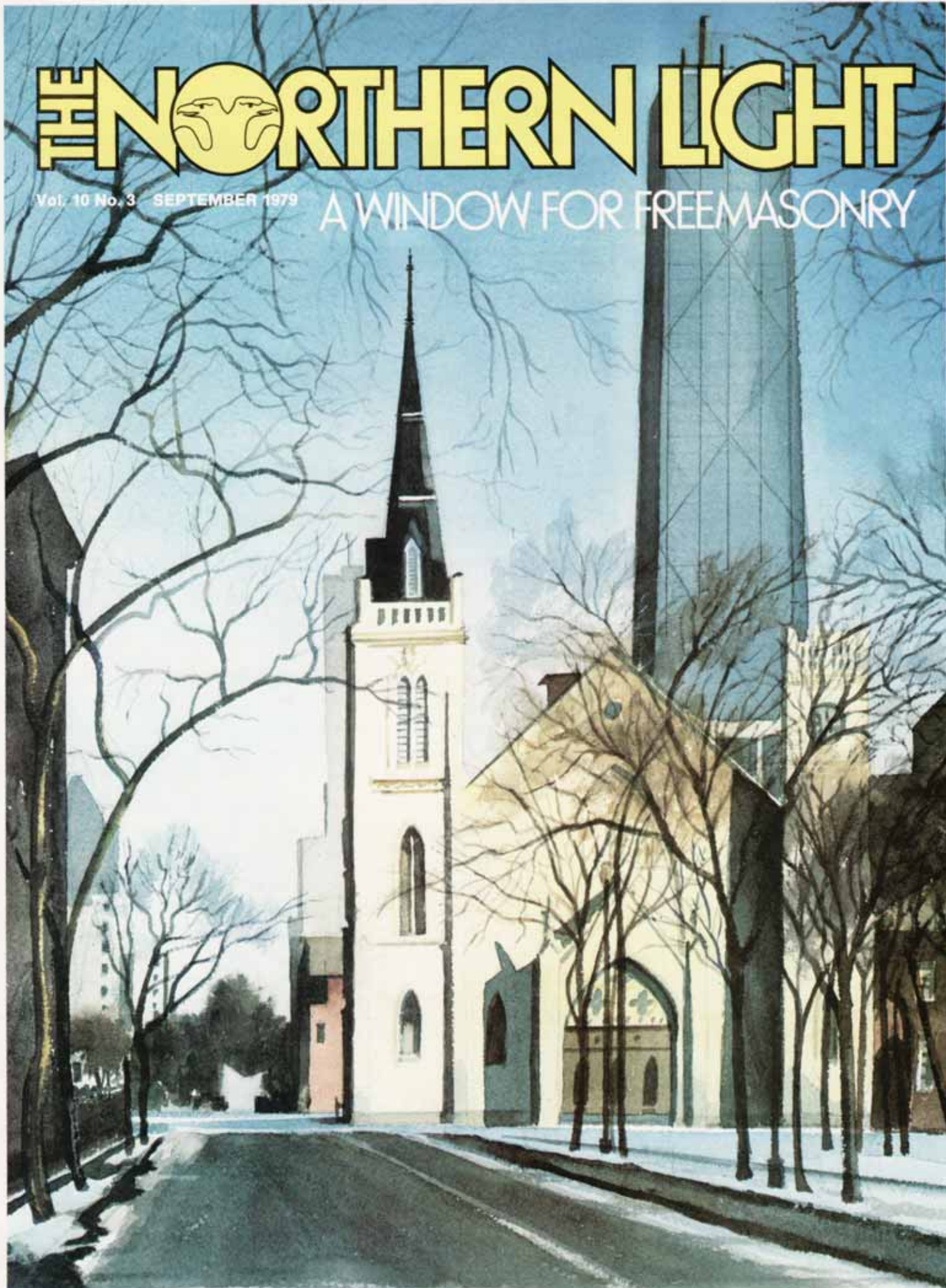


# THE NORTHERN LIGHT

Vol. 10 No. 3 SEPTEMBER 1979

A WINDOW FOR FREEMASONRY





## Outmoded Values?



STANLEY F. MAXWELL, 33°

"If Freemasonry were just a little more modern, we would have more members." Such words have been heard frequently. Increased membership is a worthy goal. We all want our symbolic lodges and the Scottish Rite and all of Freemasonry to remain strong and vigorous.

But if "modern" means relaxing membership requirements and weakening the expectations of our officers in the performance of their work, we will have betrayed our Masonic trust.

Masonry exists for one supreme purpose:

Our individual lives and the life of our society depend on men who recognize the need to dedicate themselves to the difficult and demanding task of building character and practicing brotherhood.

The early Freemasons of 18th century England knew that maintaining the highest standards was a way of separating active leaders from passive followers. Only the relatively few are willing to continually test their lives by the square, plumb, and level.

In a recent speech to the well-known Cosmos Club in Washington, D.C., the Lebanese leader, Charles Malik, gave us all good advice when he said, "You have treasures of thought and spirit and attitude and being and beauty—the like of which in every respect exists nowhere in the world. The problem . . . is one of faith in these treasures. Perhaps your cynics have convinced you that all these wonderful values are now outmoded. Outmoded in favor of *what* other values?"

As Masons, we are not only improving ourselves. We are building our individual lives for the purpose of making certain that our civilization survives. Much depends on our loyalty to the values of brotherhood, justice, and human decency.

Over 40 years ago, Ill.° Melvin Maynard Johnson, 33°, our Sovereign Grand Commander from 1933 to 1953, said, "There are certain fundamental laws of morality, of human relations, of individual character, and of religion, as well as economics, which are as immutable as the laws of physics and chemistry and which cannot be broken without disaster."

Yes, we *are* concerned with the numerical strength of symbolic Masonry, the Scottish Rite, and all other Masonically related bodies. Why? Because Freemasonry is a vital force in the preservation of our free society. The influence of Masons and Masonry is a bulwark against the decay of civilization. We need a *strong* membership to achieve that goal.

As we face a new decade, let us resolve to seek further growth in our great fraternity. If we fail to preserve the values that give strength and purpose to our society, *what* are the values that will take their place?

A handwritten signature in cursive script that reads "Stanley F. Maxwell".



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EDITOR, Richard H. Curtis, 32°

EDITORIAL BOARD, George E. Burrow, 33° Chm.

James O. Lunsford, 33°

Lynn J. Sanderson, 33°

John L. McCain, 33°

Ralph M. Francisco, 33°

Editorial Office:

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## About the Front Cover

The Valley of Chicago will host the 167th Annual Meeting of the Supreme Council on Sept. 21-27. On the cover is a view of the Chicago Scottish Rite Cathedral with the John Hancock Tower in the background. From a watercolor by Ill. David W. Lockwood, 33°.

## A WINDOW FOR FREEMASONRY

# THE NORTHERN LIGHT

Volume 10 No. 4

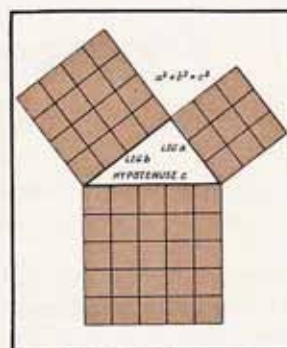
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# Persecuted by the Inquisition

By LOUIS L. WILLIAMS, 33°

All Europe was in turmoil, but this was nothing new.

Even before the end of the Dark Ages, rival kings and emperors had warred over the territory. Plots and counterplots abounded, and each new monarch was forcibly drawn into the never-ending conflicts.

Such was the case when modern Masonry was organized at the Goose and Gridiron Tavern in 1717. Maria Theresa was about to assume the throne of Austria, then a part of the so-called Holy Roman Empire, and Charles VII of France, Philip V of Spain, and Frederick II of Prussia all contested her claim.

Like the Grand Lodge, Maria Theresa was born in 1717, the daughter of Emperor Charles VI of the Holy Roman Empire. Having no male heir, he upset the existing Hapsburg law by proclaiming Maria Theresa heir to the throne.

Naturally, as the heir to the Austrian throne, Maria Theresa was a much sought after marital prize. When she was 19, she married Francis, Duke of Lorraine and Grand Duke of Tuscany, who was soon chosen Holy Roman Emperor under the title of Francis I.

Maria Theresa was a devout Catholic. Hence in the climate of that period

In 1743, John Coustos, a jeweler in Lisbon, Portugal, was arrested by the Inquisition and persecuted for failing to reveal the "secrets" of Masonry. He lived to tell the tale, and his story, *The Sufferings of John Coustos*, was published in London in 1746.

This summer, the Masonic Book Club issued a facsimile reprint of the Coustos book and included a

definitive study by Wallace McLeod, professor of classical languages at the University of Toronto. This article is based in part on the study by Brother McLeod.

