

THE NORTHERN LIGHT

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A WINDOW FOR FREEMASONRY





One of the great examples of fraternalism in its finest form is furnished by the Scottish Rite Valley of Indianapolis which has contributed \$25,000 a year in each of the past five years as a research grant to Indiana University School of Medicine. These have enabled the medical school to continue its study in diseases of the aging (Geriatrics).

Assisted by these grants the medical school has been able to take up projects that are crucial to the progress of medicine. Some of the studies require that patients be followed closely and observed for several years. The Indiana Masonic Home at Franklin is of inestimable value in some of this research, as it provides an excellent ready-made environment for such projects.

* * *

Our face is red for two oversights in our April issue. First, we inadvertently failed to mention the source of the reproductions of former Presidents of the United States. The sketches were reprinted from a pamphlet "Masonic Presidents" published by Ill. J. Fairbairn Smith, 33°, of Detroit and Editor of *Masonic World*. We humbly apologize for this omission.

Secondly, we hasten to set the record straight on the item in the previous "Burroing" column which has been called to our attention by several Brothers. Ill. John W. Bricker, 33°, was the candidate for Vice President with the late Brother Thomas E. Dewey for President on the ticket that was defeated by the late Brother Franklin D. Roosevelt with the late Brother Harry S. Truman as Vice President in 1944—and not the 1948 ticket as mentioned. We stand corrected on our historical reference.

* * *

DeMolay Grand Master J. W. Nutt has announced the formation of a DeMolay Referral Service to benefit both Master Masons and DeMolay chapters in contacting young men who could be prospective members. Masons are asked to send the names of young men who could benefit from association with the Order of DeMolay and thus activate an extensive follow-up program involving the nearest DeMolay chapter or the Executive Officer of the referree's state. This is in answer to many Masons who have written to various DeMolay officials asking that someone contact their grandson, nephew, etc., who lives in another city, state or country. Please send the prospect's name, address, and age to DeMolay International, 201 E. Armour Blvd., Kansas City, Missouri 64111.

* * *

Hats Off to Ill. Warren N. Barr, Sr., 33°, President of the Board of Trustees for the Illinois Masonic Medical Center, and our many Masonic Brothers who guided the efforts to meet the \$500,000 Stone Challenge Grant for IMMC. They had to raise \$753,528 in six months—either in cash or negotiable securities—to qualify for the grant, all of which was to be used for Phase I equipment and

furnishings in the Stone Pavilion for the Health Sciences in Chicago. They met—and surpassed—the formidable challenge by raising a total of \$1,373,351 in unrestricted funds, or \$619,823 over the top!

* * *

As an ardent supporter of Ancient Craft Masonry (our Blue Lodge), we send our bouquet to Ill. William J. Guentter, Jr. 33°, of the Valley of Cincinnati, who is now Worshipful Master of E. T. Carson Lodge No. 598, F&AM, of Cincinnati. Ill. Brother Guentter, a Past Sovereign Prince, has served the Valley of Cincinnati well for 25 years and started as a Steward in his Lodge six years ago to advance to his presiding post. He also is a member of the York Rite and has been a director of the Jesters for Syrian Shrine Temple. A general contractor, he is an Army veteran, a past president of the Contractor's Guild, and active in the YMCA and Chamber of Commerce.

We are pleased to commend this Illustrious Brother for demonstrating that the real strength of all Freemasonry rests on the firm foundation of one's Ancient Craft Lodge!

* * *

The Rev. John A. O'Brien, a veteran author and speaker who has addressed many Scottish Rite meetings and numerous ecumenical sessions, has become the first priest ever to receive the Laetare Medal, the University of Notre Dame's highest honor. His selection was announced by the Rev. Theodore M. Hesburgh, president of Notre Dame.

The Laetare Medal was established in 1883 to honor outstanding lay Catholics but in 1968 its scope was enlarged to include priests and religious workers. Father Hesburgh praised Father O'Brien's pioneering work in establishing the Newman Club chaplaincy at the University of Illinois, his great work in the ecumenical movement, and his efforts in promoting the use of the English Mass.

Father O'Brien was a pioneer in persuading the Knights of Columbus and the Masons to replace their longstanding suspicion and enmity with friendship and mutual respect. Meetings of these two groups at local, state, and national levels—involving several Scottish Rite Valleys as well as our Supreme Council—are now commonplace and spreading rapidly.

We are happy to add our kudos to the thousands that Father John will receive and we wish him many more years of happiness as he labors for the welfare of all humanity.

GEORGE E. BUROW, 33°

The Masonic Temple Speaks



By **GEORGE A. NEWBURY, 33°**

The early colonists in America were a deeply religious people possessed of high moral standards and a fierce love of liberty. These qualities persisted as they steadily pushed their frontiers westward until some two centuries later they reached the Pacific Coast.

With the establishment of each new community in this westward march these rugged and courageous builders of what was to become a great nation were quick to put up their frame one-room schoolhouses and their little churches with simple benches for the worshippers, and not too long afterward to set up their Masonic Lodges. That is why today there is a Masonic Temple in nearly every community in America.

Those Masonic Lodges played an important role along with the churches and schools in the development of the character of the American people during the Colonial Period and the Pioneer Period that followed. Membership in the Masonic Lodge in his community was one of the best credentials a man could have and one that could be obtained only by deserving it through establishing a good reputation in the community.

The Masonic Temple, proudly displaying the Square and Compasses, carried a message to the people in those early communities. Although mute, as are all inanimate things, it nevertheless *spoke* eloquently, emphatically, and in terms none could misunderstand, of the importance placed by the leading people of those communities on moral integrity, on the practice of brotherhood, and on a belief in God and his divinity. It spoke much as the psalmist proclaimed in the 19th Psalm:

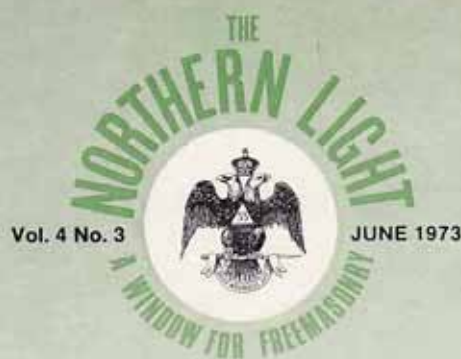
"The heavens declare the glory of God;
and the firmament sheweth his handywork.
Day unto day uttereth speech,
and night unto night sheweth knowledge.
There is no speech nor language,
where their voice is not heard."

Be proud of your Masonic Temple and may it be a place of which to be proud. It *speaks* of you and for you.

Today that voice echoing from our Masonic Temples is needed as never before in the history of our country. It is needed to help combat those forces of evil that are assailing our people—especially our youth, on every hand—forces that unless countered sternly and effectively can lead to a sorry day for our children and the generations that come after them.

No sacrifice is too great and no endeavor is more important than for us as devoted and sincere Masons to see to it that our Masonic Temples continue to *speak* and carry their message to all who see them.

Let us be proud of our Masonic Temple in our community. Let us help it to *speak* and carry our Masonic message to the World. Let us do our best individually to make that voice heard through our active interest in our Masonic Lodge.



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Van Rensselaer's Role in Union of 1867

By MYRON JONES, 32°

From the moment the first cannon boomed at Ft. Sumter until the historic surrender at Appomattox Court House, this nation was torn asunder by fratricidal war.

Throughout the identical period, and even preceding it, so was the Scottish Rite, Northern Masonic Jurisdiction. The Fraternity was splintered into three Supreme Councils, each rivaling the other. It faced not only the danger of an irreparable rift, but also of possible total extinction.

Into that boiling cauldron stepped a fearless, self-sacrificing Mason. He calmed the tumultuous waters, unified the warring factions, and reestablished a united Supreme Council of the Northern Masonic Jurisdiction, the one which we recognize and honor today.

That noble man was Killian Henry Van Rensselaer.

