenings which had taken place in 12 Lodges. In one case, that of Nicola Lodge No. 53 at Merritt, he had received a detailed account of the history of that Lodge written by RW Brother M, L. Grimmett, afterwards GM, and W Brothers S. J. Solomon and A. R. Cartington. This was a real history, but it did not

appear to commend itself to the GrH. He cut it down to half a page and let it go at that. He may have been afraid of the expense as he says "that it was impossible to insert this in its interesting fullness of detail," but again our friend, the next GrH, Robie Reid, says "but they could publish 114 pages in the report on Foreign Correspondence." Luckily, he kept the original document in full in his files.

On June 19, 1919, the following question was submitted, which asked for the ruling of the GM:

"The undersigned respectfully requests that the Most Worshipful the Grand Master rule as to whether certain matter referring to certain degrees, and more especially to those degrees as Masonic, not recognized by the Grand Lodge of B.C., or the Royal Arch Chapter, may properly be admitted into the archives of Grand Lodge, as in this connection certain excellent memorials of departed Grand Brethren now submitted by the Grand Historian to Grand Lodge." The GM ruled that the GrH was quite in order.

In 1919, RW Brother Burns continued in the same way, 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 20 Lodges, describing the welcome given the brethren of these Lodges on their return from the fighting in Europe, after the declaration of Peace. These memorials are particularly valuable.

1921 to 1930

RW Brother William Burns continued in the office of GrH during most of this period, until his death in 1928, when he was succeeded in office by MW Brother Robie L. Reid, PGM, in 1930. No one occupied the office of GrH during 1928 and 1929.

Historical Sketch 1859 to 1921

At the Fiftieth Annual Communication of the Grand Lodge of Antient, Free and Accepted Masons of British Columbia, held in Victoria on June 23, 1921, RW Brother Luther Watts Doney, the founding WM of Duke of Connaught Lodge No. 64 at North Vancouver, at the request of the GM, presented an "Historical Sketch of Masonry in British Columbia." This sketch, covering some 43 pages, dealt with the history of Freemasonry in British Columbia, from the very beginning of the first organization in 1859 down to and including the Forty-ninth Annual Communication of June 17-18, 1920, It will be found printed in its entirety in the Proceedings for 1921.^{201a}

In 1926, the GrH 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 made another appeal to each of them to send something to him to show that work beyond that of ritual and benevolence had been accomplished during the year and that the recital of this might urge others to go and do likewise. He gave 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 account of "The Masonic Meeting Places in the City of Victoria" is an interesting and valuable article, and the report includes a short biography of MW Brother Alexander Charleson, GM in 1896, who passed away on April 19, 1926. Brother Burns' best report, according to Brother Reid, was that for 1927 when 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 gave 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 southeast 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 Brother Burns' successor that he got some further information which he published in 1934.²⁰² All the members of Grand Lodge heard with regret that RW Brother Burns, the GrH, 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.

Brother DeWolf-Smith, who was the GrS for so many years and the first GrH, gave his opinion several times as to the task confronting anyone who undertakes to write a Grand Lodge history. In his work as the Chairman of the Committee on Foreign Relations 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 GM recommended that "a joint committee of three be appointed from each Grand Lodge . . . to review the situation during the coming year in each jurisdiction." The Reviewer's comment is: "An excellent idea, but we do not envy the Committee its job." In 1925, the GM 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. The 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 (Reid) of the British Columbia report agreed with him. In 1928, the Reviewer indirectly criticized the practice of RW Brother Burns in asking Lodge Secretaries to supply the material for his work. Speaking of a recommendation made by the GM of Georgia in 1926 to the effect that all Lodges should furnish a Lodge history to the Grand Historian, he said: "which, we fear, is a counsel of perfection."

1931 to 1940

The first report made by MW Brother Robie L. Reid as GrH 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 this Lodge was given preference was due to the fact that the GrH 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 then go on south. He had a very pleasant visit in Anyox, and secured the material for the history of the Lodge. It was lucky



RW Bro. Luther Watts Doney, Founding Master of Duke of Connaught Lodge No. 64 (1911), Author of "Historical Sketch of Masonry in British Columbia" (1921)—Connaught Lodge.

201a. See *Proceedings of Grand Lodge* — 1921, p. 168 *et seq.*

202. See *Proceedings of Grand Lodge* — 1934, pp. 136-37.

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.

The report to Grand Lodge on June 23, 1932, indicated that the GrH had written a short account of Freemasonry in British Columbia for the new edition of Gould's *History of Freemasonry*, and had spent a good deal of time in indexing and classifying the reports of previous historians and Grand Lodge Proceedings of which he pleaded for completion of the set for the use of the GrHs. He deplored the problems involved in writing an intelligent history of any of the Lodges or Grand Lodges without a thorough knowledge of the annals of the Lodge and, equally important, of the story of the locality. He outlined the framework upon which a history must be woven, showing that while the history of the Lodge itself is important, it is also an integral part of the community's life, that merely a digest of the proceedings of the Lodge leaves it incomplete.

He presented (a) "Memoranda Collected from the Pages of the First Ledger of Quadra Lodge No. 408, GR of Scotland and Afterwards No. 8, GLR of British Columbia" by W Brother Francis F. Fatt; (b) "Early Masonry in Nanaimo, B.C." by W Brother Joseph M. Brown; and (c) Memoirs for MW Brothers William Henderson and Daniel Wilbur Sutherland, PGMs.

He reported histories in the course of preparation for Victoria-Columbia No. 1; Vancouver and Quadra No. 2; Cariboo No. 4 at Barkerville; North Star No. 30 at Fort Steele; Cranbrook No. 34; Selkirk No. 55 at Kimberley; Columbia No. 38 at Windermere; Creston No. 54; Yukon No. 45 at Dawson City, by local Freemasons, together with another covering the Lodges in the Grand Forks district.²⁰³

In 1933, the GrH reported completion of the set of Grand Lodge Proceedings to that date and that MW Brother Ditmars had provided the last three missing ones, probably from his own collection. One volume listed in the set has never been located; it covers the years 1868 to 1884. (Located in 1970.)

MW Brother Reid reviewed the question of the dual rituals and the uniformity of same, quoting Masonic authorities at large, and gave a brief review of the early history of the Craft in British Columbia in its relation to the questions of ritual.

He presented histories of the following Lodges:

- (a) "Mountain Lodge No. 11, Golden, B.C." by Brothers C. H. Parson and J. E. Griffith;
- (b) "Miriam Lodge No. 20, Vernon, B.C." by RW Brother J. A. Henderson;
- (c) "Columbia Lodge No. 38, Windermere, B.C." by Brother B. G. Hamilton;
- (d) "Victoria, B.C., in 1862, and the Founding of Vancouver Lodge F & AM, No. 421, GR Scotland, etc." by W Brother Francis F. Fatt; and
- (e) "Memoirs" to MW Brothers Harry Nelson Rich and Wallace Samuel Terry, PGMs.²⁰⁴

On June 21, 1934, the GrH presented Grand Lodge with several very interesting stories of local Lodges and provided the story on the "Occasional Lodge" at Oileta, B.C., together with the entire Minutes and the story surrounding this valuable document—it was another instance of a "Lodge that Might Have Been."

He presented "Memoirs" to MW Brothers Francis and William J. Bowser and Stephen Jones, PGMs, together with:

- (a) "Some of the Early History of Cariboo Lodge No, 469, GR Scotland; Now No. 4, GRBC" by RW Brother Louis LeBourdais;
- (b) "Alta Lodge No. 29, Sandon, B.C." by RW Brother Surtees F. Towgood; and
- (c) "History of Creston Lodge No. 54, Creston, B.C." by RW Brother Clarence F. Hayes.²⁰⁵

On June 20, 1935, the GrH presented "Memoirs" to two Senior PGMs, MW Brothers Angus McKeown and William Downie, together with a story of "The Founding of Victoria Lodge No. 1085, EC" taken from the manuscript history of the Lodge by Brother J. Gordon Smith, and a history of "Ionic Lodge No. 19, BCR" (at Chilliwack) by W Brother J. Lockhart Stark,²⁰⁶

On June 18, 1936, the GrH presented "Memoirs" for three of the PGMs who had recently passed away: MW Brothers David Wilson; Charles E. Tisdall and Dr. E. D. McLaren; which had left the GrT, MW Brother Harry Holgate Watson, as the Senior PGM. The sketch of MW Brother Dr. E. D. McLaren was prepared at the request of the GrHI by VW Brother J. Sutherland Henderson, the Grand Chaplain. A story of "The Early Days of Yukon Lodge No. 45, BCT" (at Dawson City) by RW Brother Dr. Alfred Thompson completed "the budget" for that year.²⁰⁷

203. See *Proceedings of Grand Lodge* —1932, p. 141 *et seq.*

204. See *Proceedings of Grand Lodge* —1933, p. 136 *et seq.*

205. See *Proceedings of Grand Lodge* —1934, p. 145 *et seq.*

206. See *Proceedings of Grand Lodge* —1935, p. 148 *et seq.*

207. See *Proceedings of Grand Lodge* —1936, p. 171 *et seq.*

On June 17, 1937, the GrH reported the loss of the Masonic Temple at Barkerville by fire on December 29, 1936, and reviewed its history. He also gave a brief history of a Brother Henry J. Gardiner, then living in England, who had been made a Mason in Victoria and had been able to supply the story of the Wright-Burnaby candelabra which graces the Secretary's desk at every Installation of the Officers of Victoria-Columbia Lodge No. 1 whenever the GM presides at that ceremony. It included the story of;

- (a) "Tuscan Lodge No. 39, BCR, Trout Lake, B.C.;
- (b) a "Memoir" to MW Brother Robert Baird, PGM;
- (c) "Notes on Union Lodge No. 9, New Westminster," by Brother Judge F. W. Howay;
- (d) a "Memoir" to "MW Brother Andrew Henderson, PGM" by W. Brother James A. Lundie;
- (e) a "Memoir" to MW Brother Sibree Clarke, M.D., by W Brother E. Stuart Wood; and (
- f) "Vancouver Lodge No. 421, GR of Scotland (Now Vancouver and Quadra Lodge No. 2, GRBC). Historical Notes 1864-68" by W Brother Francis F. Fatt.²⁰⁸

On June 23, 1938, the report of the GrH contained:

- (a) an account of "The Formation of the Grand Lodge of British Columbia";
- (b) "Memoirs" to "John Shaw, Past Grand Master" and "MW Brother Edward Burness Paul";
- (c) the story of "Hon. Israel Wood Powell, M.D., PGM, Our First Grand Master" by Brother F. J. Bayfield; and
- (d) "North Star Lodge No, 30, Fort Steele, B.C." by J. R. Blumenauer, PM.²⁰⁹

On June 22, 1939, the report of the GrH contained:

- (a) accounts of the lives of "MW Brother John Stilwell Clute, Sr." and "MW Brother John Rudd," by MW Brother Frand Burd;
- (b) the history of another of the lost Lodges of "King Edward Lodge No. 36, Phoenix, B.C." with assistance from RW Brothers T. A. Love and W. J. Cook; and of "Corinthian Lodge No. 27" (at Rossland) by Brother Judge John A. Forin.²¹⁰

On June 20, 1940, the GrH reviewed some of the difficulties that beset the writing of a history, when the printed and written words of the early days are few and shed little light on Freemasonry or its devotees, He pointed out, in the full force of truth, that no one person at any one time, even if that person was able to give his entire time, can carry out the task effectively without the work of those who had gone before and without assistance and the work of others in the present, and to all of them he paid rightful tribute. He presented in his "budget" three very interesting items:

"Kaslo Lodge No, 25, Kaslo, B.C.

"MW Brother Elon Ezra Chipman", and

excerpts from an address made by RW Brother J. B. Munro, DDGM for District 1, December 13, 1939, given at a joint meeting of Lodges Nos. 1 and 2 at Victoria.²¹¹

1941 to 1950

At the beginning of this decade, MW Brother Robie L. Reid had reached the zenith of his great contribution to the historical storehouse of the Grand Lodge of British Columbia. Unfortunately, his reign was rapidly coming to a close; he presented his last report to the Grand Lodge in June, 1944, and passed to his great reward on February 6, 1945, having served almost 14 years as one of the most productive of the Grand Historians. The office was vacant until 1946-47, and RW Brother William G. Gamble presented his first report to Grand Lodge on June 19, 1947, a few months after he had been appointed as the GrH. He was a Freemason who was fated to work extremely hard at his task, which the production failed to justify.

On June 19, 1941, the GrH (Robie Reid) presented his usual interesting report to Grand Lodge and acknowledged the work of W Brother Francis F. Fatt, the Secretary of Vancouver and Quadra Lodge No. 2, who made his final contribution in the story of the Silver Trowel; he provides the Masonic genealogy of Jonathan Nutt of Cariboo Lodge No. 421, SR; the story of the "Masonic Shilling" and the Masonic emblem found at "Eight Mile" Lake in Alberta, both relics now being kept in the archives of Grand Lodge. *

208. See *Proceedings of Grand Lodge* — 1937, p. 159 *et seq.*

209. See *Proceedings of Grand Lodge* — 1938, p. 163 *et seq.*

210. See *Proceedings of Grand Lodge* — 1939, p. 132 *et seq.*

211. See *Proceedings of Grand Lodge* — 1940, p. 156 *et seq.*

* Sadly, neither are currently (2021) in the collection. [Ed.]

He included in this “budget” the stories of:

- (a) “Slocan Lodge No. 71, New Denver, B.C.”;
- (b) “The Silver Masonic Trowel in British Columbia,” by the late W Brother Francis F. Patt, “with a foreword by the GrH”;
- (c) “RW Brother John Foster McCreight, Firsts DGM, GLBC”;
- (d) “MW Brother James H. Schofield (1866-1938), Grand Master 1906” by W Brother William, A. Curran of Emulation Lodge No. 125, Trail, B.C.;
- (e) “His Honour Frederick McBain Young, B.A., PGM,” by Brother F. J. Bayfield, JW, Duke of Connaught Lodge No. 64;
- (f) “Victoria Masons and San Juan Island,” by Brother G. Hollis Slater of Victoria-Columbia Lodge No. 1, GLBC; and
- (g) “MW Brother Rev. Dr. James Sutherland Henderson,” by RW Brother James G. Brown, JGW.²¹²

When the report had been ADOPTED in Grand Lodge, it was suggested that there was on record the address of MW Brother DeWolf-Smith on the 50th Anniversary of the Introduction of Freemasonry and of RW Brother Watts Doney for the 50th Anniversary of the MW Grand Lodge of British Columbia, that it then being the 70th Anniversary of the latter, it would be a fitting occasion for a history of Grand Lodge since its inception to be prepared, and it was resolved:

“that the Grand Historian be authorized to prepare a history of the Grand Lodge of British Columbia since its inception, and that the Finance Committee provide the necessary funds to arrange for the preparation of this history,” and the grant to the GrH was increased from \$100 to \$500 in the Estimates passed that year,

On June 18, 1942, the GrH brought “a budget of historical matters pertaining to the history of the Craft in this jurisdiction.” He stated that he had not given as much time to the task given him the year before, and had not laid aside his other duties; being long past the three score and ten limit, his energy was not that of past years. He presented the following items to Grand Lodge:

- (a) “The Making of Ashlar Lodge No. 3, BCR,” with the assistance of several of the Lodge’s brethren;
- (b) “Salmon Arm Lodge No. 52, BCR,” with the assistance of W Brother P. C. Campbell and a committee of the Lodge;
- (c) “MW Brother Eli Harrison, Sr.,” with assistance from the family;
- (d) “The Imperial Navy as a Factor in Freemasonry in British Columbia,” by Brother George Hollis Slater of Victoria-Columbia Lodge No. 1 BCR; and
- (e) a “Memoir” to “MW Brother Andrew McCreight Creery, PGM.”

He reported on his progress with the History of the Grand Lodge of British Columbia in that he had completed the chapters up to the formation of the Independent Grand Lodge which grew out of the nine old Lodges. The GrH being unable to attend owing to the state of his health, it was moved that the report be accepted. The motion was ADOPTED by the Grand Lodge, and in the Estimates the item for GrH was reduced to \$100 again.²¹³

On June 17, 1943, the GrH reported that his “budget” was “not as long as has been my custom, but it is as long as my health and the Grand Lodge funds will permit.” He said that some of the Craft seemed to have an idea that the prepared history of Grand Lodge would embody all his previous reports that had been sent in and that to print a new one would simply duplicate the printing bill, and he emphasized that, to be of any practical value, the essential facts must be gathered and properly arranged before the work could be begun, and said:

“The History of Grand Lodge CAN be written now because the facts relating to that body are nearly all contained in the seventy-odd volumes of the Grand Lodge Reports. It is true that these facts are scattered, an item here and another there, but they are in a form that is available. Even during the preliminary work necessary before writing is begun, and the matters of mere administration, is a gigantic one, yet it is one that can be done”

and then he went on to emphasize:

“But a greater task is looming in the future, There will be a demand for another history, not of the Grand Lodge alone, but of Freemasonry in general in the Province. It is that that I have had in mind ever since I was appointed

212. See *Proceedings of Grand Lodge* — 1941, p. 156 *et seq.*

213. See *Proceedings of Grand Lodge* — 1942, p. 154 *et seq.*

Grand Historian, and my printed reports will show what success I have had . . . But do not forget that printing is necessary to preservation for the future." The report contained two very important items:

- (a) the history of "Spallumcheen Lodge No. 13, Armstrong, B.C.," with the assistance and co-operation of RW Brother A. E. Sage; and
- (b) "Victoria Lodge No. 1085, ER," "the work of my friend," Brother G. Hollis Slater, a member of Victoria-Columbia Lodge No. 1, as approved by the Elder Brethren of the Lodge. ²¹⁴

The Committee on Finance included in its Estimates "Item 24. Continuation of the History of the Grand Lodge of British Columbia..... \$400.00."

On June 22, 1944, the last and thirteenth report of Robie L. Reid, PGM and GrH, *par excellence*, was presented in Grand Lodge, which because of a serious illness was not a long report; the illness and death of RW Brother F. W. Howay, "my first acquaintance made in British Columbia, and my faithful friend for nearly sixty years," no doubt had taken its toll of the GrH. But he reported the history almost in shape for the printer, and presented some

- (a) "Verbal Sketches" by Brother Howay on some of the early members of "King Solomon Lodge No. 17 (at New Westminster)"; and
- (b) the story of "Robert Burnaby, District Grand Master, ER, First Past Grand Master of British Columbia," by Brother G. Hollis Slater of Victoria-Columbia Lodge No. 1, BCR.

In the absence of MW Brother Reid, the report was received and ADOPTED. The GrS was instructed to write to the GrH expressing appropriate appreciation of his report, assuring him of the sympathy of Grand Lodge in his illness and hope for a speedy recovery. It was reported that the GrH had collected all the material necessary for the history upon which he was engaged, and that arrangements were being made to bring it to a conclusion, ²³⁵

On June 21, 1945, the GrS reported that no report had been received from the (late) GrH, but MW Brother F. J. Burd reported that he was in possession of a completed history up to the year 1931, mainly the work of the late MW Brother Robie L. Reid, and upon motion it was resolved that the matter of continuance of the Masonic History be referred to the Finance Committee, with a view to recommending an appropriation for the multigraphing and preservation of the work.

One item of historical interest was included in the Proceedings:

"British Columbia Lodge No. 1187, ER No. 5, BCR"

provided by Brother G. Hollis Slater of Victoria-Columbia Lodge No. 1, BCR.

The Finance Committee continued the item of \$400 in the Estimates for 1945 for the "Continuation of the History of Grand Lodge." The office of GrH being vacant, there was no report presented to Grand Lodge in June, 1946.

On June 19, 1947, RW Brother William George Gamble presented his first report as the GrH. He had been chiefly engaged in the preparatory work of reading of Masonic literature, the making of notes thereon, and putting in order for publication in book form a great amount of material that represented the diligent studies and careful research of his predecessor in the office.

He had received contributions as follows:

- (1) from Brother George Hollis Slater, of Victoria-Columbia Lodge No. 1 entitled "Unrecorded Proceedings of an Early Grand Lodge Meeting," which he recommended be filed; ²¹⁶

also two other items from Brother Slater, both of which were printed in the report:

- (2) "The First Grand Representative near the Grand Lodge of Oregon," and
- (3) "Cayoosh—The First Petition for a New Lodge"; and
- (4) from RW Brother J. B. Munro, Deputy Minister of Agriculture for British Columbia and PDDGM for Victoria District 1, being "An Account of the First Masonic Funeral in Northern British Columbia." ²¹⁷

In his report for 1948, the GrH gave a short reference to RW Brother Munro's paper of the previous year, with some additional notes on Brother Fitzgerald's funeral at Germansen Creek in the Omineca, and acknowledged a paper on the:

"Masonic Career of RW Brother Henry Holbrook, the founder of Union Lodge,"

and another on the demolition of the building which was the first Lodge Home of the Craft in the Province (filed only). ²¹⁸

214. See *Proceedings of Grand Lodge* — 1943, p. 127 *et seq.*

215. See *Proceedings of Grand Lodge* — 1944, p. 131 *et seq.*

216. See Manuscript in the files of the GrH.

217. See *Proceedings of Grand Lodge* — 1947, p. 135 *et seq.*

218. See *Proceedings of Grand Lodge* — 1948, pp. 126-27,

MW Brother F. J. Burd announced that the factual history of the Grand Lodge of British Columbia that had been prepared by the late GrH (Robie L. Reid) should be mimeographed and a copy forwarded to all the Lodges in the jurisdiction. The suggestion received the endorsement of Grand Lodge, and the Finance Committee was asked to provide sufficient funds for the next year to defray the cost.

The efforts of MW Brother Robie Reid finally bore fruit, and the publication of the *“Historical Notes and Biographical Sketches-1848-1935, by Robie L. Reid, K.C., LL.D., Past Grand Master, Grand Historian, 1930-1940,”* a volume of closely printed historical Masonic lore of British Columbia, contained in 391 pages, became a fact. It is one of the most useful documents ever produced on the history of a segment of community life in the Province. Some errors appear, these are mainly dates, which crept into the text at the editing stage, because the same data in the original Mss of the Reid hand is correct. Confusion is very apt to arise between the year of Grand Lodge and the year of the happening.

In June, 1948, also, MW Brother F. J. Burd announced that a history of Grand Lodge from its inception had been prepared by RW Brother Gamble, the GrH, and suggested that a committee be appointed to edit the history for publication in book form, and that it be made available to the membership of the jurisdiction and other interested



RW Bro, William G. Gamble, PM of Pacific Lodge No. 16 at Mission City, Provincial Inspector of Schools, Grand Historian, 1947 to 1963
—W. Bro. Walter Slack.

brethren at a nominal cost. This was approved in Grand Lodge, and the Finance Committee was asked to include a sufficient amount to defray the cost thereof in the Estimates, There was no mention of the committee in the Proceedings for 1948 or 1949.

On June 16, 1949, the GrH continued the story of the “First Masonic Funeral in Northern British Columbia,” telling how the “Fitzgerald” cairn was erected, *etc*, and presented an

“Historical Sketch of Trepanier Lodge No. 83 (at Peachland),”

the contribution of W Brother R. J. McDougall. He reported that the History of Freemasonry in British Columbia was being prepared, had undergone several revisions, and was then being typewritten for the convenience of the reviewers. The request to the Finance Committee for sufficient money to defray the expenses of printing the history was again repeated.²¹⁹

The report to Grand Lodge on June 22, 1950, presented little in the way of new historical material, being mainly confined to the writing of the History of Freemasonry in British Columbia and included a reproduction of the Preface.²²⁰

1951 to 1960

During the entire decade, RW Brother William George Gamble held the office of GrH; he was a diligent worker, although not in the best of health. He had been a long-time resident of the Province and a public servant in the field of education (teacher, principal and Inspector) who had been interested in many community activities: Children’s Aid Society, Vancouver Island Pipers’ Association, Society of Knights and Dames of Thistle, and a PGM of the Loyal Orange Order of British Columbia. The report to Grand Lodge

on June 21, 1951, was of prime historical interest, and it contained a paragraph of tribute to MW Brother William R. Simpson, the GrS who had passed away earlier in the year. He presented:

- (1) a history of “King George Lodge No. 129 (at Vancouver),” a contribution of W Brother H. E. Freeman-Smith, the Secretary;
- (2) a story of “John F. Damon”, the first Worshipful Master to preside over Provisional Lodge; called to conduct the funeral of Brother Samuel Hazeltine; and
- (3) an historical sketch of “Pacific Lodge No. 16 (at Mission City),” of which the GrH was a PM and had represented that Lodge as the DDGM of District 2, New Westminster, in 1921. The Lodge had celebrated its Sixtieth Anniversary on March 2, 1951.

He also reported a third revision of the History of Freemasonry in British Columbia, with a view of reducing the size of the volume by about 100 pages.²²¹

The report of the GrH to Grand Lodge on June 19, 1952, was very short and was mainly composed of general remarks concerning the preparation of the history, and it appealed for assistance from the Lodge Secretaries and the Historians in supplying material suitable for inclusion in the history. The report was ADOPTED with the suggestion that estimates be secured as to the cost of printing the history and that such estimates be referred to the

219. See Proceedings of Grand Lodge — 1949, p. 107 et seq.

220. See Proceedings of Grand Lodge — 1950, pp. 62-63.

221. See Proceedings of Grand Lodge — 1951, p. 126 et seq.

Finance Committee for consideration, Still no names are given as to the composition of the Revision Committee.

On June 18, 1953, the GrH submitted his report to Grand Lodge, and presented a revised copy of the History of Grand Lodge complete to the end of the year 1951-52, which was not printed. Also received and not printed was:

a history of "Ionic Lodge No. 19 (at Chilliwack),"

which had celebrated its Sixtieth Anniversary on April 27, 1953. A history was being prepared on RW Brother Robert Burnaby at the request of the Secretary of Frederick Lodge of Unity No. 452 of Croydon holding under the United Grand Lodge of England, a copy of which was being placed in the Masonic Library in Vancouver. The suggestion passed at the previous Annual Communication regarding securing estimates of the cost of printing the history was again recorded,

On June 17, 1954, a new typewritten History of the Craft in British Columbia was presented to Grand Lodge, but no action was taken. The GrH also reported a desire to do some work in writing the biographies of PGMs, and a review of the Addresses of the Grand Chaplains. He suggested that the history should not be published until at least 800 Freemasons in the jurisdiction had indicated a willingness to buy a copy, and suggested that the names of such brethren should be sent to the Grs.

On June 23, 1955, the GrH presented two copies of the final revision of the history to be made available for reference in the Grand Lodge Library in Vancouver, and reported that RW Brother Frank T. Wright had prepared:

a history of "Kamloops Lodge No. 10 (at Kamloops)" which it was hoped would be published in the Proceedings, but it was not.

On June 21, 1956, the GrH presented "an improved typewritten copy of a History of Freemasonry in British Columbia, which it was intended be bound. Again he mentioned a review of GMs' Addresses; of Grand Chaplains' Addresses and a concise review of the DDGMs' Reports. On June 20, 1957, the GrH reported on the progress being made on the "History of Freemasonry in British Columbia," making suggestions for publication, binding, *etc*, He expected that the history would contain photographs of all the PGMs and a few others, and he hoped the matter which has "for so long remained in abeyance" would be duly considered at that Grand Lodge. Again no action is recorded.

On June 19, 1958, the GrH reported the history completely rewritten again, a reduction to 173 pages of typewritten material, about the size of the ordinary Proceedings of Grand Lodge and very much less in size than that of the Robie L. Reid "Notes, *etc.*", which he hoped would be accepted as one of the projects for the Centennial Year. The Proceedings indicate that about this time the Special Committee of the 1959 Centennial Celebration took the GrH and the production of the history under its maternal wing.

On June 19, 1959, the report presented by the GrH appears to be a welcome to the visitors to Victoria to attend Grand Lodge and the 100th Anniversary of Freemasonry in British Columbia. But it refers also to a short history of the early period of Freemasonry in book form which was presented to all the delegates and visitors.²²² He expressed thanks to RW Brother Cecil M. Parrott, the Chairman of the Centennial Committee, and to W Brother Henry C. Gilliland for reviewing the work and having it printed.

The report of the GrH at the close of the decade to Grand Lodge on June 23, 1960, appeared as some general and rather rambling remarks about the early days and some of the characters of those early times who had laid the foundations of the Masonic Craft, which he hoped would be of some value to the young students of the Craft. But it was quite obvious to those attending Grand Lodge that their Historian was failing quite rapidly and would not be able to carry on much longer. He was alone in British Columbia and was shortly to join his relatives in Ottawa, RW Brother William George Gamble passed away in Ottawa on October 29, 1966, in his 90th year.

In 1961, the report of the GrH was received and filed, but not printed; while that for 1962 could hardly be classed with the historical records of Grand Lodge, being rather a summation of Freemasonry and its great tenets, a belief in the Brotherhood of man and the Fatherhood of God and the constant duty of Freemasons thereunder.²²³ While that for 1963 appeared as a farewell to British Columbia and the Craft, having been advised "by my doctors to go to my former home," and again about the spirit and challenges of Freemasonry, quoting some of his precious memories from the words and thoughts of former GMs, *i.e.*, K. K. Reid, Charles E. Tisdall, Rev. J. G. Brown and other Most Worshipful Brethren.²²⁴

222. Known as the "Gold Book". Titled *A History of the Early Days of Freemasonry in British Columbia*, by RW Bro. William G. Gamble, Grand Historian, Grand Lodge of British Columbia, A.F.L & A.M., published by the Centennial Committee, 1959. 39 pages.

223. See *Proceedings of Grand Lodge - 1962*, pp. 105-106.

224. See *Proceedings of Grand Lodge - 1963*, pp. 100-201.

1961 to 1970

The office of GrH was held during the first three years of this decade by RW Brother W. G. Gamble; the office was vacant from June, 1963 until June 4, 1964, when W Brother John Thornton Marshall was invested as GrH. He had been the WM of Victoria-Columbia Lodge No. 1 at Victoria in 1940, and had been "exiled", as he put it, the next year to Ottawa, and had returned to British Columbia just one year previous to his investiture on his retirement as Assistant Dominion Statistician for Canada. He did not present a report to Grand Lodge on June 18, 1964.

Professional Record of the Grand Historian

Brother "Jack" Marshall was appointed to the Government of the Province of British Columbia on February 14, 1916, following the death of his father "in action" in Belgium on October 6, 1915. His father was a PM of Granville Lodge No. 1787 of Buckingham, ER whose jewel Brother Marshall wears as a PM of Victoria-Columbia Lodge No. 1, BCR. In August, 1941 Brother Marshall, who at that time held the position of Director of Vital Statistics for British Columbia, was transferred to the Dominion Bureau of Statistics in Ottawa under an arrangement between Premier Thomas Dufferin Pattullo and Prime Minister William Lyon Mackenzie King, appointed by Special Order-in-Council, all Federal Civil Service positions being then frozen. W Brother Marshall represented Canada



United Nations, Economic and Social Council, Population Commission Eighth Session—New York, February, 1955.
W. Bro. J. T. Marshall, GrH presiding as Chairman of the Commission.
—United Nations

on many international organizations including the Population Commission of the United Nations Organization for 1947-49 and 1954-60. He was elected Chairman of that Commission for the 8th and 9th Sessions in 1955 and 1957 (two-year terms) respectively. A member of many professional organizations, he gained a wide experience in administrative, research and statistical endeavours on a world-wide basis. He was awarded the Coronation Medal in June, 1953, and is a Life Member of several American and Canadian Public Health Associations, and is an Honorary Member of the United States Bureau of the Census Staff in Washington, District of Columbia.

On June 17, 1965, VW Brother Marshall presented his first report as GrH to Grand Lodge, which was, in reality a review of the situation in that office as he had found it. He proposed the preparation of a card index for all the material of an historical nature that could be located in the Grand Lodge Proceedings, in Mss form, and in other places such as the Provincial Archives, *etc.* He requested assistance in trying to locate the complete set of Grand Lodge Proceedings that had been gathered so carefully by MW Brother Robie L. Reid, which belonged to the Office but were missing.

He acknowledged a complimentary copy of the *History of the Grand Lodge of the District of Columbia from 1811 to 1961*, to be used with others in preparing an outline of the Proposed History of Grand Lodge in its first one hundred years of existence.

He pleaded for notes from the Lodges that had now reached the age of "historical interest" and that could fill the many gaps in the historical records of the Constituent Lodge, and, of course, Grand Lodge. As he was preparing his report, came word that the GrS had received information as to the whereabouts of much of the material gathered

by RW Brother Gamble and that which he had received from MW Brother Reid.

In the report of June 23, 1966, the GrH stated that he regretted a severe illness over the past five months had prevented the development of the "Outline" for the proposed history of Grand Lodge, but that during the year a great deal of the material of an historical nature that had been in the possession of RW Brother Gamble had been recovered from Ottawa. This material was recovered mainly through the good offices of Brother A. E. Gardner, a friend of the Gamble family in Ottawa, but as it amounted to several cartons of loose Mss, in no sort of order, it was taking many months to sort out.

He reported the kind assistance of several government agencies in securing information concerning the meaning and genesis of the town of "Kamloops", with which to enable the brethren in that place to redesign the Monthly Summons of Kamloops Lodge No. 10—a project of RW Brother Frank T. Wright, the Secretary of the Lodge.

The report recorded an event of great historical and personal interest in the annals of Freemasonry in British Columbia, particularly in Vancouver and Quadra Lodge No. 2 at Victoria, when on September 15, 1965, W Brother Charles Israel Harris celebrated the Seventy-Fifth Anniversary of his initiation into the Lodge, and provides a short sketch of this highly respected "Master Mariner".²²⁵

On June 22, 1967, the GrH outlined the basic preparations for the centennial volume; the preparation up to that time of a 3" x 5" card catalogue of Masonic sources of information of an historical nature, and detailed an outline of the areas covered; a Table of Contents and an alphabetical index (mimeographed) to the *"Historical Notes and*

225. See *Proceedings of Grand Lodge* — 1966, p. 121 *et seq.*

Biographical Sketches," which was available from the office of the GrS to those brethren who made use of the "Robie L. Reid Publication."

The report also provided several historical sketches, such as:

- (1) the presentation of a "60-year Lapel Button for the Grand Secretary";
- (2) "The Story of Cariboo Lodge from its Inception," prepared under the title of "Cariboo Gold" for the Canadian Masonic Research Association at Halifax, Nova Scotia;
- (3) "Vancouver and Quadra Lodge No. 2 Receives Her Original Charters";
- (4) to the former Grand Historian, an "In Memorium— William George Gamble, Grand Historian"; and
- (5) a note on the preparation of material for a "Request from Aurora Lodge No, 165, Victoria, B.C."

Finally, under the title

"Centennial of Grand Lodge — Historical Publication"

a resume of the work that had been done on this important undertaking; a general outline of the areas to be explored and covered; a review of other and similar publications received, and to offer five recommendations including the appointment of a committee to advise and direct; and a request for an interim budget. The report was received and ADOPTED, but the only item included in the Estimates was an item for "Grand Historian's Expenses..... \$100.00" to replace the former honorarium, which was seldom claimed.²²⁶

The report of the GrH presented on June 20, 1968, brought Grand Lodge up to date on a busy time that was being experienced in the "Preparation for the Centennial Volume"; the "Catalogue to Sources of Historical Data"; the publication "*Cariboo Gold*" (sold out immediately upon publication); the index to the "*Historical Notes and Biographical Sketches, 1848-1935*"; and "Special Research Projects" in the case of:

- (a) "North Star Lodge No. 30, Fort Steele, B.C."
- (b) "Juda P. and Joshua Davies-Master Masons."

It provided brief sketches on "Birthdays— 100 Years of Freemasonry" in the case of :

- (a) "Nanaimo Lodge No. 1090, ER";
- (b) "Cariboo Lodge No. 469, SR"; and
- (c) "British Columbia Lodge No. 1187, ER" and the "Return of Original Charters," to Ashlar Lodge No. 3 "in the case of Caledonia(n) Lodge No. 478, SR".

It finally noted the Lodges that were about to celebrate their "Seventy-Fifth Anniversaries in 1968" and it once again gratefully acknowledged assistance and advice from many sources.²²⁷

The report of the GrH for 1969, presented on June 19, once again reviewed the "Preparations for the Centennial Volumes"; the "Catalogue of Sources of Historical Data"; "Special Research Projects"; and noted a number of requests received to complete the work of MW Brother Robie L. Reid and his associates by bringing the "*Historical Notes and Biographical Sketches, 1848-1935*" up to date, Short sketches of two Lodges that were to celebrate their "Birthdays-Seventy-Fifth Anniversaries in 1969", *i.e.*,

- (a) "Kaslo Lodge No, 25 at Kaslo"; and
- (b) "Saint John's Lodge No. 21 at Ladysmith."

It presented an historical contribution by W Brother Walter J. Phillips, Secretary, on that most interesting of all Masonic Lodges in many lands:

"United Service Lodge No, 24, BCR at Esquimalt, B.C." and the story on
"The Furniture of Haida Lodge No. 166, AF & AM, BCR"

which was used for the Annual Communication of Grand Lodge in Victoria at the Empress Hotel, June 19-20, 1969. This furniture had been carved for Haida Lodge by Brother Edward S. Gilbert of Victoria-Columbia Lodge No. 1, who had also collaborated in the preparation of the article.

His final word was one of deep appreciation to Mr. Willard Ireland, the Provincial Archivist, and his most competent and obliging senior Staff Officers: Miss Inez Mitchell; Miss Barbara McLennan, Miss Frances Gundry; and Mr. D. B. Mason, without whose aid none of these historical works would be possible of creation,²²⁸

Note: By this time the Special Centennial Committee had been set up under the Chairmanship of MW Brother

226. See *Proceedings of Grand Lodge — 1967*, p. 122 *et seq.*

227. See *Proceedings of Grand Lodge — 1968*, p. 123 *et seq.*

228. See *Proceedings of Grand Lodge — 1969*, p. 119 *et seq.*

James Herbert Nordan, PGM, with the GrH as the Chairman of the History Sub-Committee on which he had been joined by RW Brother Frederick W. Coffin of Mount Hermon Lodge No. 7 at Vancouver, RW Brother Donat R. McMahon of Burrard Lodge No. 50 at North Vancouver, W Brother (the Honourable Mr. Justice) Victor L. Dryer of Mount Lebanon Lodge No. 72 at Vancouver, W Brother Richard L. Colby of Victoria-Columbia Lodge No. 1 at Victoria, W Brother John R. Fawcus of Aurora Lodge No. 165 at Victoria, and Brother Frederick Fulton of Vancouver and Quadra Lodge No. 2 at Victoria.

The report of the GrH for 1970, presented to Grand Lodge on June 18, included three very interesting contributions concerning the historical happenings in three of the Constituent Lodges written by members of the Lodges:

- (a) "St. John's Lodge No. 21, BCR, at Ladysmith, B.C.", a contribution by W Brother Henry J. C. Poore;
- (b) "Whitehorse Lodge Mo, 46, BCR, at Whitehorse, Yukon Territory", a contribution by W Brother W. R. (Bob) Taylor, which was based on the 60 Year Booklet compiled by the late Brother John Willis, then Secretary of Whitehorse Lodge;
- (c) "Melrose Lodge No. 46, BCR, at Vancouver, B.C.", a contribution by RW Brother Harold Crump.

A short sketch and salute to Cumberland Lodge No. 26, then about to celebrate the Seventy-fifth Anniversary of its birth, and a note of appreciation to W Brother A. A. Spowart of Mountain Lodge No. 11 at Golden for assistance in clearing up a number of points of doubt in the history of Mountain Lodge.

The report outlined the preparations for the Centennial Volume of Grand Lodge, and again expressed gratitude to Mr. Willard E. Ireland and his staff in the Provincial Archives for their assistance in the preparation of the volume and other material in the Annual Report and for other enquiries of a Masonic nature.

Finally, it presented Grand Lodge with a draft of the Table of Contents to the *History of the Grand Lodge of Antient, Free and Accepted Masons of British Columbia*.²²⁹

The Charge by the Constitution

Clause 75 of the Book of Constitutions of the Grand Lodge AF & AM British Columbia 1968 charges:

"It is the duty of the Grand Historian to collect, record and report on all data relative to the formation and progress of Grand Lodge and its Constituent Lodges."

To those who have filled the office with enthusiasm there must be some applause; they have made a valiant effort towards accomplishing this objective—their hope must surely have been that future Grand Historians, Lodge Secretaries, Lodge Historians and other "Men of the Craft", having a real and abiding interest in the Craft and its development, will find the time and the will to continue the building of the superstructure,



²²⁹. See *Proceedings of Grand Lodge — 1970*, p. 153 et seq.

CHAPTER 21

'THE RITUALS OF THE GRAND LODGE OF BRITISH COLUMBIA'

"RITUAL. The mode of opening and closing a Lodge, a conferring the degrees, of installation, and other duties, constitute a system of ceremonies which are called the Ritual . . . In each Masonic jurisdiction it is required by the super-intending authority, that the ritual shall be the same; but it more or less differs in the different Rites and jurisdictions. But this does not affect the universality of Masonry. The ritual is only the external and extrinsic form. The doctrine of Freemasonry is everywhere the same."²³⁰

1871 to 1884

It may seem strange that in a jurisdiction as small as British Columbia in the eighteen-seventies, so far as numbers were concerned, there should exist two distinct rituals, one used by the Lodges which had been chartered by the Grand Lodge of England, and the other by the Lodges which had been chartered by the Grand Lodge of Scotland; while, as a matter of fact, both of those Grand Lodges were, at that time, using what was practically the same ritual. The English Lodges were, as a matter of course, using the form of the English ritual, commonly known as the 'Emulation' work. The Scottish Lodges, following the rule of the Scottish Grand Lodge which permitted her daughter Lodges to use any recognized ritual, whether it agreed with that used in Scotland or not, were using a ritual which never came from Scotland, but which had been brought by California Freemasons to British Columbia at the time of the formation of Vancouver Lodge No. 421, SR. This ritual was used by all the Scottish Lodges in British Columbia. Since all the Lodges in British Columbia using the work were chartered by the Grand Lodge of Scotland, it came to be known as the "Scotch" or the "Old Scotch" work, and many still firmly believe that in some way there had come to British Columbia from Scotland some ritual which had at one time been used in Scotland, though then abso- lutely forgotten in Scotland. †

Scottish Rule Is Applied

But irrespective of origin, the fact that these two forms of ritual had been used during the existence of the two Minor Grand Lodges created a problem which had to be faced when all the Lodges had become Constituent Lodges under the Independent Grand Lodge of British Columbia. What was to be done about ritual? Was the Scottish rule to be followed and each Lodge allowed to use the form of ritual which appealed to its brethren, or was there to be one ritual for all? This was the burning question in British Columbia Freemasonry for many years, and it resulted in the Scottish rule becoming law, and at the present time each Lodge may select one of the four workings under the approved rituals.

The question of ritual came up for discussion at the first meeting of Grand Lodge in 1871. The GM himself was, of course, in favour of the "American Rite", which he had learned in his Mother Lodge, Elgin No. 348, SR, now No. 7, QueR, in Montreal, Quebec, when a student there. But while he favoured this work by reason of his early training in Freemasonry, he was no narrow sectarian, and had no wish to cause a cleavage in the ranks of Freemasonry in British Columbia which he had taken so much trouble to build up. If any changes were to be made, he felt that they should come through persuasion and not by force. He asked the brethren to give the matter the most temperate and careful consideration; that all would concede that it would be most desirable to have all the Lodges using the same ritual, At the same time, it must be remembered that both the English and Scottish Lodges had combined to form the Grand Lodge of British Columbia, and that each division was "wedded and partial" to their own particular work. Under these circumstances, it was only right and proper that they should still have the right to use the form of ritual which they desired. He would go further, and allow any Lodge which should be formed thereafter to choose and adopt either form of ritual at that time practised in the Province. These recommendations were approved by Grand Lodge and became the law of the jurisdiction.

William Stewart Objects

The stand taken by the GM did not please all the Lodges. Caledonia(n) Lodge No. 6 at Nanaimo was particularly suspicious. Some of its members felt that the GM was entirely wrong in making such a recommendation. A special meeting was called to consider the matter as the members seemed to be afraid that that Lodge might be compelled to use the "English" work. Two prominent members of the Lodge, W Brother William Stewart and W Brother S. D. Levi, had been compelled by force of circumstance to become members of two English Lodges, Union Lodge at New

* This chapter has been reviewed by the Committee on Ritual of the Grand Lodge of British Columbia: Frederick W, Coffin, PDDGM, Chairman; Cecil M. Parrott, PDDGM; John Fraser, PDDGM; A. N, MacRitchie, PDDGM; and Donald G, Pearce, PM.

230. *An Encyclopedia of Freemasonry and its Kindred Sciences*, by Albert G. Mackey, M.D., Everts-Phila., 1898, p. 650.

† Subsequent to publication, further research has shown that there were multiple versions of both English and American working in use, and that the term "Scotch" was misapplied by William Stewart who misunderstood the history of his mother lodge in Nova Scotia. [ed.]

Westminster and later Nanaimo Lodge at Nanaimo, and they had not liked it a little bit. They had been instrumental in founding Caledonia(n) Lodge in order that they might have the pleasure of seeing the work to which they had been accustomed in their early years in Freemasonry. The meeting directed the Secretary to write the GrS and demand a guarantee that their Lodge would never be compelled to change its work. He did as he was instructed, by letter of January 11, 1872, and the reply was that the course advised by the GM had been unanimously adopted by Grand Lodge, and that it was therefore a part of the law and constitution of Grand Lodge, and that no stronger or other guarantee could be given to any Lodge in British Columbia.

Moves for Uniformity

There is little doubt that the question was debated in every Lodge in the jurisdiction during these early years of Grand Lodge, but nothing appears on the record of Grand Lodge until 1875. In the meantime, Nanaimo Lodge and Caledonia(n) Lodge had amalgamated under the name of Ashlar Lodge No. 3 and had accepted the "American Rite" as practised in Caledonia(n) Lodge. This left only three Lodges using the "English" work: Victoria, British Columbia, and Union Lodges. In 1875, the GM again brought the matter before the Grand Lodge and attributed the lack of enthusiasm and interest at the meetings of the Lodges and the fact that reciprocal visitations were less frequent than they should be, to the use of different rituals. Lodges of Instruction were less frequent, he said, and few members, apart from the WM, were proficient in the work. He felt that rivalry between Lodges in ritual work was beneficial, and that this laudable rivalry could not exist unless the Lodges did the same work. He asked Grand Lodge to consider again the possibility of adopting a uniform work, even if it were not made applicable to existing Lodges, but only to those which might be established thereafter. The Committee on the Address agreed with him on the desirability of a uniform work and that if one were adopted it would be of advantage. Later, a resolution was passed referring the matter to the Board of General Purposes for consideration, with instructions to communicate with the several Lodges requesting a discussion of the subject, so that when it came up at the next meeting of Grand Lodge, the views of all the brethren would be known. An amendment to the motion was moved and seconded by members of Vancouver Lodge No. 2 as follows:

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

and this motion was DEFEATED.

A Cautious Grand Master

The GM who presided over Grand Lodge in 1876 was a member of Vancouver Lodge No. 2, and it is quite evident that some of the Lodges, probably the ones who were using the "English" work, were strongly against any movement which would force them to change their ritual. They were a minority in the Craft; they knew that if a uniform ritual was decided on, the ritual of the majority would be the one selected; and the sturdy Englishmen of Victoria Lodge and British Columbia Lodge, with possibly a few from Union Lodge (she was not to change her ritual until 1877), would not agree to this. The GM was probably in favour of a uniform ritual, so far as his own likes or dislikes were concerned (he had been one of the earlier members of Vancouver Lodge No. 421, SR), but he saw the danger of internal disputes if the course suggested was carried out against the wishes of an important part of the fraternity. In his address to the brethren he stated that reports had been received from the Lodges on the question of ritual, and from them he had come to the conclusion that the disadvantages of double ritual had not, as yet, been sufficiently understood and appreciated by the brethren to induce them to make the necessary sacrifice on either side to accomplish so desirable an objective as that of uniformity of work throughout the jurisdiction, and that the time had not yet come for its adaption. The committee regretted his conclusion, but found no fault with it and the matter was dropped.

1885 to 1894

The controversy over the question of a uniformity of ritual was very much to the fore during this period; the chief advocate of a uniform ritual being none other than our good friend, William Stewart of Ashlar Lodge No. 3 at Nanaimo.

New Lodges Cause More Divergency in the Work

New Lodges were being established, and the first two had elected to use the "English" work or its variant, the "Canadian" work, which made its appearance with Mountain Lodge No. 11 at Donald; Cascade No. 12 at Vancouver; Spallumcheen No. 13 at Armstrong; Kootenay No. 15 at Revelstoke; Miriam No. 20 at Vernon; and Nelson No. 23 at Nelson. Five of the Lodges established during the period, Hiram No. 14 at Comox (now at Courtenay); King Solomon No. 17 at New Westminster; Tonic No. 19 at Chilliwack; Saint John's No. 21 at Wellington (now at Ladysmith); and Acacia No. 22 at Vancouver, had adopted the "American" ritual, while two, Kamloops No. 10 at Kamloops and United Service No. 24 at Esquimalt, had adopted the "English" work. If the "American" ritual was to be uniform

work of the jurisdiction, it must be decided while the Lodges using it were in the majority. Something had to be done right then. Accordingly, at the meeting of Grand Lodge in 1888, W Brother William Stewart introduced a motion, which was seconded by VW Brother Canon W. H. Cooper, a newcomer to Grand Lodge who knew nothing whatever about the controversy which had been going on for a long time over the adoption of a uniform ritual. It is significant because he was a member of a Lodge using the "English" ritual (Kamloops No. 10) and a Founder of a Lodge which has just adopted the "Canadian" ritual (Spallumcheen No. 13). The resolution read as follows:

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

This resolution was cunningly worded, for if it had passed the only Lodge which would have been able to use anything but the "American" work would have been Victoria-Columbia Lodge No. 1, since Kamloops Lodge No. 10 and Mountain Lodge No. 11 would have been prevented from so doing and the predominance of the "American" work would have been absolute. However, the resolution did not go unchallenged, and an amendment was moved by W Brother Sibree Clarke (also a member of Kamloops Lodge), seconded by W Brother Angus McKeown, that the question be referred to a committee of three to take the matter of uniformity into consideration and report to Grand Lodge. An amendment to the amendment was made and CARRIED "that a uniform system of work and lectures be adopted by Grand Lodge for all Subordinate Lodges that may hereafter be chartered in the Jurisdiction, and for those now holding charters, as the majority of the Lodge shall desire."

Rituals to Be Exemplified

It was at this Communication that the GM was requested to hold an Emergent Meeting of Grand Lodge to exemplify the various rituals used in the jurisdiction, which has already been referred to. W Brother Stewart was the mover of this proposal, and if he had any hopes that this would cinch the uniformity of ritual in the "American" work, he was again to be greatly disillusioned.

Cariboo No. 4 Opposes Any Change

In 1889, the DDGM for District 4 (Cariboo Lodge No. 4) informed Grand Lodge that his Lodge was unanimous in opposition to any change of ritual from that used by Cariboo Lodge No. 4, and said:

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

Of course, he was absolutely right, for the ritual to which he referred was brought by Jonathan Nutt from California, where he had been made a Freemason in Tehama Lodge No. 3 at Sacramento and later affiliated with Western Star Lodge No. 2 at Shasta before he came to British Columbia, This in the same way as other California-made Masons had brought the same ritual to Vancouver Lodge No. 421, SR in Victoria.

The "Buie-Stewart" Amendment

At the same Communication W Brother John Buie of Union Lodge No. 9, seconded by W Brother William Stewart, moved the following resolution:

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

It never seems to have come to the mind of the mover and the seconder of this resolution that the members of any Lodge could, by any possibility, contemplate changing from what the proposer called the "York" Rite to any other form of ritual; or that in the future the members of any new Lodge might be just as attached to some other form of work as were the advocates of the "American" form,

It may be taken for granted that such a resolution could not be voted on without a very heated discussion. Victoria-Columbia Lodge No. 1 with its English traditions no longer stood alone. W Brother Downie of Cascade Lodge No. 12, with his training and experience in the "Canadian" work in Ontario, was as firm in his opposition to any Lodge being forced to use a ritual of which the members of that lodge did not approve as were the members of Lodge No. 1. The WM of Lodge No. 1, Brother W. W. Northcott, and Brother Downie of Cascade moved an amendment as "follows:

Image omitted: Esquimalt Harbour and Naval Station at the time of the Formation of United Services Lodge No. 24. —BCYB 1903.

“That the rituals now practised in this jurisdiction by the subordinate Lodges under the Grand Lodge of British Columbia, *viz.*, the English, the Scottish or York Rite, and the Ritual of the Grand Lodge of Canada, shall remain as at present in use by the Lodges, and that any new Lodges be permitted to select one of the three as they may see fit; but that no other Ritual shall be recognized in this jurisdiction,”

The “Russell Amendment”

A further amendment was then made that the whole matter be deferred until the next meeting of Grand Lodge. The motion and the amendments, on being put to the vote, were all declared LOST. W Brother George S. Russell of No. 1 Lodge then moved:

“That this Grand Lodge adopt the English Ritual as the Ritual of the Grand Lodge of British Columbia, requiring all Lodges which may hereafter be chartered to work in conformity therewith; permitting Lodges now holding charters to adopt the same, if by unanimous vote, at a Regular Meeting called for the purpose the brethren shall so decide.”

The resolution must have been a shocker to the advocates of the “American” work, but those who had an appreciation of the sense of humour of W Brother Russell must have realized his purpose, because he soon asked leave to withdraw the motion, and without delay the leave was granted.

A sidelight of the controversy over uniformity of ritual came from the Grand Lodge of Wyoming in 1890, when its Reviewer of Foreign Correspondence for that year referred to the matter and called the British Columbia efforts in regard to uniformity of ritual “tinkering”, and said “it was just as well they came to naught.”

Committee for Uniformity

Nothing was heard about ritual in 1891, but it came before Grand Lodge again in 1892 when attention was called to the fact that no action had been taken to implement the resolution passed in 1888 and Grand Lodge was asked to consider the most advisable method which could be adopted to carry out the intent and spirit of the resolution. After discussion, it was resolved that the GM should appoint a committee of five to take the matter of a uniform ritual into consideration, and to report at the next Annual Communication. In 1893, the committee reported as follows:

“Your Committee to whom was referred the question of Uniformity of Ritual in this jurisdiction, beg to report, that, after due consideration of the question, they recommend that no change be made in the Work as now practised by the existing Lodges. That all Lodges which shall hereunder be inaugurated be required to select and work one of the three Rituals now practised in this Jurisdiction, *i.e.*: ‘The English’ as practised by Victoria-Columbia Lodge No. 1. ‘The Scotch’ as practised by Ashlar Lodge No. 3. ‘The Canadian’ as practised by Cascade Lodge No. 12.”

Whether this report was so satisfactory to everyone that it did not require any expressed approval by Grand Lodge, or whether it was equally unsatisfactory, cannot be determined, since no action was recorded in the Proceedings of Grand Lodge. However, there is very little doubt but that the report was adopted. MW Brother Marcus Wolfe (who was Chairman of the Rituals Committee and that for the Review of Foreign Correspondence) and who according to the Proceedings for 1893 presented both reports to Grand Lodge together, in the Proceedings for 1896 told the Reviewer of the Grand Lodge of Illinois, in replying to a question, that “I may state, Bro. Robbins, that the Committee’s Report on ‘Ritual’ (1893) was adopted.”²³¹

Ritual Instructor

While dealing with the question of ritual, it may be interesting to mention one of the troubles experienced by the outlying Lodges in respect to its application. In 1893, the GM pointed out to Grand Lodge that the Lodges at Barkerville and Comox were out of the line of travel and by reason thereof seldom enjoy visits from expert brethren from other Lodges. He therefore suggested that some competent Brother should be asked to visit them once a year, or at least once in two years, to exemplify the work and to give the officers and members full instructions as to the routine working of a Lodge. He suggested that a sum of \$200 be granted that year for the purpose, but no action was taken in the matter by Grand Lodge.

1895 to 1901

There was little discussion about ritual during this period in the life of the Grand Lodge of British Columbia. The subject only came before Grand Lodge once, and the Grand Lodge Proceedings for 1899 and 1900 did not make clear the nature of the problem.

231. See *Proceedings of Grand Lodge* — 1896, p. 33 in the Appendix.

“Canadian” Work Is Under Review

At the Communication of Grand Lodge in 1899, the WM of Cascade Lodge No. 12 stated that on investigation it had been found that the Lodges using the “Canadian” ritual were in some respects at variance, but no particulars were given. It was therefore resolved in Grand Lodge that a committee be appointed to unify the “Canadian” work as practised, and to report at the next Annual Communication. This committee, consisting of a member from Cascade Lodge No. 12, Nelson Lodge No. 23 and Kamloops Lodge No. 10, reported to Grand Lodge in 1900, but the report in the Proceedings appeared to have little to do with the complaint made by the WM of Cascade Lodge. It read as follows:

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

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

The report was received, ADOPTED, and the committee discharged.

PGM Watson Clarifies

It not being at all clear from the Proceedings just what was the problem at issue, the matter was referred by the Grand Historian (Reid) to MW Brother Harry Holgate Watson, who had been the representative of Cascade Lodge on the committee. His statement in reply to the query clarified the matter:

“When Cascade Lodge began we did all our business at regular meetings in the first degree, as they still do in Ontario, so that at our monthly meetings the Lodge (unless degrees were to be conferred) would never get higher than the EA Degree. Grand Master Downie ruled that all business at regular meetings must be transacted in the 3rd degree. This gave the Lodges working the Canadian Ritual a very long opening and closing, beginning at the EA, then FC and MM before getting down to business, and Lodges began taking short cuts. The Committee, as you can see by their report, gave the matter considerable thought, but could not recommend any tampering with an accepted work. The Lodges after that began opening directly in the third degree, ignoring the EA and FC, except when degrees were to be conferred. This is as near as my memory serves me.”

The Reviewer for the Grand Lodge of Virginia, as it appears in the Proceedings for 1900, sets out the easy way to uniformity in ritual. He said:

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

One can imagine the Freemasons of England or of Ontario giving up their work for the ‘York’ rite, so-called. One might as well have asked Brother William Stewart to persuade Ashlar Lodge to use the “Canadian” work.

1902 to 1910

The question of a uniform ritual was brought up in discussion several times during this period. At the Annual Communication in 1903 the DDGM for District 3 (Okanagan-Revelstoke) referred to it at some length in his report to Grand Lodge, saying that of the five Lodges in his District, three did the “Canadian” work and two the “English” work; that the small details in the floor work, which go so far in making the ceremony impressive, have become so changed by the different Lodges as to make it often appear to the casual observer as though several rituals were in use. He was of the opinion that the brethren in his District would be willing to adopt any ritual which Grand Lodge would adopt as the standard, in order that uniform work might be had; and that if Grand Lodge would adopt a form of ritual for all Lodges he thought the ritualistic part of the work would be improved. The committee on the GM’s address approved the suggestions made by the DDGM and recommended that steps should be taken to secure greater uniformity, Grand Lodge received the report of the committee and ADOPTED it, but nothing was done to formulate any plan to carry it into effect. Evidently everyone was in favour of a uniform ritual, so long as each Lodge could use the one its members were familiar with.

The Committee of PGMs

In 1909 the GM in his address also referred to the need for a uniform ritual, He regretted the divergence that existed in the working of the various Lodges; submitted to Grand Lodge that the time was at hand when the question of uniformity should be taken up and discussed calmly, intelligently, and in a spirit of brotherly love; and suggested that a Committee of PGMs should be appointed to go into the matter, and submit a report at the next Annual Communication.

Image omitted: Shipping in Vancouver Harbour before the Turn of the Century. — BCYB 1903.

The Committee on the Address were of the opinion, well founded as the history of earlier days makes certain, that it would be impracticable to recommend the adoption of any particular work under the then existing conditions, but recommended that all Lodges endeavour to follow the workings as practised by Victoria-Columbia Lodge No. 1, Ashlar Lodge No. 3 and Cascade Lodge No. 12, and that the DDGMs be especially instructed in these matters; and that the GM appoint one skilled Brother in each of those works to be at the disposal of any Lodge sending for him and paying his expenses. This plan was approved by Grand Lodge, but whether this scheme was carried out or not does not appear in the Proceedings of Grand Lodge for that year.

“Australian” Work of Southern Cross

It is interesting to note that nothing was said in any of the Proceedings of that time about the ritual of Southern Cross Lodge No. 44 which had been established in 1906 and had been permitted to use a slightly altered form of the “Australian” work. However, in 1910 the DDGM for District 2 (Vancouver) expressed a pious hope that “some day the beautiful ritual of the Grand Lodge of British Columbia will be an established fact, and that uniformity of work will obtain throughout this Grand Jurisdiction.” One wonders if Southern Cross Lodge members, including the RW Brother himself, would then have been willing to accept the “American” work, if a majority of the Lodges decided to establish that form of ritual for the entire jurisdiction.

Mackey on the “American” Rite

It is of interest here to note that many of the Lodges, indeed all of them in the then District 7 in the Kootenays, used what Mackey, said to be the highest authority in the United States, referred to in his *Encyclopaedia of Freemasonry* as:

“The system of work which, under the appropriate name of American Rite (although often improperly called the ‘York Rite’), is practised in the United States.”²³²

while in an earlier edition of the same publication he said:

“It has been proposed, and I think with propriety, to give this name (the ‘American Rite’) to the series of degrees conferred in the United States.”

and in a later edition of the *Encyclopaedia*²³³ he contended that:

“... the Ancient York Rite, though no longer cultivated, must remain on the records of history as the oldest and purest of all the Rites.”²³⁴

“Scotch” or “American” Ritual

It had been the fashion, and still is to a limited extent, among many of the Freemasons in British Columbia to call the form of work referred to by Mackey “The Scotch” or “The Old Scotch” work, but, as pointed out, there is no evidence that it was ever used in Scotland, and it is known that it was not used in that country during this period (1902-1910). In the United States it is often called, whether or not with any historical basis, the “York” rite. The use of the term “Scotch” as applied to the “American” ritual used by some of the Lodges in British Columbia was a puzzle to some Reviewers of Foreign Correspondence in the jurisdictions in the United States. They were skilled students of Freemasonry, and knew that there was no such thing as a special form of ritual in Scotland and that the ritual as used in Scotland was practically the same as that used in England. All they could think of as a “Scotch” ritual was a ritual as practised in the Ancient and Accepted Scottish Rite, one of the many concordant orders, but not in any way connected to or operated by the Grand Lodges of Ancient, Free and Accepted Masons. The Florida Reviewer said that in British Columbia there were Lodges in which the so-called “Scottish Rite” ritual was authorized by the Grand Lodge. The British Columbia Committee on Foreign Correspondence made confusion worse confounded by saying the ritual used was the “Scotch” work, which in actual fact was a non-existent ritual. In reply to the Reviewer for the Grand Lodge of Maine, the committee said that in British Columbia there are Lodges working the “English”, “Canadian”, and “Scotch” works. If it had been said that British Columbia used the “American” or the “York” rite, it would probably have removed the misunderstanding by the brethren in the United States.

The Reviewer for the District of Columbia, in the review for 1905, fell into the same error. He was under the impression that British Columbia used the “Scottish Rite” ritual. He evidently knew of no other ritual bearing that name. The Reviewer merely denied the allegation, but made no coherent explanation. In the report for 1906, the Reviewer for Louisiana insisted that British Columbia was using the “Scottish Rite” ritual, but the Reviewer again only made denial, when it would no doubt have cleared the air if the terms “York” rite or “American” work had been used in explanation.

Robie L. Reid says in his *Historical Notes, etc.* that “by 1907 our Committee on Foreign Correspondence came to earth” when the Chairman said:

232. *Encyclopaedia of Freemasonry*, by Albert G. Mackey, 1906, p. 872.

233. *Ibid*, 1898, p. 62.

234. *Ibid*, 1917, p. 1037.

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

In other words, many of the Lodges were using the “American” work. British Columbians had been a long time saying in plain words that many of the Lodges in the jurisdiction did use in fact what Mackey, perhaps incorrectly, called the “American” work,

1917 to 1920

There is little to say about the ritual during this period in the history of the Grand Lodge of British Columbia. Each Lodge had decided what form of ritual it would use, and everybody was satisfied, and this freedom of ritual has continued ever since. The Reviewer still persisted in calling the “American” work the “Scotch” work, much to the wonderment of the brethren in the United States, although he then put the word in quotation marks as above. He said that it was general among the Lodges using this work in British Columbia to open only in the third degree when there is no work to be done in the first and second degrees, while those doing the “Canadian” work open in the first, second and third degrees regularly.

Monitor or Manual

In 1912, the GM called the ritual used in the United States the “American” ritual. He advised Grand Lodge that, as a basis for uniformity sometime in the far distant future, something he greatly desired but which then seemed no nearer accomplishment than it was when Vancouver Lodge was established in Victoria in the early days of Freemasonry, a Monitor or Manual, such as was in use in other jurisdictions, be prepared and adopted. It should contain the lectures and such other knowledge as could properly be printed of the two works known as the “Canadian” and the “American”. He was of the opinion that the brethren of “Emulation”, “Oxford”, “Stability”, “Australian” and the “Canadian”, their differences being so small, would gladly welcome one standard, and those using the “American” work could use the works of some of the jurisdictions of the United States. In making this suggestion, he said he did not want to be understood as a disciple of the “letter perfect ritualists”, but rather as looking to something for the guidance of those who would follow later, that they might the more wholeheartedly enter into the spirit of Freemasonry, and not be harassed as to what was right and what was wrong. This Manual could take the place of the “Forms of Ceremonies”, which would be included in it.

The GM also suggested that at each session of Grand Lodge, especially when held in cities, some Lodge should be requested to exemplify the ceremonial. It was suggested that that year Acacia Lodge No. 22 at Vancouver should be requested to exemplify the “American” work (MM’s Degree), and Cascade Lodge No. 12 at Vancouver should exemplify the same degree in the “Canadian” work.

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

Uniformity of Ritual

Jurisdictions which only had one ritual deemed it a strange thing that others could get along harmoniously although different Lodges used different rituals. The Reviewer of the Grand Lodge of Canada in the Province of Ontario in 1912 said it was a pity that Alberta permitted a choice of two rituals, and added sagely that “Trouble is sure to come from divergency of practice.” The Reviewer asked, “Why?” He said that British Columbia had more than two and had no trouble from that source, and that, after many years of what he called “Free Trade” in ritual, it would be a brave man who would counsel any change from the system which had been in force since the formation of the Grand Lodge of British Columbia.

As the decade wore on, the question of ritual in British Columbia had become a settled affair. There were then four forms of work, and everybody was satisfied. In 1915, the Reviewer for Canada in the Province of Ontario suggested that “if uniformity of ritual is so important, Lodges in the United States which have adopted the ‘Webb’ ritual (nearly all of them) should return to the beautiful and simple ritual of the Mother Grand Lodge of the World. But it was not absolutely certain that uniformity of ritual was essential.” The 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 then present “English” work (“Hemming’s”) as adopted at the time of the Union was certainly inferior to the older ritual taught by Preston, “and is certainly neither as impressive nor as dignified as the ‘Webb’ work.”

Plea for a Ritual for Canada

Then in June, 1920, a voice was heard from Prince Rupert. The DDGM of District No, 11, and a member of Tyece Lodge No. 66, which was using the "Canadian" work, in his report to Grand Lodge suggested:

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

But the DDGM did not suggest, as did the Reviewer for the Grand Lodge of Canada in the Province of Ontario, that British Columbia return "to the ritual of the Mother Grand Lodge of the World." He was a member of a Lodge which practised the "Canadian" work, and he said that "We being in Canada, the 'Canadian' work should be used." As had been often said before, he said: "British Columbia should have a common ritual in all Lodges." Which ritual? Why, of course, the one he knew best, That had been the cry in certain quarters 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 and elsewhere on the American continent. It is worthy of note, however, that during all the clamour for uniformity in ritual, never once does there appear to have been a member of a Lodge using the "English" work who tried to impose that ritual upon other Lodges. W Brother Russell had made it quite clear in the first place what he intended to do in 1889. They appeared to be content with their own work, which they protected to the last ditch and let the other Lodges use whatever ritual pleased them most. After all, it was Victoria Lodge No, 1085, ER that had wanted the brethren from California to have their own ritual, and supported the request for a petition to the Grand Lodge of Scotland "which allows her daughter Lodges to adopt the Ritual of their choice and to make such minor changes as do not affect the usages, customs and landmarks of the Order." It has been the "unwritten law" of the Victoria Lodge never to interfere in the ritualistic work of the other Lodges.

1921 to 1930

The question of ritual came up for discussion several times during this decade, but no changes of any moment were made. The GM for 1922 laid before Grand Lodge the desirability of adopting some course of action which would result in greater uniformity in the three different workings permitted in the jurisdiction. While he approved the wisdom of the pioneer brethren in allowing the three rituals to be used, "the 'Emulation' work as practised by Victoria-Columbia No. 1; the 'American' or 'Scotch' rite as practised by Ashlar No. 3; and the 'Canadian' work as practised by Cascade No. 12 were not specific enough, nor are the patterns which the Lodges 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."

He also doubted if the Lodges above mentioned do the work as they did it ten or fifteen years before. Minor innovations and changes, he said, must of necessity creep in, and he thought that some plan should be worked out whereby "Schools of Instruction" could be held at stated periods, possibly at the Annual Communications, and perhaps once during the winter months, or that 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 immediate action was taken.

