

# St. John's Lodge No. 9, F. & A. M.

## Trestleboard

SEPTEMBER 2018

*Jim Russell, editor*



Serving Seattle since 1860

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## FROM THE EAST



Seann Maria, Master

As we begin preparations and planning for the coming year, it seems important to raise the question of what it means to do Masonic labor for our Lodge. So often the topic of conversations seems to be about if an EA is ready to become an FC or if the budget and officers are ready. Let us all recognize that we are all Masons of St. John's and should ask first if we are ready to do labor for our Lodge. I feel we need to all be reminded of the many tasks and duties that a Lodge must perform and that is a responsibility of *every* brother.

- Have you arrived at Lodge and checked that the AC or heat was turned on?
- Have you checked in with the Senior Deacon and Tyler to inform them of any guests that you recognize as such?
- Have you asked if the youth servers have everything they need to perform their duties?
- Have you checked the refreshment cooler to see if more variety of drinks are needed to attend to the tastes of brothers and guests alike?
- Have you checked with the Chef and servers to see if they could use help in making coffee and water available to everyone?
- Have you learned how to use the sound system in the dining hall or the microphones in the Lodge room so you can offer assistance to the Tyler or other officers?
- Have you learned the opening and closing duties of the Tyler so you can assist or stand in for him on a given night?
- Have you offered to share some of your Masonic experiences in a short Lodge of Instruction during the stated meeting?
- Have you considered that it's every brother's responsibility to offer content for the good of the Lodge in any form such as Trestleboard contributions or Website posts?
- Have you considered that we can always use more ways to incorporate music, art, and science into our Lodge's surroundings and ritual?
- Have you considered ways we can improve our ritual in stated meetings or degrees?
- Have you offered to help organize a degree practice whether or not a degree is planned?
- Have you considered offering to take a brother out and offer assistance in Masonic progress through the degrees?

All of these are simply a short list of things that we as brothers of this Lodge are obligated to do. This Lodge is a collection of the higher thoughts and nobler deeds, but also of the kind offerings and simple burdens we take on to relieve each other. I can only say with humility that I am overburdened many months of the year and I would take great comfort to know you all cared to think, "What can I do to help the Lodge this month?" If I were to offer a follow-up thought it would be to consider that you, a brother of this Lodge, are the best person to answer that same question. Please consider how you can share in the honorable labor it takes to run this Lodge of great men. I care for you all and so I labor for you brethren.

## CALENDAR



- **September 4: Happy Birthday to us!**
- **September 9-11: Rosh Hashanah**
- **September 11 (7pm): Long Range Planning Razzis Pizza**
- **September 12 (7pm): Master Masons Study Group**
- **September 13 (7pm): Officers meeting**
- **September 15 (5pm social hour): 158<sup>th</sup> Anniversary Celebration Ivar's Salmon House**
- **September 18-19: Yom Kippur**
- **September 19 (6:15pm) 7:30pm: St. John's 9 (dinner) Stated**
- **September 25 (7pm): "Intender" Masonic Education Study**
- **September 26 (6:30pm): District 5 Assoc. meeting (Razzis Pizza)**
- **October 9 (7pm): Long Range Planning Razzis Pizza**
- **October 10 (6pm): Board of Trustees 2019 Budget preparation**
- **October 11 (7pm): Officers meeting**
- **October 17 (6:15pm) 7:30pm: St. John's 9 (dinner) Stated Past Masters Night; Election of Officers**
- **October 20: Trip to Portland Shriners Children's Hospital**
- **October 23 (7pm): "Intender" Masonic Education Study**
- **October 27 (10am): Past Masters Brunch Jimmy's on Broadway**
- **October 27 (10am): Quarterly meeting Masonic Service Bureau**
- **November 13 (7pm): Long Range Planning Razzis Pizza**
- **November 14 (6pm): Board of Trustees**
- **November 14 (6:30pm): District 5 Assoc. meeting (Razzis Pizza)**
- **November 15 (7pm): Officers meeting**
- **November 21 (6:15pm) 7:30pm: St. John's 9 (dinner) Stated**
- **November 22: Thanksgiving Day**

## **IVAR'S SALMON HOUSE HOSTS ST. JOHN'S ANNIVERSARY DINNER**

St. John's Lodge will celebrate 158 years of Freemasonry in Seattle with dinner at Ivar's Salmon House, Saturday evening, September 15. If you haven't already, make your reservations with the Secretary for an evening of good food, a bit of entertainment, and just plain fun. Members and guests will enjoy entrée options of Alder Grilled King Salmon or Alder Grilled 10oz Prime Top Sirloin Steak, or Penne Pasta Pomodoro. A beverage bar will be available, as well as an assortment of wines for each table. Dress is evening attire for the ladies, suit and tie for the gentlemen.