In his honor and his memory, in 1971, the Valley of Cincinnati established and struck the Killian Henry Van Rensselaer Gold Medal Award. Its first presentation was to Sovereign Grand Commander, Ill.°, George Adelbert Newbury, 33°, the ceremony taking place at the 119th Annual Reunion of the Valley of Cincinnati at which nearly 500 men in a Class named for Van Rensselaer received the degrees of the Rite.

A portion of the resolution establishing the Killian H. Van Rensselaer Gold Medal Award reads as follows:



KILLIAN H. VAN RENSSELAER
SOVEREIGN GRAND COMMANDER
1860-1867

"The Valley of Cincinnati, Ancient Accepted Scottish Rite of Freemasonry, hereby establishes the Killian H. Van Rensselaer Gold Medal to be awarded to the 32° and 33° members of the Scottish Rite whose service to Masonry, to humanity, or to the United States is so unusual, outstanding, distinguished, lasting, and meritorious as to merit the approbation of the Fraternity and of the general public."

Who was Killian Henry Van Rensselaer, and exactly what did he do?

The horrendous schism had its roots in a person named Edward Asa Ray-

mond who, in 1851, succeeded Grand Commander Giles Fonda Yates. Yates had enjoyed a high degree of popularity throughout the years he occupied Masonry's ranking office. Raymond, on the other hand, a man of wealth but little education, succeeded to the office in the belief that he was the ordained, personal successor to Frederick the Great of Prussia and, as a consequence, actually was the "monarch" of the Supreme Council.

When he created Inspectors General at his own whim, a groundswell of rebellion began. Protests became more vociferous when Raymond opened and closed sessions of the Supreme Council at his own wishes; when he over-ruled remonstrances and refused to acknowledge motions advanced by others.

The situation became intolerable in August, 1860, when Raymond refused absolutely to attend a meeting called to provide for periodic elections. It was the hope of those asking for the meeting that Raymond could be replaced, although up to that time, a Grand Commander always had been elected for life.

On the 24th of that month, Raymond closed the Supreme Council *sine die*. Open warfare then broke out with all the bitterness of the conflict among the States which had erupted just a few weeks earlier. A majority of the Active Members organized a provisional Council, placing Killian H. Van Rensselaer in the chair. In 1861, charges were preferred against Raymond. He ignored



The Valley of Cincinnati has named its Gold Medal Award in memory of Killian H. Van Rensselaer. The first recipient of the award was Sovereign Grand Commander George A. Newbury, 33°. Assisting with the presentation were Ill.° H. Lynne Barber, 33°, left, and Ill.° John A. Lloyd, 33°, right.

them, asserting that he was immune to trial by *any* authority. He was tried, then, *in absentia*, found guilty of mishandling his high office, and deposed.

Van Rensselaer was elected Sovereign Grand Commander, and the Supreme Council's Constitution was amended to provide triennial elections of all officers with the exception of the Grand Commander, who was to hold office for life.

The iron-willed Raymond, however, was not so easily cast aside. Supported only by one Inspector General, he went through the motions of opening a session of the Supreme Council in ample form. He granted degrees at will, and formed a new Council of eight Masons. Then he attempted to expel Van Rensselaer along with the Ill.° Charles Whitlock Moore, Grand Secretary General of the Scottish Rite, Northern Jurisdiction.

By then there were three rival Supreme Councils in the North—the two in Boston headed by Raymond and Van Rensselaer, and one in New York City presided over by Edmund Burke Hays. Three, at odds with each other, were sufficient to furnish the Rite with its gravest crisis.

In 1863, the Raymond Council agreed to merge with the Hays Council. Hays was elected Sovereign Grand Commander for the "new" Council, and Raymond became Sovereign Assistant Grand Commander. Raymond died a year later. When Hays stepped down in December 1865, he was succeeded by Simon Wiggin Robinson, who had been active in the former Raymond Council.

In Robinson, Van Rensselaer found a reasonable man with whom reconciliation could be discussed. Committees

from both Councils met in 1866 to discuss the possibility of unity. The two bodies, occupying separate halls, met in Boston, May 15, 1867, to determine if that purpose could be achieved. An agreement for the reunion of the competing bodies was completed, predicated, in part, upon the resignations of both Grand Commanders, which proposal was advanced by Van Rensselaer. As Van Rensselaer's Council was considered the legitimate ruling center of Scottish Rite Masonry in the North, the withdrawal on his part was far more costly.

He handled it in the same gentlemanly, self-effacing manner as did General Robert E. Lee when he tendered his sword at Appomattox. The consolidation, became the Supreme Council of the Ancient Accepted Scottish Rite for the Northern Masonic Jurisdiction of the United States of America. The selection of the Supreme Council's first Sovereign Grand Commander proved to be a wise one. He was Josiah Hayden Drummond, an illustrious figure in the history of Freemasonry. As the Great Light of the East arose to shine upon Drummond, it dimmed and then faded for Van Rensselaer. Never again did he hold an office in the Supreme Council.

To his everlasting credit, and to benefit of all in the Northern Jurisdiction, Van Rensselaer's work in behalf of Freemasonry never ceased. He organized and instituted, on authority of the Supreme Council, many Lodges, Councils, and even Chapters, and is credited with the creation of the four Scottish Rite Bodies in Cincinnati and others throughout other states of the old Northwest Territory.

Killian Henry Van Rensselaer died at the age of 81, and is buried in the Mt. Washington Cemetery, Cincinnati, where his grave, tended by men of the Valley of Cincinnati and marked with a suitable monument, is a shrine of fraternal unity for all Masons.



MYRON JONES, 32°, is Second Vice President in charge of advertising and publications of the Union Central Life Insurance Company, Cincinnati. A native of Cleveland, he attended the University of New Mexico. He is a former staff writer for Radio Station WLW and The Gruen Watch Company and joined Union Central Life in 1942. He is a member of Hyde Park Lodge No. 589, F&AM, and of the Scottish Rite Valley of Cincinnati.

Valley of Bloomington's Sunrise Camp

By **ELWELL CRISSEY, 32***
and **LOUIS L. WILLIAMS, 33***

Is there any sound in all the world more wholesome, more healthful, more reassuring than the sound of children laughing? Surely, not one!

Because this is so, Freemasons everywhere are indebted in a special way to their Scottish Rite Brethren of the Valley of Bloomington, Illinois. Eighteen years ago our Bloomington brethren envisioned a camp on the shores of a nearby lake; a situation of beauty where every summer homeless children would come and be made happy. In short, a place where children's laughter would ring out across the water all summer long, every summer. Fittingly, these same children chose the name of "Sunrise Camp."

First steps were taken in 1955 by the Scottish Rite Bodies of Bloomington toward implementing their vision. The project was inspired by the boys and girls living in the Illinois Masonic Children's Home at LaGrange, all of whom were there because they had been deprived of their parents either by death

or by broken homes. In ages, they ranged from five years to 17. In 1955, there were 73 of them; in 1972, there were 35.

At first the camp was only a fleeting thought in the mind of the Rev. Frank R. Breen, a Bloomington minister, who some 20 years before had conceived and carried through a children's camp for all the children of Illinois known as East Bay Camp, so named because it occupied the large inlet on Lake Bloomington known as East Bay. Here, each summer, a thousand or more children, many disadvantaged or handicapped, came in groups of a hundred or more for a two-week camping experience. Later this camp was used, and still is, for retreats and study groups on a year-round basis.

Rev. Breen, a Scottish Rite member of the Bloomington bodies, secured the gift of an unused Army barracks building from Illinois Wesleyan University. He communicated his vision to his Scottish Rite brethren, and the old barracks, moved to a beautifully wooded site on the shore of Lake Bloomington, was completely rebuilt and became the

dormitory and dining room of the new camp.

