

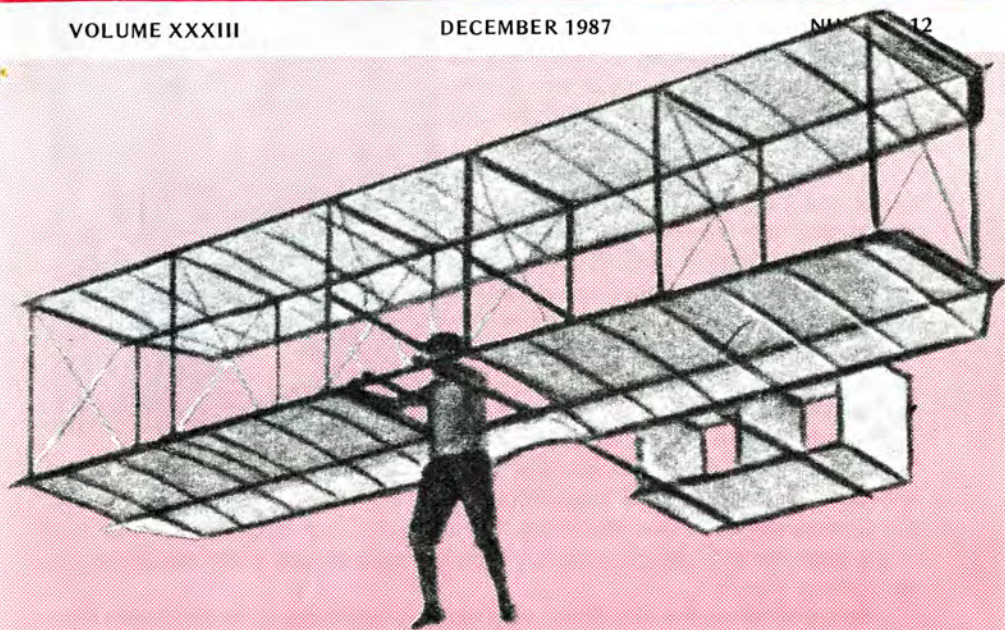


Knight Templar

VOLUME XXXIII

DECEMBER 1987

NUMBER 12



FATHER OF FLIGHT
Octave Chanute



The Continuous Gift

I am writing this on an airplane at 40,000 feet above the earth, on a day so clear that you can see beyond your imagination. I look out on our beautiful country as I travel and realize again that the gifts we receive in this life are not all wrapped in pretty paper and tied with red bows and given on just a few days of the year.

No; thanks to the love of our blessed Savior and His great gift to all of us, I can realize that the love He has told us about for our fellow men is a gift that we cannot repay; we can only accept it as an eternal gift and try to do as He told us to do: "Love one another, even as I have loved you." (John 13:34 RSV)

The joy of the third Christmas of this Templar triennium will be with us in just a few short weeks. The celebration of the birth of the Captain of our Salvation will be held in the heart of every Templar and his family and in the asylums of our Commanderies all over the world. The wonder of that birth and the love that it has given to us is the gift that has been eternally placed under the evergreen trees of our lives.

The continuous gifts that you have given to Kay and me as we have been privileged to visit you are those of friendship and hospitable love that is so difficult ever to repay. We will enjoy for the rest of our lives these great memories and we will realize that the love that came to us all on the Christmas Day so long ago is with us now and forever. Thank you all for the gifts that come to make every day a day of rejoicing.

On behalf of all the Grand Encampment officers and their ladies, I wish you a very merry Christmas and a most happy and prosperous new year. May every day bring the gift of His love for you and your love for your fellow man.



Ronald H. Smith

Grand Master

Knight Templar

"The Magazine for York Rite Masons — and Others, too."

DECEMBER: "Some say that when the season comes wherein our Savior's birth is celebrated, the bird of dawning singeth all night long . . . so hallowed and gracious is the time" (*Hamlet*, Act 1, Scene 1). The birthday of our Lord is a time for great joy and happiness for all Sir Knights, wherever dispersed. The Reverend Sir Knight Walter M. McCracken, Eminent Grand Prelate of the Grand Encampment, has sent us his message of inspiration for Christmas 1987, and it appears on page fifteen. May the reverence it inspires carry over into the work of our Orders, the harmony of our homes, the activities of our daily lives, and the efforts we make to better the lives of our fellow man.

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DONALD HINSLEA SMITH
Grand Master
1041 Idylwild Drive
Richmond, Kentucky 40475

CHARLES R. NEUMANN
Grand Recorder

RANDALL W. BECKER
Editor

JAMES M. O'CONNOR
Assistant Editor
and Graphic Design

Grand Recorder
14 East Jackson Blvd., Suite 1700
Chicago, Illinois 60604-2293
(312) 427-5670

Mail magazine materials and correspondence to Randall Becker, Editor, 14 East Jackson Blvd., Suite 1700, Chicago, Illinois 60604-2293.

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Editor's Journal



• **Thank you:** Marge Dull, wife of Sir Knight Ned E. Dull, Most Eminent Past Grand Master of the Grand Encampment of Knights Templar, U.S.A., and Most Illustrious Grand Sovereign of the United Grand Imperial Council, Red Cross of Constantine, wishes to offer her heartfelt thanks to everyone for their cards, their prayers, and their caring. She is presently recuperating from open heart surgery at the Dull home in Van Wert, Ohio. Past Grand Master Dull adds his thanks to those of his wife.

• **Challenge Issued:** A challenge has been issued by Department Commander John C. Werner and his Lady Bea to the Grand Commanderies of the Northeast Department to increase their membership. A suitable trophy will be presented to the Grand Commandery which shows the largest percentage of membership increase during the Knights Templar Eye Foundation's 20th Annual Voluntary Campaign.

The increase will be based on their 20th Annual Voluntary Campaign figure of membership participation. The name of the game, according to Sir Knight Werner, is numbers of members participating, not necessarily only dollars.

The trophy will be presented at the winner's Grand Commandery Conclave after the final tallies are made in May of 1988. It will be the responsibility of the Grand Commanders to see that their chairmen for the voluntary campaign send the necessary figures to the Department Commander at 8907 Southwick Street, Fairfax, Virginia 22051.

Sir Knight Werner urges all involved to get out and work!

• **Duplicate Mailings:** Dual members receive a copy of *Knight Templar Magazine* and other mailings from the Grand Encampment for each Commandery in which they hold membership. The first two digits of the label code indicate the state and the last two or three digits the Commandery number; for example, 01002 refers to Mobile Commandery No. 2 (002) in Alabama (01).

Dual members are entitled to receive these mailings. However, a Sir Knight may arrange to stop mailings from one Commandery. This request will stop all mailings from that Commandery which use the Grand Encampment computer listings, including duplicate magazines. Contact the office of the Grand Recorder, 14 East Jackson, Suite 1700, Chicago, IL 60604-2293, with your request.



• **To our Supplement Editors:** Many thanks to all of you for sending us your monthly supplements. For the past two months, material has been received from every Grand Commandery.

