

The Family Still Knows Best



STANLEY F. MAXWELL, 33

It always amazes me how much children remember. The years pass but they are able to recall particular moments with a clarity that is often frightening. "Dad, do you remember the time. . ." Countless little occasions that seem to be filled with meaning years later.

It is those moments that tell us about the importance of the family. The experts can quote the latest statistics and they can describe in the greatest detail all the changes that are taking place in family life today.

Yet, the real meaning of the American family is to be found in what happens between father and son and mother and daughter—what happens in the family. It is here that the real values are taught and a feeling of belonging grows.

Character is still found within the family circle even though some people think that the family has lost its moral authority. For too long we have been led to believe that the family has been displaced. Maybe it is because we heard and read this idea so often that we really came to think that the family had lost its importance.

Children can grow into productive, strong, and caring adults only if the people who mean the most to them set such an example.

Perhaps we are beginning to learn that bringing home overflowing shopping carts is not the solution. The standard of living is not nearly as important as the standards we set in the home.

For some reason or other, many Americans became convinced that the family was no longer meeting the needs of both children and parents. Many people felt "guilty," afraid they were not offering what their children needed. Time has passed and common sense suggests that what children need is neither perfect parents nor perfect families. What they need are standards for proper conduct, the example of character, and a sense that people should care for each other.

Many, many years ago, learning left the family circle and was passed to the school. Now, as we watch television and read newspapers and magazines, we see advertisements for the new home computers. It is interesting to note that almost always a parent and child are pictured together working the computer.

It may be that something interesting is beginning to happen in this incredible age of technology. Could it be that the home is once again emerging in importance?

We hear more and more about people being able to work at home because of the computer. With the new educational computer programs, children seem to be learning more at home.

The cynics said the family was fading from the scene. Some predicted it would disappear.

There is good indication today that the family still knows best. There is something about it that endures. No matter how far our society seems to stray from the family—there is a tendency to return to it.

Perhaps we are beginning to rediscover a great truth—the family must be respected if we are to have happy, productive, and morally responsible citizens.

Sauly J. Masurll Sovereign Grand Commande

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About The Front Cover

The Valley of Southern Illinois will host the 170th Annual Meeting of the Supreme Council on September 24–30 in neighboring St. Louis, Missouri. The 630-foot Gateway Arch overlooking the Mississippi River will greet visitors to the city. The arch, considered the nation's tallest monument, serves as a tribute to the early pioneers and the westward expansion.

A WINDOW FOR FREEMASONRY

THEEL LIGHT

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Military Academy's Reputation Lives Up to Culver's Dream

by JOHN A. STAPLES, 32°

On the lakeside campus of Indiana's Culver Military Academy, a tablet mounted on granite rock reads:

"Here, in 1894, with this boulder as his workbench and nature's out-of-doors for his shop, Henry Harrison Culver fashioned out of the mists of his boyhood dreams the framework of a school—a school where the youth of oncoming years should be forged into men fit for the citizenship of the morrow."

This now world-famous academy, the surrounding town of 1,700 residents, and the local Masonic lodge all bear the name of H. H. Culver, industrialist, educator, and Freemason.

Culver was born in 1840, at London, Ohio, the youngest of six children. At age 15, equipped with only a few months of formal schooling, he left home. Traveling to St. Louis and then to Springfield, Ill., he found work selling cast iron stoves to farmers. During a sojourn through northern Indiana, he met Emily Jane Hand of Wolf Creek in Marshall County, and they were married in 1864.

After the marriage, Culver joined his brothers in various business and farming ventures, eventually settling in St.



JOHN A. STAPLES, 32°, is a Past Master of Morning Star Lodge No. 17, Wolfeboro, N.H.; a member of the Scottish Rite Valley of Portsmouth-Dover, N.H., and counselor and senior instructor in history at the Culver Military Academy.

Louis where they organized the Wrought Iron Range Company. The firm prospered, becoming a million-dollar operation by the turn of the century, but the pace at which Culver pushed himself led to heart trouble and a stroke of paralysis in 1881. Retiring from business, he toured for several months in California and Mexico and, in June 1883, arrived at Marmont, Ind., on Lake Maxinkuckee, for an extended rest.

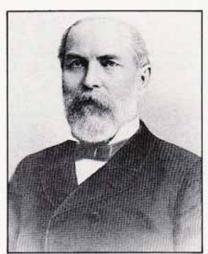
"I spent the whole summer by the side of the lake," he wrote. "I fished nearly all the day and lived in a tent. When fall came, I was a different man. It had such a glorious effect on my health that I determined to have property here."

He bought 300 acres on the northern shore of the lake, built a hotel and cottages for religious meetings, and laid out a fairground which he donated to the county. According to historian Charles Mather:

"He identified himself with those institutions in the community which were interested in raising the general tone, becoming a member of the local group of the Masonic order, and though not a member of the local Methodist Church, always contributing to it and frequently attending its services."

In 1895, in recognition of his many generous acts, the town of Marmont changed its name in honor of its leading citizen.

The previous year, Culver's longcherished dream of a school on his property had been realized when 45 cadets enrolled for the first session of the Culver Military Academy. "No softness born of idleness and luxury" would characterize this new school, an institution which Culver hoped would become to America what the great British schools were to England.



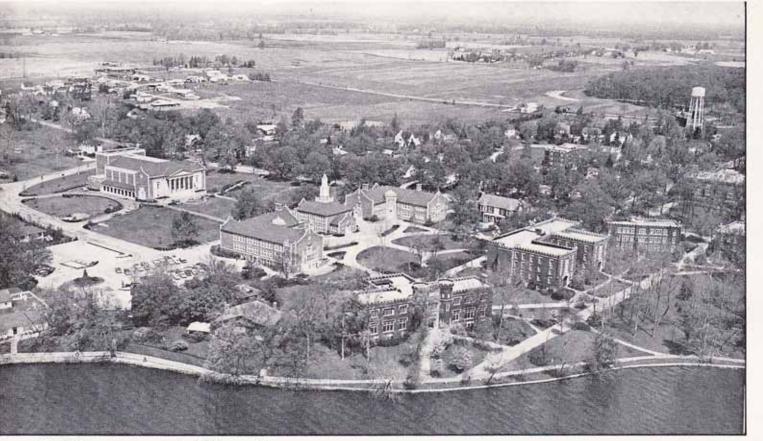
H. H. Culver

Despite increasingly poor health, Culver saw his school through its first three years, but didn't live to appreciate its phenomenal growth. He died in St. Louis on Sept. 26, 1897, at the age of 57

Ownership passed to his five sons who operated the school as a nonprofit memorial to their father until 1932, when control was transferred to the Culver Educational Foundation. With a campus valued at that time at more than \$6 million, it was one of the largest gifts in the history of American secondary education.