Scores of brethren rejoiced in donating their labor and know-how to making the physical facilities modern and inviting. Hiking paths, canoeing, swimming, outdoor campfires, and many other amenities were added, until Sunrise Camp became a mecca for all types of parties and group experiences. Originally conceived for the use of the boys and girls from the Illinois Masonic Children's Home, the camp has become the summer playground of numerous Masonic groups of both children and adults.

Sunrise Camp on Lake Bloomington occupies seven acres of timbered land, overlooking the water. This site, originally of virgin timber, mostly Illinois hardwoods—oak, maple, walnut, etc.—was donated by Rev. Breen. Step by step, year after year, substantial improvements have been added—most of them donated by the Brethren—until now Sunrise Camp comprises five buildings, all efficiently and modernly furnished; plus a fine outdoor swimming pool.



ELWELL CRISSEY, 32*, a member of the Valley of Bloomington, is a professional writer and historian. His book on "Lincoln's Lost Speech," published in 1967, was a definitive work on this subject and received national critical acclaim. He is presently working on a history of our Supreme Council which is scheduled for publication by September, 1975.

Of a summer's day, the cascade of shouts, squeals, and laughter which erupts from that swimming pool, all day long, demonstrates deafeningly that the Valley of Bloomington's Sunrise Camp has achieved its purpose. Indisputably, Sunrise Camp is a place where happy children laugh. And, so long as children—especially homeless children!—can be made to laugh, hope for mankind's future still burns undimmed.

Kenneth H. Berglund, 33*, is perennial Chairman of Sunrise Camp. Last year, he states, more than 3,500 persons enjoyed the camp's facilities. By no means were all of them children; for adults, too, are always welcome there whenever the camp is not being occupied by Masonic children from the La-Grange Home. Across the past 18 years the total number of persons using Sunrise Camp, the Chairman estimates, attains the truly astonishing total of approximately 70,000. (Many of these, of course, were visits repeated by the same person year after year.)

When asked the "secret" of Sunrise Camp's phenomenal success, Brother Berglund replied: "The prohibition of hard liquors on the grounds is not a factor, because such prohibition is intrinsically a rule of Freemasonry everywhere. But I do think these three things have played a role in our success:

"First, that we charge no fees for use of our facilities by Masonic groups.

"Second, that Masons have donated immense amounts of time and labor toward constructing our buildings and equipment. We Masons, you know, do a lot of talking about 'charity, brotherly

love, and the blessing of Brethren dwelling together in Masonic unity.' Well, here at Sunrise Camp those ethical principles are translated into work. I have always found it easy to ask Brethren for help, and always they have responded generously. Masonic Brethren are happy to donate money, supply materials, give their labor, because they all know Sunrise Camp operates wholly free from commercialism. This, I feel, is Masonry in action, in its best sense.

"A third factor of importance has been the support of our Scottish Rite Bodies in the Valley of Bloomington. For years they have paid all bills for utilities and insurance. Our American Passion Play—famous all over the nation!—each year contributes all of its net profits to the Illinois Grand Lodge for the use of the Children's Home, and in turn much of the contributions goes

to the maintenance of Sunrise Camp."

Ever since the idea of such a camp was conceived in 1955, Brother Berglund has been its moving spirit, its dominant personality ever urging the project onward. He is widely known for his other Masonic activities; nonetheless, his Valley's beautiful Sunrise Camp remains summer after summer his most cherished project. Kenny is a quiet man who does not laugh boisterously or often; but it is obvious to his fellow brethren of Bloomington Scottish Rite Bodies that Kenny Berglund—deeply within where his heart beats—feels happy whenever he hears the children's laughter out at his Sunrise Camp.

A recent and most unusual development has taken place at Sunrise Camp. The Scottish Rite Brethren of the Valley of Bloomington have organized a Scottish Rite Campers Club. Sunrise Camp is their headquarters, and some hundred camper-owning families spend several week-ends each year rejoicing in an unusual fellowship of togetherness at Sunrise. Sites for their campers have been strategically placed throughout the woodland trails, and the members of the Club believe they have the country's most unique and pleasure-giving organization.

Who can measure the worth of such a project? Not in terms of money, for it repays its costs a thousandfold. No, the true worth must be measured in terms of those priceless human values;—self-reliance, patience, neighborliness, learning to live together in peace and concord, in Honor and Truth and Love. Such are the dividends reaped from Sunrise Camp; such is the harvest of the joy of children's laughter.



Twin Cities Join Forces For New Masonic Temple

By WARREN E. ANDREWS, 32°

Our Masonic Brothers and members of the Affiliated Bodies in the Valley of Lewiston-Auburn, Maine, are giving a solid demonstration daily of "Behold, how good and how pleasant it is for Brethren to dwell together in unity."

For here, since 1971, some 19 organizations representing "twin communities" on either side of the Androscoggin River have been living together in their new \$350,000 Masonic Temple—and thoroughly enjoying every minute of it. Well, there was one little flare-up once, but it was settled quickly and amicably after one brief session of the governing board.

Naturally, it was not always thus, rivalry and doubt prevailed for most of the 150 years of Masonic history in this Valley. Through all of those years the units met in various rented quarters on each side of the river, visiting each other on numerous occasions and often cooperating in many projects but not actually living together as a happy and well-integrated family "under one roof."

Masonry started in this Valley on December 9, 1818, when Tranquil Lodge No. 29, AF&AM, of Auburn, received its charter from the Grand Lodge of Massachusetts. (The Grand Lodge of Maine was not formed until 1820.) By 1885, there were four Blue Lodges

Tranquil and Ancient Brothers having quarters in Auburn, Ashlar and Rabbani occupying a hall in Lewiston. Over the years there was some talk of consolidating the Masonic organizations but it usually was decided that "Lewiston and Auburn Masonry could never survive and prosper under one roof"—an offshoot of typical twin-city high school sports rivalry.

In the meantime Masonry in this Valley had expanded to include 15 affiliated organizations in addition to the four Blue Lodges and there was a total in excess of 6,000 memberships, including duplications. But, in the spring of 1966, the Auburn Masonic Association received notice from its landlord that there would be an increase of 42% in the rent for the quarters occupied by the several Auburn Bodies!

Talks were instituted immediately with the Trustees of the Lewiston Masonic Association and, after a few sessions, an agreement was reached. Late in 1966 the quarters in Lewiston, formerly the home of two Blue Lodges, three York Rite Bodies, a Scottish Rite unit, a Chapter of Eastern Star, and Order of Rainbow, then found itself to be "home" for 16 separate groups. These quarters included a very beautiful old-style lodge hall, a prelates room, and a dining room. The influx of Auburn Masonry bulged the seams considerably.

By alternating meetings between the large lodge room and the prelates room, the Lodges and affiliated bodies were able to function in the spirit of brotherly love and harmony. Some of our troubles produced a greater spirit of harmony than we had ever known. This same brotherly spirit prevailed throughout the five years until we could move into our new home, and it has been even more marked since the occupation of our new Temple.

Fortunately, the trustees of the Auburn Masonic Association also were trustees under the will of the late Ill. John H. Merrill, 33°, of a sum of money which he had left to be used only for the construction of a Masonic Temple in Auburn, Maine. Through the careful investment council of Brothers Edwin Adams, Hendrick Chapman, and Henry Turgeon, the original sum of approximately \$100,000 had grown to about \$300,000.

Meanwhile, some of the Brothers had been working quietly behind the scenes on the design for a new Masonic Temple. At a favorable time the designs were shown to the general membership of the Auburn Masonic Association for comment and suggestions. The members voted to continue design developments and to invite the Lewiston Masonic Bodies to join in a feasibility study and, if favorable, to join in a fund drive for

Although once rival cities, the Masonic bodies in Lewiston and Auburn, Maine, now live together "under one roof."

the construction of a new Temple.

Lewiston canvassed its memberships and 80% of those voting favored the project.

A joint fund drive was organized and launched and about \$135,000 was pledged. Now, all but about \$5,000 of the pledged amount has been paid.