Most of you are getting your material to us before the 10th of the month, but for those who aren't—supplements must be mailed several days prior to that deadline date in order to arrive on time. Again, thanks for your good work and a Merry Christmas to you and your families.

The Cross of Honor

The Grand Encampment of Knights Templar of the United States of America presents the 1987 recipients of the Knights Templar Cross of Honor. These distinguished Sir Knights have demonstrated meritorious service and have been rewarded for it. The Constitution and Statutes of the Grand Encampment state that the Knights Templar Cross of Honor "shall be awarded only for exceptional and meritorious service rendered to the order far beyond the call of duty and beyond the service usually expected of an officer or member."

This year, the Grand Commanderies have selected fifty-one Sir Knights to receive the coveted Cross of Honor, including one from a subordinate Commandery in the Philippine Islands.

Alabama

James Paul Gray, Anniston No. 23

Arizona

Richard E. Paget, Scottsdale No. 12

Arkansas

David Lee Treadaway, Chandos No. 14

California

Richard Enoch Potts, San Jose No. 10

Colorado

Harold E. Yale, Jefferson No. 39

Connecticut

Edward C. Andrews, Washington No. 1

Florida

Frederick Mervin Morris, Olivet No. 4

Georgia

Charles Danny Wofford

Arnold de Troye No. 31

Idaho

William J. Spranger, Twin Falls No. 10

Illinois

Ernest H. Thomas, Mt. Olivet No. 38

Indiana

Bernard M. Bradley, East Chicago No. 58

Iowa

Hampton R. Cummings, St. Elmo No. 48

Kansas

Jim D. Beye, Dodge City No. 35

Kentucky

George E. Phillips, Ashland No. 28

Louisiana

Charles Richard Lang, Payen No. 16

Maine

Winfield Loud Stubbs, St. John's No. 3

Maryland

Thomas Fletcher Riffe, York No. 16

Massachusetts/Rhode Island

Lane Lawrence Liddle, St. Paul No. 40

Michigan

James William Overton, Lansing No. 25

Minnesota

John William Ek, Duluth No. 18

Mississippi

Earl Douglas Barlow, Gulfport No. 38

Missouri

George Leland Hewitt, Ivanhoe No. 8

Montana

Frank Hasty, Jr., Damascus No. 4

Nebraska

Warren E. Lawrence, Bethlehem No. 18

Nevada

Jerry Buck Evans, Malta No. 3

New Hampshire

Oscar H. Gibson, DeWitt Clinton No. 2

New Jersey

Frank J. Grasser, Pilgrim No. 16

New Mexico

Sidney L. Miller, Pilgrim No. 3

New York

Wayne S. Watkins, Poughkeepsie No. 43

North Carolina

Randy Lee Flack, Cyrene No. 5

North Dakota

Gerald Kettleson, Tancred No. 1

Ohio

Ralph E. Myers, St. Bernard No. 51

Ronald B. Hutton, Norwalk No. 18

Oklahoma

Chester M. Cowen, DeMolay No. 7

Oregon

Frederick Etling, Pendleton No. 7

Pennsylvania

Theodore C. Burkland, Calvary No. 37

Irvin S. Bennett, Pilgrim No. 11

South Carolina

George Fred Smith, Columbia No. 2

South Dakota

Clarence zumBrunnen, La Co Tah No. 6

Tennessee

Isaac Herman Williams, Carter No. 37

Texas

Luther Vernon Foreman, Odessa No. 110

Robert Lee Sears, Plainview No. 53

Vernon Isaiah Bartlett, Lubbock No. 60

Utah

Lynn J. Brady, Ivanhoe No. 5

Vermont

Kenneth A. Laplant, Killington No. 6

Virginia

George Carlton Stevens, Dove No. 7

Washington

Boyd Grady Shaw, Yakima No. 13

West Virginia

Cletus D. Lowe, Potomac No. 5

Wisconsin

Donald L. Monson, St. Croix No. 14

Wyoming

Ralph H. Martin, Albert Pike No. 4

Philippines

Benjamin C. MacMurray, Jr.

Sugbu No. 12

Georgia Offers a New Fund-raiser

Godfrey de Bouillon Commandery No. 14 at Athens, Georgia, offers a new item for fund-raising. It is an iron-on patch to go on any cloth material and some plastics. It is not a decal but a dye—permanent and not removable—applied with a hot pressing iron. The current offering is the cross and crown in red/gold; suitable Chapter, Council, and Lodge emblems are expected soon.

Transfers can be sold for a dollar each and show a good profit. For details of costs and minimum quantities, contact Sir Knight V. Y. Jones, 225 Greencrest Drive, Athens, Georgia 30605; telephone (404) 543-5069.

Once in a blue moon, the world is blessed with an Octave Chanute.

A true pioneer of aviation, Brother Octave Chanute was one of those superb Freemasons who left "footprints on the sands of time." Few today are aware of the outstanding contributions Brother Octave Chanute made to early aviation; however, without his scientific approach, his experiments, and his direct consultation with the Wright brothers, the successful flight of the airplane in the United States might have been delayed many years, or even decades.

In addition to being an early aviation pioneer, this great man was something of a seer. Long before the first powered airplane left the ground in 1903, he envisioned multiple uses for the airplane. He wrote dozens of articles in which he predicted the airplane, or flying machine, as it was then known, would hurdle through the air faster than railroad trains. He further predicted the airplane would one day be used for commercial and recreational purposes, for carrying mail, and as an instrument of war—in fact, in 1908, two years before his death, he stated that someday airplanes would make war so terrible as to compel peace.

Aviation gained Brother Chanute's attention as early as 1860, but only as an avocation which he said took up too much of his time for the good of his engineering career. By 1874 he had become very seriously interested in aeronautics, but again the pressure of other work forced him to lay aside his aeronautical studies until after his move to Chicago in 1889. It was at Chicago that he made his most intensive studies, constructed experimental machines, and

developed the great principles which are fundamental to the science of flying in heavier-than-air machines.

At the age of sixty-four, Brother Chanute made many of his experimental flights himself, on the theory that he would not ask other men to take risks he was unwilling to take. It is said that he did not achieve renown because a light motor was not available until he was more than seventy years old—too old to

Though almost lost in the early history of the airplane, Octave Chanute was in fact a main contributor to the birth of aviation.

The Father of Flight

by Sir Knight Thomas E. Rigas

ride in an experimental airplane and hesitant to ask anyone else to take such a risk.

While Brother Chanute could not fly actively due to his advanced age, several of his assistants did come forward to do this for him. Chanute and his assistants experimented with five gliders and made more than one thousand flights without disaster.

Throughout his experiments, Brother Chanute's primary purpose was to achieve in-flight stability. His experimental methodology was characteristic of the practical engineer who recognized that progress would be slow. He authored a series of articles entitled "Progress in Flying Machines" which began publication in *The American Engineering and Railroad Journal* in 1891, and appeared in book form in 1894. This book became → → →

one of the most authoritative books on the history of aeronautics.