Today Culver enrolls 775 students (in the all-boys military program and in the Culver Girls Academy) from 41 states, the District of Columbia, Puerto Rico, the Virgin Islands, Guam, and from 20 foreign countries. The campus embraces 37 major buildings, an airport, hotel, and academic and athletic facilities that are the envy of many colleges.

From the beginning, Culver has emphasized academic excellence. Its very first catalog stated: "Culver Academy is established for the purpose of



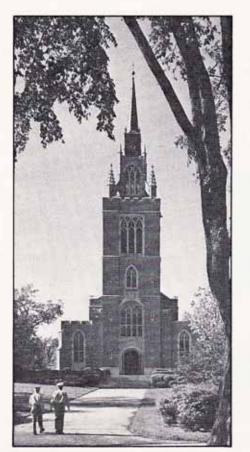
The Culver campus occupies 1,500 acres of rolling hills and woodlands bordering Indiana's second-largest natural lake. Each summer the academy hosts the most extensive camp program in the U.S.

thoroughly preparing young men for our best colleges or scientific schools." Committees from Harvard, Yale, and the University of Michigan all endorsed Culver's academic program, Stanford rated the academy as one of the nation's top five preparatory schools in the 1960's, and a Yale study commented on the school's "well-trained, experienced, and energetic faculty."

For several years, Culver has produced more National Merit Semi-Finalists and Commended Students than any other boarding school in the Midwest, as many as 40 percent of its graduating seniors enter college with advanced standing, and the faculty numbers nationally-known textbook authors and recipients of major awards for distinguished teaching.

Culver men include Pulitzer Prizewinning playwright and director Joshua Logan, actor Hal Holbrook, novelist Ernest Gann, and syndicated

Culver's Tudor-Gothic chapel is a memorial to 321 alumni lost in World War II, Korea, and Vietnam. Its 51-bell carillon is one of the nation's finest. newspaper columnists Smith Hempstone and Jenkin Lloyd Jones. Also, George Steinbrenner, owner of the New York Yankees; Bud Adams, owner of the Houston Oilers; W. Paul Tippett, Jr., chairman of American Motors



Corp; and Senator Lowell Weicker of Connecticut are among Culver's 9,000 living graduates.

Every conflict since the Spanish American War has seen Culver alumni on active duty, including five who have won the Congressional Medal of Honor.

Alumni and friends have been generous, making the school one of only eight in the nation with an endowment in excess of \$15 million. In the most recent report of the American Council for Financial Aid to Education (for 1979-80), only Andover and Exeter placed higher in total amount of voluntary support.

Millions of American moviegoers learned of the academy in the 1930's when Universal Studios produced Tom Brown at Culver, followed by The Spirit of Culver with Freddie Bartholemew and Jackie Cooper. Ironically, recent requests from Hollywood to film Taps and The Lords of Discipline on the Culver campus were turned down by the school because of controversial subject matter.

A famed academy tradition is the Black Horse Troop, a fixture in presidential inaugural parades from Woodrow Wilson to Ronald Reagan. Known also for its championship polo teams, the 140-member troop is the largest remaining cavalry unit in the United States.

Continued on page 16

MUSEUM: NATIONAL HERITAGE

Early American Tinware

American "japanned" tinware, decorated with colorful designs and varnished to a high gloss, was prized in American homes during the 18th and 19th centuries. By 1800, no household in America was complete without a supply of these tin household items as they came to replace unwieldy iron or wooden utensils.

A comprehensive survey of the manufacture and distribution of "japanned tinware" is the subject of a current exhibit at the Scottish Rite Museum of Our National Heritage.

Mounted in cooperation with the Old Colony Chapter of the Historical Society of Early American Decoration, Inc., the exhibit traces the development of the tinware industry from 1720 to 1850, points out the known centers of manufacture in both England and America, and shows the importance of the English and Oriental influences on





Tin banks made in England but sold in America by Goodrich and Ives & Co., Meridien, Conn., 185-70.

the industry in America. A wide variety of decoration on Tinware pieces is displayed, along with tinsmith tools and a model of a tin peddler's cart.

American tin trunk, attributed to Zachariah Stevens Shop, Stevens Plains, Maine, c. 1820.

Decoration on tinware imitated oriental lacquer on wares first brought back to Europe in the 17th century by the East India Company. The method of finishing English and American pieces which simulated this lacquered look was called "japanning." The decoration was painted on the tin with whiting, paint, metal-leaf, and colored powders. The finishing coat or "japan" varnish was then applied to both decorate and seal the tin. Motifs were generally flowers, birds, cornucopias and geometric compositions. Tinsmithing businesses were often family affairs, with each developing their own techniques and designs although there is extensive evidence of "borrowing" of

Up to the late 19th century, materials for making tinware were imported from England. The tin was actually tin plate, a composition of tin coating over a sheet of iron. The establishment and growth of the tin industry in Britain and how it affected the tin industry in America will be explained in the exhibit and the section will be illustrated with examples of wares from the famous centers of production in Pontypool and Usk, Wales and Wolverhampton, England.

American tinplate manufacture is known to have started as early as 1750 when the Pattison brothers, immigrants from Scotland, began making tinware in the Connecticut Valley area. The Pattisons were typical of the tinsmiths who emigrated from Europe and the British Isles in the 18th century.

As the industry grew, so did the interest in apprenticeships. Among the known tinsmiths trained in Connecticut were James Upson, Josiah Cowles, and Oliver Filley. Immigration from Britain and the training of new tinsmiths by the apprenticeship system led to established centers of family tin industries in the Connecticut River Valley, New York, Pennsylvania, and Maine. A sophisticated distribution network, with peddlers selling the wares as far as St. Louis and New Orleans, was the main way of selling the finished tin tea and coffee pots, trays, trunks, and toys to the homemaker.

The Historical Society of Early American Decoration was founded in 1946 in memory of Esther Stevens Brazer, a pioneer in the perpetuation of Early American decoration as an art. The purpose of the society is to pro-

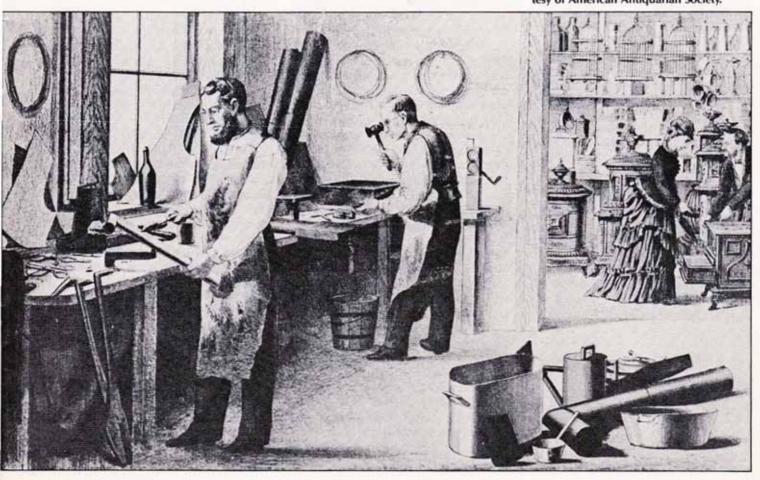


Tea cannister and tray by Aaron Butler Shop, Greenville, N.Y., c. 1825.

mote research in the field, to record and preserve examples of Early American decoration, and to maintain exhibits, publish works on the subject, and elevate the standards of its reproduction and utilization.