Ground was broken for the new temple in the fall of 1970 by Most Worshipful Roger White, Grand Master of the Grand Lodge of Maine. The move into the new building was made in August 1971. Some 85 years' accumulation of furniture, properties, gear, etc., was piled into the basement to be scrubbed, cleaned, sorted, and put into its proper place. Many hands meant light work, and everyone—men, women, girls, and boys—joined with a will and all deserve commendation. Much of the regular work, too, was done by volunteer labor of members and friends.

By the summer of 1972, everyone was well settled in the new quarters of which all of us in this whole area are justly proud. Everything is paid for and we have a comfortable sum laid aside, the interest of which is used for upkeep and improvements. We hope to build this amount to \$200,000 in a few years to provide more adequately for the care of our new quarters.

Our new building is in the outskirts of Auburn, a residential and manufacturing city of about 25,000 in Central Maine; across the Androscoggin River



is Lewiston with about 45,000 population. We own nearly three acres of land with 310-foot frontage and 375-foot depth. Our building of concrete block and brick veneer is 124 by 85 feet and of split-level construction. It sets back 75 feet from the street with a lawn, trees and driveway to the front door. Drives also extend to hard-surfaced parking areas at sides and rear for 140 autos, soon to be expanded to 190. There is a rear entrance also and a minimum of stairs.

The main level has two large lodge rooms at either end with a foyer, library, lounge, restrooms, and storage area between them. We have designated one as the Scottish Rite Room, the other as the York Rite Room, and the Scottish Rite stage has an adequate dressing room connecting it with the York Rite prelates room. The Blue Lodges and other units from each city are assigned to each hall so that there is no discrimination by "home of origin."

The basement level contains a dining

room seating 300, an all-electric kitchen with restaurant-type range and dishwasher, a huge storage area, boiler room, vault, trustees room, carpenter shop, and two small storage rooms. The building has no windows but is completely air-conditioned and equipped to bring in outside air, treat and recirculate the same.

We have made good use of all possible old furnishings from our former lodge quarters and we were fortunate to have numerous donations of money and equipment for new properties in our new home. White Shrine donated \$1,000 toward the stove, Mt. Olivet Eastern Star gave \$1,000 on the dishwasher, Pine Cone Eastern Star provided a lovely Victorian parlor set newly upholstered, and the Library is a memorial to John H. Merrill, 33°, whose original bequest helped make all of this possible.

There are several other rooms and areas including a coat room for 300

(Continued on page 19)



DR. WARREN E. ANDREWS, 32°, served as chairman of both the Fund Raising and Building Committees for the new Lewiston-Auburn Masonic Building Fund and was the first President of the Lewiston-Auburn Masonic Association. He is Thrice Potent Master of Lewiston Lodge of Perfection, Sovereign Prince of Auburn Council Princes of Jerusalem, and a Past Master of Tranquil Lodge No. 29, AF&AM, Auburn. A native of Maine, he is a graduate of the Philadelphia College of Osteopathy.

THE EARLY YEARS

Freemasonry in Canada

By DONALD L. WITTER, 33°

The history of our early settlers not only provides lessons in courage and endurance but also points up the immutability of Freemasonry which, implanted in the hearts of many of the newcomers, germinated in due course into the Old Order in the New Land. Canada at that time was, for the most part, trackless forest with streams and lakes providing the only means of transportation and communication and restricting settlements to the waterways.

It is claimed that Masonic Lodges were established in Canada as early as 1721, just four years after formation of the Grand Lodge of England, but there is no proof. It is recorded, however, that in 1732 the Grand Lodge of England appointed a Provincial Grand Master for the territory defined as "all of North America." It also is possible that French military Lodges were stationed at Quebec prior to the capitulation by the French in 1759-60, following which the Treaty of Paris ceded to Great Britain the territory described as "the government of East and West

Florida, Grenada, and Quebec."

Much is owed by Freemasons of today to those early settlers who had knelt at a Craft Altar in the Old Land and then, stoically and patiently, carved out homes in the primeval forest. Then followed within the settlement, a Meeting Place for religious gatherings and community purposes, as did provision for a Masonic Lodge—often in the attic room of one of the dwellings.

Dispensations for such Lodges were granted generously by the Grand Lodge of England, and in his *History of Freemasonry in Canada*, John Ross Robertson writes, "The question of Lodge Jurisprudence was not in the circle of debate; those who sought Masonic Light required but to be of good repute in order to be eligible to wear the lambskin."

The value of the contribution made by the Order in those early days is referred to in the *History of Freemasonry in Nova Scotia* which states:

"From Europe the Royal Art (Freemasonry) crossed the Atlantic with the first emigrants and settled in various parts of America. It is said to have

been known in Nova Scotia while in the hands of the French. But however this may be, it is certain that as soon as the English took possession of it, they took care to encourage this charitable institution. They saw that it had a tendency to relieve distress and to promote good order. By this early attention to it, discovered in the first planters, it had the happiness to rise into repute with the Rising Province as the ivy climbs around the oak contributing to its beauty, shade, and magnificence."

Its magnificence took root and, over the ensuing century, flourished. On December 27, 1759, within weeks of the capitulation of Quebec by the French, several Regimental Lodges operating under field warrants, met in Quebec for the first joint celebration of the Anniversary of St. John the Evangelist. The same winter, the Master and Wardens of these 10 Lodges met and elected a Provincial Grand Master. There is no record by the Grand Lodge of England of local warrants being granted prior to 1762 but, during the following 40 years, some 40 such warrants were issued.

The period 1775-1783 brought the in-

dependence of the 13 Colonies along the Southern Atlantic seaboard, and in 1791, Canada was divided into Upper Canada and Lower Canada.

While a Provincial Grand Lodge had existed in Quebec (now Lower Canada) the Grand Lodge of England established additional Provincial Grand Lodges in Upper Canada (Ontario) and in Nova Scotia. For some time interest had been manifest in the independent direction of the Craft in Canada, and in 1855, the Grand Lodge of Canada was established by fusion of the two Provincial Grand Lodges of Upper Canada and Lower Canada.

In 1867, the British Parliament enacted legislation giving Canada responsible government. Upper and Lower Canada and the eastern coastal Provinces (except Newfoundland) entered the union, as did British Columbia, upon assurance that a rail link would be built connecting the western coast with the central Provinces. This railroad, of course, opened up the vast prairie section and brought the three Prairie Provinces into being.

During this expansion of the country, Masonry, too, experienced growing pains. In 1869, the Lodges in Quebec withdrew from the Grand Lodge of Canada and established their own Grand Lodge; whereupon the Grand Lodge of Canada, with only Ontario Lodges remaining, changed its name to the Grand Lodge of Canada in the Province of Ontario.

In due course Grand Lodges were established in all the other Provinces except Newfoundland. This Province did

not enter the Confederation until 1948 and all of its Craft Lodges continue under the jurisdiction of either the United Grand Lodge of England or the Grand Lodge of Scotland.

The establishment of Concordant Bodies followed closely the formation of Craft Lodges, but it is practical in this article to present a resume of only one—the Scottish Rite, for whose membership this history is intended. In 1876, Concordant Bodies—regular and irregular alike—received exuberant support in at least one area.

It is recorded that in the small village of Maitland, Ontario, with a population of less than 300, there were no less than 12 "Masonic" groups; and that shortly thereafter this village became the Grand East of 30 Grand Masonic Rites. These Bodies met regularly and attracted Masons from far and near; irregular Lodges sprang up everywhere and the group became a menace to legitimate Masonry in Ontario. However, the demise of their influential leader, George Canning Lockley, took care of the situation; the group disintegrated, and peace and order were restored.

Scottish Rite Masonry may be said to have taken root in Canada with the establishment, in 1868, in Hamilton, Ontario, of a Consistory and a Rose Croix Chapter by authority of the Supreme Council of England and with the blessing of both United States Jurisdictions. During the next six years Bodies were warranted in London, Saint John, Halifax, Toronto, and Montreal, and pressure arose for the formation of a Canadian Supreme Council.