Chanute began his gliding experiments with a multiplane glider on the sand dunes of northern Indiana near Chicago. The multiplane glider was later replaced by a biplane. He carried the biplane glider to a point of perfection, until there was little left to do but fit it with a motor. His experiments with machines of many superimposed surfaces may well be regarded as classic. The many glides he made proved once and for all that if a multiplane machine is used, it must be a biplane. As an engineer, he saw the necessity of rigid construction of planes and gave us the trussed biplane, which the Wright brothers made famous.

In addition, Brother Chanute and Samuel Pierpont Langley, who was Secretary of the Smithsonian Institution in Washington, D.C., jointly own the honor of being the true pioneers of aviation in the United States and among the first practicable pioneers in the world. Both began their intensive studies in the late 1880s and both gave freely of their findings for the sake of advancing the science of air navigation. Two military airfields—Chanute Field at Rantoul, Illinois, and Langley Field near Washington, D.C.—are named in their honor. Neither man profited one penny from their work, and Brother Chanute spent thousands of his own money without asking or receiving anything in return.

In the course of his work Brother Chanute conducted an extensive correspondence with aeronautical figures all over the world, including the Wright brothers, between May 1900 and January 1910. The Wright brothers were especially indebted to Brother Chanute for his aeronautical discoveries and his generosity in openly sharing his knowledge. His encouragement and criticism helped guide them in their early experiments.

Chanute first visited them in Dayton, Ohio, in June 1901, and again at Kitty

Hawk during their gliding experiments there. As president of the Western Society of Engineers, Brother Chanute encouraged the Wright brothers to report the results of the Kitty Hawk experiments in 1901; after the Wrights' successful flight of 1903, he gave the full weight of his authority to their support.

By then Chanute had largely completed his important pioneer work and was content watching the younger generation as they appeared on the scene—first one by one, then by the scores—to enjoy the fruits of his labor, which had helped to prepare the way for final success.



Octave Chanute was born in Paris, France, on February 18, 1832. He came to the United States at the age of six when his father accepted a position as vice president of Jefferson College in Louisiana. In 1844 the family relocated to New York, where young Chanute completed his common school education and—to use his own words—“became thoroughly Americanized.”

In 1848, when sixteen years of age, Chanute went to work for the Hudson River Railroad, continuing with that company until its line was completed to Albany, New York, in 1853. During those years he found time to study various phases of civil engineering. Octave Chanute was largely self-taught, and learned much from his actual work experiences along with his formal studies. In those days, facilities for technical study and research were comparatively meager.

During the next quarter century of his life, he became well-known throughout the world as a skilled civil and construction engineer and architect, a designer and builder of great bridges, and as a innovator in the preservation of railroad ties.

Going west in 1853, he held responsible positions with these railroads: the Toledo, Peoria & Western, the Pittsburg, Fort Wayne & Chicago, the Ohio & Mississippi, the Kansas, Fort Scott & Memphis, as well as the southern division of the Atchison, Topeka & Santa Fe.

In 1863 he was employed as chief engineer for construction and maintenance for the Chicago & Alton Railroad; he held this position until 1867, when, after winning an open competition, he designed and supervised construction of the Union Stock Yards in Kansas City, Missouri. During this period, although actively engaged in important engineering and construction work, he also designed the great Kansas City bridge over the Missouri River—a pioneering structure which attracted worldwide attention for its strength and the speed with which it was built.

In 1873 he returned to the East, where he spent the next ten years as chief engineer for the Erie Railroad and as chairman of the engineering committee, which reported on the need for urban transit in New York City. By 1883 he was back in Kansas City, where he opened offices as a consultant on bridge design. Here he oversaw the construction of iron bridges over the Missouri and Mississippi Rivers for the Chicago, Burlington & Northern and the Atchison, Topeka & Santa Fe railroads.

In the course of constructing railroads for many years, Octave Chanute observed firsthand the disintegration of railroad ties due to dampness and insect damage, and sought to find a practical solution to this serious and costly problem. He designed and supervised construction of plants for various railroads to be used for treating the timber to be used as railroad ties. Impregnation of the wood with creosote was the method Chanute developed; today, all the world knows this method has been successfully used for many years to preserve railroad ties, tele-

phone and telegraph poles, and for underground timber construction of all kinds. In this effort he had two principles in mind—the preservation of timber and the conservation of forests.

For more than half a century, Brother Octave Chanute was recognized as one of the world's most distinguished engineers. Joining the Western Society of Engineers in 1869, the year of its founding, he became president of that organization in 1901, and in 1909 was elected an honorary life member. For more than forty years an honored member of the Society of Civil Engineers, he served as president of that body in 1891.

How in the world he ever found time to make the studies which he subsequently applied is amazing and almost bewildering. His intense application and boundless capacity for detail were remarkable, as was his tireless energy.

Not until he was past the age of sixty did he seriously begin his intensive studies in aviation, but while actively engaged in construction, Chanute's thoughts were soaring; his feet were on the ground, but his head seemed to be in the clouds. The theory of flight and the study of aviation occupied the later years of his life, and he gave the world facts and findings which were priceless. Brother Chanute's studies ranged all the way from the wingspread and sustaining surfaces of the butterfly to the lift and drag of inclined surfaces.

Records of the Western Society of Engineers show that Brother Chanute went back in his research to 400 B.C., to Archytas of Smyrna, who was credited with inventing the kite. Whenever and wherever there was a definite record through the centuries relating to flying, he studied that history very carefully, including the early history of Chinese and Japanese kites and the numerous experiments relative to flying by Leonardo da Vinci.

Brother Chanute studied them all, and as he progressed in his studies → → →

he wrote of his findings and "held fast to that which was good."

In 1889 he established his home in Chicago and devoted much of his time and energy to aviation. Recognized as an authority on aerial navigation, he was appointed to serve as chairman of the committee for the International Conference on Air Navigation at the World's Columbian Exposition in Chicago in 1893. That was reportedly the first international aeronautical conference held in America. About that time, he put most other activities aside and devoted himself primarily to aviation.

Together with A. M. Herring, a civil and mechanical engineer, Brother Chanute worked on the construction of gliders featuring various ideas, until June 1896, when they went to Miller Station, Indiana, on the sand dunes along Lake Michigan. There they were actually engaged in flying for at least two weeks, and attempted first to solve the problem of maintaining equilibrium. Discussing this point later before the Western Society of Engineers, Chanute said that "the results have been extremely gratifying." He felt that more had been learned during those two weeks of experiments with full-sized flying machines, or gliders, than in seven years of theoretical study.

Returning to Chicago, he continued his design and flight experiments and constructed three full-sized flying machines that embraced the best features indicated in or developed by his former experiments. He fully understood that the best features of his flying machines would still have to be combined into one harmonious design before a commercial flying machine was produced. Remarkably, instead of taking patents on his many discoveries, Octave Chanute published his findings to the world for the sake of the science of aviation.