The exhibit remains through January 2.

"19th Century Tinsmith's Shop." Lithograph by Louis Prang, Boston, 1870. Courtesy of American Antiquarian Society.



Foresight That Really Counted!

by EARL E. SAYLOR, 33°

One of the most fortunate events for Scottish Rite in Illinois occurred soon after the Union of 1867 in which the Van Rensselaer and Hays-Raymond Councils united to form our present Northern Masonic Jurisdiction.

This was the removal of the Yates City bodies to Peoria in Central Illinois, which was voted on February 12. 1869, and was confirmed or authorized by the Supreme Council that June. Ill... Walter A. Stevens, 33°, of Chicago was Deputy for Illinois. Deputy Stevens presided at a special meeting on Feb. 12, 1869, when the Scottish Rite degrees were conferred on a class of 20 Master Masons, all residents of Peoria who had been elected at a meeting of the bodies in Yates City on Feb. 8, 1869. The resignations of all officers of the Yates City bodies also were accepted at the Feb. 12 meeting, and a new set of officers were elected.

The fortuitiveness of the decision to move can be more readily understood when one realizes that the building which housed the Yates City bodies is now the private residence of Mr. and Mrs. Claire Cooper, who operate the 160-acre grain farm on which the building is located. Yates City is still a quiet



ILL⁺. EARL E. SAYLOR, 33°, is a veteran member and a Past Most Wise Master of Peoria Chapter of Rose Croix. He also is a Past Master of Schiller Lodge No, 335, Peoria, and very active in its club of retired Masons, which sponsors parties for both members and wives throughout the year.

little village, some 20 miles west of Peoria, with a population of 640.

Meanwhile, Peoria has become a thriving industrial metropolis—3rd largest in Illinois—with some 125,000 residents. The Scottish Rite bodies of Peoria are now housed in the very attractive cathedral, built especially for and by them in 1924–25, and have a membership of 7,150! The Valley also owns a 300-car all-weather parking lot adjacent with adequate motel facilities within walking distance.

The Yates City bodies were chartered by the Grand Consistory of Illinois (Hays-Raymond Council) in a meeting at Chicago on Feb. 25, 1867. Twenty Master Masons who had received the Scottish Rite degrees from either David W. Thompson or Walter A. Stevens formed the original membership. The first meetings were held at Yates City on March 25-26, 1867 at which the charters were delivered, officers who had been named were installed, and a full complement of other officers were elected and installed. (Stevens was Grand Commander-in-chief and Thompson was Deputy for Illinois). Other recorded meetings at Yates City were on June 27, 1867, and Feb. 1, 1869.

The village of Yates City was settled by a group from Pennsylvania in the Fall of 1834. The town was surveyed into blocks and lots in October 1857. Yates City was incorporated as a village in 1869 and was named after Yates County, N.Y.

Moving the Scottish Rite bodies from Yates City to Peoria originally was attributed to the better accessibility of Peoria due to its location on the Illinois River and to better highway conditions.

Fort Clark was established on the bank of the Illinois River in the early 1800's. As the threats of war and Indian uprisings subsided, the settlement grew rapidly, and the name of Peoria was adopted and a city government authorized on March 8, 1825. The U.S. census of 1870 listed Peoria as a city of 27,000 population with a very promising future. The coming of the railroads boosted the city into great prominence as a manufacturing and trading center.

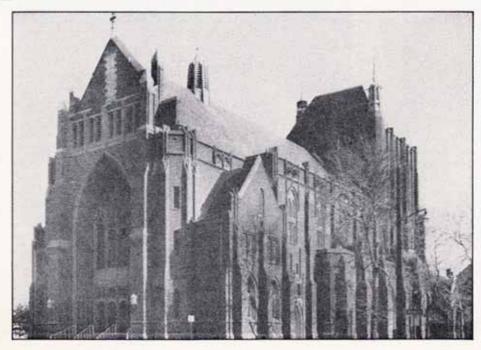
The Scottish Rite bodies of Peoria have also enjoyed steady growth and progress through the years. By 1883 the membership had grown too large for its original quarters on Main Street and a larger "home" was acquired at Adams and Liberty Streets, which served until Dec. 30, 1899. The Scottish Rite bodies; Peoria Commandery; K.T., and Peoria Royal Arch Chapter jointly purchased a former church building and converted it into a Masonic Temple for the start of the 20th century. In 1911, this building was remodeled, and today it is still used by various Masonic units.

The present Scottish Rite cathedral of sturdy Gothic architecture with its distinguishing flying buttresses and stained glass windows was designed specifically for its purpose and use. Judge Edward U. Henry was the guiding hand in its design and planning. He found his inspiration in Scotland and endowed the structure with many ideas and features he found there. The cornerstone was laid by the Grand Lodge of Illinois in 1924 during the Spring Reunion of the Scottish Rite bodies and it was completed the following year.

The Valley of Peoria has a strong and vibrant history of dedicated leadership, excellent degree portrayals, a complete program of activities for family participation throughout the year, and strong support for Masonic-related youth programs. All this gives added promise that the Valley will continue to grow and expand to further vindicate the choice made by the leaders in 1869.



The first meeting of the Valley of Yates City was held in a home now owned by Mr. and Mrs. Claire Cooper. The Valley moved to Peoria in 1869. Since 1924, Scottish Rite activity has taken place at the present Cathedral.



with Freedom

Members Are Keeping Faith

Just one year ago, Sovereign Grand Commander Stanley F. Maxwell announced a new wills and bequest program for the Scottish Rite Masonic Museum of Our National Heritage at Lexington, Mass.

Commander Maxwell now reports that in the first 12 months of the effort to encourage Scottish Rite Masons to remember the museum and library in their wills, over 300 members have responded.

All the funds will go to the building and endowment fund.

Each Scottish Rite Mason indicating that he will be making a gift by will or bequest receives the Keeping Faith With Freedom award, a personalized certificate signed by the Grand Commander.

"I am both pleased and gratified by the response," states Ill.. Brother Maxwell. "It is obvious that our members feel that the museum and library is an important part of their lives and they want to make certain that it remains financially strong in the years ahead."

With this strong beginning, the Keeping Faith With Freedom program will continue as a major means of providing future support for the Scottish Rite's history museum.

Members wanting to receive information about the Keeping Faith With Freedom award may write to the Sovereign Grand Commander at Supreme Council Headquarters, P.O. Box 519, Lexington, Mass. 02173.