On August 9, 1860, seven Master Masons joined in signing a petition to the Grand Master of Masons of the Washington Territory for a dispensation to form a Lodge of Masons at Seattle under the name of St. John's Lodge. On Saturday, two days later, August 11, the petition was presented to Steilacoom Lodge No. 2 for approval and sponsorship as required by Grand Lodge law. The charter was granted by Grand Lodge, **September 4, 1860.**



Eight Master Masons comprised the membership of the newly created and first Lodge in Seattle. Before the end of the year, there were 26 members of the Lodge. By 1903, there were 327 members, and our numbers peaked at 1,368 in the years 1925 and 1927. Our membership fell below 1000 for the first time in many years in 1964. Over the 158 years, we have had 141 men serve as Masters of the Lodge, of whom 32 still live today.



Ivar's Salmon House views downtown Seattle from Lake Union

## **MASTER MASON STUDY GROUP**

Are you missing out on further Light in Masonry? Master Masons meet at the Lodge every 2<sup>nd</sup> Wednesday in January, March, April, June, July, September, and December for discussions centered on Masonic moral and symbolic issues.

This month's topic will be on "technology and Intelligence." All attendees are encouraged to [read this article](#) by Henry Kissinger in the Atlantic (June 2018) "How Enlightenment Ends."



Masonry emphasizes memory and knowledge. More light can mean more knowledge, understanding and awareness.

Yet, artificial intelligence is already inhibiting our memory ...due to Google Maps being used, people have no clue how to get to familiar places.

It has been shown that attention span is decreasing to less than one minute and people's recognition of events and timelines have been distorted.

So what does that hold for the future of Masonry?

Do a little of your own research and bring your thoughts, findings and, yes – opinions – on this subject.

Sessions open at 7pm in the Greenwood Masonic library and following lively and often animated discussion everyone agrees to **try** to head for home by 9 o'clock.

## **September 19<sup>th</sup> Stated Communication**

Worshipful Master Seann Maria invites all Masons to join us for our September stated communication on Wednesday, September 19<sup>th</sup>. Dinner will be served at 6:15, followed by a short business meeting and Masonic



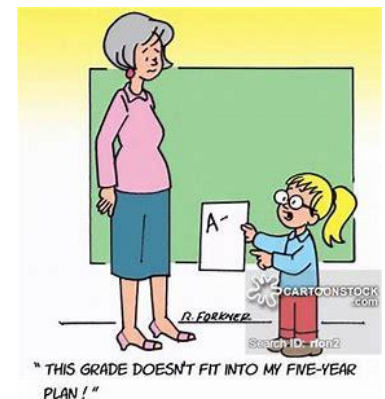
Enlightenment. Please make your stated communication [dinner reservations](#) with the secretary at 206 623-0261 by Friday, September 14, prior to the meeting. Do you

know of a brother who has not attended Lodge in a while? Call him and ask if you can pick him up and bring him to Lodge.

## **St. John's Next 5-Year Planning Begins**

In 2012, we adopted a 5-year plan to help move our Lodge forward. By neglect, the plan has turned into a 6-year plan. They say, "The best laid plans often go awry." Not sure what they say about plans that have exceeded their pull-date!

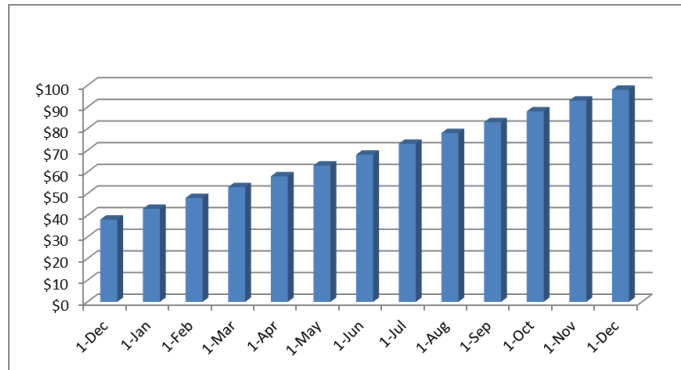
WBro. Russ Johnson will lead the Lodge in an extended discussion of our next 5-year plan. WBro. Johnson has arranged a series of off-site sessions that will afford the opportunity for in-depth discussion and agreement, to then return to the Lodge for an adopted plan. We will meet eight days prior to each month's stated communication at 7pm at Razzis Pizzeria. **Our first session will be Tuesday, September 11.** All interested parties should contact WBro. Johnson or the Master.