Learning that the Wright brothers were experimenting in North Carolina, he immediately proceeded to help them.

Although they declined financial assistance, they gladly accepted his advice and the aid of the great principles established by his many experiments. Especially valuable was Brother Chanute's solution to the problem of equilibrium: lateral stability. Chanute's findings related to size and placement of wings or planes, form and kind of apparatus, material and texture of apparatus, and steering gear—both lateral and perpendicular—were of vast importance and were well received by the Wright brothers.

In his important work, Brother Chanute sought to walk before he flew. He sought first the solution of fundamental problems, believing that the application of motive power could be more easily studied when those first problems were solved.

The Wright brothers maintained close secrecy regarding their apparatus, so that the theory advanced and proved in gliders by Brother Chanute became an accomplished fact in a motor-driven flying machine. In subsequent years tremendous improvements in heavier-than-air flying machines have resulted; it should not be forgotten, however, that the patient engineering skill and enthusiasm of Octave Chanute were in large part responsible for the actual birth of the airplane.

He continued to write on aeronautics, publishing his last paper late in 1901. After a lingering illness, he died at his home in Chicago on November 23, 1910—his worldwide influence on aeronautical progress acknowledged by all who knew him.

The June 1904 issue of *The Aeronautical Journal* summed it up by writing:

Chanute may fairly be considered the progenitor of the biplane, for his multiple plane girders were the first to be all successful. He collaborated with the Wright brothers in

Continued on page 27



Let There Be Light!

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veryone who belongs to this great Fraternity has learned something in our Temples and asylums about his feelings and obligations toward God, his country, his family, his neighbor, and himself.

Aren't those feelings that were inspired at our altars, exemplified in the ritual of our degrees and orders, and strengthened by the good fellowship of the Fraternity priceless gifts that enrich our lives and, hopefully, benefit the lot of our fellow man?

But do we keep this "secret" knowledge that our critics are unwilling or unable to understand, these simple facts of fundamental good that are a part of the higher nature of mankind, hidden from our friends and foes alike? If we have truth and justice on our side, are we justified in hiding our light under a bushel and not answering those attacks with the truth? And is the altruism that inspires us something to be shared, or is it left behind when the final gavel of the evening sounds in the East?

Sir Knights, Companions, and Brethren, think of the good men you know personally who could share what you've shared but don't know anything about who we are and what we stand for. If the demands of modern living keep them

by Sir Knight Randall W. Becker

from us, then what about those demands they should make upon themselves to make their own lives richer and more meaningful?

No, this does not mean we should solicit members, but certainly we could send "ambassadors" out from our Lodges, Chapters, Councils, and Commanderies to speak before community groups—Kiwanis, Rotary, Lions' Club, hospital meetings, and other clubs and associations—to tell what our organization is and what we stand for.

And that's no secret!

I joined Masonry in 1954 and have only been active—probably overactive—in the past few years. But now I know how much I have missed, and discovered the basic truth that it's up to me to keep the Fraternity going. And if it's up to me, then it's up to you, too.

It's up to you, Sir Knight, Companion, and Brother, because you are the best possible source to help swell our ranks and preserve our beloved Fraternity; to help turn those good men you know, or would like to know, into better men; and to offer them an opportunit- → → →

ity to share in the good work and join in the good fellowship.

The first rule of public relations is to tell the truth about your products and services. The first rule of advertising is that word-of-mouth is the most effective way to merchandise your product. If we've

got it—and we certainly have it—let's be proud of it, and give to somebody else.

Views expressed in this article do not necessarily reflect the views of the Grand Encampment nor of its members. Sir Knight Becker is the Generalissimo of Trinity Commandery No. 80, of LaGrange, Illinois, and can be reached care of KNIGHT TEMPLAR MAGAZINE.

Letter to the Editor

Dear *Knight Templar*,

I just received and read your October 1987 issue of the magazine and as usual enjoyed it. I write to comment on the article by Sir Knight Robert C. Kraus of North Carolina, starting on page seven.

Sir Knight Kraus has hit the nail on the head (several times), and I particularly applaud his "telling it like it is." Of course, I'm prejudiced because I've been preaching the same things in the state of Washington for the past decade. Reading between the lines, I conclude that the Washington grand jurisdiction is among those in the forefront of progressive Masonry. We've had information booths at public fairs for several years, with fair results. Recently we put out a newspaper insert in all the major newspapers throughout the state about the bicentennial of the U.S. Constitution, with a "Masonic commercial" at the end, including a coupon requesting information about Freemasonry. Ten days after the paper came out, the Grand Lodge office had received over one hundred requests for information. These may be small inroads, but they are inroads and they do indicate that efforts are being made.

Masonry has been hampered by short-sightedness for too long. Just being a good Mason and a good example has not altered the downward trend in membership during the past forty years.

We need to become more active in public relations toward the non-Masonic public, as well as within the Fraternity. We need to become more visible in order to become more viable. Only a very small minority of the population knows anything about us other than what they hear from our detractors, let alone how to obtain information about us or how to apply for membership (of course, I know it's available in any public library and other places, but *they* don't know). Even the prestigious Grand Lodge of England (our Mother Lodge) has now approved "proper solicitation." Masons must rid themselves of the "innovation phobia"; the problem with that particular charge is that in its original transport from England to North America the last phrase, "... without the consent of the Grand Lodge," was inadvertently (or otherwise) omitted.

We Masons can do anything we set our minds to do. There are few things that would offend the Ancient Landmarks. Freemasonry is now and will be in the future just what we Masons want it to be. I for one value Freemasonry too much, and have too much invested in Freemasonry, to see it expire by default. I forget who said, "The only thing necessary for evil to triumph is for good men to do nothing." Let us procrastinate no longer. The time for action is now.

Sir Knight Sidney Kase
Grand Junior Warden, Grand Lodge, F. & A.M., of Washington
Generalissimo, Ivanhoe Commandery No. 4, Tacoma, Washington

Humanism encompasses "the task and dignity of human beings consisting of the individual's willingness to live up to an ideal, and to be of help to others." Our Western Judeo-Christian ethic began with the Talmud, whose sentiments are echoed in Proverbs 19:17 (RSV): "He who is kind to the poor lends to the Lord, and he will repay him for his deed." Albert Pike wrote: "What we have done for ourselves alone dies with us; what we have done for others remains and is immortal."

An important Hippocratic aphorism states, "Where there is love of man, there is also love of art." We mean those things which go to the needs of mankind as protectors and benefactors; "... to do right to the widow, give to the poor, defend the orphan, and clothe the naked." Such are the true tests of civilization throughout the ages.

Compassion clearly need not bear a relationship to the cognitive appreciation of the humanities. Nor is it altogether synonymous with the political or activist bias of people, however well motivated they may be, who come to help the socially and economically disenfranchised members of our society. To be compassionate, we must accept every person's striving—the ignorant and the intelligent, the successful and the failures, the poor, the wise, the weak, the strong, and even the evil ones. All must receive our expression of the willingness to help. This is possible only if we continue to grow.