Book of Forms and Ceremonies

At the same Communication (1922), a PM 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 Lodges, including his own, was described as "American" work, whereas he said it had always been known as "Scotch" work. After discussion it was moved, seconded and RESOLVED "that in future the work referred to be known as the 'Scotch' work." For many years this naming of the "American" work "Scotch" had been an obsession without basis, and dated probably to the days of William Stewart of Ashlar Lodge No. 3 at Nanaimo, RW Brother Jonathan Nutt of Cariboo Lodge No. 4 at Barkerville, and others who brought the "American" work, as it was called by some, to British Columbia. Stewart brought with him the ritual which he called "Scotch" 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, a Grand Lodge in London which was known as the "Ancients", the office of Grand Master being held in the family of the Duke of Athol until 1813, when the "Ancients" and the "Moderns" were permanently reconciled on the formation of the United Grand Lodge of England, by two blood brothers who had been elected GMs of the two Grand bodies: the Dukes of Kent and Sussex.

The Work in Scotland

An evening in Canongate Kilwinning Lodge No. 2 in Edinburgh with the MM's degree being exemplified would convince anyone 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 at Vancouver will be found in Scotland at any time. There is no doubt that the mover of the resolution, MW Brother Harry Holgate Watson, knew this because he

had just paid an extended visit to both countries, 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 harmony and hurt no one,

In 1923, the GM 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 he referred to the work of Ashlar Lodge No. 3 as "Scottish", the term used often by William Stewart in letters still extant in his handwriting. The historic preamble of rituals found in the "Book of Forms and Ceremonies" of 1942 has this change, referring to the "Scottish" as practised by Ashlar Lodge No. 3 and is still to be found in the 1968 edition. This proposal, supported by the Committees on the Address and the Reports of the DDGMs, was approved, but the Proceedings fail to record the appointment of any such committee. The matter was again raised by the DDGM for District 8 (East Kootenay) 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. He suggested that one or more well-posted brethren should be appointed by Grand Lodge to periodically visit the Lodges of the jurisdiction practising the particular ritual in which he or they were expert, to exemplify the same and particularly to instruct the officers so that uniformity could be established and maintained.

Problems in Western Australia

It is interesting to note that in Western Australia the same controversy as to the uniformity of ritual in the various jurisdictions was taking place. 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 attained. Those brethren 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 and demonstrating them.

Multiplicity of Rituals

In 1924, the GM of British Columbia referred to the need of a more uniform form of ritual, pointing out that the previous GMs had brought the subject to the attention of Grand Lodge, but with no resultant action. He said that it would be bad enough "if we had only the three authorized forms in use in the Jurisdiction, but the three are now being rendered in three or more different ways," but he failed to appoint the special committee of nine authorized by Grand Lodge. The Committee on the 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 the DDGM for District 12 at Vancouver. In his report for 1924 he speaks of the appointment, and expresses his hopes that it will be able to submit to Grand Lodge at the next Annual Communication a uniform ritual that will be acceptable to all the Lodges "doing the Scottish or so-called American work." What he meant was, of course, the "American" or so-called "Scotch" work.

The Reviewer for the Grand Lodge of Virginia (1923), speaking about uniformity of ritual in various jurisdictions, got to the root of the matter when he said:

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

The nomenclature of the various rituals had a new variation in 1925 when the DDGM for District 2 at New Westminster, in his report to Grand Lodge, said of Prince David Lodge No. 101 at Port Haney:

"Hitherto the work of this Lodge had been carried out under the Ontario rite; but at this meeting the change was made to carry on under the 'Scotch' rite."

The Problem in Tasmania

The Reviewer pointed out that in 1927 the question of a uniform ritual reached the point of controversy in far-off Tasmania as the result of a reference in the Report of the Board of General Purposes:

"At present the 'Emulation', modified, is the standard, but certain parties want an 'Australian' ritual, and have been working to that end since 1921, or so. Various Committees have laboured on the job; inter-provincial conferences have been held; and as the Grand Master said, 'It is practically impossible to get a uniform Ritual for Australia, as some Grand Lodges would not give way'... it had been suggested that the Victorian Ritual be adopted, but that 'frequent and numerous editions' were issued by Grand Lodge, and the President of the Board of General Purposes amplified this somewhat by the statement that the matter had been considered by the Board at various times and both Emulation and Victorian rituals had been put forward for adoption. The difficulty with both was to decide which edition should be chosen, 'There are so many differences owing to the many editions of Emulation. The same applies to the Victorian ritual'."

They both belonged to the "English" school, and the differences could not have been great, as there was no mention of the rituals of the United States, which in British Columbia were called "Scotch", The difficulty with both was which edition of the "Emulation" work was to be preferred, The Reviewer could not refrain from getting in his little dig as a good "Scotch" devotee, and said:

"We have always been led to believe that the Emulation ritual, at least, resembled the laws 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,"

Finally the matter went to the Board of General Purposes, which recommended the "Emulation" working, with additions for Tasmania, and that a committee be appointed to decide which of the numerous editions should be adopted. It appears that British Columbia, as some people and Reviewers have suggested, was not alone with the problem of many rituals.

1931 to 1940

During this decade there was very little activity or discussion, if any, in Grand Lodge regarding the ritualistic work of the Constituent Lodges. They were not busy days in terms of new members applying for admission in the established Lodges, and few new Lodges were created. The entire membership sagged very sharply, due mainly to the economic conditions caused by the depression, and this meant that the degree work suffered in like measure. Uniformity of work in the Lodges practising the same ritual continued to be a subject of discussion, especially in Greater Vancouver, and a continuing need for Masonic Education and Research was stressed by some GMs and DDGMs, resulting in the formation of a Vancouver Library Board in 1931. In 1932, the GM praised the Board for its work in education, and under the heading of uniformity of work he noted a disposition to discuss the matter in a reasonable and serious manner, and to him it seemed strange that sensible co-operation in such matters did not receive the lead from Grand Lodge,

Masonic Education and Research

By 1937, a Special Committee on Masonic Education and Research took over the work formerly conducted by the Vancouver Library Board. In 1939 the Victoria District Lodge of Education and Research was licensed by the GM.

During these years, numerous enquiries and appeals were made to the Committee on Masonic Education and Research for information regarding the variations in ritual, and an undercurrent of dissatisfaction with the lack of definite standards, with everchanging forms becoming more prevalent even in Lodges supposedly practising the same work, led to smaller groups in various Districts forming internal research groups in an attempt to bring about at least local uniformity in Lodges having basically common rituals.

1941 to 1950

The depression, followed by World War II, overshadowed the efforts towards the development of Masonic Education and Research and the study of the rituals for uniformity. Only after the cessation of hostilities did demands again become insistent for some action. In the meantime, much of the earlier prejudices against published rituals had dissipated.

Special Committee on Rituals

On June 20, 1946, the Committee on Masonic Education and Research once again strongly pressed for the appointment of a special committee by the GM to study and investigate the whole matter of ritual and forms of work then in use in the jurisdiction, with a view to the ultimate adoption of some form, or forms, of standard ritual. A committee was duly appointed, but it failed in three years to produce any kind of a report, except in which to plead for more time.

In 1949, Grand Lodge adopted the following resolution on the recommendation of the Committee on Masonic Education and Research:

"That the Grand Master be requested to appoint a Special Committee to investigate the matter of ritual and forms of work now in use in the Grand Jurisdiction and to submit a report thereon to Grand Lodge."

The GM, immediately upon assuming office, in pursuance of the above resolution appointed the following: W Brother Robert F. Blandy, Henderson Lodge No. 84, Chairman, W Brother Cecil M. Parrott, Victoria-Columbia Lodge No. 1. RW Brother D. E. Manson, Ashlar Lodge No. 3. W Brother C. E. Snead, Mount Hermon Lodge No. 7. W Brother John Irvine, Cascade Lodge No. 12. The committee thus appointed decided first to ascertain three things:

- "1. What were the leading facts regarding the rituals being followed in the Lodges in the Jurisdiction;
- "2. How other Jurisdictions, more particularly in Canada, were dealing with the situation;
- "3. What Grand Lodge had done in the matter of Rituals to be observed by the Lodges."

The New Chairman

The incoming GM had reconstructed the committee under a new and dynamic Chairman, who was mainly responsible for the many searching and comprehensive reports that were to follow his appointment. As GMs have pointed out, W Brother Blandy was a man of strong character, who tackled every assignment given him with zeal and assiduity, as will be evidenced in the reports of the committee to Grand Lodge.

Bibliography to the Reports

It is not the intention here to go into any detailed examination of these reports—they present a thorough exploration of the rituals and the problems that had been encountered in British Columbia leading up to the adoption of, first, a “British Columbia ‘Canadian’ Work,” followed by reviews and recommendations regarding the other three workings. The words and actions of its ritual was of deep concern to every Lodge in the jurisdiction, and uncertainty had prevailed over this matter in British Columbia even before the formation of the Grand Lodge, and from that period when Freemasonry first made its appearance in the two Colonies.

The bibliography * given below will direct the interested student of this important phase of Freemasonry to many hours of fascinating study of the reports of the committee. The research was excellent, thorough and the selection of the material much to the point of the enquiry. Many important references are given to historical material regarding the practice of ritualistic work of the Grand Lodge of British Columbia, and also pertinent references to the reports of other jurisdictions and Masonic authorities.

The first such report of substance was that for 1950, presented to Grand Lodge on June 22—it began its task with the following triple text:

“Let all things be done decently and in order.”

A famous Correspondent.

“All particular Lodges are to observe the same usage as much as possible.”

Anderson’s Constitutions, 1723, Regulation 11.

“I do not think that anything was ever gained by evading or shirking a troublesome question.”

Bro. Albert Pike, Transactions Supreme Council SJ, 1870.

It reviewed the consultations with the Constituent Lodges, and its sources of reference in Grand Lodge material, practices in other jurisdictions, and many Masonic authorities, but it only made two proposals:

- “1. That the work of the Committee be continued, if necessary with additional personnel;
- “2. That the Committee be definitely authorized to make recommendations.”

1951 to 1960

The first solid recommendation by the Special Committee on Rituals is in its report for June, 1951, which was made after weighing a mass of evidence very carefully. It felt that the plan proposed would bring British Columbia into line with other Canadian jurisdictions; that British Columbia should in a sense turn its very imperfections to good account; and that the ritual policy of the jurisdiction would become one of conformity tempered with moderation, and would be broadcast in North America; and therefore recommended as follows:

- “1. Formal recognition be given to the use in this Jurisdiction of Masonic ritual and working of the general types and systems in use, (a) in Ontario, Canada; (b) in England; and (c) in the United States of America;
- “2. Each Lodge be permitted to use any one of the said three types;
- “3. Printed forms to be prepared for each type, and made standard—with due regard for flexibility, and for secrecy;
- “4. Provisions be made for propagating and maintaining these standards, including the setting up of a standing committee or board to have charge of the ritual...”

British Columbia “Canadian” Work

In 1954, the committee presented a complete draft of a revised form of the “Canadian” or “Ontario” work, or ritual, which it proposed to distribute to each Lodge then doing the “Canadian” work for comment. In June, 1955, the report of the special committee recommended that the revision of “The Work” be approved subject to certain amendments (list attached); * that the work should be voluntary on the part of any Lodge existing on June 1, 1954, and be required for those Lodges formed after June 1, 1954. It also suggested the machinery for effecting amendments and finally recommended the printing of the Revised Ritual, under the control of Grand Lodge, and that all copies remain the property of Grand Lodge.

* Neither the bibliography nor list of amendments were included in the first edition.

This report was ADOPTED, with the GM extending his personal thanks to W Brother Blandy and the members of the committee for the excellent service rendered in the long and arduous task of preparing the ritual material. In June, 1956, the committee reported progress in its work of completing the formulary for the "Canadian" working approved the year before, and requested funds for the printing which had already been approved by Grand Lodge. The Finance Committee provided the sum of \$3,000 as "Extraordinary Expenses for Printing of new Rituals as approved by Grand Lodge." In 1957, owing to the printing not being completed, a re-vote of the item was required.

British Columbia "American" Work

In 1956, the special committee reported some progress in the drafting of a ritual for the Lodges practising the "American" work, "which Ritual may serve as a guide or exemplar," In 1957, the Special Committee on Rituals reported some progress on various drafts of the "American"-type working and that the workings of some of the British Columbia Lodges had been studied. It pointed out that it had a "bewildering variety from which to select" with "access to some thirty-four versions of the 'American' working, no two being alike."²³⁵

Death of the Chairman

On November 25, 1957, W Brother Robert F. Blandy was called to the Grand Lodge Above after a lengthy illness. The GM, in his address on June 19, 1958, regretted the passing of a "gentleman and scholar unsurpassed, (who) had worked for years, and at times with little or no encouragement, on rewriting the various rituals of our Grand Lodge . . . after a number of years of study and intensive research, had completed the 'Canadian' Ritual and at the time of his death was busily engaged and had made much progress on our 'American Ritual' . . . Canadian Ritual will stand as a lasting memorial to his memory long after the majority of us will have been forgotten." In 1958, Grand Lodge approved a motion that a suitable memorial scroll be prepared for presentation to his widow; the full text may be found in the Proceedings of Grand Lodge for 1959, page 131, It reads in part:

"GREETINGS:

We hereby submit this testimonial to Mrs. Robert Francis Blandy, in honour of our late worshipful Brother ROBERT FRANCIS BLANDY, in appreciation of his diligent and painstaking efforts and his erudite and scholarly achievements in the rewriting of the various rituals of Grand Lodge, part of which labour is exemplified in our Canadian Ritual which will stand as a lasting testimony to his memory."

In 1958, the GM appointed W Brother Frederick W. Coffin (a PM of Mount Hermon Lodge No. 7 at Vancouver, who was DDGM for District 13 at Vancouver in 1961-62), a member of the Rituals Committee since 1954, as the new Chairman.

"American" Ritual Name Questioned

The special committee reported progress on the "American" type of working, but regretted that its work had been hampered and delayed by the sad passing of its Chairman, who had been supervising the preparation of the ritual. In 1959, the recommendation of the Special Committee on Rituals was for the printing of the "American" ritual under similar terms and conditions as those adopted for the "Canadian" ritual. After much heated discussion over the use of the name "American", the report was ordered tabled. The Finance Committee's Estimates for that year contained one item, *i.e.*, "Expenses for Rituals Committee, \$300" and a similar item was to be found in the Finance Committee's Estimates of June, 1960.

Innovations Not Permitted

The committee also in 1959 called the attention of Grand Lodge to a resolution adopted by the Grand Lodge of England in 1723—

"That it is not in the power of any person, or body of men, to make any alteration or innovation in the Body of Freemasonry without the consent first obtained of the Annual Grand Lodge."

Committee Is Enlarged

In June, 1960, the committee reported being enlarged by the addition of two members from Vancouver Island Lodges: *i.e.*, Vancouver and Quadra Lodge No. 2 at Victoria and Ashlar Lodge No. 3 at Nanaimo, and requested another year in which to allow these brethren to acquaint themselves with the work already accomplished and to permit the committee to prepare its final draft of the "American" work.

1961 to 1970

The Committee on Rituals reported to Grand Lodge in June, 1961 that it was reviewing rituals received from several

235. See *Proceedings of Grand Lodge* — 1950, pp. 131-146; 1951, pp. 142-167; 1952, pp. 115-429; 1953, pp. 166-168; 1954, pp. 150-152, 1955, pp. 144-160; 1956, p. 118; and 1957, p. 122.

Lodges practising the “American or York Rite” work, including that of Ashlar Lodge No. 3, and stated that “we expect to have a composite Ritual ready for submission to the Lodges well in advance of the next Regular Communication of Grand Lodge in 1962.”

In 1962, the committee recommended:

- “1. THAT this revised Ritual as prepared by the Special Committee on Rituals in 1962, to be known as the ‘British Columbia York Rite’, be approved; *
- “2. THAT the adoption of this form of work shall be voluntary on the part of the Lodges existing on June 1, 1962;
- “3. THAT Lodges formed after June 1, 1962 and practising the “York Rite’ shall be required to adopt this form of work;
- “4. THAT consideration be given to the establishment of a Committee on Rituals to which matters of Ritual could be referred;
- “5. THAT control of the printing and distribution of the Rituals shall be with Grand Lodge;
- “6. THAT on application through the Secretary of his Lodge this Ritual shall be made available at cost to every Master Mason in good standing in the Jurisdiction;
- “7. THAT copies of the Ritual shall be the property of Grand Lodge and that adequate provision shall be made for the recording of such copies and for their return to Grand Lodge when the possessor shall cease to be an active member of the fraternity.”

In spite of some objections to the use of the word “Rite” in the title to the above report, the recommendations of the committee were ADOPTED by Grand Lodge.

British Columbia “Ancient” Work Adopted

In 1963, the committee, in deference to the objections voiced in 1962 over the use of the word “Rite” in the proposed name of the ritual, suggested that the title “British Columbia Ancient York” work might be suitable. During the discussion that followed the motion for adoption of the report, the title “British Columbia Ancient York” work was challenged and, as the result of an amendment, the word “York” was ordered deleted. The committee dropped the word “York” as directed and recommended, as a compromise, the word ‘Ancient’, unaccompanied, should meet the desires of those who wished to show the origin of this ritual without offending others who, perhaps erroneously, felt they claimed too much. The title of the ritual then became the “British Columbia ‘Ancient’ work”. The word “Ancient” was placed in quotation marks since it is used not as indicating antiquity or priority, but because the work was derived from the “Ancient” (Athol) Lodges. The “Athol Masons” were seceders from the Grand Lodge of England in 1739, having assumed the title of “Ancient Masons” and organized a Grand Lodge, elected the Duke of Athol as Grand Master. † In 1813, the Duke of Kent having been elected Grand Master of the “Ancients” while his brother, the Duke of Sussex, was Grand Master of the “Moderns”, a permanent reconciliation was effected, and the “United Grand Lodge of Ancient Freemasons of England” was established.

Standing Committee on Ritual

Following the several suggestions over a number of years, Grand Lodge in 1963 finally approved the establishment of a Standing Committee on Rituals, but it was not until June, 1965 that the Constitution was finally amended to provide “That there be added to the list of Standing Committees a ‘Committee on Ritual and Forms and Ceremonies’.” Stating that “It shall be the duty of the Committee on Ritual and Forms and Ceremonies to supervise all revisions of same; to observe the working of the Rituals and Ceremonies as approved by Grand Lodge, and where necessary to recommend amendments or adjustments to correct anomalies or defects as may become apparent in the practical performance of the work; to undertake a thorough revision of the present Book of Forms and Ceremonies; and to report on such matters relating to Ritual and Ceremonies as may be referred to them.”

Ritual Rulings

On June 17, 1965, the GM reported to Grand Lodge that he had ordered the following “Rulings” concerning the practice of ritualistic work in the jurisdiction:

“In British Columbia we have four Rituals:

- (1) The Canadian Work (Old and New Rituals).
- (2) The “American” Ritual, or the British Columbia Ancient Work.
- (3) The Emulation Ritual.
- (4) The Australian Ritual.

* This name was chosen in an effort to eliminate controversy over the term “American”. —The Chairman of the Committee.

† The Ancient Grand Lodge was formed from unaffiliated London lodges and was in no form a schismatic or seceding body. [ed.]

- “A. It is not proper for a Lodge practising one Form of Ritual to pay a fraternal visit to another Lodge practising a different form of Ritual, and to confer a Degree on a Candidate belonging to the Lodge being visited: *e.g.*, for an American Work Lodge to confer Degrees on candidates of a Canadian Work Lodge which it is visiting.
- “B. It is not proper for a ‘Ritualistic Team’ practising one form of Ritual to visit a Lodge practising another form of Ritual and confer a Degree on a candidate belonging to that Lodge.
- “C. It is not proper for a British Columbia Lodge to transport a candidate into another Jurisdiction, and have the Lodge it is visiting in that Jurisdiction confer a Degree on a candidate belonging to the Lodge in the Jurisdiction of British Columbia.
- “D. It is in order for Lodges or ‘Ritualistic Teams’, regardless of the prohibition contained in above Clauses A. B. or C., to visit other Lodges practising different work, and exemplify or demonstrate a Degree on a Brother who has already received that Degree.
- “E. In any circumstances where it is necessary, because of some emergency, for a British Columbia Lodge to require a Degree to be conferred by a Lodge in British Columbia practising a different form of Ritual, or for the Degree to be conferred through the courtesy of another jurisdiction, this can only be done by arrangements made through the office of the Grand Secretary, or through a Dispensation from the Grand Master, whichever is proper for the special circumstances.”

The GM went on to explain that under Clause C he was not:

“. . . attempting to interfere with visitations of Lodges to other Jurisdictions so long as they only exemplify or demonstrate their Degrees on candidates who have already received those Degrees. I consider these visitations are well worthwhile, being a useful and enjoyable part of our Freemasonry.”

In 1966 minor changes in “Canadian” and “Ancient” rituals were studied, and in 1967 alterations of a minor nature were approved and ordered printed for insertion in the existing manuals.

“Emulation” Ritual Is Under Review

On June 20, 1968, the Committee on Rituals reported that it had been asked to review the “Emulation” ritual, and further stated that:

“It is anticipated that as in the case of the Canadian and Ancient Rituals, the Committee will recommend that the adoption of any Ritual as approved shall be voluntary for those Lodges already practising this work and required for Lodges subsequently formed.”

In 1969, the committee reported that after consultation with the thirteen Lodges in the jurisdiction practising the “Emulation” work, it had found the majority of them in favour of using the published work known as “The Perfect Ceremonies of Craft Masonry in strict conformity with the recognized system as taught in the ‘Emulation Lodge of Improvement’, Freemasons’ Hall, since 1823, for Emulation workers.” In asking Grand Lodge for approval, it recommended that:

- “(a) The Ritual as set out in the named publication be referred to as the British Columbia Emulation Work; and
- “(b) The adoption of this Ritual shall be voluntary on the part of any Lodges practising Emulation Work on June 1, 1969; and
- “(c) Lodges formed after June 1, 1969, wishing to practise Emulation Work be required to follow this Ritual.”

Grand Lodge approved such action on the ADOPTION of the report.

Review of the “Australian” Working

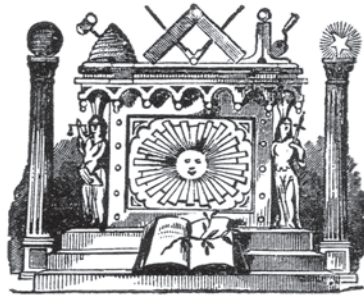
On June 19, 1970, the Committee on Ritual reported to the Annual Communication held in the city of Prince George that:

1. It had under consideration an official Ritual for Lodges using the “Australian” work, which could be adopted for the use of future Lodges;
2. It was studying the Burial Service and some work was being done on the Book of Forms and Ceremonies; and
3. The corrections and amendments to the “Canadian” work had been printed and distributed to the Lodges concerned,

The report was ADOPTED upon motion duly seconded.

Many Have Given Service

As this chapter in the History of the Grand Lodge of British Columbia comes to a close, honour is given to those who laboured so effectively in the endeavour to make the ritualistic work of the Constituent Lodges worthy of the institution of Freemasonry. Over the years from 1950, many distinguished and able brethren gave freely of their time and knowledge in assisting in the production of the rituals, and while the names of those who officially served on the committee can be found in the various Proceedings, others whose name is legion should be gratefully remembered even though anonymous.



CHAPTER 22

MASONIC EDUCATION AND RESEARCH - "THE MASONIC BULLETIN"*

"By which means alone we are rendered fit members of regularly organized society."

— THE PERFECT CEREMONIES OF CRAFT MASONRY

Little Time, Little Money and No Action

Prior to the period of 1898 to 1899, very little activity was seen in the area of Masonic Education and Research. No action was taken by Grand Lodge as a body towards establishing any sort of programme of Masonic Education and Research. As has been seen, most of the efforts of the brethren in the earlier years were directed towards organization, financial problems, providing decent meeting quarters and just a plain struggle to survive.

The GMs made sporadic references to the need for education and instruction beyond the realm of what the several degrees meant and the preparation for the examinations called for therein. For instance, several references were made to the need for material for a Grand Lodge Library, and steps were taken to provide publications, and small sums of money were voted for the purchase of shelving, *etc.*, to house the Grand Lodge Library.

But for those interested in special reading in this area of Masonic endeavour, let us commend the address of the GM in 1884, which presents an analysis of the challenges of the Order to every student of Masonic Education.²³⁶ The entire address reveals to the reader a deep attachment and understanding of the general rudiments of the Craft. Again the next year he continued on his most thoughtful theme.²³⁷

An Eddy Stirring

On June 23, 1891, the GM stated that his observations during his visits among the brethren had led him to believe that not sufficient interest and importance was "attached to these necessary adjuncts of our institution." He felt it should be the aim and the purpose of every Brother to familiarize himself with the vast amount of useful Masonic knowledge by reading the standard works, and by subscribing to one or more of the several valuable Masonic publications, "which are replete with lectures, orations and subjects of both useful and practical importance. It is not only sufficient to be well skilled in rendering our esoteric work and lectures, but it is essentially necessary to make ourselves familiar with the ancient and modern history of our rise and progress, the teachings and use of our symbolisms, and the rise to an education beyond the mere conferring of the degrees, which can only be done by study, and hope each brother will make it a point to do more Masonic reading."

Some Action at Last

In 1899, however, MW Brother David Wilson ascended to the Throne of Royal Solomon, to take up the challenge which had been thrown to Grand Lodge in the year previous by one of the DDGMs. The GM, himself, was an integral part of the educational system of the Province. He was the first Director of the Free Text Book Branch of the Provincial Department of Education. He also played an important part in the formation of the Travelling Library Service throughout British Columbia.

It can be truly said that the first stirrings towards the realm of Masonic Education and Research in the Grand Lodge of British Columbia were born in the report of a DDGM. When RW Brother Frederick McBain Young of District 5 (later to be GM) filed his report to Grand Lodge in June, 1898, he regretted:

"... to note that the Masonry which has come under my observation is, in some instances, fast degenerating into a mere mechanical routine. Some of the Brethren had sunk into a lethargy. At times they are a little roused, by the initiation, passing or raising of a candidate, but it is only momentary. On the regular night of meeting a few of the faithful will assemble, read and adopt the minutes, transact some routine business and close. This is varied from time to time by the introduction of degree work. You will see many examples of the following: A newly-made Mason, eager for truth and light, will attend every meeting and participate in every ceremony, for, perhaps, six months. You will then notice his occasional absence, and finally, he ceases to attend. The reason of this is not far to seek. He imagines himself a Mason, but knows nothing of its principles or teachings. He tires of the routine. It has become monotonous. The novelty has worn off and with it, his interest, which was created and sustained by that novelty, ceases. The remedy for this is Masonic education. The brethren must be taught to read, study and think for themselves, until such time as each and every one can give a reason for the faith that is in him. A man's interest in a subject can invariably

* This chapter was reviewed by the Committee on Masonic Education and Research of the Grand Lodge of British Columbia: Donat R. McMahon, PDDGM, Chairman; George Dawson, PDDGM; Douglas R. Grant, PM; Percy Edward Mussell, PM; John Thomas, PDDGM; William Sinclair, PDDGM; and George Williams, PDDGM. (236) See *Proceedings of Grand Lodge — 1884*, p. 18 *et seq.* (237) See *Proceedings of Grand Lodge — 1885*, p. 9 *et seq.*

be measured by his knowledge of it. Increase the knowledge and you will have a proportionate increase of interest.

“I would like to see, connected with every Lodge in this Province, a reading-room, fully equipped with proper Masonic literature. It would also, in my opinion, be a long step in the right direction, if at every regular meeting of a Lodge, some part of the history, principles and teachings of Freemasonry were debated and discussed—anything to increase knowledge and arouse interest. Again, there seems to be a growing tendency to shift the entire work on the shoulders of the officers. This arises from lack of interest. In the words of an eminent divine: ‘We are all called to do something—to carry stones or timber to the building, to dig stones out of the quarry, or to hew and square the wood.’ * Let no brother’s Masonic life be such as will compel him to admit, ‘I never did anything, I never gave anything towards the carrying on of that glorious building, Which is the joy, the admiration of all.’”²³⁸

The GM for 1899, himself a scholar in many fields and one deeply steeped in Masonic knowledge, trusted that the admirable suggestion of the DDGM for District 5 would not be lost sight of by those who “have been casting about for some means of keeping alive or arousing that interest on which the real success of a Lodge so much depends.” He then suggested some general channels of exploration, such as Masonic Journals and Magazines, Proceedings of Grand Lodges, and said further “that every member should subscribe for a Masonic paper of some kind, for if we would keep up with the age, we must think, and in order to have a subject for thought, we must read.” He then pointed out that many devoted brethren are given up to Masonic research and then drew the attention of Grand Lodge to the quality of the work of the “Quatuor Coronati Lodge No. 2076 of London, England” This Lodge was warranted in 1884, in order chiefly to form a centre and bond of union for Masonic students. It is not what we understand as “A Working Lodge”, for degrees are not conferred and the membership is limited to forty No members are admitted without a high literary, artistic and scientific qualification.

The GM also referred to the early Minutes of Grand Lodge, which were independent for some time of the printed Proceedings of Grand Lodge, and raised the question as to why the keeping of this valuable record had been dropped by earlier GrSs. He then discussed the development of the Grand Lodge Library, which is dealt with elsewhere. The GM for 1900 followed in the same sort of vein, but with the most emphasis on the Library and the need for proper preservation of the records of Grand Lodge, From time to time this question had been discussed in Grand Lodge, recommendations were made, small items of cash were provided but little came of it, but some improvement in the Library and the gathering together of a valuable collection of Masonic Proceedings, books, reports and other media was effected. The ever-present problem was getting this excellent collection of Masonic information and knowledge into the hands of those brethren who most needed access to it. Still at this time of writing (in 1970), the introduction of a proper system of circulation outside the environs of Vancouver and New Westminster is very pressing if the Craft is to survive as a viable entity. And even at the centre of things, in the megalopolis of the Fraser River and Burrard Inlet, the brethren fail to make proper use of the Grand Lodge Library because of the lack of service it can give. It has been the hope of the GMs, the DDGMS, the WMS and the Craft generally, that when the new Masonic Hall is erected in Vancouver the Library will be properly housed and placed under the control of a properly trained Librarian. Further, that some form of travelling units will be developed to ensure that the Library will be available to all the Constituent Lodges and their members.

And so, Grand Librarian, VW Brother W. A. DeWolf-Smith reported regularly to the Grand Lodge, but his reports dealt mainly with accessions to the Library, listing titles, authors and sources of the publications and other documents Many of these “gems of Masonic lore” are very valuable, being highly prized as well as highly priced.

“The Square”

A publication known as *The Square*, under the subtitle of “Western Canada’s Masonic Magazine,” was published in Vancouver from October, 1921 to May, 1925 inclusive. This was a private venture independent of the Grand Lodge of British Columbia, with Brother R. J. Templeton of Cascade Lodge No. 12 at Vancouver as its editor. It was published monthly and many contributions of articles, events, *etc.*, were made by members of the Craft hailing from all the Grand Lodges of Western Canada.[†]

Early Beginnings in Masonic Education

In June, 1927, the GM spoke in his address of the increasing desire for Masonic knowledge. He said that many of the Lodges during the past year had featured lectures on Masonic subjects. He had found the brethren seeking some-

* *The English Pulpit, collection of sermons by the most eminent living divines of England. “Sermon XV, The Spiritual Building” by Rev. Isaiah Birt.* Boston : Charles H. Peirce, Cornhill, mdcccxlvi [1848], p. 189.

238. See *Proceedings of Grand Lodge — 1898*, pp. 39-40.

† Richard James Templeton affiliated with Cascade Lodge on 19 December 1921 from Georgina Lodge No. 343 in Ontario. [ed.]

thing more than ritual, no matter how well performed. He hoped that some action would be taken in the furtherance of this work.

In 1930, the GM suggested that some medium of communication between the Lodges should be published similar to the *Masonic Sun* in Ontario, but no such publication was attempted until September, 1937, when the first *Masonic Bulletin* appeared, destined for an amazingly successful life with the Grand Lodge of British Columbia, and under the ægis of many competent and dedicated Freemasons. The GM, in June 19, 1930, quoted from the GM of the Grand Lodge of Canada in Ontario:

“We lead the young enthusiast through the triple gates of our tiled and guarded courtyards into the sacred inner temple, and we wonder, perhaps, as he surveys with eager eyes all the riches of our treasure house, but when he seeks from us the answer to the thousand questions which spring from the fullness of his desire to learn more about this great heritage which he new shares with us, we discourage him and blunt the keenness of his longing by our lack of means to answer.

“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.

“The history of the Craft during the ages is occupying the attention of some; others seek the deeper meaning of its symbols; the history of the rituals, the development, and the reason for the variations, is the task of others; all the different problems and aspects of Freemasonry are being diligently studied, and we must do our part in their work. The rank and file of the Brethren in the Lodges are looking to their leaders for instruction. They are told that it is the duty of the elder Brethren to instruct the younger, and they are given to understand that they are in duty bound to improve themselves in Masonry. Wherever I have gone, in city as well as in country, I have been asked the questions: ‘What shall I read?’ ‘Where can I get it?’ ‘What will it cost?’ “

The GM then 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. He pointed out: (1) that much has been done by the Craft to meet these needs, much still remained to be done; (2) the necessity of having committees, including some of the Legal Practitioners to make a specialty of Masonic law, not only for themselves alone, but for the Craft in general and so relieve the GMs as far as possible; (3) that the more one knows on any subject the more interest one can take in it—ignorance never helped anyone to delight in anything; (4) that this was a matter that could not be neglected any longer; and (5) that other Provinces were taking up the challenge and endeavouring to meet the demand for Masonic knowledge. He then reviewed the “Masonic Education and Research Club of Regina,” Which was doing good work by gathering Masonic students for the purpose of studying Masonic problems in Saskatchewan; and other media in general, with particular reference to the publications of “Quatuor Coronati Lodge No. 2076, London, the famous English Lodge of Research.” This GM was, of course, none other than the GrH-to-be, Robie L. Reid, who was already then working with the Lodges on matters historical and exploratory.²³⁹

Vancouver Library Board

The GM for 1930-31 drew the attention of Grand Lodge to the activities of a committee (Library Board) which had been recently formed at Vancouver under the able chairmanship of W Brother F. J. Bayfield of Western Gate Lodge No. 48 at Vancouver. He quoted “some of the main objectives” from a report made by the Board. The following GM, in June, 1932, questioned why Grand Lodge had done so little to assist in providing a means whereby Masonic knowledge might be available to the Craft, and pointing to the useful work being done by the Masonic Library Board of Vancouver; he was emphatic in stating that he thought Grand Lodge should assist the Board in extending its work, or provide some other system of informing and instructing the members Masonically. He then appended to his address the report referred to by the GM in 1931 and now addressed to him and signed by the Chairman of the Board, and it appears in detail in the Proceedings for that year. The Committee on the Address had one succinct sentence to offer, “The extension of the Library is largely a matter of suitable accommodation and management.”²⁴⁰

Work of the Study Group

The members of Grand Lodge were beginning to warm up to the development of Masonic Education and Research in the jurisdiction, and the GM for 1933 quoted freely from the report of the Masonic Library Board and its association

239. See *Proceedings of Grand Lodge* — 1950, pp. 25-28.

240. See *Proceedings of Grand Lodge* — 1932, pp. 29-30, 178.

with a "Study Group" which held meetings beginning in September, 1932 and ended in April, 1933, at which twelve lecturers delivered over thirty lectures in thirty-two Lodges in the five Vancouver Districts (No. 13, 14, 15, 16 and 17). A Committee on the Address was appointed, but it merely contented itself with the comment that "We commend the interest taken by the Grand Master in the Board of Benevolence, Service Bureau, Boards of Relief and Study Group."²⁴¹

The Constituent Lodges began to take the matter into their own hands, and in Victoria the premier Lodge, Victoria-Columbia No. 1, had taken a step forward in 1931 by establishing a Lodge of Instruction solely for the purpose of Masonic education and research among its members, and several of the other Lodges had taken an interest in the development of educational classes and addresses in the Lodge

Adoniram's Proposal

On June 21, 1934, Adoniram Lodge No. 118 at Vancouver presented a resolution to Grand Lodge:

"(a) suggesting the institution of an educational programme."

Grand Lodge referred the resolution to the Finance Committee, which recommended that the incoming GM appoint a committee "with reference to a programme of educational addresses."²⁴²

The special committee which reported to Grand Lodge on June 20, 1935, and numbered among its members MW Brother D. A. Kerr and RW Brother James S. Henderson, carried out a thorough job of exploration and examination of the proposal and the recommendations. The committee recommended the appointment of a Standing Committee of Grand Lodge to be known as "Grand Lodge Masonic Education and Research Committee" with stated responsibilities in certain areas and subject to the following conditions:

- "1. That all such Masonic Education be under the direction and control of Grand Lodge through the Standing Committee appointed for that purpose.
- "2. That this Committee (of Education) have charge of the preparation of a Curriculum, the selection of instructors, the compilation of a list of suitable books, and all arrangements necessary for the conduct of classes.
- "3. That the material presented be such as will not only supply information, but will also inspire the Brethren to read and study sound Masonic literature.
- "4. That where classes are formed within districts, or groups of Lodges, they be under the general supervision of the District Deputy Grand Master, the Chairman of the Committee of Masonic Education, or some other Brother appointed by them with the approval of the Grand Master.
- "5. That individual Lodges be encouraged to promote Education within themselves whenever the Officers so desire, but that such Officers be urged to consult the Committee and use the material recommended by Grand Lodge.
- "6. That the present Vancouver Library Board and Study Group be brought under the Grand Lodge Educational Committee, and their work be organized on a wider scale.
- "7. That the Committee on Masonic Education be authorized to prepare the material to be used by instructors, and any other material required; and that before it is printed, all such material be approved by the Grand Master and the Committee on Masonic Education
- "8. That for the purpose of giving effect to the above suggestions Grand Lodge authorize a grant of at least two hundred and fifty dollars."²⁴³

The report was ADOPTED and Vote 20 of the Estimates of the Finance Committee provided the amount requested.

The Standing Committee on Masonic Education and Research

The GM did not get around to setting up the standing committee recommended, but on June 19, 1936, RW Brother Rev. J. S. Henderson made a report on behalf of the special committee, which apparently was not disbanded, in which he reviewed the further work of that committee in detail, exploring the aims of Masonic Education; discussing some of the problems which must be faced; and stressing the needs of the members of the Craft for guidance and stimulation in education and research of this nature. It was then moved and seconded:

"That a Central Committee of seven be appointed by the Grand Master, with corresponding members in Victoria, Prince Rupert, Okanagan and Prince George.

That the present Vancouver Board be thanked for the splendid work they have been carrying on for years—that their work be taken over by the Central Committee of Grand Lodge and continued by that body.

241 See *Proceedings of Grand Lodge* — 1933, pp. 35-36, 245.

242 See *Proceedings of Grand Lodge* — 1934, p. 30.

243. See *Proceedings of Grand Lodge* — 1935. pp. 178-9.

The Committee thanks Grand Lodge for the grant of \$250.00. That amount is now in a trust account for the educational work of Grand Lodge.”²⁴⁴

On June 17, 1937, the GM reported that he had appointed the Committee on Masonic Education and Research, which would present its report to Grand Lodge. He said he had caused it to be printed in the advance copy of the Proceedings. He praised the work of the Central Committee and the district corresponding members; had been impressed by the keen interest shown in educational work; and was confident of the ready co-operation and support the Lodges would give to any plan of educational work.

The committee which had been set up as recommended under the chairmanship of RW Brother Rev. J. G. Brown reported the same day. The report contained many useful suggestions for planning a programme of education and research; an outline of “The Entered Apprentice Degree Course of Lectures”; a short list of helpful Masonic readings; and closed with a number of short suggestive addresses prepared by five members of the committee, titled; “What is Freemasonry?”, “Mental Preparation of the Candidate”, “Key Words”, “The North East Corner”, and “Freemasonry and Citizenship.” The report of the Committee on Education and Research was ADOPTED and ordered printed in the Proceedings.²⁴⁵

The Masonic Bulletin

On June 23, 1938, the Committee on Masonic Education and Research again reported to Grand Lodge on what is called “a pioneer year”, and such it truly turned out to be. The committee had met monthly, and its chief business had been the preparation for and the publication of a Masonic Bulletin for British Columbia. It stressed the need for

the active co-operation of every member of the Craft, as well as the body of expert brethren it had discovered who were able to write appreciatively upon the principles and tenets of the Craft. The experience of the first year made the committee members confident that the Bulletin could be published regularly every month, and that contributions could be drawn from all parts of the jurisdiction. It was sure this would make the Bulletin “our own production and will stimulate to the utmost the study of Freemasonry and interest in the workings of the Craft.”

It stressed the necessity for Committees on Education in all the Constituent Lodges if the work was to succeed, and it had received notification from all but thirty-five Lodges that such action had been taken. The committee also hoped that the Grand Lodge Library would be further improved through the building up of an adequate collection of books on Masonic subjects, cataloguing the same and making them available for the use of the Craft generally. It recommended the Fellowcraft degree for study during the ensuing year.

The first issue of the Masonic Bulletin appeared in September, 1937 as planned, and regular publication (usually for ten months in each year—September to June) has continued ever since, and so popular has the publication become that almost every active member of the Craft in British Columbia is an avid reader. Its articles have been stimulating, informative, historical and, at times, provocative. It provides, among other matters, the medium for an interchange of current happenings in the Lodges of the jurisdiction and in other jurisdictions a source of eulogistic appreciation to the departed brethren who have served the Craft with great zeal and assiduity during their lifetimes. It has become a source of great interest to the brethren, both in the

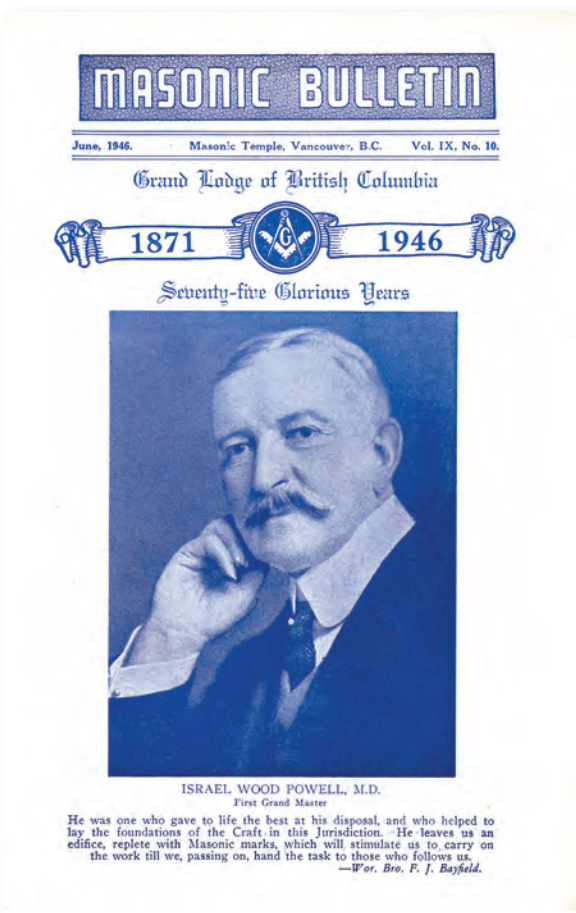
Province and outside, and it was on one occasion discovered in the office of an eye specialist in Geneva, Switzerland, many years before the Grand Lodges Alpina of Switzerland and British Columbia had established fraternal relations

One For Every Member

Publication of the Grand Lodge Masonic Bulletin for British Columbia commenced with a printing of 1,000 copies, and that number has risen steadily over the years to 19,500 in 1950, to 27,000 in 1960; so that, with a membership of

244. See *Proceedings of Grand Lodge* — 1936, pp. 216-218.

245. See *Proceedings of Grand Lodge* — 1937, p. 212 *et seq.*



just over 26,000 brethren in the Province, it would appear almost certain that every member receives his copy on a regular basis.

In the GrH's travels, seeking information of an historical nature, he has listened to many "pæans of praise" for the Bulletin, for its several editors, for the Committee on Masonic Education and Research, and in particular for the interesting contributions the Bulletin contains. As one of the Secretaries of a large Constituent Lodge says, "Just leave it out of the Summons one month and see what happens!"

In the Proceedings of Grand Lodge for the year 1938, the committee finally took its place among the Standing Committees of Grand Lodge as the "Committee on Education and Research."

Solid Progress

In June, 1939, the Committee on Masonic Education and Research reported to Grand Lodge that the Masonic Bulletin had been published for eight successive issues and distributed throughout the jurisdiction. The Fellowcraft degree had been the subject of study during the year, and many Study Groups and Lodges had found it helpful to follow the course as outlined in the Bulletin. Many Lodges reported they had found very able speakers among their younger brethren and that nearly all the articles had been contributed by members from within the jurisdiction. During the year, the Committee had been able to publish a list of books in the Library, and reported that a number of Lodges had set up their own Libraries. The committee commended the work of the District Lodge of Education and Research in Victoria, and recommended the MM Degree for study during the year ahead. The report was ADOPTED, and the Finance Committee increased the grant for the year to \$500.

In 1940, the Grand Lodge Proceedings contained what appeared to be two reports: (1) a review of the work on the Masonic Bulletin; of Committees on Education and Research in the Constituent Lodges; several Study Groups; the Victoria Lodge of Education and Research; and recommended the Course of study for the year ahead be "The Landmarks and the History of Freemasonry";²⁴⁶ while (2) is a reproduction of the report of the Central Committee of June 17, 1937.²⁴⁷ These are then followed by a reproduction of the entire Masonic Bulletin from September, 1937 to May, 1940 inclusive.²⁴⁸

Supervisors of Masonic Education

The report of the committee for 1941 reviewed the work of the committee and other bodies in Masonic education and suggested that each DDGM appoint a well-skilled representative in his District to be known as the "Supervisor of Masonic Education", and recommended that the present "Order of Business" of the Grand Lodge be amended by adding to the existing items, or as a substantive item, one entitled "Masonic Education". It was probably considered an unnecessary amendment in view of the establishment of the standing committee. When presenting its annual report, all matters relating to Masonic education and research are discussed. Appended to the report was the "Masonic Bulletin", Vol. IV, from September, 1940 to May, 1941.²⁴⁹

1941 to 1950

In its report of June 18, 1942, the Committee on Masonic Education and Research recommended that the nine issues of the Monthly Bulletin be reprinted in the Proceedings and an increase in the annual grant to permit the insertion of an additional page for the use of the GM and to record outstanding events in the Constituent Lodges. Twenty-nine Lodges had contributed forty-two articles to the Bulletin during the year.²⁵⁰

The report of June 19, 1943, dealt with a suggestion that had emanated from the conference of the four Western Grand Jurisdictions at Banff, Alberta, in August, 1942, for the joint publication of one Masonic magazine for Western Canada. The committee pointed out that:

"While the suggestion undoubtedly represents a farseeing and progressive move for the benefit of our Craft and for the advancement of Masonic education, yet so long as present conditions prevail it would still be necessary, in addition to such a joint magazine, to issue some sort of monthly newsletter or bulletin for local use, and the present seems hardly an opportune time to launch a new Masonic publication."

The committee also deemed it advisable to make the Monthly Bulletin a direct medium of communication between Grand Lodge and the Lodges and brethren of the jurisdiction. By that time, the production figure had reached 3,500 copies monthly, "enough to supply approximately 25% of our Membership."²⁵¹

246. See *Proceedings of Grand Lodge* — 1940, pp. 192-3.

247. *Ibid*, pp. 194-201.

248. *Ibid*, pp. 202-369,

249. See *Proceedings of Grand Lodge* — 1941, p. 194 *et seq.*

250. See *Proceedings of Grand Lodge* — 1942, pp. 209-248.

251. See *Proceedings of Grand Lodge* — 1943, pp. 145-147.

In its report of June 22, 1944, the committee dealt with matters of general interest. It commended the work of the DDGMs, Lodge Education Committees, and noted the generous action of the brethren of Mount Hermon Lodge No. 7 in establishing a trust fund of \$10,000 for the purchase of books for the Grand Lodge Library. The committee reported an increase in circulation for the year of 130% in the Monthly Bulletin and at that time set its objective of a BULLETIN FOR EVERY MEMBER.²⁵²

In 1945, the committee commended the work being done in the Constituent Lodges; recorded its appreciation of the valuable services of the Supervisors in the several Districts; said it was encouraging to note the number of Lodges that had established their own Libraries; requested that the terms of the gift of the Mount Hermon Lodge Trust Fund be brought to the attention of the Vancouver Masonic Temple Association; and requested a "raise in pay" to \$1,000. The circulation of the Bulletin had increased during the year from 8,000 to 12,500 copies.²⁵³

Special Committee for Review of Ritual

The report for 1946 was an excellent one, reviewing the work of the committee; the circulation of the Masonic Bulletin had reached 15,000 copies; and noted that the Victoria District Lodge of Education and Research had reported on another good year. The committee referred to the report of a Special Committee on Ritual in 1893, and recommended that a special committee be then appointed by the GM to study and investigate the whole matter of ritual and forms of work in the Grand Jurisdiction.²⁵⁴

Lodge of Instruction, Education and Research in the City of Vancouver

The report of the Committee on Education and Research to Grand Lodge on June 19, 1947, stated that a twelve-page circular of Instructions and Outlines of educational programmes for Lodge use had been sent to all WMs, together with detailed instructions on the appointment of Lodge Committees; how to form and operate a Study Group, *etc.* The committee reported having organized a Lodge of Instruction, Education and Research for the City of Vancouver, and recommended that the licence and authority be continued for another year, noting that the brethren journeyed from New Westminster to attend the meetings. The Masonic Bulletin circulation had reached 16,000 copies.²⁵⁵

The report presented to Grand Lodge on June 17, 1948, by the Committee on Masonic Education and Research told of another busy year, and again pointed to the need to provide authentic rituals or instructions in the various workings for the guidance of the officers and brethren in the Constituent Lodges. It indicated that the Masonic Bulletin had 100% support of the Lodges; an index had been provided to Volumes I to X; and requested an increase of 50% in the allowance of the committee to \$1,500 per annum.²⁵⁶

In 1949, the committee reported on the large influx of members following the close of world hostilities, which had placed a heavy responsibility upon the WM and officers of the Constituent Lodges, and that the committee had been privileged to render considerable assistance in planning and carrying out educational programmes. It again requested the GM to appoint a special committee to investigate the matter of ritual and forms of work. This report carried an appendix, which was a financial statement of the committee's operations during the year, and the committee requested an appropriation of \$2,000 and provided a detailed review of the committee's work.²⁵⁷

On a Firm Foundation

In 1949 came the first short report of the Committee on Masonic Education and Research. The year had been a very busy one, and it pointed out that:

"Research in any line is not easy and is only made possible by the combined efforts of great minds. Our aim is to make every Freemason a Masonic student, each and everyone to contribute to the great cause; namely, the building of character, to promote self respect and love of fellow man."

The committee reported that the "Masonic Bulletin" had approximately 100% support from the Constituent Lodges, with a circulation of 19,500 copies which had covered all the Canadian and United States Lodges, as well as to Kimberley and Durban, South Africa; Christchurch, New Zealand; Croydon, New South Wales; and Great Britain. It offered its thanks to all the brethren of the Craft in the jurisdiction who had supported its efforts in so very many ways.²⁵⁸

It must have been very gratifying to the members of the committee when the Special Committee on Rituals presented its interim report to Grand Lodge on June 22, 1950.

252. See *Proceedings of Grand Lodge* — 1944, pp. 155-156.

253. See *Proceedings of Grand Lodge* — 1945, pp. 151-53.

254. See *Proceedings of Grand Lodge* — 1946, pp. 143-45.

255. See *Proceedings of Grand Lodge* — 1947, pp. 148-50.

256. See *Proceedings of Grand Lodge* — 1948, pp. 132-34.

257. See *Proceedings of Grand Lodge* — 1949, pp. 117-120.

258. See *Proceedings of Grand Lodge* — 1950, p. 121.

1951 to 1960

During this period the reports of the Committees on Masonic Education and Research became much abbreviated, and this indicated that the groundwork on the educational programme of the Grand Lodge had been well laid. The committee was kept just as busy, but it was rather a programme of administration and development rather than the creational task which had gone on before. The Masonic Bulletin was well established, and in 1951 the circulation was reported at 20,000 copies to a membership of nearly 19,500 members, and by 1960 these same figures stood at 27,000 copies to 26,500 members. The main task had now become one of securing a steady flow of interesting items regarding Masonic happenings both within and without the jurisdiction. The years of activity continued on a basis of great co-operation by all parties concerned, and the membership benefitted from the work of the committee.

In its report to Grand Lodge on June 18, 1953, the Committee on Masonic Education and Research made an appeal for short articles for the Bulletin from all the brethren. The Victoria District Lodge of Education and Research and the Vancouver Lodge of Instruction, Education and Research continued to render their valuable services to the Craft in their areas.

The Booklets for the Degrees

In 1953, the GM said in his Address to Grand Lodge that, as the result of the work of the committee and the pressures of the other forces, there had been a notable increase in the number of educational programmes throughout the jurisdiction, as judged from the Monthly Notices of the Constituent Lodges, and that educational programmes on Regular Meeting nights were then the rule rather than the exception. He recommended that a series of instructional booklets be prepared for candidates to read and study between the degrees, and one for the "Approved" Candidate for Initiation, so that he "might be prepared in his mind as well as in his clothing for the ceremony,"²⁵⁹

This recommendation was referred to the Committee on Masonic Education and Research, which reported to Grand Lodge on June 17, 1954, that it had studied the recommendation of the former GM and

"heartily concurs in his recommendation that such instructional booklets be prepared for the Candidates to read and study previous to and during the intervals between degrees."²⁶⁰

In December, 1954, the committee was requested to continue its interest in the matter of Masonic Instructional Booklets and to take upon itself the task of arranging suitable material for such a booklet for presentation in June (1955), when it reported considerable work had been accomplished but that a great deal more time was required to bring the matter to a conclusion.²⁶¹ On June 21, 1956, the committee reported that, after considerable study and work, it was given to understand that Grand Lodge was not anxious to issue elaborate booklets, but desired rather to follow the pamphlet style and, with this in mind, it has prepared "a wording covering the three degrees arranged to conform to the rulings of Grand Lodge." The wording of the pamphlets was appended to the report.²⁶² In 1957, the committee reported that the pamphlets had been printed and supplies forwarded to the Secretaries of all Lodges in the jurisdiction. In 1958, the committee recommended a more extensive use of the instructional pamphlets for study by the candidates, both prior to the First Degree and between the other degrees.

References to Royal Arch Masonry

On June 19, 1953, a resolution was presented in Grand Lodge seeking the appointment of a committee to explore the possibility of including in the Masonic Bulletin reference to Royal Arch Masonry, but an amendment CARRIED referred the matter to the Committee on Masonic Education, which on June 17, 1954, stated that it had explored the possibility of including Royal Arch Masonry material in the Craft "Bulletin", but failed "to see the advantage of such an inclusion" as suggested.

1961 to 1970

During this period, a third Lodge of Education and Research received its license. In his Address to Grand Lodge on June 22, 1961, the GM commended the Committee on Education and Research at length on its promotion of Masonic education in the Province and the brethren for their contributions, and made especial reference to the Mentor Plan of other jurisdictions, but this matter was referred to a special committee and is dealt with elsewhere.

District 5 Masonic Education and Research

In 1958, the GM complimented the Chairman and members of the Committee on Masonic Education and Research on their untiring efforts in behalf of their brethren in the jurisdiction, and reported that the brethren of District 5 were showing an interest in the good work of Victoria Lodge of Education and Research and the Vancouver Lodge of Instruction, Education and Research, and "so perhaps we shall see yet another Lodge of Education and Research

259. See *Proceedings of Grand Lodge* — 1953, p. 46.

260. See *Proceedings of Grand Lodge* — 1954, pp. 125-26.

261. See *Proceedings of Grand Lodge* — 1955, pp. 115-16.

262. See *Proceedings of Grand Lodge* — 1956, p. 110 *et seq.*

formed." The GM on June 20, 1963, reported that "A License or Dispensation was granted to permit the establishment of a Lodge of Education and Research in Nanaimo District 5" The GrS reported the date of the dispensation as December 5, 1962, but neither of them gave the point of location within the District. The Committee on Masonic Education gave the location of the Lodge as Chemainus.

The committee also reported a wealth of material for and the continued full support of the Masonic Bulletin by all the Lodges.

Mentor Plan

At the Annual Communication of Grand Lodge in June, 1961, the GM in his address drew attention to a Mentor Plan which had been adopted in several Grand Lodge jurisdictions, which "is the individual instruction of the petitioner and candidate in the same manner in which Freemasonry has been handed down through the generations, *i.e.*, from Man to Man, from Mouth to Ear. The duties of the Mentor are to give further instruction in those things which are not fully explained or mentioned in the ritual. To teach the practical application of Freemasonry in the Lodge, and out of the Lodge." He recommended that his successor appoint a committee to study the plan and report to Grand Lodge.

On June 21, 1962, the committee reported that it had given much thought and consideration to the Mentor Plan, pointing out—Mentor meaning a wise and faithful counselor, a friend and tutor—that facilities for acquiring a Masonic education were greater than at any period in the history of the Craft; books, magazines being available, lectures and addresses were being given by competent Freemasons; and that only the careless and indifferent does not know the why and wherefor of Freemasonry. The committee was of the opinion that a Mentor Plan was not warranted in the jurisdiction because of the widespread programme of the Masonic Education and Research Committee and that the appointment of another committee to carry out a Mentor Plan could not be of any greater assistance to the candidate.

Status of Masonic Education

The committee reported on June 17, 1965, that the SGW was conducting a survey on the status of Masonic education in the Province for a report to the Banff Conference, urging all Secretaries to make an effort to reply to the questionnaire. On June 23, 1966, the committee referred to the Minutes of the Proceedings of the 1965 Banff Conference and the contribution by RW Brother E. J. Leveque on the conditions of Masonic education in British Columbia as worthy of examination and real study.²⁶³

Dearth of Candidates Is a Factor

In 1965, the Committee on Masonic Education and Research reported that the dearth of candidate material in the Constituent Lodges had persuaded the WMs and Educational Committee Chairmen (Lodge and District) "to take a positive and serious view towards the promotion 'within the Lodge' presentations of topics and activities of an educational nature," and that the efforts within all levels of the Craft structure had advanced the cause of Masonic education.

The Francis J. Burd Library

On June 22, 1967, the Committee on Education and Research was hopeful that the new building plans of Grand Lodge would incorporate a room or rooms that might be set aside for use as library facilities, and stated "there is a hope that the wonderful collection of Masonic books given to Grand Lodge by the late MW Bro. F. J. Burd will be open for the perusal of the interested members."

File of Addresses

The Committee on Masonic Education and Research in 1967 also pointed out the need to keep an indexed file of addresses that had been developed in various situations. Research subjects and inspirational topics have been lost sight of. It reported that there had been:

"requests from certain Lodges that a series of articles might be made available for Worshipful Masters and Chairmen and Members of Lodge Education Committees. Consideration will be given to the possibility of providing certain mimeographed addresses for Lodges that would use them. Methods of reproducing such articles will be investigated."

The committee further reported to Grand Lodge on June 20, 1968, that it had embarked upon a service of providing a series of articles, at the outset to a few DDGMs on an experimental basis. The demand for the articles had become so widespread, however, that more than 20 DDGMs had received the material.

263. See *Proceeding of the 25th Annual Inter-Provincial Conference of the Officer of the Four Western Provinces*, Banff, Alberta, September 9, 10, 11, 1955, pp. 10-13. "Masonic Education in British Columbia," by RW Bro. E. J. Leveque. [RW Bro. Eugene James Leveque, initiated into Slocan Lodge No. 29 on 31 May 1944, died on 23 May 1966]

Death of the Chairman

In its report to Grand Lodge on June 19, 1970, the Committee on Masonic Education and Research noted an increase in the membership of three new brethren and paid tribute to the former Chairman, the late MW Brother James Reid Mitchell by:

“ . . . first paying tribute to the memory of so able and energetic a Brother, whose warm personality and ready wit endeared him to all who knew him. Both in his capacity as Chairman of this Grand Lodge Committee, and as Editor of the Masonic Bulletin, his contribution to Freemasonry was unquestionably great, and made him one of the best known and best loved Brethren in our Grand Jurisdiction. Perhaps nowhere is his passing more keenly felt than among the members of this Committee, who, through their close association with him during a number of years, acquired an affection for him which they will always treasure.”

The report indicated that the new Chairman would not assume the duties involved in editing the Bulletin; that it had assisted the GrH by reviewing the chapter for the *“History of Grand Lodge”* on Masonic Education and Research; that there should be a closer liaison between the committee and all the Lodges of Instruction, Education and Research; and finally stressed the urgent need for a suitable meeting place in Vancouver for all committees of Grand Lodge. On motion duly seconded, the report was ADOPTED.

The New Editor

In his Address to Grand Lodge on June 18, 1970, at Prince George, the GM stated that, after due consultation with the DGM, RW Brother N. Gordon McQuarrie of Caledonia Lodge No. 136 at Vancouver had been appointed the new Editor of the Masonic Bulletin.

Reports of Hard Work

The remaining reports of the Committee on Masonic Education and Research during the period dealt with administrative matters, the furtherance and continuance of active programmes in the Districts and in the individual Lodges.

The Editors of the Masonic Bulletin

The first Editor of the Masonic Bulletin and Chairman of the Committee on Masonic Education and Research was RW Brother (the Rev.) J. G Brown (GM in 1943), from June, 1936 to June, 1940, when he was succeeded by W Brother G. Roy Long (GM in 1947), from June, 1940 to June, 1945; RW Brother Laurence Healey (GM in 1952), from June, 1943 to June, 1949; RW Brother Monty A. R. Howard (GM in 1959), from June, 1949 to June, 1959; RW Brother James H. McKergow (GM in 1964), from June, 1959 to June, 1962; and MW Brother James R. Mitchell (GM in 1961), from June, 1962 to his death on October 19, 1969, at Gresham, Oregon, while paying a fraternal visit to Gresham Lodge No. 152, GLOre as a member of King David Lodge No. 93 at West Vancouver.

These brethren all gave devoted service to the Craft in many ways, but the Masonic Bulletin will always remain as a living memorial to their united efforts in the service of their brethren in British Columbia to provide the Craft with useful and meaningful Masonic Education and Research.

Their Labours Were Not in Vain

During the life of the Grand Lodge, unquestionably very noticeable progress was made in the development of the instructional, educational and research programmes in British Columbia. It is beyond doubt that the spirit of brotherhood has been sustained and the membership refreshed thereby, The Bulletin has attained to a very high state of excellence. The ready participation of the Constituent Lodges and the members bears ample proof of the importance of this publication to every Mason in the jurisdiction. Down through the years since 1898, through many adversities, there have been splendid and notable achievements, which must have accomplished far more than those earlier originators of the work ever anticipated.

To the Committee on Masonic Education and Research

Therefore, we cannot close this chapter in the History of the Grand Lodge of British Columbia without a eulogy to those eminent brethren who have served the Craft as members of the Committee on Masonic Education and Research. The great effects which they have produced are established by the heritage they have left to those who labour yet. The fruits of their labour is plain for all to see, for:

“Honest Labour bears a lovely face.” —DEKKER.*

* “Sweet Content”, Thomas Dekker (c. 1570–1632)

CHAPTER 23

FRATERNAL VISITATIONS WITH OTHER GRAND LODGES

“ . . . that every Mason receive and cherish strange fellowes when they come over the countrie, and sett them on worke, if they will worke, as the manner is; that is to say, if the mason have any mould-stone in his place, he shall give him a mould-stone and sett him on worke; and if he have none, the Mason shall refresh him with money unto the next Lodge.” —THE STONE MSS.

Right of Visiting

Thus directed the “Stone Manuscript”, which Preston (ed. 1755, p. 190) described as “an old manuscript, which was destroyed with many others in 1720, said to have been in the possession of Nicholas Stone, a curious sculptor under Inigo Jones.” A similar regulation is found in all the other Manuscripts of the Operative Masons; and from them the usage descended to their speculative successors.

Every member when received from abroad or from any other Lodge, when he visits a Lodge, must be received with hospitality. He must be clothed, that is to say, furnished with an apron, and, if the Lodge uses them (as every Lodge should), with gloves, and, if a Past Master, with the jewel of his office.

The Toast

If a banquet is held, it is of obligation that a toast shall be drunk “to the visiting brethren”.

These rules of Masonic decorum apply in equal measure in the Grand Lodge of British Columbia to visits: between the Constituent Lodges; between Lodges on the Register of the Grand Lodge of British Columbia and other Grand Jurisdictions; and between the neighbouring Grand Lodges themselves.

It is usual when Canadian and United States Grand Lodges are involved to toast both “The Queen” and “The President of the United States”, each followed by the appropriate National Anthems and the hymn “Two Countries by the Sea”.

Constituent Lodges Fraternal Visits

Many of the Constituent Lodges have carried on “Masonic Love Affairs” with their Sister Lodges operating under the Grand Lodges of Washington and Oregon. Many of these fraternal gatherings go back a good many years. In many cases the place of meeting alternates, as in the Case of Victoria-Columbia No. 1, BCR at Victoria and Port Angeles Lodge No. 69, GRW at Port Angeles; Saint Andrew’s Lodge No. 49, BCR and Daniel Bagley No. 258, GRW at Seattle; Southern Cross No. 44, BCR at Vancouver with Fern Hill Lodge No. 80, GRW at Tacoma; Burrard Lodge No. 50, BCR at North Vancouver with Greenwood Lodge No. 255, GRW at Seattle; King Solomon Lodge No 17, BCR at New Westminster with Bellingham Bay No. 44, GRW (over 60 years) at Bellingham; Mount Newton Lodge No. 89, BCR at Saanichton with Fidalgo No. 77, GRW at Anacortes; King David Lodge No. 93, BCR at West Vancouver with Gresham Lodge No. 152, GROre at Gresham, Oregon; St John’s Lodge No. 21, BCR at Ladysmith with West Seattle Lodge No. 287, GRW at Seattle; Miriam Lodge No. 20, BCR at Vernon with Ashlar Lodge No. 28, GRAlta at Calgary, Alberta; Orion Lodge No. 51, BCR at Penticton with Grand Coulee Dam Lodge No. 120, GRW at Grand Coulee; Vancouver and Quadra Lodge No. 2, BCR at Victoria with Ravenna Lodge No. 257, GRW at Seattle; Goldstream Lodge No. 161, BCR at Langford with San Juan Lodge No. 175, GRW at Friday Harbour; Eureka Lodge No. 103, BCR at Langley with Langley Lodge No. 218, GRW at Langley on Whidbey Island; Joppa Lodge No. 112, BCR at White Rock with Alpha Lodge No. 212, GRW at Everett; Dunbar Lodge No. 145, BCR at Vancouver with Robert Burns Lodge No. 243, GRW at Alderwood Manor; Lynn Valley Lodge No. 122, BCR at North Vancouver with Crystal Lodge No. 122, GRW at Marysville; University Lodge No. 91, BCR at Vancouver with University Lodge No. 141, GRW at Seattle; Orion Lodge No. 51, BCR at Penticton with Tonasket Lodge No. 220, GRW at Tonasket; Mount Garibaldi Lodge No. 127, BCR at Squamish with Burlington Lodge No. 254, GRW at Burlington; Centennial Lodge N. 171, BCR at Richmond with Centennial No. 25 GRW at Snohomish, and East Gate Lodge No. 176, BCR at North Burnaby with Halter Lodge No. 296, GRW at Seattle, which is an example of visitations between younger Lodges.

Ties with Alaska

A number of members of Tsimpsean Lodge No. 58 and Tyee Lodge No. 66, both BCR and located at Prince Rupert, journeyed to Ketchikan, Alaska, on February 21, 1964, to observe “George Washington Night” with Ketchikan Lodge No. 159, GRW. There was an attendance of 104 at this international visit when the MM Degree was performed by a team of PMs which “was a pleasure to watch”. It is understood this visitation is also perennial in nature

These may be but a few of the Lodges visiting across the borders of British Columbia — there are probably others but this is all that have reported.

Caribou No. 4 to Ashlar No. 3

One interchange of annual visits, although not international in character, has been between the two old "Scotch" Lodges of William Stewart and Jonathan Nutt—Ashlar No. 3 at Nanaimo and Cariboo No. 4 at Barkerville. In this visit the brethren must travel some 500 miles by road and 53 miles by water, each way, each year, to continue their brotherly fraternization.

Problems of Travel

During the early days of Freemasonry in the Pacific Northwest, visiting between the "nearby" Grand Lodges was extremely difficult. Travel was anything but easy, and to get from one point to another often meant much discomfort, while the "time loss" factor played an important part. Still the GMs and other members of the Craft Lodges managed to "get around". The visitations, particularly of the Grand Lodge officers, while not as frequent as obtains under the present (1970) situation of rapid transportation, were nevertheless never lacking in enthusiasm and the true spirit of the Fraternity.

Economic Problems

During the early days of the Grand Lodge there was always the "fight to survive", money was scarce, there was always the problem of the destitute Mason and his immediate relatives to be taken care of, and thus money for travel just did not exist. Most of the visiting before the turn of the century was carried on between the individual Lodges on either side of the border, and in close proximity to each other. One GM in trying to visit all the Lodges in his jurisdiction had to travel 3,050 miles, 600 miles of which was by stagecoach.

Clash of Dates

Several GMs have deplored their inability to be present and to represent the Grand Lodge of British Columbia at the Annual and Special Communications of the immediate neighbouring Grand Lodges because of the frequent clash of dates. Even with the speedier means of travel available, it has not been possible to solve this problem satisfactorily. On several occasions, suggestions have been made for a plan to be worked out which would avoid this "clash of dates a month" of the Grand Lodges—but so far little has been achieved.

First Visitors

The first visitor of Masonic importance was, of course, MW Brother Elwood Evans, PGM of Washington, who played important parts in the Petition for Annexation and in the formation of the Independent Grand Lodge at the March, 1871 Convention in Victoria.

Later at the December, 1871 First Grand Communication of the Grand Lodge of British Columbia, an invitation had been sent to MW Brother Granville O. Halter, the GM of Masons in the Washington Territory, to attend the formation meeting held in Victoria on December 26-27, 1871. Owing to a previous commitment in his own jurisdiction, the GM was unable to attend, but sent a cordial letter of welcome to its circle of Grand Lodges.