A copy of the book is available with membership in the Masonic Book Club, 426 Unity Bldg., Bloomington, Ill. 61701. Annual dues are \$15, and membership is open to Master Masons.

and right after Pope Clement XII had issued his famous Bull, "In Eminenti" in 1738, she was also a stout foe of Masonry. What an ironic twist of fate! Her husband, Francis I, whom she married in 1736, had been initiated into the fraternity in 1731 at London by no less a person than the renowned Dr. John Theophilus Desaguliers.

Francis did all he could for the fraternity, but because of his wife and his official position, he had to maintain a low profile. Rumor has it that he was present one night at a lodge meeting in Vienna, when the lodge was raided by the state police. Francis saved embarrassment to himself, the lodge, and the Empire by fleeing down a back stairway.

Such was the condition of Europe when John Coustos came on the Masonic scene in Lisbon, Portugal, in 1741. All the nations in Western Europe had

been waging intermittent war for centuries, and many of those wars had been religious wars, pitting Catholic against Protestant. Masonry was suspect as coming from Protestant England.

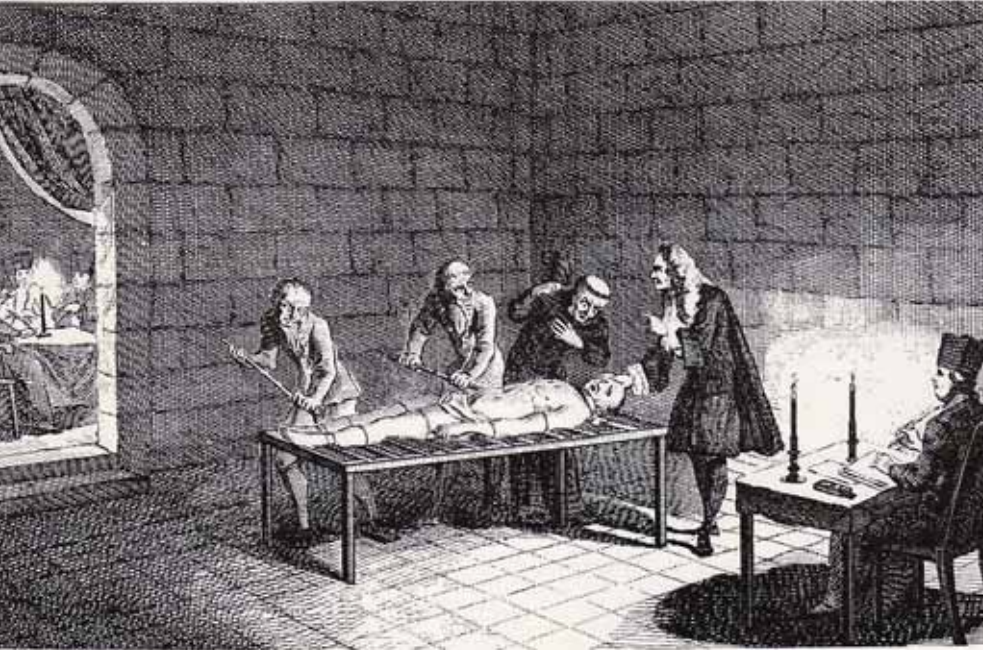
The 1738 Papal Bull proclaimed by Clement XII is said to have its origin in the fact that the Masonic lodge in Florence, Italy, established in 1732, was a hotbed of intrigues and plots, some directed at the Papal establishment itself. Hence Clement reacted to the threat against his throne by excommunicating all Masons, banning all intercourse with them, and commanding that they be suppressed and punished. Thus was the stage set for the advent of our hero, John Coustos.

Long before the Grand Lodge was organized, and long before Masonry was declared to be an enemy of the Holy Roman Church, the Church had declared war on heresy of all kinds. To seek out and punish such, the Inquisition was established in France in 1233 by Gregory IX. Ferdinand and Isabella brought it to Spain in 1478, where it was carried to new extremes of judicial torture under Torquemada, who also



ILL.: LOUIS L. WILLIAMS, 33°, an Emeritus Member of the Supreme Council, is a former Deputy for Illinois. Over the years, he has been a valuable member of the Rituals Committee and the special committees on History and the Museum-Library.





Appearing in John Coustos' book of 1746 were prints describing the agony of torture by the inquisition.

carried out the expulsion of the Jews from Spain. The Inquisition was imported from Spain into Portugal. Here, in 1743, it seized John Coustos for high crimes against the Church.

Who was John Coustos, and what was he doing in Lisbon?

In 1598, Henry IV of France issued the Edict of Nantes, granting full religious freedom to his subjects. But Louis XIV, who brought the French monarchy to the zenith of its power, didn't care for the idea. So, in 1685, he issued a decree of revocation, which threw the Protestant churches—mainly the Huguenots—into chaos. Their churches and schools were confiscated or demolished, their religious services prohibited, their preachers banished, their children forced to be baptized as Catholics, and—the final blow—they were denied the right to emigrate.

Defying this ban, a quarter million slipped across the borders to make their homes where they could worship as they pleased. We are told that one of these, Dr. Desaguliers, often called the "father of modern Masonry," was smuggled out of France in a barrel as an infant.

The parents of John Coustos fled to Switzerland, where John was born at Bern in 1702. His father was a doctor. Both of his grandfathers were Huguenot preachers and were among those expelled in 1685. When John was 12, his father went to Milan, Italy; thence to Germany; then on to Holland, and finally, in 1716, to London.

John was trained as a lapidary, or gem-cutter, a trade he followed for the rest of his life. He married Alice Barbu, a French girl living in London, and by her had four children. Two died in

infancy, but two were still living in 1743, the date of John's arrest.

Coustos was initiated into Masonry in London in 1728 or 1729. His "mother" lodge is not known, but in 1730, he belonged to the lodge which met at the Rainbow Coffee House, No. 75, warranted in 1730, and still working today as Britannic Lodge No. 33. It had 63 members, a very large number for that day and age.

One of the members was a "Mr. Henry Price," thought to be Major Henry Price, who in 1733 was issued a deputation as Provincial Grand Master of New England. So it is an interesting possibility that John Coustos actually sat in lodge with the man who founded duly warranted Masonry in America.

In 1732, two years after he joined the lodge in the Rainbow Coffee House, a new lodge was formed as No. 98, meeting at Prince Eugene's Coffee House in London. Most of its 30 founding members were French, and they worked in the French language. Eight or nine of them, including Coustos, came over in a block from Lodge No. 75. When they changed their meeting place to the Union Coffee House in Haymarket in 1739, they took the name of "Union French Lodge." Coustos was said to have been Master of this lodge sometime prior to 1736.

In 1736, Coustos moved to Paris, where he stayed for five years practicing his trade in the galleries of the Louvre Palace. He may have founded the second Masonic lodge in Paris. At least we know he was Master in 1736-37. The Duke de Villeroy became patron and Master in 1737, and thereafter the lodge was known as the Coustos-Villeroy

Lodge. Its membership of 68 was quite cosmopolitan, with members from most of the other Western European countries. This aristocratic lodge included a German banker, a Polish count, the greatest tenor and the greatest violinist of the age, a Grand Marshal of Poland, a Venetian nobleman, and a member later to become Grand Master of Sweden. Coustos was moving in exalted circles, and was an acknowledged leader of the craft.

In 1729, diamonds had been discovered in Brazil, and a diamond fever, similar to the Gold Rush of 1848, seized upon the imagination of those in the know in Europe. Hoping to be permitted to emigrate to the Portuguese colony of Brazil, Coustos went to Lisbon in 1741, but the Portuguese authorities refused to permit his request.

So Coustos began to work at his profession, and soon established himself in the trade. Almost at once he was in touch with other Masons in the jewelry profession who had been initiated in France, and they established a lodge with Coustos as Master.

Unfortunately for them, Masonry had been prohibited in Portugal since 1738. On October 6, 1742, the lodge was denounced to the Inquisition by someone who held a grudge against two of the members. On March 14, 1743, Coustos and three other members of the lodge were arrested and imprisoned.

Considering the communication problems of the time, word of Coustos' arrest spread quickly. On June 23, a Boston paper carried the story, and on August 1, a Paris gazette did likewise.

Diplomats of several countries attempted unsuccessfully to intercede for him. But since Coustos was still a British subject, the British Minister in Lisbon finally succeeded in obtaining his freedom on the condition that he would leave the country and never return. To this he gladly agreed, and so, 18 months after his arrest, he returned to London.

In Coustos' day the Inquisition had almost unlimited power. It could examine any witness, and hearsay evidence was fully admissible. The accused was forced to bear witness against himself, and was tortured until he stated what

(Continued on next page)



the prosecutors, who were also the judges, wanted to hear. Verdicts of guilty were predetermined and generally unanimous.