Humanism applies to a social movement which reached its zenith in the fifteenth and sixteenth centuries. Earlier, the Roman poet Virgil wrote:

Happy the man who has learned
the causes of things, and has put
under his feet all fears, and inexorable
fate, and the noisy strife of the
hell of greed.

Humanism began in Italy and later spread across the Alps to France, → → →



Masonry and Humanism

by Sir Knight Irving I. Lasky

The dignity of the individual
is the cornerstone of Freemasonry's
rich heritage.

central Europe, the Low Countries, and then England. It is that largesse of man called the Renaissance. The years witnessed the decline of an old culture and the emergence of the new. This was the embryonic show of the forthcoming "global village," a village now closely upon us. Communications rush to us; distance is shortened; time is telescoped; and

Science has assumed such a dominant position that it may cause its own destruction.

we rush forward to the freneticism of an age of anxiety. However, "... although science has arranged to get us from Los Angeles to New York much more quickly, the fool who boarded in Los Angeles is the same fool who debarks in New York." It serves well to remember this caveat. Fools will always be among us. It tightens and flavors the mix.

Concordantly, speculative Masonry began. This was man's desire to preserve and promote humanistic tenets. Aborning with our lovely Craft is *Ordo ab Chao*, or "order out of chaos."

After the Renaissance, by the seventeenth century, science made enormous strides. By that time, humanists had accomplished a great deal. They evolved a critical sense. Since then, though, science perhaps has been too successful and has assumed such a dominant position that its very dominance may entail its own destruction. There is visible crumbling around the edges. We may be in a position comparable to the late Renaissance, with science taking the place of the Church, and the scientist the place of the priest. Similarly, the legal courts and lawyers assume such functions in the recent order of things.

Be that as it may, we find great humanistic values all around us—in our literature, art, history, in personal communications, in a sense of human dignity and the aesthetic appreciation and striv-

ing for excellence. All of these are the external ingredients of humanism.

Classical humanism came to the fore as a reaction to a decaying dominant culture. As our present-day dominant culture weakens, we may witness a new renaissance and a new humanism.

Sir William Osler, the great physician, stated:

The history of man is the history of a great martyrdom—plague, pestilence, and famine, battle or wars and murder, crimes unspeakable, tortures inconceivable, and the inhumanity of man to man has even outdone atrocities of nature. ... There is no place for despondency or despair. As for the dour dyspeptics in mind and morals who sit idly croaking like ravens, let them come into the arena, let them wrestle for their flesh and blood against the principalities and powers represented by bad air and worse houses, by drink and disease, by needless pain and by the loss of thousands of valuable lives, let them fight for the day when a man's life shall be more precious than gold.

The true proof of the inherent nobility of our common nature is in the sympathy it reveals for that which is noble. Never believe the world is base; if it were so, no society could hold together for a day. Mankind in this modern world is not so depraved as to lose respect for basic human goodness—humanity—in both others and ourselves. The Craft, our beloved Masonry, and mankind, to be sure, love truth, respect humanity, and assert hope for the triumph of man's highest ideals. "The heart that gives gathers."

Sir Knight Irving I. Lasky belongs to Golden West Commandery No. 43 in Los Angeles, California, and lives at 11920 Dorothy Street, Los Angeles, CA 90049.

The Birthday of Our Lord

by
The Reverend Sir Knight
Walter M. McCracken,
Grand Prelate of the Grand Encampment



Let us celebrate the birthday of the Lord with a joyous gathering and appropriate festivity. Sing to the Lord a new song; sing to the Lord, all the whole earth. Sing to the Lord and bless His name. Exult, you who are just; it is the birthday of the Justifier. Exult, you who are weak and ill; it is the birthday of the Savior. Exult, you who are captives; it is the birthday of the Redeemer. Exult all Christians; it is the birthday of Christ.

When I was a small boy, only the liturgical churches kept Christmas. Others, following a long line of Puritanical objection to the "secularizing" of our Lord's birthday, were inclined to call us pagan. That feeling has mostly disappeared in our time, and most of us have a worship service in our churches where we can remember Christ's birth. Christmas is even more secularized than it was in the early seventeenth century; but amidst the tinsel and red-nosed reindeers we are still able on Christmas Eve or Christmas Day to "hark the herald angels" and hear the Nativity story once again, thanking the Lord Jesus for coming at this time to dwell among us and bring us salvation.

May He who did not despise our lowly beginnings perfect His work in us, and may He who wished on account of us to become the Son of Man make us the sons of God.

Now we yield thanks and praise
To Christ enthroned in glory,
And on this day of days
Tell out redemption's story:
Who truly have believed
That on this blessed morn,
In holiness conceived,
The Son of Man was born.

The Reverend Sir Knight Walter M. McCracken, P.G.C., can be reached at P.O. Box 479, Staunton, Virginia 24401.

Beauceant Leader

Mrs. Mabel I. (Joe N.) Randall, 1216 Waco, Wichita, Kansas, was installed as Supreme Worthy President of the Social Order of the Beauceant during the annual meeting held in the Ramada Hotel at Broadway Place, Wichita, on September 15, 1987.



Mrs. Randall is well known for her Masonic interests. She was raised in a Masonic atmosphere, as her great-grandfather was a Past Commander of Newton Commandery No. 9, Newton, Kansas, and her father was an active York Rite Mason and Past Master of Kilwinning Lodge in Pratt. Mabel and her mother and father were initiated in Sarah E. Stewart Chapter, O.E.S., of Pratt in 1953.

Mrs. Randall's many Masonic involvements include: Worthy Matron, Eastern Star Chapter of Derby, 1965 and 1967; District Aide, 1967; Job's Daughters Council for seven years; President of the Social Order of the Beauceant, Wichita Assembly, 1972 and 1982; and many Supreme Assembly committees and offices.

Her husband is a member of KYCH, and is presently Grand Warder of the Grand Commandery of Kansas. Both are active members of Mt. Olive Christian Church of Wichita. They have one daughter, Jo Ann Randall Kendall of Allentown, Pennsylvania.



Installation in Las Vegas

On Wednesday evening, September 2, Sir Knight Jerry B. Evans was elected



and installed as Eminent Commander of Malta Commandery No. 3 of Las Vegas, Nevada. "At that moment in time," says Generalissimo Arthur R. Neitzke, "Sir Knight Elmer N. Brown became Past Commander. These two Sir Knights have always given their all for the good of the Craft." Commander Evans and his Lady Nancy (above) are also Worthy Patron and Matron of Mizpah Chapter, Order of the Eastern Star, in Pioche, Nevada.