Pennsylvania Masons Celebrate at Gettysburg

It was a great day for Freemasonry in Pennsylvania when an estimated crowd of 25,000 people gathered at Gettysburg on June 26 to celebrate what was booked as a "Patriotic Pilgrimage."

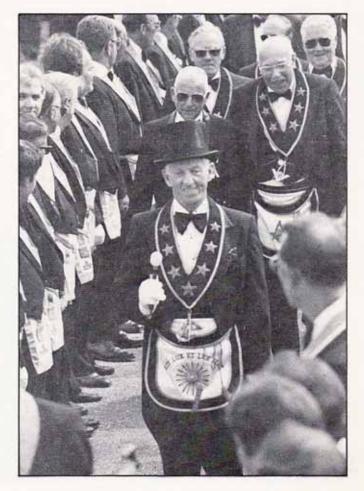
The event was sponsored by the Grand Lodge of Pennsylvania as a tribute to state and nation in honor of the 300th anniversary of the founding of the commonwealth and the 250th anniversary of the birth of George Washington.

Some 5400 marchers participated in one of the largest Masonic parades ever held in Pennsylvania. The parade was led by Grand Master Samuel C. Williamson, Grand Lodge officers, and representatives from the symbolic lodges throughout the state. Adding color to the line of march were delegations from the York Rite and Scottish Rite bodies, the Shrine Temples, the Tall Cedars, Grottos, and the youth organizations.

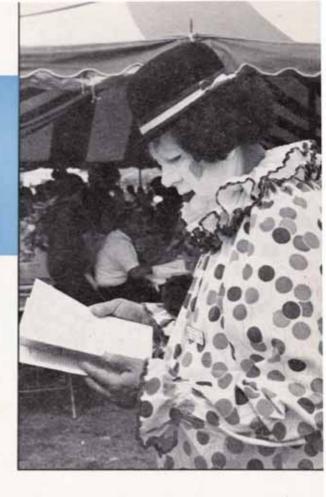
The parade concluded near the stadium at the Gettysburg College campus, where the program continued with entertainment, drill exhibitions, and special ceremonies.



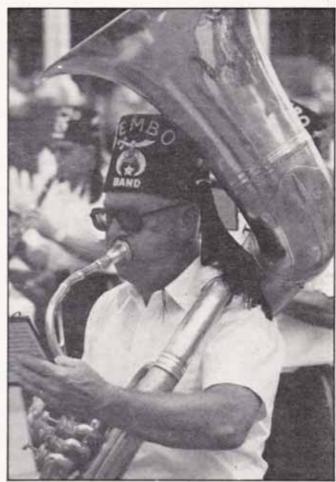












Did Masonry Exist At Nova Scotia in 1606?

by HARVEY R. DOANE, 33°

In 1827, two men—eminent American geologist, Dr. Charles T. Jackson and Francis Algers—who were conducting a mineralogical survey of Nova Scotia, uncovered a stone on which the figure 1606 appeared quite prominently and with a symbol inscribed above the date. The symbol had suffered to some extent from exposure to the elements but was still decipherable enough to be identified by those who saw it as the square and compasses traditionally associated with Masonry.

The stone was about 2½ feet long and two feet wide and was of the same type of hard iron stone common to the area where it was discovered.

The location of the find was at Granville opposite Goat Island and about 30 feet from the shore. That was part of the land cleared and settled by a French expedition under Samuel de Champlain and Sieur de Monts in 1605 and which was the first known permanent settlement by Europeans north of the Gulf of Mexico.

In 1939, the Canadian government reconstructed the fort and habitation from the original descriptions and engravings in Champlain's work and the writings of Lescarbot, and it has become a national historic site inspected annually by thousands of visitors to Nova Scotia.



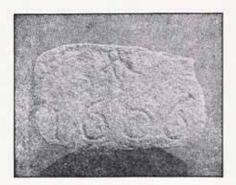
ILL. HARVEY R. DOANE, 33°, of Halifax, Nova Scotia, is a Past Sovereign Crand Commander of the Supreme Council of Canada

There have been several efforts by Masonic writers and historians to record the story of the find and the subsequent unfortunate loss of the stone by the Canadian Institute of Toronto. In most cases those efforts have been directed to the question of the authenticity of the symbol on the stone and whether or not it was related to the Masonic fraternity.

This article is to review some of the arguments presented and hopefully to focus attention on what might have been the first record of Masonry in North America.

In History of Freemasonry and Concordant Orders published in 1907 by the Fraternity Publishing Company of Boston, one chapter deals with "Early Masonic History." It was written by Sereno D. Nickerson, 33°, Past Grand Master and Recording Grand Secretary of Massachusetts.

He quotes a letter dated June 2, 1856, from Dr. Charles T. Jackson of Boston to J. W. Thornton in which Dr. Jackson tells of finding the stone in 1827 while conducting a mineralogical survey of Nova Scotia. He describes it as having "the Masonic emblems, (square and compasses) and had the figures 1606 cut in it." He points out later in the letter that he intended to send it to the Old Colony Pilgrim Society of Plymouth, Mass., but that he was persuaded by Thomas C. Haliburton to leave it with him. On a subsequent visit to Nova Scotia, Jackson learned that Haliburton, by now Judge Haliburton, still had the stone but had forgotten how he had come by it. A photograph of the stone accompanied the letter. Brother Nickerson states that the photograph shows the stone to have been "rudely cut and much worn by time and weather, but still quite distinct." A copy of the photograph appears on Page 440 of the book.



Brother Nickerson continues his article by first identifying Thomas C. Haliburton as the author of "Sam Slick" and a Nova Scotia lawyer who became Chief Justice of Common Pleas in 1829 and a Justice of the Supreme Court of Nova Scotia in 1840. Haliburton later moved to England, became a member of Parliament and died in England in

Back in 1829, just two years after the discovery of the stone and its delivery to Haliburton, he published a volume titled, Historical and Statistical Accounts of Nova Scotia. That work includes reference to the stone discovered by Dr. Jackson. The description of the stone is the same as given by Dr. Jackson in his letter of June 1856, but is in much greater detail and with careful attention to the effects of the weather in the inscription during the 200 plus years it had been exposed to the elements. However, Haliburton was writing with the stone in his possession, whereas Jackson was quoting from memory 29 years after making his dis-

The two writers differ in their assumptions of what the stone was intended to signify. Jackson believed it to be a gravestone even though no name appears on it. Haliburton thought it to be a memorial of the year in which the French settlers of the

Annapolis Basin first cultivated the soil. This latter assumption is very much in agreement with that of the author of an 1827 newspaper article, which is referred to later in this article.

Another prominent Masonic writer and historian who apparently gave some extensive and careful study of the story about the "stone" was the Hon. J. Ross Robertson of Toronto. Illustrious Brother Robertson was the Minister of Agriculture in the government of Canada and a Past Grand Master of the Grand Lodge of Canada in Ontario.