In 1876, following the Grand Masonic Reunion, the Committee on the Address of the GM noted the visitation of the Grand Lodges of Oregon, Idaho and Washington Territory to the Grand Lodge of British Columbia in August, 1875, hoping that this might be merely the forerunner of an annual series of fraternal Masonic courtesies with the neighbouring Grand Lodges.

Grand Lodge of New York

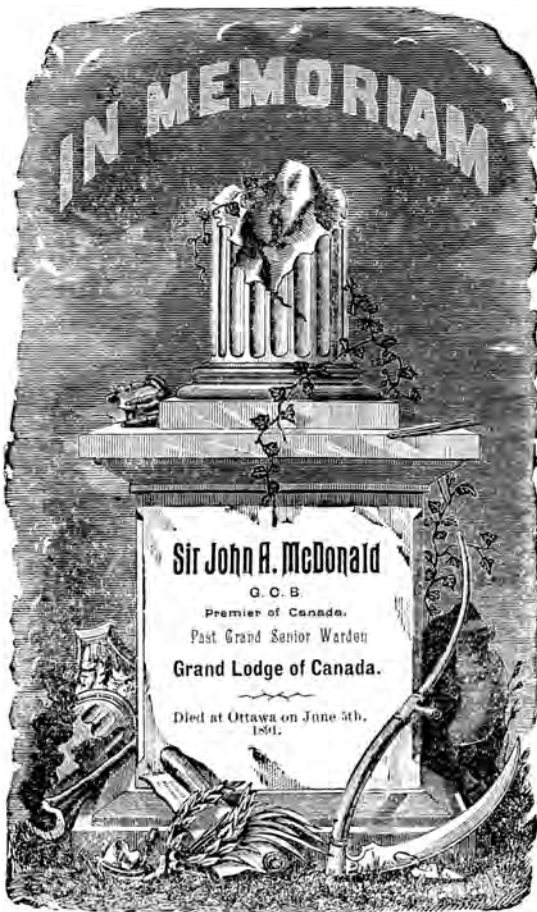
An invitation was received from the Grand Lodge of the State of New York to witness the dedication ceremonies of the new Masonic Temple (dedicated June 2, 1875) in New York City, but it was a matter of regret that owing to the great distance none of the members of Grand Lodge could avail themselves of the fraternal invitation.

Brother Hon. Thomas White

On July 13, 1886, the GM and several Grand Lodge officers waited on the Honourable Thomas White, and presented a congratulatory address to him, as MW Brother Thomas White, one of the most prominent Masons in Eastern Canada, who for years took a very active part in the affairs of the Craft. The next GM had the sad task of reporting the death of the Hon. Thomas White, PGM of Canada and Minister of the Interior Department in Ottawa, on April 21, 1888. He reported that Brother White had served for many years in the principal offices of his Grand Lodge; that his eminent services to the Craft entitled him to the distinction that was conferred upon him; he was an able writer and an eloquent speaker, of great ability and energy; and to the people of the Pacific Province his elevation to the dignity of a Minister of the Crown was especially hailed as a fitting testimony to his many accomplishments.

Sir John A. Macdonald, MM

On August 4, 1886, the GM, accompanied by officers of Grand Lodge, called upon and presented an address to the Rt. Hon. Sir John A. Macdonald, Prime Minister and Representative from the United Grand Lodge of England to



The memorial page in the *Grand Lodge Proceedings* for 1891, with the unfortunate typographical error, also perpetuated in the first edition of this volume.

the Grand Lodge of Canada. The GM in 1891 requested that GL place a “memorial page” in the Annual Proceedings of the Grand Lodge of British Columbia to the memory of our late distinguished Brother, the Rt Hon. Sir John Alexander Macdonald, who had died at Ottawa on June 5, 1891; the V GM pointed out that:

“We, not alone as Masons, but as loyal citizens of the Dominion, acknowledge the great loss which his death entails, for by his skill as a legislator, integrity as a citizen, and his ability as a diplomat, he has advanced the Dominion of Canada in a marked degree.”

Grand Lodge approved the recommendation without dissent.

Death of George Washington, MM

The GM received an invitation from the MW Grand Lodge of Virginia in 1899 to be present at ceremonies commemorating the One Hundredth Anniversary of the death of a distinguished member of the Craft—W Brother George Washington, General and President. Various circumstances prevented his acceptance of the invitation, but he wrote to the MW the GM of Virginia conveying appreciation of the courtesy extended and assuring him that as Masons all differences of race and nationality vanished, and that British Columbia joined with Virginia in honouring the memory of the deceased Brother for his inherent virtues as a man and a worthy Mason.

It afforded the GM much pleasure, in response to an invitation from W Brother George A. Ellesperman of International City Lodge No. 79, GRWash (name changed to Blaine Lodge No. 79 in 1904—charter surrendered on June 22, 1910) at Blaine, Washington, to be present at the service held by that Lodge on December 14, 1899, in commemoration of the One Hundredth Anniversary of the death of W Brother George Washington. He was accompanied by a number of brethren from Vancouver and New Westminster, and the services conducted by International City Lodge “were peculiarly interesting and appropriate.”

The friendly and brotherly greeting, the arrangement and decoration of the Lodge Room, in which the Union Jack received equal prominence with the Stars and Stripes, the singing of the National Anthem “Canadian”, and the general desire to convince the British Columbia visitors that Masonry is the universal science claimed for it, succeeded beyond their wildest dreams, so that all left “better Masons with a better understanding of a patriotic nation mourning a dead Chieftain.” Subsequently, a number of brethren and the WM of the Lodge at Blaine visited Mount Hermon Lodge No. 9 and Cascade Lodge No. 12, BCR in an effort “to encourage these international visits and to emulate the example of that noble Mason, George Washington.”

These brethren must have been among the first and the best of that breed of men we know today as “Promoters of Public Relations,” as will be borne out as the story of this chapter unfolds.

Grand Lodge of Pennsylvania

In October, 1902, the GM was invited by the GM of Masons of Pennsylvania, RW Brother Edgar A. Tennie, to attend on November 5, 1902, the celebration of the One Hundred and Fiftieth Anniversary of the initiation of Brother George Washington into the mysteries of Freemasonry, to be held at the Masonic Temple, Philadelphia. Much to his regret, the GM was unable to attend this interesting function, which he felt was the most important gathering of Masons on the continent that year. The GM was under an obligation to the Memorial Committee for an elegantly bound and beautifully printed Memorial Volume, containing a full report of the interesting proceedings of the occasion.

Cornerstone at Tacoma

The GM was also invited by MW Brother John A. Arthur, GM of Masons of Washington, to attend the laying of the cornerstone of the new Masonic Temple at Tacoma, Washington, on May 22, 1903, by Brother Theodore Roosevelt, President of the United States. Time did not permit his attendance, and he could only send his profound regrets

Arcana No. 87, GRWash—Seattle

On the occasion of the visit of the Vancouver Lodges to Arcana Lodge No. 87, GR Washington at Seattle on July 27, 1903, the GM attended and witnessed the third degree exemplified “in a manner that left nothing to be desired, and

also that left very little room for competition." The reception of the representatives from British Columbia was a most courteous and cordial one, and all were convinced that these gatherings across the border cannot but tend to the best interests of Masonry. Time has shown that this prayer of Arcana Lodge has been most fruitful in its acceptance by the Craft and the Mighty Architect.

On October 24, 1903, Arcana Lodge returned the compliment and paid a fraternal visit to Cascade Lodge No. 12, BCR when the MW Brother A. H. Hankerson, GM, accompanied the Lodge. Returning on the "Mainlander", Arcana passed a set of resolutions which were engrossed and forwarded to Cascade Lodge. They have been framed, and one of special prominence is:

"The true Masonic spirit so zealously manifested by our late host in our entertainment has demonstrated their devotion to that great tenet of a Mason's profession, Brotherly Love, which knows no boundary line."

Corinthian No. 27, BCR—Rossland

On the GM's visit to Corinthian Lodge No. 27, BCR at Rossland on August 10, 1903, there was a good attendance and very good work demonstrated. Here, too, evidence was apparent of the excellent and kindly feeling existing between the Masons on both sides of the border, as the meeting was attended by brethren from Northport and other United States Districts.

The Silver Masonic Trowel

On August 7, 1908, an extremely interesting and instructive ceremony took place in Victoria, when Lebanon Lodge No. 104, Tacoma, Washington, presented on behalf of Justice Lodge No. 755 of the Grand Jurisdiction of the State of New York, the now celebrated silver Masonic trowel to Vancouver and Quadra Lodge No. 2 at Victoria. W Brother E. Howard Russell asked the GM to preside on the occasion, and a large and highly esteemed deputation conveyed the trowel from Tacoma. The MW Grand Master of Washington, Royal A. Grove, very graciously accompanied the brethren from Tacoma. The ceremony was (and is) a beautiful one, and the lessons conveyed highly instructive and useful. The manner in which the WM, SW, JW and the Deacon of Lebanon Lodge "presented the beautiful trowel was in itself an interesting lesson, and their words of wisdom and love still linger in the hearts of all who heard them." The GM had the pleasure of welcoming MW Brother Grove and seating him in the place of honour.

Justice Lodge No. 753, GRNY

The idea of sending out a silver trowel to travel amongst the Masonic Lodges of the North American continent, spreading the cement of brotherly love and affection, was conceived by W Brother C. Fred Crosby in 1905, who at that time was Senior Master of Ceremonies of Justice Lodge No. 755, GRNew York. The plan was enthusiastically received by the brethren of Justice Lodge, and the following resolution was immediately adopted:

"As the Trowel teaches all Master Masons that it is their duty to spread the cement of Brotherly Love and affection among the Craft, wherever and whenever opportunity offers; Justice Lodge No. 753, of the Eighth Masonic District, proposes to increase such opportunities by sending forth a SILVER TROWEL to journey among the brethren throughout the length and breadth of the land.

"It has been planned that a delegation from Justice Lodge shall visit some lodge, to be hereafter determined upon, and formally present this trowel, with the understanding that within thirty days, that Lodge shall present the trowel to some other lodge upon the same understanding and so on, and on, through a series of years. The trowel eventually to be returned to Justice Lodge, and be presented by it to the Grand Lodge of the State of New York, to be deposited among the archives in the Temple;



The photograph on the right is that of the Travelling Trowel. It was kindly supplied by Brother Wendell K. Walker, Grand Secretary of the Grand Lodge Free and Accepted Masons of the State of New York. That above is a trowel similar in design upon which are engraved the names of the Past Masters of the British Columbia Lodges who formed the Living Trowel during the ceremony.

“The Trowel is to be accompanied upon its travels by a suitably engrossed book, in which will be recorded the history of its journeyings from Lodge to Lodge.”

The Sequel to Oakland No. 188

It was decided by Vancouver and Quadra No. 2 that four should accompany the trowel on the next part of its journey, and on September 22, 1908, the delegation, consisting of the WM, W Brother Howard Russell; RW Brother Arthur Currie (later General Sir Arthur); RW Brother James Munroe Miller; and Brother James C. McNeil, SD, arrived in Oakland, California, and presented the trowel to Oakland Lodge No. 188, GRCal. The story of this journey has been recited many times and is worth reproduction, but space does not permit that luxury here; however, Brother F. F. Fatt, Secretary of Vancouver and Quadra No. 2 tells the story.²⁶⁴ Copies of the beautiful folder prepared for the “Ceremony of the Presentation of the Silver Masonic Trowel” are still available and this contains the explanation of “The Idea of the Travelling Trowel.”

The GM, in his concluding remarks, congratulated:

“Vancouver and Quadra on their splendid achievement in thus furthering the noble aim of the travelling trowel, whose symbolic mission and admonition is to spread the cement of brotherly love throughout the world, and whose motto is: ‘Who best can work and best agree’.”

The Travelling Silver Trowel travelled over 20,000 miles, almost all of it in the first ten years; it was used at the laying of the cornerstone of the Washington Memorial at Alexandria, Virginia, on November 1, 1923; while the first Canadian Lodge to receive the trowel was Barton Lodge No. 6 at Hamilton, Ontario, and by that Lodge was delivered to Detroit Lodge No. 2, GRMich.

While in the custody of Southern California Lodge No. 278, Los Angeles, the trowel travelled 1,059 miles visiting fifty-two different Lodges, and during this journey it rested on Mount Lowe on February 20, 1909, during a snow storm and at the Salton Sea, which is 274 feet below sea level. So the trowel while in California reached the “Highest Hills” and the “Lowest Vales”. The same Lodge transmitted the trowel to Anahuac Lodge No. 141, City of Mexico, FD and while it was en route an informal reception was held at Aguascalientes Lodge No. 251. A beautifully engrossed page in the album witnessed the visit of the trowel to Mexico.

The “homecoming of the Traveling Silver Trowel” was held by Justice Lodge on December 4, 1923, but it was not to stay at rest for a while yet, because on January 30, 1924, it started on another journey, this time mainly confined to the Lodges in the megalopolis of the Atlantic States. Through the courtesy of Justice Lodge, the trowel and the album now occupy an honoured place in the Museum of the Grand Lodge of the State of New York.

GL of Washington Semi-Centennial

On December 7-8, 1903, the GM had the pleasure of paying a visit to the Grand Lodge of Washington at the celebration of the Fiftieth Anniversary of its organization, at Olympia, accompanied by RW Brother F. J. Burd, JGW, and RW Brother W. A. DeWolf-Smith, GrH. A right royal welcome was accorded them by all the brethren at Olympia; nothing was too good for the representatives of the Grand Lodge of British Columbia, who conveyed to the Grand Lodge of Washington their sincere good wishes and congratulations at reaching the Fiftieth Anniversary, being, as one Brother then aptly termed it, “fifty years young”. The representatives from British Columbia were called upon to respond to the following toasts:

“The Grand Lodge of British Columbia” by MW Brother W. K. Houston;

“Our Brethren Across the Line” by RW Brother F. J. Burd; and

“Our Brethren of the Round Table” by RW Brother W. A. DeWolf-Smith.

The GM recorded:

“... sincere thanks ‘to MW Brother Royal A. Grove and other members of the Grand Lodge of Washington for their extreme courtesy and attention to myself and the brethren who accompanied me on that auspicious occasion.’”

Arcana No. 87, GRW—Seattle

The GM accepted an invitation for himself and a number of members of Grand Lodge to visit Arcana Lodge No. 87, GRW, Seattle on June 13, 1910, where they were most hospitably received and entertained. The meeting was

264. See *Proceedings of Grand Lodge — 1941*, p. 169 *et seq.*, “The Silver Masonic Trowel in British Columbia” and “The Travelling Masonic Silver Trowel”, by the late W Bro. F. F. Fatt. *etc.*; also “Presentation of the Silver Masonic Trowel to Vancouver and Quadra Lodge No. 2, AF & AM, August 7th, 1908, Victoria, B.C.,” the programme issued by the Lodge.

attended by several officers of the Grand Lodge of the State of Washington, and it afforded great pleasure to all present to become better acquainted. The MM Degree was exemplified by the DDGM of the District, assisted by the regular officers of the Lodge in a manner worthy of emulation. The GM (of B.C.) was particularly taken by the consideration shown to the visitors, by the altar being covered by a draped Union Jack, "out of respect to the memory of His Most Gracious Majesty King Edward the Seventh, our and their Brother." He had passed to the Grand Lodge above On May 7, 1910.

This Lodge was visited again on May 24, 1911, by the next GM when he accepted the invitation of W Brother Ralph S. Stacey to visit the Lodge and witness the exemplification of the MM Degree. The GM was accompanied by several members of Grand Lodge; he thanked them for accompanying him and Arcana Lodge for the kindness and consideration shown to them all. He was received, in the absence of the GM of Washington, by RW Brother Hankerson, JGW, who alluded to the visit as tending to draw closer the bonds between the two neighbouring and always friendly jurisdictions of Washington and British Columbia. On his return to Vancouver, the GM sent a letter to MW Brother Neterer, the GM of Washington, thanking him in the name of the Grand Lodge of British Columbia for the great kindness shown the representatives from British Columbia. Some seven hundred brethren attended the reception that followed

Perfection No. 9, GRAlta—Calgary

Having received an invitation from Perfection Lodge No. 9 at Calgary, GRAlta to attend an Emergent Communication on June 20, 1910, and being accompanied by several officers of Grand Lodge, the GM paid the brethren of that Lodge a fraternal visit. The delegation was received with Alberta Grand Honours and the EA Degree was exemplified by W Brother H. I. Robie (a former member of Doric Lodge No. 18, GRBC), assisted by the officers of Perfection Lodge "in the most impressive manner it had ever been my pleasure to witness; the Brethren are to be congratulated on the beauty and completeness of their Masonic Home." The GM was requested to install the DDGM of District 1 in Alberta, and extended greetings through the brethren present to all brethren of the Grand Lodge of Alberta, assuring them of the pleasure it would give their brethren in British Columbia to have any of them visit the Lodges in his jurisdiction.

Arcana No. 87 Visited Again

On March 25, 1912, the GM, accompanied by four PGMs, other officers of Grand Lodge and some 25 brethren from New Westminster, Vancouver and Victoria, paid a fraternal visit once again to Arcana Lodge No. 87, GRWash in Seattle. This was the occasion of the official visit of the MW the GM of the Grand Lodge of the State of Washington and his Grand Lodge officers to that Lodge. Once again the MM Degree was conferred, this time by the GM of Washington, MW Brother David S. Prescott, assisted by the officers of Arcana Lodge "in a manner that was an education to us. I have not words at my command to adequately thank my *confrere* and his officers. . . and the members of Arcana Lodge for their whole-souled welcome and hospitality."

Cascade No. 12, BCR—Vancouver

On March 30, 1912, the GM attended a meeting of Cascade Lodge No. 12, BCR when the Degree of a MM was exemplified by W Brother W. C. Ditmars. The pleasure of the occasion was increased by the presence of MW Brother David S. Prescott and RW Brother Frank McCandless, GM and DGM respectively of the Grand Lodge of the State of Washington; and W Brother William McClure, the WM of Arcana Lodge No. 87, GRW together with the officers and about 40 members of that Lodge. The GM of British Columbia informed Grand Lodge in June, 1911 that:

"Such fraternal visits between members of different Jurisdictions are very conducive towards extending the kingdom of the Brotherhood of Man,"

Victoria-Columbia No. 1—Installation

Invariably, when the GM, in accordance with long-established custom, accepts the invitation of Victoria-Columbia Lodge No. 1, BCR at Victoria, to preside at the installation of its WM and the investiture of its officers, invitations are also sent to the GMs of the nearby jurisdictions A usual visitor on this annual occasion is the MW the GM of the Grand Lodge of Washington, and at least one or more of his senior officers. This dual custom has been in effect almost without let during the entire lifetime of the Grand Lodge of British Columbia. On these occasions, many warmhearted relationships have been established which have lasted many years. May we be forgiven by those we miss if mention is made of a few members of the Grand Lodge of Washington who have remained faithful friends of their British Columbia brethren throughout life's span: MW Brothers James H. Begg, Matthew W. Hill, Lester E. Hitt, Ralph Sewell Stacey, and George H. Bovington, who are but symbols of this continuing Fraternal Comradeship. Others, too, have attended this ceremonial from other Grand Jurisdictions, but not with the same degree of regularity, although two, Alberta and Oregon, have established a good attendance record.

San Juan No. 175, GRWash—Friday Harbour

On Saturday, September 23, 1916, the GM accompanied the officers and members of Victoria-Columbia Lodge No. 1, BCR on a visit to San Juan Lodge No. 175, GRW located at Friday Harbour on San Juan Island, on one of the then exchange visits between the two Lodges. They were met by prominent members of the fraternity in the vicinity, when a Degree was conferred for the benefit of the visitors. The hospitality on this occasion was delightful, and a goodly sum was subscribed by the members and the visitors for the GM'S "One-Cent-a-Day-Fund". Victoria-Columbia's place in this annual event has since been surrendered to one of the younger Lodges on the Island.

Lodges of Whatcom County, Washington

On April 14, 1917, at the invitation of the Lodges of Whatcom County, Bellingham Bay No. 44, Lynden No. 56, Fairhaven Lodge No. 73, Blaine Lodge No. 79, Fidelity Lodge No. 105, Whatcom Lodge No. 151, Kulshan Lodge No. 136, and Nooksack Lodge No. 192, GRWash the GM visited Bellingham accompanied by one hundred and fifteen members of the Craft from British Columbia. Here they were received by the DGM, RW Brother George Lawler, in the absence of the GM of the Grand Lodge of Washington. After dinner, the assembly attended Whatcom Lodge No. 151, and witnessed the officers conferring the MM Degree on one of the newest recruits of the American Army, Fully five hundred members attended the meeting, and after the work was over the meeting adjourned to the Masonic Club, where a most sumptuous banquet had been prepared, with four hundred members sitting down to the repast. This visit remained long in the memory of the members of the Craft from British Columbia.

Bi-Centennial of the United Grand Lodge of England

On June 8, 1917, the Constituent Lodges of District 1 at Victoria celebrated the founding of the Grand Lodge of England on June 24, 1717. A few years previously the United Grand Lodge of England had made arrangements in London for the bi-centennial celebration of the founding of the First Masonic Grand Lodge. The suggestion is said to have first come from the United States, and, in order that the event should not pass unnoticed, the DDGM recommended to the Ruling Masters of the District that the important historical event be observed by an appropriate celebration, which was accepted with pleasure and enthusiasm.

Much arduous labour—and successful organization on the part of the Masters and Wardens was responsible for the arrangement of a highly interesting programme, and all the Lodges met in a joint Communication, with the WM of St. Andrew's Lodge No. 49 in the Chair. After receiving the Grand Lodge officers, he surrendered the gavel to RW Brother Stephen Jones, DDGM for the District, who delivered a very fine address of welcome to all the visitors, some of whom had journeyed in special delegations from San Juan Island, Port Angeles and Seattle in the State of Washington. As evidence of the extraordinary interest taken in this communication, there assembled the (at that time) unprecedented number of 480 members representing 65 Lodges from all over the world—25 of the Lodges were under the British Columbia Registry.

Two principal features of the evening were the addresses of MW Brother Edward B. Paul, PGM, and MW Brother William Astley, GM of British Columbia. The former dealt with Freemasonry prior to the revival of 1717. He explained the antiquity of the Craft and told of its evolution from the remote ages. During his masterful address, he took his hearers back to the days of King Solomon, and traced the progress of the Craft down to the historical gathering in the "Goose and Gridiron" tavern in Saint Paul's churchyard on June 24, 1717.

The GM took up the theme from this point and related in detail the expansion of the Order down to the (then) present day. He illustrated the sound principles of Freemasonry. He proved that it is one of the greatest factors for democracy, and he pointed to the fact that although, with the exception of the first four, all the GMs of the Grand Lodge of England had been of noble birth, yet throughout the two centuries they had relied upon the commoners for their guidance and support, and had laboured in perfect harmony. It was to that gathering in the "Goose and Gridiron" tavern that speculative Freemasonry owed its present-day influence.

The DDGM paid tribute to the WMs for the gathering, which reflected the greatest possible credit, as follows: Victoria-Columbia No. 1, W. A. Belbeck, WM; Vancouver and Quadra No. 2, W. R. Marchant, WM; United Service No. 24, W. E. McIntyre, WM; Temple Lodge No. 33, James Greig, WM; St. Andrew's Lodge No. 49, E. J. Hearn, WM; Camosun No. 60, Ernest Fairey, WM; and Britannia Lodge No. 73, J. W. Edwards, WM.

And so, even in a time of world conflict did the brethren of the Grand Lodge of British Columbia in the District of Victoria, honour the birth of one of her Mother Grand Lodges—the United Grand Lodge of England—with great pride, and in the presence of an august assemblage. But, at the same time, regretting that had it not been for the great world crisis, possibly one of the most wonderful gatherings of members of the Masonic Order would have taken place in the Empire's metropolis.

Lafayette No. 241, GRW—Seattle

The GMs, usually accompanied by other Grand Lodge officers, have established the custom since 1921 of regularly

attending the Annual International Night of Lafayette Lodge No. 241, F&AM, Grand Lodge of the State of Washington at Seattle. This Lodge took its name from the French aristocrat, Marie Jean Paul Yves Roch Gilbert du Motier, Marquis de Lafayette, who was born in Auvergne in the year 1757. Lafayette went to the United States in April, 1777, when he and his companions offered their services in the War of Liberation, but were at first refused. Later, he was appointed major general by the Congress and joined the army of General George Washington. At first, he was humiliated by the lack of confidence the general placed in him, until in his own words:

“ . . . after I was made a Mason, General Washington seemed to have received a new light. I never had from that moment any cause to doubt his entire confidence.”

While there has been considerable controversy where he took that step, it has now been pretty well established that he was made a Mason while wintering with Washington and his army at Valley Forge.

It seems very fitting that a Masonic Lodge named after such an illustrious patriot should be the host to such an annual Masonic gathering. The Lodge now dedicates this meeting to the continuance of the historic friendship for the good of mankind between the peoples and the Governments of the United States and Canada.

Insofar as the records reveal, it seems that it all began in December, 1921 When the GM received an invitation from Lafayette Lodge No. 241 to pay a fraternal visit to the Lodge, the object being an opportunity for the officers and members of the Grand Lodge of British Columbia to meet with those of the Grand Lodge of the State of Washington, and he accepted the date of January 28, 1922. This appears as the first recorded meeting which later developed into an Annual International Night of great interest and value to both Grand Lodges.²⁶⁵



International Night, November 5th, 1959. Lafayette Lodge No. 241, Seattle, Washington, L. to R., MW Bro. Van Demark, Montana; MW Bro. M. A. R. Howard, British Columbia; MW Bro. R. H. Guthrie Washington; MW Bro. E. E. Nelson, Idaho; MW Bro. D. W. Pearson, Oregon; W Bro. L. C. Hutchinson, Lafayette Lodge No. 241.

In October, 1938, the “Annual International Night”, which had latterly been extended to include Oregon, Idaho, Montana and California, was the start of the three-programmed affair. On the 20th there was the usual meeting at Lafayette Lodge No. 241 in Seattle. On the following night “The National Sojourners of Seattle,” a Masonic body drawn from the National Militia, the Navy and the Constabulary, invited the GM and his company to their “International Night” which then regularly followed the Lafayette function. On Saturday, October 22, 1938, the WMs and the PMs of Greater Vancouver entertained the GM, together with the distinguished Grand Lodge officers from the five participating State Grand Lodges, to a banquet held at the Georgia Hotel. The eager expressions of brotherly love and friendship heard on every side attested to the bond of friendship existing between the brethren of all these jurisdictions and reflect in a large measure the strong ties obtaining between the two democracies.

Concord No. 124, GRAlta—Calgary

On September 6, 1925, the GM had the very great pleasure of visiting in Concord Lodge No 124, GRAlta at the city of Calgary. He was the honoured guest of MW Brother N E. Carruthers, GM of Alberta, and the officers and members of Concord Lodge, and he was accompanied by several Grand Lodge officers from British Columbia. Nothing could have excelled the warmth of the welcome given the British Columbia delegation by the brethren of Calgary.

Cascade No. 12, International Night

On September 29, 1930, the GM attended Cascade Lodge No. 12, BCR in Vancouver, on the occasion of “International Night”, when Lieutenant-Governor Randolph Bruce and representatives of the Grand Lodges of Alberta, Saskatchewan and the State of Washington were present.

Pennsylvania Bi-Centennial

In October, 1931, the GM attended the Two Hundredth Anniversary celebration of the Grand Lodge of Pennsylvania held in Philadelphia, at which all the Sister Jurisdictions in the United States; four from Canada; from the United Grand Lodge of England; and other parts of the world were represented. He had been unable to attend the opening

²⁶⁵. See *Proceedings of Grand Lodge — 1922*, p. 20.

of the great Memorial Building, erected at Alexandria, Virginia, in honour of George Washington, but in his letter of regret pointed out that it had been his good fortune to visit and inspect the building in the previous October and closed with:

“It is to visualize what a strengthening bond such a magnificent work must be, drawing closer together, not only the Grand Bodies, but the individual members of Masonry, throughout the whole of your great country.

“And in tribute to Washington, the Mason, we your Brethren of British Columbia. would fain join with heartiest goodwill; offering you the sincere tokens of our friendship and fraternal love.”²⁶⁶

A Visit to the GL of Oregon

The GM accepted an invitation from the MW the GM of the State of Oregon to visit that Grand Lodge on August 4, 1932, in Portland, Oregon. He was attended by fifteen Grand Lodge officers, and they received a most hearty welcome from MW Brother D. Rufus Cheney and his Grand Lodge officers. The Shrine Temple was packed “to the roof” and the meeting voted most successful and beneficial to all the brethren present.

Femhill No. 80, GRWash—Tacoma

On April 14, 1953, the GM with his Grand Lodge officers and the WM of Southern Cross Lodge No. 44, BCR of Vancouver, attended as guests of Femhill Lodge No. 80, GRWash of Tacoma, together with the GMs of the States of Oregon and Washington. The Scottish Rite Temple was crowded and some five hundred brethren were turned away. The MM Degree was very ably exemplified by W Brother Laurence Healey, the WM of Southern Cross Lodge and his officers; he also gave an explanation of the “Symbolism” which was well received. The visitors were entertained in a splendid manner, and the GM was afforded an opportunity on inspecting the Masonic Homes of the Grand Lodge of Washington, “which are beautifully conceived and well conducted.”

Special Communication

In order to reciprocate for the many fraternal visits, the GM invited the GMs and officers of the Grand Lodges of the State of Washington and Alberta to visit British Columbia on May 30, 1933, at Vancouver. A special meeting of Grand Lodge convened at 5:00 pm, when official greetings were extended to the distinguished guests; at 6.30 pm. dinner was served in the Hotel Vancouver, when over 400 were present. At 8:00 pm a meeting was held in the Crystal Ballroom of the Hotel at which over 1,200 Freemasons were present, and the evening closed with a most delightful and instructive address by W Brother Harold Brown of Duke of Connaught Lodge No. 64 at North Vancouver, followed by addresses by the visiting GMs, G. M. Blackstock, KC. of Alberta, and John M. Roberts of Washington.

Ketchikan No. 159, GRWash—Alaska

On August 23, 1935, the GM reached Ketchikan, Alaska, after a most enjoyable sail northward, where he was entertained at dinner by the brethren of Ketchikan Lodge No. 159, under the Grand Lodge of Washington, in “the sumptuous manner for which our Brethren in the State of Washington are so justly noted” Following this pleasant interlude, he proceeded on his official visits to Yukon Lodge No. 45 on August 29; to Whitehorse Lodge No. 46 on August 30; and to Atlinto No. 42 on August 31, 1933.

Greater Vancouver

On October 26, 1935, the thirty-six WMs of Greater Vancouver tendered the GM a banquet to which all the PMs of the city were invited. The GM was accompanied by MW Brothers Walter H. Steffey, GM of the MW Grand Lodge of the State of Washington; H. Wayne Stanard, GM of the MW Grand Lodge of the State of Oregon; and MW Brother Dr. R. Si Thornton, PGM of the MW Grand Lodge of Manitoba, who were received by the thirty-six WMs and some 250 PMs of the jurisdiction. The two GMs spoke on behalf of their respective jurisdictions, while MW Brother Dr. Thornton spoke on behalf of the Prairie jurisdictions.

Bi-Centennial of Scotland

An event of more than usual interest which took place in Edinburgh, Scotland, was the Two Hundredth Anniversary of the Most Worshipful Grand Lodge of Scotland, one of the two Grand Lodges under which Freemasonry was established in British Columbia, on November 30, 1936. At this celebration the Grand Lodge was represented, at the request of the GM by MW Brother Harry Holgate Watson, who was accompanied by MW Brother Francis J. Burd.

Brother Watson conveyed the Fraternal Greetings of the Grand Lodge of British Columbia in the form of an illuminated Address in the following text:

“The Grand Lodge, Antient, Free and Accepted Masons of British Columbia, on the Two Hundredth Anniversary of the formation of the Most Worshipful, the Grand Lodge of Scotland, offers its most

²⁶⁶. See *Proceedings of Grand Lodge* — 1932, pp. 17-19.

cordial felicitations on this most auspicious occasion to the Most Worshipful Grand Lodge of Scotland, one of its Mother Grand Lodges

“We extend our hearty congratulations to the Grand Lodge of Scotland upon the acceptance by a member of the Royal Family of the high office of Grand Master Mason.

“We invoke the blessing of the Most High upon the Grand Lodge of Scotland, and pray that its beneficent and Masonic influence may continue in ever increasing amount until the end of times”

MW Brother Burd visited the officers of the United Grand Lodge of England on behalf of the GM and conveyed through them the greetings of Grand Lodge to the Mother Grand Lodge of the World. ²⁶⁷

Bi-Centenary of Freemasonry in Canada

The GM journeyed to Halifax to attend the Bi-Centennial of the planting of Freemasonry in Canada—July 10 to 13, 1938. An outstanding event had taken place in Nova Scotia two hundred years before, and the MW the Grand Lodge of Nova Scotia bethought themselves to undertake a celebration in keeping with such an epoch-making occurrence, and had invited the other Grand Lodges to assist in the celebration.

The first Masonic Lodge in Canada was established under authority of the Grand Lodge of Massachusetts. That was before the American Revolutionary War. Consequently, the Grand Lodge of Massachusetts had craved permission to take part in such a notable celebration. Permission was cheerfully granted, and pursuant thereto the Grand Lodge of Massachusetts erected an imposing monument to the memory of one Erasmus James Phillips, first Master of a Masonic Lodge in Canada as well as first GM of a Provincial Grand Lodge in Canada. This beautiful monument, which stands in old St. Paul’s Cemetery, Halifax, was unveiled and dedicated by the donor Grand Lodge, opened in ample Form.

The dedication was followed by an address of presentation by the GM of Massachusetts, followed in turn by an address of acceptance and thankfulness by the GM, of Nova Scotia. To the GM “this memorial ceremony was, perhaps, the outstanding event of the four-day celebration. It emphasized and symbolized in a unique and practical way the warm friendship obtaining between Canadian and American Freemasons.”

The delegates came from every Grand Jurisdiction in Canada, from Newfoundland, from twenty-one out of the forty-eight Grand Jurisdictions in the United States of America, and a large British delegation.

The GM said further:

“It is difficult to find words to express one’s appreciation of the completeness of the plans to make the event fittingly commemorative, the perfect manner in which the plans were executed as well as the unstinted welcome and hospitality accorded all the Delegates, something that will cling to our memories as long as time for us shall last.”

At the close of the celebrations the British delegation wished to avail themselves of their opportunity to visit every Grand Jurisdiction in Canada. They received a cordial invitation from each Grand Lodge. In due course, they reached Vancouver under the guidance of MW Brother Burd, who had escorted them across Canada. These eminent brethren were entertained in Vancouver at several functions in their honour and then in Victoria which included a luncheon with the Lieutenant Governor and Mrs. Hamber and a visit to that charming host and hostess, Mr. and Mrs. Butchart, at their famous Gardens. * The party included four officers of the United Grand Lodge of England; three from the Grand Lodge of Ireland; and two from the Grand Lodge of Scotland. The personnel of the distinguished party was:

England:

Lieut.-General St. Francis J. Davies, DGM, United Grand Lodge of England.

Rev. Thomas T. Blockley, M.A., Prov. GM, Oxfordshire, England.

Rt. Hon. Viscount De Vesci, SGW, United Grand Lodge of England.

Major Robert L. Loyd, PDG Director of Ceremonies, United Grand Lodge of England.

Ireland:

Raymond F. Brooke. DGM, Grand Lodge of Ireland.

Lieut.-Colonel Lord Farnham, Prov. GM of Meath, and Lady Farnham.

Dr. William E. Thrift, Provost of Trinity College, Dublin, and Mrs. Thrift.

Scotland:

Brigadier-General Sir Norman A. Orr Ewing, D.S.O., GM Mason, Grand Lodge of Scotland.

T. G. Winning, J.P., GrS of the Grand Lodge of Scotland ²⁶⁸

²⁶⁷. See *Proceedings of Grand Lodge — 1938*, pp 79-80, for a detailed Report by MW Brother H. H. Watson.

²⁶⁸. See *Proceedings of Grand Lodge — 1939*, p. 11-14; 460, for a detailed description of the Celebration and visit to British Columbia.

* Although neither are found in the records of Grand Lodge, Eric Hamber is interred in the Masonic Section of Vancouver’s Mountain View Cemetry, and Robert Pim Butchart’s masonic membership is recorded in *Who’s Who and Why 1917-18*. [ed.]

Grand Lodge Washington

The GM attended, on the solicitation of MW Brother Gale W. Matthews of the Grand Lodge of Washington, the laying of the cornerstone for a new Temple of Justice at Colville, Washington, in September, 1938.

Rhode Island Sesquicentennial

The GM for 1940-41 was forced to decline an invitation from the Grand Lodge of the State of Rhode Island to attend their One Hundred and Fiftieth Anniversary ceremonies with deep regret as time would not permit making the journey—he sent felicitations and good wishes from the Grand Lodge of British Columbia

The Banff Conference

A Conference of the Four Western Grand Jurisdictions AF & AM of Manitoba, Saskatchewan, Alberta and British Columbia was inaugurated in 1941 and is now usually convened at the end of the first week in September in every year. It provides for the Grand Lodge officers of the four jurisdictions an opportunity to become better acquainted, to discuss their many problems, and to make united plans for the betterment of the Craft.

The first Banff Conference was held as an informal meeting in the Alberta pleasure resort on September 14, 1940, when the representatives of the Grand Lodges of Alberta and British Columbia discussed matters of inter-provincial importance, but because the meeting was strictly informal, no recommendations were adopted. At a meeting convened in Banff on September 27, 1941, the principal Grand Lodge officers of Manitoba and Saskatchewan joined those of the two most western Grand Lodges. The meeting was not called as, or to form, a constituted body, but to discuss problems which arise within the jurisdictions—some of the items on the agenda were: “Youth Guidance”, “Rehabilitation”, “Care of the Returned Man”, and such purely Masonic topics as “Dues”, “Dimits”, “Publications”, “Masonic Education”, *etc.*

By 1943, the Conference had been established as an annual affair, and in that year many topics were dealt with, and as an illustration of their importance and value, the GM in his Address to Grand Lodge in June, 1944 cited:

- “The Problems of the Individual Member.”
- “The Practical Appeal of Masonic Education.”
- “Freemasonry and Adult Education.”
- “Masonic War Relief Funds.”
- “The Appeal of the Craft to Youth.”

Since that time, the Conference has been held regularly in the early Fall of each year and has been well attended, British Columbia being usually represented by the top Grand Lodge Officers. Summaries of the meetings are to be found in the various Annual Proceedings of Grand Lodge and in the Masonic Bulletin. So important has this Conference become that mimeographed copies of the proceedings are now available for distribution.

In September, 1955, the GM, PGMs and the GrS attended the Banff Conference when MW Brother Karl P. Warwick, GRBC presided and MW Brother G. Roy Long gave an inspiring address, which, together with his contributions to the discussions, were responsible for:

“. . . making this one of the most successful of the fifteen Banff Conferences . . .

while in 1957 the GM was honoured by election as President of the 1958 Banff Conference.

A Banquet for the Grand Master

The GM for 1945-44 was tendered a banquet by the Masters’ and Wardens’ Association of Vancouver, which, in spite of the handicaps that beset all their endeavours in those war days and the pressure of other events at the time, was attended by MW Brother Don F. Kizer, GM of Washington, and MW Brother Charles E. Coe, GM of Montana. The former was accompanied by several Grand Lodge officers, among them MW Brother John Emeigh, PGM; RW Brother Ford Q. Elvidge, DGM; RW Brother G. H. Shultz, JGW; and RW Brother Gale Huhn, Grand Marshal. Both the GMs gave inspiring addresses, and the presence of these visiting brethren from the other side of the border, as always, contributed greatly to the fellowship and fraternal feeling which marked this event. The meeting was under the chairmanship of W Brother Thomas Woodcock, which the GM said “made this event a singular one.” The GM reported with deep regret the passing of MW Brother Kizer shortly after this event, on February 23, 1944.

A second banquet for the GM was held on October 7, 1944, when the following distinguished brethren were present: MW Brothers F. Q. Elvidge, GM of Washington; G. Moyes, GM of Idaho; W. Flachsenhar, GM of Montana; M. W. Galbraith, PGM of Alberta, and RW Brother Fred W. Hartman, DGM of Oregon. Those present listened to most inspiring addresses by these distinguished brethren.

The next recorded banquet of Masters and Wardens of Lodges in the city of Vancouver was on October 4, 1947, when the gathering was honoured by the presence of MW Brothers S. G. Perry, GM of Washington; H. I. Monks, GM of Idaho; S. A. Holt, GM of Montana; and Fred W. Hartman, representing the GM of Oregon, whose addresses to the meeting were heard with great interest and pleasure.

Addresses to Grand Lodge

Two eminent Freemasons from Sister Jurisdictions addressed Grand Lodge at the Annual Communication on June 21, 1945, in the persons of MW Brothers P. T. Pilkey, GM of Manitoba, and G. F. Ellis, PGM of Alberta, for which Grand Lodge put on record its appreciation of their presence and their addresses to the brethren.²⁶⁹

On June 20, 1946, several very distinguished visitors to Grand Lodge were invited to address the Communication: MW Brothers W. J. Smith, PGM of Saskatchewan; P. T. Pilkey, IPGM and GrS of Manitoba; George Moore, GrS of Alberta; Samuel Harris, PGM of Alberta; Marcus J. Ware, GM of Idaho; Lloyd E. Wilson, GS of California; and Matthew Wt Hill, PGM of Washington. The GM thanked the distinguished visitors for their inspiring addresses and for their expressions of good will and for the kindly fraternal interest displayed between the respective Grand Lodges by their presence on that day on the occasion of the Seventy-fifth Anniversary of the birth of Grand Lodge. The addresses were ordered printed in the Proceeding.²⁷⁰

Grand Lodge of Idaho

The GM on September 20, 1950, attended the Annual Communication of the Grand Lodge of Idaho at Boise, where he was deeply touched by the friendly atmosphere and fine hospitality. "As a climactic touch," the GM was honoured by being elected an Honorary PGM of the Grand Lodge of Idaho.



Annual Communication of the Grand Lodge of Idaho in the city of Boise, Idaho. Sept. 18-20, 1950. John N. Morgan, GM for British Columbia; Harvy D. Proudfoot, PGM and GrS of Oregon; Ralph S. Nesbitt, DGM for Oregon; Percy W. Dales, GM for Montana; and George S. Sloan, PGChaplain of Montana and representative of the Masonic Services Association.

Grand Lodge of California

On October 8, 1950, the GM represented the Grand Lodge of British Columbia at the Centennial Celebration of the Grand Lodge of California in San Francisco, and, in his report to Grand Lodge, said that "to see such a thrilling exhibition of Freemasonry in action was a great inspiration." California, with a total membership of close to 200,000 members in 605 Lodges, was represented by some 5,000 delegates and MMs. Thirty-six Grand Lodges of the United States; five of Canada; and three of foreign countries were represented by 33 GMs; 4 DGMs; 22 GrSs, and, many other PGMs and Grand Lodge officers. The GM was one of the six GMs called upon to address the assembly.

All Canada Conference

In February, 1951, the GM could not attend the All Canada Conference in Winnipeg, but he commissioned the DGM to represent British Columbia, and while questioning the usefulness of this gathering other than to provide a forum in which the leaders of the Canadian Grand Lodges could meet, debate, and become acquainted with one another, he felt called upon to ask Grand Lodge to support continued attendance at the Conference. On the other hand, the Banff Conference, which he attended in person, he felt was "in a class of its own," and he had "no hesitation in attesting to its worth," and he therefore recommended that the Finance Committee make provision in the budget for the usual amount to cover attendance at both Conferences.

The Committee on the Address concurred in both his recommendations that the Finance Committee make provision for a financial grant for the Banff and All Canada Conferences, the latter to be held in Montreal, Quebec, in 1953. The Biennial Conference was held as planned on February 19-21, 1953, when the DGM was elected Deputy Chairman of the gathering.

Grand Lodge of Alberta

On June 13, 1951, the GM attended the Annual Communication of the Grand Lodge of Alberta, where he was again accorded a very warm welcome and, to climax the visit, he was elected an Honorary PGM of Alberta.

Visit of the Earl of Derby

On September 28, 1951, the GM presided at a banquet tendered by Grand Lodge to the RW Brother the Earl of Derby, DGM of the United Grand Lodge of England, and said in his Address to Grand Lodge that:

269. See *Proceedings of Grand Lodge* — 1945, p. 207 *et seq.*

270. See *Proceedings of Grand Lodge* — 1946, p. 181 *et seq.*

“His Lordship is a surprisingly young man to have attained the high office he now holds, but, in his brief remarks, gave evidence of his ability to discharge its duties very creditably. The Banquet . . . was arranged by MW Bro. F. J. Burd, who is the representative of the United Grand Lodge of England to our Grand Lodge, with his customary thoroughness and good taste.”

Washington Conference

The All Canada Conference had been formed as a counterpart to the Washington Conference of GMs of North America, but in 1952 the GM supported his predecessor in office, recommending that the Grand lodge of British Columbia do not participate in the Washington Conferences but that she continue membership in the All Canada Conference as being a much smaller organization. This, he felt, gave those attending a greater opportunity for meeting each other and hearing the points of view of the eastern Grand Lodges of Canada. Costs of travel also entered into the decision, as well as the fact that a considerable portion of the agenda for the larger Conference was not germane to Canadian ways and practices.

In 1953, the DGM attended the Biennial Conference in Montreal, Quebec, on February 19-21, 1953, on behalf of the GM, to fulfil his obligation, having been elected as Deputy Chairman at the previous Conference of the gathering. He also represented the GM with other Grand Lodge officers at the Banff Conference on September 4 to 6, 1952.

Olympia Lodge No. 1, GRWash-Centennial

December 6, 1952, was the One Hundredth Anniversary of Olympia Lodge No. 1, GRW an outstanding event in the Pacific Northwest annals of Freemasonry. On December 11, 1852, a small group of Freemasons assembled in a room amidst the stumps of the pioneer settlement of Olympia and formed a Lodge under dispensation from the then newly formed Grand Lodge of the Oregon Territory The GM attended this celebration as the representative of the Grand Lodge of British Columbia, and said in his Address to Grand Lodge in June, 1953 that:

“Its jurisdiction extended from the Columbia River to the Arctic Circle and from the Rocky Mountains to China.”

which seems in our present-day understanding of a Lodge’s jurisdiction to be pretty wide territory for one little Lodge, but then at that time there were very few people, other than the native Indians, floating around in the entire expanse.

This event is one of particular importance and interest to Freemasons in British Columbia because when the HBCo was forced to move its post in 1860 from Fort Vancouver on the Columbia River to establish the new Fort at Victoria, on Vancouver’s Island, the factor, James A. Grahame, was also forced to move to Victoria. At that time he was the DGM of the Washington Territory, and the move to Victoria meant that he was to complete his Masonic destiny, that of playing a most important leading role in the formation of the Independent Grand Lodge of British Columbia.

The GM for British Columbia met many outstanding members of the Craft on this occasion and was one of the principal speakers at the Centenary

The Canada in Ontario Celebration

The GM and the GrS on July 17-19, 1955 represented the Grand Lodge of British Columbia at the Centennial Celebration of the Grand Lodge of Canada in Ontario. The proceedings began with a Service of Thanksgiving on Sunday at the CNE Park, when over 29,000 Freemasons, their families and friends were in attendance The service, conducted by the Archbishop of Algoma, Dr. W. L. Wright, also the DGM, was an impressive and solemn experience. The official opening of Grand Lodge took place on Monday morning in the Coliseum, when representatives were received from the Grand Lodges of England (United), Scotland, Ireland, and South and West Australia, as well as from all the Provinces of Canada and most of the United States.

A Grand Master Raises His Son

On September 3, 1957, the GM, MW Brother Claude Green, was invited by W Brother D. Freed of Manyberries Lodge No.135, GRAIta to visit the Lodge and requested to raise his only son Cst C. R. A Green, who was in charge of the Manyberries Detachment of the RCMPolice, to the Sublime Degree of a MM. It was indeed a big night for the little Lodge and the Grand Master, because the GM of Alberta, MW Brother S. Barman, accompanied by the DGM; the GrS; and several DDGMs also paid the Lodge an official visit. The GM of British Columbia was also accompanied by the DGM, the JGW, 2 GSteward, and others. The good brethren of Manyberries Lodge soon demonstrated that they were expert ritualists and certainly knew how to perform a most dignified Degree despite the fact that they had never before received a visit from a Senior Grand Lodge Officer. To commemorate the occasion, the officers of the two Grand Jurisdictions purchased a new Volume of the Sacred Law suitably inscribed on the flyleaf with the names of all the Grand Lodge officers who had attended this historic event. Thus the bond of goodwill and friendship that has always existed between the two Grand Lodges was further strengthened.

Washington Conference

On February 19-22, 1958, the GM attended the Conference of Grand Masters of North America, which he said was well attended not only by the United States GMs but also by the GMs and GrSs of practically all the Canadian Grand Lodges; it was a great pleasure and a privilege to meet so many Masonic leaders of North America; he felt that he had gained much useful knowledge and information from the Conference. The Committee on the Address was silent on the attendance of the GM at the Conference, probably because he combined it with other business, and the expense thereof was not charged to Grand Lodge.

On February 24-25, 1959, the GM went to Washington in the District of Columbia to attend the Conference of GMs of North America, which is now held annually immediately following the birthday of General George Washington, the First President of the United States. He said it was his pleasure to meet again many distinguished Freemasons and:

“. . . to listen to the many learned discussions and problems affecting our neighbouring Jurisdictions in the United States.”

Grand Lodge of California

The GM in 1958 attended the 109th Annual Communication of the Grand Lodge of the State of California and the dedication of the California Masonic Memorial Temple in San Francisco, from September 29 to October 5. The meeting was attended by many eminent brethren from all parts of the world, including the GM, the AsstGM, and the GrS of the United Grand Lodge of England; the Senior PGM of Scotland, the Lord of Elgin and Kincardine; and the GMs and GrSs of nearly every jurisdiction in North America.

Washington Centennial

On December 7-8, 1958, the GM attended the One Hundredth Anniversary of the Grand Lodge of the Territory of Washington, which had been established on December 8, 1858, on which occasion the founding fathers adopted a Constitution; resolved that a Grand Lodge should be formed; elected, appointed and installed its first Grand Lodge officers. The event was well attended, and at an evening Service of Thanksgiving conducted by the GrC the sermon was preached by MW Brother the Most Reverend William T. Wright, DD, DCL, Archbishop of Algoma, Metropolitan of Ontario, and PGM of the Grand Lodge of Canada in Ontario, who spoke on the “Relevance of Freemasonry today.”

The GM for British Columbia had the honour of proposing the Toast to the President of the United States and of congratulating the Grand Lodge of Washington on its one hundred years of solid accomplishment in Freemasonry.

All Canada Conference

On February 19-21, 1959, the GM attended the Sixth Biennial Conference of Grand and District Grand Lodges of Canada in the city of Montreal. Not being an official delegate, he still found attendance at the Conference to be most valuable; to meet the GMs and other distinguished Freemasons from across Canada on a common ground and under such pleasant and fraternal circumstances. He said it was his opinion that the greatest benefit would be derived were the DGM and the GM of British Columbia to attend these biennial Conference.

Again the Committee on the Address remained silent as to his attendance and remarks on both the All Canada and the Washington Conferences, but it supported his recommendation that the Grand Lodge of British Columbia continue to support the Banff Conference, both financially and with the usual quota of delegates.

District of Columbia Sesquicentennial

On February 22, 1961, the GM attended the Sesquicentennial celebration of the Grand Lodge of Free and Accepted Masons of the District of Columbia, held in Constitution Hall, Washington, D.C. The ceremonial began with an open session, with families present, when the principal speaker was MW Brother the Reverend Thomas S. Roy, PGM of the Grand Lodge of Massachusetts, whose address had a profound effect upon the gathering. The Reviewer claims that:

“The whole address is worthy of being read in every Craft Lodge and Lodge of Education.”²⁷¹

Oregon City

On May 18-20, 1962, the GM accompanied Kilwinning Lodge No. 59, BCR on a visit to Multnomah Lodge No. 1 at Oregon City (formerly of the Oregon Territory). The Communication was held in the auditorium of the Gardiner High School, and the GM was received by the MW GM AF&AM of the State of Oregon. On Saturday morning, the visitors were taken to the Shriners’ Crippled Children’s Hospital to visit the youngsters in the various wards.

271. See *Proceedings of Grand Lodge — 1962*, pp. 188-89.

Bellingham Bay No. 44

The GM attended the "International Night" at Bellingham Bay Lodge No. 44, GRW at Bellingham, Washington, on March 11, 1966, where he was received by MW Brother George H. Bovingdon, the GM of the Grand Lodge F&AM of the State of Washington, on the occasion of the 59th Annual Visitation of King Solomon Lodge No. 17, BCR at New Westminster. It was an outstanding and inspiring event in the history of these two Masonic Lodges, with over 400 members of the Craft in attendance. On October 14, 1966, the same GM paid a second visit to the Lodge when he was made an Honorary Member of Bellingham Bay Lodge No. 44, GRW.

Nova Scotia Centennial

The GM in June, 1967 reported to Grand Lodge attendance at the Centenary celebrations marking the One Hundredth Annual Communication of the Grand Lodge of Nova Scotia, held in Halifax on July 15-17, 1966. He cited it as one of the rare occasions when all nine Canadian Grand Lodges and the two District Grand Lodges (Newfoundland) were together at one place. An interesting item in this connection, which is of particular interest to every Freemason in British Columbia, can be found in the Proceedings of the Grand Lodge of Nova Scotia for 1966:

"Most Worshipful J. Herbert Nordan, Grand Master of the Grand Lodge of British Columbia, was escorted to the Grand East by Wor. Bro. Everett Moseley, Q.C. where he was presented with a Special Centennial medallion named the 'Erasmus James Phillips Medallion'. Congratulations MW Bro. Nordan."

New Brunswick Centennial

The GM attended the One Hundredth Annual Communication of the Grand Lodge of New Brunswick, held at Saint John, N.B., on May 12-13, 1967. Many distinguished guests were present for this celebration when the gathering was inspired by the devotional address of MW Brother the Reverend K. Legassick, "Our Heritage", in which he stressed independence and pointed out that:

"This points to a Grand Masonic ideal, that independence is not divorced from interdependence upon each other."

United Grand Lodge of England

The GM and the GrS attended the Especial Meeting held on June 25 to 29, 1967, in the Royal Albert Hall, London, England, to commemorate the Two Hundred and Fiftieth Anniversary of the founding of the United Grand Lodge of England, the premier Grand Lodge of the World. On this occasion, HRH the Duke of Kent was installed as the Grand Master of the Mother Grand Lodge. The GM stated in his report to Grand Lodge that the meeting:

". . . was a truly magnificent spectacle performed with immaculate precision; there was engendered at it a great atmosphere of good will, the memory of which every visitor from overseas carried home with him and cherished and even, I believe, endeavoured to reflect among his own Brethren on his return to the humdrum of every day life."

There were present the representatives of some 70 Grand Lodges from all over the world to join with the 6,500 members of that Grand Lodge. The fine words of HRH supplied to us by the GrS bear repeating in this context:

"Brotherly love, relief and truth are our basic principles. If we as individuals can uphold these standards and if our United Grand Lodge can maintain them, we shall make a great contribution to that Grand Design which does not only consist of being happy and communicating happiness, but of making the world in which we live a better place for our own as well as for succeeding generations."²⁷²

Holler Lake Lodge No. 296, GRWash

On August 3, 1968, an open-air meeting of Haller Lake Lodge No. 296, GRWash at Seattle, Washington, was held at the Snohomish Island County Park in the majestic mountains on turbulent Canyon Creek, 5 miles northeast of Granite Falls, where the Freemasons of two counties have hewn a park and an amphitheater from the surrounding virgin timber. The weather was ideal, with a mild overcast to temper the heat, under this canopy of Heaven where 750 Freemasons gathered to view the MM's Degree, in a rustic outdoor temple constructed in its entirety from native materials.

Many Canadians attended the ceremony in a special bus, and before the programme had ended 130 Canadian Freemasons registered from 31 British Columbia Lodges, two from Nova Scotia and one from the Grand Lodge of

272. See *Proceedings of Grand Lodge* — 1968. pp. 15 and 39-40; also *Masonic Bulletin*, Vol. XXXI, No. 1, pp.3-4.

Image omitted: The One Hundredth Annual Communication of the Grand Lodge of Nova Scotia Halifax, Nova Scotia. July 15-17, 1966. Standing: RW Bro. E. J. A. Harman (Nfld SC); MW Bros. B. K. Hansen (Sask); J. K. Carruthers (PEI); Dr. H. S. Perdue (Man); T. G. Towers (Alta); RW Bro. H. D. Macgillivray (Nfld EC). Seated: MW Bros. H. A. Vallieres (Que); Hon. J. N. Allen (ON); Dr. R. S. Longley (NS); P. E. Roy (NS); J. H. Nordan (BC). —Grand Lodge of Nova Scotia.

Canada (in the Province of Ontario). Others in attendance hailed from Belfast, Ireland; Anaheim, Germany; Port of Spain, Trinidad; and Manila, Philippine Islands, while 108 Washington Lodges were represented as well as 38 Lodges from other States.

One Canadian group travelled by plane from Port Alberni to the wrong San Juan Island and were unable to clear U.S. Customs, so were shunted to Bellingham. Proceeding to Granite Falls, they discovered that they could not land at that airfield. Therefore, they had to land at Arlington and take a taxi to the Park, arriving in time to view only the last portion of the Drama and the closing.

There were present 38 Grand Lodge officers and PGMs from the Washington Jurisdiction; three Canadian PGMS and other Canadian dignitaries. The ceremony was both instructional and impressive, while the refreshment and fellowship topped off a pleasant and inspirational day before the travellers turned homeward.”²⁷³

McMillin Mausoleum of Roche Harbour

On May 3, 1969, hundreds of Freemasons from the State of Washington, British Columbia and far-away places, journeyed by boat, ferry and aircraft to attend the Second Annual Outdoor Degree at the McMillin Mausoleum at Roche Harbour on San Juan Island.

At the turn of the century, John S McMillin, pioneer industrialist, lawyer, builder and businessman, wished to leave to posterity a memorial to the dreams and aspirations of the things his generation believed in and, as a consequence, he paid his hire according to their worth and no man was forgotten. “John S.” and his sons Fred and Paul were ardent Freemasons, and, in the manner of the times, built a seven-pillared Mausoleum.

Because of their love and respect for the Masonic Order, they turned to its teachings for overall design. Freemasons may quickly recognize these symbolic signs of God, country and mankind. In the construction of the Mausoleum they exemplified the brazen pillars; the flight of winding stairs as a means of teaching the middle chamber by the teachings of the 3, 5 and 7 steps. The steps are situated on the East side of the structure, but W Brother James Kenmuir, of Trinity Lodge No. 98, BCR tells the story, for those interested, in the Masonic Bulletin for November, 1969.

One other incident is worthy of record here. The second degree was the responsibility of San Juan Lodge No. 150 and the exemplification was most commendable. Truly the highlight of the degree was the lecture given by W Brother Robbie Buddington. In his very early years, even before he attended school, “Robbie” found that suddenly darkness had closed about him, Despite his tragic handicap, this Brother worked ever so much harder and finally took his place in the legal field. “Robbie” joined the Masonic Order and finally enjoyed the highest honour a Craft Lodge can bestow upon one of its members. He became WM of his Lodge.

What a challenge to our MMs to have a blind Brother to master the various lectures and astonish the brethren from far and near by giving a 25-minute lecture in a voice that held everyone spellbound. Strange as it may seem, the Deacons may lead the candidate, but in this instance the candidate led the lecturer.

The GM of the Grand Lodge of the State of Washington was present with many of his officers and District Deputies.²⁷⁴

A Schedule of International Visits

During his year of office, a GM receives many invitations asking that the Grand Lodge of British Columbia be represented at Annual Communications; Special Celebrations; Conferences; Visits of “Old Established Custom”; and so forth. The following summary of the “out-Jurisdictional” visits indicates how arduous the visiting activities of the Brother who serves as the GM have become. To this schedule must also be added his official visits to the District Meetings, individual Constituent Lodges, and other “Special Occasions” within the jurisdiction. This example was selected at random.

In 1960 the GM attended outside the Province of British Columbia:

- (a) on July 20-21, the One Hundred and Fifth Annual Communication of the Grand Lodge of Canada in Ontario;
- (b) on September 8-10, the Twentieth Annual Inter-Provincial Conference of the officers of the four Western Masonic jurisdictions at Banff, Alberta;
- (c) on September 20-22, the Annual Communication of the Grand Lodge of Idaho;
- (d) on November 4, the Communication of Delta Lodge No. 172, Seattle, Washington;

and in 1961:

273. See *Masonic Bulletin*, Vol. XXXII, No. 5, January, 1969, pp 39-40, for a detailed description of this affair.

274. “Visit to McMillin Mausoleum at Roche Harbour,” by James Kenmuir, PM in the *Masonic Bulletin*, Vol. XXXIII, No. 3, November, 1969, pp. 22-23.

- (e) on February 16-18, the Seventh Biennial Conference of the Grand and District Grand Lodges, AF&AM, Canada, at the Royal York Hotel, Toronto;
- (f) on February 20-21, the Conference of Grand Masters of Masons in North America, at the Statler Hotel, Washington, DC;
- (g) on February 21, a luncheon at the House of the Temple by the Illustrious Sovereign Grand Commander of the Supreme Council of the Ancient Accepted Scottish Rite of the Southern Jurisdiction, for those attending the GMs Conference, in Washington, DC;
- (h) on February 22, the Fifteenth Annual Convention of the George Washington Masonic National Memorial Association, at Alexandria, Virginia;
- (i) on June 14-15, the Fifty-sixth Annual Communication of the Grand Lodge of Alberta, at Calgary, Alberta;
- (j) on June 20-21, the One Hundred and Fourth Annual Communication of the Grand Lodge of the State of Washington at Spokane, Washington;

and on special request:

on April 15, the DGM had attended an Emergent Communication of the Grand Lodge of Washington at Ferndale, Washington, in behalf of the GM, called for the purpose of laying the cornerstone of the new Masonic Temple for Femdale Lodge by MW Brother A. J. Ring.

Once again the Committee on the Address to Grand Lodge in June, 1961 ignored all reference to Conferences, *etc*, other than that at Banff and to concur in his plea for continuing support to the Banff Conference “financially and otherwise”.

Examples of Other Visits and Courtesies

On May 5, 1896, the GM, accompanied by several brethren from Vancouver, Nelson and Spokane, Washington, visited Kaslo Lodge No. 25, BCR.

On July 18, 1911, the GM had the pleasure of meeting, and entertaining in his home in Vancouver, the GM of the MW Grand Lodge of Saskatchewan, MW Brother W. Hopkins.

On April 7, 1912, the GM, on his way to the Lodges in the West Kootenay, had the pleasure of being entertained in Spokane, Washington, by MW Brother David S. Prescott, GM of the State of Washington, and several Spokane brethren, to dinner and a drive around their beautiful city.

A Unique Affair

On April 25, 1970, San Juan Lodge No. 175, GLWash made its eleventh annual visit to Goldstream Lodge No. 161, BCR at Langford, which was a unique occasion in District 21. The Lodge was opened at 7:30 pm, and during the Degree work all the offices were filled by and the various portions of the work carried out entirely by brethren with the rank of a PDDGM Or higher!

Among the three candidates raised to the Sublime Degree of a Master Mason was a “Lewis”, who was raised by his father, a PDDGM for District 21. The WM of San Juan Lodge, Brother William Murphy, presented the “Travelling Trowel” to W Brother J. Cam Porteous, the WM of Goldstream Lodge, which was accepted with the promise that it would be returned on the occasion of the visit to San Juan Lodge in October.

The Mystic Tie of Masonic Love

For to survive the human race, one must believe, whether he or she be black, white, yellow or golden red, that none is more tender, none more responsive to the Light, than the mystical tie of Masonic love, for as Brother Joseph Fort Newton says:

“Truth will triumph. Justice will yet reign from sun to sun, victorious over cruelty and evil. Finally Love Will rule the race, casting out fear, hatred and all unkindness, and pity will heal the old hurt and heartache of humanity. There is nothing in history, dark as much of it is, against the ultimate fulfilment of the prophetic vision of Robert Burns—Poet Laureate of Masonry:

“Then let us pray, that come it may
 (As come it will, for a’ that)
 That Man to Man; the world o’er
 Shall brothers be for a’ that’.” ²⁷⁵

²⁷⁵ *The Builders*, by Joseph Fort Newton, published at Washington, D.C., by the Masonic Service Association of the United States, 1925, p. 234.

CHAPTER 24

FOREIGN RECOGNITION AND RELATIONS WITH OTHER GRAND LODGES*

“The grand object of Masonry is to promote the happiness of the human race.”

—GEORGE WASHINGTON.

“Freemasonry is an institution calculated to benefit all mankind.”

—ANDREW JACKSON.

“Masonry is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness and the general good of mankind, creating, in all its varieties, universal benevolence and brotherly love.”

—AUGUST FREDERICK, DUKE OF SUSSEX.†

These ideals, if they are to be attained, cannot be confined within a particular country, but must be universal as between the countries. It is these ideals that have led in the Masonic sense to the development of Fraternal Relations as between those Grand Lodges that practice and maintain the true precepts of the Craft.

—J.T.M.

“God hath made mankind one
Mighty brotherhood,
Himself their Master, and the
World his Lodge.”

—DR. JAMES BURNES.‡

Establishment of the Grand Lodges

The birth of the Grand Lodges, as they are seen throughout the world today, dates from the organization of the Grand Lodge of England in 1717. The first Lodge on foreign soil was founded by the Duke of Wharton at Madrid in 1728, while the following year Lodges appeared in Bengal and Gibraltar. The Grand Lodge of Ireland was created in 1729 and of Scotland in 1736; they were self-constituted, without assistance or intervention from the Grand Lodge of England in any form. In France the Grand Lodge was created in 1756; a Lodge at Hamburg in 1737; the Unity Lodge at Frankfort-on-the-Main in 1742 and another at Vienna the same year; the Grand Lodge of the Three Globes at Berlin in 1744; and so on, until the order appeared in Sweden, Switzerland, Russia, Italy, Spain and Portugal.

Mackey says:

“From east to west, and from north to south, over the whole habitable globe are our Lodges disseminated. Wherever the wandering steps of man have left their footprints, there have our Temples been established.”²⁷⁶

As the Lodges spread over the face of the globe, so the institution of the Grand Lodges, as dogmatic and administrative authorities of the Ancient Craft Masonry, or the three Symbolic Degrees, spread in like manner. Usually this was by countries as in England, Germany, India, China and the like; or by political units within countries such as the United States of America; the States of the Commonwealth of Australia; and the Provinces of Canada. Each Grand Lodge being a power unto itself, the entire system required some form of communication, one Grand Lodge with the other, because, in fact, the government of every Grand Lodge is completely despotic.

System of Recognition

The system devised for this purpose is generally known as that of Foreign Relations or Foreign Recognition. Generally speaking, when a new Grand Lodge is being formed, it will seek to establish cordial relations with all the Grand Lodges then in existence. To do this, it must first establish its beliefs and concepts of the Fraternity of Freemasonry. It must subject itself only to the laws of the Order, the acknowledged constitutions and the Ancient Landmarks.

In the earlier days, this was usually accomplished through the establishment of “Committees on Foreign Correspondence,” while other Grand Lodges used the vehicle of the “Committee on Jurisprudence” and still later, as in British Columbia, through the establishment of a Standing Committee charged with the preservation of Fraternal

* This Chapter was prepared with the kind assistance of the Committee on Fraternal Relations; Kenneth Reid, PGM (Chairman); J. Herbert Nordan, PGM; Frank T. Wright, PDDGM; William D. Young, PDDGM; and Harry Killam, PDDGM.

† Grand Master of England, 1813-1843.

‡ Former Provincial Grand Master of Western India.

276. See *Encyclopedia of Freemasonry*, by Albert G. Mackey, p. 846, “The Universality of Masonry.”

Relations with other Grand Lodges. The committee was charged with the utmost caution in examining the petitions for recognition to ensure that only those organizations which comply with the standard or principles for recognition as laid down by Grand Lodge were allowed admission to the Grand Lodge of British Columbia fraternal family.

Representative of a Grand Lodge

The system of representatives in Grand Lodges is said to have originated in the United States, with the Grand Lodge of New York. The system has now become almost universal. The representative is generally, although not necessarily, a member of the Grand Lodge to whom he is accredited, and receives his appointment on its nomination, but he is supposed to wear the clothing of the Grand Lodge he represents. The representative is required to attend the Grand Lodge to which he is accredited, and to communicate an abstract of the Proceedings to the Grand Lodge he represents. Mackey claimed "that the office of representative appeared to be rather one of honor than of service and it is doubtful whether these duties are generally performed." Many authorities have, however, claimed that much good has been accomplished from its influence, as producing a closer union between the various Masonic bodies thus represented.

Recognition Of or By Foreign Lodges

It was a matter of pride and gratification to the members of the Craft in British Columbia that there was no delay in the recognition of the Grand Lodge of British Columbia by all the then existing other Grand Lodges of the Dominion of Canada and almost all the Grand Lodges in the United States of America. The first to grant recognition were, of course, the Grand Lodges to the south, the Grand Lodges of Washington Territory, Oregon, and California, the officers of which had strongly advised that a Grand Lodge of British Columbia should be formed.

Indiana

The only Grand Lodge of importance that deferred recognition was that of the State of Indiana, which did not refuse, but deferred recognition until it could ascertain what position the Grand Lodge of England would take in the matter. As soon as the Mother Grand Lodge had given recognition to her daughter striking out on her own, the Grand Lodge of Indiana followed suit.