North Carolina Commemorative Coin

On the occasion of the 100th anniversary of its charter, Denton Lodge No. 404, A.F. & A.M., of Denton, North Carolina, minted one hundred bronze coins. The face bears the square and compasses and the name of the Lodge with its charter and anniversary dates, while the back has the seal of the Grand Lodge of North Carolina. The cost of each coin is \$10.00. Interested parties should write to Allen Surratt, Rt. 3, Box 594, Denton, NC 27239.

from the Masonic Family

Long-Distance Installation

On June 6, 1987, Sir Knight William J. Spranger, KTCH, KYCH, installed his son-



in-law, Sir Knight Joseph Cortez, as Eminent Commander of Phoenix Commandery No. 3, Phoenix—and drove nine hundred miles to do so.

Sir Knight Spranger had raised his son-in-law on June 18, 1968, and helped install him as Master of Tempe Lodge No. 15 in 1975. Says Sir Knight Spranger: "I Knighted him in November 1976. Now to get to install him as Commander sure topped them all." The two are pictured above, with Sir Knight Cortez on the left.

Sir Knight Spranger, one of the recipients of the 1987 Knights Templar Cross of Honor, is a member of Twin Falls Commandery No. 10, Twin Falls, and received his KYCH in Arizona prior to his retirement in Idaho.

Winchester Lodge Coin

Winchester Lodge No. 20, F. & A.M., of Kentucky celebrated its 175th anniversary on August 27, 1987. It was chartered on August 27, 1812. They have struck a coin to honor this occasion. The coin is 1½ inches in diameter and interested persons can obtain one by sending \$5.00 to Winchester Lodge No. 20, P.O. Box No. 274, Winchester, KY 40391.

Tall Cedar Medallion

The Supreme Forest, Tall Cedars of Lebanon of North America, has released



for public sale a medallion which depicts the theme of the Tall Cedar symbolism. It features the logo of the Tall Cedars of Lebanon of North America, the Masonic emblem, the rose which symbolizes the Tall Cedars support of the muscular dystrophy research, and the George Washington Masonic National Memorial, where the Tall Cedar Room is located.

The Tall Cedars of Lebanon is a Masonic affiliated organization with 108 chapters (known as Forests) located throughout the United States and Canada. It is best recognized for its support of the Muscular Dystrophy Association Jerry Lewis Labor Day Telethon. Since 1951, when the Tall Cedars became the first organization to provide continuing financial support to the Muscular Dystrophy Association, Tall Cedars and their families have raised more the \$7,000,000 in the search for a cure for the neuromuscular disease.

These medallions are available from the Supreme Forest office, 2609 Front Street, Harrisburg, PA 17110. Checks should be made payable to the Tall Cedar Room. The medallion cost is \$5.00, plus \$1.00 postage and handling.

IN MEMORIAM



Urban Charles Blaisdell
North Dakota
Grand Commander—1975
Born March 27, 1924
Died September 23, 1987

Ernest Gilbert Cunningham
Indiana
Grand Commander—1979
Born November 7, 1919
Died October 19, 1987

Andrew Copes Gramling, Jr.
South Carolina
Grand Commander—1971
Born June 8, 1921
Died November 3, 1987

Joel Alexander Adams
North Carolina
Grand Commander—1975
Born November 17, 1910
Died November 7, 1987

Sir Knight Andrew C. Gramling, Jr.

Sir Knight Andrew Copes Gramling, Jr., Right Eminent Past Grand Commander of South Carolina in 1971-1972, died on November 3, 1987, in Williston, South Carolina, and funeral services were held in Orangeburg, South Carolina, on November 4.

Sir Knight Gramling graduated magna cum laude from Clemson College and was a former teacher in the Orangeburg public schools.

The death of Sir Knight Gramling is a serious loss to Templary in South Carolina. He served as chairman of the Knights Templar Educational Foundation, and his record as chairman of the Knights Templar Eye Foundation will remain a superb example of service to our great cause for years to come.

Knights Templar Eye Foundation New Club Memberships

Grand Commander's Club:

Colorado No. 12—John Gilbert
New Mexico No. 5—Jack C. Sutherlin
Michigan No. 32—Owen W. Porterfield, Sr.
Massachusetts/Rhode Island No. 18—Albert A. Remington III

Grand Master's Club:

No. 1,069—Gordon Pehlman (IL)
No. 1,070—Aubry A. Dellinger (VA)
No. 1,071—Royce A. Mulholland (TX)
No. 1,072—George L. Falkenstein (CA)
No. 1,073—Max McDowell (IA)
No. 1,074—Eugene Schell (MN)
No. 1,075—Robert Elmer Gooch (TN)
No. 1,076—Dennis Clapp (WA)
No. 1,077—John W. Rice (TX)
No. 1,078—F. Carley Bryant (OK)

How to join: Any individual may send a check in the amount of \$100 or more specified for the purpose of beginning a Grand Commander's Club membership and made payable to the Knights Templar Eye Foundation. This initial contribution will begin your Grand Commander's Club membership. In addition, members of the Grand Commander's Club pledge to make annual contributions of \$100 or more. Once contributions total \$1,000, the individual is enrolled in the Grand Master's Club. Membership is open to individuals only. Note: Commandery credit will be given for contributions to the Grand Master's and Grand Commander's Club.

Information is available from G. Wilbur Bell, Past Grand Master, Executive Director, Knights Templar Eye Foundation, Inc., P.O. Box 579, Springfield, Illinois, 62705.



Analogies between operative
and speculative Freemasonry can be useful
in understanding and preserving the Craft.

Crusade for Survival, Part III

by
Sir Knight Paul L. Fleming
St. John's Commandery No. 1, Wilmington, Delaware

The first "Crusade for Survival" (*Knight Templar*, January 1986) reviewed articles from a variety of Masonic publications concerning factors contributing to declining membership. The article concluded that these factors could be divided into four categories: sociological, moralistic, operational, and functional. The subsequent "Crusade" article (*Knight Templar*, June 1987) reported the responses to the first article, summarizing the response into eleven specific reasons for membership loss.

Ten of those reasons all fell into one of the four categories, that being the third, or operational, category. The one reason for decline that did not fit in any of the original four was that of confusion caused by multiple concepts of Masonry held by the members. This is also a reason that has not been explored in the literature.

At first glance, differing opinions of what Masonry is seemed insignificant and nothing more than a natural occurrence in any organized group that has existed for a long period of time. The longer a group exists and the greater the number of members, the more varied the views of origins and purposes become, much as in the profusion of Christian sects. Though multiple concepts of Masonry may at first appear to be a negative factor, it may provide the key to our survival.

A reassessment of our historic operative model may provide a framework within which our varying viewpoints can find cohesion and impetus for growth. This paper will explore a method of resolving the issue of declining membership and the redirecting of the multiple concepts of Masonry toward the growth of the Fraternity by contrasting and comparing a historical model of operative Masonry with analogues found in today's speculative Masonry.

Operative Premise 1: The Master of an operative Lodge had unique knowledge of the usage of tools and the art and science of design and construction and was of necessity adept in their application.

Speculative Analogue: Partial. A speculative Mason is required to know the operative and metaphorical uses of tools as presented in lectures. There is the assumption that he is also adept at implementation of the metaphorical uses. Unfortunately, some Masons have been heard to bemoan the fact that their sons and other young men see nothing to be gained in becoming a Mason. The role model is the Master of the Lodge and, by extension, he is responsible for the "work" of his apprentices.