The Supreme Council of England graciously issued the required Patent and the Supreme Council of Canada came into being at Ottawa on October 16, 1874. There were present on this occasion, Ill.^{W.} Albert Pike, Sovereign Grand Commander of the Supreme Council of the Southern Jurisdiction, U.S.A., and Ill.^{W.} D. B. Tracy, representing Ill.^{W.} Josiah H. Drummond, Sovereign Grand Commander of the Northern Masonic Jurisdiction, of the United States.

With the institution of Craft Lodges, Scottish Rite Bodies spread across Canada and, by the turn of the century, had become established in all Provinces except Alberta and Saskatchewan; these two Provinces followed in 1904 and 1910, respectively. Newfoundland, which was not in the Confederation at the time, established its first Scottish Rite Body in 1967.

Freemasonry in Canada covers a span of nearly two and a quarter centuries. Its study emphasizes the impact which this great Order has exerted upon the lives of men in this relatively sparsely settled land. There was a peak in membership in 1960 of 260,000; since reduced to about 230,000.

Scottish Rite membership continues to show a small net gain in membership year by year and now stands at slightly more than 33,000. Imaginative leaders are realizing the necessity of responding to the changing world about, combating complacency and inertia, and ensuring that the great Fact of Freemasonry will fulfill its appointed destiny until time shall be no more.



ILL.^{W.} DONALD L. WITTER, 33°, is Sovereign Grand Commander of the Supreme Council of Canada and retired Comptroller of The Royal Bank of Canada. A veteran of the Canadian Field Artillery in World War I, he served as Paymaster of the Royal Canadian Hussars in World War II. His 50-year career in Masonry includes Past Grand Master of the Grand Lodge of Quebec; and Past Thrice Potent Grand Master of Hochelaga Grand Lodge of Perfection. Elected Lieutenant Grand Commander in 1968, he took over the duties of Sovereign Grand Commander in 1969 upon the death of Most Puissant Sovereign Grand Commander Cunningham. He is also an Emeritus Member of Honor of our Supreme Council.

HOPLEY YEATON

First Captain of U.S. Coast Guard

By GERALD D. FOSS, 32

The United States Coast Guard announced recently it will honor its first commissioned officer, Master Hopley Yeaton. His remains will be removed from the family cemetery in Lubec, Maine, and interred in a crypt at the United States Coast Guard Academy, New London, Connecticut.

Yeaton's life as a sea captain, naval officer, and soldier was full of adventure. He survived at least two shipwrecks. He was acquainted with at least two Presidents of the United States, George Washington and Thomas Jefferson. And in an era when men did not live long, he was an active Mason for more than 43 years.

Yeaton was one of the patriots who risked his life to help form an independent United States of America. His valuable services have received little recognition except that accorded by the United States Coast Guard.

Yeaton was born in New Castle, 1740, probably the son of Richard and Elizabeth Drew Yeaton. Like many young men in seaport towns, he went to sea as a young man. Unlike many others, he spent most of his life at sea.

Nothing is known of his boyhood and

education. His name appears in the *New Hampshire Gazette* of January 14, 1763. The paper reported the death of Dr. Nathaniel Sargent of New Castle. The story states that the doctor's will was dated October 24, 1760, and that Yeaton was a witness. His name appears in the *Gazette* many times in later years, but generally in connection with news of ship departures and arrivals.

The first item of especial interest is in the *Gazette* of June 16, 1769, reporting the arrival of the brig, *Olive*, with Captain Yeaton, from Swanzey, Wales. It listed three passengers: Joseph Whipple, and Captains Thompson and Cheever. The names of two of the passengers are closely connected with Yeaton for the next 38 years. Captain Thompson was probably Thomas Thompson who came to Portsmouth first in 1767 and later became a captain in the Continental Navy. Joseph Whipple became the first Collector of Customs at Portsmouth under the United States Government. In this office, he had considerable supervision over the revenue cutter on station at Portsmouth. Yeaton served under Captain Thompson on the frigate, *Raleigh*, at least a year.

St. John's Lodge, Portsmouth, held a meeting in Portsmouth June 22, 1769.

Yeaton's name is recorded as present for the first time. Captains Thompson and Cheever were also recorded present, but Thompson had been in lodge on a previous occasion to receive his first and second degrees in Masonry. He received many other Masonic degrees in Bristol, England, during his recent stay in England. Hopley Yeaton did not receive any degrees in St. John's Lodge, Portsmouth. He may have received his Masonic degrees in England. He had received at least three degrees elsewhere for he not only visited St. John's Lodge but also the Masters Lodge. He signed the by-laws between June 22, 1769, and January, 1770, thus becoming a member.

Between 1769 and 1774, several entries of ship arrivals and departures are listed in various issues of the *New Hampshire Gazette*. Among the ships he commanded were the brig, *Olive*; ship, *Prince of Wales*; brig, *White Oak*; and ship, *Britannica*. The voyages were to the West Indies except one more to England. The brig, *Olive*, was wrecked off Cape Fear in 1771, but all the officers and crew were saved.

In 1774, Yeaton is reported to be the leader of the Sons of Liberty in Portsmouth. He signed a petition with 87

other men urging the New Hampshire Committee of Safety to put the opposition on a ship and send them to any port in possession of the enemy.

In the spring of 1776, he was taken prisoner by the British while on the ship, Polly, in the Caribbean. Once again he was saved from prison by the fortunate recapture by an American ship out of Salem, Massachusetts. He was taken to Boothbay, Maine, thence back to Portsmouth. He related a bit of important intelligence to Colonel Pierce Long who sent it along to Josiah Bartlett in a letter of August 5, 1776. It described the pattern of British ship movements in that area which made them easier prey for our ships.

Yeaton was commissioned a third lieutenant in the Continental Navy September 28, 1776, and assigned to the frigate, Raleigh. During 1777 she was dispatched to France to obtain supplies. A few battles were fought and she lost a few men, but she was back in Portsmouth in April, 1778. After refitting she was sent to Boston and from that port was sent to sea in September, 1778. If Yeaton was aboard on this trip as some say, he was shipwrecked again, for the

Raleigh, after being pursued for some 60 hours by the Experiment (50 guns) and Unicorn (22 guns), was badly damaged and beached in Penobscot Bay. She suffered 26 casualties; 85 escaped, and the rest were taken prisoners.

During the summer of 1778, Major-General John Sullivan was attempting to evict the British from Rhode Island. He called for help. Several companies of men made the trip and stayed a month or so. Hopley Yeaton was listed as a private in Colonel John Langdon's company.

The frigate Deane, built at Nantes, France, sailed into Portsmouth Harbor in May, 1778, for refitting before becoming a naval ship of the Continental Navy. She was one of the most active of the Continental Navy and survived the war. In the fall of 1778, the Deane was in Boston preparing for sea. She sailed January 14, 1779, for cruises along the Atlantic seaboard to the West Indies. Hopley Yeaton was serving as first lieutenant. Captain Samuel Nicholson of the frigate, Deane, recommended to the Marine Committee that Hopley Yeaton be promoted a captain, but the Marine committee rejected the recom-

mendation writing that it had more captains than ships. The Deane continued to wage war on the British until the spring of 1783 when she was decommissioned. From a letter written by Yeaton in 1789, he continued to serve on her during the war, at a great personal sacrifice to himself and his family.

Upon his return to Portsmouth, Yeaton resumed his career as captain of merchant ships. One voyage of 1785 is of especial interest. He was on a vessel owned by John Langdon bound for France. He visited Paris and was received by Thomas Jefferson, United States Minister to France. Jefferson wrote a letter to Langdon telling of Yeaton's visit and sent a gift of a doll for Langdon's young daughter. Langdon acknowledged the gift with appreciation in a letter of December, 1785, saying that Yeaton had delivered it to him.

On a voyage to Philadelphia in December, 1787, he was driven by northwesterly gales toward the coast of Bermuda where he suffered loss of the ship and cargo, but survived again. After a passage to the West Indies, he found a ship returning to Portsmouth.