In his History of Freemasonry in Canada published by George A. Morang & Company in 1900, he refers to it at some length in Chapter 7 of Volume I. His research and findings were completely ignored by Henry W. Coil in his Masonic Encyclopedia, but it is evident that Robertson gave the matter considerably greater attention than did any of the other writers whose work I reviewed. Many of his statements deserve attention.

He comments upon the lack of documentary evidence of some of the early history of the stone and although he shows a picture in which the symbols are quite evident, he says:

"It would doubtless be travelling upon uncertain ground . . . to assert that the pieces of trap rock found in 1827 on the shore of an island in Annapolis Basin, Nova Scotia, with the figures '1606' and the square and compasses indented thereon, is evidence of craft life at that period, for such statements up to the present are outside the proofline."

He goes on to give a complete description of the finding of the stone and a transcript of the letter from Dr. Jackson to Thornton. He also confirms that the letter is in the archives of the New England Historic Genealogical Society.

It is also interesting to note that he does conclude, "It is not likely that the emblems, although Masonic in design, had anything whatever to do with craft Masonry."

His article deals at some length with the story of the loss of the stone and confirms that it was sent to the Canadian Institute in Toronto by Sir Sanford Fleming and that it remained on display for several years in the old building of the Institute. When a new building was constructed at the corner of Richmond and Clary Streets the stone was given to the contractor to be inserted in the wall (presumably an interior wall with the indented side visible). The contractor apparently followed out his instructions but when covering the wall with cement and plaster, failed to leave the stone as intended but covered it. A diligent search in later years failed to uncover it.

Another reference to the stone is found in a letter from a "gentleman at Annapolis" to a friend in Halifax and dated September 1, 1827. It appears in the September 27, 1827, issue of *The Nova Scotian*, the leading weekly newspaper of that time in Nova Scotia.

The letter writer was obviously an enthusiastic student of the history of Annapolis and the Granville Shore where the first permanent European settlement in North America was made. His September 1st letter was apparently one of a series published by the paper, but this letter is about two stones in his possession and which were found on or near the Granville Shore. One of the stones is the one discovered by Dr. Jackson earlier that same year.

His description of the stone coincides with that by Judge Haliburton in 1828 and by Dr. Jackson in 1856. They all agree in giving the dimensions as 2½ feet long and two feet wide. Also, they all state that it was of the hard iron stone common to the area and that it was not what masons called dressed but rather quite smooth on one side, a condition typical of the iron stones of Granville Mountain. They all say that the stone was engraved with the square and compasses of a Freemason with the year 1606 in large deep figures.

The writer of the letter has a different explanation of the purpose for which the stone was prepared. He gives in some detail the story of the discovery of the Annapolis Basin by de Monts in 1604 and the return of the expedition in 1605 after spending the winter at St. Croix.

In 1605, they began construction of the buildings at what is now known as Annapolis Royal but which de Monts named Port Royal. In the expedition party was a prominent Frenchman named Sieur de Poutrincourt who during the first visit in 1604 was so favorably impressed by the beauty and advantage of a piece of land about two leagues west of Port Royal that he persuaded de Monts to grant it to him. Poutrincourt and de Monts returned to France in the fall of 1605 but returned

the next summer and Poutrincourt immediately cleared his land and planted winter grain.

It was at this location more than two centuries later the stone was found and the letter writer contends that he believes it was prepared by, or for, Poutrincourt to mark the site of the first cultivation of Acadia.

This conjecture is supported by a passage in the *Journal* of Lescarbot, a French lawyer, poet, and playwright, who was part of the expedition in 1606 and who wrote in great detail about the expedition and about the piece of property marked out by his friend Poutrincourt for his own home and fields.

This "gentleman at Annapolis" is not identified, but it wasn't Dr. Jackson. He was the discoverer of the stone and the letter writer says, "In my last letter I mentioned to you the report of some persons in the neighborhood having accidently found the monument left by those who visited the country in 1604." He goes on to say that he now has the stone which, apparently, he obtained subsequent to his first letter.

It is possible that the "gentleman at Annapolis" was Thomas Haliburton because Dr. Jackson says that he was persuaded by Haliburton to give the stone to him. However, Haliburton was living in Windsor and practicing law there in 1827. He was not a resident of Annapolis writing a series of letters to the newspaper of the day. Some further research may turn up the identity of the rather talented letter writer.

The letter writer deals at some length with the question of authenticity and as part of his comments in that regard, he states,

"When we consider the great antiquity of the description, we are at first induced to doubt, whether it has not been made subsequent period; but a close inspection soon removes all scruples about its authenticity. The interior of the figures have suffered in the same unequal manner with the surface, the 1 is still as deep as we may suppose it to have been originally, but the 0 is worn down about one half and the upper part of the letter 6 nearly as much."

The late Dr. R. V. Harris, an eminent Masonic historian, had an interesting theory about the stone. He submitted it in a paper which he presented at a meeting of the Canadian Masonic Research Association in Toronto on November 15, 1955.

He said, "The theory that the stone might commemorate the establishment of a Lodge of Freemasons had virtually nothing to support it. . . ." He then went on to say, "The theory that the stone marked the last resting place of one of the settlers would seem to have more to support it than any other. It was apparently found in or near the burying gound shown on Champlain's map of the settlement. . . ." Later in the paper he said, "We learn from Lescarbot's New France that among the settlers were 'numerous joiners, carpenters, masons, stonecutters, locksmiths, workers in iron, tailors, wood sawyers, sailers etc., who worked at their trades.""

Dr. Harris then pointed out that during an exploratory voyage to Cape Cod one of the settlers was wounded and after being brought back to Port Royal died on November 14, 1606. He says further that.

"At that time the carpenters of France had their own mystery or trade guilds, worked on lines somewhat akin to operative Masonry and using the square and compasses as their emblem. It would seem that the stone marked the grave of a member of a French trade or craft guild, who died in 1606, and to this extent the stone may be regarded as the earliest known trace of Freemasonry in the New World."

It is necessary to deal at this point with the treatment of the subject in Coil's Masonic Encyclopedia, even though any reference to Coil's treatment gives it more credibility than it deserves.

The approach by Coil is so biased it is obvious to a reader that Coil had formed an opinion about the stone without any basis for his position and then proceeded to write about it on the assumption that it was a hoax.

Let us first look at some of the people who would have had to be involved in the conspiracy if it were, in fact, a hoax.

- Dr. Charles T. Jackson of Boston, the discoverer of the stone. He was an eminent chemist and geologist who found the stone while carrying out a mineralogical survey of Nova Scotia.
- Thomas C. Haliburton of Windsor, Nova Scotia, Chief Justice of Common Pleas in Nova Scotia, later a

Justice of the Supreme Court and still later, a Member of Parliament in England. He was a distinguished jurist and writer who is best remembered for his stories about "Sam Slick."