Scotland

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

In 1876 the GM stated:

"Another source of regret is that the MW Grand Lodge of Scotland has not as yet been pleased to recognize our Grand Lodge. I trust, however, that the day is not far distant when our Venerable Mother Grand Lodge will break the silence, which has been her peculiar characteristic, and extend to us cordial and fraternal recognition."

It was not until 1880 that the Grand Lodge of Scotland awoke from its long sleep and made some steps towards recognition of the Grand Lodge of British Columbia. Even then, it was not ready to give full recognition of its exclusive rights within its boundaries. It expressed itself as being willing to acknowledge the fact of the existence of the Grand Lodge of British Columbia by that name, but such acknowledgment was to be subject to the right of the Grand Lodge of Scotland to "protect" any Lodge in that jurisdiction which might wish to continue its adherence to it, notwithstanding the fact of the existence of a local Grand Lodge; and also the right to "protect" any Lodge or Lodges which might hereafter choose to adhere to it; in other words, to establish Lodges in the Province in the future if it thought advisable. The first condition was of little importance, for there had only been one Lodge in the Province which had hesitated about joining the Grand Lodge of British Columbia, and that Lodge had operated under an English charter, not a Scottish one. The other condition was of much greater importance. To consent to it would mean that, notwithstanding the existence of a Grand Lodge of British Columbia, the Grand Lodge of Scotland would have the right to establish Scottish Lodges in the Province, and to permit a divided allegiance, such as had caused all the trouble before. To this the Grand Lodge of British Columbia would not agree, and the Grand Lodge of Scotland was told in no uncertain terms, pointing out that such a right by any outside Grand Lodge would be "mischievous and at variance with the established principles of the Order." A formal resolution to that effect was drawn up, passed by Grand Lodge, and forwarded to the authorities of the Grand Lodge of Scotland at Edinburgh. It was not

until 1883, twelve years after the establishment of the Grand Lodge of British Columbia, that the Grand Lodge of Scotland formally recognized the Grand Lodge of British Columbia without conditions, and Brother Edward Savage, Provincial GM of the Provincial Grand Lodge of the City of Aberdeen was appointed as the representative of the Grand Lodge of British Columbia near the Grand Lodge of Scotland. Since that time, the relations between the two Grand Lodges have been on a very happy basis and satisfactory to all concerned.”²⁷⁷

England

The United Grand Lodge of England made no unreasonable objections to the recognition of the Grand Lodge of British Columbia. It waited only to see that the new Grand Lodge was established on a firm foundation and then it acted. It recognized the Grand Lodge of British Columbia in a letter dated April 14, 1874, from the GrS, John Hervey, and recommended as the representative of British Columbia near the United Grand Lodge of England, Mr. John Braddick Manckton, Past Senior Grand Deacon and President of the Colonial Board. A further letter dated September 9, 1874, reported that the United Grand Lodge of England had appointed Bro. Hon. J. F. McCreight as its representative near the Grand Lodge of British Columbia.*

Recognition of Hungary

As early as 1873 the Grand Orient of Hungary applied for recognition, it having seceded from the Grand Orient of France, which, while not yet repudiated was, apparently, under suspicion. After investigation, W Brother Henry Nathan was appointed its representative near the Grand Lodge of British Columbia, with Brother Lewis Rosenberg, DCL, Advocate, Grand Orator near the Grand Orient in Hungary. About the same time, a letter was received from the GM of Groß Lodge, Zur Sonne, the head of the German Grand Lodge League, offering to recognize the Grand Lodge of British Columbia, and to enter into Masonic intercourse with it. The offer was accepted and Brother H. F. Heisterman was recommended as its representative, and his credentials as such were in hand in time for him to be received at the Communication of Grand Lodge in 1879. This Grand Lodge continued its connection with the Grand Lodge of British Columbia until World War I, when all Masonic communications with Lodges on the Continent of Europe ceased.²⁷⁸

Recognition of Manitoba, Wyoming, Prince Edward Island, Dakota and The Indian Territory

In 1877 the GM reported to Grand Lodge that: “Our foreign relations remain undisturbed, and in all respects amity and good feeling are maintained between the Jurisdiction and all others in the Masonic world.”

The Grand Lodges of Manitoba, Wyoming, Prince Edward Island, Dakota and Indian Territory were formally recognized, as recommended by the Board of General Purposes at the Annual Communication in 1876.

Recognition of Cuba

In 1878 the GM reported that the Grand Lodge of Cuba had applied for recognition, and in 1879 the Grand Lodge of Colon, also claiming jurisdiction in Cuba, made similar advances. Both Lodges were advised that if they were united there was little doubt that the Grand Lodge of British Columbia would be glad to grant the request. In 1880 word came that the two Grand Lodges had united under the name of the United Grand Lodge of Colon and Cuba, and on July 23, 1880, it was officially recognized, and so it appears in the Grand Lodge Proceedings for 1887 and 1888. After that time the “Colon” was dropped and it appears as “Cuba”. It has remained on the list of Grand Lodges recognized by the Grand Lodge of British Columbia until 1962, when the Grand Lodge of Cuba went into exile.²⁷⁹

Grand Lodge of Canada

There were troubles in Eastern Canada in the middle seventies. There was a Grand Lodge of Canada, covering the two Provinces of Ontario and Quebec, duly recognized by the Grand Lodge of British Columbia. In 1878 an attempt was made to form a Grand Lodge of Ontario, and an application was made to the Grand Lodge of British Columbia for recognition, but it appeared, according to the information laid before Grand Lodge by the Grand Master, that no such regularly constituted Grand Lodge existed, but that the brethren who attempted it, forty-two in number, had been expelled from Freemasonry by the Grand Lodge of Canada, and the Grand Lodge of British Columbia refused to enter into fraternal relations with the group.²⁸⁰

277. See *Proceedings of Grand Lodge* — 1871. pp. 22-25; and 1872. p. 15, “The Address of Israel Wood Powell. GM”; 1879. pp. 107-108; 1880, pp. 7-8, 35; 1883. p. 12.

* The *Quarterly Proceedings of the United Grand Lodge of England*, from 1872 until its Colonial Board was dissolved on 6 March 1895, are silent regarding the recognition of the Grand Lodge of British Columbia. There is no question that its Grand Secretary, John M. Hervey sent the letter of recognition, and the letter of appointment, but this was never recorded in its proceeding which, in 1872 and 1873 were filled with an internal conflict caused by a clerk in the Grand Secretary’s office who was actively promoting the “external degrees”. [Ed.]

278. See *Proceedings of Grand Lodge* — 1875. p. 22.

279. See *Proceedings of Grand Lodge* — 1878. p. 8; 1879. pp. 107, 116 and 125; and 1880 p. 8. [The Grand Lodge of Cuba did not in fact go into exile in 1962 but, out of fear of communist influences, most North American jurisdictions suspended recognition. British Columbia resumed relations, without comment, in 1982. — Ed.]

280. See *Proceedings of Grand Lodge* — 1878, pp. 9-10.

Grand Orient of France—Relations Severed

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

Grand Lodge went even further and severed all connections between the two organizations, and the following resolution was passed by Grand Lodge and forwarded to the Grand Orient of France:

“RESOLVED, that the Grand Lodge of British Columbia deeply regrets that the Grand Orient of France has departed from the ancient landmarks of our Order, by erasing from her Constitution, in ignoring the name of God, and not requiring a belief in Deity as a prerequisite for initiation, and does further express its indignation at the course pursued by the Grand Orient, and now severs all relations that have heretofore existed between this Grand Lodge and said Grand Orient until such time as she shall acknowledge the Supreme Ruler of the Universe, and otherwise act and abide by the ancient usages of our Honorable Fraternity to the satisfaction of the Grand Lodge of England and other Grand Lodges.”²⁸¹

The Grand Orient of France has never complied with the conditions of this resolution, and has remained a stranger to all regular organizations of Freemasons, but at the Annual Communication of the Grand Lodge of British Columbia on June 20, 1963, fraternal relations were established with the Grande Loge Nationale Francaise, a universally recognized French Grand Lodge which celebrated its 50th Anniversary in 1963.

Recognition of New South Wales

In 1879 the matter of recognition of the Grand Lodge of New South Wales came before the Grand Lodge of British Columbia, when the GM advised that he had read the Proceedings of the Grand Lodge of NSW and a number of letters relating thereto, and subject to the decision of Grand Lodge, it was his opinion that the Craft in New South Wales would do much better if they had control of their own affairs. The condition of Freemasonry there, with the Lodges divided between various Grand Jurisdictions, greatly resembled Masonic affairs in British Columbia prior to the establishment of the Grand Lodge in 1871. The Committee on the GM's Address approved and the Grand Lodge of New South Wales was duly recognized.

Utah and the Mormons

On January 16, 1872, the Grand Lodge of Utah was formed, and soon after, it applied to the Grand Lodge of British Columbia for recognition, which was granted in December of that year. Prior to the formation of that Grand Lodge, the three Lodges then existing there had refused to admit persons who professed the tenets of the Mormon Church, which then included as one of them, a belief in the righteousness of polygamy. The new Grand Lodge followed the same course, and in 1879 there arose a bitter controversy on the matter arising from the expulsion from the Craft of a Mormon who had been admitted by one of the Lodges, which had its repercussions in British Columbia. A circular letter had been prepared by the Grand Lodge of Utah explaining the situation, and their representative thought it advisable to lay this before the Grand Lodge of British Columbia. It showed, *inter alia*, that while the fraternity in Utah believed and upheld the universality of Masonic institutions, and recognized the right of every craftsman to join any church, and embrace any creed he chose, and demanded of him only that he should admit the theological belief taught at the threshold of our sacred Temple, and that he must at all times be loyal to the Government under which he lives, and yield a willing obedience to all its laws; and that as a United States statute had declared polygamy to be a crime, therefore a man who has been a member of a church which made it one of its principal doctrines that polygamy was a righteous mode of life, is not a proper person to become a Freemason. A committee appointed to consider the matter approved the course taken by the Grand Lodge of Utah, and the matter was dropped.²⁸²

Recognition of Peru, South Australia, New South Wales, Victoria, Tasmania and New Zealand

Between the years 1885 and 1894 there is little to add to what has already been said on this subject. Most of the Grand Lodges had already been recognized by the Grand Lodge of British Columbia and vice versa. It may be interesting to note that in 1885 the Grand Lodge of British Columbia recognized the Grand Lodge of Peru, but

281. See *Proceedings of Grand Lodge* — 1879. pp. 107, 134 and 135.

282. See *Proceedings of Grand Lodge* — 1833, p. 36.

refused recognition to the Grand Lodge Symbolica Mexicana. In the same year the Grand Lodge of South Australia was placed on the visiting list; the United Grand Lodge of New South Wales and the United Grand Lodge of Victoria, both of Australia, in 1889; the Grand Lodge of Tasmania in 1891; and the Grand Lodge of New Zealand in 1892.

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

As soon as this suicidal act became known abroad, it was followed by a general declaration of non-intercourse by other Grand Lodges. The hierarchy of the Grand Lodge of British Columbia does not seem to have been aware of the radical change in the landmarks which had been taken by Peru, but it may have been decided to await later events. In any case, no action was taken by Grand Lodge. The successor in office to Brother Dam, promptly repudiated the Decree, and the Grand Lodge of Peru revoked its former decision, thus restoring the Great Lights in the Lodges. On receipt of a letter from the GM of the Grand Lodge of Peru detailing all the circumstances, the relations between the two Grand Lodges went on as before and the same Grand Representatives were continued in office.

Recognition of Western Australia

In 1901 the Grand Lodge of Western Australia applied for recognition. The Committee on Foreign Correspondence reported that thirty-three out of thirty-four of the Lodges holding under the English Constitution in that jurisdiction, and all but one holding under the Scottish Constitution, had concurred in its foundation, two Lodges holding under the Irish Constitution holding aloof for some reason. It had been recognized by the Grand Lodges of England, Ireland, and most of the Australian Colonies, and by many in the United States of America, and recommended immediate recognition, which Grand Lodge approved.²⁸³

Egypt Refused

In the same year, an application from the National Grand Orient of Egypt requested recognition, but this did not receive approval from the Committee on Foreign Correspondence. Apparently it was a Scottish Rite Body, intimately connected with the Scottish Rite Supreme Council, the seals of both the Grand Orient and Supreme Council being appended to the document. As it was not a Supreme governing body with exclusive control over the symbolic degrees, the committee could not recommend that the Grand Lodge of British Columbia have any relations with it and the request was denied by Grand Lodge.²⁸⁴

Recognition of Costa Rica

A third application that year was from the Grand Lodge of Costa Rica, Central America, and it was more successful than the last. The committee reported that it had complete control over the Craft Degrees, and had no connection with the Grand Orient. Several of the Grand Lodges in the United States had recognized it as a sovereign independent Grand Lodge, and the committee recommended that it be recognized, and the recommendation was approved by Grand Lodge.²⁸⁵

State of Ohio

A fourth application that year for recognition of a second Grand Lodge in the State of Ohio, formed by three Lodges in that State, received no countenance either from the committee or from Grand Lodge.²⁸⁶

International Constitution

In 1901, the GM received a circular from Ernesto Nathan, GM of the Grand Orient of Italy, protesting against a permanent International Constitution, adopted at a so-called International Masonic Congress, held at Paris, France, in September, 1900. The Committee on Foreign Correspondence, or more strictly speaking RW Brother W. A. DeWolf-Smith, reviewed the situation for Grand Lodge pointing out that the Congress had been called on the initiative of the Grand Orient of France, delegates from some of the minor European Lodges (Switzerland, Belgium, Luxemburg and Spain), Egypt, and some of the Grand Lodges of South America being present. He did not foresee any such evil effects arising out of the matter such as the GM of the Grande Oriente d'Italia set forth in his circular, and recommended that:

“no action be taken in the matter further than to courteously acknowledge the receipt of the Communication.” The suggestion of the Chairman was adopted by Grand Lodge.²⁸⁷

283. See *Proceedings of Grand Lodge* — 1901, p. 58.

284. See *Proceedings of Grand Lodge* — 1901, pp. 58-59.

285. See *Proceedings of Grand Lodge* — 1901, pp. 59-60.

286. See *Proceedings of Grand Lodge* — 1901, pp. 60-62.

287. See *Proceedings of Grand Lodge* — 1901, pp. 10, 63-64.

Switzerland International Masonic Office

In 1902, an application was made to the Grand Lodge of British Columbia to join with the Grand Lodge Alpina of Switzerland and other foreign Grand Lodges in the establishment of an "International Masonic Office" at Geneva. It was referred to the Committee on Foreign Correspondence, which recommended that no action be taken at that time, as the objects of the proposed "Office" were somewhat indefinite, as outlined in the circular received, and that the benefits of such an organization were fairly well attained in the English-speaking countries by the system of exchanging Grand Lodge Proceedings and Reports. Grand Lodge accepted the report of the committee and approved the action recommended.

Mexico Declined

About the same time, there were applications from Grand Lodges in Mexico for recognition, which were also referred to the committee, but in view of the "chaotic condition" of Freemasonry in that country at that time, the committee advised that the question of recognition be laid over to await further developments. This advice was also accepted and acted upon by Grand Lodge.

Brazil Postponed; Western Australia Denied

In 1904 an application came to Grand Lodge for recognition from the Grand Lodge of Brazil, and the GM recommended recognition be accorded as it had already been recognized by the United Grand Lodge of England. There was also a similar request from a Grand Lodge of Western Australia. Both of these were referred to the Committee on Foreign Correspondence for consideration. The committee reported to Grand Lodge in June, 1905, recommending that for the present no action be taken by Grand Lodge on the application for recognition from the Grand Orient of Brazil, and that the application from a so-called Grand Lodge of Western Australia be denied as in their opinion this Grand Lodge was irregularly formed.

Grand Orient of Italy

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

Queensland Deferred

In June, 1905, the Committee on Foreign Correspondence reported on an application for recognition of the Grand Lodge of Queensland:

"At the time of the formation of this Grand Lodge there were one hundred and fifty-two Lodges in Queensland, *viz.*, sixty-two under English Constitution, twenty-six Irish, and sixty-four Scotch. The movement was inaugurated by the Irish Lodges, of which twenty-five decided to form the new Grand Lodge, and these were joined by fourteen of the Scotch Lodges. None of the English Lodges participated, because they could only discuss the matter under certain restrictions with which none of them apparently cared to comply.

"It is generally accepted by all Masonic writers that at least three Lodges must be concerned in the formation of a new Grand Lodge, and it is also conceded that these three must constitute a majority of the Lodges working in the territory. Some—we think only Scotch authorities—contend that where there are Lodges belonging to two or more Constitutions, there must be a majority of the Lodges of each Constitution. We do not go to that length, but we think that a new Grand Lodge should have the support of at least a majority of all the Lodges in the territory. In the present instance the Grand Lodge was formed by barely a fourth of the Lodges in the Province, and without expressing any opinion as to the regularity of its formation, we recommend that recognition of the Grand Lodge of Queensland be deferred for the present."

Western Australia irregularly Formed

The Chairman further reported on a letter received from an alleged "Grand Lodge of Western Australia" asking for recognition, stating:

"This body was formed in 1898; not by any Lodges whatever, but by a number of Brethren who may or may not have been members of Lodges elsewhere. Certainly they were not members of any Lodges in Western Australia. Whatever opinion may be held as to the number of Lodges necessary for the formation of a Grand Lodge, there is no authority which we know of, other than the persons who formed this alleged Grand Lodge, who holds that a Grand Lodge may be formed independ-

ently of the action of any Lodges whatever. In our opinion this 'Grand Lodge' was irregularly formed, and we recommend that recognition be denied."

And it was by Grand Lodge.

Porto Rico Laid Over

The Chairman of the committee also stated that he had been endeavouring to obtain information as to an application for recognition from the Grand Lodge of Porto Rico [*sic*], but had not been able to get any, and therefore recommended that this application also should lie over for the present.

Recognition of Alberta; Massachusetts Refused

In 1906, there was an application for recognition from the newly-formed Grand Lodge of Alberta, and as usual it was referred to the committee, but this was a mere matter of form, as everyone in British Columbia was delighted to welcome the new Grand Lodge to the rosters of Freemasonry. An application from an alleged Grand Lodge of Massachusetts got short shrift; first, because that jurisdiction had already a Grand Lodge, full of years and honours; and secondly, because the application emanated from persons connected with a spurious Grand Lodge in Ohio, and this, in itself, was enough to warrant a refusal by any self-respecting Grand Lodge.²⁸⁸

Guatemala Postponed

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

Recognition of Saskatchewan; "Cosmos", Mexico

In 1908, Grand Lodge received an application for recognition from the newly-formed Grand Lodge of Saskatchewan, which was granted with every good wish, the Lodges in the Province of Saskatchewan being all regular Lodges and a considerable majority of them, if not all, had joined in the formation of the new Grand Lodge. Another application from Gran Logia "Cosmos", of Chihuahua, Mexico, which had been pending for some time could not receive the recognition of the Grand Lodge of British Columbia. From the information which had been received it appeared that it was in fraternal relation with the Grand Orient of France, and with the various Supreme Councils of the Ancient and Accepted Scottish Rite.

Grand Orient of Portugal

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

Masonic Congress at Rome

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

California and Grand Orient of Spain

In 1910, a committee of the Grand Lodge of California recommended that it request certain other Grand Lodges, of which the Grand Lodge of British Columbia was one, to discontinue fraternal relations with the Grand Orient of Spain, "or at our next Annual Communication of the Grand Lodge of California give their reasons" why they do not do so. The British Columbia reviewer said:

"We dread to think what will happen to the Grand Lodges of Scotland, Ireland, *et al.*, if they neglect to appear at the next annual communication of the Grand Lodge of California, and show cause why they should not be put out of business. For British Columbia we hasten to say 'Don't shoot, colonel, we'll come down,' for so far this Jurisdiction has not recognized any Masonic body in Spain."

Evidently some members of the Grand Lodge of California saw the humorous side of the proposal, and refused to pass the resolution. As a matter of fact, the Grand Lodge of British Columbia did not, at that time, recognize any Masonic body in Spain.

²⁸⁸. See *Proceedings of Grand Lodge* — 1906. pp. 48-49.

Florida, Grand Representative of

The Reviewer of Foreign Correspondence for Florida in 1910 commented on the absence of the representative of that jurisdiction from the meetings of the Grand Lodge of British Columbia:

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

The reply by the British Columbia Reviewer is characteristic of VW Brother W. A. DeWolf-Smith, the then GrH: “True; he lives in Victoria.”

Recognition of Philippines

The only application for recognition during the war period, 1914-1918, was from the Grand Lodge of the Philippine Islands in 1916. The application was referred to the Committee on Foreign Correspondence, which reported that in 1913 a similar request had been received 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 the Grand Lodge of British Columbia for recognition, having a majority of the Lodges in the Philippines. At that time, the committee hesitated to recognize it as the European population was small and the Lodges few. Since that time, the Grand Lodge had prospered, two new Lodges had been organized, and the membership had increased. It therefore recommended recognition by the Grand Lodge of British Columbia, and that the necessary steps be taken. Grand Lodge approved the committee’s report.

Beyrouth and Hungary Withdrawn

In 1918, the Grand Lodge of British Columbia resolved that fraternal recognition of, and exchange of representatives with, the Grand Lodges “Zur Sonne” of Beyrouth, and of Hungary, be withdrawn, and that the other Grand Lodges in the Dominion of Canada be informed in this respect.

1918 to 1929 - No Recognitions

Between 1918 and 1929 not a single application was received from a Foreign Grand Lodge by the Grand Lodge of British Columbia. In fact, a full twenty years was to elapse before any applications were received. This may have been due to a general apathy on the part of many of the Masonic bodies and the feeling from abroad that it was useless to apply to the Grand Lodge of British Columbia. Its reputation was ultra-conservative.

England, Basic Principles for Recognition

The Reviewer in 1930 referred to the principles laid down by the United Grand Lodge of England to apply when any Grand Lodge asks for recognition by that Grand Lodge, and he prints the document in full. He thought it of sufficient value, not only as a memento of the past, but as a guide to the future, because:

“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.”²⁸⁹

Basic Principles for Grand Lodge Recognition

“Adopted by the United Grand Lodge of England, September, 1929.

- “1. Regularity of origin; *i.e.*, each Grand Lodge shall have been established lawfully by a duly recognized Grand Lodge or by three or more regularly constituted Lodges.
- “2. That a belief in the G.A.O.T.U. and His revealed will shall be an essential qualification for membership.
- “3. That all initiates shall take their Obligations on or in full view of the open Volume of the Sacred Law, by which is meant the revelation from above which is binding on the conscience of the particular individual who is being initiated.
- “4. That the membership of the Grand Lodge and individual Lodges shall be composed exclusively of men; and that such Grand Lodge shall have no Masonic intercourse of any kind with mixed Lodges or bodies which admit women to membership.
- “5. That the Grand Lodge shall have sovereign jurisdiction over the Lodges under its control; *i.e.*, that it shall be a responsible, independent, self-governing organization, with sole and undisputed authority over the Craft or Symbolic Degrees (Entered Apprentice, Fellow Craft and Master Mason)

289. See *Proceedings of Grand Lodge — 1930*, “Report on Foreign Correspondence,” p. 19.

within its Jurisdiction; and shall not in any way be subject to or divide such authority with a Supreme Council or other Power claiming any control or supervision over those degrees.

“6. That the three Great Lights of Freemasonry (namely, the Volume of the Sacred Law, the Square, and the Compasses) shall always be exhibited when the Grand Lodge or its subordinate Lodges are at work, the chief of these being the Volume of the Sacred Law.

“7. That the discussion of religion and politics within the Lodge shall be strictly prohibited.

“8. That the principles of the Ancient Landmarks, customs, and usages of the Craft shall be strictly observed.”²⁹⁰

Colombia, Denmark, Netherlands, Norway, Palestine, Sweden, Switzerland, York of Mexico, Deferred

In 1929 and the early part of the 1930's, the whole of the civilized world experienced the effects of a severe economic depression and the Masonic Fraternity was no exception. During this period, there is no record of any requests being made to the Grand Lodge of British Columbia for recognition from any Grand Lodge, and it was not until 1938 that the Committee on Foreign Correspondence reported such requests from the Grand Lodges of Colombia, Denmark, Netherlands, Norway, Palestine, Sweden, Switzerland, and the York Grand Lodge of Mexico. All of these requests were referred by the GM to the Committee on Jurisprudence which reported at that Communication that owing to the absence of the Chairman of the Committee on Foreign Correspondence, MW Brother Dr. W. A. DeWolf-Smith, who had special knowledge on the question, it was requested that Grand Lodge defer until the 1939 Communication recognition or otherwise of the several Grand Bodies making application so that the committee might have ample time to obtain full particulars and give sound advice, and the request was granted by Grand Lodge.

However in 1939, the Committee on Jurisprudence again asked for further time in the matter *re* recognition referred to it at the last meeting of Grand Lodge, this time on account of the death of MW Brother J. M. Rudd, a member of the committee, and consideration of these many, and some of them old, Grand Lodges was again deferred to the 1940 Communication.

On the recommendation of the Committee on Jurisprudence in 1940, all the requests were reported “against them all and severally,” the reasons hinting on an apathetic attitude towards foreign Grand Lodges generally. It appears that no “formal” request was made from either Norway or Sweden; that Denmark's request was but a printed circular, unsigned; and that Netherland's request originated with the Consul of that country resident in Vancouver.

Philippines in Darkness

The GM, in his address in 1942, reported that since the Grand Lodge of the Philippine Islands had fallen into the hands of the enemy (Japan) in the 2nd World War, no appointment had yet been made to represent this jurisdiction.

Duties of Representatives

The GM, in his Address to Grand Lodge in 1943, took the occasion to call attention to the duties of Grand Representatives, pointing out the opportunity to strengthen the friendly relationships that exist between fraternally recognized jurisdictions, by keeping in close contact with them through the interchange of fraternal correspondence, stating that if the brethren who have been appointed are unable to discharge those duties it might possibly be better to resign and allow others to take their place.

Standard of Recognition for British Columbia

An interesting departure from the standards customary in recent years was presented by the Committee on Jurisprudence in its report to Grand Lodge in June of 1945, when it reported on a resolution submitted by Vanderhoof Lodge No. 119, reading as follows:

“That for the purpose of expanding the Brotherhood of Freemasonry over the whole of the earth's habitable surface, we earnestly request that a committee be appointed to go thoroughly into the matter of the recognition of the Grand Lodges that are recognized by the Grand Lodges of the British Isles, which are the parent stems from which we derive our Masonic life, in order that we may enjoy the fraternal fellowship of Freemasons, whom at present we are not privileged even to recognize, such as the Grand Lodges of Norway, Sweden, the Argentine Republic and other Grand Jurisdictions; and to report at the Seventy-fourth Communication of the Most Worshipful Grand Lodge of British Columbia.”

The committee recommended that a resolution be passed by Grand Lodge that the Grand Lodge of British Columbia would recognize all Grand Lodges which were recognized by the Grand Lodge of England. But Grand Lodge objected. In its place it adopted the follow resolution:

290. See *Proceedings of Grand Lodge — 1930*, “Report on Foreign Correspondence.” p. 21.

“ . . . that the matter of recognition of Foreign Jurisdictions be referred to the Committee on Jurisprudence for the ensuing year, and that the Committee be instructed to prepare a ‘Standard of Recognition’ for the guidance of Grand Lodge before any Foreign Jurisdictions are recognized.”

In discussing the resolution, it was stated by the GrT that the Grand Lodge of Scotland would give no definite news on the condition of Freemasonry in Europe in its present disturbed state, and he claimed that there were not sufficient Freemasons in any continental European country to warrant their asking that their Grand Lodges be recognized at the present time.

Belief in the G.A.O.T.U.

In 1946, as promised, the Committee on Jurisprudence reported as follows:

“In accordance with a resolution adopted by Grand Lodge at its 1945 Annual Communication whereby the Committee on jurisprudence was instructed to prepare a Standard of Recognition for the guidance of Grand Lodge before any Foreign Jurisdictions are recognized, your Committee herewith submit the following:

“Basic Principles for Grand Lodge Recognition.

Adopted by the Grand Lodge of British Columbia, June 20th, 1946.”

The basic principles adopted by the Grand Lodge of British Columbia followed those adopted by the United Grand Lodge of England in September, 1929 (see page 375), except for Paragraph 2, which was amended to read:

“2. That there be no debarment from membership because of nationality, of race, of colour, of sectarian or political belief; that a belief in the G.A.O.T.U. and His revealed will shall be an essential qualification for membership.”²⁹¹

Grand Lodges of Brazil and Guatemala Refused

The application of the principles embodied in the “Standard of Recognition” adopted in 1946 by Grand Lodge became evident when the GM in 1948 referred to the Jurisprudence Committee communications seeking recognition from Sao Paulo, Brazil, Minas Gerais, Par O Estado do Ceara Sul, Rio Grande do Sol, and the Grand Lodge of Guatemala. In all cases, the committee recommended that recognition be deferred and pointed out that the chairman of the Committee on Foreign Correspondence in his last report had suggested in regard to South America that great care should be observed. With regard to an application from the York Grand Lodge of Mexico, the committee asked for further and fuller investigation, and to that of the Grand East of the Netherlands reported that this body does not conform to the “Standards of Recognition” adopted by this Grand Lodge.

China, Germany, Italy, Netherlands, and Brazil

In 1950, the GM had referred to the Committee on Jurisprudence requests from the Grand Lodges of China, Germany and Italy; again from the Grand Lodge of the Netherlands and the Grand Lodge De Minas Gerais; and from the Grand Lodge of Rio De Janeiro. While the new Grand Lodge of China had evidently been formed in accordance with the basic principles of recognition used by Grant Lodge, it was suggested that action be deferred owing to the uncertain conditions in that country. Consideration of Germany and Italy was also deferred, and it was again reported that the Grand Lodge of the Netherlands did not conform to the basic requirements. The Committee on jurisprudence reported itself in accord with the Committee on Foreign Correspondence regarding caution and recommended that the requests of Minas Gerais and Rio De Janeiro be again held over.

National Lodge of Research

In 1950, an invitation had come to Grand Lodge from the Council of Grand Masters of North America to participate in a National Lodge of Research, but after due consideration the committee recommended against British Columbia joining in any such National Lodge.

China Again Deferred

In 1951, a further letter was received from the Grand Lodge of China referring to difficulties experienced by them, and action was again deferred. It was recommended that correspondence with the York Grand Lodge of Mexico be continued towards a further understanding of relationship; and that all other applications from Grand Lodges in Europe and South America be further deferred. The recommendations were approved by Grand Lodge.

China, France, Mexico, Central and South America, Convention at Montevideo

It is noted that following the cessation of hostilities of World War II in 1945 a considerable increase of interest in the subject of recognition of Foreign Grand Lodges was experienced by the Grand Lodge of British Columbia. In its report to Grand Lodge in 1952, the Committee on Jurisprudence reported that China was still in an unsettled state;

291. See *Proceedings of Grand Lodge — 1946*, “Report of Committee on Jurisprudence.” p. 150.

it recommended that a request from the Nationale Grand Loge Française be tabled for further consideration; reported that requests for further specific information from the York Grand Lodge of Mexico regarding "interlocking relations with other nineteen unrecognized bodies in Mexico had not been replied to"; and that a convention of Central and South American Grand Lodges held at Montevideo, Uruguay, in 1947, recommended a change in "Basic Principles" to "a belief in a superior and ideal principle designated as the G.A.O.T.U.," thereby affecting applications received by Grand Lodge from the Grand Lodge of Chile, Sao Paulo, Rio de Janeiro, Brazil and Venezuela. The Grand Lodges of England, Ireland and Scotland had cut off recognition and therefore extreme caution was necessary.

Continental Europe

The GM, in his Address to Grand Lodge in 1953, speaking on International Relations, mentioned the most cordial relations which continued to exist with the other Grand Jurisdictions with which the Grand Lodge of British Columbia was in fraternal accord. He stated that many representations had been directed to him early in his term of office concerning the matter of fraternal relationships of the Grand Lodge of British Columbia with other styled Grand Lodges of Freemasons, especially those in various countries of Western Europe, and mentioned the anomalous situation created by the fact that the Grand Lodge of British Columbia does not extend fraternal recognition to these European bodies, while some of our neighbouring Grand Lodges do so. He referred the matter to the Standing Committee on Jurisprudence for consideration and report later in the Communication. The committee replied as follows:

"Immediately upon the formation of this Grand Lodge in 1871, application for Fraternal Recognition was made to all of the then recognized Grand Lodges of the World, including Continental Europe. There were but four of these latter who accorded us recognition, namely Hungary, Beyrouth, Rumania and Zur Zon. A second application was made to those who had not previously responded, but still no reply. It was felt then and your Committee feels now that the Standard of Freemasonry in this Jurisdiction is such that we should not have to beg for it. The four above have ceased operation.

"As to the Grand Lodges which have been formed, or newly constituted, since 1871 and have written for recognition, each case has been considered on its merits, not because some other Grand Lodges have recognized them, but in accordance with the basic principles for Grand Lodge recognition unanimously adopted by you: Grand Lodge in 1946. The most recent one is still under consideration. It has been held over because in their declaration, they use the word "ought" instead of the word "shall" as in our clause three.

"Some of the Grand Lodges mentioned by the Grand Master have not applied, others do so merely by printed circulars."

France, Berlin, Denmark, Israel, Brazil, Venezuela

Applications were received in 1954 from the Grand Lodge of France, the National Grand Lodge of France, the Grand Lodge of Berlin, the Grand Lodge of Denmark and the Grand Lodge of Israel, and were reported on by the Committee on Jurisprudence as still under consideration. At least one of these reportedly would not admit members of the Unitarian Religion. As to the applications of the Latin American Grand Lodges of Bahia, Brazil; Lodge Simbolica of Brazil; Paraiba; Sao Paulo and Venezuela; the committee required assurance that they were not participants in the Conference at Montevideo, Uruguay.

Europe, Israel, South America, Mexico, China, and Japan Still Studied

Again in 1955, the committee reported that correspondence was in hand from a number of styled Grand Lodges in Continental Europe and with a recently organized one in Israel pertaining to requests for the establishment of fraternal relations, and that studies in all these cases were continuing, also that a number of applications for recognition from named Grand Lodges in the countries of South America and Mexico had been set aside for further investigation. No mention of recognition was made in the 1956 report, and in 1957, in addition, National China and Japan were added to cases, studies of which were still continuing,

Ecuador, Colombia, Panama

It was not until the year 1961 that any further reports on recognition were made by the Committee on Jurisprudence, when applications for recognition were acknowledged from the Gran Logia del Ecuador, the Gran Logia Occidental de Colombia, and the Gran Logia de Panama. The committee reported that action was being deferred awaiting study of the report of the "Commission on Information for Recognition" of the Conference of GMs of Freemasons in North America.

Conservative Procrastination

Readers of this chapter of the History of the Grand Lodge of British Columbia will have noted the continuing

procrastination of the Committee on Jurisprudence and other committees in the matter of the recognition of Foreign Jurisdictions throughout the world, particularly those of Continental Europe and of the Latin countries of Central and South America. The repetitious reports of the committees responsible for fraternal relations making use of such terms as “deferred”, “studies continuing”, “again held over”, “extreme caution”, “no action to be taken at this time”, “indefinitely post-poned”, *etc.*, were being received with mixed feelings by the members of Grand Lodge, and undoubtedly there was growing concern and impatience, particularly since so many of the Sister Jurisdictions of both Canada and the United States of America, together with the parent Grand Lodges of England, Scotland, and Ireland had already recognized a large number of them. A recent GM, in speaking of the subject of recognition at a District meeting in Victoria, remarked that up to the advent of the 1960’s the Grand Lodge of British Columbia had gained the questionable reputation of being one of the most conservative Grand Lodges in North America.

Serviceman Masons of Overseas Lodges

Following World War II, many servicemen stationed with the forces of occupation in Continental Europe and elsewhere became Masons in Lodges that had been revived after hostilities ceased in those countries, and many had proceeded through the Chairs to become officers and PMs. But upon returning to their home lands after completion of their terms of service, they found to their dismay that they could not be recognized and were denied membership in British Columbia Lodges, because the Grand Lodge of British Columbia did not recognize those Grand Lodges under which they had become members. When visiting in Europe in 1960, the present Chairman met many such Masons, members of European Lodges, and was besieged with requests and implored that their Grand Lodge be recognized by the Grand Lodge of British Columbia. The GrS of the United Grand Lodge of England personally asked him why the Grand Lodge of British Columbia did not recognize such regularly constituted Grand Lodges, all of which points up the state of apathetic attitude into which the Grand Lodge of British Columbia had declined in this regard.

Passing of the Grand Old Man

It is a matter of record that the “Grand Old Man of Freemasonry,” as he was so affectionately known, Chairman of the Jurisprudence Committee, and who had laboured so faithfully in the Grand Lodge of British Columbia for so many years, MW Bro. Francis James Burd, died on January 6, 1962, beloved and respected by all who knew him in spite of his autocratic character. He was succeeded as Chairman of the Committee on Jurisprudence by MW Bro. K. K. Reid, a PGM of Grand Lodge, residing in New Westminster.

Colombia, Guatemala, Mexico; Germany Recommended for Recognition

The Jurisprudence Committee in 1962, under its new Chairman, reported requests for recognition received from the Grand Lodge National of Colombia; the Grand Lodge of Guatemala; and the Grand Lodge of Tamaulipas, Mexico; and recommended that, owing to the unstable nature of the political and economic situations in some of the Latin American countries, further study should be given to these cases, and Grand Lodge adopted the report. However, Grand Lodge was not completely satisfied and adopted another motion that recognition be granted the United Grand Lodges of Germany at the discretion of the GM and the Committee on Jurisprudence, without waiting for the next Communication of Grand Lodge, and arranged for an exchange of representatives.

Standing Committee on Fraternal Relations; Recognition of India, France, Germany and Japan

The GM of 1962-1963 made an important change in the Standing Committees of Grand Lodge by placing the responsibility for foreign relations under a new committee named the Committee on Fraternal Relations, with six members, RW Bro. J. A. Grimmett as the Chairman. The old title Foreign Relations was dropped and the more appropriate title of Fraternal Relations used instead. This new committee presented its first report to Grand Lodge in June of 1963, in which, after full and conscientious deliberations, it recommended to Grand Lodge that fraternal relationship agreements be arranged with the recently constituted Grand Lodge of India; the Grand Loge Nationale Française, the United Grand Lodges of Germany; and the Grand Lodge of Japan, and stated in its report that further consideration was being given to other Masonic bodies such as the Grand Lodge of Israel; the Grand Lodge of Finland; the Grand Lodge of Norway; other Grand Lodges located in Continental Europe, in Mexico, and in Central and South America, and that it was hopeful that in the future it would be able to find a way to bring about a situation of amity with them. ²⁹²

Peru Revived; Recognition of Finland

With the establishment of this new Standing Committee of Grand Lodge commenced a new era in the fraternal relations of the Grand Lodge of British Columbia with other Grand Lodges of the world not hitherto recognized by this Grand Lodge. In each of the succeeding years, the Committee on Fraternal Relations successfully recommended to Grand Lodge the recognition of several Grand Lodges considered to be Regular, and worthy in accordance with

²⁹². See *Proceedings of Grand Lodge—1965*, pp. 106-107.

the Basic Principles laid down by this Grand Lodge in 1946, much to the satisfaction of Sister Jurisdictions and the membership generally. In 1964, the committee recommended that a fraternal relationship agreement with the Grand Lodge of Peru, which existed between it and the Grand Lodge of British Columbia from about 1886 to 1945 and which was discontinued in the latter year, be re-established, and also that recognition be established by means of a fraternal relationship agreement with the Grand Lodge of Finland. It also reported continuing correspondence with several of the Grand Lodges of Central and South America; the Grand Lodge of Argentina; the Grand Lodge of Colombia; the Grand Lodge of Ecuador; the Grand Lodge of Venezuela; the Grand Lodge of Sao Paulo, Brazil; the York Grand Lodge of Mexico; the Grand Lodge of China; the Grand Lodge of Israel; the Grand Lodge of the Netherlands; and the Grand Lodge of Norway.²⁹³

Recognition of Denmark, Netherlands, Norway, and Israel

In its report of 1965, the Committee on Fraternal Relations reported that Grand Lodge had established fraternal relations with the National Grand Lodge of Denmark and had arranged an exchange of representatives, and asked for approval of its action. It also reported that a petition for recognition had been transmitted to the Grand East of the Netherlands and was hopeful that favourable approval would be received and a fraternal relationship agreement would shortly become effective. It recommended the recognition of the Grand Lodges of Norway and of Israel; it reported on requests for recognition from the Grand Lodge of Southern Africa; the Grand Lodge of Belgium; the Grand Lodge of Chile; and continuing correspondence with Argentina, China, and the York Grand Lodge of Mexico. The report was unanimously approved by Grand Lodge.²⁹⁴

Recognition of Belgium and York of Mexico

The 1966 report of the committee recommended the recognition of the Grand Lodge of Belgium and the York Grand Lodge of Mexico, and was pleased to report that the petition for recognition to the Grand East of the Netherlands had been accepted by that Grand Lodge, and that an exchange of representatives had been arranged. It reported that negotiations had been initiated to ascertain if the Grand Lodge of Sweden would be interested in entering into a fraternal relationship agreement with the Grand Lodge of British Columbia, and hoped for a definite report on the Grand Lodge of Argentina at the next Annual Communication. A new area had been heard from and correspondence with the Grand Lodge of Turkey had been established. Grand Lodge again gave its approval.²⁹⁵

Recognition by Sweden

After reporting that negotiations pertaining to the establishment of a fraternal relationship agreement with the Grand Lodge of Sweden had been completed and an exchange of representatives had been arranged, in its report of 1967, the committee presented a summary of the progress it had made in the first five years of its operation, during which the following twelve Grand Lodges had been added to the fraternal family:

Grand Lodge of India	Grand Lodge of Japan	Grande Loge Nationale Française
Grand Lodge of Finland	United Grand Lodges of Germany	Grand Lodge of the Netherlands
National Grand Lodge of Denmark	York Grand Lodge of México	Grand Lodge of Norway
Grand Lodge of Sweden	Grand Lodge of Israël	Grand Lodge of Peru (revived) ²⁹⁶
Grand Lodge of Belgium		

Recognition of China, Argentina, and Chile

Following the Annual Communication of Grand Lodge in June of 1967 and the resignation of RW Bro. J. A. Grimmett from the committee, the incoming GM for 1967-68 was pleased to appoint MW Bro. Kenneth Reid, Chairman of the Committee on Fraternal Relations, as successor. In the report of the committee to Grand Lodge in 1968, the committee recommended the recognition of several additional Grand Lodges: The Grand Lodge of China; the Grand Lodge of the Argentine; the Grand Lodge of Chile; and recommended further consideration of the Gran Logia "Benito Jaurez" of Mexico and the Grand Lodge of Turkey. It reported continued correspondence and consideration of a number of Central and South American Grand Lodges, including Grand Lodge of Mato Grosso; Grand Lodge of Sao Paulo; Grand Lodge of Para; Grand Lodge of Rio Grande Do Sul; and the Grand Lodge of Brasilia, all of the States of Brazil; and the Grand Lodge of Republica Dominicana; Grand Lodge of Colombia; Grand Lodge of Ecuador; Grand Lodge of Guatemala; and Grand Lodge of Venezuela. It also reported that correspondence had been commenced with the Grand Lodge of Ireland with a view to further study. The Grand Lodge was pleased to adopt the report.²⁹⁷

293. See *Proceedings of Grand Lodge* — 1964, pp. 110 and 112.

294. See *Proceedings of Grand Lodge* — 1965, pp. 104-106.

295. See *Proceedings of Grand Lodge* — 1966, pp. 109-110.

296. See *Proceedings of Grand Lodge* — 1967, pp. 116-117.

297. See *Proceedings of Grand Lodge* — 1968, pp. 116-117.

Recognition of Benito Jaurez of Mexico, Venezuela, South Africa, and Switzerland

The committee in 1969 recommended to Grand Lodge four additional Grand Lodges for recognition by the Grand Lodge of British Columbia. These were: the Gran Logia "Benito Jaurez" of Mexico; the Gran Logia de la Republica de Venezuela; and the Grand Lodge of Southern Africa, all of which had been under study by the committee for several years; and the Grand Lodge Alpina of Switzerland. It also reported continuing correspondence with the Grand Lodge of Iceland in an endeavour to interest it in the establishment of a fraternal arrangement, and with several styled Grand Lodges in South America, in particular with those Grand Lodges which operate in the country of Brazil, considered to be Regular and worthy, but with which correspondence was tedious and difficult. Grand Lodge was again happy to adopt the recommendations of its committee, and in due course entered into an exchange of representatives with these Grand Lodges. ²⁹⁸

Iceland, Iran, Turkey, Luxemburg

In June, 1970 the Committee on Fraternal Relations reported no developments in the case of the Grand Lodge of Iceland; that it was satisfied that while a somewhat confused Masonic situation was to be found in Turkey, it was satisfied that the Grand Lodge of Turkey was worthy of recognition but preferred to await clarification of the situation; that the Grand Lodge of Iran had been organized and instituted under the sponsorship of the Grand Lodge of Scotland, the French National Grand Lodge and the United Grand Lodges of Germany and that the committee will shortly recommend a state of fraternal relations; and that the Grand Lodge of Luxemburg had an excellent reputation in the Masonic circles in amity with the Grand Lodge of British Columbia, but that it was awaiting acceptance of the terms of recognition set forth by the Grand Lodge of British Columbia. Finally, the committee recommended that the incoming GM be authorized to consummate a fraternal agreement immediately such terms are accepted by the Grand Lodge of Luxemburg. ²⁹⁹

Summary of Grand Lodges

In concluding this chapter of the history of the Grand Lodge of British Columbia in its first 100 years, it seems most appropriate to list those Grand Lodges recognized by the Grand Lodge of British Columbia at the time of its 100th birthday. Of the 154 Grand Lodges of the world recognized by at least some, and in many cases most of the Grand Lodges of Canada and the United States, those recognized by the Grand Lodge of British Columbia are 90 in all, and a list of those recognized at June 19, 1970, will be found in Chapter 30, Part "G", "Organization of the Most Worshipful Grand Lodge of Antient, Free and Accepted Masons of British Columbia," together with:

- (a) The Representatives near to the Other Grand Lodges; and
- (b) The Representatives near to the Grand Lodge of British Columbia.

Thus there remains 64 styled Grand Lodges of the world not at present recognized by the Grand Lodge of British Columbia, 50 of which are within the Latin countries of Central and South America and the West Indies, the remaining 14 for the most part are located in Continental Europe, Asia and Africa. Undoubtedly some of these Grand Lodges may be considered to be Regular, and worthy of recognition, and will, it is hoped, in due course be so recognized by Grand Lodge in the near future. However, there yet remains a lot of fertile ground to be cultivated before the fraternal family circle is complete.

"This Chapter of the History of the Grand Lodge of British Columbia is presented as an expression of the desire of the members of the Committee on Fraternal Relations to create a greater Masonic unity throughout the World, that Regular and Legitimate Freemasonry may present a united front, and so promote unity, peace, and universal Brotherhood among all mankind."

The beliefs and teachings of Freemasonry, embracing as they do the basic principles of "Fraternity", "Equality", and "Peace", should ever strive for a wider understanding, as between the nations of the world.

Freemasonry should be one of the vehicles that spread the cement of "Brotherly Love", "Relief" and "Truth" among all men, of all races and of all creeds. It is said to have been with this thought in mind that the system of Fraternal Recognition between the Grand Lodges was developed, and to promote the system of Masonry, with its tendency to unite all men into one Brotherhood, as being antagonistic to war.

Hence Brother Alfred Pike said:

"Masonry is the greatest peace society of the world wherever it exists, it struggles to prevent international difficulties and disputes, and to bind republics, kingdoms and empires together in one bond of peace and Amity." ^{299a}

298. See *Proceedings of Grand Lodge* — 1969, pp. 134-135.

299. See *Proceedings of Grand Lodge* — 1970, pp. 146-147.

299a See *Encyclopedia of Freemasonry*, by Albert G. Mackey, 33^o, McClure, Phila., 1917.

CHAPTER 25

THE REVIEWS OF FOREIGN CORRESPONDENCE*

“When we build, let us think we build forever. Let it not be for the present delight nor for present use alone. Let it be such work as our descendants will thank us for; and let us think, as we lay stone on stone, that a time is to come when these stones will be held sacred.” —JOHN RUSKIN.³⁰⁰

Early Efforts

In his report to Grand Lodge in 1877, the GrS suggested the advisability of publishing a “Report on Foreign Correspondence” and that the question be taken up at that session for consideration. He pointed out that:

“This Grand Lodge is yearly in receipt of voluminous reports of Sister Grand Lodges, in many of which the Grand Lodge of British Columbia is spoken of in terms of great respect, and highly complimented, although numerically small we have amongst us brethren who can wield a graceful pen and who can perform this pleasurable task with credit.”

But no action was taken until 1879-80 when the Board of General Purposes appointed a committee of three to be the “Committee on Foreign Correspondence”, which reported to Grand Lodge on June 19, 1880. This report consisted of a listing of the Proceedings that had been received together with the dates of the Communications, and reported that owing to the lateness of the hour at which they were received only a cursory glance was possible and time insufficient to do justice to the task imposed upon the committee. The committee suggested that on any Proceedings being received they should be immediately turned over to the Chairman of the committee for review. The report was received and filed. In 1881 the report was of a similar nature, but without any comment whatever.

The First Real Effort

The report to Grand Lodge in June, 1882 was a more ambitious effort. It gave the Proceedings of the Grand Lodges that had been received, statistics of the membership of each Grand Lodge, and GrH Reid says “then reviews the proceedings of them all, twenty-three in all,” but they do not appear in the printed Proceedings of Grand Lodge for that year. There was no report in 1883, and in 1884 the only reference to the other Grand Lodges was a list of the Proceedings received, given by the GrS.

1885 to 1894

In this period of the history of the Grand Lodge of British Columbia, very little appears to have been done in compiling a Report on Foreign Correspondence, and nothing appears in the Proceedings in the years 1885 to 1888. In 1889 a short review of the other Grand Lodges was laid before Grand Lodge by the Chairman of the committee. It was received and by order was printed as an appendix to the Proceedings of that year.³⁰¹ There was no report for 1890, 1891 or 1892.

First of the Present Series

In 1893 the Committee on Foreign Correspondence consisted of PGMs Marcus Wolfe and Alexander R. Milne, and VW Brother (Rev.) E. D. McLaren, and it produced the first of that series of reports which have been recognized as an honour to the Grand Lodge of British Columbia. There were many interesting selections from the Proceedings of other Grand Lodges which might well be quoted, but space forbids their reproduction here. Those interested may find them set out in detail each year in the Reports of Foreign Correspondence in the Proceedings of the Grand Lodge of British Columbia.³⁰²

The Report on Foreign Correspondence for 1894 was a voluminous one consisting of some 129 pages as an appendix to the Proceedings and was signed by Marcus Wolfe, PGM, alone.³⁰³

1895 to 1901

The same committee carried on its good work for 1895, but it was signed by only two of them, PGM Wolfe and SGW McLaren. One of the matters referred to in the report was the question of jurisdiction over rejected material. The Grand Lodge of Canada in the Province of Ontario had always refused to accept the claim of perpetual jurisdiction, and this was the decision of the GM of British Columbia, much to the disgust of W Brother William Stewart of Ashlar Lodge No. 5 at Nanaimo, who resigned his office as DDGM on account of the GM’s decision. Indiana was of the same opinion as the GM for British Columbia, as was the Reviewer for Kentucky. But Maryland held firm by the

* This Chapter was prepared with the assistance of the Committee on Fraternal Correspondence: B.W. Taylor, PDDGM, Chairman; George J. Baal, PDDGM; Henry C. Gilliland, PDDGM; and William McMichael, PDDGM.

300. See *Proceedings of Grand Lodge* — 1946, p 401; from the Report of the Committee.

301. See *Proceedings of Grand Lodge* — 1889, Appendix-pp. 109-130 (122 pages).

302. See *Proceedings of Grand Lodge* — 1893, in the Appendix (132 pages).

303. See *Proceedings of Grand Lodge* — 1894, in the Appendix (129 pages).

doctrine of perpetual jurisdiction, holding that a candidate could not be a member of another Lodge without the consent of the rejecting Lodge. This matter was argued pro and con in 1896, but it is too long to go into further. The Nebraska Reviewer “got jocose”, and suggested that when PGM Wolfe writes of “sister” Lodges, it was “probably because the apron is the tie that binds.”³⁰⁴ The report for 1895 also contained statistical tables of considerable interest.

Passing of Marcus Wolfe

In the latter part of the year 1896, the untimely death of MW Brother Marcus Wolfe came as a great shock to his fellow Reviewers in other jurisdictions, and many complimentary remarks as to his ability were found along with their expressions of regret at his passing. At the close of his stewardship in the work of reviewing the Annual Proceedings, almost all the other jurisdictions made reference to the death of MW Brother Marcus Wolfe “who had become so well and favourably known to the other Reviewers.” The report for 1896 contains a useful table giving the date of formation of each Grand Lodge together with the date of each Communication. The report for 1896 was signed by MW Brother Marcus Wolfe and W Brother (Dr.) W. A. DeWolf-Smith.

DeWolf-Smith Takes Over

In 1897, the name of W. A. DeWolf-Smith appears as Chairman of the Committee on Foreign Correspondence, the first of that long series of reports, down through the years, ending only with the report for 1942, which have done credit to the jurisdiction among the Craft in all the Americas and beyond. His knowledge of Freemasonry in general, and his genial, but sometimes biting, wit made it a pleasure to read the reports. In a preface to the Reviews the name “Alexander R. Milne” appears along with that of “W. A. DeWolf-Smith”. In 1898, W Brother (Dr.) DeWolf-Smith was again Chairman of the Committee on Foreign Correspondence, and there is little doubt that the office of the other members was more or less of a sinecure.³⁰⁵

A High Note of Compliment

In 1899, the GM went out of his way to compliment the Chairman on his work on the report handed in that year; and anyone who had the pleasure of close acquaintance with the GM will know that praise from him was praise indeed. It was probably due to the GM’s Scottish descent that his only word of criticism of the report was that it was a little too long and so increased the printer’s bill. He thought that 150 pages should be sufficient for a small jurisdiction such as British Columbia.

Economic Effects

In 1900, the GM spoke of the approval of the work of the Chairman of the Committee on Foreign Correspondence by members of Grand Lodge, and also by the Reviewers in other Grand jurisdictions. He was not of the opinion that the report should be curtailed, but pointed out that in the interest of economy smaller type might be used. This, he said, would in no way detract from its appearance and usefulness, but would materially reduce the cost. The type then used was “long primer with brevier quotations,” and this was changed in 1901 to “brevier and nonpariel,” which to some extent lessened the expense of printing. At the end of the period, Proceedings from sixty-one Grand Lodges were under review, together with that of the Masonic Veterans’ Association of Illinois. The Chairman regretted the absence of reports from the Grand Lodges of Arizona, Connecticut, Idaho, Rhode Island, Scotland and Wyoming, “but the printer could not wait.”³⁰⁶

1902 to 1910

RW Brother W. A. DeWolf-Smith continued as the Chairman of the Committee on Foreign Correspondence during this entire period and there was no possible doubt that by that time he wrote most, if not all, of the reports. They make excellent reading for anyone who is interested in all aspects of Freemasonry. Nor was this the committee’s only job—to it were referred all claims for recognition by other Grand Lodges not theretofore in correspondence with the Grand Lodge of British Columbia.

Praise for the Chairman

In 1903, the GM had some very nice words of praise for the Chairman of the committee. He said that VW Brother DeWolf-Smith was recognized in other jurisdictions as one of the brightest and best of Reviewers, and that the Grand Lodge of British Columbia might well be proud of him. GrH Robie L. Reid said: “Praise well deserved.”

The Reviews on the Increase

The report of the committee for 1902 contained a review of sixty-six Proceedings in all, with only four missing, *i.e.*, Arkansas, Colorado, Kansas and Queensland; while that for 1903 contained the reviews for sixty-four Grand Lodges

304. See *Proceedings of Grand Lodge* — 1895, Appendix 2 (198 pages), and 1896, in the Appendix (166 pages).

305. See *Proceedings of Grand Lodge* — 1897, Appendix No. 2 (194 pages); 1898, Appendix No. 2 (218 pages).

306. See *Proceedings of Grand Lodge* — 1899, Appendix No. 2 (228 pages); 1900, Appendix No. 2 (218 pages); and 1901, Appendix No. 2 (190 pages). [The type size was a reduction from roughly 10 point to 8 point type. This book is set in 10 point type with 8 point footnotes—ed.]

with Belgium, Costa Rica, Cuba, New Jersey, New York and Tasmania missing. In 1904, the Proceedings of Sixty-five Grand Lodges were reviewed, with Georgia, Louisiana, South Africa and Vermont missing.³⁰⁷

In 1905, only sixty Proceedings of other Grand Lodges were reviewed by the Committee on Foreign Correspondence, with Louisiana, Michigan, New Jersey, Oklahoma, South Carolina, Victoria and Wyoming missing. The 10th report by this particular committee for 1906 had only three missing Grand Lodges—Arkansas, Belgium and Virginia—and it dealt with the Proceedings of seventy-three Grand Lodges and caught up on those from Louisiana (2 years), New Brunswick, Oklahoma, South Carolina and Wyoming for previous years. In 1907, the reviews covered the Proceedings of fifty-nine Grand Lodges and caught up on two for the previous years, Arkansas and New Jersey, while Queensland was covered as a District Grand Lodge ER and as a Grand Lodge.

In 1908, the Introduction to the report said:

“From reading the reports from other Jurisdictions one cannot avoid the conclusion that the Craft throughout the world is enjoying a season of prosperity the like of which has never been known. Some Grand Masters have expressed the opinion that the Craft is too popular, and that not sufficient care is being exercised in the selection of material. These ideas prevailed, however, a hundred years or more ago, and it is not probable that the Institution is in any greater danger now than it was then. At the same time it can do no harm to call attention to the necessity of a careful selection of the candidates who present themselves. There are enough good men seeking admission to our Lodges to ensure that the Craft will not suffer from a paucity of members.”

The list of Proceedings reviewed included the transactions of seventy-one Lodges, nine being for two years, making a total of eighty volumes that required very careful perusal, “The only English speaking Grand Lodge missing, we believe is Oklahoma.”³⁰⁸

In 1909, following an example set by MW Brother Cunningham of Ohio, the Committee on Foreign Correspondence reproduced two articles by Brother A. G. Pitts which had been published in the *Tyler-Keystone*, one on “Practice vs. Precept” and the other on “The Office of the Grand Master”. The Chairman rightly pointed out that these articles are well worth the perusal of every Mason. Every member no doubt agreed with him, and many have wondered why more such articles have not been brought to the notice of the brethren in the later reports.

The Proceedings reviewed covered the transactions of sixty-seven Grand Lodges, two being for two years, and in the case of Queensland, as a District Grand Lodge ER and a Provincial Grand Lodge SR; making a total of seventy-one volumes reviewed. In 1910, the Report on Foreign Correspondence was cut down considerably, but a useful innovation was “a subject Index to Foreign Correspondence.” The report embraced “all those Proceedings which have reached us up to the time of writing.” The Chairman wondered whether the Grand Lodges which were not reviewed (eighteen in number) “have gone out of business or have simply discontinued publishing their Proceedings,” and the report ends in the manner typical of the Chairman with:

“It is the wittiest we have written so far, if there is any truth in the old adage, but we disclaim any merit on that score.”³⁰⁹

1911 to 1920

The Report of the Review of Foreign Correspondence for 1911 states: “It is somewhat larger than usual because we have endeavoured to atone for some of our sins of omission last year; we trust its length will not discourage our Brethren from attempting to read it.” The reviews covered the current Proceedings of sixty-five Grand Lodges; it caught up on twenty-two Proceedings from the previous years; and included the report of the union of the Grand Lodge of the Indian Territory (36th Annual Communication) and the Grand Lodge of Oklahoma Territory (17th Annual Communication) as the Grand Lodge of the State of Oklahoma in 1909; making a total of eighty-eight volumes reviewed.³¹⁰

The report for 1912 reviewed the transactions of fifty-nine Grand Lodges and the District Grand Lodge of Queensland ER. The report for 1913 covered the Proceedings for forty-four Grand Lodges and a pamphlet containing the Proceedings of what was called the fifty-second Annual Communication of the “York Grand Lodge of Mexico.” The review of the “York Grand Lodge of Mexico” Proceedings continued until 1920. Once again, a first-class subject index was included in the report (Appendix 2, pages 125 to 135).

307. See *Proceedings of Grand Lodge* — 1902, Appendix No. 2 (217 pages); 1903, Appendix No. 2 (215 pages); and 1904, Appendix No. 2 (188 pages).

308. See *Proceedings of Grand Lodge* — 1905, Appendix 2 (204 pages); 1906, Appendix 2 (273 pages); 1907, Appendix 3 (173 pages); and 1908, p. 1 and balance of the Appendix No. 2 (182 pages).

309. See *Proceedings of Grand Lodge* — 1909, Appendix 2 (197 pages); and 1910, p. 1 and balance of Appendix 2 (63 pages).

310. See *Proceedings of Grand Lodge* — 1911, Appendix No. 3, and for Oklahoma, pp. 179-183 (244 pages).

The report for 1914 covered the current Proceedings of fifty-nine Grand Lodges and three back numbers. In conclusion, the Chairman said:

“The year has been devoid of startling occurrences, the chief feature, perhaps, being the tendency of some Grand Lodges to interfere with the prerogatives of their Lodges. This is most noticeable in the Republic to the south of us, although the same influences are at work in some of our Canadian jurisdictions. It is to be hoped that the advice of MW Brother Gorrell, of Saskatchewan, will be taken to heart, ‘Let us stick to the old ways’, although his Grand Lodge is one of those which is much taken up with some of the new ideas.”

It is a good thing that our beloved Brother DeWolf-Smith was not around in the Fifties and Sixties.

In 1915, the report of the Committee on Foreign Correspondence dealt with the transactions of sixty Grand Lodges, and in 1916 the current Proceedings of sixty-five Grand Lodges were reviewed, together with four from the previous year. In this report the Chairman said:

“It is with a feeling of gratification that we read in different Proceedings of the active part taken in the war by members of the Craft in the British possessions, and it is satisfactory to remember that the Masons of British Columbia have come forward so freely in defence of the Empire on which the sun never sets, and of which we are proud to be citizens.”³¹¹

In 1917, the Committee on Foreign Correspondence reviewed the current transactions of sixty-eight Grand Lodges; four earlier years; the District Grand Lodge ER of Queensland; and again the “York Grand Lodge of Mexico”, which had still not been granted recognition by British Columbia; or seventy-four volumes in all. In 1918, the count was sixty-nine current Proceedings of Grand Lodges and two for previous years; in 1919, the Proceedings of only fifty-two Grand Lodges were reviewed; and in 1920, the report contained a review of the Proceedings of sixty-two Grand Lodges, with five delayed reviews and the “York Grand Lodge of Mexico”, for the last time, to a total of sixty-eight volumes being examined. It must have been with some regret that the Chairman of the Committee on Foreign Correspondence had to drop his interesting reviews of that unrecognized body (finally given recognition by the Grand Lodge of British Columbia in 1967), the “York Grand Lodge of Mexico” after 1920.

On this occasion, his introduction to the report of the Committee was probably the most biting of all time, when he reported that:

“What probably strikes one most in this year’s survey of the Masonic field is the fact that the Grand Lodges of the country which won the war have ceased falling over one another in their haste to recognize French Masonry, co-called. More, some Grand Lodges which gave recognition—not because they knew or cared anything about French Masonry, but simply because they felt they had to be in the procession—have now withdrawn it, and no doubt others will do likewise so soon as they decently can.

“The return of some degree of sanity is also shown by the withdrawal of some Grand Lodges in the United States from the ‘Masonic Service Association’, another product of the desire to ‘do something, or as some think, a manoeuvre to bring about the establishment of a General Grand Lodge’.”

On the other hand, he was gratified in being able to report that the differences which had been rampant among the Craft in Queensland, Australia, were in a fair way of being settled in the establishment of the “United Grand Lodge of Queensland.”³¹²

1921 to 1930

In 1921, the report of the Committee on Foreign Correspondence contained reviews covering the Proceedings of sixty-three Grand Lodges on a current basis, with six from the previous year, for a total of sixty-nine volumes examined; in 1922, the count was sixty-four with four late comers; in 1923, the count was fifty-three reviews of the transactions of Grand Lodges; and in 1924, only the Proceedings of forty-six Grand Lodges were reviewed.

Concordant Bodies

In 1925, the Chairman of the Committee on Foreign Correspondence once again took up his worthy and protesting pen to point out that:

“It is scarcely necessary to remind our readers that in the past few years new societies, or associations, or orders based upon or claiming connections with Masonry have been established in the republic

311. See *Proceedings of Grand Lodge* — 1912, Appendix 2 (160 pages); 1913, Appendix 2 (135 pages); 1914, p. 1 and balance of Appendix 2 (127 pages); and 1916, p. 1 and balance of Appendix 2 (181 pages with Index).

312. See *Proceedings of Grand Lodge* — 1917, Appendix No. 2 (117 pages with Index); 1918, Appendix 2 (171 pages); 1919, Appendix 2 (132 pages); and 1920, p. 1 and balance of Appendix 2 (185 pages).

to the South of us with a prodigality rivalling France in the eighteenth century.

“It is gratifying to note that many Grand Masters, as well as writers of these Reports, apparently realize that it is time to call a halt, and more or less practicable suggestions are offered to remedy this state of things. Just how effective these remedies may be remains to be seen, but we fear none of them strikes at the root of the evil.

“The efforts by certain bodies derived from the Ancient and Accepted Rite to secure recognition by regular and legitimate Masonry still continue, and we regret to report that many Grand Lodges are yielding to the pressure—some in a follow-my-leader game, and other more or less honestly in pursuit of the will-o- the-wisp known as ‘Universal Masonry’.”

In this year the committee reviewed the Proceedings of forty-three Grand Lodges, while in 1926 the Chairman was busy reviewing the transactions of fifty-six Grand Lodges.³¹³

In 1927, a drastic curtailment took place in the report of the Committee on Foreign Correspondence, both in the number of Proceedings reviewed, forty-three, and in the contents of each review. But in 1928, the number of Grand Lodge Proceedings reviewed increased to fifty-six with one delayed report. It is apparent here that some sort of selection criterion was used in an effort to reduce the size of the report, because the Chairman reported that “(most of) those Grand Lodges with which we maintain fraternal relations” had been included. In 1929, there appears to have been some catching up in progress because of the fifty-seven Grand Lodge Proceedings reviewed forty-four were for the then current year and thirteen were from the previous year; and in 1930, out of fifty-five volumes reviewed, fifty-three were for the current year and only two for the previous year.³¹⁴

1931 to 1940

In the report for the year 1931, the Chairman of the Committee on Foreign Correspondence began his report with:

“Masonically the year has been quiet and uneventful. The topic which is at present occupying the attention of many Jurisdictions to the south of us is ‘dual’ or ‘multiple’ membership. Until quite recently this has been prohibited by most of the Grand Lodges in the United States, but they are gradually coming to see the advantages of the plan. Judging, however, by the amount of legislation it requires, the adoption of the new system appears to be fraught with difficulties which we had never suspected.”

In 1932, the Chairman reported that:

“No Masonic event of general outstanding importance transpired during the year. Dual, or multiple, membership continues to gain adherence among the Grand Lodges. ‘Depression’ is a theme touched upon by nearly every Grand Master, the best advice any of them can offer in respect to it being, in the words of the late Mr. Asquith, ‘wait and see’.”

The report for 1931 was considerably larger and the Proceedings of sixty-three Grand Lodges were given a broad review. In 1932, the Proceedings of sixty-three Grand Lodges were reviewed at length; while in 1933, the Proceedings of only fifty-two Grand Lodges were reviewed by the committee.³¹⁵

In 1934, the Committee on Foreign Correspondence pointed out that:

“Some of our Brethren appear to have a rather hazy idea of the scope of the Benevolent Fund, and for the benefit of all concerned we transcribe by kind permission of the Masonic Relief Association, a paper delivered at its recent meeting by Most Worshipful Brother Charles H. Johnson, PGM, and present Grand Secretary of the Grand Lodge of New York.”

There were fifty-three reviews of the Proceedings of other Grand Lodges.

In 1935, there were fifty-six reviews of other Grand Lodges in the report; in 1936 the number was forty-four; while in 1937 the Chairman of the Committee on Foreign Correspondence said:

“The year has been a quiet and, with one exception, an uneventful one. The exception is, of course, the celebration of the Two Hundredth Anniversary of the Grand Lodge of Scotland, which was held in Edinburgh, on the 30th November, 1936.

“British Columbia was ably represented at the function by MW Brother Harry H. Watson, who

313. See *Proceedings of Grand Lodge* — 1921, Appendix III (199 pages); 1922, Appendix (171 pages); 1923, Appendix (132 pages); 1924, Appendix (133 pages); 1925, p. 1 and balance of Appendix (129 pages); and 1926, Appendix (141 pages).

314. See *Proceedings of Grand Lodge* — 1927, Appendix (102 pages); 1928, Appendix (137 pages); 1929, Appendix (147 pages); and 1930, Appendix (136 pages).

315. See *Proceedings of Grand Lodge* — 1931, p. 1 and balance of Appendix (184 pages); 1932, p. 1 and balance of Appendix (179 pages); and 1923, Appendix (149 pages)

represents the Grand Lodge of Scotland near the Grand Lodge of British Columbia, and who was supported by MW Brother Francis J. Burd, who is the official representative in the Grand Lodge of British Columbia of the United Grand Lodge of England, British Columbia was indeed happy in being represented on this important occasion by the illustrious Brethren, who so efficiently represented the two venerable Grand Lodges from which we derive our origin.”

and then went on to review the “happenings” in fifty-three Grand Lodges.³¹⁶

In 1938, there were fifty-one volumes of Proceedings of other Grand Lodges reviewed, with forty-five for the current year and six for the previous year; in 1939, fifty-two volumes were received, fifty current and two delayed; while in 1940, there were sixty-four volumes reviewed with sixty-one current and three delayed for the previous year.