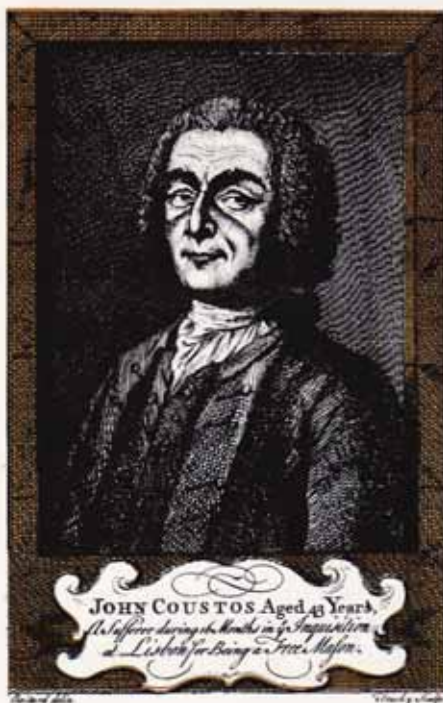
Two forms of torture were used—the pulley and the rack. With the pulley, the arms were fastened to a rope running over a pulley in the ceiling. The prisoner was then hoisted from the floor, and dropped with a sudden jerk, usually dislocating the shoulders. On the rack, he was strapped and bound, and various pressures were applied until the prisoner confessed, or his bones broken. Normally the sight of the instruments of torture were sufficient.

Very few people were ever able to refuse to talk to the point of death. Therefore it was neither to their discredit nor disgrace that Coustos and his brother Masons told all the secrets of Masonry which they knew, and that was practically everything.

The final irony of it all rested in the fact that after they had testified, the Inquisitors would not believe them, but kept insisting that they reveal their treasonable plots against the government—plots which had never existed.

By a curious circumstance, the records in the archives of the Inquisition in Lisbon covering Coustos' trial have been preserved and lately found and translated. For a century and a half after the publication of his book, Coustos' narrative was usually dismissed by scholars as a flight of his imagination. Not until the 20th century did his story gain credibility. With his facts almost completely confirmed by the Inquisition's own transcript, we know now that he told almost the complete truth; albeit, he shaded it a trifle to place himself in a more heroic light.

Arrested on March 5, 1743, he had his first session with his interrogators on



March 21; then again on March 26, March 30, and April 1. Not until November 14 did he return; sessions followed on November 18 and December 11. Each time he was remitted to his dungeon cell with the admonition to further search his conscience and come back with the truth about his offenses against the Church.

Having told all he knew of Masonry and its secrets at the very first session, Coustos had nothing further to confess. The actual interrogatories and Coustos' responses are preserved. He threw them a curve when he reported that Masons were not allowed to discuss religion in their lodges. This they could not and would not believe. Summing it up the Inquisitor declared "all the evidence makes it clear that these extraordinary

deeds were directed to many other diverse ends which the said prisoner has not stated."

Following the sixth session on November 18, Coustos was returned before the tribunal the following month, and the full written charges were read to him. The indictment ended as follows:

"And in that the prisoner was on many occasions with much charity admonished . . . and asked to confess *all* his offenses, and the true and heretical purpose which he had in seeking to introduce into this kingdom the new and damnable sect. . . , he, the prisoner, not being willing to do this, and maintaining the same heretical attitude of one who has caused disturbance and scandal, is not deserving of the least clemency, but rather that he should be punished with the gravest penalties."

Throughout the hearings Coustos had declined the services of an attorney. Finally, when he saw the tissue of lies prepared against him, he asked for legal assistance but the request was denied with the statement that he could no longer have one "since the proof was certain."

On February 20, 1744, it was ordered that the prisoner "should be put to the torture without further delay, so that the real truth may be discovered." On April 25, he was taken to the torture chamber, placed on the rack, and informed "that if he died during the operation, or if a limb was broken, or if he lost any of his senses, the fault would be his . . . and being perfectly bound, he was given the full torture prescribed, which lasted more than a quarter of an hour."

The Council reached its decision on May 19. A month later, the *auto da fe* was celebrated in the Convent of the Church of Santo Domingos, and Coustos was sentenced to four years in the galleys. The *auto da fe* (literally "Act of Faith") was a noted institution at that time. Condemned prisoners were brought into a public square. Before the populace, their sentences were read and carried out at once.

Coustos was fortunate. Many of those charged with heresy were publicly hanged or burned at the stake. Several of his fellows were so executed. One escaped by turning Catholic. When Coustos was asked, "Do you wish to be admitted to our Holy Roman Faith?" he answered, "I wish to continue in the

(Continued on page 16)





## 'Lost' Blood Brothers Meet At Valley of Trenton Reunion

By MARTIN M. LIPLER, 33°

David H. Roszel, 32°, opened his mail as usual from the Scottish Rite Valley of Trenton and read the roster of candidates for the Spring reunion. The five candidates he had sponsored were on the list, but another name—Vincent Leo Tuetken—caught his eye.

He was certain that Vincent was his blood brother whom he hadn't seen for 51 years!

He rushed to the telephone and with directory assistance located the phone number for the new candidate.

"I started the conversation by asking questions that only a brother would possibly be able to answer," said David. That call from Oakhurst, N.J., to Mount Holly, N.J., lasted about 35 minutes, and in that short time, he confirmed that Vincent was his brother and learned the whereabouts of the rest of his family.

David was born in 1927, the third child of Bertha and George Tuetken. His name at birth was Harold Edward Tuetken. "Harold" was only one year old when his father died, and his mother was forced to place the three children in a Jersey City orphanage. Depression years were hard on a widow with three small children.



ILL.: MARTIN M. LIPLER, 33°, the Secretary for the Scottish Rite Valley of Trenton, N.J., was Thrice Potent Master in 1968.

*David Roszel (left) hadn't seen his blood brother, Vincent Tuetken (right), for 51 years until they met this spring at the Scottish Rite Valley of Trenton, N.J.*



Mrs. Tuetken remarried several years later and was able to reclaim her son Vincent and daughter Anna Gertrude. In the meantime, however, "Harold" had been adopted and had been given a new name—David Roszel.

Vincent remembered his brother, whom he never expected to see again, only as a tiny figure he used to push in a baby carriage.

When David was four years old, his adopted mother died. Five years later his adopted father remarried. By the time he was nine, he'd had three mothers and two fathers.

At the age of 16, David applied for working papers for summer employment on a farm. When his parents, Mr. and Mrs. Roszel, gave him his birth certificate, they also told him about his family and the adoption.

David never actively sought his natural family, he said, because "the Roszels were so fantastic to me, I figured, why stir quiet waters?"

Vincent and his sister had kept in touch but had not attempted to search for their brother. They didn't even know his new name.

But all those years, Vincent kept looking for the face and David looked for the name of Tuetken. Then, on the

first day of May, David spotted the name in the Valley roster of candidates.

Little did the two brothers realize that less than a month earlier they had been sitting within a few feet of each other at an April promotional dinner for Scottish Rite candidates. At that time, however, neither knew what the other looked like.

Coincidentally, both had become Masons within two months of each other in 1964. David was raised in Spring Lake Lodge No. 239, while Vincent joined Pemberton Lodge No. 199. David became a Scottish Rite Mason in 1972, and has been active in sponsoring candidates for membership.

When the two brothers embraced each other at the Scottish Rite reunion luncheon on May 12, there were 500 members with lumps in their throats silently witnessing true Masonry—the tie that binds brother with brother.



KILLED AT BATTLE OF ANTIETAM

## Lodge Honors First Master

By J. PHILIP BERQUIST, 33°

His son was just an infant. His surgical practice was well underway and increasing in scope and number of patients. His contribution to his church was becoming more binding in time and energy. His influence in the community was impressive for one so young. His Masonic career was blossoming and his service to the fraternity was in the leadership he was providing to the membership of a young lodge.

Yet, on Sept. 17, 1862, while treating wounded soldiers on the battlefield at Sharpsburg, Md., during the Battle of Antietam, Dr. Albert A. Kendall was killed.

The Battle of Antietam was one of the most decisive battles of the "War Between the States," for it stopped General Lee's first invasion of the North. More men were killed and wounded on that day than on any day throughout the Civil War.

Dr. Kendall was a charter member of Dalhousie Lodge, Newtonville, Mass., and was installed the first Worshipful Master on June 24, 1861, when the lodge was instituted.

William D. Coolidge had served as Master of the lodge under dispensation in 1860, but had to resign following his election as Grand Master of the Grand Lodge of Massachusetts.

On June 18, 1862, Dr. Kendall was reelected but was installed by proxy. He accepted his nomination by mail sent from the battle area in the South, fully expecting the war soon to be over. In his letter he thanked the lodge and expressed regret that he could not be present.



DR. ALBERT A. KENDALL

"I should have preferred that the lodge should have chosen a Master who would have been with you and performed the duties of the office," he wrote. "But the lodge has decided otherwise and I bow to the will of the majority."

He added that he hoped to have the pleasure of being with them again before many months passed.