- 3. Sir Sanford Fleming, C.E., an engineering genius who is credited with the invention of the World Time Zone system and with the construction of the Canadian Pacific Railway through the Rockies to the Pacific coast. He was one of the great men of the world in the 19th century. He saw the stone several times and wrote about it.
- 4. Sir Daniel Wilson of Toronto, President of the Canadian Institute of that city who accepted the stone on behalf of the Institute and who later referred to it in a paper, "Traces of European Immigration in the 17th Century"

It is inconceivable that these men of prominence with a variety of interests, living at great distances from each other, and without Masonic backgrounds would have conspired to produce a stone bearing an emblem identified as being the square and compasses. To what purpose would they have participated in this alleged hoax? There isn't any evidence that Dr. Jackson ever met Sir Sanford Fleming or Sir Daniel Wilson. It is also doubtful if Haliburton and Wilson were known to each other but Haliburton and Fleming were probably well acquainted.

Coil also asks, "Why was the stone not deposited as usual in some museum or even presented to a Masonic Grand Lodge?"

Jackson's original intention was to send it to the Old Colony Pilgrim Society, Plymouth, Mass., but he was dissuaded from doing so by Haliburton who asked for it. Jackson gave it to Haliburton who kept it until his son, R. G. Haliburton, sent it, through Sir Sanford Fleming, to the Canadian Institute of Toronto that it might be placed in the museum of the Institute.

Neither Jackson nor Haliburton were Masons but both identified the markings as being a Masonic symbol. Apparently they were both concerned about its preservation and thought first about a museum rather than a Masonic Grand Lodge. It is quite possible that neither of them knew what a Grand Lodge was or where to find one.

The stone was never handled carelessly, as stated by Coil. In fact, Jackson says in his letter dated June 2, 1856, to J. W. Thornton, president of the New England Historic Genealogical Society, that "he now has it carefully preserved."

In his article, Coil ignores any writings by those who examined the stone and who recognized the carving as representing a square and compasses. He quotes only those who expressed some doubt about its authenticity based on an examination of copies of a picture of the stone.

The writer of the letter to *The Nova* Scotian had made a careful examination of the stone and despite early doubts was subsequently satisfied as to its authenticity.

Coil also states that "the square and compasses emblem was not in use until more than a century after 1606." However, there is evidence that statement is not correct. One such piece of evidence can be found on Page 137, Volume X, of the Minutes of the Plymouth Colony records. It refers to a package of goods sent from Cooper's Hall, London, England, in March 1654, and with a hieroglyphic marking of a square and compasses. Elsewhere in this article there is reference to a statement by Dr. R. V. Harris that such a symbol was used by the carpenters of France before 1606 for their own mystery or trade guild.

The carelessness which resulted in the loss of the stone is regrettable. It would have been interesting to have had the stone examined by present day experts in the study of such artifacts with the advantages of modern equipment to assist them. Although that satisfaction is not to be ours, we must accept the fact that the stone did exist and that it bore an inscription considered at the time to resemble the square and compasses identified as a symbol of Freemasonry.

My inclination is to support the interpretation by the late Dr. R. V. Harris that the inscription was that of the emblem used by a trade guild of carpenters, some of whom were part of the body of French settlers who settled Port Royal during the years 1605 and 1606.

Perhaps someone with access to information about the emblems used by the trade guilds of that day will be able to confirm or disprove this conjecture; but until then, I must consider the "Annapolis stone" as the earliest evidence of Freemasonry on this continent.

IN A NOOK WITH A BOOK

'Masonic Guide For The Empire State'



Reviewed by ALPHONSE CERZA, 33°

A MASONIC GUIDE FOR THE EMPIRE STATE, by Richard H. Brown. Published by the American Lodge of Research, 71 W. 23rd St., New York, N.Y. 10010. 103 pp. \$10.

This is an interesting and unusual book which was prepared for the 1981 Bicentennial Committee of the Grand Lodge of the State of New York. Listed and briefly described are the buildings, monuments, statues, and sites in the state that have Masonic significance. Some of the items have been photographed and are reproduced in this book. The material is arranged in alphabetical order under the names of each county in the state. The assistance of many persons was enlisted to assure that no item would be missed.

This book is more than a list of items. It is a comprehensive collection of information about Masonic things in the state. A few items are explained with one or two lines, but most have some additional information. Many descriptions cover the historical background, noting possible legends, and name the persons connected with the item. In most instances, all known facts about the item are briefly stated. Realizing that men make Freemasonry, the author indicates the names of the prominent Masons in the area where the item is located. In a number of instances famous members of the local lodge are listed. The years of research and collecting of facts makes this volume a warehouse of information relating to Freemasonry in New York.

Here are some illustrations of items covered in this book. There is a picture of the oldest building used by the craft, and it is explained that the lodge room itself is a room within a room. The Morgan Monument in Batavia is described and the wording engraved on it is presented. There is a print of old Fort Niagara where William Morgan was claimed to have been detained before he disappeared. The picture of the George Washington monument in Masonic regalia, in Buffalo, is presented. Attention is called to the Garibaldi Shrine in Rosebank, N.Y., since the Italian patriot was a Mason.

One story is told—which appeared in various forms in a number of places in the state—about a lodge which met in a building that had a tavern. The cook one evening was holding a poker over the fire making it red hot. When asked why he did this, he replied, "The Masons who meet here have me do this each night they have a meeting." A candidate who happened to hear this absented himself.

There are some unusual items presented, such as the grave stone which listed three lodges after the name. In one instance a funeral service was held in a lodge which met on the third floor of the building; during the service the floor collapsed with many persons falling to the second floor.

The author of this fine volume, Richard H. Brown, has been active for many years in the literary quarries of the craft and has written many papers which have been published in Masonic periodicals. His devotions to the subject presented in this book shows up on every page. It makes one hope and pray that we could have a similar book for each state.

OTHER MASONIC BOOKS OF INTEREST

The Challenge of the Hat and Gavel. A collection of six literary items designed to help the Worshipful Master do a better job. Single copy is 50¢ plus 54¢ postage. For information on quantities, write to Masonic Service Association, 8120 Fenton St., Silver Spring, Md. 20910.

Sources of Masonic Symbolism by Alex Horne, Available for \$8 from Missouri Lodge of Research, P.O. Box 480, Fulton, Mo. 65251. Masonic Ignitors. Two volumes containing the papers presented at two in-depth workshops dealing with Masonic history, symbolism, and biographies. Available at \$5 for the set, from the Grand Secretary, 1401 Senate St., Columbia, S.C. 29201.

The Cosmic Lodge by Ralston James. Explores what the author describes as the esoteric aspects of Freemasonry as it stems from the mythology of the Ancient Greeks. Available at \$1.50 from Research Lodge No. 2, 212 No. Riverside Drive, Ames, Iowa 50010.

Introduction to Freemasonry by H. L. Haywood. Reproduction of an old favorite which has been out-of-print. Available at \$1.75 from Research Lodge No. 2, 212 No. Riverside Drive, Ames, Iowa 50010.