## 2018 MEMBER DUES (\$38) NOW \$83!

Here's a toast to all those Brothers who paid their 2018 membership dues on time – you've saved yourselves a good deal of money. To those six Brothers who are still procrastinating, what in the world are you waiting for?.

For those who were members when we adopted a bylaw change June of 2014, your dues (payable by December 31, 2017) were \$38. Fees increase by \$5 each month a member delays to pay his annual dues beyond December 31. You can see by the chart that this is becoming more expensive month-by-month!



Annual dues for Brothers who became members after June 16, 2014 were \$327. The same \$5/month increase in dues applies to these brothers, as well. (One of these remains delinquent and now owes \$372!)

Certificates of Masonic Labor (valued at \$20 each) are issued at each stated or special communication (degree or officer installation). That's at least a potential credit of \$260, even if you missed attending a couple of degrees. These or cash or personal check may be used toward the payment of dues in St. John's Lodge.

As we are now well into the second half of our Masonic year, your Secretary is already preparing the ledgers for 2019 when dues under the new structure will increase to \$340.

Here's something to seriously consider: The purchase price for Endowed **Life** Memberships as defined by the Masonic Code of Washington may be a prudent route to pursue:

- Age 18 to 35,	\$650
- Age 36 to 45,	\$600
- Age 46 to 55,	\$500
- Age 56 to 65,	\$450
- Age 66 and over	\$400 Rev. 2012



1998 Seattle Billboard.

## Visit Portland Shriners Hospital

Arrangements are being finalized for the one-day trip to the Portland Shriners Hospital for Children. Worshipful Master Seann Maria has arranged for a charter bus to pick us up at the North Seattle Park & Ride at 8am on Saturday, October 20 to arrive at Portland Shriners Hospital for Children by 11:30 for the VIP tour.



Following the hospital tour, we will continue by bus to Forest Grove for lunch at The Grand Lodge by McMenamins which is a

restaurant in the former Grand Lodge of Oregon building and sits across the street from the present site of the Oregon Grand Lodge. After lunch we will visit the McMenamins grounds before returning to Seattle. We should arrive back at the Park& Ride around 7:30pm.

Every St. John's member may bring one guest. If an additional guest is requested, please contact WBro. Maria or the Secretary. Each St. John's member (not their guests) will receive a \$25 credit towards his lunch.

There will be games, snacks, and opportunities for restroom/pit stops going to and coming back from Portland.

If you would like to add your name to that of those interested, contact VWBro. Brinkley at 206 601-5118.



**Yesler's Mill Cookhouse and Native Americans, 1866 (Site of St. John's first meeting place 1860) Courtesy UW Special Collections**

## Looking Back – St. John's in 1860

When St. John's Lodge was formed, Seattle was but a village, mostly populated by men. The men who joined St. John's in the early days were among the figures responsible for laying the foundation of the city and the roles they played in Seattle's development were significant. Some of the men who became brothers in the Lodge already knew each other well, having traveled the Oregon Trail together to the West, or through family ties or work relations. The Lodge provided the opportunity to deepen those bonds and to form bonds with those they might not have known otherwise. Men who arrived in more solitary circumstances could join the Lodge and quickly become part of the community.

## SEPTEMBER "ANNIVERSARY" FOR IONIC LODGE



On September 27, 1892, 18 Masons in Seattle were granted a dispensation to form a Lodge which eventually became Ionic Lodge No. 90. At that time, Seattle was "an enterprising community" with a population of 50,508.

Freemasonry was prospering. St. John's Lodge No. 9 was the first Masonic organization in Seattle, chartered in 1860. Eureka Lodge No. 20 was the seconded, chartered in 1872. Occidental Lodge No. 72, dating from 1891, was the next, but it was in the then separated city of Ballard. Arcana Lodge No. 87, chartered in 1892, was Seattle's third constituted Lodge. Ionic No. 90, followed, chartered June 14, 1893, the same date that Doric No. 92, located in Fremont, came into official existence.

Ionic Lodge prospered over the years before declining in numbers and eventually consolidated with St. John's Lodge No. 9 on September 1, 1993. Thirty-two members of Ionic Lodge still remain members of St. John's.