Ironically, the letter was read at a meeting of Dalhousie Lodge on Sept. 17, 1862, the date of Dr. Kendall's death.

Learning later of the tragic news, the Grand Master and one of the Wardens of the lodge traveled to the battlefield in Sharpsburg and, under a flag of truce, searched for the grave of their friend and brother. With the help of both Confederate as well as Union soldiers, the grave was found marked by a rough board on which in lead pencil was inscribed:

Dr. A. A. Kendall  
12th Regt. Mass. Vols.  
Killed 17th Sept. 1862

The lodge is now in possession of the marker, which has been preserved carefully in a glass case displayed for future generations.

According to the lodge records, a special meeting was held on Sept. 30, 1862, "for the purpose of burying the remains of our late Worshipful Master, Brother A. A. Kendall." Following the funeral service at St. Mary's Episcopal Church, the body was buried with Masonic honors in the churchyard. Grand Master Coolidge officiated at the burial.

On June 10, 1979, members of Dalhousie Lodge once again gathered at St. Mary's Church, the oldest church



ILLUSTRATION: J. PHILIP BERQUIST, 33°, is a Past Master of Dalhousie Lodge, Newtonville, Mass. He is also a Past Thrice Potent Master of Boston Lafayette Lodge of Perfection and serves as an Aide to the Sovereign Grand Commander.





building in Newton, to attend the Morning Prayer service and to rededicate the grave and headstone of Dr. Kendall.

At the invitation of Rev. Laurance Walton, rector of the church, the sermon was delivered by Rev. Arthur H. Melanson, Grand Master of the Grand Lodge of Massachusetts.

Both participated in the rededication ceremony at the grave, assisted by James C. Benoit, Worshipful Master of Dalhousie Lodge. During the ceremony, a new bronze plaque affixed to the 1862 headstone was unveiled. For the occasion, direct descendants of Dr. Kendall were guests of honor.

A young family, a budding medical practice, a blossoming Masonic career, civic responsibility in a growing community, and active church life—all were set aside by Albert A. Kendall to answer the call of his country and then lost upon the battlefield.

## Can You Solve It?

With this issue of *The Northern Light*, we introduce a new feature — Masonic Word Math. The answer for each problem will appear in the following issue.

To help you get started, we'll give you a sample problem:

$$(\text{LAME}) + (\text{NOSE}) - (\text{EEL}) =$$

A M N O S

Start with (LAME). Add (NOSE). Subtract (EEL). The remaining letters are AMNOS. Unscramble the letters and you find the answer — MASON.

Now you're on your own!

## MASONIC WORD MATH

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

$$(\text{TABLED}) + (\text{NURSE}) + (\text{NOVICE})$$

$$- (\text{BOUND}) + (\text{ROUND}) - (\text{RUIN})$$

$$+ (\text{YULE}) - (\text{UNDER}) + (\text{HORN}) -$$

$$(\text{VALLEY}) + (\text{CRANE}) - (\text{EACH}) =$$

□ □ □ □ □ □ □ □ □ □ □

Answer will appear in the next issue.

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## Looking At the Past

What would you save today to help people of the future understand what life is like now?

A current exhibit at the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass., asks that question as it looks at the past. On display through March 2, this special exhibit of more than 170 items from the museum's own collections has been brought together in a unique manner to show the kinds of objects a museum of American history may choose for its own collections.

Each area in "Looking at the Past" has a subject so that items pertaining to that subject are grouped together.

One area on the 1920's features a wedding portrait by Bachrach, wedding shoes, sheet music, mesh purses, wicker furniture, "Bob or No Bob" hairpins, and recorded music of the era that

*Museum visitors can test their skills by guessing how certain items were used in the past or by matching the old with the new. A push of the button will provide the answer.*



Will my picture look funny in 50 years?

resounds throughout the gallery when a pushbutton is activated.

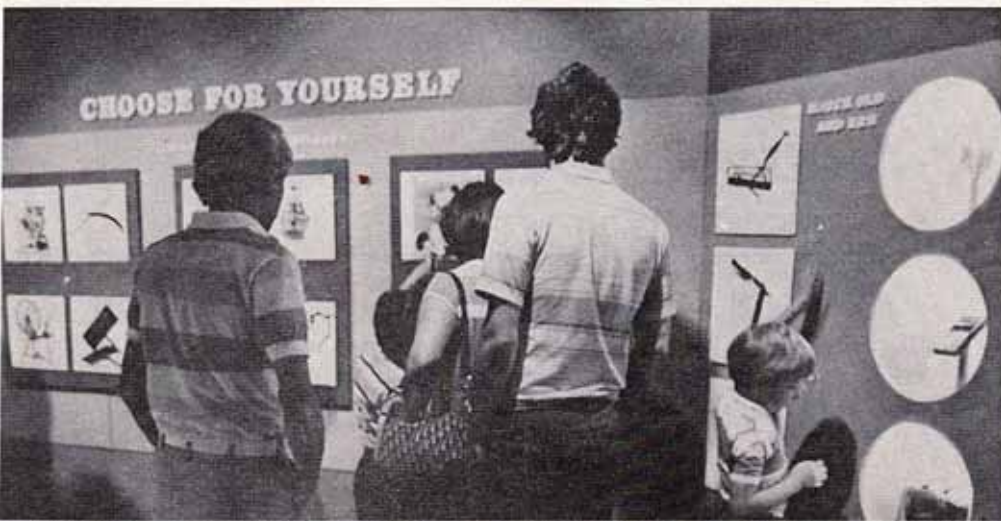
Another area on the home has old handmade tools and domestic items used in 19th century households which then contrasts dramatically with the next area on technology showing 19th century inventions that changed the lifestyle

of Americans. Objects on display include Edison records, a telegraph key, a patent model illustration for an apple parer, a view camera, and many illustrations for patent models.

At the entrance to the exhibit, visitors are asked to guess pertinent facts about a few objects. A visitor viewing one item, for instance, assumed it to be a corn popper. The answer reveals it to be a bed warming pan.

Other areas include children's toys and dolls to show what objects children of the past played with; a wide array of prints, furniture, glassware, and china with patriotic and fraternal symbols used for decoration; memorabilia of famous presidents; and late 19th century photographs, clothing, and illustrations to show what style of clothing people circa 1890 wore and how their appearance differs from people circa 1980.

A final area allows museum visitors to place written suggestions on what kinds of things they think will be saved by museums in the future.







## Brother George Greets Visitors

A memorial to the late Ill.° Wayne E. Stichter, 33°, now greets visitors entering the grounds of the Scottish Rite Masonic Museum of Our National Heritage at Lexington, Mass.

A statue of George Washington with Masonic regalia was dedicated on June 10. The work of nationally-known sculptor Donald DeLue of Leonardo, N.J., the statue is a replica of the original work commissioned by the Grand Lodge of Masons in Louisiana and erected in New Orleans.

The Washington statue is a gift of the Stichter family. At the time of his death in 1977, Ill.° Brother Stichter was the Grand Lieutenant Commander of the Supreme Council and the Scottish Rite Deputy for Ohio. As an officer of the Supreme Council during the first half of the decade of the 1970's, Ill.° Brother Stichter played a busy role in the planning of the museum and library and was elected its vice president.

Assisting Sovereign Grand Commander Stanley F. Maxwell, 33°, at the dedication in June were Past Sovereign Grand Commander George A. Newbury, 33°, who was the founder and first president of the museum, and Ill.° Walter H. Kropp, 33°, Scottish Rite Deputy for Ohio.

The official presentation of the Washington statue was made by Mrs. Stichter and their four sons, Richard, Donald, Philip, and Jack assisted by two grandsons, Kevin and Michael.

### YOU CAN HELP THE MUSEUM

The Supreme Council has made arrangements to issue new VISA and Master Charge cards to the Scottish Rite membership. These cards will have the name of the Museum of Our National Heritage imprinted on the back. In return the museum will receive a payment based on the number of charge slips resulting from the use of these credit cards. Complete details and an application form appeared in the June issue. If you missed it or would like more information, write to the Supreme Council, P.O. Box 519, Lexington, Mass. 02173.



# Euclid's Right-Angled Triangle

By MERVIN B. HOGAN, 33°

In plane geometry, the 47th Proposition (or theorem) as stated by Euclid is ordinarily expressed by English textbooks in the concise historical form:

In any right-angled triangle, the area of the square described on the hypotenuse (the side subtending the right-angle) of a right triangle is equal to the sum of the areas of the squares described on the sides which contain the right-angle.

This fundamental mathematical principle is widely used today in engineering, science, and mathematics, where it is commonly referred to as the Pythagorean theorem.

Of all the symbols employed by Freemasonry, doubtless this 47th Proposition of Euclid's is the least understood or the most misunderstood. This is highly regrettable since it is unquestionably the symbol intrinsically having almost limitless potential, or incredible Masonic profundity, both in depth and breadth. Its lack of appeal and consequent intellectual disregard by many Master Masons is readily understandable for a number of reasons.