Updated Lists. The Masonic Service Association has brought up-to-date the three separate informative lists: Masonic Research Lodges; Masonic Libraries; and Masonic Periodicals. Available at 50€ each plus postage from MSA, 8120 Fenton St., Silver Spring, Md. 20910.

CULVER MILITARY ACADEMY

Continued from page 5

Henry Harrison Culver Lodge, No. 617, was chartered by the Grand Lodge of Indiana on May 24, 1898, eight months after Culver's death. He had been active in an effort to create a symbolic lodge in the community and was listed in its first annual report as a deceased member.

Brother Culver was an affiliated member of Tuscan Lodge, No. 360, St. Louis, Mo., having been previously entered, passed, and raised in Hiram Lodge, No. 4, Frankfort, Ky.

He received the Scottish Rite degrees in the Valley of St. Louis in 1895. His York Rite memberships included Missouri Chapter, No. 1, Royal Arch Masons; and Bernard de Tremelay Commandery, No. 49, Knights Templar (since merged with Ascalon Commandery, No. 16), both in St. Louis.

The Culver lodge has met at least monthly in an unbroken line from the time of its founding and has included many academy officers in its membership. The late Col. Kemp Moore, 32°, a D-Day veteran and legendary Culver teacher and counselor for 40 years, was Worshipful Master in 1968. He was in the first assault on Utah Beach, June 6, 1944, and was quoted by Cornelius Ryan in his epic account of the Normandy invasion, *The Longest Day*.

Others with both professional and Masonic ties to Culver have included Col. Bert Grenier, a great commandant in the school's early years who was master from 1909-11; William O. Osborn, bank president and academy trustee whose membership in the fraternity spanned seven decades; and Lt. Col. Alan G. Cornett, present faculty member and a past master as well as an officer in the Scottish Rite Valley of South Bend.

The local Emily Jane Culver Chapter, No. 484, Order of the Eastern Star, is named in honor of Culver's wife, who died in 1921.

Henry Harrison Culver's legacy lives in his lodge, in his adopted hometown, and in the creed memorized by every Culver cadet:

"The hope to win, the zeal to dare, Contempt for what is base and mean, Pride in achievement that is fair, And high regard for what is clean. The strength that is in brotherhood, The course that proclaims success, The will to strive for what is good, And, first and always, manliness."

IN MEMORIAM

Ill.. Richard Arminius Kern, 33° Honorary Sovereign Grand Commander

Ill... Richard A. Kern, 33°, died on July 26, at the age of 91. He had been Honorary Sovereign Grand Commander of the Supreme Council, NMJ, since 1972.

A graduate of the University of Pennsylvania and its Medical School, he served on the staff there from 1919-46. He then was named chief of medical service at Temple University, where he served for 10 years. A veteran of two World Wars, he retired from the Navy in 1955 with the rank of rear admiral. During his career, he had been editor of the American Journal of Medical Sciences, chairman of the Joint Commission of the Accreditation of Hospitals, and president of numerous county, state, and national medi-



cal associations. He was also a consultant to the Veterans Administration, the Defense Department, and the Navy and Armed Forces Institute. He spoke seven languages and was the author of more than 120 scientific articles.

His Masonic record is equally distinguished. He was raised in University Lodge No. 610, Philadelphia, in 1923, and was Master in 1930. He served as Grand Master in Pennsylvania, 1946–47.

In 1924, he joined both York Rite and Scottish Rite. Ill... Brother Kern received the 33° in 1944 and was crowned an Active Member of the Supreme Council in 1947. He was Grand Minister of State, 1960-65; Grand Lt. Commander, 1965-72, and Deputy for Pennsylvania, 1966-72. For many years he served as chairman of both the Committee on Benevolences and the Fraternal Relations Committee, and maintained a dedicated interest in the schizophrenia research program as well as international Masonic affairs. In 1966, he became the 12th recipient of the Supreme Council's Gourgas medal. In the 170-year history of the Northern Jurisdiction, Ill... Brother Kern is the only man to have been recognized with the title of Honorary Sovereign Grand Commander.

Ill.: William Henry Roberts, 33°

Ill... W. Henry Roberts, 33°, an Active Emeritus Member of the Supreme Council, died on July 4 at the age of 90.

Following his graduation from Purdue University in 1912, he was employed as a design engineer and general contractor in St. Paul, Minn., but later returned to Indiana, where he became vice president in charge of advertising, labor, and public relations for W. H. Roberts & Sons Company, a leading dairy products firm in Indianapolis.

Ill... Brother Roberts was raised a Master Mason in Ancient Landmark Lodge No. 5, St. Paul, Minn., in 1914, but later transferred to Millersville Lodge No. 126, Indianapolis, where he served as Master in 1924-25. He became Grand Master of the Grand Lodge of Indiana in 1947-48. He held membership in the York Rite bodies at Indianapolis.

Receiving the Scottish Rite degrees at St. Paul in 1914, he later demitted to the Valley of Indianapolis in 1935. He was Thrice Potent Master in 1943-44 and also served his Valley as a trustee for many years. Ill... Brother Roberts received the 33° in 1944 and was crowned an Active Member in 1951. He was Deputy for Indiana from 1951-67 and was named Emeritus Member in 1975. For the Supreme Council he served on many committees over the years and at various times was chairman of the general state of the rite committee, nominating committee, and the committee on DeMolay and youth activities.

In 1917, he married the former Ina May Wilcox, who survives him along with three daughters.

NMJ Hosts Conference of Americas

Representatives from 15 Scottish Rite Jurisdictions throughout the western hemisphere gathered at Boston in May for the 10th Reunion of the Sovereign Grand Commanders of the Americas.

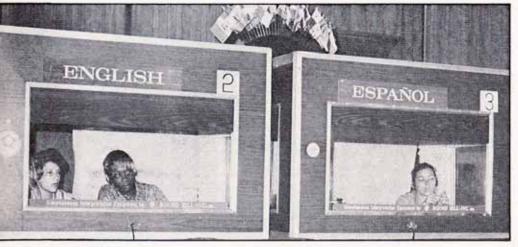
Hosted by the Northern Masonic Jurisdiction of the United States, the meeting was presided over by Sovereign Grand Commander Stanley F. Maxwell, 33°. Assistant to the Grand Commander Sidney R. Baxter, 33°, served as Secretary.

Representing the Northern Jurisdiction as official delegates were Past Grand Commander George A. Newbury, 33°, and Grand Minister of State George E. Burow, 33°.

In addition to the NMJ, delegates attended from Argentina, Brazil, Canada, Chile, Colombia, Dominican Republic, El Salvador, Mexico, Peru, Venezuela, and Southern Jurisdiction, U.S.A. Attending as observers were representatives from the Netherlands and Spain. Special guest will Ill... Raoul L. Mattei, 33°, Past Sovereign Grand Commander of France and President of the 12th International Conference.