The Committee Takes Over

During this decade other members of the Committee on Foreign Correspondence began gradually to take a part in the reviews of the Proceedings of other Grand Lodges. In 1937, the name of W Brother Karl P. Warwick of Mount Hermon Lodge No. 7 at Vancouver was added to the committee with the result that the initials “K.P.W.” appeared on twelve reviews in 1937; on twenty in 1938; on twenty-two in 1939; and on five in 1940, but in the latter year he carried out the duties of DDGM of District 13 at Vancouver at the same time.³¹⁷

1941 to 1950

During this decade many changes were destined to take place in the Committee on Foreign Correspondence. In 1942, MW Brother DeWolf-Smith was to write his last report; in 1943, RW Brother Karl P. Warwick was to become Chairman of the committee.

In 1941, the initials “K.P.W.” appeared on twenty-eight of the reviews and the rest were blank; while in 1942, they only appeared on four reviews. It is known that because of the failing health of the Chairman, RW Brother Warwick had to take over. In 1943, every review bore the initials of the actual Brother who did the work, and this practice has continued without let ever since.

In 1941, the committee reviewed the Proceedings of sixty-one Grand Lodges for the current year and two for the year previous; in 1942, the count was fifty-seven current and two delayed reports.

In 1945, the axe fell upon the Committee on Foreign Correspondence, when the report was cut to 75 pages, and a meagre review of the individual Proceedings, only thirty-seven current and two earlier volumes of the Grand Lodges, were dealt with and much of the delightful flavour was gone from the reviews. But this should not detract from the efforts at the hardworking brethren, in some cases we are sure that the need to economize placed a much heavier burden on the members of the committees. They were RW Brother Karl P. Warwick and RW Brother J. Russell Oliver of Kerrisdale No. 117 and W Brother R. W. Ashworth. The initials appeared on the reviews as follows: “K.P.W.” on eight reviews; “J.R.O.” on seventeen reviews; and “RWA.” on fourteen.³¹⁸

In 1944, the report signed by Brother Warwick as Chairman said:

“It has been my pleasure, and it has been a privilege to labour under the guiding hand of my predecessor, MW Brother W. A. DeWolf-Smith. I have enjoyed my short term as Chairman of this Committee with my associates.”

which brings to mind the enormous contribution made to the Craft before he was elected as GM in 1954, and, indeed, the contribution made by many others like him both before and after their all too short sojourn in the Chair of Royal Solomon. Others, it must be admitted on the other hand, got there with very little by way of real contribution on their part. At that Communication (1944), RW Brother Oliver took over as Chairman of the committee with six other brethren as members. The initials at the foot of each individual review indicate who made the individual contribution for that year. For 1944, the count was “K.P.W.” on fifteen reviews; “J.R.O.” on twenty-six reviews; and “R.W.A.” on eighteen reviews. A total of fifty-nine volumes was examined covering the transactions of forty-eight Grand Lodges on a current basis and eleven for the previous year.³¹⁹

In 1945, the enlarged committee reviewed the Proceedings of fifty-three Grand Lodges; for 1946, the Committee on Foreign Correspondence was cut to four members and it reviewed fifty-one volumes containing the Proceedings of fifty Grand Lodges. This year all members of the committee initialled their reviews in the report. In 1947, the

316. See *Proceedings of Grand Lodge* — 1934, pp. 1-8 and balance of Appendix (154 pages); 1935, Appendix (131 pages); 1936, Appendix (117 pages); and 1937, p. 1 and balance of Appendix (155 pages).

317. See *Proceedings of Grand Lodge* — 1938, pp. 416-536 (121 pages); 1939, pp. 379-515 (137 pages); and 1940, pp. 569-748 (180 pages).

318. See *Proceedings of Grand Lodge* — 1941, pp. 442-611 (170 pages); 1942, pp. 462-621 (160 pages); and 1943, pp. 208-283 (76 pages).

319. See *Proceedings of Grand Lodge* — 1944, pp. 384-494 (111 pages).

Proceedings of sixty Grand Lodges of other jurisdictions were reviewed by the committee.³²⁰

In 1948, the Committee on Foreign Correspondence reviewed sixty-four volumes of the Proceedings of sixty-three Grand Lodges; in 1949, it reviewed sixty-nine volumes of the Proceedings and transactions of sixty-four Grand Lodges, the review for the Grand Lodge of Scotland covered the period 1947-49 quarterly Communications; and in 1950, the committee reviewed sixty-eight volumes of Proceedings of the transactions of sixty-two Grand Lodges.³²¹

At the end of the decade 1941-1950, the Committee on Foreign Correspondence was still under the Chairmanship of RW Brother J. Russell Oliver; with W Brother R. W. Ashworth, and RW Brother Alan B. Ford of United Service No. 24 at Esquimalt and W Brother R. A. Graves of Western Gate No. 48 at Vancouver, who had all served on the committee for a period of four years.

In its report to Grand Lodge in 1948, the Committee on Foreign Correspondence recommended to the brethren of the Grand Lodge of British Columbia the following lines of Stephen Grellet (a Quaker) which are said to have been accepted as a motto by King George V of Great Britain, for study and daily practice:

“I expect to pass through this world but once. Any good, therefore, that I can do or any kindness I can show to any fellow creature, let me do it now. Let me not defer or neglect it for I shall not pass this way again.”³²²

1951 to 1960

At the beginning of this decade the same four members constituted the Committee on Foreign Correspondence and they continued to serve until 1955, when W Brother Williams of Lions' Gate Lodge No. 115 at Vancouver replaced W Brother Graves, who passed away in 1957. In 1956, RW Brother Oliver, who had served as the GrT at the same time, died as the result of an accident and W Brother Ashworth became the Chairman. In 1957, W Brother Henry C. Gilliland of Vancouver and Quadra No. 2 at Victoria replaced Brother Williams, and the committee continued with these three members for the balance of the decade. In 1956 Grand Lodge, on a motion by RW Brother Oliver, changed the name of the committee to that “of Fraternal Correspondence”.

The number of Proceedings reviewed remained fairly consistent during the decade with sixty-five current and five delayed volumes in 1951; fifty-nine current and one delayed volume in 1952; sixty-three current and two delayed in 1953; sixty-one current and four delayed in 1954; sixty-seven current and two delayed in 1955; sixty-four current and one delayed in 1956; sixty-four current and two delayed in 1957; sixty-five current and three delayed in 1958; sixty-one current and one delayed in 1959 and sixty-three current and four delayed in 1960.

An added interest in this decade was the detailed analysis provided in the report itself to Grand Lodge, which provided a summation of the important events, problems experienced in other Grand Lodges, pressures from within and from without the Craft, which were gleaned from the reviews. Many are the “gems” of Masonic history, tribulations, “jottings from the poets”, and “words of wisdom” from the GMs and other Masonic scholars, but we must heed the budget and leave it to the reader to delve into this wealth of Masonic lore—the key thereto is provided below. Heretofore, this part of the report had been in the form of a letter of transmittal, with a motion for adoption.³²³

But we must steal the space for one truly challenging passage taken from an address by MW Brother S. H. Middleton of the Grand Lodge of Alberta:

“The plain truth which stares us in the face today is that man's development in the field of character has failed to keep up with the development of his power and skill, and therein lies the tragedy of our present world. Mr. H. G. Wells, in his latest book, speaks of the amazing achievements of our mechanized age, and as he does so his thoughts turn back to a pure high-minded lovely girl whose story is told on the pages of the Old Testament, and with that thought in mind he writes a sentence which reads something like this: ‘Doubtless, in our mechanical age we have improved on the sickle that Ruth held in her hand when she reaped the grain in the corner of Boaz's field, but by George, we haven't much improved on Ruth.’”³²⁴

1961 to 1970

The Committee on Fraternal Correspondence, as we must now call it, started the decade with Brother Ashworth as its Chairman, and Brothers Ford and Gilliland, but in 1962 when the Chairman passed away, he was replaced by

320. See *Proceedings of Grand Lodge* — 1945, pp. 264-376 (113 pages); 1946, pp. 401-499 (99 pages); and 1947, pp. 212 to 322 (111 pages).

321. See *Proceedings of Grand Lodge* — 1948, pp: 405-529 (125 pages); 1949, pp. 183-307 (125 pages); and 1950, pp. 405-528 (124 pages).

322. See *Proceedings of Grand Lodge* — 1948, p. 405. [attrib.]

323. See *Proceedings of Grand Lodge* — 1951, pp. 137-8 and 227-369 (145 pages); 1952, pp. 108-9 and 399- 515 (119 pages); 1953, pp. 160-1 and 236-356 (113 pages); 1954, pp. 124-5 and pp. 197-287 (93 pages); 1955, pp. 113-4 and 191-285 (97 Pages); 1956, pp. 106-9 and 177-260 (86 pages); 1957, pp. 114 and 174-274 (102 pages); 1958, pp. 105-6 and 171-257 (89 pages); 1959, pp. 122 and 180-263 (85 pages); and 1960, pp 110-1 and 170-264 (97 pages).

324. See *Proceedings of Grand Lodge* — 1952, p. 108.

RW Brother H. B. Smith of Adoniram No. 118 at Vancouver. On May 30, 1964, the “Grim Reaper” struck again with suddenness when Brother Ford passed away at his home in Esquimalt, after serving seventeen years on the committee. He was replaced by RW Brother McMichael of Confederation No. 116 at Victoria. In 1967, W Brother Smith retired and RW Brother B. W. Taylor of Adoniram Lodge No. 118 was added to the committee along with RW Brother G. L. Baal of Sidney Lodge No. 143 at Sidney.

In 1962, the two remaining members on the Fraternal Correspondence Committee (Brothers Ford and Gilliland) presented two reports to Grand Lodge, one of which, in among the other committee reports, requested the appointment of a new Chairman. The reviews were placed at the back of the Proceedings with a detailed introduction thereto, and this system continued throughout the remainder of the decade. In 1963, the committee said in its report:

“Though we have read some excellent reviews prepared upon the topical plan, we feel that the division of our assigned task among three members makes our system more adaptable. Unless reviews are read there is no warrant for writing them, therefore our object has been to present the minimum amounts of statistics which are necessary for the purpose of information, such quotations from addresses and reports as appear to us to convey matter for thoughtful consideration, some comments thereupon which appear to us justifiable, and generally to make the product of our painstaking efforts informative and interesting.”

In 1961, the committee reviewed the Proceedings of some sixty sister jurisdictions, all for the year 1960, but that for Massachusetts which was for 1959. In 1962, the number dealt with was sixty-one current and two for two years; in 1963, sixty-three Grand Lodges were covered with one for two years; in 1964, fifty-five Grand Lodges with one for two years; in 1965, forty-six Grand Lodges with three for two years; in 1966, sixty-two Grand Lodges with six for two years and one for three years; in 1967, fifty-three Grand Lodges with three for two years; in 1968, sixty-one Grand Lodges with two for two years; in 1969, fifty-four Grand Lodges, with five for two years, one for three years and one for five years; and in 1970, sixty-one Grand Lodges, with three for two years, and two for three years.

In its Foreword for 1964, the committee regretted the passing of its Chairman, RW Brother Alan B. Ford, which had resulted in a few Proceedings, which had been received, not being included in the review. It summarized the general trend in the Proceedings under the following headings:

1. Gains and Losses in Membership;
2. Homes for the Aged;
3. Troubles of a Grand Master;
4. Boards of General Purposes.

Under the first heading, it said:

“It may be that the Western Gate is now being more closely guarded. We find a variety of ideas advanced by Grand Masters and our Brother Reviewers to account for the present general trend, among them, the hectic pace of modern life, diversions which occupy leisure time, and the very large number of bodies drawing upon the Craft for membership, although this is more closely related to attendance than to Membership.

“It is also noted that the heaviest losses because of NPD occur in the great industrial cities, where Lodges with a very large membership lose the personal touch, and the distance between home and the Lodge hall makes attendance more difficult. Rural and residential areas having a number of small Lodges make the better showing.”³²⁵

The Importance of Officers

In its Foreword to the reviews for the year 1965, the committee reported that it was noticeable that there had not been so much “viewing with alarm”; a more philosophical attitude had been taken, but said:

“Perhaps we did not guard the Western Gate sufficiently well; perhaps we gained too many members who never truly became Freemasons. In many Grand Lodges they are looking for the causes of the decline in membership and attendance, rather than merely depleting the situation. Oftentimes a solution to the problem is sought in a consideration of the fundamental principles of Freemasonry, namely, Brotherly Love, Relief and Truth.

“The importance of the Worshipful Master in the well-ruling and governing of the Lodge is emphasized by many Grand Masters. If the Lodge meetings are not well-prepared, the ritualistic work not well done, and the business not carried on with efficiency and despatch, and so on, lack of

325. See *Proceedings of Grand Lodge* — 1961, pp. 102 and 169-256 (89 pages); 1962, pp. 174-267 (94 pages); 1963, pp. 102-3 and 169-264 (97 pages); 1964, pp. 97-8 and 161-241 (83 pages).

interest is bound to result. The meetings must be interesting and meaningful, or the Brethren will not attend.”

Wise words, indeed, which should be impressed upon all Lodge officers. This is then followed by suggestions to WMs by the Grand Orator of Washington and words of counsel by MW Brother John A Irvine, GM of the Grand Lodge of Canada in the Province of Ontario, on the benefits to be derived from smaller Lodges, coupled with good leadership.³²⁶

In the 1966 Foreword, the committee stated the following matters were more frequently mentioned:

- (a) attendance at Lodge;
- (b) the physical condition of the Lodge Hall;
- (c) the planning of interesting meetings;
- (d) adequate instruction of the new member;
- (e) the problems that arise when a good Freemason is also a Good Citizen; and
- (f) there were many signs to indicate an increased interest in Masonic Education and Research.

In 1967, the committee pointed out in its Foreword that:

“Loss of members, the care of elderly Freemasons and their families, our influence with the younger generation, the need for more knowledge of the basic principles of our institution and the lack of interest and attendance at regular Lodge meetings would appear to be the main problems in all Jurisdictions.

“The Reviews contain many suggestions as to the cause and cure for the above troubles. The main theme of these suggestions seems to be ‘Freemasonry is not at fault—it is the fault of Freemasons’. It is not our duty to change Freemasonry, rather it is our sacred trust to make the best and constant use of the priceless heritage which has been handed down to us.”

In 1968, the committee quoted from the addresses of GMs, Grand Orators, Distinguished Guests, *etc.*, and pointed out that many excellent ideas are suggested in the reviews, such as:

- a. Creating more interest in Regular Meetings;
- b. Decreasing the number of demits and NPDS;
- c. Keeping up interest of the newly raised MMs;
- d. More fraternal visitations;
- e. Increasing the number of Lodges in the outlying districts;
- f. Greater interest in community affairs; and
- g. More Masonic Education.

In 1969, the committee reported the following topics under discussion in the reviews:

1. District Workshops.
2. Roman Catholicism and Freemasonry—many prominent Freemasons advocated caution in interpreting recent Papal Decrees.
3. Non-attendance and NPD Members—many felt that such brethren should be visited by Lodge officers to ascertain why they are not interested.
4. Publicity—the awarding of scholarships, laying of cornerstones, social activities, *etc.*
5. Formation of Suburban Lodges—it was suggested that some of the large urban Lodges could start smaller Lodges by using a nucleus of their members and a monetary grant.
6. Laxity in admitting a petitioner without a thorough investigation into his character and his motives for applying for membership.
7. The increase in cost of the operation of Masonic Homes—some jurisdictions reported a rise of 10 to 15 percent in the previous year.

In 1970, the committee stated in its Foreword that it hoped the reviews will be used by many “Lodge Education Committees” to create an interest in a variety of important Masonic topics; that the reviews followed a pattern similar to that of the previous year; the general “Theme” of most of them being to explore:

What one can do to—

1. Create more interest in the Lodges;
2. Continue the operation of Masonic Homes in the face of the tremendous rise in operating costs;
3. Create a better public image of Freemasonry;
4. Improve the ritualistic work of the officers, so as to properly impress the candidates;

³²⁶. See *Proceedings of Grand Lodge — 1965*, pp. 163-5.

5. Increase the attendance at Workshops and Sectional Meetings;
6. Improve the Ritual without destroying the Ancient Landmarks;
7. Convince the brethren that it is their duty to attend the Craft Lodges as well as the appendant Orders;
8. Increase contributions to Masonic Charities; and
9. Increase the Masonic Loyalty of the brethren.³²⁷

Procedure for the Reviews

The footnote which appears on page 382 of this chapter lists the members of the present committee who were first appointed in 1967 with RW Brother Taylor as the Chairman. Under the present plan, the Proceedings of the many Grand Jurisdictions received are distributed among the four members of the committee and the Foreword is prepared by the Chairman, who receives reports on trends from the other members.

Reviews, it is hoped, prove of sufficient interest to the brethren to induce reading and study. They are prepared with a view to informing the brethren of what transpires in other jurisdictions, of problems and the resulting plans to solve them, and in general to emphasize the world-wide contribution of Freemasonry.

In this era of change, which is often change for the sake of change, dedicated Masons have been adamant in opposing introduction of schemes which in any way are in contradiction to what is traditional in relation to the Ancient Landmarks of the Order.

Questions which have given rise to controversy during this period, 1961 to 1970, may be cited as follows:

Membership and attendance;

Youth programmes;

The "Image" of Freemasonry with its attendant proposals for publicity and public relations;

Revision and alteration of ritual;

Fraternization with the Knights of Columbus;

while emphasis has been placed on other subjects, such as:

The WM and administration, particularly with respect to programming meetings;

The need for Suburban Lodges;

Care of the elderly;

Masonic Education-workshops, *etc.*

RW Brother Alan B. Ford

It is the personal opinion of one³²⁸ who worked with him on the review of Fraternal Correspondence that the work of RW Brother Alan B. Ford of United Service Lodge No. 24 at Esquimalt on the committee "is deserving of special recognition in this Record," an opinion that is held by all who came into contact with this dedicated Freemason. The GrS in 1962 spoke highly of the work of the committee and particularly of that of RW Brother Alan Ford, "who willingly and without hesitation took over the work of the Chairman of the Committee following the death of W Brother R. W. Ashworth."

His admirable qualities are reflected in his writing of the reviews which have given both profit and pleasure to the brethren of British Columbia as well as to those of many other jurisdictions.

He was a well-informed Brother, both Masonically and otherwise. He had a rare sense of humour and his chuckle was most infectious. He was always outspoken, even when he disagreed with Grand Orators from other jurisdictions. In his review of Alabama for 1961 he said:

"The Grand Orator put the Grand Lodge into politics with a vengeance. After dealing with Communism, he launched into a diatribe against the Federal Courts:

' Today I say that we have a judicial dictatorship and a judicial tyranny unlike anything this nation has ever seen.'

"His address aroused great enthusiasm, and resolutions were passed that the address be printed, and that copies be sent to all the Alabama Lodges, to each member of the Alabama delegation in the Congress, each Representative and Senator; and to the Chief Justice and each Associate Justice of the Supreme Court of the United States.

"Leaving aside the Antient Charges, such intemperate language as 'this lousy Supreme Court',

327. See *Proceedings of Grand Lodge* — 1965, pp. 163-229 (67 pages); 1966, pp. 167-258 (92 pages); 1967, pp. 174-263 (90 pages); 1968, pp. 172-261 (90 pages); 1969, pp. 181-272 (92 pages); 1970, pp. 219-322 (104 pages).

328. RW Brother William McMichael, PDDGM of District 21, suggested and worded this special tribute.

broadcast as above, would seem to invite consequences of a painful nature, besides being a blot on the Craft.”³²⁹

While in his review of the Proceedings for the Grand Lodge of the State of Idaho for 1961 he again took issue with the Grand Orator:

“The Grand Orator appears to think that the Craft should embark, as a body, upon various enterprises, touching upon politics, religion, government, *etc.* He said that

‘ I know men in our own Grand Lodge who frown upon anyone mentioning any of our national or worldly problems in the Lodge room and they would be horrified at the thought of our doing anything as a Masonic group. Either they or I need some education.’

“Would it help to take a look at the Antient Charges of 1723?

‘ We are . . . resolved against politics, as what never yet conduced to the welfare of the Lodge nor ever will’.”³³⁰

He was always so apt in his phrasing when paying tribute, as was evidenced in the last paragraph of his review of the United Grand Lodge of England of the Quarterly Communication for March, June and September, 1961:

“We cannot conclude this review without mention of the lamentable loss sustained by the Craft on the 5th January, 1962, when MW Bro. Francis J. Burd passed to his reward. He represented England in our Grand Lodge, and no matter how eminent the Brother may be who is appointed in the vacant place, he cannot be more worthy of the honour of representing the premier Grand Lodge than the one whom we mourn.”³³¹

RW Brother Ford is particularly remembered in our Lodges for his many amusing anecdotes. His reviews contained their fair share of these, as is instanced in his review of the Proceedings of the Grand Lodge of the State of Indiana for 1961:

“One sentence from the address of the incoming Grand Master:

‘Let us not kid ourselves—if it were not with the approval and co-operation of our ladies, a Masonic Lodge could not exist.’

“Rather a broad statement. There are many parts of the world where it does not apply, notably India. And it brings to mind what we are told by one of our Past Grand Masters, now gone to his reward, of the time when Vancouver was far from being the place it is now. As a young man, it was his custom to walk homeward from Lodge with a Brother whose route was the same. This Brother remarked on one of these walks: ‘My wife has told me that if I do not quit attending Lodge she will leave me.’ Nothing more was said until this Brother passed through his own gate, when he turned and added: ‘I am going to miss the wife.’

“Solomon did not have that problem.”³³²

A Worthy Achievement

Since the first detailed review of the Proceedings of other Grand Lodges appeared in the Proceedings of the Grand Lodge of British Columbia for June 22-23, 1889, many eminent Freemasons have contributed to the knowledge and pleasure of their brethren in the Jurisdiction of British Columbia. In that first major effort under the Chairmanship of Jno. S. Clute, who was installed as GM at that same Communication, the Proceedings of thirty-four Grand Lodges were reviewed very briefly, but they were the base for the present most interesting and informative pages in the Proceedings. The task of writing the reviews must at times have been quite laborious, but the labours have been well and truly carried out. Often the biting wit and the enlightening literary contests have brought enjoyment and pleasurable hours to the readers. The reviews have become a source of Masonic history and fine debate and have greatly added to the storehouse of Masonic knowledge.

These brethren deserve a full measure of thanks and appreciation from the Craft in British Columbia for the efforts they have put forth in the interests of their brethren. In all probability their reward has not been worthy of their labours:

“But great achievements raise a monument
Which shall endure until the sun grows old.”

—GEORG FABRICIUS.

329. See *Proceedings of Grand Lodge* — 1962, p. 175.

330. See *Proceedings of Grand Lodge* — 1962, p. 195.

331. See *Proceedings of Grand Lodge* — 1962, p. 191.

332. *Ibid*, p. 199.

CHAPTER 26

THE WEARING OF MASONIC CLOTHING - "THE REGALIA"

*"No Mason is permitted to enter a Lodge or join in its labours unless he is properly clothed."*³³³

The actual clothing of a Master Mason was said to be a full suit of black, with white neckcloth, apron, gloves and stockings; the buckles being of silver, and the jewels being suspended from a white ribbon by way of a collar. Today this clothing is more generally referred to as "Regalia", and this is the word more commonly used by the Grand Lodge of British Columbia and the Constituent Lodges. Strictly speaking, the word "Regalia", stemming from the Latin word "Regalia", royal things, signifies the ornaments of a king or queen, and is applied to the apparatus used at a coronation, such as a crown, sceptre, cross, mound, *etc.* But it has in modern times been loosely employed to signify almost any kind of ornaments. Hence the collar and jewel, and sometimes even the apron are called by many Masons the "Regalia". The word is said to have the early authority of Preston. The word is used in one of the chapters of the modern Constitutions of the Grand Lodge of England. But in the text the more correct words "clothing and jewels" are employed. Mackey says, "there is, however, so great an error in the use of the word 'Regalia' to denote Masonic clothing that it would be better to avoid it."³³⁴

While most of the other authorities agree in general terms to the above, it is not expected that use of the word "Regalia" will ever disappear from use by the Grand Lodge of British Columbia, even though the word does not appear in the Book of Constitutions, except once in the Index.

Wearing Regalia in Public

It was a sore point with the members of Victoria Lodge No. 1085 ER that they had not been allowed to wear their regalia at Masonic functions carried on outside of the Lodge Room, while the Scottish Lodges, under the milder rule of RW Brother I. W. Powell, had been given the privilege. There was considerable discussion outside of the Lodge on this matter; and at the December meeting of the Lodge in 1865, the question was brought before the Lodge. Authority was cited from Masonic publications to prove that this privilege was permitted, and yet it seems that W Brother Burnaby had been severely reprimanded by the officers of Grand Lodge of England in London for laying the cornerstone of the Jewish Synagogue in 1863 without having first obtained the authority for such action. His attention had been drawn to the fact that he had no power to grant any dispensations, as in doing so he was taking unto himself the power of District GM, which he had not been at that time, there being no District Grand Lodge in existence in the jurisdiction.

At a meeting of the Lodge on February 1, 1866, it was moved that a committee be appointed to draw up a memorial to be presented to the United Grand Lodge in London, asking that the members of the Craft in Victoria be authorized to wear regalia at Masonic funerals, laying of foundation stones, *etc.* Such a committee was duly appointed. At a meeting on March 1, 1866, the committee reported at length, with a form of petition to be signed asking for the right to wear regalia as above and such as were being enjoyed by the members of the Sister Lodges under the Scottish Grand Lodge, and in some way had been given to Union Lodge at New Westminster, a Lodge with a charter from the United Grand Lodge of England, the same as Victoria Lodge.

While this matter was being discussed, W Brother Burnaby sat listening attentively to the discussion but said nothing. It was the first time he had been in Lodge for a considerable time, owing to his absence from the Colony, and had not yet made any report of his sayings or his doings while absent. Of course he knew that the brethren were anxious to have the same right to wear regalia in public as the Scottish brethren had, but he had said nothing in the Lodge about it. When all the others had had their say, he rose and addressed the Lodge. He told the brethren that he had just returned from England, and that he had taken the matter up with the authorities there. He had been severely criticized by them for having laid the cornerstone of the Jewish Synagogue and told that he had no right to authorize the wearing of regalia outside the Lodge room without a dispensation, and that such a dispensation could only be granted by a GM or a District GM, and that he was neither. At the same time, he had not forgotten that the brethren of Victoria Lodge very seriously desired such privileges and that he had taken the necessary steps to give them this right. He then drew from his coat a document and handed it to the Secretary of the Lodge, who unfolded it and read it to the Lodge. It was a dispensation in proper form, signed by the proper officers of Grand Lodge, giving the brethren of Victoria Lodge the rights they were seeking. This was duly entered verbatim as part of the minutes of the Lodge. The petition was dropped there and then. It is believed that Brother Holbrook had taken a similar action with regard to Union Lodge.

333. See *Encyclopedia of Freemasonry*, by Albert G. Mackay, 1898, p. 170.

334. *Ibid.* p. 637.

To the Master of the Union Lodge No. 1201
meeting at New Westminster British Columbia.

You are hereby authorized to assemble your Lodge
at its usual place of meeting and proceed thence in
Masonic form and clothing to hear Divine Service
or to attend the Funeral of any deceased Brother who
being a Master Mason shall previously to his decease
have signified a desire to be interred with the forma-
-lities of the Order, also to form or join any public
procession or assembly of Masons that may be regularly
convened for the purpose of laying with Masonic Rites
and Ceremonies the Corner or foundation Stone of
any public building to be erected for pious or charitable
purposes, and when any of the aforesaid Ceremonies
shall be finished to return in like manner & form
to your Lodge Room. But you the Master are strictly
charged not to permit any of the Brethren to appear
abroad in the clothing or Jewels of the Order otherwise
than as aforesaid and you are to take especial
care that all and every the Brethren do conduct
themselves with strict Order and Decorum that the
Credit of the ancient Craft may be maintained as you
may answer to the M. W. Grand Master - You are to
cause this dispensation to be entered on your minutes
and read in open Lodge on every occasion that you
may avail yourself of the privilege now granted, and
you are further required to transmit to me for the
information of the Grand Master a detailed account of
your proceedings.

Given at Free Masons Hall, London
This 23rd day of October 1862.
By Command of the Right Honorable
The Earl of Arundel M. W. Grand Master

J. Gray Clarke
G. S.

Authority to Union
Lodge No. 1201 ER at
New Westminster to
wear Masonic Clothing
at Divine Service or to
attend a Masonic
Funeral, 1862.

Wearing Regalia at Divine Services

The GM for 1911-12 made a ruling that was the subject of considerable comment. He was of the opinion that the wearing of Masonic regalia while attending Divine Service was wrong, as the Lodge would not be at labour at the time, but he granted dispensations for that purpose following the precedent set by his predecessors, and because the Constitution, by imposing a fee for these dispensations, had tacitly authorized them. The practice since then has been in accordance with his opinion, and the brethren attend such services, but not in Masonic regalia. He absolutely refused to grant dispensations for wearing Masonic clothing at dances, and there is not a doubt but that his ruling was correct.

Regalia of Lodge Canongate Kilwinning

Many people enquire why the regalia worn by the brethren of Ashlar Lodge No. 3 at Nanaimo is so very different from that worn by the other Constituent Lodges in British Columbia, and in fact the rest of Canada. When the charter

arrived from Scotland for Caledonia(n) Lodge No. 478, W Brother William Stewart had the Lodge copy the regalia of Lodge Canongate Kilwinning No. 2 SC at Edinburgh Scotland. It was one of the rights given by the Grand Lodge of British Columbia at its formation, and was one of the conditions allowed when Nanaimo Lodge and Caledonia(n) Lodge amalgamated as Ashlar Lodge No. 3 BCR in 1873,

Public Procession

Under the present Constitution of the Grand Lodge of British Columbia, no Constituent Lodge may form any public procession without permission of the GM, and no Lodge may walk in procession for other than Masonic purposes. The fee for a dispensation for a public procession is \$5.

Masonic Funerals Excepted

In the case of a Masonic funeral which is conducted by a Constituent Lodge, no dispensation is required either to hold the service in public or for the wearing of regalia for such a purpose, and therefore no dispensation fee is required. At such funerals the WM may invite other Lodges to attend in form, but the whole ceremony must be under the absolute control of the WM of the Lodge to which the deceased Brother belonged, or in the case of a sojourning Brother, the WM of the Lodge assuming the control of the ceremonies. In such cases, the full regalia is worn by all the officers of the Lodge.

Balls, Concerts, Picnics or Steamboat Excursions

In his address to the Grand Lodge of Canada (in Ontario) in 1892 the GM, Brother John Ross Robertson, referred to certain practices he deplored, and among other things he said:

“There is no more reason why at a ball or concert, at a picnic or steamboat excursion, the Craft clothing should be worn, and that a man should carry a thermometer around his neck to grade his earnestness in

our work, or as evidence of the number of degrees he has, through merit and ability, received during his Masonic career,”

Clothing of Grand Lodge Officers

On all occasions where the officers of Grand Lodge are required to appear in public and in Grand Lodge duly convened, they are required to wear the following clothing and regalia:

- | | | |
|-------------|---|--|
| The GM | — | A gold chain with nine stars over a blue collar, gauntlets, apron and jewel. |
| The DGM | } | A blue collar, with gauntlets, apron and jewel. |
| The SGW | | |
| The JGW and | | |
| The DDGMS | | |
| | | |



Original Banner of Nanaimo Lodge No. 1090 ER — the last known to exist in British Columbia.

- The Gr Stewards — Apron, crimson collar and jewel.
- All other Grand Lodge officers — Apron, blue collar and jewel.

Insignia of Office

The jewels worn by the officers of Grand Lodge are required to be of gold, except for those worn by the Gr Stewards, which must be of silver:

- The GM — The Compasses extended to 45 degrees with the segment of a circle of 60 degrees at the points, and a gold plate included, on which must be represented an eye irradiated within a triangle, also irradiated.
- The DGM — The Compasses and Square united with a five-pointed star in the centre.
- The SGW — The Level.
- The JGW — The Plumb.
- The GrT — A Chased Key.
- The GrS — Crossed Pens.
- The DDGMS — The Square, surrounded by a circle on which has been engraved the number of the District he represents
- The Gr Deacons — A Dove with an Olive Branch.
- The Gr Superintendent of Works — A Protractor.
- The Gr Director of Ceremonies — The Arms of Grand Lodge with Sword and Baton crossed.
- The Gr Marshal — Crossed Rods with a tie.
- The Gr Sword Bearer — Crossed Swords.
- The Gr Standard Bearer — Crossed Standards with a tie.
- The Gr Pursuivant — A Crossed Baton and Sword.
- The Gr Stewards — A Cornucopia between the legs of a pair of Compasses, extended upon an irradiated plate (silver).
- The Gr Chaplain — A Book in a Triangle.
- The Gr Organist — A Grecian Lyre.
- The Gr Tyler — A Sword.

These jewels, except for those of the GM and the Gr Stewards, are placed within a circle of gold bearing the inscription: "The Grand Lodge of British Columbia." The only jewel permitted to be worn in Grand Lodge which does not appertain to the Three Degrees and has been recognized by Grand Lodge is that of the "Order of the Holy Royal Arch". The clothing of Royal Arch is not permitted to be worn.

Visitors Must Be Clothed

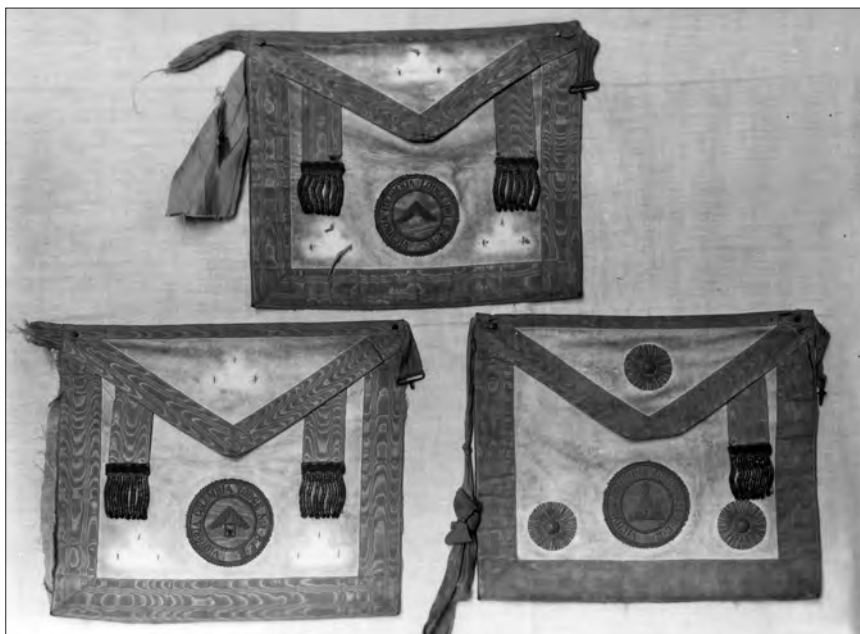
A Brother from a recognized jurisdiction may appear, as a visitor to the Grand Lodge of British Columbia, in the clothing and wearing the jewels recognized by the Grand Lodge to which he belongs. ³³⁵

"Properly Clothed"

Every member of the Constituent Lodges must be properly clothed, wearing an apron of his rank in the Craft and such jewels or other insignia as his standing in Freemasonry permits before he may be permitted to enter a Constituent Lodge, either as a member of that Lodge or as a visitor.

The Aprons of the Constituent Lodges

Except in Ashlar Lodge No. 3 at Nanaimo, which is permitted by the Book of Constitutions to wear collars of royal blue and aprons trimmed with the same colour (Section 217), the officers of all the Constituent Lodges are required to wear collars of light blue ribbon, four inches broad; if silver braid is used it must be placed over the blue. WMs and IPMs may wear a silver chain in lieu of the broad collars. Gauntlets to match are permitted and are usually worn by the IPM, the WM and the Wardens.



Original Aprons of Victoria-Columbia Lodge No. 1 BCR.

The Entered Apprentice

The EA apron must be of plain white lambskin, from fourteen to sixteen inches wide and from twelve to fourteen inches deep, square at the bottom, with a triangular fall; without any ornament and with white strings.

The Fellow Craft

The FC apron must be similar to that of the EA in all respects except that it must bear a sky-blue rosette at each bottom corner.

The Master Mason

The MM apron must be similar in all respects to that of the FC. In addition, it must be lined with sky-blue and edged with sky-blue ribbon not more than two inches in width, and a third rosette at the peak of the fall and with silver tassels.

The Past Masters

The PMs' aprons must be similar to that of the MM except that in place of each of the rosettes there shall be a right angle, formed by perpendicular lines (a "Tau Cross"). * The length of the horizontal lines must be two inches and one-half each and of the perpendicular lines one inch each. These emblems must be of silver or ribbon half an inch broad, of the same colour as the edging and lining.

Insignia in the Constituent Lodges

The jewels of the officers of the Constituent Lodges follow quite closely those used for similar offices in Grand Lodge:

- | | |
|---|--|
| PMs—The Square, and the diagram of the 47th problem of Euclid engraved on a silver plate pendant within it. | The Dir. of Ceremonies—Crossed Rods. |
| The WM—The Square. | The Stewards—A Cornucopia. |
| The SW—The Level. | The Inner Guard—Crossed Baton and Sword. |
| The JW—The Plumb. | The Secy—Crossed Pens. |
| The Treas.—The Key. | The Sr. Deacon—A Dove or Mallet. |
| The Chaplain—A Book on a Triangle. | The Jr. Deacon—A Dove or Trowel. |
| The Organist—A Lyre. | |
| The Tyler—A Sword. ³³⁶ | |



Original Aprons of Victoria Lodge No. 783 ER and Victoria Lodge No. 1 BCR.

Gold for One Hundred Years

It was moved in Grand Lodge on June 22, 1962, following Notice of Intention regularly submitted, to amend the Constitution by the addition thereto of the following:

“ A Lodge which has attained its one hundredth year of continuous and active service in the Craft shall be permitted as a recognition of such service to have, if desired, the jewels of its Officers made of gold or gold plated. the collars and gauntlets of its Officers ornamented in gold and trimmed with gold braid, the aprons of its Officers and those of its Worshipful Master and Past Masters to have the ornamentations and edgings in gold, and the trimmings of its Master Masons aprons also finished in gold. If chain collars are used by the Worshipful

Master and Immediate Past Master, the same shall be made of gold or gold plated. In all other respects the regalia shall conform with the requirements above stated.”

335. See *The Book of Constitutions, AF & AM, British Columbia*, 1968, Sections 111 to 115.

336. See *The Book of Constitutions, AF & AM, British Columbia*, 1968, Sections 208 to 217.

* There was never any reason to assume that the “two right angles” represented an inverted tau. It was not until 2016 that Marshall Kern identified the description found in the first *Constitutions* after the English union of 1813, “Perpendicular Lines upon Horizontal Lines, thereby forming Three several Sets of Two Right Angles”, as originating from the 12th Problem from the First Book of Euclid’s *Elements of Geometry*. [ed.]

During the discussion, an amendment was offered to delete that portion of the resolution that referred to the trimmings of the Master Mason aprons. The amendment, on being put to the vote, was CARRIED. After further discussion, the original motion, on being put to vote, FAILED to receive the required two-thirds majority.

On June 21, 1963, the resolution in the amended form above again FAILED to secure the two-thirds majority of the votes cast.

The Sporran as a Masonic Apron

One of the traditions of Mount Newton Lodge No. 89 at Saanichton has been to have every eminent visitor to their Communications, especially the GMs, brought into the Lodge with “pipes a’ skirling”—the piper usually being Brother Captain Charles R. Wilson, a member of the Lodge. In true Scottish tradition, Brother Wilson is never vested with Masonic clothing—The Apron.

On one occasion, while piping in MW Brother W. Percival Merchant, this lack of an Apron was questioned by one of the brethren, The GM ruled that being a Scottish Highlander, and in particular a piper, seeing that he was properly clad in the full dress of his trade, with kilts and sporran, he did not require to don a Masonic Apron while working in a British Columbia Masonic Lodge—the “sporran” being the “Apron of his office”. An examination of Brother Wilson’s sporran reveals that it is lined with white lambskin.



CHAPTER 27
THE FUNDS OF THE GRAND LODGE OF BRITISH COLUMBIA*
~ PART A ~
THE BENEVOLENT FUND

"To pity distress is human, to relieve it is Godlike." —HORACE MANN

Cogan, in his work *On the Passions*, thus defines benevolence:

"When our love or desire of good goes forth to others, it is termed goodwill or benevolence. Benevolence embraces all beings capable of enjoying any portion of good; thus it becomes universal benevolence, which manifests itself by being pleased with the share of good every creature enjoys, in a disposition to increase it, in feeling an uneasiness at their sufferings, and in abhorrence of cruelty under even guise or pretext." †

While Mackey adds:

"This spirit should pervade the hearts of all Masons, who are taught to look upon mankind as formed by the Great Architect of the universe for the mutual assistance, instruction and support of each other." ³³⁷

It has been said that Freemasonry is a charitable, benevolent, educational and religious Society. "Religious", but not theological in that it teaches "monotheism" - a belief in one God. "Educational" in that it teaches relief of the sick and distressed brethren and by caring for the widows and orphans of the brethren; and "Charitable" in that none of its income inures to the benefit of any individual but all is devoted to the improvement and promotion of the happiness of mankind. This chapter in the history of the Grand Lodge of British Columbia will relate the story of the "Funds" that were established from time to time in the Craft's endeavour to fulfil its important mission of "Benevolence".

The Early Desires

There was one precept of Freemasonry that occupied the attention of the Craft in British Columbia from an early date, that of having a stable Fund, which in cases of emergency could be drawn upon for relief. This was not necessarily for Freemasons alone, who, of course, would naturally have preference, but for the relief of misery and want, wherever found. As early as 1869, and possibly at earlier dates, there was considerable discussion about the formation of a Benevolent Fund for the benefit of all Freemasons on both Vancouver Island and on mainland British Columbia.

Action by Victoria 1085

The first recorded action appears to have been in Victoria Lodge at its meeting in September, 1869, when Brother E. Graham Alston moved:

"that one-half of any balance remaining to the credit of the Lodge at the end of each year, be set aside in a separate account, entitled the Benevolent Fund Account, and that this Fund be permanently invested."

This motion CARRIED.

District Grand Lodge ER

The establishment and organization of a joint fund was first suggested at the Quarterly Meeting of the Dist. Grand Lodge on March 11, 1869, when it was moved by Brother Eli Harrison, Sr., and seconded by Henry Nathan, Jr.:

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

* The valuable assistance of W Brother Edward E. Chamberlain of Empire Lodge No, 85 at Vancouver and St. Andrew's Lodge No. 49; MW Brother Kenneth Reid. Secretary; and Brother S. F. Corless, one of the Auditors of Victoria-Columbia Lodge No. 1, in the preparation of this Chapter is acknowledged.

† Cogan M.D., Thomas, *A Philosophical Treatise on the Passions*, London : T. Cadell and W. Davies, 1813. Quoted by Albert G. Mackey. 337. Mackey M.D., Albert G., *Encyclopedia of Freemasonry and Its Kindred Sciences*, McLure, Phila., 1917, p. 113.

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

The Provincial Grand Lodge

The next step was to communicate with the Prov GM, SC in order, if possible, to get the Lodges with a Scottish charter to combine with the Lodges holding an English charter in making a joint venture for the benefit of all Freemasons on Vancouver Island and in British Columbia.

A copy of the resolution of the Dist. Grand Lodge was immediately forwarded to the Secretary of the Prov. Grand Lodge for the information of the Prov. GM, who brought it before his Grand Lodge for consideration at the Second Annual Communication on May 1, 1869. In his address, RW Brother Powell, in part, referred to the matter in these words:

“ . . . This proposition is worthy of our earnest consideration, as being not only quite practical, but as binding us in the common claim of Brotherhood, with respect to the foundation of our Order, Charity. At present Worshipful Masters of the Lodges are subject to much trouble and annoyance through appeals for charity, and in some instances I am aware, have been grossly imposed upon. The formation of the projected Board, will, in my opinion, relieve them of the responsibility, and at the same time refer claims for charity to greater or more secure scrutiny, while the time of the Lodges will not be taken up in discussing them.”

The matter then was laid before the Prov. Grand Lodge, which heartily concurred in the suggestion of the Dist. Grand Lodge for the formation of a joint Benevolent Fund, and on motion the matter was referred to a committee of three. The action of the Prov. Grand Lodge was duly reported to the Dist. Grand Lodge, which at its meeting in Nanaimo in June appointed a similar committee to unite with the committee of the Prov. Grand Lodge and arrange for the formation of the joint Board of Relief.

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

Burnaby's Action

In order that the members of the English Lodges should all clearly understand what was intended, the Dist. GM sent to each of the Lodges under his control a detailed statement of the proposal. He pointed out that it was not a matter for the Dist. Grand Lodge alone, but one which concerned the whole fraternity of the Colony; it was a co-operative movement by the Craft to carry out one of the fundamental principles of Freemasonry; the proposed Board of Relief would not be under the control of either Grand Lodge but would be independent of either, although the members of the Board would be members of one or other of the Lodges; each Lodge would contribute according to its individual numerical strength, and all monies received would be disbursed by the Board for the purpose for which it had been given.

The Dist. GM said he would be willing at any time to discuss the proposal with any member of any of his Lodges who wished for any further information, and he hoped that the plan would have the cordial support of all the brethren.

Objections of Henry Holbrook

When the matter came before the Dist. Grand Lodge in September, 1869, there was considerable discussion of the proposal. The original objector still was of the opinion that the Lodges should be consulted, while RW Brother Henry Holbrook was opposed to the whole plan. He thought the \$2 per member was too excessive and that the distance would preclude his Lodge (Union No. 899, ER at New Westminster) from being represented on the Board. Once again Henry Nathan did not agree with him, and pointed out that it would throw the onus on all the Lodges and so ease the burden on the individual Lodges and give more speedy relief to the recipients. Eli Harrison, Sr. thought some of the speakers did not fully comprehend the beneficial effects of the proposed plan, and pointed out that it would assist the smaller Lodges by concentrating the efforts of all the brethren in the Colony. He pointed out that at present the Lodges were divided and their efforts thereby weakened, but by concentration the Lodges would help each other. The poor Lodges would be relieved and their burdens lightened. The motion approving the report was CARRIED.

Postponement

By that time, the Dist. Grand Lodge ER had been fully organized and on motion of Brother Montague W. Tyrwhitt-Drake (afterwards a Judge of the Supreme Court of British Columbia) the matter was laid over for a year, and in 1870 it was laid over for another year on the motion of RW Brother John F. McCreight (also later a Judge of the Supreme Court).

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

Progressive Reports

In this chapter the growth of the Charity or Benevolent Funds will be dealt with in the respective time periods. The amounts are expressed to the nearest whole dollar. Only fundamental changes in the Constitution as they affect the Fund will be dealt with, and those who seek the detailed story will have to resort to the Proceedings of Grand Lodge and the Book of Constitutions.

The Grand Lodge of British Columbia

In his Address to Grand Lodge on December 26, 1871, at the first Annual Communication, MW Brother Powell said he hoped the difficulties experienced respecting the formation of a Benevolent Fund in British Columbia would then happily have an end, and he recommended the appointment of a Committee or Board of Relief, to whom all appeals for charity might be made. He spoke of the difficulties which had arisen under the old regime, and expressed a hope that under the changed conditions, and with unity among the brethren, the plan could now be carried out to the satisfaction of all. He pointed out that such action would relieve the WMs of the Lodges of the burdensome responsibility, claims for assistance could be dealt with promptly, and all claims could be more carefully scrutinized than they could possibly be on the floor of the respective Lodges.

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

Regulations Are Drafted

At the Communication of Grand Lodge in December, 1872, the GM in his address again referred to the proposed Benevolent Fund. He regretted that up to that time it had been impossible to establish it on a permanent basis. But the matter had not been neglected. During the interval, the GrS, VW Brother H. F. Heisterman, no doubt with the concurrence of the GM, had paid considerable attention to the matter, and had drafted certain regulations which he proposed to lay before Grand Lodge for consideration. The GM in referring to the matter spoke of him as "our worthy and active Grand Secretary," and said that:

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

The Committee on the Address concurred with him on the importance of the matter and hoped that it could be inaugurated without delay.

The regulations as drafted by the GrS had been embodied in a circular dated October 21, 1872, and this had been forwarded to all the Lodges for consideration so that the matter could be intelligently discussed at Grand Lodge. A synopsis of his suggestions were: The Fund was to be called "The Benevolent and Widows' and Orphans' Fund." Every Freemason who was a member of a Lodge in the Province was to pay forthwith \$1 to start the Fund; that upon the death of any member one dollar should be levied in the same manner and remitted to the Secretary of the Fund. Each Lodge was to pay the Fund \$10, or such other sum as might be agreed upon, on the initiation of a candidate. One hundred dollars was to be paid to the relatives or legal representatives of any member on his death. Each member while incapacitated by illness was to receive \$10 per week. Thirty-five cents of every dollar collected was to be allocated to a separate "Widows' and Orphans' Fund". The WM and Secy of each Lodge were to make half-yearly reports on behalf of their Lodge. If the Benevolent Fund should at any time become exhausted, a levy, not exceeding \$2 per member, was to be made by the Trustees of the Fund.

The regulations as drafted by the GrS were referred to a Special Committee, consisting of the WMs of all the Lodges represented at the Communication. Where the WMs were not present, their proxies acted in their behalf. There was little left of the GrS's draft when the committee had finished, and no attempt was made to put the recommendations of the Committee into force; but the whole matter was referred to the Board of General Purposes to

frame such laws as they should deem expedient, and it was ordered that the same were to be submitted to the GM for his approval, and if so approved to become law. This was done, approval was duly given (subject to the omission of Cariboo Lodge No. 4 from the plan), and the regulations as revised by the Board of General Purposes became the law of the Craft. Revenue began to come in, and by the time that Grand Lodge met in December, 1875 there had been paid into the Benevolent Fund the sum of \$935 from all the Lodges, except Cariboo Lodge, which had at all times refused to have anything whatever to do with it. Union Lodge had, at that time, made no returns respecting it. Cariboo Lodge No. 4, far away in the mountains of the Interior, was going to attend to its own charities without any long-range correspondence, and Union Lodge No. 9 just had not got around to it.

Regulations of the Benevolent Fund

The final form of the regulations applicable to the Benevolent Fund as finally approved and passed by Grand Lodge on December 6, 1873, was as follows:

- "1. That the Lodges in this Jurisdiction shall pay Two Dollars for each subscribing member on their roll, also for every Candidate raised or affiliated hereafter from a Lodge without the Province, the aforesaid sum of Two Dollars, in order to start the said Fund.
- "2. Each Lodge in this jurisdiction shall pay seventy-five cents quarterly, in advance, for every member in good standing.
- "3. All monies collected as aforesaid, shall be remitted to the Grand Secretary, who should keep proper accounts of all monies so received and pay the same over to the Grand Treasurer in the following proportions, to wit: 3/4ths to the Fund of Benevolence. 1/4th to the Widows' and Orphans' Fund.
- "4. The Worshipful Master and Wardens of every Lodge in the Province shall constitute the Board of Relief for each Lodge and shall have power to relieve any sick or distressed Brother, being a member in good standing in the Province, to the extent of Ten Dollars per week, or temporary relief to the Widows and Orphans of any Brother as aforesaid, not exceeding One Hundred Dollars, but that no relief be afforded to any Brother whose illness was caused by his immoral conduct, and shall have power to draw on the Grand Treasurer, whenever sums so paid shall amount to \$40.00, but at the end of every Masonic year, in November, any amount disbursed by the Lodge, if less than \$40.00, shall be drawn as aforesaid, so that a statement of all transactions had may be submitted to the Grand Lodge at the annual Communication; provided not more than one-fourth of the amount in the Treasurer's hands at the end of any year shall be at the disposal of any Lodge during the ensuing term, without the express permission of the Board of General Purposes.
- "5. The Worshipful Master of each Lodge shall have power in case of the decease of any Master Mason as aforesaid, dying in needy circumstances, to draw upon the Grand Treasurer to the extent of Seventy-five Dollars in order to bury him with all honours due a Freemason.
- "6. All monies belonging to the Benevolent Fund and Widows' and Orphans' Fund shall be lodged in a joint Stock Bank or Government Savings Bank, or invested in such manner as the Board of General Purposes shall direct.
- "7. The Board of General Purposes shall be the Trustees of the aforesaid Funds.
- "8. The Widows' and Orphans' Fund shall be allowed to accumulate at the pleasure of the Grand Lodge."

Action by Board of General Purposes

There was no Annual Communication of Grand Lodge in 1874. At the Communication in December, 1873, it was decided that the date of the next Annual Communication of Grand Lodge should be left to the Board of General Purposes, in its discretion, to fix the date on which Grand Lodge should meet, and this was fixed by the Board for February 20, 1875. At that meeting it was reported by the Board that the working of the Benevolent Fund has been attended by marked success. However, the GrS suggested certain amendments to the regulations referring to the local Boards of Relief, which were passed on to the Board of General Purposes to take such action as it might see fit. Under those proposed amendments, *inter alia*, was a prevision that any relief amounting to a sum larger than \$10 could only be made by the outside Lodges after the proposed grant had been approved by the Board of Relief for Victoria. This, and other suggested amendments, did not receive the approval of the Board, which made some changes in practice, reduced the fees to be paid by the Lodges, and made other changes of small importance, These amendments were approved in Grand Lodge in 1876.

In 1877, the GrS reported that the alterations made in the regulations at the last Session appeared to have worked satisfactorily, and that, notwithstanding a great reduction in the receipts, the system under which charities were

then dispensed had worked so admirably that the Fund showed a steady increase. In this year the invested funds of the Benevolent Fund and the Widows' and Orphans' Fund together amounted to \$1,810.

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

Lodges Take Exception

But popular as the Benevolent Fund was in Victoria, it was not so on the Mainland. Mount Hermon Lodge No. 7 at Burrard Inlet was faithful to her Victoria friends, but in that she stood alone, Cariboo Lodge No. 4 "never would come into the scheme," preferring to take care of its own benevolence, and when the regulations were adopted by the Board of General Purposes, its plan, when approved by the GM, specifically exempted Cariboo Lodge from the provisions. The two Lodges at New Westminster and at Nanaimo, after a time, declined to go on with the plan and withdrew. It would appear as though these Lodges did not approve of Victoria's dominance, and correspondence still extant in W Brother Stewart's handwriting showed that the Nanaimo Masons were not at all pleased with the brethren who "operated Victoria's frog pond" At any rate, in 1879 Ashlar Lodge No. 3 at Nanaimo gave notice of her withdrawal from the Fund and that in the future she would attend to her own charities in her own way; and in 1880, Union Lodge No. 9 at New Westminster followed her example. This left only the two "big" Lodges in Victoria and the "Little" Lodge at Burrard Inlet the only ones contributing to the Benevolent Fund. In 1877, the receipts of the Fund are given in the Grand Lodge Proceedings as \$744, but there are some doubts as to the accuracy of this entry. In 1880, the receipts were \$596; in 1881, they were \$182; in 1882, they were \$182; in 1883, they were given as \$224; and in 1884, as \$228.

Recipients' Names Not Published

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

1885 to 1894

As has been pointed out, the great majority of the members of the Craft in and around Victoria made them the predominant influence in Grand Lodge; they had the power and they willingly accepted the responsibilities which that power involved. The existence of the Benevolent Fund had been their work, and with help from Mount Hermon they carried it on without complaint. In 1885, the GM himself a member of one of the Victoria Lodges, spoke of its usefulness in assisting transient brethren and in relieving widows and orphans in the jurisdiction. Up to this time, there had been no complaints about the unwillingness of the outside Lodges to bear their share of the burden. In 1885, the receipts of the Fund amounted to \$207; and in 1886, to \$258.

Charity Committee is Established

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

All Lodges Represented

In order to make the decision that all Lodges should take a hand in Grand Lodge charity and not have it confined to Victoria and Burrard Inlet, the GM appointed as the first members of the Charity Committee, brethren from Ashlar Lodge No. 3 at Nanaimo; Victoria-Columbia No. 1 and Vancouver & Quadra Lodge No. 2 at Victoria; Cariboo Lodge No. 4 at Barkerville; and Union Lodge No. 9 from the Mainland.

The matter came up for final consideration at the Grand Lodge Communication in 1887. In the meantime, another Lodge, Mountain No. 11 at Donald, had come into existence. In his address, the GM referred to the matter at some length. He pointed out that the Benevolent Fund was a Grand Lodge Fund, but that as only three Lodges contributed to its maintenance, they were the only ones entitled to draw from it, and that really it belonged to those three Lodges. He thought the time had come to put it on a proper basis, and asked the brethren to mature a plan whereby a worthy Brother would be able to receive the assistance which, as a Freemason, he had the right to expect, and the unworthy would be debarred from receiving what he was not entitled to.

Rules for a General Charity Fund

Accordingly, after discussion it was agreed that the laws governing the Benevolent Fund should be rescinded and abolished. All contributions and dues paid by the Constituent Lodges to the Fund prior to December 31, 1879 (when Ashlar Lodge No. 3 refused to be a party to the Fund) with interest at 5 per cent per annum to date, and all sums willed by deceased Brothers, and all donations to the Fund with interest at the same rate since receipt thereof after deducting the amount of disbursements for charity or otherwise to December 31, 1879, should remain in the hands of Grand Lodge and be a General Charity Fund for the Fraternity. The residue was to be equitably divided between the two Victoria Lodges which had been the sole contributors to the Fund since 1879, *viz.*, Victoria-Columbia Lodge No. 1; Vancouver & Quadra Lodge No. 2, and Mount Hermon Lodge No. 7, *pro rata* according to their contributions to the said Fund since 1879, to be devoted by the said Lodges solely to charity. The GM was to appoint a committee to formulate rules for the government of the Charity Fund, and when those rules were approved by him they were to be embodied and printed as part of the Constitution. MW Brother Henry Brown of Lodge No. 1, W Brother William Stewart of Lodge No. 3 and RW Brother H. Hoy of Lodge No. 9 were appointed as such committee.

The directions given by Grand Lodge were carried out, and when Grand Lodge met in 1888, the Charity Fund was the possessor of 200 shares in the Masonic Temple Company valued at \$4,000 and \$352 in cash in the bank. In 1889, one-fourth of the revenue of Grand Lodge, amounting to \$251, a dividend of 5.75% on the shares of \$230, and a donation of \$100 from Cariboo Lodge No. 4 had been received with a small amount of interest from the bank of \$9, less a donation to Union Lodge No. 9 of \$264, left the balance of assets of the Charity Fund at \$4,679. In 1889, the Masonic Lodges in the city of Victoria purchased the Masonic Temple shares from the Charity Fund. In 1891, Grand Lodge paid into the Charity Fund one-quarter of its income; later it was reduced to 10 per cent.

1895 to 1901

The condition of the Charity Fund in 1895 was brought to the attention of Grand Lodge in a report made by the Finance Committee. From it the brethren learned that the total assets of the Fund at that time amounted to the sum of \$6,552. This consisted of loans to the Lodges and to Columbia Royal Arch Chapter of \$3,700 in all, bearing interest at 6%; loans to private individuals amounting to \$2,000, bearing interest at rates varying from 8.5% to 10%; cash in hand of \$527; with interest to the date of the report of \$125. At that date, it was the practice to refund to the Lodges yearly the amount of the charity given by them to transients during the year, and there was a charge against the Charity Fund in this respect, at the time of the report, of \$207.

In 1896, the amount of the Charity Fund was \$6,389. It had been administered by the GrT (Heisterman) up to this time, but he was getting on in years and was very ill, and his report had to be completed by the committee. He died late in August of that year, and was buried September 1, 1896. Under those circumstances, it was considered advisable to relieve the Trustees of the Fund of the responsibility of administering it, and to vest it in the GM and GrWs for the time being and their successors in office, as Trustees, who would also act as an advisory body to assist the GrT in investing the assets. It was also decided that the GrT should be bonded in the sum of \$5,000, the premium on the bond to be paid by Grand Lodge.

Rules Are at Variance

The amount of the Charity Fund in 1897 was \$6,289, and in 1898 it was \$6,220. In 1899, it had further decreased to \$5,500. In that year, the Grand Lodge authorities became alarmed at the steady decrease of the Fund, and the GM very forcibly impressed upon the brethren the necessity for a change. He drew attention to the fact that "our Book of Constitutions is, without undue praise, the best code this Jurisdiction has ever had," but he pointed to some deficiencies in Section 135 - "The Charity Fund", particularly in sub-section (a) which

"sets forth that this fund is under the control of the Charity Committee, who are required to dispose of it according to certain rules, six in number. The second rule states that the Secretaries of the Lodges shall forward to the Grand Secretary with the Grand Lodge returns a list of relief granted to its members, as well as to transient brethren, during the year, which shall be referred to the Charity Committee, who shall order such sums as they may deem proper to be refunded to the Lodge. The fourth rule certainly contradicts the second, for the former declares that the Grand Treasurer shall, immediately after the Annual Session of Grand Lodge, pay to the Secretary of each Subordinate Lodge all sums expended by these Lodges in relief of transient brethren, and all such sums as may be ordered by the Charity Committee. The practice of the Grand Treasurer, however, has been to pay only such sums as refunds, either on account of relief to transient brethren or members as have been recommended by the Charity Committee to Grand Lodge. Unfortunately, too, it has been the practice of the Charity Committee to be guided by the fourth, instead of the second rule, *viz.*, to recommend as refunds all sums expended in relief of transient brethren, instead of exercising their judgement (according to the instructions contained in the second rule) as to whether or not

the financial condition of the particular Lodge or Lodges is such as to entitle it or them to such refunds. In fact, a Lodge should not expect or ask for a refund of charity, if it is financially able to give relief without looking for a return of it from Grand Lodge. The income from the Charity Fund should only be drawn upon when the aid granted becomes a burden upon the Lodge. It has also come to my attention that all our Lodges do not make returns of relief granted to transient brethren. Consequently refunds are annually made to those who have asked and who have been liberal (judiciously or injudiciously, I am not prepared to say) at the expense of the Grand Lodge Charity Fund."

Demands Are Heavy

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

Rules Are Amended

The Committee on the Address agreed with the GM, and steps were taken to amend the Constitution so that the allowance to the Lodges from the Charity Fund should be at the discretion of the committee, to be made only when the circumstances in which some particular Lodge needed financial assistance. The amendments came into force in 1901.

Investments Are Checked

In 1900, the GM made an investigation into the investments of Grand Lodge charity funds, and was not satisfied with some of them. He suggested that the whole system of investing the funds should be looked into, and that the Trustees be instructed to invest the funds of Grand Lodge in such securities as would be practically safe and at the same time readily realizable, such as municipal debentures and Government securities, and that the moneys on hand be kept in the savings department of some chartered bank until suitable investment offered. The Committee on the Address approved the suggestion as to the investment of Grand Lodge Funds and recommended it to the careful consideration of the Finance Committee and the Trustees of Grand Lodge Property

1902 to 1910

The Charity Fund grew rapidly during this decade. In 1902, the securities had grown to \$7,288. By June, 1905, these securities amounted to \$13,269. In 1908, the money in the bank and securities amounted to \$19,672; and in 1910, the Charity Fund was \$22,266. The growth was made notwithstanding assistance to small Lodges and gifts to Elk River Lodge No. 35 at the time of the explosion in the mines at Fernie when \$500 was sent to it to be expended in relief; the payment of \$500 in 1907 to the Anti-Tuberculosis Society; and of \$250 in 1910 to the Sanatorium at Tranquille.

1911 to 1920

Notwithstanding considerable payments being made from the Charity Fund during the period 1911 to 1920, both payments for Masonic purposes and those not strictly of a Masonic nature, the fund grew enormously. The amount of investments credited to the Fund in 1911 is not at hand, but the bank balance as reported in that year, after a grant of \$500 to the Sanatorium at Tranquille and various other donations, was \$4,920. The donation to the Sanatorium was not made until after correspondence with the SGW, a member of Kamloops Lodge No. 10, who was one of the promoters of the institution. He pointed out that, in spite of grants made by the Provincial Government, funds were urgently needed for further equipment. The GM agreed with him and recommended a grant from the Fund. In this year, the struggling Lodge at Trout Lake, Tuscan Lodge No. 39, was in trouble. A member of the Lodge was ill in Spokane, Washington, U.S.A., and without funds. He had been relieved by the Lodge as far as its funds would allow, and by private subscriptions, but there was need for more. The GM ordered a donation of \$50 from the Charity Fund, and this was approved by Grand Lodge. The donation of \$500 to the Tranquille Sanatorium was repeated every year during the period.

In 1912, the securities held by the Charity Fund amounted to \$26,000 and the cash in the bank amounted to \$2,991. The sum of \$4,000 was added to the Fund from general revenue of Grand Lodge. In 1913, \$2,500 was added from general revenue, and the investments then amounted to \$34,469. In 1914, the securities amounted to \$32,469. In 1915, the War had come. Besides the usual 10% of revenue yearly, the sum of \$4,000 was transferred from general revenue to the Charity Fund. While Grand Lodge kept up its usual yearly grant to the Tranquille Sanatorium, the sum of \$1,000 was sent to the United Grand Lodge of England for the "Belgian Relief Fund", to be administered

through the Representative of the Grand Lodge of British Columbia in London, RW Brother the Right Honourable T. F. Halsey, and \$2,500 was donated to the Canadian Red Cross Society. The securities at that time amounted to \$46,909.

Tranquille Sanitarium

For some years there had been paid yearly the sum of \$500 to the Sanatorium at Tranquille. As soon as the GM was elected to office in 1915, he made a personal investigation of the institution and was convinced that it was doing a noble work for suffering humanity and was well worthy of generous support. In his address in 1916 he recommended that the grant be continued, and this was approved by Grand Lodge. In that year, Doric Lodge No. 18 at Nanaimo was assisted by a grant of \$500 and Nicola Lodge No. 53 at Merritt by a grant of \$151. The investments of the Fund, including cash in hand, at that time amounted to \$50,758. The Trustees also made a donation of \$2,500 to the Canadian Red Cross Society, and of \$500 to the Relief Fund for the sufferers from the explosion in Halifax Harbour, Nova Scotia. An investment of \$2,906 was made in Dominion War Bonds.

In 1917, the Sanatorium received its annual donation of \$500, and \$10,000 was invested in War Bonds. There were no other payments from the Fund during that year. The whole investments of the Charity Fund at that time amounted to \$55,220, which included real estate valued at \$6,098 which had been taken over as the mortgagees were unable to keep up their payments under the mortgages. In 1918, the investments amounted to \$57,241. In 1919, the sum of \$2,000 went from the general revenue account to the Charity Fund. By that time, more mortgaged property had to be taken over, but rentals were coming in. After 1917, no reference was made to the Sanatorium at Tranquille; and in 1919, the assets of the Charity Fund were reported at \$62,150

In 1920, the Charity Fund amounted to \$70,476. More mortgages were falling in arrears owing to loan conditions during wartime, and by then amounted to \$33,077. However the properties were good for the amounts against them. The Fund held Dominion War Bonds for \$21,000, and there was \$4,350 cash in the savings bank.

1921 to 1930

In 1921, considerable attention was paid to the Charity Fund. Some of the securities, mortgages on real estate, had got in arrears and had to be taken over, probably due to the depression in business caused by the War. In that year, the GrT had been able to dispose of them. At that time, the investments of the Charity Fund had grown to \$77,254, and there was a balance in the savings department of the Royal Bank of Canada amounting to \$3,571. These particular investments had nothing to do with the War Relief Fund at that time.

Widows' and Orphans' Fund

At the 1921 Communication of Grand Lodge, RW Brother J. Munroe Miller of Vancouver & Quadra Lodge No. 2 and W Brother (Rev.) F. A. P. Chadwick of Victoria-Columbia Lodge No. 1 laid before Grand Lodge a motion that \$5,000 be voted for the formation of a separate Fund to be known as the Widows' and Orphans' Fund, and that this amount be invested in Government bonds bearing not less than 5.5% so long as such bonds are available. As long as the higher rate could be obtained, \$2,000 was to be invested annually for this Fund, but when a smaller rate of interest was all that could be obtained, then the amount placed annually to its credit was to be increased to \$2,500. The motion was laid over until the next Annual Communication.

When the Annual Communication convened in 1922, the GM 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 Committee, 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 strongly recommended that the Funds of Grand Lodge be kept as they were. The matter of the Widows' and Orphans' Fund was then, at the request of RW Brother Miller, laid over to the next Annual Communication.

Britannia Beach Flood

During the Masonic year 1921-22, the sum of \$500 was given from the Charity Fund to the Relief Committee of Britannia Beach Disaster, which mining town had been inundated by the rampaging waters of Britannia Creek on October 28, 1921, when 37 men died almost instantly and 15 were left with badly mangled bodies. On this same day, many rivers in British Columbia "ran wild" following very heavy rains over a long period. Above Britannia Beach, a lake had built up without anyone's knowledge behind a natural dam, which suddenly released the pent-up waters into the Creek, the mine shaft and the town. This action was approved by Grand Lodge.

The investments in the Fund in 1922, including the cash in the savings account, amounted to \$82,427. In 1923, the investment had increased to \$91,640, and the balance in the savings account was \$5,501, a total of \$97,141.