In the first place, it is universally recognized as probably the most important, as well as the most widely known, theorem of plane geometry. That it is just that—a theorem of plane geometry—clearly erects involuntarily a serious mental block in the minds of the vast majority of candidates.

Secondly, it has arithmetic, geometric, and algebraic properties, all of which contribute greatly to the complexity of the symbol's philosophical significances.

Thirdly, the antiquity of this basic theorem makes it extremely difficult for us who are educated in modern knowledge and thinking, generally, to have

even a slight intimation of the intellectual and emotional environments in which this theorem was viewed by ancient scholars and philosophers.

It is necessary that we direct our attention to a number of facets of thinking and expression which were part of the culture of those ancients. In this discussion, attention will be focused solely on arithmetical or numerical features which relate intimately to one division of understanding and interpretation of this tremendous theorem and symbol. These arithmetic details pertinent to the subject are found today collected under the inclusive category of numerology. In many ways it is closely related to astrology, and the two ancient branches of learning are viewed in much the same light by modern scholarship.

The origin of this utilitarian proposition is lost in the early reaches of man's history. It was doubtless first known as a particular numerical rule of thumb discovered empirically or pragmatically by operative masons, carpenters, builders, surveyors, or other practical artisans.

Centuries ago these workers in the land of Egypt erected perpendiculars by using ropes. They were consequently called rope-stretchers. Knots were tied in a rope so as to get twelve equal units or spaces; the rope being divided into lengths of 3, 4, and 5 units. This special case of the so-called 3-4-5 triangle underlies, or is the beginning of Euclid's historic proposition.

For that reason, attention is here directed to the numbers 3, 4, and 5, and their sum: 12. The areas of the three

squares also introduce the additional numbers 9, 16, and 25, which are not discussed here due to space restrictions.

The integers or whole numbers 1, 2, 3, 4, and so on, have intrigued and provoked man in his search for knowledge and truth for many hundreds of years. During most of that time mystical properties have been associated with the numbers. Probably every number from 1 to 100 has been viewed mystically at some time or other.

For example, the number 6 is described in ancient and medieval literature as a perfect number since it is equal to the sum of its divisors, or factors, 1, 2, and 3. The next perfect number is 28. Its factors are 1, 2, 4, 7, and 14, which add up to 28.

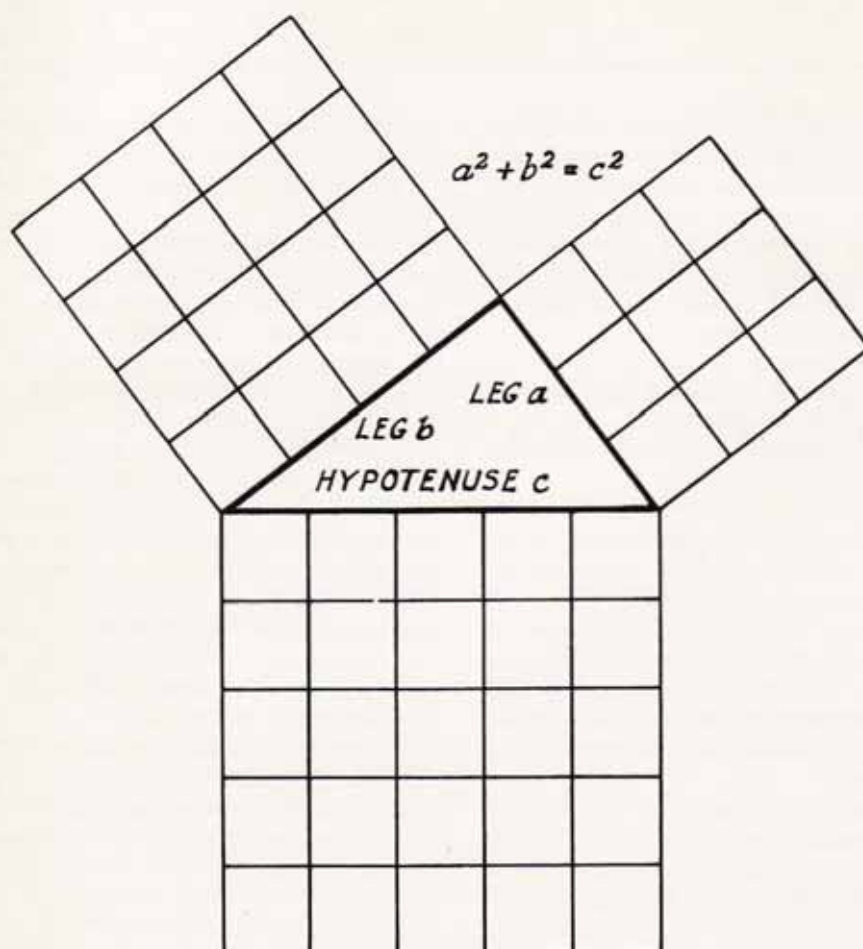
From dim antiquity man claimed that God created the world in six days because 6 is a perfect number. For the same mystical reason, the number 28 was associated with the lunar cycle.

Why man was so greatly impressed by the idea of the perfect number is not difficult to understand. After 28, the next is 496, then 8,128, and after that 33,550,336. In all, fourteen and only fourteen perfect numbers are known even today. The last two were discovered in January, 1952. Mathematically, this is still a vital, unsolved problem since it has not been proved whether or not there are any more perfect numbers.



ILL.: MERVIN B. HOGAN, 33°, a member of the Scottish Rite Valley of Syracuse, N.Y., is a professor of mechanical engineering at the University of Utah, Salt Lake City.





A prime number is one which has no smaller divisors or factors other than 1. Hence, 2, 3, 5, 7, and so on, are primes. The number 6 is not a prime since 6 equals 2 times 3. The number 1 is not classed as a prime for purely technical reasons which make it more convenient mathematically to exclude it from the list of primes.

Euclid proved with elegant and convincing simplicity the first arithmetical theorem of great profundity about 250 B.C., namely, that there are infinitely many prime numbers—that there is no end of them. For many years the largest known prime was a number of 39 digits discovered in 1876. In July, 1951, a larger one was found, using a desk calculator; and two much larger primes were discovered in January, 1952, using an electronic computer. They are  $2^{521}-1$  and  $2^{607}-1$ , the latter being a number with 183 digits. With electronic computers available it is difficult to report on the current status of prime numbers.

One of the earliest arithmetical concepts is the distinction between odd and even numbers. An ancient Chinese document, believed to have been written about 1150 B.C., is known as the "I-King" or "Book of Permutations." In

this classic, numbers are divided into two classes, the male or odd numbers and the female or even ones. Consequently, the complete sequence of natural numbers: 1, 2, 3, 4, 5, 6, . . . represents one female for each male, or the perfect marriage.

The fact that 1 generates all the other natural numbers by successive additions of itself has always given 1 a very special significance. It was considered the Great Even-Odd since when added to odd numbers it produces even and when added to even, odd. It divides into all the numbers and is divided by none of the other numbers. Its distinguishing properties so completely set it apart that the Greeks wouldn't accept this maker of numbers as a number itself. It was so unique in their minds that they declined to make it the first odd number.

Rather, they defined 1 as the beginning, or principle, of number. The number 1 represented God the creator, the First Great Cause, and the Prime Mover. The other numbers were considered more imperfect in direct proportion as they receded from 1. It is the symbol of the sun, the light that shone in the darkness of the world's great night, and became the source of all revelation, of light and heat, of wisdom and love, the

vortex center of the universe of worlds. It is symbolized as a circle with a point in the center.

To the Pythagoreans the number 1 stood for reason.

The number 2 is unique in being the only even prime number. As the first number receding from 1 it signified sin, which is the deviation from the first good. Fortunately for the larger numbers, there were ways by which they could be reduced to the digits so they weren't completely beyond salvation.

The most ancient classification of numbers into groups was on the basis of their divisibility by the number 2. The numbers that are exactly divisible by 2 were called *even* and those that leave a remainder of 1 when divided by 2 were called *odd*. All numbers belong in one of these groups, and no number in both.

The even-odd classification seemed so basic to the Greeks that they thought of it like the great distinction between the two kinds of human beings. The even numbers were to them ephemeral, hence female; the odd, indissoluble, partaking of a celestial nature, hence male. The most remote explanation of this designation doubtless derives from phallic worship in the ancient religions.

The number 2 stood for opinion as it denotes the binomial, pairs of opposites in relation to unity. It represents the dualism of manifested life, as God and nature, spirit and matter, Osiris and Isis, and their interrelations. It denotes the Law of Alternation in natural operations; the embodiment of the idea of procreation, fruition, combination, relationship of opposites such as manifest and unmanifest, the explicit and implicit, etc.