(Continued on next page)

The United States Coast Guard honored Captain Yeaton by naming a revenue cutter for him. It saw much service until it was decommissioned in 1969.



The New Hampshire *Gazette* of September 24, 1789, reported the arrival of the sloop, *Mary*, with Captain Yeaton from Santo Domingo. Soon after its arrival occurred an event which may have been the catalyst by which he became the first captain in the United States Revenue Marine Service, forerunner of the present United States Coast Guard.

President George Washington visited Portsmouth from October 31 to November 4, 1789. He wanted to see the harbor and its forts. Captain Yeaton was chosen coxswain of his barge. Yeaton wrote a letter, December 11, 1789, to President Washington seeking a position for which he might be qualified. He cited his service in the Continental Navy throughout the war.

Congress adopted legislation in 1790 providing for a Revenue Marine Service with ten cutters. Yeaton was commissioned on March 21, 1791. His commission was signed by George Washington and Thomas Jefferson. He now became the first commissioned sea-going officer of the United States for as yet there was no United States Navy. He was assigned to the *Scammel* built in the district of Portsmouth. His patrols were on the Maine and New Hampshire coasts. Yeaton promoted the cause of the service by seeking larger cutters, more men, more armaments and increased salaries. Yeaton was successful in all counts.

Yeaton's second command was the cutter, *Governor Gilman*. Not long after, John Adams was inaugurated the second President of the United States. Many years later, Yeaton's grandson, Enoch, wrote an article for the *Eastport Sentinel* (1886) in which he said that his

grandfather was removed from the United States Revenue Marine Service by President Adams because of a difference in political beliefs. But with the inauguration of President Jefferson, Yeaton was commissioned again, this commission being dated January 15, 1803, signed by Thomas Jefferson and James Madison. He was assigned a new cutter, *New Hampshire*. His patrols were on the coasts of Maine and New Hampshire. He retained this command until December 31, 1809, when he retired at age 70. He lived on his farm at Lubec, Maine, until he died May 12, 1812, and he was buried there.

Yeaton married Miss Comfort Marshall in the South Church, Portsmouth, November 15, 1766. They had seven children, five of whom grew to adults. He bought a lovely old mansion house on Deer Street, Portsmouth, in 1769, where he and his family resided until he sold it in 1800. His first wife died June 29, 1788 in Portsmouth. He married Elizabeth Gerrish of Portsmouth, September 26, 1789. She survived him about seven years. There were no children of this marriage. From 1800, they resided in Lubec, Maine.

Yeaton's Masonic career commenced in some unknown lodge, probably in England. As in everything he undertook, he became dedicated to it. The minute books record that Yeaton visited St. John's Lodge, Portsmouth, at least 66 times, held many offices except that of Worshipful Master. His signature is also recorded in the revised by-laws of 1788.

Major-General John Sullivan was installed Most Worshipful Grand Master of the Grand Lodge of New Hampshire

April 8, 1790. He appointed Hopley Yeaton Senior Grand Steward who was installed the same day. His name appears in the minutes as present at least 17 times while he was an officer. He was reappointed to the same office by Most Worshipful Hall Jackson and Most Worshipful Nathaniel Adams, his last appointment being April 25, 1798. He served as Junior Grand Warden pro tem often.

The last recorded visit of Hopley Yeaton to the Grand Lodge of New Hampshire was on June 24, 1807. The Grand Master was then Thomas Thompson, the captain who had been a passenger on the brig, *Olive*, in 1769. Thompson appointed Yeaton Senior Grand Deacon on this visit which was a most unusual one. The Grand Lodge of New Hampshire had been invited to lay the cornerstone of the new edifice, St. John's Church, with Masonic ceremonies. It was the first time for the Grand Lodge of New Hampshire. The ceremonies were elaborate. Many celebrities attended among whom was Governor of New Hampshire, John Langdon, with whom Yeaton was well acquainted.

His Masonic activity did not cease upon leaving Portsmouth for his name appears as a charter member of Eastern Lodge No. 7, in Eastport, Maine, in 1801.

Heretofore the United States Coast Guard has honored Yeaton by naming a revenue cutter for him. It saw much service until it was decommissioned in 1969. A hall at the Academy is also named for him. The United States Coast Guard has valid reasons for being proud of its first captain. He served his country well.



GERALD D. FOSS, 32nd is Grand Historian of the Grand Lodge of New Hampshire, a lawyer-accountant, and a Past Master of St. John's Lodge No. 1, Portsmouth, N.H. He has written numerous Masonic articles, has been a DeMolay adviser for more than 30 years, is an active member of numerous historical societies and research lodges and has received both the Sullivan and Cross medals from the Grand Lodge of New Hampshire. He has been elected to receive the 33rd in 1973.



IN A NOOK WITH A BOOK

'History of the Supreme Council, 33°, S.J.'

Reviewed by ALPHONSE CERZA, 33°

HISTORY OF THE SUPREME COUNCIL, 33°, ANCIENT AND ACCEPTED SCOTTISH RITE OF FREEMASONRY, SOUTHERN JURISDICTION, U.S.A., 1891-1921, by Dr. James D. Carter, 33°. Published in 1972 by the Supreme Council, 1733 Sixteenth St. N.W., Washington, D.C. 20009. 611 pp. \$6.00.

This is the third volume of a detailed history of the Supreme Council of the Southern Jurisdiction. The first volume was published in 1964 and covers the years 1801-1861. The second volume was published in 1967 and covers the years 1861-1891.

The second volume ended with the passing of Albert Pike, on April 2, 1891. It was a logical place to end the second volume as Pike had been Grand Commander for a long period of time and had been a dynamic leader and organizer of the Scottish Rite. This third volume starts with what took place after the passing of Pike, his funeral arrangements, and a brief description of his successor, James C. Batchelor. As was to be expected when a strong leader leaves the scene there followed a ten-year period of adjustment. What took place is characterized by the author as a "revolution" because several groups sought to change the status quo within the Order. One item of interest to members of the Northern Jurisdiction was the proposal that the two Jurisdictions be combined into one.

The volume in detail covers all the major activities, projects, proposals, and changes made by the Supreme Council. The material is presented in chronological order and is fascinating to read. The Index is detailed and contains names and topics so that anyone seeking information on a specific subject need not hunt throughout the book to find what he wants but can get the references to the pages quickly. This index was prepared by

Brother Aemil Pouler, a Registered Indexer of The Society of Indexers, London, England.

It was during the period covered by this volume that *The New Age* magazine was published for the first time, and the book covers the many problems encountered in this project. It was also during this period that the House of the Temple was planned and constructed. Here again the book presents all the details of the many problems that were created by this project. It was also during this period that plans were made to hold an International Conference from time to time. While the material is of special interest to the Scottish Rite members of the Southern Jurisdiction there is enough material of general interest to make it a "must" item for our members in the Northern Jurisdiction.

The author, Dr. James D. Carter, 33°, is a professional historian, who brings his educational training in the field of historical research to the task. He has meticulously searched books, magazines, newspapers, unpublished papers, letters, and has personally interviewed many persons to gather the material needed to tell the complete story. Then he had the difficult job of organizing the material and presenting the facts in an interesting manner. He has succeeded in giving us a fine history of the period. The book has many reproductions of letters and other documents, and the bibliography is impressive. The style and format of this book might well be used as a model for other Masonic histories.

ILL.: ALPHONSE CERZA, 33°, noted Masonic scholar, researcher, and author, is a member of the Valley of Chicago and a past president of the Philalethes Society. A professor at John Marshall School of Law, Chicago, he is an avid reader and translator and has written columns for many Masonic publications.

1972-73 BENEVOLENT FUND DRIVE ENDS IN JULY

Contributions to the Supreme Council Benevolent Foundation for fiscal 1973 amounted to \$445,897 at the mid-point, according to figures released by Sovereign Grand Commander George A. Newbury. This is about \$40,000 ahead of last year, due primarily to the receipt of a large legacy from the Valley of Milwaukee. However, there is a decrease of 2,371 in the number of individual gifts received.