Back to the Benevolent Fund

In 1923, the whole Charity Fund was abolished as of July 1, and the Benevolent Fund established to take over the administration of the Fund and also the Masonic War Relief Fund. A Board of Trustees, five in number, three of whom were to be resident in either of Districts 2, 12 or 13, *i.e.*, 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. RW Brother J. Munroe Miller endeavoured 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 GM so that one should hold office until the Annual Communication in 1928, another 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 to increase the Benevolent Fund were made, 10% of Grand Lodge revenue in each year to be added to the Capital Fund and \$4 for each initiate. Every MM was to be requested to pay into the Fund as a voluntary offering the sum of \$10 during the following five years. The full text of the Benevolent Fund's charter will be found in the Proceedings for 1923.³³⁸

Notwithstanding the new arrangement, the "Charity Fund" appears in the Proceedings for 1924. The investments of Grand Lodge amounted, in face value, to \$130,152. Only two mortgages were left. 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 proposed to do and what they expected from the Craft in general. They wanted to be able to receive from the Freemasons of the jurisdiction sufficient funds so that the interest on the invested funds would be sufficient to meet the probable demands upon it. Up to June 10, 1924, there were donations from the members of some 72 Lodges in the sum of \$6,933, and the Board was not at all satisfied. Payments had been made to the Lodges amounting to \$2,805, and this had been deducted from the sum of \$5,000 which appeared in the estimates of 1923 as to be paid to the Fund, and a further sum of \$715 still remained to be paid, leaving to be returned to the Fund the sum of \$1,480. In 1925, the donations amounted to \$13,821, against which grants had been made of \$5,034 to Lodges, together with Funeral Grants of \$509. The words "Charity Fund" appeared no more. The two items of real estate still appeared on the books yielding a small revenue, but nothing proportionate to the amount invested.

In 1925, the GM made a report on the status of the Benevolent Fund. He said that from his conversation with the brethren while travelling through the Province 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 during the period of five years a total of \$10 for each of its members. Up to June 6, 1925, the receipts amounted to \$13,821; and between that date and the opening of Grand Lodge a further sum of \$1,269 had been received. Out of this Fund there had been paid to various Lodges the sum of \$5,034, which was only a trifle more than the interest on the invested funds.

Ten Dollars Per Member for Five Years

The GM for 1925-26 was particularly interested in the work of establishing the Benevolent Fund on a sound financial basis. He said in the address to the brethren at the Annual Communication in June, 1926 that there had not been the 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 DDGMs, 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 reasons for the existence of the Fund. He pointed out that the five-year period for the payment of the \$10 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 building up the capital of the Fund,

By that time, six Lodges, Zenith No. 104 and Kilwinning No. 59, both of Vancouver; Triune No. 81 at Powell River; Enoch No. 99 at Anyox; Joppa UD at White Rock and Centre UD at Williams Lake had each contributed 100% of their quota. Thirty other Lodges had passed the halfway mark.

NOT Responsible for Funeral Expenses

In this connection it is interesting to note an item that the Grand Lodge of Alberta in 1925 copied from the report of the Grand Lodge of Quebec relative to such a Benevolent Fund, and which was copied by the 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 dearly remembered and well understood:

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

338. See *Proceedings of Grand Lodge* — 1923, p. 130 *et seq.*

“(b) That the Benevolent Fund is under no direct liability to pay funeral expenses.

“(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.”

GrH Robie L. Reid observed: “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?” But the present GrH often wonders about the use of the words “Sister” Lodges and “Mother” Lodges so commonly used in the Grand Jurisdiction of British Columbia.

Fund Objective \$150,000

To raise a Fund of approximately \$150,000 from a membership at that time of less than 15,000 members was no small task, especially when the great majority of the members hailed from “the respectable middle class.” The GM in June, 1927 voiced his regrets that the Fund had not received the support it deserved. Yet in that year the sums subscribed for the purpose, over and above the ordinary expenses, amounted to \$16,279, making the total amount subscribed to June of that year \$68,813, a large amount in itself, but nowhere near the amount which had been hoped for. Four Lodges: Mountain No. 11 at Golden; Plantagenet No. 65; Unity No. 106 and Lion’s Gate UD at Vancouver reached their 100%. The largest subscription, \$866, was made by Cascade No. 12 at Vancouver. To see if it would accelerate the subscriptions from those who could, the members of the Constituent (not “Daughter” or “Sister”) Lodges were asked to increase their contributions sufficiently to make up for those who could not. At the same time, the GM refused to approve a By-law of a Lodge which provided that a donation of \$10 should be prerequisite to initiation.

In 1927, the GM referred to the Benevolent 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 GM 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 1928, at the end of the five-year period, it appeared that the largest amount contributed was by Cascade Lodge No. 12 at Vancouver, the members of which had given \$4,405. Twenty-seven Lodges had contributed over \$1,000 each; sixteen had sent in their quota of \$10 for every member in the Lodge. The report for 1929 shows that the investments of the Benevolent Fund had a face value of \$285,156; the cost of them was \$260,789; and the annual return by way of interest on its securities of \$12,576. A very good backlog to keep the Home Fires burning. In 1930, the report showed that although the five-year period had elapsed, subscriptions from various Lodges were still coming in. In that year, the addition to the Fund amounted to \$5,477; twenty-four Lodges had reached their quotas.

1931 to 1941

In 1931, small amounts were still coming in from the Lodges. The report of the Trustees for that year had an item showing that the receipts from the Lodges for the Benevolent Account as \$4,136, but the revenue to the Benevolent Fund from this source during the decade gradually decreased; the transfers from the General Account of Grand Lodge likewise diminished; while the unexpended balances of revenue from the Fund for the most part showed increases, particularly so as the decade moved away from the period of depression and World War II began to have its effect on the Craft.

During the decade 1931-40, the GMs and the DDGMs continued to press the campaign urging the MMs to comply with the wishes of the Board of Trustees in an endeavour to secure 100% coverage on “the voluntary contribution basis,” and where in some instances certain Lodges indicated their intention to subscribe sufficient moneys out of Lodge Funds with that objective in mind, the Trustees, while highly complimenting this spirit, “are anxious to retain the voluntary spirit of the fund.”

A Short History

During this period, the reports of the Board of Trustees were long and detailed and dealt with every aspect of the Fund’s operations; and in 1931, the Board prepared a “Short History” of the Benevolent Fund. This was printed and distributed to the various Lodges—the idea being that every member would receive a copy, which would give him a full knowledge of the Board’s activities and incidentally point out his responsibility towards others who may be sick or in distressed circumstances.

In 1934, the Board of Trustees again stressed the necessity for giving each member the opportunity of subscribing \$10 to the Fund, saying: “The responsibility is on the Worshipful Master and Secretary of each Lodge.”

The following table shows the sources of funds and the amounts collected thereunder in each year during this “the build-up” decade, together with the amounts of assistance ordered by the Trustees during the same years:

	10% of the Revenue of Grand Lodge	Sections 83 and 99(9)	Voluntary Contributions	Transfers from General Account	Unexpended Balance for the Year	Miscellaneous	Relief by Order of the Trustees
1931	\$ 1,913	\$ 2,016	\$ 4,136	\$ 7,500	\$ 2,209	\$ Nil	\$ 11,602
1932	1,832	1,460	4,082	7,600	2,346	19	12,245
1933	1,689	995	3,950	6,500	2,189	Nil	12,309
1934	1,639	764	1,674	5,000	2,587	4,505	12,234
1935	1,574	856	1,250	6,000	2,626	23,811	13,520
1936	1,538	1,012	2,056	2,000	3,482	9,445	11,081
1937	1,532	1,040	2,157	2,500	6,670	Nil	8,757
1938	1,574	1,312	1,968	4,000	11,022	Nil	7,927
1939	1,555	1,464	2,397	1,083	10,531	234	8,091
1940	1,539	1,384	1,754	Nil	9,877	5,411	8,829
Totals	\$ 16,385	\$ 12,303	\$ 25,424	\$ 42,183	\$ 53,539	\$ 43,425	\$106,595

NOTE: The amounts shown under "Miscellaneous" for 1934, 1935, 1936, 1939, and 1940 were profits from the sale of Bonds.

At May 31, 1940, the Benevolent Fund Capital Account stood at \$467,716, with investments at \$452,445 and cash in bank at \$15,275, as against \$97,141 at July 1, 1923, while the total disbursements during that time, pursuant to the orders of the Trustees, stood at \$157,212 on the same date.

Summary from 1923 to 1942

After the amendments were made to the sections of the Constitution of 1923 as they relate to the Benevolent Fund, considerable progress was made in stabilizing the Fund, and improvements were effected in its operations from an administrative point of view.

During the years following the establishment of the Benevolent Fund in 1923 up to 1942, the capital of the Fund was increased by the following operations:

- (a) Under section 83 of the Constitution: by an annual appropriation at the rate of 10 per cent of all money paid by the Lodges under authority of section 99 of the Constitution (which prescribes all fees);
- (b) Under section 99 (9) of the Constitution: by the sum of \$4 out of the \$5 payable for every person initiated into a Lodge;
- (c) By voluntary contributions of MMs;
- (d) By the transfer of funds from the General Account of Grand Lodge;
- (e) By the unexpended balance of the unexpended income of the Fund;
- (f) And by other miscellaneous means.

During this period, the contributions under (a) produced \$28,284, and under (b) \$122,818, while all the operations above produced a total during the same period of \$384,080, which resulted in the building up of the Capital Account to an amount of \$481,221 at the end of the fiscal year 1942.

1941 to 1950

In June, 1941, a revised Book of Constitutions was ordered by Grand Lodge, which affected the Benevolent Fund considerably. It abolished the provisions of (a) and (b) above, so that from that time on the Capital Account of the Fund could only be increased under operations of (c) to (f) above, plus the interest from the investments of the Fund itself. This change, however, with some sweetening from the Grand Lodge General Account, donations, *etc.*, appears to have produced enough revenue to meet the demands made upon the Fund for relief and distress purposes. Later on, it also had ample revenue to provide assistance to the Bursary Fund.

During this period, the Voluntary Contributions by individual MMs, after a low point of \$1,721 in 1943 at the height of hostilities, rose steadily to a peak of \$8,861 in 1948, and closed in 1950 at \$8,406. There were only three transfers from the Grand Lodge General Account during the period to a total of \$14,000, but one sale of Bonds netted the munificent sum of \$27,542 in 1945. The relief ordered by the Board of Trustees started to climb perceptibly in 1947, while Grand Lodge ordered contributions from the Fund totalling \$35,507 for war and other such relief purposes in the decade.

1951 to 1960

During the decade 1951 to 1960, the Voluntary Contributions to the Benevolent Fund reached a peak in 1955, when the amount received was \$10,300, but it started to decline and was only \$7,777 by 1959. The surplus in the Income Account of the Fund reached \$21,999 by 1960 from \$6,683 at the beginning of the period. Relief ordered by the Board

of Trustees fluctuated between \$20,099 in 1952 and \$10,235 in 1957, but no definite trend could be observed. In accordance with a resolution of Grand Lodge on June 21, 1955, and on the recommendation of the Finance Committee, the sum of \$10,000 annually was transferred from the Grand Lodge Income Account to the Benevolent Fund, to a total of \$50,000 in the decade. This encompassed the contributions to the Benevolent Fund, outside the interest earned by the securities and bank balances in the Capital Account of the Fund. The Capital Account of the Benevolent Fund, which stood at \$611,806 on May 31, 1951, had reached the sum of \$768,010 at May 31, 1960.

	Voluntary Contributions	Transfers from Grand Lodge General Account	Surplus on the Income Account	Miscellaneous	Relief by Order of the Trustees
1941	\$ 2,538	Nil	\$ 3,468	Nil	\$ 8,670 ¹
1942	2,411	\$ 3,500	Deficit	\$ 1,600*	9,450 ²
1943	1,721	Nil	214	Nil	8,74 ³
1944	3,352	2,500	1,144	6,918	7,792 ⁴
1945	5,522	8,000	10,180	27,542	7,203
1946	5,188	Nil	12,819	5,861	7,360
1947	7,836	Nil	5,133	1,075	11,841
1948	8,861	Nil	4,160	Nil	18,563
1949	7,266	Nil	5,093	170	16,911
1950	8,406	Nil	7,777	1,975	15,170
Totals	\$ 53,101	\$ 14,000	\$ 49,988	\$ 45,141	\$ 111,702

* In 1942—Refund Duke of Connaught Lodge; in 1944—From Estate of Stuart M. Manuel, \$1,000; Walter James Trust Fund, \$268; and Profit on Sale of Bonds, \$5,649; in 1945 and 1946—Profit on Sale of Bonds; in 1947—Bequest per Orion Lodge, \$701 and Profit on Sale of Bonds, \$374; in 1949—Gifts, \$100, and Profit on Sales of Bonds, \$70; and in 1950—Gifts, \$500, and Profit on Sale of Bonds, \$1,475.

1. Plus \$7,500 in Donations by Order of Grand Lodge: Dominion Government Relief Fund, \$5,000, and Canadian Red Cross Society, \$2,500.
2. Plus \$11,007 by Order of Grand Lodge—Canadian Red Cross Society, \$6,000, and Grand Lodge of England, \$5,007.
3. Plus \$10,000 by Order of Grand Lodge—Canadian Red Cross Society, \$7,500, and Canadian Aid to Russia, \$2,500.
4. Plus \$7,500 by Order of Grand Lodge—Greek War Relief, \$500; Chinese War Relief, \$1,000; Norway (International Red Cross), \$3,500, and Canadian Red Cross Society, \$2,500.

Report of the Benevolent Board's Activities

In 1951, the GM reported that RW Brother Robert Smith had suggested that a condensed report of the Benevolent Board's activities should be sent to every Brother with his Lodge Notice - a report "simple enough for anyone to understand and which will tell the story of what your Trustees are doing for the unfortunate, and in the interests of the Craft as a whole." One good thing seems to have come out of this suggestion, because in its report to Grand Lodge for 1953 the Board of Trustees reported that a Special Committee had completed and published a revision of the brochure giving the aims and objects of the Board.

In 1954, the GrS reported that although every member or affiliate was expected to donate at least \$10 to the Benevolent Fund, during the period 1943 to 1953 there were 8,654 new members and 3,703 affiliates, a potential contribution of \$123,570, yet only \$75,000 was contributed to the Grand Lodge Benevolent Fund.

	Voluntary Contributions	Transfers from Grand Lodge Income Account	Surplus on the Income Account	Miscellaneous	Relief Ordered by the Trustees
1951	\$ 8,436	\$ Nil	\$ 6,683	\$ Nil	\$ 19,105
1952	9,079	Nil	4,830	28*	20,099
1953	10,300	Nil	11,090	Nil	12,283
1954	10,118	Nil	18,418	Nil	12,740
1955	10,259	Nil	14,287	18,320	11,303
1956	8,649	10,000	13,962	75	11,485
1957	8,794	10,000	15,660	Nil	10,235
1958	8,123	10,000	16,883	Nil	11,511
1959	7,777	10,000	19,580	920	11,999
1960	9,863	10,000	21,999	300	15,157
Totals	\$ 91,398	\$ 50,000	\$ 143,392	\$ 22,343	\$ 135,917

* in 1952—Anonymous, \$28; in 1955—Anonymous, \$137; Profit on Sale of Bonds, \$16,010; and Refund on Benevolence Paid, \$2,173; in 1956—Profit on Bonds Maturity, \$75; in 1959—Bond Conversion, \$920; and in 1960—Bonds Maturity, \$300.

1961 to 1970

During this decade, the Grand Lodge Benevolent Fund received only one transfer of funds from the Grand Lodge Income Account, \$10,000 in 1961, but during the decade it transferred from its own surplus Income Account, under

a resolution of Grand Lodge, the sum of \$137,000 to augment the Bursary Fund, which was not collecting the amount in contributions that had been expected. The Voluntary Contributions to the Benevolent Fund began to decline sharply in 1964 to a low point of only \$1,687 in 1970; the surplus in the Fund's Income Account reached its peak of \$48,987 in 1964, but it too had declined to \$20,138 by 1968, and rose to \$27,137 by 1970; the relief authorized by the Board of Trustees, on the other hand, had increased from \$12,484 in 1961 to \$26,960 by 1970. The following table gives the details of both:

	Voluntary Contributions	Transfers from Grand Lodge Income Account	Surplus on the Income Account	Miscellaneous	Relief Ordered by the Trustees
1961	\$ 6,603	\$ 28,756	\$ Nil	\$ 12,484	\$ 7,000
1962	5,509	37,307	Nil	14,228	10,000
1963	7,193	42,591	350*	15,100	10,000
1964	4,085 4	8,987	383*	14,645	15,000
1965	3,316	46,611	Nil	18,752	15,000
1966	3,161	38,179	20*	19,354	20,000
1967	3,074	30,662	Nil	19,334	20,000
1968	3,058	20,138	629†	22,154	20,000
1969	2,117	2,977	275*	23,884‡	5,000
1970	1,687	27,137	626	26,960	15,000
Totals	\$ 39,803	\$ 343,345	\$ 2,283	\$ 186,895	\$ 137,000

* Gains on Bonds redeemed at maturity. † Bequests.

‡ Plus \$1,000 to the Trail (Flood) Disaster Fund, as recommended by the Board of Benevolence.

The Capital Account of the Benevolent Fund, which stood at \$784,614 at May 31, 1961, had reached \$809,994 by the same date in 1970.

Resolution of 1960

On June 23, 1960, two resolutions were introduced into Grand Lodge in an effort (1) to liberalize the terms of reference of the Board of Trustees, and (2) to abolish the voluntary contribution being collected by the Constituent Lodges for every new candidate, since the balance in the Capital Fund appeared to be in excess of three-quarters of a million dollars. The resolution asked for a Special Committee to investigate these matters.

Accordingly, on June 22, 1961, "the Special Committee appointed to consider resolutions presented to Grand Lodge regarding the Grand Lodge Benevolent Fund," reviewed:

- "1. The possibility of liberalizing the regulations under which the Board of Benevolence now operates, including increasing the scope of the Fund.
- "2. The desirability of abolishing the present \$10 or more voluntary contributions asked of new members."

The committee believed that the Board had interpreted the regulations as liberally as could be done consistent with the limitations put on them by the legislation governing the Social Welfare, and any improvement in that respect could come only by using whatever influence any of the members had in getting the Government Social Services to increase the maximum amount allowable to the beneficiaries. It was in agreement with the proposal to use the surplus of the Benevolent Fund's income as a contribution to the Bursary Fund. It was not in favour of abolishing the voluntary contribution made by every new MM, which is usually \$10 or more, because it felt that the new Brother should not be deprived of the opportunity and the privilege of practising that virtue which he and all of the members profess to admire and which always has a good effect on enhancing the good opinion preconceived of the institution

The committee was of the opinion that a certain lack of information regarding the operation of the Fund existed among the brethren, and requested that the Chairman of the Board of Trustees prepare an article for issue to the membership. After considerable discussion in the committee, a resolution was ADOPTED, asking that sufficient time be set aside at the 1961 session of Grand Lodge to allow a full discussion in the true Masonic Spirit of matters relating to the Grand Lodge Benevolent Fund. The report of the Special Committee was received and ADOPTED by Grand Lodge. Grand Lodge then proceeded to consideration of a number of amendments to the Constitution concerning the Benevolent Fund and the Bursary, which promoted an extended discussion of the two Funds. These discussions dealt mainly with the establishment of the Bursary Fund and the transfer of moneys thereto, which are covered elsewhere in this history.³³⁹

339. See *Proceedings of Grand Lodge — 1961*, pp. 116-117 and 119-122.

Aid to the Bursary Fund

On June 22, 1961, the Board of Trustees recommended that the sum of \$5,000 of the surplus in the Income Account of the Benevolent Fund be transferred to the Masonic Bursary Fund Capital Account and \$2,000 to the Income Account of the same Fund. In 1962, the amounts were \$10,000 and \$5,000 respectively.

Educational Fund Not Approved

In 1962, a resolution calling for the establishment of an Educational Fund, in addition to the Bursary Fund, by the transfer of \$100,000 from the Benevolent Fund was received and laid over on the table until the next Regular Communication of Grand Lodge. A Special Committee of Finance reported on June 18, 1963, that after consulting many legal authorities, whose opinions were not unanimous but indicated that a preponderance of opinion was that moneys cannot be transferred from the Benevolent (Capital Account) Fund for the purposes set out in the resolution. Again in 1964, the committee having explored the suggestion further repeated its previous opinion. In 1963, the transfers of funds from the Benevolent Fund Income Account to the Masonic Bursary Fund amounted to \$10,000 and \$5,000; and in 1964, the amounts were increased to \$15,000 and \$5,000 respectively; and the Bursary Fund Trustees added Educational Grants to their considerations in that year.

Pamphlet Revised

In March, 1969, the Board of Trustees of the Benevolent Fund of Grand Lodge issued a new pamphlet for distribution by the Lodge Secretaries to all newly Raised or Affiliated Masons in the Province of British Columbia. It reviewed the Capital Account; the careful investment under this account; the need for a Constant replenishment of the Fund by voluntary contributions and bequests; who are eligible for assistance; and the ever increasing demands upon the resources of the Fund. It is worthy of note that the business of the Board is conducted in a most efficient and economical manner. Its members give their services voluntarily and all the costs of administration, bookkeeping, stationery, postage, *etc.*, are provided by Grand Lodge, so that practically every dollar of revenue is spent for the use of the Craft and the dependents of the membership. In addition, special grants may be made from time to time in cases of suffering as the result of disasters.

Ten Year Summary

During the last ten years (1961 to 1970), the Board of Benevolence distributed approximately \$186,895 in relief and had assisted the Bursary Fund of Grand Lodge to the tune of \$137,000; and in the year ending May 31, 1970, had assisted the Lodges in providing aid to 66 beneficiaries and for 3 funerals; while the number assisted during the decade (1961-70) was 143 beneficiaries and for 22 funerals.

Present Status of the Benevolent Fund

It may well be that before this chapter is ended consideration will be given to some of the present concepts that govern the Benevolent Fund and its place in the overall structure of public and private assistance.

Not a Benefit Society

The Grand Lodge of British Columbia through its Board of Benevolence does not attempt to compete with societies and associations founded to give pecuniary relief, or to interfere in the work of Social Welfare Services, but rather it endeavours to be of invaluable assistance to the several Lodges in supplementing their Benevolent and Relief Programmes and also whereby the smaller, the weaker and less prosperous Lodges will be assisted by the larger and wealthier Lodges out of a common Fund and thereby dutifully helping those "who, from circumstances of unforeseen misfortune and calamity, have been reduced to a state of poverty and distress."

It should be remembered that Freemasonry is not a Benefit Society, the MM does not subscribe so much a year to entitle him to draw sick pay or other benefits, or to make provision for those he leaves behind. There are other excellent societies founded and approved for that purpose. A mistaken idea that is quite prevalent in the jurisdiction is that if a family request a Masonic funeral for a deceased Brother the Craft will pay for it without question. Whether or not a Masonic funeral is requested has no bearing on who will pay the costs thereof; if the family is in desperate need then no doubt the Lodge involved and the Benevolence Board will give sympathetic consideration to paying at least a fair share of the costs.

<u>Year</u>	<u>Capital</u>	<u>Year</u>	<u>Capital</u>
1873	\$ 936	1928	\$ 247,210
1877	1,810	1932	319,660
1889	4,679	1937	420,703
1896	6,389	1942	481,221
1902	7,288	1947	581,924
1910	22,265	1953	631,213
1915	46,909	1958	530,570
1917	55,219	1962	790,648
1920	70,476	1966	809,157
1923	97,141	1970	809,994

Schedule showing the growth of the Capital Account of the Benevolent Fund of the Grand Lodge of British Columbia during the past 100 years. The figures are taken from the Proceedings of Grand Lodge for the year shown, and are usually those at May 31:

The Capital Account

The Capital Account of the Benevolent Fund of the Grand Lodge of British Columbia is under the joint control and custody of the GrS and the GrT acting with the advice and direction of the Grand Lodge Committee on Finance,

The funds in the Capital Account are kept invested in the highest grade of securities, in securities authorized by law for the investment of "Trust Funds". with the exception that investments in mortgages are prohibited. Details of these investments are to be found each year in the Proceedings of Grand Lodge. The task of investing or reinvesting the funds is in the hands of the GrT and GrS acting with the advice and direction of the Committee on Finance.

No portion of the Capital Account in excess of \$1,000 can be expended except by resolution of Grand Lodge, and then only by way of Notice of Motion of which all the Lodges must be given proper Notice and after a report on the proposed expenditure has been received from the Committee on Finance

Board of Trustees

The revenue of the Fund is administered by a Board of Trustees, consisting of five members, one of whom retires in each year, the vacancy being filled by the GM of the day. The Board elects its own Chairman, and meets at regular intervals, at least once every three months, and the GrS acts as its Secy. It is empowered to expend in relief of members and the widows, orphans and dependents of members of the Lodges in the jurisdiction. Primarily its expenditures are used for purposes of permanent relief, continuing assistance, temporary assistance and for funerals.

Application Through Lodges

All applications for assistance must be made through the Lodge of which the applicant is a member. Special forms are provided, one in which the applicant recites his financial circumstances, the need and reasons for assistance, and the other from the Lodge wherein a report on the case is made and recommendations submitted.

Voluntary Contributions

The provision whereby every member, every new MM and every Affiliate would have an opportunity to contribute voluntarily a sum of at least \$10 to the Fund continued in force. From time to time the officers of Grand Lodge, the DDGMs and the Trustees endeavoured to keep the idea of such contributions well before the Lodges and their members. In this way, they hoped that all the brethren would avail themselves of the privilege of doing their part in contributing to the Benevolent Fund and thereby giving a practical demonstration of their attachment to this important principle of Freemasonry.

It was gratefully acknowledged that many Lodges had been performing a good work in collecting the voluntary contributions, but not all could claim to the giving of their best efforts. In the last ten years, 1961-70, approximately \$39,805 was received from the Lodges covering voluntary contributions, but in those years 7,966 new members were Raised and 3,153 Affiliates joined the Lodges. If all those brethren had contributed at least \$10 each, the total would have reached \$111,190, while included in the amount actually received were the contributions of many brethren who were already members of the Craft in British Columbia.

Towards the end of the nineteen-sixties, the Board was calling attention to the fact that demands for assistance were gradually increasing, and that if such trends continued the time may not be far distant when the surplus, which had annually accumulated in the Income Account of the Benevolent Fund, would be fully required.

In June, 1970, the Board of Benevolence called attention to a diminution of the voluntary contributions, pointing out that the demands for relief exceeded those of the previous year by over \$2,000 and that if the Capital Account is to be maintained at a figure to produce sufficient income it requested a renewal of interest in the affairs of the Fund; and, further, that had every new MM contributed a minimum of \$10, the sum of \$4,800 would have been realized, instead of only \$1,687.

~ PART B ~

THE BURSARY FUND

The charge was "to investigate the feasibility of creating a fund for the purpose of providing bursaries for the education of sons and daughters of Members (Freemasons) . . ." —Resolution of Grand Lodge, June, 1959.

A Special Committee was appointed for that purpose by the GM, which on June 23, 1960, requested that study of the question be continued and permission to add to its members, if necessary, ADOPTED.

Bursaries and Scholarships

The report of the Special Committee re "Fund to Provide Bursaries and Scholarships" for the needy sons and daughters of Freemasons of June 22, 1961, told Grand Lodge that after careful study, and the co-operation and advice of University authorities had been obtained, it was of the opinion that the scheme was quite feasible, and if set up and

“operated on sound business lines should prove a useful, practical and enduring form of Masonic Benevolence.” It recommended:

- (a) That a Capital Fund be set up by transferring \$20,000 from the Contingency Account together with \$10,000 from the General Funds, or a lesser amount, if the surplus does not amount to that figure. The Capital Fund to be augmented by any donations and such portions of the annual general revenue that shall be determined.
- (b) That the revenue, income, and donations be designated for current use for the purpose of assisting by way of bursaries the advanced education of promising children of members in good standing or of deceased members, who otherwise would not be able to continue their education through University. The Fund to be administered by a Board of Trustees, five in number.
- (c) That each year’s commitment must be finalized some time before the Annual Communication, and that, therefore, if Grand Lodge was going to be in a position to commence operations in 1962 when the first revenue of \$1,200 to \$1,500 should become available, it stressed the importance of immediate decision. This was necessary in order that the Book of Constitutions could be amended.

Bursary Fund is Established

The report of the Special Committee was received and ADOPTED, and the proposed amendments to the Constitution were considered clause by clause, and after considerable discussion Grand Lodge accepted the principle of the establishment of a Bursary Fund. The original resolution was reworded and amendments to the Constitution were approved for a “Masonic Bursary Fund”. The basic principles of the committees recommendations were retained, but the operational conditions were spelt out in considerable detail.³⁴⁰

University is Advised

The Masonic Bursary Fund Trustees reported on June 21, 1962, the constitution of the Board, and pursuant to section 110 (e) of the Constitution advised the Dean of the Inter-Faculty Arts of the University of British Columbia of the Board’s wishes in regard to the award of the bursaries, and accordingly the University authorities set out in the academic calendar for the year 1962-63 the following notice:

“The Grand Lodge Masonic Bursaries. The Grand Lodge of Antient, Free and Accepted Masons of British Columbia annually offers bursaries in the range of \$200 to \$300 each with preference to the sons, daughters, and legal wards of active members of Masonic Lodges in British Columbia, or of deceased members who at the time of death were active members of these Lodges. The purpose of these Bursaries is to give assistance to students who, without financial aid, would find it impossible or difficult to continue their education. Selection of winners will be made by the University from applicants with satisfactory academic standing who are beginning or continuing undergraduate studies at the University of British Columbia or Victoria College in a full programme leading to a degree in any field. First preference will be given to applicants entering the University or College from Grades XII and XIII, then to undergraduates who were assisted in a previous year, and finally, to others. In order to be considered, a candidate must obtain from the office of the Dean of Inter-Faculty Affairs, University of British Columbia, Vancouver 8, B.C., a special Bursary Application Form. The completed application must be received by the University not later than August 1st. If the applicant is the son, daughter, or legal ward of a member of the Lodge, the application must be accompanied by a letter giving the name and address and details of the Lodge with which the applicant’s immediate family is or has been associated.”

The Dean was advised that the amount available for the academic year was \$3,400.

Selection Problems

The Masonic Bursary Fund Trustees reported on June 20, 1963, and pointed out that the selection of candidates in the first year had been a difficult task and undoubtedly several worthy young men and women were disappointed; that the sum of not less than \$10,000 per annum was needed for the Bursary Fund. That to provide such an amount a Capital Fund of \$200,000 was necessary; and that in order to augment the Fund, then at \$40,000, the GrS had written the Constituent Lodges asking for their co-operation by making an annual contribution, for five years, of the sum of fifty cents *per capita* for each member on their rolls. Grand Lodge supported this request, and, hoped the Lodges would enthusiastically respond until the \$200,000 objective for the fund had been attained.

Fifty Cents per Member Contribution

The Masonic Bursary Fund Trustees reported on June 18, 1964, that it had distributed \$7,000 among twenty-four students selected from seventy-eight applicants, and, again, that the task of selection had been difficult and it had endeavoured to make the awards to cases where the greatest need existed, consistent with the prospect of the

340. See *Proceedings of Grand Lodge* — 1961. p. 118 *et seq.* See also Chapter 30, Part D. “The Standing Committees of Grand Lodge.”

probable success of the candidate at a University. The Trustees again pointed up the need for a Capital Fund to produce at least \$10,000 per annum, and reported that the Fund stood at \$48,000 as of May 31, 1963. The committee emphasized the need for the *per capita* contribution of fifty cents per member, with a matching contribution from Grand Lodge, and reported that 45 Lodges had sent in contributions amounting to \$4,571 and that in some cases Lodges had sent in more than fifty cents per member. They again solicited donations and bequests from individual members of the Craft for this most important work, and again acknowledged the assistance of Dean Walter H. Gage of the University of British Columbia and of the Board of Benevolence in allotting \$5,000 from their Income Account for the provision of bursaries.

Educational Grants

A resolution duly CARRIED by the requisite majority removed from section 110 (c) of the Constitution the stipulation that the education provided must be continued "through University", thus opening the way for educational grants through Vocational Schools, *etc.*

The Masonic Bursary Fund Trustees reported on June 17, 1965, that the revenue available to it during the year 1964-65 had been \$7,500, which had been apportioned into thirty-three bursaries to candidates selected from eighty-eight applicants, and pointed out that the amendment made to the Constitution in the previous year had made bursaries available to young people who wished to advance their education at an educational institution beyond the High School. The Trustees again reiterated their pleas for increased funds; that the Capital Account then stood at \$60,000; recorded their disappointment at the response by the Constituent Lodges to the per capita request of fifty cents per member; and pointed out that were it not for the assistance they received from the Board of Benevolence the bursaries awarded would have to be curtailed greatly.

Benevolent Fund Contributions

The report was received and ADOPTED. The Board of Benevolence, in its report to Grand Lodge on June 18, 1965, recommended that the sum of \$20,000 of the surplus in the Income Account be transferred to the Masonic Bursary Fund - \$15,000 to the Capital Account, and \$5,000 to the Income Account. The motion was received with ACCLAIM.

The Masonic Bursary Fund Trustees reported on June 23, 1966, that the sum of \$7,500 had been apportioned into a number of bursaries and distributed among thirty-three students selected from ninety-six applicants and one educational grant was awarded in the sum of \$250. By that time, the Capital Account of the Fund had reached \$80,704, and during that year thirty-seven Lodges had contributed only \$2,719 on the fifty-cents per member basis. Once again, the Trustees gratefully acknowledged the sum of \$5,000 allotted from the Board of Benevolence.

On June 22, 1967, the Trustees of the Masonic Bursary Fund reported that the revenue amounting to \$9,050 had been apportioned into a number of bursaries, and at that time the total amount in the Capital Account of the Bursary Fund was approximately \$98,000. During the year, thirty-three Lodges had contributed \$2,120, and contributions by individuals amounted to \$230, which included \$112 made in lieu of flowers in memory of a deceased Brother and an individual donation of \$78 from a non-member who heard of the work of the bursaries and, deeming it a worthy cause, subscribed regularly.

Transfer of the Veterans' Fund

On June 20, 1968, the Sub-Committee on Finance of the Special Committee on the "Condition of Freemasonry in British Columbia" recommended the transfer of the Veterans' Fund to the Capital Account of the Bursary Fund, and the Trustees of the Bursary Fund reported that the revenue available to it, namely \$10,250, had been apportioned into forty-one bursaries and four educational grants, to totals of \$9,300 and \$950 respectively. There had been one hundred and fifteen applications, and every effort was made to assist the students who appeared to have the greatest need and where there was evidence of the applicant's ability to complete the proposed academic programmes successfully. The Capital Account had reached a total of \$115,000 and the Board of Benevolence had again allotted the sum of \$5,000 to the Income Account of the Bursary Fund, without which aid the Trustees would have been able to assist only a very few worthy young applicants.

The Trustees of the Masonic Bursary Fund reported to Grand Lodge on June 19, 1969, that the revenue available to the Board of \$12,200 had been apportioned into sixty-one bursaries and four educational grants. There had been ninety-five applicants, and the same efforts as in previous years had been made to secure the best results for the money. The Trustees urged the Lodges to continue their contributions of \$.50 per member until the objective of the Capital Fund of \$200,000 was achieved. On May 31, 1969, the transfer of the Veterans' Fund took place, amounting to \$56,983.

The Trustees of the Masonic Bursary Fund reported to Grand Lodge on June 19, 1970, that the revenue available to the Board of \$15,900 had been apportioned into fifty-eight bursaries and six educational grants. There had been one hundred and twelve applications, and the same efforts as in previous years had been made to secure the best

results for the money. The Trustees again acknowledged a deep debt of gratitude to President Walter Gage of the University of British Columbia. During the year, Memorial Funds were established in memory of: MW Brother James R. Mitchell, MW Brother Donald A. Stewart and W Brother Archie McKie—these Memorial Funds had reached \$324. These Funds were still open at May 31, 1970.

The committee again urged the Constituent Lodges to endeavour to reach the goal of fifty cents contribution per member per year for five years, pointing out that the original goal of \$10,000 *per annum* was not adequate to meet the demand for bursaries.

The father of a student who had received a bursary of \$300 found that his financial position had improved, and he sent a \$350 contribution to the Fund “in the hope that it may help along the good work and be of assistance to some other young person.”

In all, voluntary contributions amounted to \$2,471 during the year.

~ PART C ~

SERVICES FOR THE SOJOURNING BROTHER AND HIS FAMILY*

“With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation’s wounds; to care for him who shall have borne the battle, and for his widow and for his orphan . . . to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.” — ABRAHAM LINCOLN, 1865

Sojourning Brethren

A sojourning Freemason is said to be one who is residing within one Masonic Grand Jurisdiction while still retaining his membership in a Lodge in another jurisdiction; or he may be residing in one place in the same jurisdiction, but still be in good standing in a Lodge in another place. This Brother may wish to remain a loyal member of the Lodge that gave him “Masonic Light”. He should not be confused with the Brother who had dimitted; been expelled; or been suspended for cause from one Lodge and has failed to secure reinstatement in that or any other Lodge, either in that or any other jurisdiction.

The earliest use of the term “Sojourners” that has been located takes one back to the Building of the Second Temple at Jerusalem:

“While preparations were in progress for building the second Temple sojourners and pilgrims from Babylon, incited by the admonitions of the Prophets, occasionally added to the number of those who engaged with enthusiasm in these laborious duties; and their example afforded great encouragement to the workmen.”³⁴¹

In the three major cities of the Province will be found three local organizations committed to the welfare of the sojourning Freemason, his wife and his children, *i.e.*, The Vancouver Masonic Service Bureau, The Victoria Masonic Service Guild and The New Westminster Masonic Board of Relief. These organizations are commended for their splendid work in the interest of those Freemasons who are far removed from the orbit of the Lodges in which they became members of the Craft. They are supported financially by the Constituent Lodges in their spheres of activity by a *per capita* assessment, and by voluntary contributions and bequests. They are not supported by Grand Lodge funds; in fact, efforts to obtain assistance in that quarter have always been turned down, although in some cases they are reimbursed by Grand Lodge for services rendered. In many cases these organizations do recover specific costs from the Lodges to which they supply service in the welfare of the Lodge members. In most cases, for instance, where necessity is established the costs of funerals and other costs are recovered from a Brother’s own Lodge.

Early History

The earliest record of Masonic relief work insofar as funerals are concerned, on the Pacific Coast of British North America, dates back to September 7, 1859, and the funeral of Samuel J. Hazeltine. In Victoria, a memo under date of October 31, 1897, states:

“It having been deemed advisable by the Masonic fraternity of Victoria that a Board of Relief should be established to deal with the cases of distressed transient brethren in good standing, Committees, consisting of the principal officers, were appointed by Victoria-Columbia, Vancouver-Quadra and United Service Lodges to confer on the subject.

“A meeting of these representatives was accordingly held on the 31st day of October, 1897, and it

* Prepared from information kindly supplied by: Brother J. T. Freeman, Secretary-Treasurer, The Vancouver Masonic Service Bureau; RW Brother Cecil M. Parrott, Secretary-Treasurer, The Victoria Masonic Service Guild; and The New Westminster Masonic Board of Relief.
341. *A Dictionary of Symbolic Masonry*, by George G. Oliver, D.D., 1873 Edition, p. 670.

was then arranged that a proposition should be laid before the three Lodges regarding the formation of the Board.

“This proposition was accordingly sent to each of the Lodges with the result that Victoria-Columbia and Vancouver-Quadra adopted it, the former Lodge deciding that the WM and two members appointed by him should represent it and the latter Lodge that the three principal officers should be its representatives.

“United Service Lodge decided that it would not take part in the formation of the Board and the same as now constituted consists of representatives from Victoria-Columbia No. 1 and Vancouver-Quadra No. 2.”

The first meeting of this pioneer Board was held in the Masonic Temple at Victoria on January 16, 1898, when officers were appointed and it is noted that actual practical relief was performed at that very first meeting. The balance sheet for that year showed a total of \$379 expended by the Board.

Victoria Masonic Board of Relief

This Board of Relief functioned until 1949, and naturally its work grew in volume as the relief demands grew with the expansion of Grand Lodge and its affiliation with other jurisdictions. By 1940, there were eight Lodges represented on the Board, and the annual disbursements were running between three and four thousand dollars. The Board was formed for the sole purpose of helping and assisting sojourning brethren from other Grand Jurisdictions. Its main work consisting of visiting these brethren who became confined to hospital, nursing homes, *etc.*, to assisting the widows and orphans of such brethren, and generally assisting the sojourning Masonic families in time of need and reporting on conditions, *etc.*, to Constituent Lodge or Grand Lodge concerned.

Victoria Masonic Service Guild

For some time there had been some criticism of the Board and its operations, which was thought to be generated in great measure by its name; in fact, the DDGM for District 1, in his report to Grand Lodge in June, 1941, pointed out:

“There is necessarily some financial expense in connection with this Board but I do not know of any similar body whose funds are expended to better purpose. If this Board were to change its name to that of Masonic Service Bureau it would dispel an idea that prevails that the Board disburses its own funds by way of direct relief. Its main function is that of service.”

In 1946, W Brother Frederick Butterfield retired, after many years of faithful service to the Board, from the post of Secretary-Treasurer. In 1949, the Victoria Masonic Board Of Relief ceased to exist, and the organization became known as the Victoria Masonic Service Guild, under which title it has operated successfully to the present time (1970).

Membership of the Service Guild

The Masonic Service Guild consists of two or more members of the Constituent Lodges operating in Districts No. 1 and No. 21, both of Victoria, plus Temple Lodge No. 33 at Duncan, which although previously in District 1 was transferred to District 5 in 1952. This Lodge decided to remain a member of the Masonic Service Guild. The Guild is financed by a *per capita* grant from each member Lodge as funds are required. It has a very excellent visiting committee, which attends brethren or their dependents in the hospitals, nursing homes, *etc.*, at least once a week to disburse comforts and cheer up those sick, which reports to the Secretary, who in turn makes a report on each individual to the Lodge or jurisdiction concerned. When a Brother or a widow applies for assistance, application forms are sent to the Secretary of the Guild, who conducts an enquiry concerning the Brother or the widow and reports the findings to the Grand Lodge concerned. If the report receives favourable attention and cheques are received for the beneficiaries, the money is placed in a Trust Account for disbursement to the beneficiary at the proper time.

Christmas Cheer Fund

All brethren or widows confined to institutions are remembered from the Christmas Cheer Fund, which has been comprised of donations from the Lodges on the north of Duncan on Vancouver Island: Concord No. 79 at Parksville; Nanaimo No. 110 at Nanaimo; Coronation No. 151 at Lake Cowichan; Hiram No. 14 at Courtenay; and Cumberland No. 26 at Cumberland

Clearing House

The Guild has served as a clearing house for all kinds of enquiries and investigations for Grand Lodges throughout Canada, the United States, Great Britain, Australia and other jurisdictions in all parts of the world. It has received many expressions of appreciation of its service to the sojourner.

A Note of Appreciation

The brethren who have laboured so faithfully over the years to enable this organization to provide its service to the transient Freemason are to be congratulated and tendered the grateful thanks of the entire fraternity: chief among them are W Brother Frederick Butterfield of Vancouver and Quadra Lodge No. 2; RW Brother Robert Smith of Henderson Lodge No. 84 at Oak Bay; and RW Brother Cecil M. Patrott of Victoria-Columbia Lodge No 1, to mention but the three who have directed the work of the Board and the Guild over the last 50 years or so.

Vancouver Masonic Service Bureau

In an endeavour to centralize and carry out the obligations of the Masonic bodies and the brethren thereof more efficiently to needy and distressed sojourning brethren, an organization known as the Masonic Board of Relief of Vancouver was formed in the year 1897.

The first meeting was held in the office of a Brother Stanley Henderson on April 15 of that year. Present at that meeting were: Brothers William Downie, PGM, and P. McNaughton, PM, representing the Royal Arch Chapter; Brothers G. Thomas and A. E. Lees, PMs, representing Mount Hermon Lodge No. 7; and Brothers Miller, PM, and Stanley Henderson, MM, of Cascade Lodge No. 12. A year later, Acacia Lodge No. 22 became a member of the Board, represented by Brothers W. D. Brydone-Jack, M.D., PM, and A. C. Stewart, MM. This group carried on until the year 1908 when other City Lodges became members as they were constituted.

This Board of Relief operated very efficiently for many years, but, as the scope of the work expanded from actual relief to general service work and advice to sojourning brethren and to the Lodges in other jurisdictions to which they belonged, the name of the Board was changed on March 29, 1926, to its present name of the Vancouver Masonic Service Bureau.

Request for Assistance

Before the meeting of Grand Lodge in 1928, the Bureau made a request that a meeting be arranged between a Special Committee of Grand Lodge and a Committee of the Bureau, to place before them certain matters concerning the work that had been done and was being done, with the hoped-for result that a grant be given the Vancouver Masonic Service Bureau to assist that body to further carry out its useful work. The GM, in his address, referred to the work being carried on by the three organizations, with a strong plea for the Vancouver body as having the heavier task. The GM pointed out that:

“Timely aid and advice to the transient Brother, the visiting of the sick, the care of widows and children, and last but not least, the arranging of funerals in these cities, has now become a heavy duty. Generous support and words of encouragement are due to the Brethren who labour unceasingly in this most difficult work.”

The Special Committee reported to Grand Lodge on June 21, 1928, that-

“After hearing the able explanations of the members of the Committee of the Vancouver Masonic Service Bureau, and a statement of their receipts and expenditures, and the able manner in which the relief work of the City of Vancouver has been administered by this body, we would be derelict in our duty if we did not congratulate them on the zeal and ability and true Masonic spirit in which all Masonic relief cases have been treated, considering the small amount of money they have at their disposal.

“After careful consideration, we do not find that there is any fund in Grand Lodge which would permit of the allocation of any sums of money to Service Bureaux or Boards of Relief.”

Resolution of 1936

A resolution was introduced into Grand Lodge on June 16, 1936, which stated that whereas (1) the Vancouver Masonic Service Bureau is doing an important work in alleviating distress among the brethren and their dependents from outside the jurisdiction; (2) a large part of this work would devolve upon Grand Lodge were the Bureau not operating; (3) the entire financial burden of this work is borne by the brethren of Vancouver; and (4) the work has increased to such an extent that it has been found necessary to resort to commercial activities in order to assist the finances of the Bureau:

“BE IT THEREFORE

Resolved: That the Most Worshipful the Grand Lodge of British Columbia extend official recognition to the Vancouver Masonic Service Bureau and include it as a branch of the Grand Lodge Benevolent work, and that a standing committee of three members resident in Greater Vancouver be appointed to supervise the work of said Bureau in collaboration with its Executive Committee.”

The matter was referred to the Committee on Jurisprudence, which did not appear to consider the matter, because

at the concluding session of Grand Lodge on June 17, 1936, the resolution was taken from the table, gave rise to considerable discussion, and upon being put to the vote the motion was LOST.

The Masonic Relief Association

In April, 1940, the Bureau became affiliated with the Masonic Relief Association of the United States and Canada and has continued as an active member of this Association since that time. Being part of a large international organization made up of many Service Stations of the Craft, has been of inestimable value to the Bureau. The exchange of ideas and methods as well as the contacts made between various officers and members of the many bureaux and Grand Lodge bodies affiliated with this organization greatly assisted in the efficiency with which the Bureau was able to deal with cases referred to it from Lodges all over the United States and Canada, and from many other parts of the world. A highlight in the history of the Bureau was in September, 1951, when the Association held its biennial meeting in Vancouver with The Vancouver Masonic Service Bureau as host.

The Aims and Objects

A review of the Minutes of past years disclosed that the basic problems of sojourners have changed little, the greatest change was the volume of cases handled in keeping with the rapid growth of the population. The Aims and Objects of the Bureau may be summarized as follows:

- To provide a centralized service where the efforts of the various Lodges in assisting sojourning brethren may be pooled.
- To relieve Lodges and individuals of the responsibilities involved in evaluating the needs of distressed sojourners and their widows and orphans.
- To act on behalf of distant Lodges in distributing relief.
- To arrange and co-ordinate the visiting of sick sojourning brethren.
- To assist in the funeral arrangements of deceased sojourners and to render service to their loved ones.
- To dispense information and be of general assistance to visiting brethren.
- To detect imposters.
- To assist brethren to put into practice the lesson taught in the North-East corner.

To meet its Masonic obligations and to maintain a standard established in the larger cities on the continent, the Bureau maintains a full-time staff, well-skilled in social work and capable of carrying out the duties as required in serving sojourning members and their families.

Thousands of cases have been handled since the Bureau was first established over seventy-four years ago, providing service to the Craft without the problem of either duplication of effort or of neglect. In effect, the Bureau has acted on behalf of the brethren of the Vancouver area in all matters connected with the welfare of the sojourner or his family.

The Evergreen Haven

By means of funds made available through bequests to the Vancouver Masonic Service Bureau, the Evergreen Haven was established as a permanent project in 1959. It consists of an area set aside in the Vancouver Masonic Cemetery for the interment of the remains of those less fortunate brethren whose circumstances were such that funds were not available for the purchase of a last resting place.

The area is landscaped and a memorial stone of Swedish black granite centres the site. Each plot, when occupied, heads a bronze plaque indicating the name of the Brother and the dates of birth and death. Eligibility for interment therein is based on the merits of each case which comes to the attention of the Bureau. The plots are not for sale, and the entire cost of administration is borne by the Bequest Fund.

The New Westminster Masonic Board of Relief

A Masonic Board of Relief existed in New Westminster for several years, but the functions and responsibilities of the Board in later years were carried out by MW Brother K. K. Reid. In 1970, the transients in need of assistance were administered by the individual Lodges in New Westminster, with some assistance from the Vancouver Masonic Service Bureau.

Masonic Relief Association of the United States and Canada

The Grand Lodge of British Columbia and, especially, the Lodges of the Lower Mainland which comprise the Vancouver Masonic Service Bureau were happy to have the honour and privilege of being host to officers and delegates attending the Twenty-Ninth Biennial Convention of the Masonic Relief Association of the United States and Canada held in the city of Vancouver on September 10 and 11, 1951.

This was the first occasion for this assembly to be held in the Pacific Northwest and it was a signal honour due

in no small measure to the reputation of the Vancouver Bureau. The Convention opened in the Hotel Vancouver with RW Brother Joseph A. Hearn, President and Deputy Grand Master of the Grand Lodge of Canada, in the Province of Ontario, presiding. MW Brother Kilborn K. Reid represented the GM, and greetings were extended on behalf of the City of Vancouver by His Worship Mayor Brother Fred Hume, with a response by a representative of one of the most distant points, RW Brother P. Laguens, Grand Secretary, Grand Lodge of Louisiana.

The agenda provided an opportunity to discuss many of the problems arising in this great Masonic work and to exchange ideas for increased service to the Craft. The sessions were open to all Master Masons and visitors under the usual Masonic requirements, who listened to the distinguished representatives expound the great ideal of Masonic Service—Freemasonry in Action. The assembly closed with a banquet in the Hotel Vancouver.³⁴²



342. See *Masonic Bulletin*, Vol. XV, No. 1, pp. 3-4

CHAPTER 28

FORMER FUNDS FOR RELIEF AND WAR PURPOSES

In this chapter certain "Funds" which were established to meet special problems arising out of the conditions of war are reviewed. They are now defunct. They did not last very long in terms of the history of Grand Lodge, but they did serve a useful and humane purpose.

Five Funds Covered

The review covers five distinct and separate Funds, which were established from time to time to meet the needs caused by war conditions throughout the world. They were:

- a. The "One Cent a Day Fund";
- b. The "Masonic War Relief Fund";
- c. The "Grand Master's Fund for War and Patriotic Purposes";
- d. The work of the "Rehabilitation Committee"; and
- e. The work of the "Veterans' Committee".

The residues of these Funds, both from investments and cash balances gradually found their way into the "Veterans' Account", which was finally destined to provide a substantial portion of the capital account of the "Bursary Fund".

~ PART A ~

THE "ONE CENT A DAY FUND"

During the term of the GM for 1916-17, the chief business of Grand Lodge was concerning the war and matters arising out of it. The GM commenced his address by referring to it at length and ended with an account of his "One Cent a Day Fund" for the benefit of returned soldiers who were members of the Craft and their dependents. The members of Grand Lodge, at the previous Communication, had hoped that before another year had elapsed peace would have come to the world. But the war was still going on.

One Cent Per Day

Realizing that there would be many broken, wounded and permanently maimed brethren returning to the Lodges, the GM on July 18, 1916, issued a circular letter to the Lodges asking the brethren of the jurisdiction to set aside "One Cent per Day" for the purpose of aiding them. While this request did not realize as much as he had hoped, yet a goodly sum had been collected. He sincerely hoped the brethren would continue to add to this Fund, as every cent would be required. He closed the address with another reference to this Fund, making a strong appeal to the brethren for more and larger donations to it. He said that the money was being held in a savings account which had been opened in August, 1916 in the Merchants Bank (now long defunct), and had been added to every few days as the donations came along. The report itself purports to show the amount paid in, up to the meeting of Grand Lodge, but an error in printing leaves the amount vague, being in these words "able to state that \$---- is now available."³⁴³

The Committee on the Address commended the feelings which prompted the GM to establish the Fund, and noted with satisfaction that his action had received the support of a large number of the brethren throughout the jurisdiction, and recommended the incoming and successive GMs undertake the future general administration of the Fund.

The GM in June, 1918 also spoke of the "One Cent a Day Fund" and its growth, and suggested that the amount collected be put in the custody of the GrT, in a separate account, and that the incoming GM 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 not been contributing anything like in the same proportion. This was approved by Grand Lodge.

At the time the Grand Lodge met in June, 1919, the "One Cent a Day Fund" had grown to \$10,000 in Dominion Government War Bonds and \$7,311 in the bank. In 1919, some confusion seems to be present in the Proceedings of Grand Lodge: the address of the Grand Master said that he had appointed a committee of six members of Grand Lodge to handle the "One Cent a Day Fund", but

"as the committee was not a unit in the interpretation of the purpose of which this fund was raised, it refrained from making any grants. A resolution will be presented to this Grand Lodge specifying the exact purpose of the Fund, and how it should be handled."

MW Brother William Astley, the founder of the Fund, was the Chairman. No such resolution can be found in the

343. See *Proceedings of Grand Lodge* — 1917, pp. 10, 19-20.

Proceedings, but a "Masonic War Relief Fund" suddenly appears in the report of the Committee on Finance with exactly the same assets as above for the "One Cent a Day Fund". The Committee on the Address said:

"(5) With respect to the Grand Master's One Cent Fund, we note a resolution will be presented at the Communication specifying the exact purpose of the Fund."

while on the last page appears above the signature of the GrS:

"To manage the Masonic War Relief Fund the Grand Master appointed the following Committee: (List of names then follows, again with MW Brother Astley as Chairman, and only one change in the composition of the Committee, than that named by the previous GM to handle the 'ONE CENT A DAY Fund')."

~ PART B ~

THE "MASONIC WAR RELIEF FUND"

So it would appear that without any authority of Grand Lodge the "One Cent a Day Fund" became the "Masonic War Relief Fund", because on June 17, 1920, under such heading the Committee on Finance reported the balance on hand at last Annual Meeting as Bonds \$10,000; cash in savings bank as \$7,511 plus the amount received from the Lodges since last year, \$1,874; interest on War Bonds \$743 and interest on Savings Account \$119, making a total of the assets of the Fund as \$20,048. The 1921 report of the Finance Committee shows further collections for the Fund of \$2,080 and an expenditure, the first, of \$1,621 which had been authorized by the committee in charge of the Fund.

In 1922, the GM noted the heavy calls on the Fund and the assistance given in many worthy cases. He urged the brethren to continue their donations. In that year there had been paid out in gifts to deserving brethren and their dependents \$4,463. A few voluntarily repaid the advances (a total of \$350) as soon as they were able, but such were few and far between. The income totalled \$2,248, of which \$910 was received from the Lodges, while the total assets of the Fund then stood at \$17,807. The committee urged further donations and pointed out that the demands upon the Fund would no doubt increase as time went on.

Board of Benevolence to Administer Fund

In June, 1923, the "Masonic War Relief Fund" was placed under the Board of Benevolence for purposes of administration. In 1923, the Fund had reached a total of \$19,775, out of which had been paid by order of the committee the sum of \$1,755, leaving a balance in Dominion Government Bonds and in the savings bank account of \$18,042. The sum of \$538 was received in repayments by the brethren, while \$481 was received from the Lodges during the year.

In 1924, one of the beneficiaries under this Fund who had received the sum of \$500 repaid it in full, while the investments remained about the same. The Lodges contributed a further \$289 towards the Fund. The grants ordered by the committee amounted to \$1,768, while interest amounted to \$977.

In 1925, one Brother repaid a loan of \$100, but there were no further contributions received from the Lodges and the total assets remained slightly over \$18,000. The committee ordered grants up to \$1,085. In 1926, loans were made amounting to \$750 and repayments were received on two loans amounting to \$683. The cash balance at the bank stood at \$1,989 and there were Dominion Government Guaranteed Bonds amounting to \$18,500. In 1927, the Board made grants amounting to \$3,275; the repayment on loans amounted to \$135 while the assets stood at \$17,372. In 1928, the figures were: grants \$950; loan repayments \$705 and assets \$17,946; in 1929, loans were \$1,201; loan repayments \$451 and assets \$17,620; while at the close of the decade in 1930, loans totalled \$1,008; loan repayments \$644 and the assets of the Fund stood at \$18,077.

1931 to 1940

During this decade, the need for the "Masonic War Relief Fund" began to diminish perceptibly and the number of repayments during the ten years amounted to three, but the capital of the Fund continued to increase due to the interest on wise investments. Some felt the Fund should have been consolidated with the Benevolent Fund.

The following table indicates the progress of the "Masonic War Relief Fund" during this decade:

Year	Loans	Assets	Year	Loans	Assets
1931	\$ 875	\$ 18,170	1936	\$ 765	\$ 20,354
1932	600	18,502	1937	590	20,712
1933	1,125	18,333	1938	300	21,150
1934	875	18,279	1939	500	22,400
1935	280	20,192	1940	500	23,223

Repayments were: 1931, \$133; 1932, \$50; and 1939, \$1,000.

1941 to 1946

During this period in the history of the Grand Lodge of British Columbia, the affairs of the "Masonic War Relief Fund" were destined to be wound up. The capital investment of the Fund during this six-year period increased from \$23,298 to \$26,820 due entirely to the interest receipts. There were no repayments on account of loans.

The following table summarizes the Fund's activities:

Year	Loans	Assets	Year	Loans	Assets
1941	\$305	\$23,298	1944	\$330	\$25,028
1942	320	23,829	1945	332	25,504
1943	330	24,442	1946	332	26,821

War Relief Fund Is Abolished

In 1946, the Finance Committee on Consolidation of Funds recommended that the funds known as "War Relief Fund", "Grand Master's Fund" and "Rehabilitation Fund" be fused under one heading to be styled the "Veterans' Fund", to be administered by a committee to be appointed by the GM. Its report provided that any one individual or any one purpose requiring an amount in excess of Five Hundred Dollars was to be referred to the Finance Committee with power to act.³⁴⁴

Thus closed one of the war episodes of the history of the Grand Lodge of British Columbia, which started out as a cent a day contribution by the members of the Craft towards the war effort, and was to end up as a part of the Bursary Fund for the assistance of young people in completing their education.

Capital Transferred

According to the financial statements for May 31, 1947, the amounts transferred from the "Masonic War Relief Fund" to the "Veterans Fund" capital account were investments \$25,502 and a cash balance of \$987.

~ PART C ~

THE "GRAND MASTER'S FUND FOR WAR AND PATRIOTIC PURPOSES"

Shortly after his installation, the GM for 1940-41 asked the members of the Lodges in the jurisdiction for "the modest sum of one dollar per member to create a fund for war and patriotic purposes, such fund to be dispersed previous to my term of office expiring."

He reported to Grand Lodge that he had received \$5,150, which he had cabled to Sidney White, Grand Secretary of the United Grand Lodge of England, "to be used for alleviation of distress, mentioning particularly Freemasons, their widows and orphans." The financial statement in the GrT's account shows the sum of \$4,536 had been collected between November 1, 1940, and May 31, 1941.

In 1942, the GM referred to the Fund as the "GM's War Sacrifice Fund" and reported that \$24,857 had been raised on an objective of \$25,000. The financial statement for the "GM's Fund for War Distress Purposes in England" indicated that, with a balance on hand of \$4,423 at May 31, 1941, the sum of \$25,893 had been gathered into this Fund by June 4, 1942, the disbursements totalled \$5,150, leaving a balance on hand of \$20,743. Just before Grand Lodge closed, MW Brother Francis J. Burd, who had looked after the Fund for the GM, reported that the sum of \$26,294 had been reached and it was moved that the Fund be continued into the next Masonic year.

The GrT's account of the Fund in June, 1943 showed that the total receipts had reached \$40,740, from which \$20,800 had been remitted to the United Grand Lodge of England and \$5,000 to the Grand Lodge of Scotland.³⁴⁵

The statement for the "GM's Fund" in June, 1944 indicated that the receipts during the year had been \$8,912; a donation had been made to the Canadian Red Cross Society of \$10,000, and there was a balance of \$23,000 Dominion of Canada Bonds and \$593 cash in the savings bank.

The financial statement for the "GM's Fund" for 1945 showed a donation of \$2,500 to the Canadian Red Cross Society, while the cash balance had dropped to \$543; while in 1946, there had been a donation of \$750 to the Canadian Red Cross Society and the cash balance stood at \$199.

Under the consolidation of the three Funds, the amounts received by the "Veterans' Fund Capital Account" from the "GM's Fund", as shown in the financial statement at May 31, 1947, was from investments \$13,000 and a cash balance of \$199.

344. See *Proceedings of Grand Lodge—1946*, pp. 154-5.

345. For Correspondence with the United Grand Lodge of England and the Grand Lodge of Scotland in 1944, see Chapter 15, "Contributions to the War Funds."

~ PART D ~

THE WORK OF THE "REHABILITATION COMMITTEE"

Committee on Rehabilitation

This committee was commissioned by the GM in 1944 to formulate a plan to supplement the plans already authorized by governmental statutes and regulations to apply to Freemasons, their sons and daughters who had served in the Army, Navy, Air Force or Merchant Navy; to raise by voluntary contribution the funds necessary to ensure the success of the plan; *etc.*

The committee gave warm and grateful appreciation to the assistance it had received from the committee responsible for the Masonic Bulletin, in keeping the brethren up to date with the work on rehabilitation. Several members had used every available opportunity to address Lodges on the need for a Rehabilitation Fund and how it should work. All Lodges had been asked to appoint their own Rehabilitation Committees and blank application cards had been distributed to each Lodge.

On June 21, 1945, the committee recommended that:

- A. A committee of seven be appointed to administer the business and finances of rehabilitation;
- B. The committee be empowered to assist all Freemasons and the sons and daughters of Freemasons who had served in the Army, Navy, Air Force or Merchant Navy, by supplementing, when necessary, governmental assistance;
- C. The Rehabilitation Committee of the Constituent Lodges investigate their local cases and submit recommendations to the Central Committee for action;
- D. That Freemasons, who are employers of labour, be urged to co-operate by employing discharged members of the four arms of the Services who were Freemasons, or sons or daughters of Freemasons.

This Fund did not last very long, only one year, for in 1946 it was consolidated in the "Veterans' Fund", but during its existence the "Rehabilitation Fund" had collected assets totalling \$3,744 in the form of contributions from the Lodges of \$3,753 and interest of \$22.

The financial statement of May 31, 1947, shows that the "Rehabilitation Fund" transferred \$3,000 in the form of investments and a cash balance of \$744 to the "Veterans' Fund Capital Account".

~ PART-E ~

THE WORK OF THE "VETERANS' COMMITTEE"

The Veterans' Committee thus started its career with assets consisting of, at May 31, 1946, the sum of \$41,502 in the form of investments, \$1,930 in cash balances, and a surplus from Income Account of \$270, totalling \$43,702 at May 31, 1947.

The Veterans' Fund Report

This Fund was established in 1946 by an amendment to the Constitution, which authorized the consolidation of the "Masonic War Relief Fund", the "GM's Fund" and the "Rehabilitation Fund" as recorded in the statements of Grand Lodge at May 31, 1946, to be administered by a committee to be appointed by the GM with full authority to expend any amount up to and including Five Hundred Dollars on any one individual or for any one purpose. Cases requiring any amount in excess of the figure were to be referred to the Finance Committee, with power to act. The term "Veteran" was interpreted to include those of the members of the Craft in British Columbia who had served in His Majesty's Forces or the Merchant Navy during the World Wars.

The committee reported to the Grand Lodge on June 19, 1947, that five cases had been assisted and pleaded with the members of Grand Lodge to report all needy cases for action, the Fund having been created so that all Masonic veterans might face the future with hope and confidence.

The committee reported that it had established regulations to provide (1) that all assistance be an outright gift; (2) that requests for assistance should come through the Secretary of the local Lodge, in writing, but that individual application could be made direct; and (3) the committee reserved the right to accept gifts and donations.

On June 17, 1948, the Veterans' Committee reported that during the previous year it had dealt with 12 cases and that 10 were passed on favourably and assistance granted to the amount of \$5,855. The two cases refused did not come within the regulations set by Grand Lodge. One of these, that of a dimitted veteran of the First World War, gave the committee grave distress and caused them to question the wisdom of such narrow regulations rather than having each case dealt with on its merits. It craved the attention of Grand Lodge to this problem. It also recom-

mended that greater publicity be given to its work throughout the jurisdiction, pointing out that each Lodge and each member is a field agent and that it was only with their whole-hearted co-operation that adequate assistance could be rendered. The committee said further that at the end of the year it should be able to report that every Brother who needed assistance had received it.

The committee made two recommendations (1) that the restriction of \$500 be lifted, and that it be made master in its own house with full power over the funds assigned to it for administration; (2) that it be granted the right to take cases of dimitted brethren who had served in the First World War, who together with their wives and families were in very straightened circumstances, under advisement and to render assistance where deemed worthy. The report, with the exception of the recommendations, was received and ADOPTED. Each recommendation was then put separately and ADOPTED.

On June 16, 1948, the Committee on Veterans' Assistance reported six cases it had considered favourably had received a total expenditure of \$2,552, and, in addition, one Brother receiving assistance of \$25 monthly. Two applications were refused as not coming within the jurisdiction of the committee. It pointed out that four years had passed since the cessation of hostilities, but that while the number of applications had in consequence tapered off, it would be a mistake to assume that need no longer existed. It again sought the active co-operation of all the brethren in its work.

In 1950, the Veterans' Committee reported that the downward trend in requests still continued, and only three cases were considered involving the expenditure of \$902. All of them were urgent cases and were dealt with strictly on their merits. In addition, assistance was continued on a monthly basis to one Brother who was totally incapacitated. "It speaks well for the spirit of the Veterans in the Fraternity that no trivial or unwarranted demands have been made on this Fund" it reported, and replied to a comment made in the 1949 Proceedings by the Finance Committee in the following terms:

" . . . to the effect that total expenditures exceeded total revenue by about 100%, with consequent reduction in Capital. We are well aware of the situation, and we would point out that it was foreseen when the Veterans' Fund was created. It was the intention of Grand Lodge, explicitly expressed, that if there war real distress, your Committee should distribute the Fund and not merely the interest therefrom. Had your Committee, during the past several years, restricted its distribution to the income from the Fund, the assistance granted would have been niggardly indeed.

"Since those Veterans most in need of assistance are usually the most reticent, we again urge the members of Lodges to report to this Committee any cases where there is genuine distress."

The report of the committee was received and ADOPTED, but, as usual, the Committee on Finance had the last word-

"We note that the Veterans' Fund Committee have this year kept their disbursements well within their income, for which they are to be commended."

1951 to 1960 The Veterans' Committee reported to Grand Lodge on June 21, 1951, that the demand for assistance from the Fund "continues in the doldrums". Four applications for assistance had been received during the year and one totally incapacitated Brother had been on a monthly basis. One application, not coming within the jurisdiction of the committee, was regretfully refused. The total expenditure was \$1,022, and once again the committee pleaded with the brethren to report any cases of genuine distress.

On June 19, 1952, the Veterans' Committee reported only four cases having been brought before it. One was the case of the continued monthly allowance receiving a total of \$295 for an incapacitated Brother. The other cases were new, to whom grants totalling \$567 were made, to a total disbursement of \$862.

On June 18, 1953, the Veterans' Committee reported one new case where a grant of \$300 was made, mainly to cover medical expenses and the continuing assistance to the incapacitated brother amounting to \$185.

On June 17, 1954, the Veterans' Committee reported that it had only one case brought to its attention during the year, which had been assisted in the amount of \$500 to cover medical expenses and unemployment.

On June 23, 1955, the Veterans' Committee reported assisting four war veteran brethren to a total amount of \$1,150.

On June 21, 1956, the Veterans' Committee reported a grant of \$500 to assist a member whose wife and youngest son had been killed and himself seriously injured in an automobile accident, in the payment of hospital and medical expenses of a very large amount.

On June 20, 1957, the Veterans' Committee reported making five grants to veterans totalling \$1,600 during the year.

On June 19, 1958, the Veterans' Committee reported a grant of \$500 was made to Mount Hermon Lodge No. 7 to supplement assistance which the Lodge had extended to one of its members in distressed circumstances.

On June 18, 1959, the Veterans' Committee reported a grant of \$200 was made to Lions' Gate Lodge No. 115 to assist the Lodge to provide a measure of relief to one of its elderly members who was found to be in distressed circumstances.

On June 23, 1960, the Veterans' Committee reported two grants totalling \$850, one of \$350 to Mount Hermon Lodge No. 7 to supplement assistance which the Lodge had provided to one of its members, and the other of \$500 to Kilwinning Lodge No. 59 to provide a measure of relief to one of its members who had been found in distressed circumstances.