## MASTER MASONS RAISED IN SEPTEMBER

### Date Raised:

9/15/1965	Bernard B. Gordon
9/29/1968	Fred Findahl
9/17/1969	Marcos John Policar
9/24/1969	Petros N. Farmasonis
9/19/1973	Brad D. Wolford
9/22/1975	Satoru Tashiro
9/13/1976	Richard L. Waldo
9/5/1978	Gary L. Keeler
9/27/2006	Teodorico 'Derrick' Tan
9/11/2007	Mathew S. La Croix
9/11/2007	Kevin Lee Smith
9/10/2008	Phillip J. See
9/12/2014	Andrew J. Everett



## The Freemasonry Logo:

In many countries the Letter 'G' is taken to mean GOD, the Supreme Being, and whilst it is an interpretation held by many Freemasons it is not a universal view. There are some faiths which have an aversion to depicting the Supreme Being in any physical form whatsoever. For such individuals the Letter 'G' simply cannot stand for the God of their faith.



Some take the Letter 'G' to represent GOODNESS, the essential goodness of Freemasonry and of humankind. Others argue that the letter 'G' stands for GEOMETRY the basis of the operative craft that gave birth to modern Freemasonry.

There is one Scottish Rosslyn Templar who argues vociferously that the Letter 'G' indicates GREEGRIMENT, an old Scots word meaning harmony or concord, and who are we to argue with such an appropriate interpretation? There are other interpretations but these are, as far as we are aware, the three main ones, four if one includes the latter opinion. There are some countries, notably England, that no longer use the Letter 'G'.

## SEPTEMBER MEETING HIGHLIGHTS:

Here's a look at what's happening at our September stated communication:

### Dinner - guests welcome

1. Menu: End of summer soup; Prime rib with Mashers and green peppercorn sauce; Blueberry apple crisp with whip cream

(allergies, vegetarian? Let us know a week before.)

2. Welcome & Introductions

3. Announcements & Good of the Order

### Stated Meeting - filed

1. General business

2. Masonic Education

### Refreshments

Kick back, visit, and enjoy a beverage and dessert

## HERE AND ABOUT



VWBro. Chuck Brockway has successfully gone through open-heart surgery at Tacoma General Hospital this month....Bro. David

Holdsworth and Lady Judy have elected to remain in Seattle following early flirtations with

moving back East.... Taproot Theatre thanks the Lodge for our generous support, and reports that the 2017-2018 Road Company school tour reached 119,571 students at 234 schools with plays that teach bullying prevention strategies and important social skills.

### Visit Our District Brethren

District 5 Lodges	Next Meeting	Time
St. John's 9	Wednesday, September 19, 2018	7:30pm
Eureka 20	Monday, September 10, 2018	7:30pm
University 141	Monday, October 1, 2018	7:30pm
Daylight 232	Saturday, September 15, 2018	10am
Lafayette 241	Thursday, December 6, 2018	7pm
Queen Anne 242	Thursday, September 13, 2018	7:30pm
Esoterika 316	Tuesday, October 23, 2018	7:30pm

# LET'S LOOK AT THAT A LITTLE CLOSER



One of our more colorful early members of St. John's was Brother "Doc" David Maynard, who affiliated with the Lodge November 24, 1860, at one of its very first meetings. We're somewhat familiar with his story, but that of his second wife and eventual widow Catherine is lesser known. (Did you know that long after Bro. Maynard passed to the Celestial Lodge, our Lodge provided cords of firewood for Mrs. Maynard through the winters?)

## Catherine Broshears Maynard, (1816-1906), Seattle Pioneer

By Paula Becker (edited for space) See [History Link 4281](#) for complete text and sources

Catherine Simmons Broshears Maynard was an energetic Seattle pioneer. She assisted her husband David (Doc) Maynard (1808-1873) in his several enterprises, including Seattle's first hospital. Many colorful stories and tall tales have survived about Doc Maynard. Catherine is



Catherine Maynard

sometimes remembered wryly as the second wife of a man whose divorce from his first wife was of dubious legality, and who for a time cohabited with her husband and that first wife Lydia (Rickey) Maynard (?-1875) under the same roof, scandalizing Seattle society. Catherine Maynard was in her time a respected and honored member of the Seattle community.

She traveled the state on horseback, alone, well into her 80s and was known to many she met on her travels as Auntie Maynard. Catherine Maynard outlived her husband by 33 years. She provided detailed first-person accounts of many important events from Seattle's early days to her biographer, Thomas Prosch, whose book *David S. and Catherine T. Maynard* was published shortly before her death.