It is symbolized by the moon. As a number it plays an important part in ancient legends and mythology. The Heavenly Twins, Castor and Pollux, were heroes of the Battle of Lake Regillus in 252 A.D. The symbol of the two-headed eagle was adopted by the Emperor Constantine (323-336 A.D.) to indicate his sovereignty over the East and West.

Man started to count by pairs, possibly because he has two hands, two feet, etc. He had just two number symbols and any number larger than 2 was built from those two; 3 was 1 + 2; 4, 2 + 2; 5, 1 + 2 + 2, and so on. Eventually he could count to ten and then he learned to count by tens, perhaps because he had ten fingers and ten toes.

(Continued on next page)



The number 3 is called the "Mistress of Geometry" because a triangle has three sides and no area bounded by straight lines can have fewer. Throughout the ages it has played an important part in religious tradition and ritual. In the Trinity is the early Christians' concept of three manifestations in one Deity, a sort of bridge or arch between the Ancients' polytheism and the strict monotheism of the Mohammedans in the one and only Allah.

As a later innovation, or an introduction from outside the Judaic religious teachings, the word "Trinity" does not occur in Holy Writ and was often represented by the devout as a triangle when they felt themselves unworthy to write the name of Deity. The veneration of the triple-leaved clover, the maple leaf, the fleur-de-lis, the trefoil, and the triple crown of the Pope's Tiara are all connected with the Trinity.

The early conception of 3 as the upper limit of counting led to its use in an indefinite sense to indicate a relatively large number. When 1 was not considered a number, 3 was the first odd number, which gave it great significance, and caused it to be associated with unusually good fortune.

The trilogies of life, substance, and intelligence, applicable to the Divine Being; of force, matter, and consciousness, applicable to natural existence; creation, preservation, and resolution; father, mother, and child; Osiris, Isis, and Horus; God, nature, and man; are all related to 3.

There are the three dimensions of space, the three postulates (thought, the thinker, and the topic), and the three aspects of time (past, present, and future). The number 3 denotes in itself the idea of extension in both space and time and represents penetration, procedure, and pervasion. It is symbolized by the planet Mars.

The number 3 was commonly used to signify disagreement.

The most distinguishing fact about the number 4 is that  $2 \times 2 = 4$ . It is the first perfect square:  $4$  is  $2^2$ . The symmetry of four, the square, suggests the very idea of solidity. One of the earliest of permanent number ideas was of 4 as the "earth number." There are the four winds, the four elements, and the four corners of the earth.

The word "square" as applied to a number is a legacy from the Greeks and their geometrical presentation of num-

bers. Possibly because most of us prefer things on the square may be the reason that so many of the ancient fonts in our churches have four-sided bowls, for the church represents that which is fair, just, honorable, and of good repute. The name for deity in most ancient religions comprised four letters.

The number 4 was used by the Pythagoreans to denote justice; that which is fair and just.

If the nine digits are written in their order, it is obvious that  $1 + 9 = 10$ ,  $2 + 8 = 10$ ,  $3 + 7 = 10$ , and  $4 + 6 = 10$ . This leaves the characteristic number 5 remaining, which represents the human species with its five avenues of sensation, its five digits or fingers, its five peduncles or toes, and its five great Races. This number was held in high veneration by the ancients, and among many people there is a tendency to count by fives.

The Chinese have the Wu hing or five useful things, the five precepts of conduct, five ranks of office, five kinds of punishment, etc. The five useful things were clay, wood, metal, fire, and water. Saturn ruled earth or clay, Jupiter ruled wood, Venus ruled metal, Mars ruled fire, and Mercury ruled water. Hence, they named the planets the Earth Star, the Wood Star, the Metal Star, etc.

The five precepts were filial love, loyalty, marital fidelity, obedience, and sincerity, as regulating the relations between members of the human race.

The five classes of punishment were by fines, the rod, the scourge, banishment, and death.

Hence 5 may be said to stand for humanity and human relations, man standing as it were in the middle ground of the manifest and unmanifest worlds, and, in a measure, recognizing both material and immaterial worlds by sense and thought; himself being the embodiment of all, an epitome of the universe—a veritable microcosm.

The total of the digits 1 to 9 is 45, or 9 times 5; the total of the odd numbers is 25, or 5 times 5; and the total of the even numbers is 20, or 4 times 5.

It stands for inclusion, comprehension, and understanding, as well as for increase, fecundity, and propagation. Hence, for self-expansion, the harvesting of the fruits of action, equity, and justice. Also, for reproduction in the material world, fatherhood, and familism. By extension of self it becomes a symbol of sympathy, benevolence, chari-

ty, philanthropy, etc., and, by reflection, of joy, good fortune, and plenty.

The number 5 is denoted by the planet Jupiter.

The Pythagoreans had a special fondness for 5. The wizard's foot, pentalpha, pentagram, pentacle, star-pentagon, or triple interwoven triangles was the sign of recognition between the Pythagoreans and was their symbol of health. It may be viewed as comprised of three identical or equal isosceles triangles so arranged as to yield a central pentagon. Or, it may also be considered as five A's arranged symmetrically to yield a five-rayed star and the central pentagon; whence the name pentalpha. Many mathematicians tend to conclude from the Pythagoreans' devotion to this figure that they were able to construct a regular pentagon.

Its connection with the triangles gave it mystic powers acknowledged by the Hindus, Mohammedans, and Cabalists alike. It was used as a talisman against misfortune and to ward off the Evil Eye.

The first perfect number is 6, as discussed above. The Romans attributed the number 6 to the goddess of love, for it is made by the union of the sexes: from 3, which is masculine since it is odd, and from 2, which is feminine since it is even. It has been designated the human number since we are told that man was created on the sixth day.

The mystic Seal of Solomon comprises two interlaced equilateral triangles set crosswise. The resultant central hexagon is surrounded by six small equilateral triangles, and the emblem may therefore be regarded as six A's symmetrically disposed around the center—whence the name hexalpha.

Twelve, the sum of the lengths of the three sides of this classic triangle, is 2 times 6. It is also constituted of the mystical numbers 3 times 4 or 5 plus 7. The ancients were greatly influenced by this impressive number.

This brief and incomplete sketch of some of the possible numerical interpretations of the 47th Proposition may serve to promote interest in the geometric and algebraic aspects of the Proposition and the interpretation of many of the symbolic interrelations awaiting investigation. If the above discussion seems to be academic or erudite, it may help to convince the reader that the 47th Proposition is no shallow, trivial, or obvious Masonic symbol.





IN A NOOK WITH A BOOK

## 'York Legend in the Old Charges'

Review by ALPHONSE CERZA, 33°



**THE YORK LEGEND IN THE OLD CHARGES**, by Alex Horne, 33°. 160 pp. Published in 1978 by A. Lewis Ltd., England. Available from Macoy Publishing Co., 3011 Dumbarton Rd., Richmond, Va. 23228. \$10.75.

The word "York" occupies a special place in Freemasonry. There is a famous legend connected with the City of York; there is a York Constitution; there is mention of a York Grand Lodge, and in the United States, a group of Masonic organizations are classified as the York Rite. The author of this book made a study of the Old Charges of Freemasonry and other documents and examined what Masonic scholars have said about the York legend and he presents the result of his work in this book. The subject is presented under four parts for the purpose of analysis of various phases of the legend.

The first part of the book considers the description of the legend in *The Natural History of Staffordshire*, written by Dr. Plot in 1686. Dr. Plot reported the existence of a parchment which tells of King Athelstan and his love for Masonry. This document indicates that the King caused an assembly of Masons to take place at York. Within this part of the Horne book we find also what Dr. James Anderson said about the legend in his Constitutions of 1723 and examine the changes Anderson made in the 1738 Constitutions.

The second part explores the York Constitutions and the significance of the year 926, when the assembly is reported to have been held. Other ancient manuscripts are also examined relative to the statements made regarding the York legend.

The third part considers the legend as described in many of

the ancient manuscripts with special emphasis on the Regius poem and the Cooke manuscripts. Also considered are various articles published in the Transactions of the Quatuor Coronati Lodge and some of the books of Knoop and Jones. There are numerous quotations from documents and books.

The fourth part deals with the lives of Athelstan and Edwin. Carefully considered are the many conflicting statements about the legend, such as the relationship of Athelstan and Edwin. In some places they are described to be father and son; in other places they are described as being brothers. It did appear that Athelstan engaged in considerable building activities during his reign, but there is lack of evidence to support the details of the legend. Two possible theories are considered by the author: First, there never was an assembly which met as stated in the legend; Second, an assembly was held of operative workmen and it had no relation to Freemasonry.

The book is the result of a great deal of research. The author not only quotes from original documents but also reproduces the views of other Masonic writers on the specific aspects of the subject. In lieu of footnotes, the author has followed an old custom of placing his references in the margin of each page to help anyone seeking further light on the specific point being discussed on that page.