Resolution: A Lodge could take a public stand on a moral issue → → →

such as bigotry; i.e., if a synagogue is defaced, Masons as a group could volunteer to clean the walls. Masons could voice opinions to school boards regarding curricula and acceptable student behavior. Masons could also provide growth experiences for youth via summer camps or sponsor and accompany youths on national and international conferences and work programs to promote exchanges of views and understanding. Then there are those elements which demean our society: the pornographer, the drug dealer, the corrupt politician. Masonry could certainly, if nothing else, pursue a media blitz against these elements which rob us of moral strength and integrity. Masonry could definitely influence a reduction in the plethora of sex and violence in the media. We have a collective voice which purports to hold morality a virtue.

Operative Premise 2: The use of tools, design, and construction was taught by the Master of the operative Lodge, who oversaw the work of the apprentices and advanced them only after they had demonstrated skill in the application of their craft.

Speculative Analogue: Partial. Masters of Lodges are required to be able to recite the metaphorical use of tools. However, operative Masons were advanced only after demonstration of skill in the use of the tools of their craft. Masters of speculative Lodges have no analogous method of determining an apprentice's skill in applying what he has been taught. Nor is the Master of the Lodge required to provide a project in which every apprentice can demonstrate his skill. This may well be the crux of our past debates. We have at least one article that suggests speculative Masonry has no relevance in our time and several that state our moral values have slipped so substantially as to make the entire concept of speculative Masonry an anachronism. If the reason

for becoming a speculative Mason is to learn how to live a higher quality life, that purpose may have already been fulfilled by other agencies. Public schools and mass media have become the primary arbiters of community and personal standards. Those standards, however, may not emphasize morality and justice. Methods of goal achievement—good or

Public schools and the mass media have become the arbiters of standards, though they may not emphasize morality or justice.

bad—are ingrained long before age 21, when an individual is eligible to become a Mason.

Resolution: As a craftsman, a Master Mason's skill needs some viable expression which will produce a tangible end result. Such expression could take the form of a humanitarian project. This could be self-designed and approved by the Master or as part of a joint project with other apprentices. Lodges could require periodic reports of each member as to his projects in improving the condition of his fellow man.

Operative Premise 3: A Master Mason, by public announcement, sought laborers and apprentices whom he gathered for teaching and training in and about a place called a Lodge.

Speculative Analogue: None. Solicitation or selection of potential Craftsmen is forbidden.

Resolution: There are at least two possible alternatives. The first would be the desire of the uninitiated to join with Masons involved in worthy projects. This would require some visibility identifiable as a Masonic group endeavor. The second would be the involvement of the uninitiated in the works of a Lodge. They would see the harmony of the workers and value of the work and so desire membership.

Operative Premise 4: Any given Master Mason specialized in one craft or one aspect of design, material preparation, or actual construction.

Speculative Analogue: None. The implication is that any given speculative Lodge is to be gathered for a specific purpose. However, Masters of Lodges are, by custom and regulation, carbon copies. Their task is memorization and degree presentation. There is no requirement to provide work for the Craft or to assess performance at anything other than ritual.

Resolution: Given adequate time, a Master of a Lodge could achieve some worthy project: i.e., shelters and staffing for abused children, thereby fulfilling a need that is not being fulfilled by communities or governments. Currently, a Lodge Master is limited by his term of office. There are two options. The first is to have Masters preside until their project is completed, which could be a matter of years. This would also demonstrate that they are motivated to accomplish something more than memorizing words and being able to say that they had presided as Master of a Lodge. The second option is the creation of "temporary Lodges" as proposed in Resolutions 5 and 6 below.

Operative Premise 5: Lodges worked together to build structures.

Speculative Analogue: None. From the premise that each Lodge contributed to a larger structure, one would expect Lodges to specialize in given functions as do departments within a company. Two or more Lodges would gather to mutually share in accomplishing some task. Speculative Lodges do not as a matter of form join for the implementation of any common purpose.

Resolution: Any Master Mason capable of authoring a proposal for a project could solicit selected Lodges to implement the various elements of the plan based on known available expertise within given Lodges. The author would be the Master

of a "temporary Lodge," which would be more in line with the operative model and the manner in which labor unions function today. Likewise, any other required specialties would be formed into these temporary Lodges on the same basis as our operative predecessors. The most qualified Mason in a given area—finance, medicine, and so forth—would put together his "Lodge" and become its Master.

Operative Premise 6: Lodges existed for finite periods and may or may not have remained intact following a completed construction project.

Speculative Analogue: None. Speculative Lodges are fixed units which, with the exception of a minor number of affiliations and demits, retaining the same members from initiation to death.

Resolution: As suggested in Resolution 5 above, the fixed Lodge might be used as a resource pool of talent for temporary Lodges established for achieving a particular project.

Operative Premise 7: Apprentices entered operative Lodges to learn a craft and earn an income.

Speculative Analogue: Partial. Individuals have the opportunity to learn metaphorical correlates of operative working tools for application in their daily lives. However, at age 21 or older, such moral teaching may have been preempted by schools and the media, thereby rendering the verbal learning of Masonic platitudes a waste of valuable time in establishing an income, home, and family. Without worthwhile outward manifestations by the Fraternity, there is nothing to attract anyone to seek Masonry for much of anything beyond curiosity and self-gain.

Resolution: Like democracy, in which individuals need a background for accepting the responsibility for participating in the decision-making process, → → →

there is a need for preparation from childhood for adult moral responsibilities. Children need to see the benefits of morality and altruism. This can be accomplished by providing role models via Masonry in action. Only then will they perceive it to be of any significance for emulation in later life. This leaves no room for situational ethics or dual standards in the private life of a Master Mason—that means the Master Mason doesn't litter, he doesn't speed, he doesn't slander, he doesn't cheat, and he makes it clear to any child or youth in his care that he doesn't approve of those who do. Conversely, he volunteers, he fastens his seatbelt if it is the law, he defends truth, and he is honest with others.

Operative Premise 8: The apprentice was required to demonstrate skill at performing the task in which he had been trained before he could be advanced.

Speculative Analogue: Partial. The apprentice is required only to verbalize that he knows the metaphorical application of operative working tools but does not have a requirement for demonstration of implementation. In a negative sense, he can be expelled for un-Masonic conduct, which implies a misuse of the working tools. The operative apprentice carried out designs placed upon the trestle board by the Master of the Lodge; if there are no designs there is obviously no need for apprentices to carry them out. The current approach to generating Master Masons is akin to government programs which fund training and subsidize college educations for non-existent jobs.

Resolution: The providing of a means of demonstration of skill is dependent upon a view of speculative Masonry as a concept that implies more than a modification of one's personal, moral, and behavioral lifestyle.

Operative Premise 9: Speculative Masonry uses the working tools of operative

Masonry in metaphorical analogues to express moral and behavioral attributes for application in everyday life.