### Early Years

Catherine Troutman Simmons was born on July 19, 1816, in Meade County, Kentucky, (about 20 miles southwest of Louisville).

In 1831, following her father's death, the family moved to Pike County, Illinois, and on December 6, 1832, 16-year-old Catherine married Israel Broshears. Before his marriage, Broshears had been a Mississippi river boat pilot. After marrying Catherine he took up farming.

### Tragedy on the Journey West

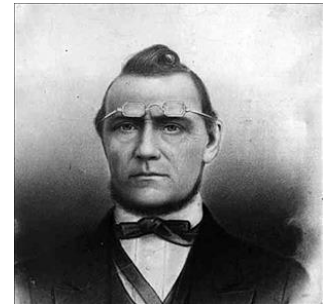
On March 22, 1850, Catherine and Israel Broshears set off for Oregon Territory. Their wagon party included her mother, her stepfather James Morton, her sister Susanna Simmons Rider, Susanna's husband Samuel Rider (who was blind), Israel's brother William Broshears, and several other family members. Catherine's brothers Michael Simmons (1814-1867) and Andrew Simmons had made the journey in 1844 and 1849 respectively. Michael Simmons

was one of the founders of Tumwater, the first American settlement in what would become the state of Washington.

In June 1850, while the Broshears party was camped about 85 miles west of Fort Kearney, Nebraska, the wagon party was stricken with cholera.

Doctor David Maynard had left behind a troubled marriage in Ohio and was enroute to California when he came across the stricken Broshears party. Catherine's husband Israel Broshears had been dead several hours.

Just before Catherine's mother died, she extracted David Maynard's promise to "give every assistance" (*Seattle P-I*, October 21, 1906) to Catherine and any others who might survive. "Help them, Doctor. Don't desert my children."



St. John's Bro. Doc Maynard

### Continuing On...

Catherine refused to leave the bodies of her husband, mother, and brother-in-law unburied. David Maynard helped her bury the dead, and after fetching his belongings he joined her in her wagon. "The widow is ill in both body and mind," he wrote in his journal.

The Morton/Broshears/Rider wagons continued on together. Between June 11 and June 25 four more members of the group succumbed to cholera despite Dr. Maynard's assistance.

By late July, the wagons were traveling separately, although within a few miles of each other. Disagreements between David Maynard and Samuel and Susanna Rider about travel logistics (and possibly Susanna's alarm over David and Catherine's growing attachment) prompted the split. David continued doctoring anyone ill they met along their journey, usually getting paid for his services. By the time the couple reached The Dalles on September 16, 1850, Maynard was driving the ox team and had taken charge. "Mrs. Broshears found it convenient to leave everything to him."

The time on the trail, intimacy thrust upon them, sparked romance, but was also brutal. On September 17, 1850, Maynard noted in his diary that the pair "buried a child which we found upon the bank of the river, drowned." The couple was also not really alone as they traveled. George Benton, nephew of Senator Thomas H. Benton, had lost all of his belongings when his own wagon was swept away while crossing the South Platte. He hired on with David and Catherine for \$18 per month and some clothes. Maynard's diary makes it clear that George traveled with the couple, more or less.

### **Marrying David**

They reached Olympia on September 25, 1850. Catherine moved in with her brother Michael Simmons, a storekeeper, his wife Elizabeth (Kindred) Simmons and their rapidly growing family. The Simmons were among the earliest non-Indians to settle in the Puget Sound region.

David Maynard decided not to go to California as he had originally planned. He settled three miles north of Catherine in Smither (also called Smithfield and now Olympia). As an attractive young widow Catherine had many suitors, and her family encouraged her to make a match that would help her brothers' business fortunes. Catherine's weeks in her wagon with David Maynard, however, had established a romance.

This scandalized her family, particularly since David Maynard was already married. Michael and Andrew Simmons "restrained her somewhat of her liberty," and prevented her going with him when they could. More than once they were on the verge of stopping by force the marriage. Mrs. Rider threatened to shoot Dr. Maynard. The latter was not intimidated ... . The widow told her relatives that she would marry Doctor Maynard or no one.

Maynard persisted in his suit. By 1851 he had hauled 400 cords of wood that he had cut by hand to San Francisco, sold it, and bought the goods to open a small store in Olympia. In the spring of 1852 he staked a claim on Elliott Bay and founded a small store. In the midst of pioneering this tiny new settlement, Doctor Maynard regularly made the four-day dugout canoe trip to Tumwater to visit Catherine.