Memorial contributions continue to

increase with some 200 more "Enduring Memorials" having been received.

The State of New Hampshire continues to lead the Northern Jurisdiction in the percentage of individual members responding to the annual solicitation. New Hampshire has a 25.4% response and again is the only State to exceed the 20% level at mid-year.

Connecticut ranks second with 18.5% followed by Delaware with 17.1% and Vermont with 16%.

There are 59 Valleys which have achieved 10% participation and 10 Valleys have passed the 20% level, both figures slightly under the 1972 levels.

The annual solicitation ends July 31, and it is hoped that other Valleys will reach the 10% and 20% levels before the fiscal year ends. Most Valleys have issued "Reminder Slips." Contributions are tax deductible and should be sent to: Benevolent Foundation, P.O. Box 301, Lexington, Mass. 02173.

Connecticut Mason Introduced Scottish Rite to Brazil

By JAMES R. CASE, 33°

From the Allocation of the Sovereign Grand Commander delivered to the Supreme Council last September, we learned that "to the far south, the Supreme Council for Brazil . . . joined in events and activities commemorating the 150th anniversary of the year 1822 when Brazil became a separate nation." Assisting in the establishment of Brazilian independence that year was a "Norte Americano" by the name of David Jewett, whom the Brazilians "looked upon as the Americans looked upon Lafayette." He was also the one who introduced the Ancient and Accepted Rite into the then Empire.

Born near New London, Connecticut,

in 1772, Jewett began the study of law under former Governor Griswold, but was offered the opportunity to sail to the Mediterranean as supercargo on his uncle's merchant vessel. He was so pleased with his first venture on the high seas that he forsook the law, began to study navigation, and soon entered upon his life career, which was to be spent largely on salt water.

During the late 1790's, he was commissioned in the United States Navy, given command of a 20-gun vessel, the "Trumbull," and was in West Indian waters when Haiti revolted from French rule. He rescued a boat load of refugees and brought them in to New London, where they were interned, some being sent to nearby Norwich. Among the lat-

ter was Pierre Boyer, a later president of Haiti. Jewett was in possession of the degrees of the Ancient and Accepted Rite and had documents to prove it. He visited Somerset Lodge, left some of his papers with local Masons, and may have communicated some of the degrees to a selected few.

Leaving the naval service, Jewett entered the merchant marine, later accepting employment in the navy of the States on the Rio Plata. Logs of his voyages to the Falkland Islands and Antarctica are among the bases for claims by Argentina to a sector in the south seas and the circumpolar continent.

On September 7, 1822, the Brazilian Independence Day, David Jewett was in



ILL. JAMES R. CASE, 33°, was made a Mason in Uriel Lodge in 1916, is a life member of Wooster Lodge, and a Sir Knight of Washington Commandery. He holds Scottish Rite membership in the Valley of Bridgeport, and received the 33° in 1965. A noted Masonic scholar, he has been Grand Historian of the Grand Lodge of Connecticut since 1953 and is a Past Master of the American Lodge of Research in New York.

the harbor of Rio de Janeiro, flying the American flag on a ship which he owned, named "Maipo." Dom Pedro himself bought the vessel, renamed it the "Caboclo," and engaged the services of Captain Jewett to command the corvette. The first foreign officer to be commissioned in the Brazilian navy, Jewett was soon named Vice Admiral and held that rank at the time of his death at Rio in 1842.

Aside from command of different vessels, and occasional shore duty, he was sent to the United States to bring back some frigates being constructed here, again for the purchase of ordinance and munitions, and still again to oversee construction of a steam vessel. He also came north on sick leave at least twice.

Jewett enjoyed the personal esteem of the Emperor and was recognized for his ability as a training officer and disciplinarian. His portrait shows him wearing no less than four medals and orders of the Empire.

During one visit to the United States, he was knighted in Washington Commandery, Knights Templar, at a meeting in New London, where it convened at 6 o'clock in the morning on October 18, 1826. He had been made a Mason and passed in Wooster Lodge, No. 10, at Colchester decades earlier, on August 7, 1793, and was the first brother to be raised at the institution of Uriel Lodge, No. 24, then at Tolland, on the following night.

Under date of November 3, 1826, David Jewett was elevated to the Sub-



DAVID JEWETT

lime Dignity of Deputy Grand Inspector General by DeWitt Clinton, Sovereign Grand Commander, and clothed with the powers and authority of Representative in and for the Brazilian Empire, of the Sovereign Grand Consistory at New York (Cerneau). He was instructed to elevate seven Masons through the degrees up to and including the 32°, and then to establish a Grand Provincial Committee of Sublime Princes of the Royal Secret. When all conditions were met, and a charter issued for a Grand Council, S.P.R.S., in Brazil, Jewett would lose the individual and absolute powers delegated to him,

and revert to the status of Grand Representative.

The brother who was to deliver the patent died of yellow fever and his personal effects were sold in New York. The warrant fell into the hands of a tradesman who displayed it in his shop window. A Mason saw it, bought it, and returned to the Supreme Council, when it was sent along to the designee. For that reason it was not invoked until 1832, in which year a Brazilian became Chief of the Grand Council with Jewett as his assistant.

Before this time several "Rites" had been brought into Brazil but did not endure. Dom Pedro himself was a Mason but suppressed the order soon after he became the Emperor. He later relented, perhaps being influenced to some extent by David Jewett. As a believer in strict Freemasonry, Jewett had opposed the attempt to inject politics into the fraternity. When efforts were made to conciliate and consolidate elements with opposing ideas the plan did not have Jewett's approval.

In the last 150 years Freemasonry has come a long way forward in Brazil. The Republic is the greatest in area, in population, and in resources among all the nations of the South American continent. The Supreme Council of the Scottish Rite is in correspondence with our own Northern Jurisdiction of the United States, and forty others. Craft Masonry is organized under Grand Lodges in twenty states of the Federation. A Masonic observance of the sesquicentennial was well justified.

IN MEMORIAM

Ill. George Bradford Ward, 33°

Ill. George B. Ward, 33°, Active Member of the Supreme Council and Deputy for New Hampshire, died unexpectedly April 20, while on a visit to Puerto Rico. He was 67, and death was attributed to a heart attack.

Ill. Brother Ward had labored long and well in all the vineyards of Masonry since his raising in 1927 in St. John's Lodge No. 1 at Portsmouth. He also had been active in DeMolay more than 50 years. He was a Past Grand Master of Masons, a Past Grand High Priest, and a Past Grand Thrice Illustrious Master—all in New Hampshire; was Executive Officer for DeMolay in New Hampshire, and had been Scottish Rite Deputy for New

Hampshire since 1967. He also was a Vestryman for St. John's Episcopal Church, a Past President of New Hampshire Funeral Directors Association, a Field Artillery Veteran of World War II, a former Portsmouth city official, and was serving on the board of directors for several civic enterprises.

His most recent accomplishment for Masonry was directing the drive for \$500,000 to refurbish the New Hampshire Masonic Home. He had raised more than \$725,000 at his passing. Masonic services were conducted by the Grand Lodge and burial was at Portsmouth. Survivors include two brothers and a sister.

Freemasonry—a toy or a power?

By JOHN G. FLECK, 33°

In the parlor of the farm house, where my grandparents lived during the battle of Gettysburg in 1863 stood a "what-not." This rather popular piece of furniture harbored objects "old, interesting, but useless." To them was attached a sentimental value but no practical potential.

An attic is a place where you find what you are not looking for. A six-year-old lad brought down an old crystal radio set, with rusty earphones. "Daddy, what is this?" he asked. "Why, that is a radio," he replied. The boy looked at it closely. It was not like any radio he had ever seen. He let out a snort of skepticism, "Nuts!" Very descriptive if not elegant. His father explained, "That comes from a time when radio was only a plaything."