Discussing the theme "Masonry in today's world," study papers were presented by the various delegates. Also read were presentations received from Uruguay and Bolivia.

The 11th Reunion of the Americas is scheduled for the Dominican Republic in 1986.



Delegates to the Conference were provided with instant translation for either English or Spanish. The service aided in the smooth flow of the meeting.



Family Life Week Set for November

Believing that the American family is one of our nation's most valuable assets, Scottish Rite Masons across the Northern Jurisdiction will celebrate the second annual Family Life Week during the week before Thanksgiving.

"A Better Life Begins at Home" is the theme for the observance which will take place November 21-27.

Special Valley committees are now busy making plans for the occasion. These include both activities for Scottish Rite Masons and their families and programs to remind the public of the importance of the family to the wellbeing of our nation.

Governors, mayors and other public officials are expected to issue proclamations announcing the event, while newspapers, radio and television stations will also carry the message to the public in many areas. Special tape recorded messages are being sent to the radio stations, and the television stations are receiving materials for use during the week of November 21–27. Many newspapers are being asked to give their editorial support, too.

Activities with the Valleys include essay contests for school children on "What My Family Means to Me," family breakfasts sponsored by DeMolay and Rainbow, church services, family dinners, and dramatic presentations.

"As I hear about the tremendous interest in Scottish Rite Masonic Family Life Week, I know that Scottish Rite Masons are performing an important service to the life of our nation," states Grand Commander Maxwell.



SCONAM DORW HAMT MASONIC WORD MATE

One Generation
to the Next
A Better Life
Begins at Home
Scottish Rite Masonic
Family Life Week
November 21-27

YTAM DORW HAMT MASONIC WORD MATH

MASONIC WORD MATH

How to solve: Start with the first word. Add to it the letters of the second word. Then add or subtract the letters of the following words. Total the remaining letters and unscramble them to find a word associated with Masonry.

(TRANSPORTION) + (AIRPLANE)

- (PLEASANT) + (SERVANT) -

(TRAIN) + (HEAT) - (PHONE) +

(POLITE) - (STORE) + (STREAM)

- (TRAIL) - (MAN) - (START) =

Answer will appear in the next issue.

Answer from previous issue: SOLOMON

SCONAM DORW HAMT MASONIC WORD MATH

SCONAM DORW HAMT . MASONIC WORD MATH

Footnotes

*Sharing the load. Sovereign Grand Commander Stanley F. Maxwell, was invited to the White House in March to join with representatives from many national fraternal, civic, and charitable organizations. The main thrust of the Presidential conference was "to encourage greater involvement by private citizens and organizations in the solution of public problems, particularly at the community level."

Can fraternal and civic organizations ease the burden that has been placed upon governmental agencies by sharing the load?

For too many years, Masonic groups as well as other organizations have been lulled to sleep with the notion that there is a local, state, or federal agency capable of handling any problem that arises. Charity funds for so many lodges have remained in "trusty" accounts gathering dust, because "no one needs help anymore."

Perhaps the time has come for the dream to end and the bubble to burst. As we wake up from our sleep we can begin once again to look around us to see the many ways Masonry can be of service to its members and the community.

The point is not whether you agree or disagree with what is or has been happening in Washington. The point is that Masonry must realize that it can aid and assist brothers in need and that it does have a responsibility to strengthen the community. In some instances this can be done as a function of the lodge. In other cases it may be merely a matter of motivating individual Masons to participate.

Now more than ever is a time to realize how important Masonry is in today's world.

*Letting the bells ring. The cover story in the April issue about the bell restoration at the Old North Church caused a number of inquiries from readers wanting to know how to show their support for the project. For further

information, we suggest you write to Dr. Geoffrey Davies, c/o Old North Church Bell Restoration Project, 193 Salem St., Boston, Mass. 02113.

*More on the Sun Belt. Florida isn't the only place where 33° members congregate. (See Footnotes, June 1982). Ill... "Ozzie" Johnson, 33°, reports that a group similar to the Florida gettogethers has been meeting in Sun City, Arizona, for the past six years. For further information, contact Ill.. Brother Johnson, 10317 Andover Ave., Sun City, Ariz. 85351.

*Road race. A recent 10 km road race, held in conjunction with the 250th anniversary of the birth of George Washington, started at Mt. Vernon and ended at the George Washington Masonic National Memorial. Among the pariticpants was Donald Lee Marrs, 32°, of Cincinnati, Ohio. Brother Marrs' battle with lymphoma cancer was the subject of a recent article in The Northern Light (January 1982 issue).

As plans for the Washington anniversary were underway, Marrs was invited to participate in the Mt. Vernon Classic. He agreed, and the Scottish Rite Valley of Cincinnati underwrote the expenses of the trip for Marrs and his wife, Lee.

*Presidential award. Brother Florian Clark, 32°, of Portland, Maine, is the proud recipient of a Presidential Volunteer Action Award. Brother Clark has devoted his retirement years to help disabled children in need of medical assistance. Says Brother Clark, "So long as my health permits, I shall devote my time and effort to brighten the lives of those who must battle their way back to health with hope for the day and faith for a brighter tomorrow."

* Veteran collector. Some people collect stamps; others collect coins. But Ill.: Harold V. B. Voorhis, 33°, of Summit, N.J., has an interesting hobby of collecting 60-year Masonic veteran medals-his own! His collection to date includes Mystic Brotherhood Lodge No. 21, June 11, 1980; Hiram Chapter No. 1, R.A.M., January 25, 1981; Field Council No. 12, R.&S.M., April 4, 1981, and Corson Commandery No. 15, K.T., June 16, 1981, all at Red Bank, N.J.

Ill.: Brother Voorhis, a Masonic scholar and author of several books, is now looking forward to May 9, 1985, when he will reach the 60-year mark in the Scottish Rite Valley of Trenton, N.J. What's next for the 88-year-old veteran? Perhaps 60 years as a 33° member? He'll have to wait until the year 2010. That's not so far away.

*Canadian exchange. Several years ago, the Scottish Rite Valley of Cambridge, Ohio, traveled to Barrie, Ontario, to present the 20° during a Canadian reunion. This spring the Valley of Barrie returned the visit by presenting the 30° at Cambridge. Accompanying the 85 members from Barrie were Canadian Sovereign Grand Commander Walter H. Mortlock, 33°, and Ontario Deputy George C. Schaef,

The Valley of Cambridge is celebrating 125 years of Scottish Rite in Southeast Ohio. Cambridge is the place where Scottish Rite was first brought to the Northwest Territory by Killian Van Renssalaer in the early 1850's.



RICHARD H. CURTIS, 33° Editor

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The Northern Masonic Jurisdiction hosted the 10th Reunion of the Conference of the Americas when Scottish Rite leaders from throughout the western hemisphere gathered in Boston. For details, see page 17.