On December 24, 1852, the Oregon legislature granted Maynard a divorce from his wife Lydia (although this event would later be contested – he may have implied to the legislature that Lydia was dead), and on January 15, 1853, David Maynard and Catherine Broshears were married near Bush Prairie. They settled in Duwamps (which Doc Maynard later renamed Seattle) some five days later. "There was no bridal tour and no time wasted."

### **The Maynards New Life in Seattle**

The Maynards ran the Seattle Exchange, the town's first store. Catherine served as nurse when David doctored someone.

Chief Seattle's daughter Kikisoblu Seattle was one of the first people to have befriended Catherine in her new home. Catherine's biographer Thomas Prosch credits Catherine with re-naming Kikisoblu 'Angeline'. Their friendship lasted until Angeline's death on May 31, 1896.

### **In the Face of Danger**

In autumn of 1855 Catherine and David Maynard moved to Port Madison where David Maynard had been appointed Indian Agent. His job was to convince the Duwamish people to move permanently from Seattle to Port Madison. Port Madison is the farthest north point on Bainbridge Island, around Agate Point and directly across the narrow Agate Pass from Old Man House/Suquamish. During this period the Maynards initially lived in the woods without even a tent. Eventually David sent for lumber and built them shelter.

On January 25, 1856, Catherine is said to have risked her life to warn the settlers in Seattle of an imminent Indian attack. As recounted by the *Seattle Post-Intelligencer* on October 21, 1906, Chief Seattle sent word to David Maynard that Chief Leschi and his men were preparing to attack:

*"Dr. Maynard and his wife discust (sic) the situation ... For protection, the city had the United States ship Decatur, commanded by Captain Guert Gansevoort. Someone must warn Capt. Gansevoort and the people of Seattle. Dr. Maynard, as agent, must remain at his post. There was no choice but for the frail woman to row across the Sound.*

*"Trusted Indians were called into consultation. In the darkness of early evening, hastened by gathering storm clouds, a narrow Indian canoe was gotten ready on the beach. Sally, the daughter of old Chief Kitsap, and a cousin of Angeline, was put in charge and under her were five other women and one man.*

*"As the canoe was shoved off from the beach with Mrs. Maynard as its sole passenger, the gale seemed to increase in strength ... the strength of the gale stranded the canoe upon West Point [in 2004 the site of the West Point sewage plant in Magnolia]. As the keel grated on the beach voices were heard on shore and the party found themselves surrounded by hostile Indians. Mrs. Maynard crouched at the bottom of the canoe and Sally threw matting over her.*

*The captors examined the party, recognized them and let them pass. 'What is under that matting?' asked one.*

*'Clams,' said Sally."*

*The canoe pushed off from West Point and continued on into Elliott Bay. Catherine boarded the Decatur, delivered the warning to Captain Gansevoort, and immediately started back through the storm toward Port Madison. She feared that if she were not home by morning her absence would alert the natives that Gansevoort had been warned."*

This story was retold many times in various newspaper reports over the years and may include bits of both fact and legend.

### **Farming and Starving**



**The Maynard home - West Seattle, Alki**

When the Maynards returned from Port Madison they traded the unplatted portion of their claim with Charles Terry for land on Alki Point. They farmed the Alki land somewhat

haphazardly for six years. "There, in a fine clapboard house with a wonderful view of the Sound, (David) and Catherine almost starved."

What they had, they shared with the many Indians who found their land a natural stopping point during canoe travel.

In 1863 the Maynards returned home from a short trip to find that their house had burned to the ground. The farming experiment over, they moved back to the by-then bustling town of Seattle. They lived on 1st Avenue S between Main and Jackson.

On December 15, 1863, David and Catherine reopened the Seattle Hospital. Catherine had charge of the "lying-in apartment," a room set aside for childbirth. The other room of the tiny hospital was a pharmacy and notions counter. According to *The Seattle Times*, "The patients always called Mother Maynard their angel" (July 4, 1896). The Maynards treated many injured loggers without charge, "and other persons who were not able to pay for their care at other places" (*The Seattle Daily Times*, October 23, 1906). They also treated the local Indians, something that cannot be said of all Seattle's early physicians.

### Claims and Counter-Claims

The circumstances surrounding David Maynard's donation land claim (made while estranged from but still legally married to Lydia) and the fact that Catherine and David were not married by December 1, 1851, meant that Catherine never had clear title to land in the Puget Sound area.