1961 to 1970

The Veterans' Committee reported to Grand Lodge on June 22, 1961, that it had made what turned out to be its last grant of \$500 to King George Lodge No. 129 to assist in providing relief for one of its members. In 1962, the committee reported on June 21 that there were no requests for assistance, while in the following years there was no report from the committee.

On June 18, 1965, it was suggested that, owing to the fact that its funds were not being used, a Special Committee be appointed to study the "Veterans Fund" and to make recommendations pertaining to its disposition.

The Veterans' Committee reported to Grand Lodge on June 23, 1966, in response to the suggestion made the previous year, that it had given much thought to the future of the Fund. It reviewed the history of the Fund; the uses made of it and pointed out that even if a case did appear in the future it could be satisfactorily dealt with by the Benevolent Fund.

The committee recommended that the funds in the "Veterans' Fund" Account totalling \$57,759 as of May 31, 1966, be transferred to the Bursary Fund for the purpose of augmenting the Capital Account, so that the Trustees of the "Masonic Bursary Fund" would have available a larger income for use in providing bursaries for worthy students who desire to obtain advanced education; and that the Veterans' Fund Committee be disbanded.

A suggestion made during the discussion of the report was to the effect that consideration be given to making use of the funds for the support of older members in retirement homes. The GM pointed out that only the income from the Fund would be available for use, while the GrS pointed out that the Board of Benevolence was always ready to assist members in financing their occupancy in Senior Citizens' Homes. The report was then ADOPTED subject to the approval of the Finance Committee, but the status quo had to obtain until the action was taken by the Finance Committee.

The Finance Committee reported on June 12, 1967, that the GM had appointed a committee to review the various Funds of Grand Lodge, but he had directed that it was to be integrated as a Sub-Committee of the Finance Committee, but that more time was required in its study.

Veterans' Account Is Transferred

In the meantime, the Special Committee had been set up "to review the condition of Freemasonry in the Jurisdiction of British Columbia," and a sub-committee had been charged with the task of examining the various Funds of Grand Lodge. On June 20, 1968, the Finance Committee, in accordance with the recommendations of that sub-committee, requested authority to transfer the capital and income accounts of the "Veterans' Fund" to the capital account of the "Bursary Fund". The authority was GRANTED by Grand Lodge. The total assets transferred to the "Bursary Fund" amounted to \$61,272, of which amount \$56,982 was in investments and \$4,289 was cash in the bank.



CHAPTER 29

THE MEMBERSHIP AND THE REVENUE FROM THE CONSTITUENT LODGES

THE RIGHT OF MEMBERSHIP, “The true Mason considers, as one of his most sacred duties, the exact fulfilment of the engagements which bind him to his rite, the lodge from whence he first received the light and the Masonic body from which he received his powers. He cannot be relieved from his obligations, except by the Masonic power with which he made his engagements and according to the Masonic laws which he has sworn to observe and respect. A Mason may withdraw from his Lodge, but the membership remains inviolable.” —GEO. OLIVER, D.D.

Membership

The membership figures have been made comparable throughout the century, because in some years it was impossible to find the figures for other comparative breakdowns. Therefore, they include in every case the number of Master Masons, the number of Fellow Crafts, and the number of Entered Apprentices on the rolls of the Lodges and of Grand Lodge at the end of each year (now December 31).

Finances

The financial figures given in this chapter refer to the revenue accruing to the Grand Lodge of British Columbia from the Constituent Lodges, and they too have been made consistent throughout. Revenue includes: (a) the per capita Levy Fees at \$1.75; (b) Initiations at \$5; (c) Passings at \$1; (d) Raisings at \$1; (3) Affiliations from outside the jurisdiction at \$1; (f) Entered Apprentice or Fellow Craft from outside the jurisdiction at \$2; (g) Past Master Certificate at \$2; (h) Dispensations for a Public Procession (Funerals and attending Divine Service excepted) at \$5; (i) for a New Warrant (in case of loss) at \$5; (j) for every Dispensation not provided for at \$5; (k) for granting a Dispensation for a new Lodge at \$50; (l) for granting a Warrant for a new Lodge (including a set of Lodge books, seal and stationery) at \$75; (m) for a Grand Lodge Certificate at \$2; (n) for a Grand Lodge Certificate to replace one formerly issued at \$1; (o) for each Life Membership granted by a Lodge to one of its members at \$5; *etc.*

The figures may or may not include sundry items, such as the sale of (i) copies of the Book of Constitutions; (ii) copies of the Book of Forms and Ceremonies of Grand Lodge; (iii) “Canadian” Rituals; (iv) “Ancient” (American) work Rituals; (v) Proceedings of Grand Lodge; *etc.*, the sale prices of which are set by the Finance Committee from time to time.

The figures given herein do not include transactions under the general funds of Grand Lodge; the Grand Lodge Benevolent Fund; the Grand Lodge Bursary Fund; the Contingency Fund; *etc.* Special levies and other financial operations of Grand Lodge are not included.

Annual Dues

The annual per capita dues to be paid by the Constituent Lodges as their contribution to the support and maintenance of the Grand Lodge of British Columbia were:

- in 1871 established at \$1.75 per member; [\$35 in 2020]
- in the Constitution of 1878 set at \$1.50 for each member;
- in the Constitution of 1887 set at \$1.25 per annum for every member;
- in 1889 (an attempt to raise the per capita fees for every member to \$1.50 failed and the motion was withdrawn);
- in 1894 reduced from \$1.25 to \$1 on recommendation of the Finance Committee in Grand Lodge on June 21; which action was confirmed on November 22, 1894 at a Special Communication of Grand Lodge;
- in 1952 increased from \$1 to \$1.25 and [\$12 in 2020]
- 1969 raised from \$1.25 to \$1.75. [\$12 in 2020]

1871 to 1884

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

At the time of the formation of Grand Lodge, the Scottish Lodges owed the Grand Lodge of Scotland dues amounting to \$61; and to the Provincial Grand Lodge, \$347. These sums were paid by the new Grand Lodge of British Columbia which took over the regalia, *etc.*, and settled with the Grand Lodge of Scotland. The Provincial Grand Lodge had no other indebtedness.

Debts to the District Grand Lodges, EC

Another condition had to be taken into account in dealing with the District Grand Lodge. It had, of course, its regalia, *etc.*, as in the other case, but there was also an outstanding debt against it, large for those days. In order to finance its work it had been necessary in 1868 to borrow \$600 from British Columbia Lodge, and this loan bore an interest rate of one per cent per month, a reasonable rate at that time. By 1871, this debt had been reduced to \$430. The Grand Lodge agreed to take over this indebtedness on the understanding that the Lodge dues which would have been paid to the District Grand Lodge, had it been in existence, would be paid to Grand Lodge and in consideration of receiving the regalia of the District Grand Lodge, seal, *etc.*. This indebtedness was finally liquidated in 1875. When Union Lodge came into Grand Lodge, it could not, or would not, pay the dues it owed to the District Grand Lodge, and therefore it was compelled to take its place as No. 9. If it had paid those dues it would have been entitled to No. 2 as being the second Lodge established in the jurisdiction.

In 1872, the revenue from the Constituent Lodges was \$523 and the membership reported that year was 301; in 1873, the revenue increased to \$765, principally by reason of an item for "Registration of Intrants, *etc.*" amounting to \$72 but the membership had dropped to 282; in 1874, the revenue increased to \$627, but the membership decreased to 275; no report in 1875; in 1876, the revenue was \$585, the members 300; in 1877, the revenue was \$579 and the members 312; in 1878, the revenue was \$503.37 1/2, the members 317, the highest in the period; in 1879, the revenue was \$575.87 1/2, the membership 295; in 1880, the figures were \$764 (16 months), membership 306; in 1881, the revenue was \$395 and the membership was 287; in 1882, the revenue was \$513 and the membership was 295; in 1883, it was \$484 and there were 293 members; while the period closed with a revenue of \$463 and 301 members.

It speaks well for the Freemasons of the day that they were able to keep their membership at such a level during the difficult times through which the Province and every activity, social, economic, *etc.*, were passing at that time.

1885 to 1894

During this period the membership in the Lodges steadily increased, and with the increase in membership there was naturally an increase in the revenue of Grand Lodge. Not only were there new Lodges added to the roll, but, with one exception, there was an increase of membership in all Lodges, old and new. Victoria-Columbia No. 1 rose from 107 to 165 (449); Vancouver and Quadra No. 2 from 91 to 124 (291); Ashlar No. 3 from 67 to 98 (382); Mount Hermon No. 7 from 50 to 98 (258); Union No. 9 from 68 to 83 (228). Of the old Lodges only Cariboo No. 4 remained as it was with 21 (120) members at the beginning of the period, and the same number at the end. Of the new Lodges Kamloops No. 10 had increased from 25 to 35 (271); Mountain Lodge No. 11 from 36 to 51 (107); Cascade Lodge No. 12 from 29 to 139 (209); Spallumcheen No. 13 from 19 to 28 (76); Hiram No. 14 from 11 to 36 (315); Kootenay No. 15 from 7 to 17 (157) and Pacific No. 16 from 25 to 66 (123). The total membership in 1885 was 312, and in 1894 it was 1,076 (26,052). The figures in parentheses are for the year ending December 31, 1969.

As the membership increased the revenue of Grand Lodge also increased, from \$470 in 1885, to \$1,253 in 1890 and to \$1,999 in 1894 (\$49,275). The figures given in parentheses are those for January 1, 1970.

So prosperous was Grand Lodge in 1894 that the Finance Committee recommended that the dues per capita be reduced from \$1.25 to \$1 and that the proportion of the income carried from General Revenue Account to the credit of the Charity Fund be reduced from 10 per cent to 5 per cent. This recommendation was laid over for consideration, under the Revision of the Constitution, and the Committee on Jurisprudence asked for further time to report on the matter.

1895 to 1901

In 1895, the membership as shown on the roll of Grand Lodge had reached 1,269, a gain of 193 over the previous year. It showed a substantial gain in 1896 with a total of 1,330. There was a slight decrease in 1897, the number being 1,288, but that was with two Lodges not heard from. In 1898, the number had risen to 1,367 and in 1901 it was 2,089.

The revenue naturally followed the membership, with the exception of 1897 when it was slightly less. In 1895, it totalled \$2,067; in 1898, it was \$2,166; and in 1901, it reached \$3,422.

1902 to 1910

This period was a prosperous one for Grand Lodge in line with the economic growth throughout the Province generally. This was both in the membership of the Grand Lodge and in its revenue derived from the levies upon the Lodges. In 1902, the membership stood at 2,480; and in 1910, it had risen to 4,766. New Lodges were springing up in all parts of the Province. With the increase in membership, increases in the funds of Grand Lodge followed as a matter of course. In 1902, the revenue of Grand Lodge was \$3,720; in 1906, it was \$4,729; and by 1910, it had risen to \$6,415.

Some Problems of Investment

Investment of the charitable funds held by Grand Lodge came before the Annual Communication in 1902. There was some dissatisfaction with investments which had theretofore been made; loans to Lodges, loans to private individuals, not gilt-edged securities. On motion it was resolved that the whole question of the investment and guardianship of the Grand Lodge Funds be referred to the Committee of Finance to report at that meeting. The committee reported that all available funds should be transferred to the GrT, as Trustee for the Grand Lodge, to be invested by him in such securities as would be approved by the Supreme Court of British Columbia for the investment of trust funds, and that the securities now held by Grand Lodge be transferred to such Trustee, to realize the amounts due thereon and reinvest such amounts in Government or Municipal Bonds. This resolution was ADOPTED by Grand Lodge, and so the entire matter was placed in the hands of the GrT.

British Consols

The task assigned to him by Grand Lodge was carried out by the GrT with neatness and dispatch, and the funds invested in British Consols,* the safest securities in the world, but, of course, bearing a very low rate of interest, averaging about 2 1/2 percent. This course was not approved by the GM in 1908, who in his address to Grand Lodge pointed out that if the funds, then amounting in value to \$19,400, were invested in first-class securities in the Province, the returns would be much greater. He suggested that the Grand Treasurer, with the Finance Committee as an Advisory Board, should be instructed to realize on the Consols then held by him at the most favourable time, and that the proceeds be invested by him in first mortgages in British Columbia, on revenue-producing property only. The Finance Committee, to which the matter was referred, reported that it was of the opinion that it was in the interest of the Grand Lodge that the funds should continue to be invested in Consols, or in such other securities as the GrT and the Finance Committee may from time to time consider advisable, and this report was ADOPTED.

In 1909, the GM reported to Grand Lodge that, with his consent, a loan had been made on first mortgage on revenue-producing property in Vancouver of \$20,000 bearing interest at the rate of 6% per annum, and that this would considerably increase the revenue of Grand Lodge. The only fly in the ointment was that on the sale of the Consols a loss was made of \$1,512, but this was soon made up by the increased interest being paid on the new loan.

1911 to 1920

As has been said, this period was one of steady growth both in membership and revenue until the outbreak of war when the rapid increases were arrested somewhat. In one year (1917) there was an apparent decrease, however one Lodge had failed to report and if that Lodge had complied with the regulations the decrease, if any, would have been very small. In 1911, the membership stood at 5,266; it rose to 8,009 in 1916; dropped to 7,897 in 1917; and rose again to 8,167 in 1918; and in 1920 the number of members on the rolls stood at 9,344.

During this period the revenue increased, and reached a peak in 1914 when it stood at \$11,005, but in 1920 the period closed with the highest revenue ever attained up to that time of \$13,742. In 1911, the revenue via the Lodges stood at \$7,777; it increased in 1914 at \$11,005; in 1915, it dropped to \$10,522; in 1919, it rose to \$8,740; and in 1920, it surged to \$13,742. During most of this period the effects of World War I were being felt by the Craft in every way but, as both figures for 1920 indicate, the recovery in the immediate post-war period quickly had its effect for the number on the rolls increased by 1,150 members, the fifth highest increase ever recorded in a single year, and the revenue increased in like manner.

Per Capita Rebated

In its report to Grand Lodge on June 22, 1916, the Finance Committee recommended for the year 1916

“ . . . that fifty per cent of the per capita tax as provided in 14, Section 14, of the Constitution be rebated.”

and the report was received and ADOPTED.

At the same Communication of Grand Lodge a motion was put:

“That the per capita tax payable to Grand Lodge be reduced from one dollar to fifty cents per annum, such reduction to take place forthwith,”

and after considerable discussion and upon being put to the vote the motion was declared LOST. The Committee on Finance continued its recommendation in 1917; while in 1918, the recommendation was:

“ . . . that the per capita tax . . . be not rebated,”

and this apparently to become effective in 1919. This recommendation was later struck out of the report by Grand Lodge, and two motions for the extension of the rebate were withdrawn after considerable discussion, while a third motion was introduced:

* Bank of England consolidated annuities, issued from 1903 until 1923 —ed.

“That the Grand Lodge remit the per capita assessment of soldiers and sailors or other Masons engaged on naval or military service, where the dues of such Masons are remitted by the Lodges of which they are members.”

and CARRIED.

The war having ended in November, 1918, there is no reference to the rebate in the report of the Finance Committee, in fact no further reference to the matter appears in the Proceedings of Grand Lodge, while the revenue for 1920 indicates that everything in this regard had returned to normal and that the full per capita assessment had been restored.

This action, the effects of which are clearly seen in the revenue figures from 1916 to 1919, was taken to relieve the strain on the Lodges that had remitted the annual dues of the brethren serving in the armed forces.

1921 to 1930

This period in the history of Grand Lodge was one of relative progress. World War I had come to an end, which is reflected in the figures at the beginning of the decade. The economy was fairly stable until the fall of 1929. The revenue of Grand Lodge via the Constituent Lodges as reported in 1921 amounted to \$15,317, which amount increased to \$21,513 in 1927; in 1928, the revenue dropped to \$20,739; it rose slightly to \$20,879 in 1929, and dropped again in 1930 to \$20,492. So that during the decade the revenue from this source varied very little; the peak was reached in 1927 and the decreases accounted for very little loss.

The membership on the rolls of the Lodges amounted to 10,570 in 1921; rising to 14,232 in 1926; reaching an all-time high of 15,701 in 1930. In 1925 no report was received from Ymir Lodge, but as that was a small Lodge it would have made very little difference in the actual figures. Thus the membership had steadily increased during the period. The increase in numbers of 1,226 in 1921 over 1920 was the second highest increase experienced during the century.

Increase in Annual Dues of Lodges

In 1922, the GM commented on the fact that in several by-laws submitted to him for approval an increase in the annual dues had been called for and that he had approved of them. In the case of many Lodges he pointed out that the amount set for dues had been determined many years before, when the purchasing power of the dollar was much greater. 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 affairs of the Lodges.

1931 to 1940

During this decade the membership of Grand Lodge fell quite steadily, due in the main to the effects of the depression years, so that by 1940 there had been a loss of some 2,185 brethren from the rolls of Grand Lodge, while the total revenue had fallen by \$4,233. This was the period immediately following the financial crash around the beginning of the decade, and following the “dirty thirties”, as the earlier years were called, came the beginning of World War II. Generally speaking, it was a period of considerable unrest and instability, which, of course, had its effect upon the Craft and many other organizations on the entire continent.

The number of members on the rolls of the Grand Lodge of British Columbia in 1931 stood at 15,764, which was to be the highest point in the decade; from 1932 it fell to 13,766 in 1937; in 1938, it rose very slightly to 13,786; but in 1939 and 1940, it fell back again to 15,748 and 13,579 respectively.

At the same time, the revenue which started the period at \$20,604 had dropped to \$15,700 by 1937; rose slightly in 1938 and 1939 to \$16,336 and \$16,667 respectively; but dropped back again in 1940 to \$16,371.

The number of dimits and suspensions (NPD) rose somewhat during the decade, as is always the way when a country is in an economic bind, but the real factor causing the decline in members was to be found in the heavy drop in the number of men seeking admission to the Craft. The loss of those people from the ranks of the Craft was to be felt for a number of years.

Remission of the Capitation

In 1934, a resolution was proposed to approve the principle of the remission of the capitation fee in respect of each and every member whose dues had been remitted by his Lodge. The resolution was not to apply to Honorary Members. Grand Lodge referred the resolution to the Finance Committee, which made no reference to the matter in its report for that year. On June 25, 1935, the committee reported that it was of the opinion that such a move was not in the interests of either the Grand Lodge or the Constituent Lodges. The report of the committee was ADOPTED and the motion declared LOST. The instigators then presented a detailed counter resolution, which pointed out that Whereas:

- (1) “. . . at Powell River (the year before), it was decided to remit one-half of the per capita fee to Grand Lodge in respect to members of Constituent Lodges whose dues were remitted by their respective Lodges on account of inability of the said Brethren to pay them;”

- (2) “. . . this remission was granted by Grand Lodge for the period of one year;”
- (3) “. . . it is considered to be unfair to require Constituent Lodges to pay fees where same have been remitted by them;”

and Resolved that:

- (1) “. . . in the case of Brethren whose dues have been so remitted by Constituent Lodges, there shall be no per capita fee payable to Grand Lodge for a period of one year PROVIDED however that should any Brother pay up his dues which have been so remitted then the per capita fee shall be at once payable to Grand Lodge.”
- (2) “. . . this resolution be referred to the committee on Constitutions for such amendment as may be necessary to give effect to this resolution.”

It was then moved in amendment:

“That the arrangement prevailing in 1934 be continued during 1935.”

On being put to the vote, the amendment was declared LOST and the main motion was declared CARRIED.

On June 18, 1936, the Committee on Constitution reported on the above resolution, stating that its implications had been carefully examined. It noted that the terms of the resolution made the provisions thereof operative for a period of one year only. It pointed out that it was the practice in the Grand Lodge of British Columbia that changes in the constitutional law of a temporary nature were provided by resolution and not by any change in the Constitution. It, therefore, was of the opinion that it was unnecessary to make any changes for a matter that had already been accomplished.

The Committee on Constitution did suggest, however, that a Special Committee be appointed to consider “the whole question of fees paid by the Constituent Lodges to Grand Lodge and that this Committee report at our next Annual Communication.”

When the matter was again brought before Grand Lodge, upon motion that the suggestion of the Committee of Constitution be adopted, on the motion being put it was declared LOST.

Remission of Dues and Per Capita

Not to be outdone, the PM who was the main force in this engagement immediately moved an addition to Section 99, Clause 14, of the “Book of Constitutions” which provided that:

“when any Lodge shall see fit to remit the annual dues of any Brother who is unable to pay same, then the aforesaid fee shall not be payable to Grand Lodge in respect to that Brother.

Note: Should any dues thus remitted by Constituent Lodges be paid at a future date then the per capita fee payable to Grand Lodge shall be at once due and payable.”

This motion on being put to the vote of Grand Lodge was CARRIED, and this provision still appears in Section 125 of the “Book of Constitutions” (1968 Edition), with the exception that “afore” had been dropped from “aforesaid” and the word “Brother” had been changed to “Member”. The “Note” had been made a “proviso” and “per capita” had been changed to “Annual dues”. So that persistence finally won out and carried with it a lasting effect.

1941 to 1950

When this period started World War II was building to the height of its fury and devastation, but almost before the war was completely over and “Peace” declared, the phenomenal acceleration in the growth of Freemasonry was to set in, and before the end of the decade the second (1,259), the fourth (1,154), and the ninth (1,030) highest annual increases in the membership during the century were to be recorded.

In 1941, the membership stood at 13,439, and dropped slightly in 1942 and 1945; in 1944, a small increase was noted, when the figure rose to 13,451; and then began the rapid growth in 1945 until by 1950 it had reached a total membership of 18,997.

In the early years in the decade the number of dimits and suspensions (NPD) began to drop off as money became more plentiful, so that by the time the flow of new material began to hit the Lodges, the upsurge of new members and new Lodges reached its flood, which was to continue with relatively little abatement during the next decade.

The revenue figures during this period of 1941 to 1950 bounced about quite a bit, starting out with \$15,635 in 1941; it dropped to \$15,432 in 1942; rose to \$19,717 in 1943; dropped again in 1944 to \$16,919, and then began to rise steadily, in line with the increase in the membership, from \$20,356 in 1945 until it had reached \$28,266 by 1950.

1951 to 1960

The entire period of 1951 to 1960 was one of steady growth in both membership and rising revenues; in fact the

membership reached its highest point of increase with 1,512 in 1958 over 1957, and the period also recorded the sixth highest (1,159 in 1954 over 1955) and the seventh highest (1,061 in 1951 over 1950) increases in the membership during the century. The revenues which started the decade at \$29,966 in 1951 closed in 1960 at \$41,695, or a percentage increase of some 38%. This was to be the highest revenue due to increased membership of the century.

The number of Freemasons on the rolls of the Lodges in 1951 was 20,058; and it increased to 25,084 in 1956; and reached 27,097 in 1960.

The revenue from the Lodges stood at \$29,966 in 1951; it rose to \$40,257 in 1956; to \$41,830 in 1959, and in 1960 the revenue dropped slightly to \$41,695, or what was to be the third highest revenue figure in the century prior to the increase of the per capita levy in Grand Lodge on June 19, 1969.

On June 19, 1952, the Committee on Finance recommended that: "the per capita dues . . . from the Constituent Lodges be increased from one dollar (\$1.00) to one dollar and twenty-five cents (\$1.25). This will bring the revenue to nearly the present cost of operating."

This action on the part of Grand Lodge, when it approved the committee's report, is the main reason for the jump of some \$7,000 in the 1953 revenue from the Lodges.

The committee also pointed out that the main criticism of the GrS's office was the lack of proper accommodation and proper staff to assist the GrS.

1961 to 1970

At the beginning of this last decade, the numbers of Freemasons on the rolls of the Grand Lodge of British Columbia started a downward trend. A similar trend was noted in many jurisdictions, particularly in North America and the Antipodes. The Grand Lodge Proceedings reviewed in the year ending June, 1968 showed that out of the 48 Grand Lodges in Canada and the United States which were reviewed membership decreased in 44 of them, against 4 with gains. The latter were Arizona (140); Florida (1,084); North Carolina (595) and Tennessee (584). The four Grand Lodges holding under "the Southern Cross of the Pacific" whose Proceedings were reviewed showed quite substantial net losses. All of this failing interest in the Craft was evidenced in other moral, social and religious pursuits. It is in tune with the general world aura of unrest and protest that accompanied a general breakdown in the traditions and values of world communities. This so-called liberty and freedom had as its creed an utter disregard for all law and order and it ignored all the moral and spiritual ethics upon which Freemasonry is based. So once again the order passed through the valley of darkness for the time being or until a new morality takes over.

The number of Freemasons on the rolls of the Grand Lodge of British Columbia in 1961 stood at 27,356, and it increased in 1962 to the highest point in the century at 27,708; in 1963, the decrease began but was very small (24) and the figure stood at 27,684; in 1964 and 1965, there were further decreases to 27,310 in 1966; and in 1970, it stood at 26,188.

The revenue from the Constituent Lodges stood at \$42,102 in 1961, and it sagged to \$41,361 in 1962; and to \$38,367 in 1967. In 1968, the revenue rose ever so slightly to \$38,439 and then dropped again in 1969 to \$37,684. In 1970, the revenue rose to \$49,275 due to an increase in the amount of the per capita rate.

Per Capita Increased to \$1.75

On Friday, June 20, 1968, at the Annual Communication of Grand Lodge in Vernon, the Committee on Finance pointed out that steps must be taken without undue delay to balance the budget if the ever increasing costs of operation of the Grand Lodge were to be contained, and said:

"It is 16 years since the present per capita fee of \$1.25, our principal source of revenue, was established and it should be obvious that the increased costs have now far outdistanced that levy and we recommend that steps be taken in due course to amend the Constitution to increase the fees to not less than \$2."

Out of a confusion of considerable dimensions during the discussion which followed the presentation of the report, the recommendation to increase the per capita levy from \$1.25 to \$2 was deleted from the report on motion, which then being put to the vote was CARRIED. This was very unfortunate because the financial statements presented at that time showed quite clearly the need for an increase in the per capita levy.

In Grand Lodge on June 19, 1969, in Victoria, the GrT, by regular Notice of Motion given, moved an amendment to the Constitution of Grand Lodge whereby Section 124 be altered in the following manner:

"That the figure of \$1.25 in Clause "O" of that Section be changed to the figure of \$1.75."

During the discussion that followed, the GrT explained the situation, pointed out the need for the increase and upon being put to the vote the motion was declared CARRIED.

Schedule showing the growth of Freemasonry in British Columbia during the past 100 years, in (a) Members of the Constituent Lodges; (b) Revenue from the Constituent Lodges to the Grand Lodge (in even dollars); and the Number of Constituent Lodges:

YEAR	MEMBERS	REVENUE	LODGES	YEAR	MEMBERS	REVENUE	LODGES
1871	295		8	1921	10,570	315,317	93
1872	301	\$523	9	1922	11,433	16,416	95
1873	282	765	8	1923	12,472	17,068	102
1874	275	627	8	1924	13,122	17,297	103
1875	<i>Not reported</i>			1925	13,696	20,801	105
1876	300	584	8	1926	14,232	20,847	107
1877	312	579	8	1927	14,797	21,513	109
1878	317	503	6	1928	15,140	20,739	110
1879	295	576	6	1929	15,398	20,879	112
1880*	306	764	6	1930*	15,701	20,492	114
1881	287	395	6	1931	15,764	20,604	115
1882	295	513	7	1932	15,698	19,229	116
1883	293	484	6	1933	15,384	17,911	116
1884	301	463	6	1934	14,827	16,576	116
1885	312	470	6	1935	14,435	16,243	116
1886	333	577	7	1936	14,130	15,973	118
1887	393	840	8	1937	13,766	15,790	119
1888	496	978	9	1938	13,786	16,336	119
1889	587	1,233	10	1939*	13,748	16,667	118
1890	678	1,253	10	1940	13,579	16,371	118
1891	726	1,353	13	1941	13,439	15,635	118
1892	860	1,647	13	1942	13,335	15,432	118
1893	968	1,992	14	1943	13,305	19,719	118
1894	1,076	2,000	17	1944	13,451	16,919	117
1895	1,269	2,067	21	1945*	14,063	20,356	117
1896	1,330	2,100	22	1946	14,831	21,812	118
1897	1,288	1,833	24	1947	15,761	25,077	122
1898	1,367	2,166	24	1948	16,915	25,903	126
1899	1,639	2,428	27	1949	18,172	27,890	129
1900	2,020	3,390	31	1950	18,997	28,266	131
1901	2,089	3,422	32	1951	20,058	29,966	134
1902	2,480	3,720	36	1952	21,056	30,969	139
1903	2,586	3,876	36	1953	22,081	37,695	145
1904	2,740	4,894	36	1954	23,220	39,110	149
1905	3,000	4,619	39	1955	24,124	39,786	155
1906	3,178	4,729	41	1956	25,084	40,257	156
1907	3,551	4,673	42	1957	25,705	40,985	158
1908	3,934	6,164	48	1958	26,183	41,548	160
1909	4,358	6,627	55	1959	26,798	41,830	163
1910	4,766	6,415	56	1960	27,097	41,695	165
1911	5,266	7,777	56	1961	27,356	42,102	166
1912	6,054	8,913	65	1962	27,708	41,361	166
1913	6,620	9,547	69	1963	27,684	41,159	167
1914*	7,439	11,005	77	1964	27,533	40,682	167
1915	7,902	10,522	79	1965	27,435	39,819	167
1916	8,009	9,832	88	1966	27,310	38,931	167
1917	7,897	6,041	80	1967	27,003	38,368	167
1918*	8,167	6,087	80	1968	26,864	38,440	168
1919	8,194	8,740	80	1969	26,621	37,684	169
1920	9,344	13,742	87	1970	26,188	49,275	169

* 1880, 16 months; 1914, World War I Began; 1918, World War I Ended; 1930, Depression Started; 1939, World War II Began; 1945, World War II Ended.

CHAPTER 30

THE ORGANIZATION OF THE MOST WORSHIPFUL GRAND LODGE OF ANTIEN FREE AND ACCEPTED MASONS OF BRITISH COLUMBIA

“May the Great Architect of the Universe preside over our temple and cement our Order by adorning it with every moral and social virtue.

With Faith our Guide, and humble Hope,
Warm Charity and Love;
May all at last be raised to share
The light of Him above.” I.W. POWELL, C. 1870

~ PART A ~

THE DECLARATION

“Whereas, Freemasonry was in the year, 1859 AD, inaugurated in the Colony of Vancouver Island, and in the year 1861, AD, in the Colony of British Columbia, by the MW the Grand Lodge of England;

“And whereas, the said Colonies were united as one Colony with the name of British Columbia and such Act of Union was proclaimed on the 17th day of November, AD, 1866;

“And whereas, on the 20th day of July, AD, 1871, the Colony of British Columbia was admitted into and became part of the Dominion of Canada, as the Province of British Columbia;

“And whereas, Freemasonry from the time of its inauguration was perpetuated and practised by the establishment from time to time of Lodges in the said Colonies, and after the Confederation of British Columbia with the Dominion of Canada, by the establishment, from time to time, of Lodges in the Province of British Columbia, under warrants from the Grand Lodges of England and Scotland;

“And whereas, by virtue of a Commission from the MW the Grand Master Mason of Scotland, dated the 20th day of December, AD, 1866, authority was granted for a Provincial Grand Lodge over Lodges in British Columbia under the jurisdiction of the MW Grand Lodge of Scotland;

“And whereas, by virtue of a Patent from the MW Grand Master of the United Grand Lodge of England, dated the 10th day of September, AD, 1867, authority was granted for a District Grand Lodge over Lodges in British Columbia under the jurisdiction of the MW the United Grand Lodge of England:

“And whereas the Craft in British Columbia, by the almost unanimous vote of the Brethren taken per capita in each of the Lodges holding under those Jurisdictions, avowed itself in favour of the formation of an Independent Grand Lodge:

“And whereas, at a joint convention of the representatives from Lodges on the Registers of the Grand Lodges of England and Scotland in British Columbia, held on the 21st day of October, AD, 1871, in the City of Victoria, in consequence of such vote and called by the consent and authority of the RW the Provincial and District Grand Masters to take such action as might be deemed necessary for the formation of an Independent Grand Lodge of Freemasons in British Columbia:

“It was unanimously resolved that in order to establish perfect fraternal harmony and to promote the lasting welfare of the Masonic fraternity in British Columbia, it was expedient to form a Grand Lodge in and for the Province of British Columbia:

“And the representatives in such convention assembled, on behalf of their Lodges, declared themselves to be, and proceeded to organize the Grand Lodge of Antient, Free and Accepted Masons of British Columbia:

“And MW Brother Israel Wood Powell (RW Provincial Grand Master) was unanimously elected Grand Master and MW Brother Robert Burnaby (RW District Grand Master) was unanimously elected Past Grand Master thereof:

“And in accordance with such Resolution and Declaration, the said Grand Lodge, on the 26th day of December, 1871, at the Masonic Hall in the City of Victoria, was duly

organized, the Grand Master elect and the Grand Officers elect and appointed thereof, were invested, installed and proclaimed, and the said Grand Lodge was declared to be installed:

“And thereupon the MW the Grand Lodge of Antient, Free and Accepted Masons of British Columbia was opened in ample form and duly consecrated, dedicated and proclaimed.”



Grand Lodge of British Columbia.

THIS Book of Constitution and General Regulations, adopted 26th December, 1871, is published by authority of the Grand Lodge.

A. F. Misterman
Grand Secy

GRAND SECRETARY'S OFFICE,
Victoria, B. C., February, 1872.

This seal adopted by the Grand Lodge of British Columbia is required to be affixed to all instruments issued by and under its authority.

~ PART B ~

THE OFFICERS OF GRAND LODGE

The Grand Lodge of British Columbia consists of the following officers who are entitled to rank and take their precedence in the order as listed:

- * The Most Worshipful Grand Master,
- * The Right Worshipful Deputy Grand Master,
- * The Right Worshipful Senior Grand Warden,
- * The Right Worshipful Junior Grand Warden,
- * The Right Worshipful Grand Treasurer,
- The Right Worshipful Grand Secretary,
- † The Right Worshipful District Deputy Grand Masters,
- † The Very Worshipful Grand Historian,
- † The Very Worshipful Senior Grand Deacon,
- † The Very Worshipful Junior Grand Deacon,
- † The Very Worshipful Grand Superintendent of Works,

- † The Very Worshipful Grand Director of Ceremonies,
- † The Very Worshipful Grand Marshal,
- † The Very Worshipful Grand Sword Bearer,
- † The Very Worshipful Grand Standard Bearer,
- † The Very Worshipful Grand Pursuivant,
- † The Very Worshipful Grand Stewards,
- † The Grand Chaplain, † The Grand Organist, * The Grand Tyler.

The offices which are qualified with an * are elective offices and the incumbents each year are chosen by ballot. Those qualified with an † are appointive offices by the Grand Master, each year. The office of the Grand Secretary is appointive each year by a committee consisting of the Grand Master, the Deputy Grand Master, the Grand Treasurer and the Chairmen of the Standing Committees on Finance, Jurisprudence and Constitution.

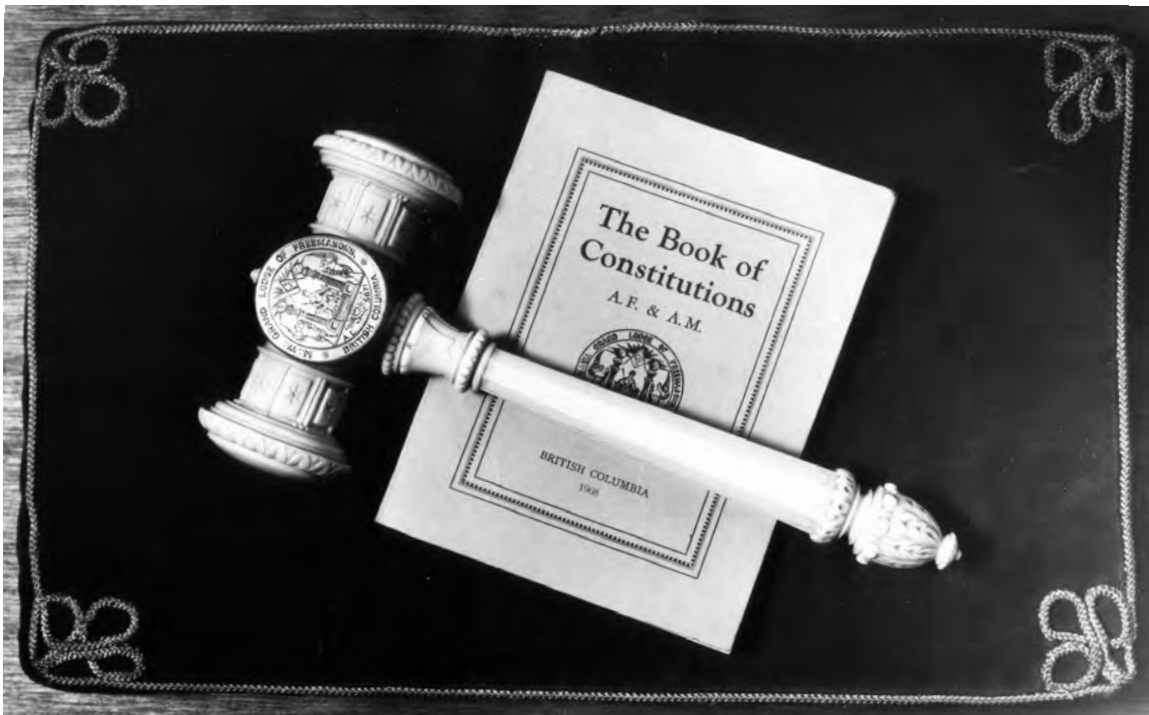
Worshipful Masters

No one is eligible for any elective office, except the office of Grand Tyler, or for any appointment as District Deputy Grand Master unless he shall have been regularly installed as the Worshipful Master of a Constituent Lodge, but a Worshipful Master (in the Chair) is not eligible for the three top elective offices or for any appointment as a District Deputy Grand Master.

The Grand Chaplain, the Grand Organist and the Grand Tyler need not necessarily be members of the Grand Lodge.

Jurisdiction of Grand Lodge

The Jurisdiction of the Grand Lodge of British Columbia includes all the Masonic Lodges and Freemasons who have been initiated therein or affiliated thereto within the Province of British Columbia and the Yukon Territory and also includes all Masonic Lodges and Freemasons acting under its authority outside the Province and the Territory.



THE AUTHORITY OF GRAND LODGE

The Gavel of the Grand Master and the Book at Constitutions resting on the velvet cushion.

PART C

THE BOOK OF CONSTITUTIONS

The Book of Constitutions of the Grand Lodge of Antient, Free and Accepted Masons of British Columbia—as adopted at the Annual Communication held in the City of Vancouver on the 20th day of June, AD, 1941, AL 5941 with amendments adopted since that date as reprinted and issued under the Seal of Grand Lodge and the official signature of the Grand Secretary—governs Freemasonry in the Province of British Columbia.

The Grand Lodge of British Columbia has had five Constitutions, and there were two major revisions.

Constitution of 1871

The first was the Constitution of 1871 adopted at the Convention in 1871. The Convention, in proceeding to form and organize the Grand Lodge, adopted the Constitution of the MW Grand Lodge of England "as far as may be applicable to existing circumstances except nevertheless that the following officers shall be elected by Grand Lodge, viz.: Grand Master, Deputy Grand Master, Grand Chaplain, Grand Treasurer, and the Grand Tyler, the remaining officers to be appointed by the MW the Grand Master and by resolution appointed a Committee to frame a Constitution and General Regulation."

Revisions of 1878 and 1887

The Constitution was revised and the Revised Constitution and General Regulations adopted by Grand Lodge on October 28, 1878, and it was revised again and with the Antient Charges adopted June 18, 1887.

Constitution of 1894

On November 22, 1894, the Constitution of 1894 was adopted and republished with the additions and alterations up to the date of republication July 4, 1901.

Constitution of 1903

On June 18, 1903, the Constitutions of the year 1903 were adopted.

Constitution of 1910

On the 5th day of October, 1910, the Constitution of 1910 was adopted, and on the 20th day of June, 1912, the Code was adopted by the Grand Lodge. Revisions were printed in 1920 and 1928.

Constitution of 1941

In 1939, the Grand Master appointed a committee of three Past Grand Masters and three Past District Deputy Grand Masters to draft a new Constitution for Grand Lodge, and on June 20, 1941, it was enacted as follows:

"Be it now therefor enacted by the aforesaid Grand Lodge, that the following be the Constitutions and Laws for the good government of Grand Lodge itself and for all the Lodges holding under it as and from July 1st, 1941"³⁴⁶

Since that time, the Book of Constitutions has been reprinted twice, in 1962 and 1968, and included the Amendments made thereto from time to time in Grand Lodge.

Powers of the Grand Master

Under the Constitutions the GM has prerogatives and powers, among other matters usually reserved to the head of like institutions, to:

- a. Decide any question of usage, order and Masonic law, not clearly defined in the Book of Constitutions;
- b. Suspend the warrant of any Lodge, any officer of a Lodge, and any member of a Lodge for good reasons shown, subject to later consideration by Grand Lodge;
- c. Grant dispensations in accordance with the laws of Grand Lodge and the Antient usages and established customs of Freemasonry;
- d. Approve or refuse to approve the by-laws, revisions and amendments to the by-laws of a Warranted Lodge;
- e. Appoint by warrant any Brother of eminence and skill to represent Grand Lodge near other Grand Lodges and to receive and accredit representatives from other Grand Lodges;
- f. Send any of his Grand Lodge officers to visit or inspect any Constituent Lodge; and may himself
- g. Preside in any Constituent Lodge and perform the following ceremonies:
 - (i) Consecrate and dedicate Masonic Halls;
 - (ii) Constitute new Lodges;
 - (iii) Lay cornerstones of Masonic Halls and Public Buildings;
 - (iv) Install the Grand Lodge officers;and no one may perform any of these ceremonies unless authorized to do so by him; and is
- h. A member, by courtesy, of each Lodge in the jurisdiction, but this courtesy does not confer on him the right of voting.

Powers of the Senior Officers

In the absence of the Grand Master from the jurisdiction for any reason, or in the event of his death, the assumption and possession of the powers and functions of the office of Grand Master fall:

³⁴⁶. See *Proceedings of Grand Lodge* — 1940. pp. 15. 374-5, and 1941, pp. 242-245.

First—upon the Deputy Grand Master;
Second—on the Senior Grand Warden;
Third—on the Junior Grand Warden;

and in the normal operations of the Craft these officers are required to perform the duties assigned to them by the Grand Master.

PART D

THE STANDING COMMITTEE OF GRAND LODGE

The Standing Committees of Grand Lodge, provided for by the Book of Constitutions, at the present time (1969) number eleven and each must consist of three or more members. Their duties may be summarized as follows:

Constitution

To examine all proposed amendments to the Constitution and to see that they are in accordance with strict Masonic usage; to supervise all revisions of the Constitution and to make recommendations;

Education and Research

To promote the study of history, ceremonies, symbolism and teachings of Freemasonry by members of the Constituent Lodges, encourage the establishment and use of Masonic Libraries, circulate Masonic literature, provide lectures and lecturers; prepare courses of study and arrange for the establishment of Lodges of Instruction and study groups; and, above all, to edit and publish that most important and popular "Masonic Bulletin", which is held in such high esteem both within the jurisdiction and without. The Chairman of this committee, MW Brother James Reid Mitchell, was the Editor of the Masonic Bulletin until his death in 1969;

Finance

To recommend the appointment of auditors and to advise and make recommendations arising out of their report; to examine all accounts and financial arrangements; to advise upon and direct the safekeeping of the financial assets of Grand Lodge; and, generally, to recommend and advise upon all financial transactions;

Fraternal Correspondence

To examine and review all written and printed Proceedings and documents emanating from other Grand Lodges and to prepare a report thereon for inclusion in the Annual Proceedings of the Grand Lodge of British Columbia;

Jurisprudence

To consider and report on such questions, documents, papers and decisions relating to Masonic law and usage;

Petitions and Grievances

To report on all petitions and appeals; upon all papers and documents relating to any matter of complaint or grievance pertaining to Masonic discipline; including proceedings and decisions of any Constituent Lodge; and to make such recommendations on these matters as they may deem proper;

Printing

To receive and open all tenders for printing and award the contracts for same to the lowest responsible tenderer;

Warranted Lodges and Lodges Under Dispensation

To examine the returns of the proceedings and work of all Warranted Lodges, as well as those under dispensation each year; to recommend changes or alterations in such proceedings and work, and what action should be taken in the cases of the Lodges still under dispensation; to recommend the boundaries of the respective districts, the names and numbers of the districts and the Lodges to be included in each; and to recommend the jurisdiction, concurrent or otherwise, to be held by each Constituent Lodge;

On the District Deputy Grand Masters' Reports

To examine the reports of the District Deputy Grand Master of each district and report on matters of membership, dues, returns to the Grand Secretary, Lodges under dispensation, and other matters relating to the affairs of the Constituent Lodges and the work of the District Deputy Grand Masters;

Fraternal Relations with Other Grand Lodges

To review the Foreign Grand Lodges' applications for recognition by the Grand Lodge of British Columbia; establish basic principles and requirements for such recognition and to ensure that the Ancient Charges, Customs and Usages of the Craft are strictly observed and to make the necessary recommendations to Grand Lodge;³⁴⁷

³⁴⁷. See *Proceedings of Grand Lodge* — 1946, pp. 150-151; and *The Masonic Bulletin*, Vol. XXXII, No. 1, pp. 2-3.

BENEVOLENT

— AND —

Widows' and Orphans' Funds.

WHEREAS at the Communication of the M. W. Grand Lodge of A. F. and A. M. of British Columbia, held at Victoria, on the 7th and 9th Dec., 1872, it was resolved:—

“That a Benevolent Fund and Widows' and Orphans' Fund should be founded in connection with the Grand Lodge of British Columbia, and for the benefit of the Masonic Fraternity thereof.”

And Whereas the Board of General Purposes, by resolution of said Grand Lodge, was instructed and empowered to frame a Code of By-Laws and provide the requisite means to inaugurate the same;

Therefore be it known, that in pursuance of the aforesaid resolution, the Board of General Purposes of the Grand Lodge of British Columbia, submit the following Rules and Regulations, amended in accordance with the expressed wishes of the different Lodges in the Province, [Cariboo Lodge, No. 4, alone excepted,] for the adoption of the M. W. the Grand Master:

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

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

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

1/3 to the Fund of Benevolence.
1/3 to the Widows' and Orphans' Fund.

4. The Master and Wardens of every Lodge in the Province shall constitute the Board of Relief for each Lodge and shall have power to relieve any sick or distressed Brother, being a member in good standing in Province, to the extent of Ten Dollars per week, or temporary relief to the Widows and Orphans of any brother as aforesaid, not exceeding one Hundred Dollars, but that no relief be afforded to any Brother whose illness was caused by his immoral conduct, and shall have power to draw on the Grand Treasurer, whenever sums so paid shall amount to \$40, but at the end of every Masonic year, in November, any amount disbursed by any Lodge, if less than \$40, shall be drawn as aforesaid, so that a statement of all transactions had may be submitted to the Grand Lodge at the annual Communication; provided not more than one-fourth of the amount in the Treasurer's hands at the end of any year shall be at the disposal of any Lodge during the ensuing term, without the express permission of the Board of General Purposes.

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

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

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

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

All which is respectfully submitted.

H. F. HEISTERMAN, Secretary.

JAMES A. GRAHAME, Chairman.

Victoria, B. C., 18th June, 1873.

Approved with the proviso, that the said Resolutions shall not apply to Cariboo Lodge, No. 4, nor the members thereof, until the said Lodge shall signify her wish to participate in the benefits of, and contribute to, such Benevolent Fund.

Victoria, B. C., July 5th, 1873.

I. W. POWELL, Grand Master.

ATTEST,

H. F. Heisterman
Grand Secy

report on all applications for relief; and to make rules and regulations governing procedure and to report the transactions of the Board.

The Bursary Fund

This Fund is separate from the ordinary funds of Grand Lodge and is in the custody, for financial transactions, of the Grand Treasurer, the Grand Secretary, and the Finance Committee, and for the control of the funds, *etc.*. The Grand Master appointed five Trustees to the original Board to serve for one, two, three, four and five years, and thereafter one Trustee was appointed by the Grand Master at each Annual Communication, and under similar conditions to the Benevolent Fund Trustees; to apportion the revenue available each year into a number of bursaries; to determine in consultation with the appropriate educational authorities³⁴⁸ the conditions for the award of such bursaries; to promote interest in the Masonic Bursary Fund and devise methods for increasing its support; and to

347. See *Proceedings of Grand Lodge* — 1946, pp. 150-151; and *The Masonic Bulletin*, Vol. XXXII, No. 1, pp. 2-3.

348. Dean, now President, Walter Gage of the University of British Columbia has given freely of his time in the promotion of this service ever since the Fund was first established in 1961 — the Grand Lodge of British Columbia has a deep feeling of obligation to President Gage for what must have been to him a very onerous task. The Board, in extending the gratitude of Grand Lodge to him at the 1969 Annual Communication offered “Congratulations and best wishes for success in his new position as President of the University of British Columbia.”

Rituals and Forms and Ceremonies

To supervise all revisions of the four ritualistic workings: “British Columbia Canadian”; “British Columbia Antient”, formerly the “American”; “British Columbia Emulation”; and the “Australian”, and of the forms and ceremonies of Grand Lodge; to observe the workings of the rituals and the ceremonies as approved by Grand Lodge; to recommend amendments or adjustments to correct anomalies and defects that become apparent in the work; to undertake thorough revisions of the Book of Forms and Ceremonies and to report on these matters to Grand Lodge.

The Benevolent Fund

In British Columbia is administered by a Board of Trustees, five in number, three to form a quorum for the transaction of business. One Trustee is appointed by the Grand Master at each Annual Communication of Grand Lodge, to hold office for five years; all the Trustees hold office until their successors are appointed. The Grand Master may fill any vacancies that occur for any reason for the unexpired term of the vacancy. Three members must be resident in Vancouver or New Westminster and one on Vancouver Island. It is the duty of the Board to administer the Benevolent Fund; to examine and report on all documents and matters relating thereto; to examine all reports of the Secretaries of the Lodges relating to relief and to

report all its transactions, in writing, to Grand Lodge. The Fund is to be used strictly for the purpose of assisting, by way of bursaries, the advanced education of boys and girls who would otherwise not be able to continue their education.

The Address of the Grand Master

One other committee, that is “not kept standing”, is that appointed each year immediately following the conclusion of the Grand Master’s Address to the Brethren and Members of Grand Lodge. It is required to review the address, report critically thereon, support his recommendations or condemn them; to bring points of divergence between the Grand Master and the committee to Grand Lodge, and generally to provide Grand Lodge with a critical assessment of the activities of the Grand Master during his term of office.

Limited Service

No member of Grand Lodge is required to serve on more than one of the Standing Committees. The first named member is automatically the Chairman and Convener and a majority of its members constitutes a quorum for the transaction of business. In June, 1970, with the recommendation of the Committee on Constitution, Grand Lodge APPROVED a resolution which, in effect, made three members of any of the Standing Committees a quorum, even though they might not constitute a majority of such members. In actual operation, this amendment only affected the Committee on Constitution.

The Grand Secretary is required to direct all communications received by him concerning the work of the Standing Committees to the appropriate Chairman, so that the committee may proceed to investigate the matters referred to them in time to report at the next Annual Communication or at any Emergent one called for that purpose.

Credentials Committee

There is another important committee provided for by the Constitution, which must be appointed “at a convenient time before the opening of a Communication of Grand Lodge,” and which must contain sufficient number of members to examine the credentials and qualifications of everyone attending Grand Lodge. It must determine their entitlement to sit and vote in Grand Lodge; the validity of every proxy produced to them and cause the names of such members and proxies to be entered on a register and distribute to them their respective ballot papers.

The committee is required, before the election of Grand Officers takes place, to report: (a) the number of Lodges on the register; (b) the number of Lodges represented at the Communication; (c) the number of Lodges not represented; (d) the representatives present and entitled to vote; (e) the representatives by proxy and entitled to vote; (f) the number of visitors in attendance; and (g) the total attendance at the Communication.

After its report has been received and adopted and prior to the election of the Grand Lodge Officers, it usually continues as the Election Committee, when its members are required to act as scrutineers, to collect the ballots cast, to count the ballots and report the result to the Grand Master. The election is required to be by secret ballot, and once the election has commenced no member of Grand Lodge is allowed to enter or retire until the election is completed. The first named is the Chairman of each of these two committees, usually the same man.

Board of General Purposes

The Grand Lodge of British Columbia has never been partial to the system known in many jurisdictions as the Board of General Purposes for the administration and government of Grand Lodge. Many have opposed the present system as putting too much power in the hands of the Grand Secretary but, after trial over the first 16 years of its life, repeated attempts have failed to restore such a body within the structure of the Grand Lodge of British Columbia. The first Constitution of Grand Lodge of December 27, 1871, provided for a Board of General Purposes consisting of the Grand Master, the Deputy Grand Master (who was *ex officio* the President), the Grand Wardens, the Grand Secretary and six other members to be elected, it also defined the responsibilities and duties of the Board³⁴⁹ but it was abolished on June 21, 1886, by Amendments to the Constitution which provided for the organization and appointment of Standing Committees.³⁵⁰

1911

On June 18, 1915, RW Brother L. Watts Doney gave Notice of Motion that he would move for the appointment of a Board of General Purposes at the next Annual Communication, which on June 23, 1916, he begged leave to withdraw.

349. See *Constitutional and General Regulations of the Grand Lodge, etc...* December 27, 1871, pp. 30-31.

350. See *Proceedings of Grand Lodge* — 1886. p. 22.

1949-1950

On June 16, 1949, the Grand Master suggested that Grand Lodge must face realities; the death of the beloved Grand Treasurer; the illness of the Grand Secretary; and the indisposition and advancing age of some of the Past Grand Masters who had been the guiding lights of Grand Lodge and source of inspiration to the Craft forced him to recommend that immediate steps be taken to set up a Board of General Purposes, the composition and definition of the duties of which would require some study and would necessitate a constitutional amendment. He pointed out that the jurisdiction was growing rapidly and with it the duties and responsibilities of a Grand Master were bound to increase also. He recommended that a committee be appointed to consider the matter of instituting a Board of General Purposes for Grand Lodge.

The Committee on the Address recommended the appointment of a committee of five or more to make the necessary investigation as to:

- "a. The advisability of the appointment or election of such a board,
- "b. The duties and functions of such a board should it be found advisable that same be created,
- "c. To draft the necessary constitutional amendments and, in collaboration with any other necessary Committees, give notice to the Grand Secretary of the proposed amendments in order that same may be acted upon at the next Annual Communication."

The incoming Grand Master duly appointed such a committee, which was composed of nine Past Grand Masters, the Deputy Grand Master, the Junior Grand Warden and the Grand Treasurer. It met in Freemasons' Hall in Vancouver, on February 21, 1950, and reported to Grand Lodge on June 22, 1950, that:

"After considerable discussion, it was moved . . . that this Committee having carefully considered MW Bro. Ellis' recommendation, is agreed that this is not the proper time to institute a Board of General purposes in the Grand Lodge of British Columbia, and that no action be taken. Motion carried."

The report was ADOPTED without comment by Grand Lodge.

1961

On June 22, 1961, the Grand Master observed that, as Grand Lodge now consisted of 163 Constituent Lodges and 3 Lodges under Dispensation, Freemasonry has shown a steady growth and had graduated from a small business to become big business; that many Grand Lodges have a Board of General Purposes whose responsibility was to assist by giving guidance and direction in the affairs of Grand Lodge; that British Columbia had arrived at the time when thought should be given to having a Board of General Purposes for the Grand Lodge. He recommended that a committee be appointed to consider the feasibility of a Board of General Purposes for the Grand Lodge of British Columbia, the report thereof to be submitted to the next Annual Communication of Grand Lodge. The Committee on the Address ignored the suggestion, but the incoming Grand Master appointed such a committee. It consisted of twelve members, nine of them Past Grand Masters, the Deputy Grand Master, and the Grand Wardens. The Grand Master himself was also present at the meeting of this committee when, after considerable discussion, it was resolved on motion:

"That this Committee having carefully considered MW Bro. McMynn's recommendation, is agreed that a Board of General Purposes in this Grand Lodge of British Columbia is not required and that no action be taken to implement the recommendation."

It reported accordingly to Grand Lodge on June 21, 1962, and the report of the Special Committee was received and ADOPTED.

1966 to 1968

When in Grand Lodge on June 24, 1966, the "Enquiry into Condition of Freemasonry in British Columbia" was proposed, one of the areas to be explored was the necessity to streamline Grand Lodge administration by setting up a Board of General Purposes. Accordingly, one of the sub-committees appointed by the Grand Master was assigned this proposal to consider. This sub-committee reported along with several of the others on June 21, 1968, that it accepted as sound the Standing Committee method of procedure by which Grand Lodge had been and still was operated, and was of the opinion that it should be continued. It did not recommend the establishment of a Board of General Purposes at that time.

The main report of the Special Committee being ADOPTED, the jurisdiction was still without a Board of General Purposes at the end of 1970

~ PART E ~

THE BOOK OF FORMS AND CEREMONIES OF GRAND LODGE

No mention can be found in the Proceedings of Grand Lodge regarding the adoption of a Book of Forms and Ceremonies for the Grand Lodge of British Columbia until 1894.

Manitoba Forms and Ceremonies Adopted

During the Emergent Communication of Grand Lodge called in Victoria on November 22, 1894, for the purpose of considering and adopting a revised Constitution, it was ordered, on motion, that the "Forms" as found in the Constitution of the Grand Lodge of Manitoba (subject to any necessary alterations) be included. These apparently sufficed in British Columbia until 1904, when the first Book of Forms and Ceremonies was ordered printed.

Revision of 1904

On June 19, 1903, Grand Lodge ordered a new Constitution (which it first amended) which contained a section on Forms and Ceremonies which was judged to be outdated and entirely inadequate to the conditions in the Craft at that time. On June 22, 1905, the Grand Master stated that:

"As I found our old forms, which were approved by Grand Lodge in 1903, were in many cases antiquated and totally unsuited to the new Constitution and to cover the cases for which they were intended, I called to my assistance the Printing Committee and we set to work to revise and issue a complete set of forms and ceremonies, which we have done, and had distributed among all the Lodges, and it will be necessary for the Grand Lodge at this Communication to approve of same and rescind the resolution passed in 1903. I must take this occasion to state to Grand Lodge that it was to the untiring work of RW Bro. DeWolf-Smith, our Grand Historian, more than to myself or the other members of the Printing Committee, that such a splendid compilation has been issued,"

On the same day, under the heading "Forms and Ceremonies", Grand Lodge:

"*Resolved*—That the resolution of this Grand Lodge, passed at the Thirty-second Annual Communication, retaining the Forms and Ceremonies as set forth in the Constitution of 1894, be rescinded, and that the new Forms and Ceremonies printed in 1904, be used in this Jurisdiction until otherwise ordered by this Grand Lodge."

Resolution of 1920

In Grand Lodge on June 17, 1920, the following motion was duly presented and seconded:

"Resolved, That this Grand Lodge, recognizing the necessity that Constituent Lodges, especially those in isolated districts, be competently instructed in the work and in Masonic knowledge, requests that the Grand Master appoint a special committee to consider carefully the matter and to bring in such recommendations as to the best and most feasible means by which such instruction and knowledge may be imparted under the authority of Grand Lodge."

The motion was CARRIED.

The Grand Master appears to have ignored the request or the matter was dealt with in a different manner. Whether the resolution referred to the Rituals work of the Lodges or the Ceremonials of the Grand Lodge is not clear. What is clear, however, is the established fact that an edition of the Book of Forms and Ceremonies did appear at that time, dated "1921" and with the imprimature of the "Colonist Printing and Publishing Company" of Victoria. This same publication appeared ten years later, still dated "1921", but under the imprimature of the "Wrigley Printing Company Ltd." of Vancouver and the date of printing as "1931". A close examination of both editions reveals no change whatever in the two texts.

There does not appear to have been any action taken on the Rituals used by the Lodges at that time.

1921 to 1940

On June 19, 1924, Grand Lodge gave approval to a number of changes being made in the Funeral Service, but these are given a detailed examination in Chapter No. 19 dealing with the Public Ceremonies of Grand Lodge.

The Grand Master on June 17, 1926, recommended that Grand Lodge give consideration to amendments to the Constitution for provision to be made for the filing of proceedings in Masonic Trials, where expulsion has been recommended, forthwith with the Grand Secretary, and for reference of the same to the Committee on Petitions and Grievances, with power to recommend to the Grand Master that a Summons issue to the Brother recommended for expulsion, that he shall attend the next meeting of Grand Lodge to show cause why he should not be expelled. The Constitution was amended in considerable detail, in which the procedure for Masonic Trials was amended in many aspects. The Book of Forms and Ceremonies was amended in the Forms section accordingly.

In 1929, the Committee on Constitution recommended changes in the Forms of Grand Lodge which were rendered necessary by changes in the Constitution.

On June 18, 1931, a motion was offered requesting the Committee on Jurisprudence to consider the suitability of providing amongst the Forms and Ceremonies a fitting Ceremony to commemorate the completion of fifty years membership in Freemasonry in the Grand Jurisdiction of British Columbia, and to report thereon at the next Regular Communication of Grand Lodge. The motion was so referred, but the Committee on Jurisprudence failed to report on the matter in 1932 or 1933.

Revision of 1942

On June 20, 1940, the Grand Master informed Grand Lodge that he had appointed a Special Committee to draft a proposed Constitution for submission to Grand Lodge, and in Grand Lodge that same day the Special Committee reported and recommended:

“That the Special Committee be continued with instructions to revise the Forms and Ceremonies as well, bringing them in keeping with the Constitution.”

In Grand Lodge on June 20, 1941, it was

“Resolved that the Special Committee on Revision of the Constitution to whom was committed the revision of Forms and Ceremonies of Grand Lodge, beg to submit herewith the result of their labours and beg to move that the same be printed in book form together with the Ancient Charges. CARRIED.”

On June 17, 1943, the Grand Master reported to Grand Lodge that he had, pursuant to Section 61 (c) of the Book of Constitutions, issued a Special Warrant to the Grand Treasurer in the total amount of \$3,621, of which the sum of \$1,419 was for printing Forms and Ceremonies as authorized by Grand Lodge in 1941.

In 1946, an attempt was made to amend the Book of Forms and Ceremonies so that the wearing of the apron, *etc.*, would be confined to the outside of a Freemason’s clothing at all Masonic Funerals This proposal was DEFEATED.

No Honours for the District Deputy Grand Masters

On June 19, 1958, a regularly submitted Notice of Motion sought to delete the words “District Deputy Grand Master” from those entitled to receive Grand Honours as a Visitor. No reason was given for this strange action and the motion was DEFEATED without discussion.

Revision of 1963

From 1943 until 1963 the Book of Forms and Ceremonies does not appear to have been reprinted, because an extensive examination of the report of the Finance, Printing, Rituals and other Committees fails to reveal that any appropriation, even for a reprinting, was provided during the period.

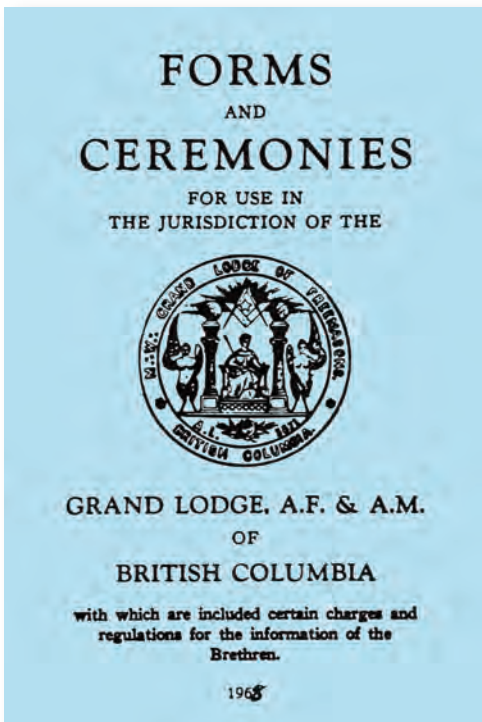
In June, 1962, the Committee on Finance provided the sum of \$3,250 in its Estimates for “printing Constitutions and Forms and Ceremonies” and reported an expenditure in June, 1963 of \$3,019 under that item. It would appear that this was merely a reprinting as nothing appears to have been authorized by way of a revision or amendment in Grand Lodge.

1966 to 1968

On June 24, 1966, the Committee on Rituals reported that it was the intention during the ensuing year to review the Book of Forms and Ceremonies of Grand Lodge to determine if there was need for any changes in it. On June 22, 1967, the committee reported that study of the Book of Forms and Ceremonies was to be continued with the idea of eliminating various anomalies and expanding the detailed instructions for procedure in some Ceremonies. No mention of the Book of Forms and Ceremonies is to be found in the report of the committee for 1968 or 1969, but a new edition of the Forms and Ceremonies went on sale at the Office of the Grand Secretary at the end of 1968. (Date 1965 changed to 1968 in ink.) No report on the matter was ever made to Grand Lodge.

Charges to Candidates

The 1968 edition of the Book of Forms and Ceremonies of Grand Lodge also contains the Charges (in two versions) which are required to be given to the Candidate at (1) His Initiation (the Entered Apprentice Degree), (2) His Passing (the Fellow Craft Degree), and (3) His Raising (the Master Mason Degree), of which one of those, to the Initiate, is



a very old Charge. Mackey says it was written by Hutchinson and published in his *Spirit of Freemasonry* in 1774, but it appears, substantially as given in the 1968 edition of the Book of Forms and Ceremonies, in *Scott's Pocket Companion* published in 1754.

Rules of Trial

The 1968 edition of the Book of Forms and Ceremonies concluded its valuable glossary of Masonic Regulations and Charges, and Forms of Ceremony with the "Rules for Masonic Trials"

The Ceremonies of Grand Lodge

The Ceremonies of Grand Lodge as they were amended in the 1968 edition of the Book of Forms and Ceremonies still retained the general character of the 1921 edition, and covered:

- (1) The Ceremony of (a) Opening, (b) Calling Off and Calling On, and (c) Closing of Grand Lodge;
- (2) The Ceremony of Installation of Grand Lodge Officers;
- (3) Institution of a Lodge under Dispensation;
- (4) Constitution and Consecration of a New Lodge and Installation of Its Officers;
- (5) Dedication of a Masonic Hall;
- (6) Laying the Foundation Stones of Public Buildings;
- (7) Reception of Visitors — (a) The Grand Lodge (b) The Grand Master (c) The Proxy Grand Master, The Deputy Grand Master, the Grand Wardens, District Deputy Grand Master, and (d) Other Brethren;
- (8) Installation of the Officers of a Lodge according to the "English" or "Canadian" Work;
- (9) Installation of the Officers of a Lodge according to "The British Columbia 'Ancient' Work";
- (10) Masonic Funeral Service— (a) General Regulations, (b) Service in the Lodge Room;
- (11) Service at House, Chapel or Church;
- (12) Concluding Service;
- (13) Short Form of Funeral Service.

The Forms of Grand Lodge

The book *Forms and Ceremonies for use in the jurisdiction of the Grand Lodge, AF & AM of British Columbia*, 1921 (reprinted in 1931 without change) set forth the Forms to be used in Grand Lodge in a variety of situations which may be encountered in the operation of such an institution. It also prescribed the details of the Ceremonials of the Grand Lodge.

The Revision of 1968

The Forms, as they appear in the new 1968 printing of the Book of Forms and Ceremonies, are 44 in number and deal generally with the formation of the Constituent Lodges, Masonic Trials (complaint, summons, expulsion and restoration), the Tyler's Oath, candidate pamphlets, *etc.*. They are given in full detail in the Book of Forms and Ceremonies of the Grand Lodge.³⁵¹

There are, in addition, 18 Forms which are used in the routine operations of the Grand Secretary's office, which include the Certificates for all purposes (Master Masons, Past Masters, *etc.*), Commissions, Warrants, Dispensations, *etc.* These are not printed in the Book of Forms and Ceremonies but the originals have been settled, approved, and are on record in the Grand Secretary's office.



351. See *Forms and Ceremonies for Use in the Jurisdiction of the Grand Lodge, AF & AM of British Columbia* —1968, pp. 149-190.