A reading of this book will leave one with the feeling that the story of Athelstan and his assembly is a legend. Because so much has been written about the subject over the years, however, we should not discard it. We should preserve it for its romantic aura, but it should be clearly labeled as a legend until such time as supporting records may appear.

## OTHER MASONIC BOOKS OF INTEREST

*The Making of a Mason*, by George Draffen. 1979. Collection of talks for presentation to candidates as they progress through the degrees. Available from Macoy Publishing Co., 3011 Dumbarton Road, Richmond, Va. 23228. \$12.

*The Seven Honor Men*, by William M. Shepherd. 1979. Biographies of the seven men who served as the head of the Scottish Rite in Arkansas. Available from the Scottish Rite Bodies, P.O. Box 2139, Little Rock, Ark. 72203. \$6.50.

*Transactions of Anniversary Lodge of Research No. 175*, of New Hampshire, for 1978. Several papers relate to the craft in the state, but most of the material is on general subjects carefully researched and skillfully written. Available from Roger Clark, 5 Silvo Drive, Exeter, N.H. 03833.

*Sources of Masonic Symbolism*, by Alex Horne. 1978. Summary of an extensive study regarding the origins of Masonic symbols. Available from the author, 100 Font St., San Francisco, Calif. 94132. \$1.25.

*Transactions of the Texas Lodge of Research*. 1979. Volume 13. Contains papers, comments, and short items of general interest to Masons. Carefully researched and skillfully written. Available from the lodge, P.O. Box 2923, Houston, Texas 77001. \$12.95.

*The Masonic Review of Bruce H. Hunt*. 1978. An excellent selection of items contained in the annual reviews made since 1962 which are of perennial interest to Masons. Available from the Missouri Lodge of Research, P.O. Box 480, Fulton, Mo. 65251. \$7.50.



Protestant religion in which I have lived till now."

While in prison Coustos was denied pen and paper. Perhaps he began to write his story during his return trip to England between October and December, 1744. In any event, it was completed in early 1745, for he first announced the book in *The Daily Advertiser* on March 2, less than three months after his arrival in London.

On August 1, he announced a delay in publication. In October, he promised delivery shortly, but it was not until December 23 that he made a final announcement. The title page, however, carried a 1746 date.

The known facts indicate that Coustos wrote his original manuscript in French, for in France there first appeared in late 1745 or early 1746 a book titled, *Extraordinary Procedures of the Inquisition in Portugal against the Freemasons . . . by a brother Mason who has come out of the Inquisition . . .* This was Coustos' book.

In 1745, he gave his manuscript to an unknown Englishman, a non-Mason, who translated and edited the text, improved the style, and added historical details.

Two days before Christmas, *The Daily Advertiser* of London carried an ad which announced, "This day is published . . . *The Sufferings of John Coustos in the Inquisition at Lisbon.*"

The book was sold by subscription for five shillings, which was a good price for those times. A list of 328 subscribers appears at the beginning of the book. The list is headed by "the Brethren of the Union Lodge," which was the Union French Lodge Coustos helped found in 1732. The printer was William Strahan who, in 1760, employed an apprentice named William Preston, whose lectures we still memorize today.

The book was an immediate success, and Coustos became a hero of evanescent fame. The book appealed not only to the Masons who gloried in what appeared to be our hero's unshaken fidelity (he claimed not to have spilled the secrets) but also to those who needed ammunition with which to assail the Church of Rome.

In 1745, George II was King, but Bonnie Prince Charlie, a handsome young 24-year-old Catholic, had landed in Scotland, raised an army of rebellion, and was marching on London. The spirit of the people was aroused, and

they seized on Coustos' book as an astoundingly effective propaganda weapon in the fight.

Within a short time it ran through several printings, and within a century went through more than 20 new editions in three languages. The first American edition was in 1797. The Masonic Book Club edition is the 14th time the Coustos' book has been reprinted in the United States.

How shall we evaluate John Coustos, the man, the Mason, the martyr?

He did not live to enjoy either the fame or the fortune his book might have brought him, since he died during the year of publication.

He was a very successful jeweler, as shown by his rapid success in London, Paris, and Lisbon. He rubbed elbows with other successful men, both tradesmen and wealthy aristocrats.

He helped found at least three Masonic lodges in the three great cities, and served all of them as Master. He knew the ritual, for the information he gave the Inquisitors was full and complete. He was a qualified and respected Masonic leader, for the lodge in Paris was known as the Villeroy-Coustos Lodge.

He paid a heavy penalty for his Masonic affiliations. Although his book paints him as steadfast and faithful in the face of adversity and threatened torture, the facts show that months before he was tortured—in truth at his first interrogation—he told all he knew of Masonry.

He did explain to his inquisitors that he understood the penalties to be symbolic for the purpose of impressing the candidate—a position clearly explained today. He sincerely felt that the Masonic ritual was a symbolic means for teaching, and its secrets served the purpose of recognition and an aid to brotherhood. Already most of Masonry's secrets had been made public by Pritchard's *Masonry Dissected* (1730) and by the rash of exposés which followed.

In the end he triumphed, for his story fired the zeal of his fellow patriots and helped to bring an end to the dreadful persecution of more than four centuries. That he was a martyr to his vows is unquestioned, for he died within the year after his release.

He was a hero, worthy to be enshrined among those who gave up their lives for an ideal in which they believed. Yes, John Coustos was a true Masonic hero.

## INTERNATIONAL BULLETIN BEGINS NEW SERIES

How does Scottish Rite operate in various countries? This is the theme of a new section in the multi-language *International Bulletin*.

Articles about Brazil and Austria appeared in the May 1979 issue and describe degree structure, the length of time required, location of number of subordinate bodies, membership figures and other aspects of the Rite.

The high aims of the order are common to all jurisdictions, but the methods used by each Supreme Council, ranging from very small to very large, can be quite different as all seek to advance the common ideals of Scottish Rite Freemasonry.

The *Bulletin*, published three times a year by the International Conference of Supreme Councils of the World, has a lengthening history. The first edition was published in January 1951 under the guidance of Dr. Francisco J. Ponte Dominguez, 33°, of the Supreme Council for Cuba at Havana.

Subsequent International Conferences of Supreme Councils held in Havana (1956); Washington, D.C. (1961); Brussels, Belgium (1967); Barranquilla, Colombia (1970), and Indianapolis, Indiana (1975), have authorized and encouraged the continued publication of the world Scottish Rite news periodical. It has been an international venture with editorial offices at Havana (1951-60); Washington, D.C. (1963-69); Bogota, Colombia (1970), and Lexington, Mass. (1972-79).

Since 1972, the publication has been edited by Ill.° Sidney R. Baxter, 33°, administrative assistant to the Grand Commander of the Northern Masonic Jurisdiction of the United States.

Subscriptions to the *International Bulletin* are \$10 annually and can be entered by sending name, address and remittance to International Bulletin, c/o Supreme Council, 33°, N.M.J.; P.O. Box 519; Lexington, Mass. 02173. A sample copy will be sent upon request.



# Dr. Freiwald's Success Story

A 17-year-old GI was brought from a training area to the Tilton General Hospital at Fort Dix, N.J. He had been accidentally struck in the right eye by a rod and spring from a Browning automatic rifle during a class problem of reassembling the gun. At the time, he was getting the gun ready for firing when the trigger mechanism was set off.

The patient was rushed to the army hospital, where Dr. Milton J. Freiwald was on duty. Within an hour after the accident, Dr. Freiwald had begun to remove the metal from the eye.

That was in 1947.

In 1977—more than 30 years later—the ex-GI visited Dr. Freiwald's Philadelphia office for a check-up and was found to have normal vision.

The 48-year-old patient had no complaints. He has had no problems with his health and particularly his eye or sinuses. He, his wife, and nine children have been able to live normal lives. The eye exam showed he has 20/20 vision.

Dr. Freiwald recalls the events leading up to the dramatic recovery. When the patient arrived at the hospital he was conscious but obviously in acute distress. Lodged in the eye were a 12-inch spring and a central steel rod approximately 6½ inches long. Only 2½ inches protruded from the eye. The rod had penetrated the face through the right eye socket. It went through the sinuses and came out into his throat.

The spring and rod were covered with an oily substance, and Dr. Freiwald was concerned about contamina-

tion. He also anticipated a problem of chronic sinusitis and took steps to prevent it.

A month later the patient was given leave for 20 days' bed rest at his home. Returning from leave, he complained of blurred vision. Examination revealed a massive retinal separation.

On closer questioning it was learned he had been swimming and diving almost every day of his leave, and Dr. Freiwald believed that repeated concussions may have caused retinal separation. Dr. Freiwald repaired the retina and the patient was later released.

The story of the successful outcome appeared two years ago in the *British Journal of Ophthalmology*. More recently, the case history has appeared in Ripley's "Believe It or Not."

Dr. Freiwald has received commendations from three U.S. Presidents for his work as the first eye physician to represent the United States to Russia in ophthalmology.