The Donation Land Claim Act of 1850 allowed white male citizens over the age of 21 to claim 320 acres in Oregon Territory (then including Seattle). If married before December 1, 1851, the wife could claim her own 320 acres. The historical waters on this point are very murky and Lydia's appearance in March 1872, demanding her portion of the land makes them murkier still. (Lydia lived with Catherine and David during her visit to Seattle, a situation that raised some local eyebrows.)

Lydia's lawyers stopped just short of accusing David of committing fraud:

The fact that 260 of the 640 acres in question had been traded to Charles Terry for the land on Alki Point, and that Terry had subsequently sold off many lots from those acres to other settlers, created a legal tangle that dragged on in the courts for 30 years. In the end the courts awarded Maynard his own 320 acres and disallowed both Lydia and Catherine's claims on the other 320 acres. Catherine inherited what little remained of David's 320 acres upon his death. David Maynard's donation land claim held nearly all of Seattle's commercial businesses during the first 20 years of the city's history.

David Maynard died on March 13, 1873. *The Weekly Intelligencer* reported that Maynard "had been hopelessly ill for a long time past with a disease of the liver" (March 17, 1873). Drinking almost certainly contributed to his death.

A generous man, David Maynard has gone down in city histories as a very human doctor, reluctant to send bills to patients who could ill afford them.

### Widow Once More

In 1875-1876, Catherine opened a room of her home to the public as a free reading room. The room was well-

utilized and the example Catherine set in establishing a need for such a "third place" facility led to the eventual establishment of the Seattle YMCA.

By 1876, according to Prosch, Catherine's "health



Widow Catherine in front of Doc Maynard's grave c. 1906

had become weakened." The exact meaning of this euphemism is unclear, but it caused Catherine to leave Seattle. From 1876 to 1896 she "dwelt alternately at Ellensburg, Medical Lake and Seattle,

making her trips over the mountains on horseback as though she were a young woman of 20 to 40 instead of the mature woman of 60 to 80."

"A famous nurse, nothing ever frightened her. She brought babies into the world, she amputated a man's leg, she set broken bones and removed a bullet from some luckless cowboy. She rode horseback across the Snoqualmie Trail in 1878 and 1879. She made many trips over that trail with her medical supplies in a saddlebag. She rode the trails whenever and wherever she was needed, and she rode alone. Nothing frightened her."

### Catherine Maynard's Last Years

During the final decade of her life, Catherine returned to live in Seattle full time. She was given a small cottage to live on by Major Granville Haller (1819-1897) on the northeast corner of his large estate. The address was 1223 Cherry, now part of the Swedish Medical Center campus. She had a very small income from the few remaining rental properties located on Doc's original land claim. Her main source of support was the proceeds from her fine needlework and hand knit socks, slippers, and mittens. She did her own shopping, met with friends, and went to church. Most Seattleites had come to value and revere her as an important pioneer.

During the last few years of her life Catherine had help from a live-in companion, a Mrs. Hill.

### A Long Life Remembered

On October 23, 1906, a funeral service was held at her home. The minister, Rev. A. L. Chapman, accompanied the funeral procession to First Christian Church at Broadway and Olive streets, "where was gathered one of the largest assemblages of people ever seen in Seattle on such an occasion."

"Tears streamed down the faces of many pioneers" who filled the sanctuary (*Seattle P-I*, October 24, 1906). The Reverend George Whitworth, 91, president of the Washington Pioneer Association, "spoke most feelingly of his late friend, whom he had known for half a century, and dwelt particularly upon her services to the people of Seattle during the Indian Wars of 1855-6."

Catherine Maynard was buried next to her husband in Lake View Cemetery. The land upon which she was buried was part of Maynard's original donation land

claim. Among the many floral tributes, “one of the finest floral offerings was from the King County Medical Society, which took this method of publicly recognizing the fact that she was the widow of Seattle’s first physician, and further, that she herself was the first woman here to engage in hospital work.”

Catherine Maynard survived her colorful second husband by 33 years, and lived an equally colorful if less well-documented long life. Her headstone reads:

*Catherine Troutman Maynard  
One of the founders of Seattle  
July 19, 1816  
October 20, 1906  
She Did What She Could*

## ***The Illuminati and the Freemasons***

The Illuminati trace their origins back thousands of years to their conception as a result of the genetic inbreeding between a reptilian extraterrestrial race and humanity. Their modern origin, however, traces back to the 1760s and a man named Adam Weishaupt, who defected from the Catholic church and organized the Illuminati, financed by the International Bankers. Weishaupt became deeply anti-clerical, resolving to spread the ideals of the Enlightenment through some sort of secret society of like-minded individuals.