That man came close to expressing a far-reaching truth of scientific and industrial history—that nearly every one of the great inventions of men began as a toy and ended up as a power.

The question is: Freemasonry—a toy

or a power? Not a few skeptics say that Freemasonry is old, perhaps interesting, but useless. Some Masons seem to hold the view that Freemasonry is an interesting plaything but obviously not a power.

Fascinating is the record of some of the sailors with Columbus on an island in the West Indies. They had been watching the strange redskinned natives bouncing a crude ball made out of a queer substance that came from trees. They had great fun watching it. If they had known what they were looking at! The substance was rubber—a funny looking plaything. Now the world moves on rubber!

The same evolution relates to electricity. Samuel Colt, who made such a large contribution to American history with the Colt 45 revolver, in his early days spent a year traveling through the Middle West, giving adventurous people electric shocks from a little machine at ten cents a shock.

Anesthetics has much the same history. One of the earliest pioneers, Dr. Long of Athens, Georgia, gave "laugh-

ing gas" parties, at which people had great sport, inhaling "laughing gas," and having an exhilarating form of intoxication. In every operating room in the world patients are upheld by the strong arms of anesthesia. Without it, many of us would not be here.

Freemasonry, a plaything or a power? It can be one or the other. Strange as it may seem, Freemasonry has been exactly that to too many. It has been a pleasant decoration, a friendly club that doesn't cost too much, an opportunity to be somebody when one has never quite made it anywhere else. It has been more like a flower box at a window rather than like the steel girders that hold the structure together. Webster defines a toy as being, among other things, "an ornament, a plaything, a paltry concern." A faith can dwindle down to that.

Here is Gibbons' tremendous indictment of the monks of Constantinople, the sterile pedants of the 10th century: "They held in their lifeless hands the riches of their fathers, without inheriting the spirit which had



ILL.: JOHN G. FLECK, 33°, has been Grand Prior of the Supreme Council since 1961. For 10 years he served as editor of the News-Letter until his retirement in 1969. He is now an emeritus member of the Supreme Council. An ordained minister of the Lutheran Church, he has been pastor of St. John's Lutheran Church in Baltimore (1915-1929) and Parkside Lutheran Church in Buffalo (1930-1959).

created that sacred patrimony. They read, they praised, they compiled; but their languid souls seemed alike incapable of action and thought." Their faith was an antique—not a power.

There was John Galsworthy in the 19th century reporting Aunt Juley Forsythe's ideas about heaven. This is his transcript of her mind: "There was of course a better world. 'In my father's house are many mansions' was one of Aunt Juley's favorite sayings. It always comforted with its suggestions of house property, which had made the fortune of dear Roger. The Bible was a great resource, and then on very fine Sundays, there might be church if there was nothing else to do."

A paltry concern! But still a concern of sorts for the wrong reasons. What is being said when an ambitious man plays "musical chairs" in the Subordinate Bodies of the Scottish Rite to become the presiding officer of each one in turn? It reveals much about the character of the man and the weakness of the Valley. Conceding that the person is an excellent ritualist, an able adminis-

trator, a dynamic personality, still is he working for the Rite or for himself, all the while hoping for a jewel and a white cap? Is Scottish Rite a gadget or a power, a means to an end, a service to mankind, or greater still, the brotherhood of man under the fatherhood of God?

A Valley is in dire straits if it must depend on one man to carry most of the load. What about future leadership! Men of ability in today's pressure cooker of modern technology are not disposed to hang around until "King Kong" stops finally playing games. They have only so many years of creative leadership to spread around. They are able, willing, and really concerned about Masonry's tomorrow. If Freemasonry cannot or will not get them to the right post at the right time, the order may be left at the post when the great fraternity begins to dwindle.

The surest evidence for Masonry is Masons, empowered with the ideas, the goals, the service to God, country, and community. When Columbus returned to Spain from his first voyage, he had

to prove that he had reached another world. His crowning evidence was a new kind of people he brought back with him, American Indians.

The crowning evidence of Freemasonry is a new kind of people. The striking thing about them is that the truths they have learned in Masonry are not what Coleridge called "bed-ridden truths, which lie asleep in the dormitory of their minds." Their minds are not dormitories but powerhouses. "I am strong for all things in him who gives me strength."

T. S. Eliot wrote: "The search for material remedies to cure our spiritual distresses can have only one end—failure. Only when we accept the truth that man does not live by bread alone will there be had the foundation stone of a civilization worthy of the name."

Righteousness, goodness, and truth become powerful only when they find expression in concrete action. We have had a surfeit of verbal Freemasonry. We dare not take refuge in a vague "hope for the best." Genuine faith and trust are not in word but in deed.

TWIN CITIES JOIN FORCES

Continued from page 9

garments, dressing room for Rainbow, an Armorer's Room for Commandery, a Chamber of Reflection, a makeup room, regalia rooms, and preparation rooms for Blue Lodges. Each large hall has its own electric organ. Decorations include four large oil paintings by the late Ill. Harry H. Cochrane, 33°, and there is space designated for a museum.

Government of the Lewiston-Auburn Masonic Association is in the hands of 20 trustees, each elected to serve a two-year term. One is elected each year from each of three Scottish Rite Bodies, one for each of four Blue Lodges, and one for each of three York Rite Bodies. Thus there are at all times at least 10 trustees who have served a minimum of one year. Presidency of the Board alternates each year between Lewiston and Auburn unit members.

When the Association was formally founded, all property except the personal effects of the specific bodies, was

declared to be common property of the Association. If any lodge or group wishes to withdraw from the compact, it is permitted to take only its personal property and leave; it has no legal right or claim on any of the joint property or land or building.

Disciplinary action against any unit is to be taken by the board of trustees, only after a hearing and followed by a majority vote of those present to take such action. So far, there has been only one minor infringement and the head of the offending unit corrected that quickly. Our building is busy six nights a week, often with two lodges or large groups meeting formally while committees and other smaller groups meet in other rooms.

There is a petition pending before the Grand Lodge of Maine to grant concurrent jurisdiction within Lewiston and Auburn so no waiver will be necessary.

The 19 Masonic and affiliated units

using the building are Tranquil, Ashlar, Rabboni, and Ancient Brothers Lodges; Lewiston Lodge of Perfection, Auburn Council of Princes of Jerusalem, H. H. Dickey Chapter of Rose Croix, Bradford Royal Arch Chapter, Dunlap Council R&SM, Lewiston Commandery KT, Eusebius Conclave Red Cross of Constantine, and Pine Tree Priory Knights of York Cross of Honour.

Also, Pine Cone Chapter and Mount Olivet Chapter, Order of the Eastern Star; Rugged Cross Shrine, White Shrine of Jerusalem; Charity Court and Grand Court, Order of Amaranth; Lewiston Assembly of Rainbow, and Auburn Chapter of DeMolay.

This new building has given new life to our Masonic fraternity locally and has generated widespread interest in the non-Masonic world as well. We hope to have an open house soon so that the general public may see for itself why we built this building without windows.

About the Front Cover

Ohio in the 19th and the first quarter of the 20th centuries was replete with covered bridges. The scene portrayed on the cover is typical of the beautiful countryside of the Buckeye State. This particular bridge, located in the southwestern portion of the state, is 120 years old. It was restored recently through the generosity of Peter E. Rentschler, Hamilton, Ohio, industrialist and philanthropist, and the photo is used through the courtesy of the Cincinnati Bell Telephone Company, Ill. John A. Lloyd, 33, Active Member in Ohio, often quotes: "The sun's never shone on a country more fair than beautiful, peerless Ohio."

Foundations for the new Library-Museum at the Supreme Council headquarters in Lexington are going up and construction work is on schedule. Early and open spring weather in the Boston area and a minimum of obstacles have contributed to good construction progress on the multi-million dollar complex which is scheduled for dedication in April 1975.