He has written widely on the treatment of eye diseases and serves as consultant ophthalmologist and chief regional medical officer of the bureau of disability determination for the Social Security Administration in Philadelphia.

Recently, Dr. Freiwald was named medical director and chief ophthalmologist at the Mac Sanders Memorial Eye Clinic. The new clinic, devoted to the treatment of eye diseases and the prevention of blindness, opened in May at the Scottish Rite Cathedral in Jenkintown, Pa.

The clinic is sponsored by Ill. J. John Morgan Davis, 33°, U.S. District Judge; Ill. J. Leo Weinrott, 33°, Judge of Philadelphia Common Pleas Court; Attorney David Berger, 32°, and Drexel University Professor Ronald Anderson, 32°.

Dr. Freiwald and the sponsors are all members of the Scottish Rite Valley at Jenkintown.

## Ripley's—Believe It or Not!



Dr. Freiwald was featured in "Ripley's Believe It or Not!" on March 11. Reproduced by special permission of King Features Syndicate, Inc.

**DR. MILTON J. FREIWALD**  
AN EYE SURGEON OF PHILADELPHIA, PA., AS A U.S. ARMY DOCTOR IN WORLD WAR II, REMOVED FROM A SOLDIER'S RIGHT EYE A MACHINE GUN'S 12-INCH SPRING AND A STEEL ROD 6½ INCHES LONG ONLY 2½ INCHES OF WHICH PROJECTED OUTSIDE THE EYE. IN FEBRUARY 1977—31 YEARS LATER—THE EX-GI VISITED DR. FREIWALD AND WAS FOUND TO HAVE 20/20 VISION AND PERFECT HEALTH.



# 'BLUE ENVELOPE' SHOWS INCREASED SUPPORT

## New Appeal Includes All SR Charities

Research into the causes of schizophrenia have moved forward with the announcement that 13 new grants have been made this year to scientists in the United States and several foreign countries. The effort is funded by the Supreme Council's Schizophrenia Research Program.

The new grants will be added to the 21 continuing grants previously approved for two-year funding.

The total grants for the current year will be more than \$535,000, according to Dr. Robert H. Felix, 33°, Research Director. An additional \$18,000 has been approved for post-doctoral fellowships.

The funds for the Scottish Rite Schizophrenia Research Program, which began in 1934, come from the annual "Blue Envelope" appeal. According to Sovereign Grand Commander Stanley F. Maxwell, 33°, there was an increase in the number of contributors this past year. "It is obvious that Scottish Rite Masons are deeply committed to fight the ravages of schizophrenia," stated Commander Maxwell. "We are grateful for the growing number of members who are supporting the Blue Envelope appeal."



Donations to the annual appeal also support the operating budget of the Scottish Rite Masonic Museum of Our National Heritage. "The funds for the Museum and Library," he said, "help this great institution come alive with the everchanging exhibits, programs and lectures which are attracting more and more visitors." This past year, there has been a 45% increase in visitors.

The Blue Envelope appeal is a vital force for Scottish Rite Masons to improve life through charitable concerns.

Because of its importance, the 1979-80 Blue Envelope campaign will be expanded to include the Abbott Scholarship Fund which makes grants to nine outstanding schools of journalism and two schools of international relations.

These educational institutions award grants to highly-qualified students. In the last two decades, over \$250,000 in scholarships have been given by the Abbott Scholarship Fund.

"We have a role in fostering quality journalism in this country," commented the Grand Commander. "Good journalism is so vital to our freedom that we want to give every Scottish Rite member an opportunity to support the program."

Contributions to the coming year's Blue Envelope appeal will be divided as follows: 45% to the Benevolent Foundation for schizophrenia research, 45% to the Museum and Library for operating expenses, and 10% to the Abbott Scholarship Fund.

## Last Chance for Patriot's Award

The Patriot's Award will no longer be available after the end of the year.

Only a limited number of these awards were planned when it was originally announced on January 1, 1978. On December 31, 1979, the die for the replica of the Master's jewel, which was made by Paul Revere in 1796, will be given to the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass., where it will remain in the Masonic archives.

Since January 1, 1978, some 658 individuals, Masonic groups, Scottish Rite bodies, and others have received the award which is personalized with the donor's name and encased in Lucite. Those who have given \$1,000 or more in a gift or pledge to the Endowment

Fund Campaign have been presented with the Patriot's Award.

A fitting Masonic memento, the award has helped communicate the meaning and vitality of the museum and library to the future of our nation.

"I am very proud of the strong response to the Endowment Fund Campaign," said Sovereign Grand Commander Stanley F. Maxwell, 33°. "It is evident that Scottish Rite Masons are deeply committed to strengthening the values which have long supported our free country and given hope to all our citizens."

Scottish Rite Masons making a pledge or gift totaling \$1,000 or more by December 31 are eligible to receive the Patriot's Award.





# Footnotes\*



(l-r) Madison Consistory Commander-in-chief Jerome Nelson, 32°, Wisconsin Governor Lee Dreyfus, 32°, Active Member Denman Kramer, 33°, and Wisconsin Deputy Floyd McBurney, 33°.

\* **Governor in the class.** Among the candidates in the spring class at the Valley of Madison was Wisconsin Governor Lee S. Dreyfus.

The class was named in honor of Ill.°. Denman G. Kramer, 33°, an Active Member of the Supreme Council. Coincidentally, Ill.°. Brother Kramer was an officer in Sauk-Prairie Lodge No. 113, Prairie du Sac, Wis., at the time of Brother Dreyfus' raising.

Also in the spring Scottish Rite class were the Governor's brothers, Neal and Woods, both of whom had been elected in the Valley of Milwaukee but received the degrees as a courtesy in Madison.

\* **Keeping up with prices.** Our list of "Other Masonic Books of Interest" in the January issue included *The Pocket History of Freemasonry* by Pick & Knight. We mentioned that it was available from Macoy Publishing and Masonic Supply Company for \$7.50, but unfortunately had not checked the price recently with Macoy Publishing. The book currently retails for \$9.50 postpaid.

We apologize to our readers who attempted to order the book at the old price. We are fully aware of today's increasing cost of printing and will do our best to keep up with current prices. In the meantime, we remind our readers that prices are subject to change in these inflationary times.

Incidentally, a new edition of Macoy's complete Masonic catalog is now available on request. For a free copy of the catalog, write to Macoy Publishing, 3011 Dumbarton Road, Richmond, Va. 23228.

\* **More clothespin Masons.** Ill.°. Wayne M. Sanderson, 33°, is not the only one who has a hobby of making Masonic figures from clothespins (see *The Northern Light*, April 1979). Brother Edward Kirtland, 32°, a member of the Valley of Northern New Jersey, has been making similar "clothespin" Masons and has accumulated quite a collection of Masonic characters. Brother Kirtland says he works at his hobby "to keep off the streets at night when I am not out to a meeting."

\* **Illinois finds a home.** The Grand Lodge of Illinois never had a "permanent" home. The Grand Master and Grand Secretary established their respective offices in the towns where they resided.

More than 100 years ago there was talk about erecting a Grand Lodge office building, but nothing came of it. The subject kept coming up occasionally, but there was always some reason for not proceeding.

Several years ago, the Grand Lodge officers began to talk seriously. A number of sites were under consideration.

The matter came to a head when Brother Michael Kreider, 32°, an auto dealer and real estate developer, offered a tract of land if a Grand Lodge office building would be constructed on it. The offer was accepted.

Ground was broken in July 1978, and the building was dedicated on April 1. The new home is located at 2866 Via Verde Drive, Springfield, Ill.

\* **Degree team.** When the Scottish Rite Valley of Detroit held its spring reunion in April, the cast for the ceremonial section of the 25° was composed of the officers of the Grand Lodge of Michigan. Although the Grand Lodge officers individually have assisted with the conferral of various Scottish Rite degrees in their respective Valleys, this is the first time that all Grand Lodge line officers, as a body, have conferred a Scottish Rite degree in Michigan. It also may be a "first" in the Northern Masonic Jurisdiction!

\* **50 years and more.** Age need not be a barrier for the presentation of Masonic degrees. At Chandler Lodge No. 227, West Reading, Pa., 50-year member Carl A. Focht was asked to select a cast of veteran members to present a degree. He did just that, and in April, Brother Focht, who was Master in 1941, conferred an Entered Apprentice degree with the assistance of members who had been Masons for 50 or more years. Of the 13 veterans participating, six were Past Masters. The team represented a total of nearly 700 years of service.

\* **Three Sons.** It was a proud day for Stephen H. Sgambato, 32°, when the Scottish Rite degrees were conferred in May at the Valley of Providence, R.I. In the class were his three sons, John, Frank, and David.

According to Valley Secretary Allan E. Reynolds, 32°, this is the first time that three brothers have been sponsored by their father and taken the degrees together in one class at the Valley of Providence.

RICHARD H. CURTIS, 32°  
Editor





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