Finding Freemasonry to be expensive, and not open to his ideas, he founded his own society with his own agenda.

Since then, according to the Illuminati, their top goal has been to achieve a “one world government” and to subjugate all religions and governments in the process.

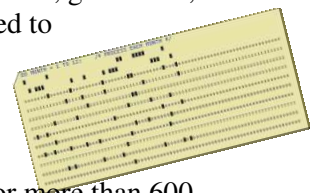
The Freemasons do not actually have any connection with the infamous Illuminati. There is a common misconception that the Illuminati and the Freemasons have some sort of connection when in reality the two are nothing alike. The original confusion came from the fact that the Illuminati modelled their infrastructure after the successful structure of the Freemasons.

## ***Who am I?***

Q. Five hundred begins it, five hundred ends it,  
Five in the middle is seen;  
First of all letters, first of all figures,  
Take up their stations between.  
Join all together, and then you will bring  
Before you the name of an eminent king.  
Who am I?  
(Clue: Roman numerals)

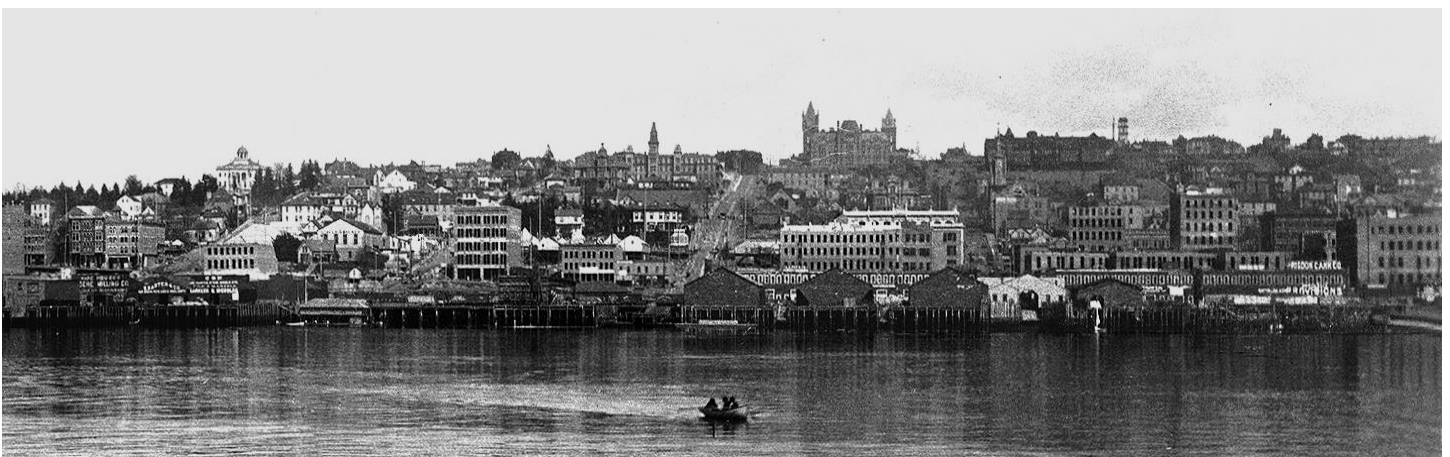
## ***St. John’s Offered Support in 1971 Recession***

When WBro. William Collison became Master of the Lodge in 1971, Seattle was experiencing a recession and a very high rate of unemployment. Those were the days when a billboard read, “Will The Last Person Leaving Seattle, Please Turn Out The Lights?” While Master, he hoped to attract brothers back to the Lodge and attract new members by providing good programs, good food, and the opportunity to socialize. He wanted to get members to help each other in those hard times. WBro. Collison utilized his expertise as a computer programmer and set about having cards keypunched for more than 600 members to create a database for matching skills of people who needed jobs with job opportunities, and for organizing carpooling.



*Saturday, September 15*  
**St. John’s**  
**158<sup>th</sup> Anniversary Celebration**  
**Ivar’s Salmon House**  
Potlatch Room  
Social hour – 5pm    Dinner – 6pm  
*Music provided by Cameo String Quartet*

***Answer to Who am I?: DAVID***



***A detail of an off-shore panorama of Seattle’s waterfront recorded by F. J. Haynes, the Northern Pacific’s official photographer during his visit here in 1890. This section spans four blocks from Columbia Street on the right to Seneca Street on the left, Central School, 6th & Madison; West Seattle Ferry Terminal Foot of Marion Street; University of Washington Fourth & Seneca***