~ PART F ~

THE FOUR PRINCIPAL OFFICERS OF GRAND LODGE SINCE ITS ORGANIZATION*

	GRAND MASTER	DEPUTY G.M.	SENIOR GR.WARDEN	JUNIOR GR. WARDEN	GR. TREASURER	GR. SECRETARY
1871	I.W. Powell	J.F. McCreight	S. Duck	H. Nathan	M.W. Waitt	H.F. Heisterman
1872	I.W. Powell	J.A. Graham	S. Duck	W.R. Clarke	M.W. Waitt	H.F. Heisterman
1873	I.W. Powell	J.F. McCreight	W. Dalby	E. Harrison, Sr.	M.W. Waitt	H.F. Heisterman
1874-	S. Duck	F. Williams	E. Harrison	H. Brown	M.W. Waitt	C.M. Chambers
1875	S. Duck	F. Williams	E. Harrison	H. Brown	M.W. Waitt	C.M. Chambers
1876	F. Williams	E. Harrison, Jr.	C. Thorne	J.G. Vinter	M.W. Waitt	C.M. Chambers
1877	F. Williams	E. Harrison, Jr.	J.G. Vinter	C.M. Chambers	M.W. Waitt	E. Harrison, Jr.
1878	E. Harrison, Jr.	J.G. Vinter	C.M. Chambers	H. Brown	M.W. Waitt	E. Harrison, Jr.
1879	E. Harrison, Jr.	C.M. Chambers	H. Brown	E. Harrison, Jr.	M.W. Waitt	E. Crow Baker
1880	E. Harrison, Jr.	C.M. Chambers	H. Brown	E. Harrison, Jr.	M.W. Waitt	E. Crow Baker
1881	C.M. Chambers	H. Brown	W.T. Livock	E. Harrison, Jr.	M.W. Waitt	E. Crow Baker
1882	H. Brown	M. Bate	T. Trounce	R.B. Kelly	M.W. Waitt	E. Crow Baker
1883	E. Crow Baker	T. Trounce	R.B. Kelly	R. Beaven	M.W. Waitt	A.R. Milne
1884	E. Crow Baker	T. Trounce	R. Beaven	A.R. Milne	W. Dalby	E.C. Neufelder
1885	T. Trounce	W. Dalby	A.R. Milne	J.C. Hughes	H.F. Heisterman	E.C. Neufelder
1886	W. Dalby	A.R. Milne	J.C. Hughes	W. Stewart	H.F. Heisterman	E.C. Neufelder
1887	A.R. Milne	J.S. Clute, Sr.	D.H. Ross	H. Hoy	H.F. Heisterman	E.C. Neufelder
1888	A.R. Milne	J.S. Clute, Sr.	H. Hoy	A. McKeown	H.F. Heisterman	H. Brown
1889	J.S. Clute, Sr.	A. McKeown	M. Wolfe	W. Downie	H.F. Heisterman	H. Brown
1890	A. McKeown	M. Wolfe	W. Downie	S. Clarke	H.F. Heisterman	H. Brown
1891	M. Wolfe	W. Downie	S. Clarke	P. Grant	H.F. Heisterman	W.J. Quinlan
1892	W. Downie	S. Clarke	P. Grant	R.B. McMicking	H.F. Heisterman	W.J. Quinlan
1893	S. Clarke	R.B. McMicking	L.R. Johnson	A. Charleson	H.F. Heisterman	W.J. Quinlan
1894	R.B. McMicking	L.R. Johnson	A. Charleson	E.D. McLaren	H.F. Heisterman	W.J. Quinlan
1895	L.R. Johnson	A. Charleson	E.D. McLaren	A.E. Lees	H.F. Heisterman	W.J. Quinlan
1896	A. Charleson	E.D. McLaren	B. Williams	J.W. Coburn	H.F. Heisterman	W.J. Quinlan
1897	E.D. McLaren	D. Wilson	J.W. Coburn	R.E. Walker	A.B. Erskine	W.J. Quinlan
1898	D. Wilson	R.E. Walker	F.M. Young	H.H. Watson	A.B. Erskine	W.J. Quinlan
1899	R.E. Walker	H.H. Watson	F.M. Young	A.E. Goodeye	A.B. Erskine	W.J. Quinlan
1900	H.H. Watson	F.M. Young	E.E. Chipman	C.E. Sharp	A.B. Erskine	W.J. Quinlan
1901	F.M. Young	E.E. Chipman	C.E. Sharp	W.J. Bowser	A.B. Erskine	W.J. Quinlan
1902	E.E. Chipman	C.E. Sharp	W.J. Bowser	T.J. Armstrong	H.H. Watson	R.E. Brett
1903	C.E. Sharp	W.J. Bowser	T.J. Armstrong	G. Johnstone	H.H. Watson	R.E. Brett
1904	W.J. Bowser	T.J. Armstrong	G. Johnstone	J.H. Schofield	H.H. Watson	R.E. Brett
1905	T.J. Armstrong	J.H. Schofield	F. Bowser	W.K. Houston	H.H. Watson	R.E. Brett
1906	J.H. Schofield	F. Bowser	W.K. Houston	H.N. Rich	H.H. Watson	R.E. Brett
1907	F. Bowser	W.K. Houston	H.N. Rich	E.B. Paul	H.H. Watson	R.E. Brett
1908	W.K. Houston	H.N. Rich	E.B. Paul	F.J. Burd	H.H. Watson	R.E. Brett
1909	H.N. Rich	E.B. Paul	F.J. Burd	A.H. Skey	H.H. Watson	R.E. Brett
1910	E.B. Paul	F.J. Burd	A.H. Skey	J.M. Rudd	H.H. Watson	R.E. Brett
1911	F.J. Burd	A.H. Skey	J.M. Rudd	W. Henderson	H.H. Watson	W.A. DeWolf-Smith
1912	J.M. Rudd	A.H. Skey	W. Henderson	J. Stark	H.H. Watson	W.A. DeWolf-Smith
1913	W. Henderson	J. Stark	W.C. Ditmars	W. Astley	H.H. Watson	W.A. DeWolf-Smith
1914	J. Stark	W.C. Ditmars	W. Astley	D. Corsan	H.H. Watson	W.A. DeWolf-Smith
1915	W.C. Ditmars	W. Astley	D. Corsan	J. Shaw	H.H. Watson	W.A. DeWolf-Smith
1916	W. Astley	D. Corsan	J. Shaw	J. Shaw	H.H. Watson	W.A. DeWolf-Smith
1917	D. Corsan	J. Shaw	S.J. Willis	C.A. Welsh	H.H. Watson	W.A. DeWolf-Smith
1918	J. Shaw	S.J. Willis	M.L. Grimmett	W.S. Terry	H.H. Watson	W.A. DeWolf-Smith
1919	S.J. Willis	M.L. Grimmett	W.S. Terry	A.McC. Creery	H.H. Watson	W.A. DeWolf-Smith
1920	M.L. Grimmett	W.S. Terry	A.McC. Creery	C.E. Tisdall	H.H. Watson	W.A. DeWolf-Smith
1921	W.S. Terry	A.McC. Creery	C.E. Tisdall	S. Jones	H.H. Watson	W.A. DeWolf-Smith
1922	A.McC. Creery	C.E. Tisdall	S. Jones	A.M. Manson	H.H. Watson	W.A. DeWolf-Smith
1923	C.E. Tisdall	S. Jones	A.M. Manson	F.S. McKee	H.H. Watson	W.A. DeWolf-Smith
1924	S. Jones	A.M. Manson	F.S. McKee	D.W. Sutherland	H.H. Watson	W.A. DeWolf-Smith
1925	A.M. Manson	D.W. Sutherland	R. Baird	A.U. DePencier	H.H. Watson	W.A. DeWolf-Smith
1926	D.W. Sutherland	F.S. McKee	R. Baird	R.L. Reid	H.H. Watson	W.A. DeWolf-Smith
1927	F.S. McKee	R. Baird	R.L. Reid	D.E. Kerr	H.H. Watson	W.A. DeWolf-Smith
1928	R. Baird	R.L. Reid	D.E. Kerr	H.B. Morley	H.H. Watson	W.A. DeWolf-Smith
1929	R.L. Reid	D.E. Kerr	H.B. Morley	J.E. Beck	H.H. Watson	W.A. DeWolf-Smith
1930	D.E. Kerr	H.B. Morley	J.E. Beck	A. Henderson	H.H. Watson	W.A. DeWolf-Smith
1931	H.B. Morley	J.E. Beck	A. Henderson	G.L. Cassady	H.H. Watson	W.A. DeWolf-Smith

* With the addition of Grand Treasurers and Grand Secretaries [ed.]

1932	J.E. Beck	A. Henderson	G.L. Cassady	C.G. Derby	H.H. Watson	W.A. DeWolf-Smith
1933	A. Henderson	G.L. Cassady	C.G. Derby	S. McClure	H.H. Watson	W.A. DeWolf-Smith
1934	G.L. Cassady	C.G. Derby	S. McClure	T. Sanderson	H.H. Watson	W.A. DeWolf-Smith
1935	C.G. Derby	S. McClure	T. Sanderson	C.M. Kingston	H.H. Watson	W.A. DeWolf-Smith
1936	S. McClure	J.S. Henderson	C.M. Kingston	G.A.B. Hall	H.H. Watson	W.A. DeWolf-Smith
1937	J.S. Henderson	C.M. Kingston	G.A.B. Hall	W.R. Simpson	H.H. Watson	W.A. DeWolf-Smith
1938	C.M. Kingston	G.A.B. Hall	W.R. Simpson	B.A. Stimmel	H.H. Watson	F.S. McKee
1939	G.A.B. Hall	W.R. Simpson	B.A. Stimmel	W.P. Marchant	H.H. Watson	F.S. McKee
1940	W.R. Simpson	B.A. Stimmel	W.P. Marchant	J.G. Brown	H.H. Watson	F.S. McKee
1941	B.A. Stimmel	W.P. Marchant	J.G. Brown	W. Menzies	H.H. Watson	F.S. McKee
1942	W.P. Marchant	J.G. Brown	W. Menzies	W.H. Bland	H.H. Watson	F.S. McKee
1943	J.G. Brown	W. Menzies	W.H. Bland	K.K. Reid	H.H. Watson	F.S. McKee
1944	W. Menzies	W.H. Bland	K.K. Reid	G. Roy Long	H.H. Watson	W.R. Simpson
1945	W.H. Bland	K.K. Reid	G. Roy Long	G.H. Ellis	H.H. Watson	W.R. Simpson
1946	K.K. Reid	G. Roy Long	G.H. Ellis	D. McGugan	H.H. Watson	W.R. Simpson
1947	G. Roy Long	G.H. Ellis	D. McGugan	J.H.N. Morgan	H.H. Watson	W.R. Simpson
1948	G.H. Ellis	D. McGugan	J.H.N. Morgan	J.M. Mitchell	H.H. Watson	W.R. Simpson
1949	D. McGugan	J.H.N. Morgan	J.M. Mitchell	L. Healey	D.A. Stewart	W.R. Simpson
1950	J.H.N. Morgan	J.M. Mitchell	L. Healey	W.A. Curran	D.A. Stewart	W.R. Simpson
1951	J.M. Mitchell	L. Healey	W.A. Curran	K.P. Warwick	D.A. Stewart	J.H.N. Morgan
1952	L. Healey	W.A. Curran	K.P. Warwick	R.G. Large	D.A. Stewart	J.H.N. Morgan
1953	W.A. Curran	K.P. Warwick	R.G. Large	H.F.P. Grafton	D.A. Stewart	J.H.N. Morgan
1954	K.P. Warwick	R.G. Large	H.E.P. Grafton	C.A.J. Green	D.A. Stewart	J.H.N. Morgan
1955	R.G. Large	D.A. Stewart	C.A.J. Green	K. Reid	J.R. Oliver	J.H.N. Morgan
1956	D.A. Stewart	C.A.J. Green	K. Reid	M.A.R. Howard	J.R. Oliver	J.H.N. Morgan
1957	C.A.J. Green	K. Reid	M.A.R. Howard	C.G. McMynn	D.A. Stewart	J.H.N. Morgan
1958	K. Reid	M.A.R. Howard	C.G. McMynn	J.R. Mitchell	D.A. Stewart	J.H.N. Morgan
1959	M.A.R. Howard	C.G. McMynn	J.R. Mitchell	D.M. Taylor	D.A. Stewart	J.H.N. Morgan
1960	C.G. McMynn	J.R. Mitchell	D.M. Taylor	H.P. Rutter	D.A. Stewart	J.H.N. Morgan
1961	J.R. Mitchell	D.M. Taylor	H.P. Rutter	J.H. McKergow	D.A. Stewart	J.H.N. Morgan
1962	D.M. Taylor	H.P. Rutter	J.H. McKergow	J.H. Nordan	D.A. Stewart	J.H.N. Morgan
1963	H.P. Rutter	J.H. McKergow	J.H. Nordan	E.J. Levesque	D.A. Stewart	J.H.N. Morgan
1964	J.H. McKergow	J.H. Nordan	E.J. Levesque	H.C. MacNeill	D.A. Stewart	J.H.N. Morgan
1965	J.H. Nordan	E.J. Levesque	H.C. MacNeill	J.S. Hogg	D.A. Stewart	J.H.N. Morgan
1966	J.H. Nordan	H.C. MacNeill	J.S. Hogg	W. McRae	D.A. Stewart	J.H.N. Morgan
1967	H.C. MacNeill	J.S. Hogg	W. McRae	N. Mussallem	A.R. Harvey	J.H.N. Morgan
1968	J.S. Hogg	W. McRae	N. Mussallem	F.B. Maxfield	A.R. Harvey	J.H.N. Morgan
1969	W. McRae	N. Mussallem	F.B. Maxfield	H.P. Baikie	A.R. Harvey	J.H.N. Morgan
1970	N. Mussallem	F.B. Maxfield	H.P. Baikie	W.H. Rogers	A.R. Harvey	J.H.N. Morgan

PART G

REPRESENTATIVES NEAR OTHER GRAND LODGES AND NEAR THE GRAND LODGE OF BRITISH COLUMBIA *

Grand Lodge	Near Other Grand Lodge	Near British Columbia
Alabama	W Wm. C. Kirkpatrick	RW John Rowland
Alberta	MW David Little	MW Wallace McRae
Argentina	W E. R. Vibart	W Leslie Lyon
Arizona	W Arnold Eastridge	RW A. Rout Harvey
Arkansas	W Quinn H. Glover	MW Donald McGugan
Belgium		RW K. S. N. Shepherd
Benito Juarez (Mexico)	WE. De La Fuente Chapoy	RW Hector G. Jure
California	W Francis V. Herz	RW R. L. Williams
Canada (in Ontario)	MW R. W. Treleavan	MW J. H. N. Morgan
Chile	W H. Arancibia-Lira	RW J. Aucterlonie
China	W Lindsey B. Herd	RW B. W. Taylor
Colorado	W George L. Powell	RW Fred Topham, Jr.
Connecticut	W Albert C. Snyder	RW Walter Thompson
Costa Rica	W Cadis G. Ingram	RW L.A. Bell
Cuba (in Exile)		
Delaware	RW A. V. Jeuell	RW W. S. Western
Denmark	VW A. Nyvang	RW E. G. McDougall
District of Columbia	W J. K. Alexander	RW J. R. Gittins

* For the addresses of these brethren see the lists printed in the *Proceeding of Grand Lodge — 1970*.

England (United)	RW The Rt. Hon. The Earl of Derby	MW G. C. Derby
Finland	RW R. Jarvelainen	RW A. A. Piercy
Florida	RW W. F. Greene	RW S. A. MacDonald
France (National)	VW S. J. L. Humbert	MW Kenneth Reid
Georgia	W M. E. Bassett	RW W. M. Walker
Germany (United)	W B. P. Jackson	RW Carl C. Schmidt
Idaho	MW M. J. Ware	RW M. Kirkpatrick-Crockett
Illinois	RW Carl F. Rank	RW J. L. Stark
India	RW Mul Chand Gagera	RW G. A. V. Sandercombe
Indiana	W G. S. Eads	RW J. B. McMinn
Iowa	W D. A. Nicholson	RW J. A. Grimmett
Ireland	RW D. S. Gillespie	MW W. A. Curran
Israel	VW A. Kavitsky	R W Meyer Potter
Japan	W M. C. Cooke	MW G. Roy Long
Kansas	MW W. E. Montgomery	RW F. Tomlinson
Kentucky	E. P. White, Jr.	RW M. Lyle Barr
Louisiana	W Philip J. Pons	RW N. G. McQuarrie
Maine	W H. K. Mcintosh	RW J. W. Cornett
Manitoba	W C. M. Wilson	MW James S. Hogg
Maryland	RW Harvey T. Hopkins	RW B. R. Dodds
Massachusetts	RW A. M. Simons	RW S. H. Okell
Mexico (York)	MW A. G. Wygard	W E. A. Bleathman
Michigan	RW Alfred C. Lipphart	RW M. K. Macfadyen
Minnesota	W C. E. Skoglund	RW D. W. Davis
Mississippi	MW Joe L. Smith	RW E. R. Bell
Missouri	RW H. McLaughlin	RW William Sinclair
Montana	W C. W. Peterson	RW F. T. Wright
Nebraska	MW Thomas J. Aron	MW Nicholas Mussallem
Netherlands (Grand East)	W G. F. E. Lowenstein	RW A. F. Hanson
Nevada	W A. L. Bails	W E. E. Chamberlain
New Brunswick	RW Curtis P. Wills	MW K. K. Reid
New Hampshire	RW M. J. Creeger	RW S. E. Needham
New Jersey	RW J. Donald Mandeville	W A. J. Duggan
New Mexico	W LeRoy Howe	RW J. St. C. Moffitt
New South Wales (United)	RW R. G. Connon	R W Mark Macartney
New York	RW M. M. Krauss	W J. R. Stewart
New Zealand	MW Francis Prideaux	RW D. R. McMahon
North Carolina	RW Neill W. Freeman	RW Harper P. Baikie
North Dakota	W Leland W. Jones	RW William Tyre
Norway	W T. W. Edwin	W H. A. Borgerson
Nova Scotia	MW W. Everett Moseley	MW M. A. R. Howard
Ohio	MW R. A. Younger	R W Robert C. Clerke
Oklahoma	RW John Moren	RW Cecil M. Parrott
Oregon	W Teunis Wyers	MW J. Murray Mitchell
Peru	J. Denegri G.	RW M. E. Tunnacliffe
Philippines	MW Raymond E. Wilmarth	RW H. J. Macey
Prince Edward Island	RW J. R. Murphy	W V. L. Dryer
Quebec	RW R. M. McCarrell	RW John Edge
Queensland	RW F. J. Morgan	RW E. T. Kenny
Rhode Island	W Dr. N. A. Estes, Jr.	RW E. E. Burr
Saskatchewan	RW N. E. Wilson	MW H. C. MacNeil
Scotland	MW The Rt. Hon. Lord Macdonald	MW David M. Taylor
South Australia	RW H. J. Emslie	RW E. J. C. Browne-Cave
South Carolina	MW H. F. Collins	MW R. Geddes Large
South Dakota	MW Dr. George D. Wells	W R. J. Wride
Southern Africa	RW Dr. H. M. Daleboudt	RW R. C. M. Robertson
Sweden	W C. V. R. Sandstrom	W Martin G. Carlson

Switzerland (Alpina)	W Ernest A. Burger	VW J. T. Marshall
Tasmania	RW A. M. Marshall	RW P. Y. Porter
Tennessee	MW Wiley O. May	RW F. W. Coffin
Texas	RW Grover L Daniels	RW E. J. Lockhart
Utah	W L C Bane	W Miller H. Mason
Venezuela	W O. J. Jensen	RW J. R. Paton
Vermont	W Dr. L W. Jacobs	RW C E. Brotherton
Victoria (United)	RW P. Wheeler	RW F. B. Maxfield
Virginia	W H. Maynard Pettit	W E. S. Gropp
Washington	MW G. H. Bovington	MW C A. J. Greene
Western Australia	RW W. L Dingle	MW J. Herbert Nordan
West Virginia	W O. A. Wilson	RW Denton R. Fraine
Wisconsin	MW Herbert L Mount	RW William McFaul

PART H

CONSTITUENT LODGES ACCORDING TO THEIR LOCATION IN BRITISH COLUMBIA*

Abbotsford	Abbotsford	70	Kelowna	Prince Charles	153
Agassiz	Kent	132	Kimberley	Selkirk	55
Alberni	Euclid	158	Kitimat	Kitimat	169
Armstrong	Spallumcheen	13	Ladner	Ancient Light	88
Ashcroft	Zarthan	105	Ladysmith	St. John's	21
Atlin	Atlinto	42	Lake Cowichan	Coronation	151
Barkerville	Cariboo	4	Langford	Goldstream	161
Burns Lake	Tweedsmuir	152	Langley	Eureka	103
Campbell River	Discovery	149	Lillooet	Cayoosh	173
Castlegar	Sentinel	146	Lynn Valley	Lynn Valley	122
Central Park	Burnaby	150	Mayo	Northern Lights	157
Central Park	Park	63	Merritt	Nicola	53
Chemainus	Chemainus	114	Mill Bay	Malahat	107
Chilliwack	Ionic	19	Mission City	Pacific	16
Chilliwack	Mount Zion	120	Nakusp	Star of the West	61
Cloverdale	Cloverdale	168	Nanaimo	Ashlar	3
Courtenay	Hiram	14	Nanaimo	Doric	18
Cranbrook	Cranbrook	34	Nanaimo	Nanaimo	110
Creston	Creston	54	Nelson	Nelson	23
Cumberland	Cumberland	26	Nelson	Granite	154
Dawson, Y.T.	Yukon	45	New Denver	Slocan	29
Dawson Creek	Peace	126	New Westminster	Union	9
Duncan	Temple	33	New Westminster	King Solomon	17
Enderby	Enderby	40	New Westminster	Lewis	57
Fernie	Elk River	35	New Westminster	Perfection	75
Fort Nelson	Fort Nelson	179	New Westminster	Tuscan	138
Fort St. John	Fort St. John	131	New Westminster	Westminster	174
Ganges	Admiral	170	North Burnaby	Zenith	104
Golden	Mountain	11	North Burnaby	East Gate	176
Grand Forks	Harmony	37	North Vancouver	Burrard	50
Greenwood	King Edward	28	North Vancouver	Duke of Connaught	64
Haney	Prince David	101	North Vancouver	Capilano	164
Hope	Mount Hope	139	North Surrey	North Star	167
Invermere	Columbia	38	Ocean Falls	Mount Caro Marion	140
Kamloops	Kamloops	10	Oliver	Southern Gate	124
Kamloops	Mount St. Paul	109	Parksville	Concord	79
Kaslo	Kaslo	25	Peachland	Trepanier	83
Kelowna	St. George's	41	Penticton	Orion	51

* For the Constituent Lodges according to the order in which they were constituted (numerical), see the Index "Constitution of Lodges".

Penticton	Penticton	147
Port Alberni	Barclay	90
Port Coquitlam	DeWolf	78
Powell River	Triune	81
Powell River	Westview	133
Prince George	Nechako	86
Prince George	Prince George	178
Prince Rupert	Tsimpsean	58
Prince Rupert	Tyee	66
Princeton	Similkameen	95
Quesnel	Quesnel	69
Revelstoke	Kootenay	15
Richmond	Richmond	142
Richmond	Centennial	171
Roberts Creek	Mount Elphinstone	130
Rossland	Corinthian	27
Saanichton	Mount Newton	89
Salmo	Ymir	31
Salmon Arm	Salmon Arm	52
Sidney	Sidney	143
Smithers	Omineca	92
Sooke	Mount Shepherd	159
Squamish	Mount Garibaldi	127
Stewart	Enoch	99
Terrace	Kitselas	123
Tofino	Manoah	141
Trail	Fidelity	32
Trail	Emulation	125
Trail	Friendship	144
Vancouver	Mount Hermon	7
Vancouver	Cascade	12
Vancouver	Acacia	22
Vancouver	Southern Cross	44
Vancouver	Western Gate	48
Vancouver	Kilwinning	59
Vancouver	Plantagenet	65
Vancouver	Melrose	67
Vancouver	Vancouver	68
Vancouver	Mount Lebanon	72
Vancouver	Maple Leaf	74
Vancouver	Composite	76
Vancouver	Zion	77
Vancouver	St. James'	80
Vancouver	Prince Arthur	82
Vancouver	Empire	85
Vancouver	Progress	87

Vancouver	University	91
Vancouver	Victory	94
Vancouver	Grandview	96
Vancouver	Vimy	97
Vancouver	Trinity	98
Vancouver	Prince of Wales	100
Vancouver	Mount Moriah	102
Vancouver	Unity	106
Vancouver	Meridian	108
Vancouver	Lions' Gate	115
Vancouver	Kerrisdale	117
Vancouver	Adoniram	118
Vancouver	Keystone	121
Vancouver	Landmark	128
Vancouver	King George	129
Vancouver	Emerald	134
Vancouver	Caledonia	136
Vancouver	Fellowship	137
Vancouver	Dunbar	145
Vancouver	Evergreen	148
Vancouver	West Point	155
Vancouver	Commonwealth	156
Vancouver	Mosaic	162
Vancouver	Crown	163
Vancouver	Aviation	175
Vancouver	Crossroads	177
Vanderhoof	Vanderhoof	119
Vernon	Miriam	20
Vernon	Kalamalka	160
Victoria	Victoria-Columbia	1
Victoria	Vancouver and Quadra	2
Victoria	United Service	24
Victoria	St. Andrew's	49
Victoria	Camosun	60
Victoria	Britannia	73
Victoria	Henderson	84
Victoria	Confederation	116
Victoria	Aurora	165
Victoria	Haida	166
West Summerland	Summerland	56
West Vancouver	King David	93
West Vancouver	Hollyburn	135
West Vancouver	Prospect	172
Whitehorse, Y.T.	Whitehorse	46
White Rock	Joppa	112
Williams Lake	Centre	113



THE EPILOGUE

Message of His Worship, Mayor Hugh R. Stephen of Victoria — Politics and Freemasons - Again the North-West Passage in 1969 — Caledonia Lodge No. 478 SC — Officers of the Grand Lodge of British Columbia Elected and Appointed to Office on June 19, 1970 — Standing Committees of the Grand Lodge of British Columbia on June 19, 1970 — When is a Man a Freemason?

* * *

“The Moving Finger writes; and, having writ,
Moves on: nor all thy piety nor wit
Shall lure it back to cancel half a line,
Nor all thy tears wash out a word of it.”

—OMAR KHAYYÁM.

Message of His Worship Mayor Hugh R. Stephen of the City of Victoria

A non-Mason, to the Annual Communication of the Grand Lodge of British Columbia held at the Empress Hotel at Victoria, on June 19, 1969, with his kind permission:

“It is, quite understandably, a source of pride to me that Victoria, which has contributed so greatly to the past of this Province, should have witnessed also the formation of the first Masonic Lodge in British Columbia in 1859, three years before this city itself was incorporated; and twelve years later, the joining together here of the seven Lodges then existing in the Province into the governing body for British Columbia, It was not unnatural that this important step should have been taken in the same year that the Province itself cast adrift from the ties which bound it to the Mother Country.

“From that modest beginning, sustained by great faith and nurtured in the timeless and accumulated wisdom of your Craft, have sprung the 167 Lodges and 27,000 members represented here this morning in this Annual Communication. May I say also, MW Grand Master, I am doubly proud to note that, 98 years after this significant event, the Grand Lodge should once again have turned to a native son of Victoria to preside over its affairs.

“As we look back this morning at those who brought the Masonic Craft to British Columbia, citizens of the stature and calibre of Amor DeCosmos and Robert Burnaby, of Israel Wood Powell and of my own first predecessor in office, Thomas Harris, we cannot but be struck that these also were men whose names are forever honoured in the chronicles of their times; men whose lives were a running commitment to the well-being and progress of their society, their community and their country.

“For them, as for you, Masonry was no idle nor casual business, to be undertaken weekly or monthly behind closed doors, and then comfortably discarded. Rather was it a constant fortification of the spirit and the will against the many challenges, both moral and physical, which as individuals they encountered outside, in the pioneer society around them. And we today, whether members of the Craft or not, are the fortunate beneficiaries of that sturdy and simple faith which set no limits to its horizons or recoiled in dismay from the most arduous of tasks. As we look back at them now, we must be filled, I think, with wonder, admiration and gratitude at how greatly and daringly they accomplished, with so few resources at their disposal.

“Today, the challenges of physical growth, which consumed the attention and energies of these our predecessors, have been replaced by others of a subtler and less manageable kind.

“While the ability of man to control the growth and direction of his physical environment has increased a millionfold, he is at the same time beset by a spiritual indecision and poverty unknown to those who stood here 98 years ago. The simple and seemingly timeless assumptions, which sustained them as they wrestled with their world, are now daily being called to account by the young men and women on whom, of necessity the resolution of the problems of our world depends. We can no longer necessarily rely upon the past to validate the moral or spiritual tightness and efficacy of our beliefs. Not only must they now be held by tradition, to be trustworthy — they must also be seen to be so.

“Certainly no man can sit, as I do, at the centre of a growing urban community, and fail to realize how tinder dry is the climate of public opinion; nor how illusive will be any security based solely upon the repetition of ancient phrases and formulas. This is not to say we must now abandon, in precipitate panic, all that vast storehouse of wisdom which we have inherited from our past. Rather

must we re-examine and think through our positions on the great central issues of our time, with frankness and honesty, committing gratefully to the past those things which, having served as well, have now outlived their usefulness; but grappling to our present and future service those few strong, simple and immutable truths which can stand the clear-eyed challenge and enquiry of young people, and thus be felt to be valid for them as they face the infinite complexities of tomorrow's world.

"In this context, gentlemen, there faces you as Masons, as there does the membership of every other body committed to the resolution of today's imperatives, an exercise in self-examination and appraisal which will test your faith in the constant fire of events.

"But looking back this morning to the contribution made by so many of your predecessors to the achievements of their times, I have little doubt that the teachings of the Craft will be found to stand you and your sons in excellent stead, as they did your forefathers before you; and that 98 years from now, in a world whose complexities will be unimaginable in terms of our present reference points, the influence of Grand Lodge upon the society around will be equally as significant as since its foundation in this city in 1871.

"Therefore, let me bid you a most warm welcome to your membership and visitors this morning, both in grateful recognition of your past achievements and perhaps more especially for the ongoing commitment which I know you make to the greater challenges that lie ahead."

Politics and Freemasons

Ever since the earliest migrations to the western slope of the North American Continent in the 19th century, the Freemasons had played an important part in the political and social development of the territory. Space does not permit this history to record all those who have played the role of (a) a Member of the Legislative Assembly of British Columbia; (b) a Member of the House of Commons at Ottawa representing the Province; or (c) a participant in the municipal and other local governmental organizations.

But it would be amiss were it to neglect the mention of a few of the outstanding figures in the drama of the past one hundred years, in particular the Premiers who have been leaders of the political party in power; and the Lieutenant-Governors who have represented the Ruling Monarch at the time of their "incumbency of office".

Legislators Freemasons

In the Social Credit Government of William Andrew Cecil Bennett, which first took office on August 1, 1952, and was re-elected six times thereafter during the life of the Grand Lodge of British Columbia, have been many members of the Craft. The Bennett Cabinet was born out of the 23rd Legislative Assembly elected on June 12, 1952, and this Government was returned to office for the 24th on June 9, 1953; the 25th on September 19, 1956; the 26th on September 12, 1960; the 27th on September 30, 1963; the 28th on September 12, 1966, and the 29th on August 27, 1969—a truly remarkable record said to have been unequalled in the history of any Province. The Premier himself was initiated into Saint George's Lodge No. 41 BCR at Kelowna in 1932 and was the WM of that Lodge in 1944.

During this period, the Premier himself held the following Portfolios in the Governments: President of the Council, August 1, 1952, to [1972]; Minister of Finance, February 15, 1954, to ———*; Minister of Agriculture, April 15, 1957, to September 12, 1957; and Minister of Highways, March 21, 1938, to April 24, 1965.

The 1970 Cabinet

Other Freemasons who have graced the Bennett Cabinets during the nineteen years it was in power were:

Wesley Drewett Black, a PM of Victoria-Columbia. Lodge No. 1 BCR at Victoria — Provincial Secretary, August 1, 1952, to [1972]; Minister of Health Services and Hospital Insurance, December 12, 1966, to April 24, 1968; Minister of Highways, April 23, 1968, to ———*; Minister of Municipal Affairs, August 1, 1952, to March 19, 1964; and Minister of Social Welfare, March 20, 1959, to December 11, 1966.

Robert William Bonner, a member of Goldstream Lodge No. 161 BCR at Langford — Attorney General, August 1, 1952, to May 26, 1968; Minister of Education, October 19, 1953, to April 13, 1954; Minister of Industrial Development, Trade and Commerce, March 28, 1957, to March 19, 1964; and Minister of Commercial Transport, March 20, 1964 to March 26, 1968.

Donald Leslie Brothers, a member of Emulation Lodge No. 125 BCR at Trail — Minister of Education, March 7, 1968, to ———*; and Minister of Mines and Petroleum Resources, March 20, 1964, to March 26, 1968.

Einar Maynard Gunderson, a member of Evergreen Lodge No. 148 BCR at Vancouver — Minister of Finance, August 1, 1952, to February 14, 1954.

Eric Fitzgerald Charles Martin, a member of Victoria-Columbia Lodge No. 1 at Victoria — Minister of Health

and Education, August 1, 1952, to March 19, 1959; and Minister of Health Services and Hospital Insurance, March 20, 1959, to December 11, 1966.

Leslie Raymond Peterson, a member of Maple Leaf Lodge No. 74 BCR at Vancouver — Minister of Education, September 27, 1956, to May 26, 1968; Minister of Labour, November 28, 1960, to [1972]; and Attorney-General, May 27, 1968, to ———*.

Waldo McTavish Skillings, a member of Victoria-Columbia Lodge No. 1 BCR at Victoria — Minister of Industrial Development, Trade and Commerce, April 25, 1968, to ———*.

Newton Phillip Steamy, a PM of Nanaimo Lodge No. 110 BCR at Nanaimo and PDDGM of District No. 5 at Nanaimo — Minister of Agriculture, September 13, 1957, to November 27, 1960.

Earl Gathers Westwood, a member of Doric Lodge No. 18 BCR at Nanaimo — Minister of Trade and Industry, September 27, 1956, to March 28, 1957; Minister of Commercial Transport, November 28, 1960, to December 3, 1963; and Minister of Recreation and Conservation, March 28, 1957, to December 3, 1963.

Lyle Wicks, a member of St. Andrew's Lodge No. 49 BCR at Victoria — Minister of Labour, August 1, 1952, to November 27, 1960; and Minister of Railways, September 27, 1956, to March 19, 1959,

Ray Gillis Williston, a member of Victoria-Columbia Lodge No. 1 BCR at Victoria — Minister of Education, April 14, 1954, to September 26, 1956; Minister of Lands and Forests, February 28, 1956, to March 29, 1962; and Minister of Lands, Forests and Water Resources, March 30, 1962, to ———*.

Members of the Legislature

Other members of the Craft of Antient, Free and Accepted Masons who were elected to the 29th Legislative Assembly on August 27, 1969, were:

Dennis Geoffrey Cocke, New Democrat, a member of Prince Arthur Lodge No. 82 BCR at Vancouver.

William Harvey Murray, Social Credit, a PM of Tsimpsean Lodge No. 58 BCR at Prince Rupert, who was elected Speaker of the Legislative Assembly on January 23, 1964 to ———*.

George Mussallem, Social Credit, a PM of Prince David Lodge No. 101 at Haney.

Dean Edward Smith, Social Credit, a member of Fort St. John Lodge No. 131 BCR at Fort St. John.

Rubert Martin Strachan, New Democrat, a member of St. John's Lodge No. 21 BCR at Ladysmith, who was Leader of Her Majesty's Loyal Opposition from April, 1956, to April, 1969

Hunter Bertram Vogel, Social Credit, a member of Eureka Lodge No. 103 BCR at Langley.

These are all the Legislators of the 29th Legislative Assembly of the Province of British Columbia that appear on the Register of the Grand Lodge of British Columbia AF & AM. Some of the others are said to have been members of the Craft prior to their arrival in British Columbia—if so, it would appear that they remained unaffiliated.

Premiers of British Columbia

During the one hundred years of life of the Grand Lodge of British Columbia, the people of British Columbia elected twenty-five Premiers, with twenty-four incumbents. Thirteen of them (one was an incumbent of the office on two occasions) were initiates of or affiliates with Masonic Lodges in British Columbia, and one was elected to membership but failed to take his degrees.

1st - Honourable John Foster McCreight, from November 13, 1871, to December 20, 1872 - of Victoria Lodge No. 783 ER in 1866 by initiation, who became the DGM of British Columbia;

2nd - Honourable Amor de Cosmos, from December 23, 1872, to February 9, 1874 - of Victoria Lodge No. 1085 ER, a charter member in 1860 by affiliation from Oroville Lodge No. 103 at Oroville, California, the First Masonic Secretary in British Columbia;

3rd - Honourable George Anthony Walkem, from February 11, 1874, to January 27, 1876 - of Kamloops Lodge No. 10 BCR in 1886 by affiliation from King Solomon's Lodge No. 22 at Toronto;

5th - Ditto.

6th - Honourable Robert Beaven, from June 13, 1882, to January 27, 1883 - of Quadra Lodge No. 8 BCR;

8th - Honourable Alexander Edmund Batson Davie, from May 15, 1887, to August 1, 1889 - his name first appears in the Returns of Cariboo Lodge No. 4 BCR for November 30, 1874—he apparently affiliated. His name did not appear in the Returns for 1878 and 1879, while the Returns for 1880 show him as "Suspended" as an MM. The Returns for 1882 show "Alex D. B. Davie" as "Restored" and as "Demitted". His name does not appear on the Register of any other Constituent Lodge, but in 1882 both he and his wife joined the Roman Catholic Church.

- 11th — Honourable John Herbert Turner, from March 4, 1895, to August 8, 1898 — First Agent General from British Columbia in London in 1901 — of Vancouver Lodge No. 421 SR at Victoria in 1868 as a charter member from Victoria Lodge No. 2 at Charlottetown, Prince Edward Island;
- 15th — Honourable Edward Gawlor Prior, from November 21, 1902, to June 1, 1903 (see also Lieutenant Governors) — of Victoria Columbia Lodge No. 1 BCR at Victoria in 1891 by initiation;
- 16th — Honourable Sir Richard McBride, from June 1, 1903, to December 15, 1915, later Agent General in London — of Union Lodge No 9 BCR at New Westminster in 1899 by affiliation;
- 17th — Honourable William John Bowser, from December 15, 1915, to November 23, 1916 - of Mount Hermon Lodge No. 7 BCR at Vancouver in 1895 by Degrees in one month;
- 18th — Honourable Harlan Carey Brewster, from November 23, 1916, to March 1, 1918 - of Vancouver and Quadra Lodge No. 2 BCR at Victoria in 1909 by initiation;
- 20th — Honourable John Duncan MacLean, from August 20, 1927, to August 20, 1928, later Chairman of the Canada Farm Loan Board at Ottawa — of Pacific Lodge No. 16 BCR at Mission City in 1896 by initiation; demitted in 1901 and re-affiliated in 1909 as a PM;
- 21st — Honourable Simon Fraser Tolmie, from August 21, 1928, to November 15, 1933 - was elected a member of Victoria-Columbia Lodge No. 1 on March 6, 1902, but withdrew his application “for family reasons”;
- 24th — Honourable Byron Ingemar Johnson, from December 29, 1947, to August 1, 1952 - of Saint Andrew’s Lodge No. 49 BCR at Victoria in 1929 by initiation;
- 25th — Honourable William Andrew Cecil Bennett, from August 1, 1952, to ——* — of Saint George’s Lodge No. 41 BCR at Kelowna in 1932 by initiation, elected WM for 1945-46.

Non-Affiliates in Question

Claims for membership in the Craft were made for other Premiers who failed to affiliate in British Columbia, but this was never established. “Dame Rumour hath it that the Seventh — William Smythe,” January 29, 1883, to March 28, 1887, “was made a Freemason before coming to Canada.” But in actual fact, Premier Smythe was born at Matfen, Northumberland, in 1842 and had arrived at Cowichan, Vancouver Island, by 1862. So it is hardly likely that he was a “Lewis Mason” in England before the age of 20.

The Lieutenant Governors

Twenty-one Lieutenant Governors of British Columbia have been appointed during the one hundred years since British Columbia had joined the Confederation of Canada and which had elapsed from the time Sir Joseph William Trutch first assumed that office on July 5, 1871. Of these, eight were known to have been members of the Craft in British Columbia, while several of the earlier ones were thought to have become Freemasons prior to their arrival in the Province, but it has not been possible to trace the Lodges or the jurisdictions in which they might have been raised to the Sublime Degree of a Master Mason.

- 6th — Honourable Thomas Robert McInnes, M.D., from November 15, 1897, to June 21, 1900 — of Union Lodge No. 9 BCR at New Westminster in 1874 by affiliation (?);
- 10th — Sir Frank Stillman Barnard, from December 5, 1914, to December 9, 1919 — of Victoria-Columbia Lodge No. 1 BCR at Victoria in 1882 by initiation — he was a son of Francis Jones Barnard who in 1865 operated the “Barnard Express” from Yale on the lower Fraser River to Richfield, Barkerville and Cameronton in the Caribou; who had been initiated on December 4, 1872; passed on January 16, 1874, and raised on October 18, 1877, in Quadra Lodge No. 8 BCR.
- 11th — Col. the Honourable Edward Gawlor Prior, from December 9, 1919, to December 12, 1920 — of Victoria-Columbia Lodge No. 1 BCR at Victoria in 1881 by initiation;
- 12th — Honourable Walter Cameron Nichol, from December 24, 1920, to February 24, 1926 — of Cascade Lodge No. 12 BCR at Vancouver in 1899 by initiation, of which Lodge he was still a member at his death in 1928;
- 13th — Honourable Robert Randolph Bruce, from February 24, 1926, to August 1, 1931 — of Columbia Lodge No. 38 BCR at Invermere in 1902 as a charter member by affiliation;
- 16th — Col. the Honourable William Cultham Woodward, from August 29, 1941, to October 1, 1946 — of Acacia Lodge No. 22 BCR at Vancouver, in 1901 by initiation;
- 18th — Col. the Honourable Clarence Wallace, from October 1, 1950, to October 3, 1955 — of Saint Andrew’s Lodge No. 49 BCR at Victoria, in 1951 by initiation on July 31, 1951, being passed on April 11, 1952, and

* Bennett, and his party, lost the 1972 provincial elections, the year after this book was published.

raised on May 23, 1952, while holding the office of Lieutenant-Governor;

21st — Col. the Honourable John Robert Nicholson, from July 2, 1968, to [1973] — of Adoniram Lodge No. 118 BCR at Vancouver in 1928 as the first JW by affiliation, and its WM in 1931.

Several other Premiers and Lieutenant-Governors were thought to be members of the Craft, two are said to have signed Porch Books as Visiting Brethren, but diligent search has failed to reveal the Lodge in which they were made Freemasons or any record of their affiliation with a Lodge in British Columbia,

Again the North-West Passage in 1969

In 1969, another milestone was carved in the story of the voyageurs through the North-West Passage, when, on her Western Arctic Patrol in that year, the CCGS *Camsell* became the first Canadian (or other) vessel to make the North-West Passage from west to east and then return to the west in the same season. Statistically, the Canadian Coast Guard Ship *Camsell* is a full Icebreaker, 224 feet in length and of 2,022 gross tons. Her home port is Victoria.

The *Camsell* departed Victoria on July 3, 1969, and returned to Victoria on September 27, 1969, from the Western Arctic Patrol. The North-West Passage was actually made during the week of August 19 to 26 when *Camsell* departed Spence Bay, NWT, for Fort Ross, which is situated on the east side of Bellot Strait. However, Bellot Strait was congested with ice making it impassable, therefore it was necessary to proceed north and around Somerset Island, *via* Barrow Strait and Prince Regent Sound, arriving at Fort Ross on August 23, 1969. After loading five tons of fossilized whalebone to be used by the Spence Bay Eskimos for carvings, *Camsell* returned to Spence Bay following the same route she had taken in her passage eastward.

This voyage is of interest Masonically because of the voyages of the *St. Roch* in 1942-44 under the command of Brother Henry A. Larsen, of Mount Newton Lodge No. 89 * and because Brother John Anders Strand of Victoria-Columbin Lodge No. 1 was the Master of *Camsell* during this memorable voyage. Brother Strand was initiated in Victoria-Columbia on



Captain John Strand . . . crossing Northwest Passage "routine job of work".

June 1, 1967; passed on October 5, 1967, and raised on November 16, 1967. Many members of British Columbia Masonic Lodges are known to have served aboard *Camsell* during her many voyages to the Arctic waters each summer. It is with regret that the search has failed to find them all, so that they might be listed here.³⁵²

An Alaskan Visit

The friendly and fraternal relations, long established, between the brethren of the Masonic Jurisdictions of Washington and British Columbia, first begun before the Grand Lodges were formed, or the State or the Province heard of, were destined to culminate in a meeting of the two GMs of those jurisdictions in an "outpost" Lodge of the former. The GMs met in White Pass Lodge No. 113 GLWash in Skagway, Alaska, on August 26, 1970. On the following evening, the GM of the Grand Lodge of British Columbia welcomed the GM of the Grand Lodge of Washington at a meeting of Whitehorse Lodge No. 46 BCR at Whitehorse in the Yukon Territory. This was a noteworthy event in the closing days of the ninety-ninth year of the Grand Lodge of British Columbia and an appropriate recognition of the continuing harmonious relationship existing between the two contiguous jurisdictions.

The Washington Lodges in Alaska

The Washington Territory was created when President Millard Fillmore signed an Act of the United States Congress on March 2, 1853. The Grand Lodge of the Washington Territory was created in 1858 when the four Lodges in the area operating under the Grand Lodge of Oregon decided they wanted to become an independent body. In 1889, Washington became a State within the Union, and the Masonic title became the Grand Lodge of Free and Accepted Masons of Washington and its jurisdiction included the Territory of Alaska.

It is believed that the first Masonic Lodge to be established in Alaska was Alaska Lodge No. 114 GL Wash at Sitka

* See "The Introduction"

352. See *Victoria Daily Times*, September 30, 1969, p. 19, "The Arctic: Grinding Ice and a Helpless Feeling." by Pat Dufour.

on September 17, 1869. The charter was annulled on October 18, 1872. Jamestown Lodge No. 33 GLWash was formed at Sitka on June 3, 1880, only to have the charter annulled on June 8, 1887. It was not until June 12, 1901, that the White Pass Lodge No. 113 GLWash was chartered at Skagway. In 1970, there were sixteen Lodges operating under warrant from the Grand Lodge of Washington. In 1959, Alaska became the 49th State of the Union, but it is interesting to note that the Lodges in the area have maintained their allegiance to the Grand Lodge of Washington.

Officers of the Grand Lodge of British Columbia Elected* and Appointed to Office on June 19, 1970,

*MW Bro. Nicholas Mussallem	Lodge No. 48,	Grand Master
*RW Bro. Frederick B. Maxfield	" No. 61,	Deputy Grand Master
*RW Bro. Harper P. Baikie	" No. 14,	Senior Grand Warden
*RW Bro. Wilfred H. Rogers	" No. 163,	Junior Grand Warden
*RW Bro. A. Rout Harvey	" No. 64,	Grand Treasurer
MW Bro. J. H. N. Morgan	" No. 57,	Grand Secretary
RW Bro. William F. Buchanan	" No. 143,	DDGM, Victoria District No. 1
RW Bro. Stanley Edgcombe	" No. 17,	DDGM, New Westminster No. 2
RW Bro. Russell W. Barker	" No. 53,	DDGM, Kamloops District No. 3
RW Bro. John A. Snowball	" No. 113,	DDGM, Cariboo District No. 4
RW Bro. George H. Benwell	" No. 110,	DDGM, Nanaimo District No. 5
RW Bro. William M. Ferguson	" No. 154,	DDGM, West Kootenay District No. 6
RW Bro. Thomas Y. McLachlan	" No. 114,	DDGM, Boundary District No. 7
RW Bro. John V. Murray	" No. 54,	DDGM, East Kootenay District No. 8
RW Bro. Wallace F. Huffman	" No. 15,	DDGM, Okanagan-Revelstoke District No. 9
RW Bro. Lorne E. Allin	" No. 95,	DDGM, South Okanagan District No. 10
RW Bro. Wm. Robert Taylor	" No. 46,	DDGM, Atlin-Yukon District No. 11
RW Bro. John Nicoll	" No. 99,	DDGM, Prince Rupert District No. 12
RW Bro. Leslie S. Yates	" No. 22,	DDGM, Vancouver District No. 13
RW Bro. Harry Madden	" No. 121,	DDGM, Vancouver District No. 14
RW Bro. Thomas Walker	" No. 65,	DDGM, Vancouver District No. 15
RW Bro. E. Harold Goodwin	" No. 98,	DDGM, Vancouver District No. 16
RW Bro. Thomas J. Brown	" No. 93,	DDGM, North Vancouver District No. 17
RW Bro. John D. Murie	" No. 19,	DDGM, Fraser Valley District No. 18
RW Bro. Robert A. Harper	" No. 126,	DDGM, Peace River District No. 19
RW Bro. H. Carley White	" No. 118,	DDGM, Vancouver District No. 20
RW Bro. Gordon H. Willisroft	" No. 73,	DDGM, Victoria District No. 21
RW Bro. John W. Baikie	" No. 149,	DDGM, Comox-Alberni District No. 22
RW Bro. Donald A. McLeod	" No. 162,	DDGM, Vancouver District No. 23
RW Bro. Benjamin Nicholas	" No. 133,	DDGM, North Vancouver District No. 24
RW Bro. James Stevens	" No. 112,	DDGM, New Westminster District No. 25
RW Bro. William Logan	" No. 137,	DDGM, Vancouver District No. 26
VW Bro. John T. Marshall	" No. 1,	Grand Historian
VW Bro. William Hogg	" No. 2,	Senior Grand Deacon
VW Bro. W. Eric North	" No. 88,	Junior Grand Deacon
VW Bro. Robert G. Semple	" No. 18,	Grand Superintendent of Works
VW Bro. R. Howard Nygard	" No. 9,	Grand Director of Ceremonies
VW Bro. Andrew J. Hegan	" No. 59,	Grand Marshal
VW Bro. George E. Lawton	" No. 76,	Grand Sword Bearer
VW Bro. Gerald C. Murphy	" No. 63,	Grand Standard Bearer
VW Bro. C. Murray Hyde	" No. 150,	Grand Pursuivant
VW Bro. Albert E. Wood	" No. 66,	Grand Steward
VW Bro. Wm. A. St. Louis	" No. 152,	Grand Steward
VW Bro. Charles T. Crompton	" No. 68,	Grand Steward
VW Bro. Robert H. D. Taylor	" No. 44,	Grand Steward
VW Bro. Dennis Stewart	" No. 101,	Grand Steward
VW Bro. Edwin J. Ariss	" No. 149,	Grand Steward
Bro. Rev. W. E. Greenhalgh	" No. 21,	Grand Chaplain
W Bro. Herbert Pook	" No. 75,	Grand Organist
*RW Bro. Harry Phillips	" No. 17,	Grand Tyler

The Standing Committees of the Grand Lodge of British Columbia Appointed as of June 19, 1970

Note: The first named acts as the Chairman in every case and the number given in brackets is the Lodge represented.

BOARD OF BENEVOLENCE:

MW Brother J. H. Nordan (5 years) (No. 57), MW Brother Wallace McRae (4 years) (No. 85), RW Brother Arthur F. Hanson (3 years) (No. 101), MW Brother Donald McGugan (2 years) (No. 49), and W Brother Kenneth B. Currie (1 year) (No. 93).

CONSTITUTION:

W Brother V. L. Dryer (No. 72), W Brother S. J. Budge (No. 59), W Brother R. J. Hawthorne (No. 156), RW Brother A. D. Russell (No. 80), RW Brother A. F. Hale (No. 48), W Brother L. M. McDonald (No. 103) and W Brother W. L. Stirling (No. 76).

EDUCATION AND RESEARCH:

RW Brother D. R. McMahon (No. 60), RW Brother N. G. McQuarrie (Editor Masonic Bulletin) (No. 136), RW Brother W. Sinclair (No. 82), RW Brother G. W. Williams (No. 115), W Brother P. E. Mussell (No. 64), and W Brother Leslie Lyon (No. 94).

FINANCE:

MW Brother George C. Derby (No. 85), MW Brother David M. Taylor (No. 85), RW Brother Walter M. Walker (No. 84), W Brother W. A. Eastwood (No. 100), and W Brother C.J. Copithorne (No. 12).

FRATERNAL CORRESPONDENCE:

RW Brother B. W. Taylor (No. 118), RW Brother William McMichael (No. 116), RW Brother George L. Baal (No. 143), and W Brother Geo. W. Baldwin (No. 86).

JURISPRUDENCE :

MW Brother Wallace McRae (No. 85), RW Brother H. O. Bulmer (No. 80), RW Brother W. H. Jamieson (No. 117), RW Brother O. H. New (No. 94), and W. Brother R. A. Kitchen (No. 164).

MASONIC BURSARY FUND:

W Brother John M. Wilson (5 years) (No. 128), RW Brother Henry C. Scarlett (4 years) (No. 76), RW Brother H. B. Smith (3 years) (No. 118), W Brother Frederick Graham (2 years) (No. 22), and RW Brother Eric G. Begg (1 year) (No. 129).

PETITIONS AND GRIEVANCES:

MW Brother J. Murray Mitchell (No. 14), RW Brother W. S. Owen (No. 77), RW Brother E. A. Merrett (No. 116) and W Brother C. Murray Hyde (No. 150).

PRINTING:

W Brother Charles E. Witter (No. 87), W Brother J. R. Stewart (No. 97), and RW Brother E. G. McDougall (No. 118).

WARRANTED LODGES AND LODGES UNDER DISPENSATION:

RW Brother William Tyre (No. 65), RW Brother Allan S. Brown (No. 72), RW Brother Charles Betts (No. 121), and W Brother F. J. Perkins (No. 97).

DISTRICT DEPUTIES' REPORTS :

RW Brother Charles Brotherton (No. 135), RW Brother Charles H. Jelliman (No. 91), and RW Brother Malcolm M. Nelson (No. 98).

FRATERNAL RELATIONS:

MW Brother Kenneth Reid (No. 1), RW Brother F. T. Wright (No. 10), RW Brother W. D. Young (No. 44), RW Brother Harry Killam (No. 75), and RW Brother Henry C. Gilliland (No. 2).

RITUALS AND FORMS AND CEREMONIES COMMITTEE:

RW Brother F. W. Coffin (No. 7), RW Brother Cecil M. Parrott (No. 1), RW Brother John Fraser (No. 77), RW Brother A. N. McRitchie (No. 97), and W Brother D. G. Pearce (No. 76).

Passing of the Deputy Grand Master

The Grand Lodge of Antient, Free and Accepted Masons of British Columbia on October 25, 1970, suffered a severe loss when RW Brother Frederick Bertram Maxfield, M.D., the DGM, passed away during surgery in the City of Trail. He was a member of Star of the West Lodge No. 61 at Nakusp and was WM in 1949. He served the Lodge as Treasurer in 1952 and as Secretary from 1953 to 1963 inclusive, and was the DDGM for District 6, West Kootenay for 1952-53. He was elected JGW on June 20, 1968, at Trail; SGW on June 21, 1969, at Victoria, and DGM on June 19, 1970, at Prince George.

It is deeply regretted that RW Brother Maxfield will not be present to celebrate the Centennial of Grand Lodge in June, 1971. His presence will be sorely missed in Star of the West Lodge No. 61, which he had served so faithfully for so many years,

The Men for Freemasonry

In selecting the men who are to receive the benefits of the solemn rites of Freemasonry, the members of the Lodges should ever think of the quality of those who are to be admitted to the Craft.

When approaching the Ballot Box, as it rests on the VOSL, every member of the Craft in the Province of British Columbia should pray that the GAOTU will guide his hand aright within that box as it rests on the Sacred Word.

For in the words of the GM who presided over Grand Lodge in June, 1932: *

“God give us men. The time demands
Strong minds, great hearts, true faith, and willing hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.”

— JOSIAH GILBERT HOLLAND.

When Is a Man a Freemason?

Joseph Fort Newton, Litt. D., of the Grand Lodge of Iowa, asks this question in the last chapter of *The Builders*, titled “The Spirit of Masonry,” and sets forth the twelve following “Whens”, which we hope our readers will enjoy and pardon their inclusion in this history of the Grand Lodge of British Columbia,

- “1. When he can look out over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope, and courage — which is the root of every virtue.
- “2. When he knows that down in his heart every man is as noble, as vile, as divine, as diabolical, and as lonely as himself, and seeks to know, to forgive, and to love his fellow man.
- “3. When he knows how to sympathize with men in their sorrows, yea, even in their sins—knowing that each man fights a hard fight against many odds.
- “4. When he has learned how to make friends and to keep them, and above all how to keep friends with himself.
- “5. When he loves flowers, can hunt birds without a gun, and feels the thrill of an old forgotten joy when he hears the laugh of a little child.
- “6. When he can be happy and high-minded amid the meaner drudgeries of life.
- “7. When star-crowned trees, and the glint of sunlight on flowing waters, subdue him like the thought of one much loved and long dead.
- “8. When no voice of distress reaches his ears in vain, and no hand seeks his aid without response.
- “9. When he finds good in every faith that helps any man to lay hold of divine things and sees majestic meanings in life, whatever the name of that faith may be.
- “10. When he can look into a wayside puddle and see something beyond mud, and into the face of the most forlorn fellow mortal and sees something beyond sin.
- “11. When he knows how to pray, how to love, how to hope.
- “12. When he has kept faith with himself, with his fellow man, with his God; in his hand a sword for evil, in his heart a bit of a song—glad to live, but not afraid to die!”

* The original text from MW Bro. Morley’s address misquoted “Wanted”, by American novelist and poet, Josiah Gilbert Holland (1819-1881).

“The Spirit of Freemasonry”

Doctor Newton, with this sequel to these “Whens”, ends his Chapter and *The Builders*:

“Such a man has found the only real secret of Masonry, and the one which it is trying to give to all the world.”

THAT IS THE TRUE PHILOSOPHY OF THE SPIRIT OF MASONRY.

Past, Present and Future

This volume endeavours to present the story of the first One Hundred Years of the Grand Lodge of Antient, Free and Accepted Masons of British Columbia. As the Craft makes its start on the Second One Hundred Years of existence in British Columbia, one can think of no better way to keep abreast of the “passing events” of Freemasonry, than by studying the Annual Proceedings of Grand Lodge. This practice is highly commended to every Freemason in the Jurisdiction, because from the pages of these volumes will arise the story of the Second Century.

The Right Honourable Winston Spencer Churchill told the House of Commons of Great Britain on June 18, 1940, that:

“If we open a quarrel between the past and the present, we shall find that we have lost the future.”

while on August 8, 1769, “An Unknown Author” wrote to the Printer of the Public Advertiser:

“I do not give you to posterity as a pattern to imitate, but as an example to deter....”

“We owe it to our ancestors to preserve entire those rights, which they have delivered to our care: we owe it to our posterity not to suffer their dearest inheritance to be destroyed.” *

* Writing under the pen name, Junius, in two separate letters to the *London Publick Advertiser*, 12 June and 18 August 1769.

In addition to the images noted in the footnotes, the following images have been omitted from this edition:

- Early view of New Westminster before 1864 — showing the Royal Engineers’ Camp.
- *The Making of a Province*, by Howay. Several pen sketch by John Innes. Ryerson Press.
- Hudson’s Bay Co’s. Fort, Victoria, B.C., 1843 - 1864. From a painting.
- Sir James Douglas, Chief Factor, H.B. Co. Governor of Vancouver Island and British Columbia from 1851 to 1864.
- Filling the water barrel on Government Street, Victoria, British Columbia. Circa 1862, ‘Furty Buckets for a Dollar’.
- W. Bro. John T. Howard, Publican and Hotel-keeper, one of the “Originals” of Victoria Lodge No. 1085, ER-president at the inaugural Meeting, “who paid his dues on the evening of the Installation.” Made an Honorary Member in 1890, he died in 1895.
- David W. Higgins, member at Victoria Lodge No. 783, ER in 1866. MLA for Esquimalt for 10 years. Speaker of the Legislature 1890 to 1898. Colonist reporter with Amor De Cosmos.
- Nanaimo Harbour - 1858, showing HMS *Plumper* in foreground. From a painting by E. Bedwell.
- Hydrographic Survey in Progress - HMS *Plumper* in Johnstone Strait with survey boats fanned out. This vessel arrived in Victoria on November 9, 1857 with Captain George Henry Richards in command. Brother Daniel Pender, a charter member of Nanaimo Lodge No. 1090, ER was her second Master. He was initiated with Lieutenant Henry Hand, a brother Officer in Victoria Lodge No 1085, ER on December 23, 1861 and they were both raised in October, 1862. Lieutenant Richard Charles Mayne, another officer of “Plumper”, had been initiated in the same Lodge on June 25, 1861, received his second degree in August, 1862 and was then returned to England.
- Main Street, Barkerville, Masonic Hall on the right.
- Main Street, Barkerville, before the Fire, September, 1868.
- The Camp (Royal Engineers) at New Westminster, 1864
- New Westminster City Today (1898). — BCYB 1903,
- Parliament Buildings, Victoria — “The Bird Cages” as seen from Menzies Street. — BCYB 1897.
- “Sunset on Harrison Lake” circa 1890. “No doubt many of the voyageurs who took the trail northward via Harrison Lake, were over-awed by the beauty and the glory of such a sunset,” — J.T.M. — BCYB 1903
- “Masonic Premiers of British Columbia”
- “Masonic Lieutenant-Governors of British Columbia”

PORTRAITS
of the
GRAND MASTERS
ANTIEN, FREE AND ACCEPTED MASONS
OF BRITISH COLUMBIA
1874 TO 1970

Antient, Free and Accepted Masons of British Columbia
GRAND MASTERS - 1874 to 1892



Simeon Duck
1874-1875 & 1875-1876



Frederick Williams
1876-1877 & 1877-1878



Ell Harrison, Sr.
1878-1881



Coote M. Chambers
1881-1882



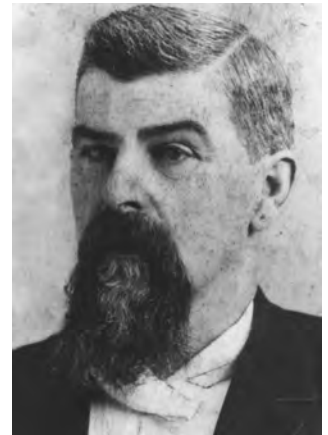
Henry Brown
1882-1883



Edgar Crow Baker
1883-1885



Thomas Trounce
1885-1886



William Dalby
1886-1887



Alexander Roland Milne
1887-1888 & 1888-1889



John Stilwell Clute
1889-1890



Angus McKeown
1890-1891



Marcus Wolfe
1891-1892

Antient, Free and Accepted Masons of British Columbia
GRAND MASTERS - 1892 to 1904



William Downie
1892-1893



Sibree Clarke, D.D.
1893-1894



Robert Burns McMicking
1894-1895



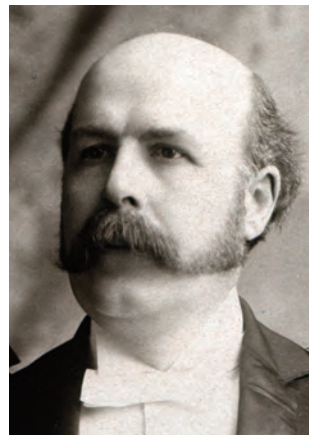
Lacey Robert Johnson
1895-1896



Alexander Charleson
1896-1897



Ebenezer D. McLaren, D.D.
1897-1898



David Wilson
1898-1899



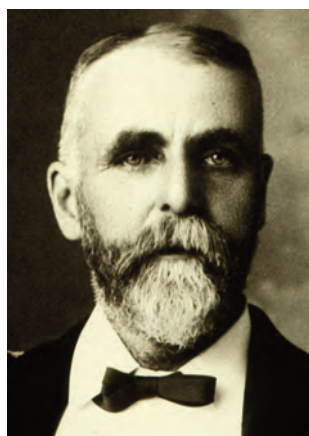
Richard E. Walker, M.D.
1899-1900



Harry Holgate Watson
1900-1901



Frederick McBain Young
1901-1902



Elon Ezra Chipman
1902-1903



Cato Ensor Sharp, D.D.
1903-1904

Antient, Free and Accepted Masons of British Columbia
GRAND MASTERS - 1904 to 1916



William J. Bowser
1904-1905



Thomas J. Armstrong
1905-1906



James Hargrave Schofield
1906-1907



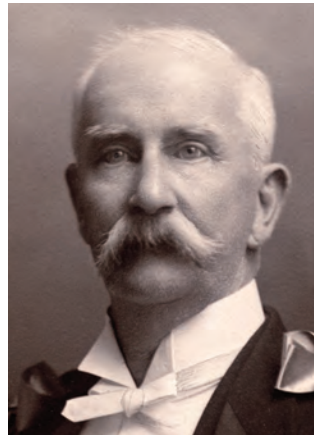
Francis Bowser
1907-1908



William Kyle Houston
1908-1909



Harry Nelson Rich
1909-1910



Edward Burness Paul
1910-1911



Francis James Burd
1911-1912



John M. Rudd
1912-1913



William Henderson
1913-1914



James Stark
1914-1915



William Carey Ditmars
1915-1916

Antient, Free and Accepted Masons of British Columbia
GRAND MASTERS - 1916 to 1928



William Astley
1916-1917



Douglas Corsan, M.D.
1917-1918



John Shaw
1918-1919



Samuel John Willis
1919-1920



Martin Luther Grimmett
1920-1921



Wallace Samuel Uttley Terry
1921-1922



Andrew McCreight Creery
1922-1923



Charles Edward Tisdall
1923-1924



Stephen Jones
1924-1925



Alexander M. Manson
1925-1926



Daniel Wilbur Sutherland
1926-1927



Frank Sumner McKee
1927-1928

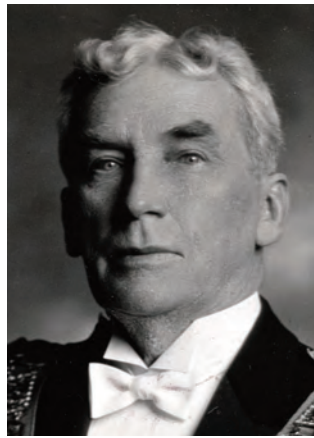
Antient, Free and Accepted Masons of British Columbia
GRAND MASTERS - 1928 to 1940



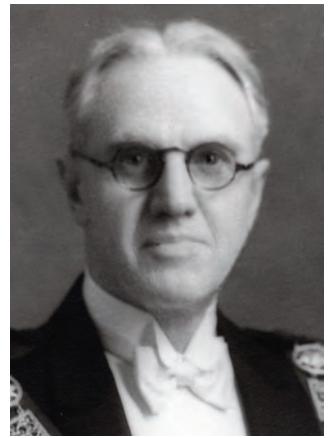
Robert Baird
1928-1929



Robie Lewis Reid
1929-1930



Donald Edward Kerr
1930-1931



Henry Benjamin Morley
1931-1932



James Edward Beck
1932-1933



Andrew Henderson, M.D.
1933-1934



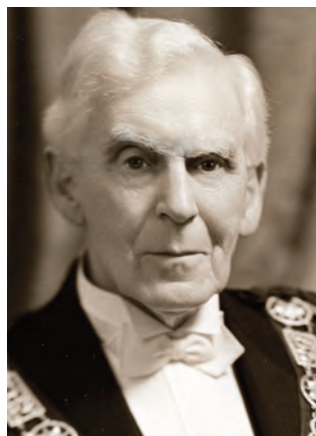
George L. Cassady
1934-1935



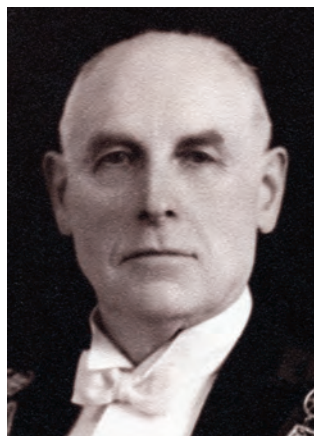
George Cleveland Derby
1935-1936



Samuel McClure
1936-1937



James S. Henderson, D.D.
1937-1938



Charles Morgan Kingston, M.D.
1938-1939



George A. B. Hall, M.D.
1939-1940

Antient, Free and Accepted Masons of British Columbia
GRAND MASTERS - 1940 to 1952



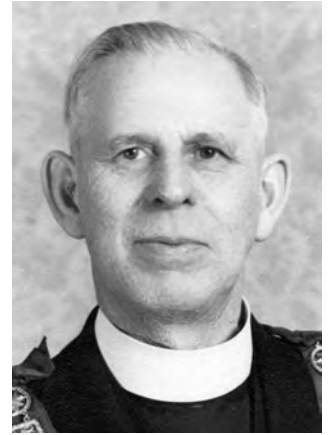
William Robert Simpson
1940-1941



Byron Arthur Stimmel
1941-1942



William Percival Marchant
1942-1943



James G. Brown, D.D.
1943-1944



William Menzies
1944-1945



William Henry Bland
1945-1946



Kilburn King Reid
1946-1947



George Roy Long
1947-1948



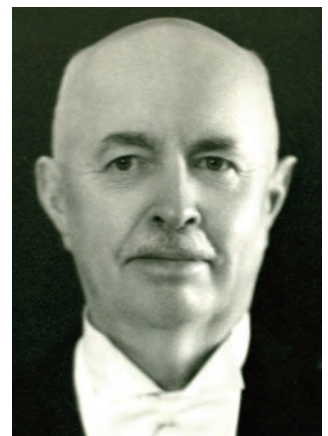
George Henry Ellis
1948-1949



Donald McGugan
1949-1950



John Hanna N. Morgan
1950-1951



Joel Murray Mitchell
1951-1952

Antient, Free and Accepted Masons of British Columbia
GRAND MASTERS - 1952 to 1964



Laurence Healey
1952-1953



William Alexander Curran
1953-1954



Karl Percival Warwick
1954-1955



Richard Gettes Large, .D.
1955-1956



Donald Albert Stewart
1956-1957



Claude Alfred John Green
1957-1958



Kenneth Reid
1958-1959



Montague A. R. Howard
1959-1960



Cecil Gordon McMynn
1960-1961



James Reid Mitchell
1961-1962



David Monteith Taylor
1962-1963



Henry Percival Rutter
1963-1964

Antient, Free and Accepted Masons of British Columbia
GRAND MASTERS - 1964 to 1971



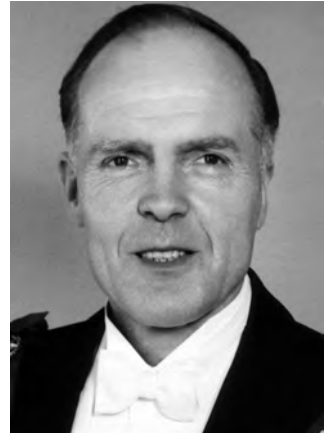
James Harvey McKergow
1964-1965



James Herbert Nordan
1965-1966 & 1966-1967



Hamish C. MacNeill
1967-1968



James Simpson Hogg
1968-1969



Wallace McRae
1969-1970



Nicholas Mussallem
1970-1971



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