Speculative Analogue: Partial. Metaphorical applications of working tools to daily life were developed. The operative apprentice's demonstration was in his contribution of his learned craft in an edifice to be seen by all. Speculative Masons have no visible demonstrations of

The Amish in Pennsylvania who came to the aid of flood victims showed their beliefs: they helped those who have not always respected them.

superior morality or integrity which non-Masons would be motivated to emulate.

Resolution: The recent spontaneous efforts of the Amish in Pennsylvania who came to the aid of flood victims was a highly visible demonstration of belief. They came to the aid of those who do not always treat them with respect as individuals. Collectively Masonry has vast reserves of talent which, if the desire and vision were strong enough, could be used for more worthy purposes than mere social intercourse and self-advancement.

To sum up, on the basis of the foregoing model, speculative Masonry seems to have few functional analogues with operative Masonry, even though our ritual would imply a much more substantial parallel. The structures of operative Masonry, even to this day, must stand the test of usage. To paraphrase a quote originally applied to Christians, "If we were collectively arrested for being Masons, would there be enough evidence to convict?" Perhaps it was never intended that we parallel operative Masonry by way of accomplishing any tangible labor, but instead to only borrow the symbolism of the working tools. Somehow that

Continued on page 27

On the Masonic Newsfront ...

Strauss Presents Dispensations in Venezuela

Sir Knight Richard Strauss, a Past Grand Commander of Michigan and a member of Damascus Commandery No. 42, Detroit, paid visits to Venezuela in October 1986 and March 1987 to present dispensations to Santiago Marino Commandery No. 1, Caracas, and Carabobo Commandery No. 2, Valencia, respectively. Sir Knight Strauss is the chairman of the Grand Encampment Committee on Dispensations and Charters. In the photograph above, Sir Knight Strauss is shown administering the vow of office to



Sir Knight Pedro Barradas, Eminent Commander of Santiago Marino Commandery, along with Sir Knight Alejandro Alfonzo, Generalissimo (left), and Sir Knight Herman Romieke, Captain General (right).



The Grand Chapter of Venezuela held a meeting on Saturday morning, October 25, and at an evening ceremony, Sir Knight Strauss installed the officers of Santiago Marino Commandery (pictured at left) and presented the dispensation to the Commandery with the able assistance of Grand High Priest Jose D. Arzola (left), who translated it into Spanish for the Sir Knights who could not speak English. Dr. Carlos Rodriguez, Past Grand

Master of Japan, acted as Grand Prelate.

Pictured on the left in the photograph below are Sir Knight Strauss with Illustrious Brother Miguel Ortega, 33°, Sovereign Grand Commander of the Supreme Council of Venezuela (center), and Commander Gulyas in cap and mantle. The remaining Sir Knights in the picture are those of Carabobo Commandery.

In Valencia, on March 7, 1987, Sir Knight Strauss presented the dispensation and installed the officers of Carabobo Commandery No. 2: Sir Knight Jorge Levay Gulyas, Eminent Commander, Sir



Knight Felipe Gil Orti, Generalissimo, and Sir Knight Lino Lorenzon Malavolta, Captain General. Pictured with Sir Knight Strauss are Eminent Commander Gulyas (left), and the Most Illustrious Grand Master of Cryptic Masons of Venezuela, Franco La Rocca (right). Commander Gulyas was presented the cap and mantle by Sir Knight Strauss, and is having them made in Venezuela for every Sir Knight.



Sir Knight Strauss stayed in Valencia until Monday, when he was driven back to Caracas by Commander Barradas and his wife. He left the airport there at 9:00 a.m. and after changing planes in Miami arrived back in Detroit at 5:00 p.m.

Summing up the results of his visits, Sir Knight Strauss states: "That which has been done will further the cause of freedom and democracy through the efforts of these Brothers in Venezuela."

Letter on the Holy Land Pilgrimage

Dear *Knight Templar*,

In February of this year, I had the privilege of being one of the ministers to go on the Knights Templar Holy Land Pilgrimage. It was an experience that gave me a "spiritual high" that began on the day when I first received word that I was chosen to go, and lasted for months after I returned. That "spiritual high" was a great feeling. But, in the last few months I have settled my feet back on the ground, and I have come to realize many more dimensions of the pilgrimage. Let me share a few with you.

First of all, my biblical knowledge has been greatly increased because of the pilgrimage. Now that I have actually seen such cities as Jerusalem, Bethlehem, Bethany, Jericho, Nazareth, and Capernaum, I can describe them to the people in my sermons, and thus make the biblical passages that mention them come alive in a new way. . . . Yes, now as I preach I can picture in my mind the setting of the text, and then give my congregation a word picture that brings the text alive in a way in which I could not before.

Secondly, I developed a greater appreciation for God's Israel. Some interpret the biblical passages that mention God's chosen people to say that the Jewish people are God's chosen people of the Old Testament and Christians are the chosen people of the New Testament. I feel that such an interpretation leaves modern Jewish people too far out of the theological picture. God is still at work among them. I prefer to interpret those biblical passages as saying that the Jewish people are God's chosen people, and that, through Jesus Christ, we Christians are also privileged to be God's people.

Several time we visited Jewish families. One evening, I heard them speak of their faith in God and their hope that God will take their hard work in building their country and bless it so that they will become as great a nation as they were in the days of David and Solomon. I went to the Wailing Wall with our group and saw the many, many Jews gathered there, all praying that God will help them rebuild their sacred and beloved temple. Jews have prayed at this wall since the Byzantine period (except for

the brief time when Jordan occupied that section of Jerusalem). They have hope. Their faith is strong. Christians can learn a great lesson in patient endurance from the people of God.

Thirdly, I learned a great lesson in toleration. Israel is a land made up of Jews, Moslems, and Christians. They are such religiously, of course, but they are also such politically. We were told that in the parliament there is a constant struggle to see which group will gain control of the country. . . . But, as a whole, modern Israel is a nation that consists of these three groups who are trying to learn how to cooperate with one another in spite of their differences in order to build a strong nation.

While visiting one of the large bookstores in Jerusalem, I could see many books that explained the religion and culture of each of the three groups. I thought to myself, "In America we are constantly working to achieve an ecumenical spirit of cooperation between our many denominations. Here in Israel, the Jews, Christians, and Moslems are also trying to achieve a spirit of cooperation. That is harder yet, because their differences are far greater." It made me determined to preach ecumenical cooperation all the stronger at home, and to work for it with more zeal.

Thanks to Knights Templar, I have been able to experience the "spiritual high" of walking where Moses, David, and Jesus walked, and I have learned much that is enriching my preaching and practice of ministry. I hope that all Knights Templar and their Commanderies will support this program. Knights Templar have a number of worthy projects, and this is one of the very best! I know first hand, thanks to your generosity! God bless you for sending me on this beautiful learning experience!

The Reverend Doctor David J. Waser, Pastor
Central Christian Church (Disciples of Christ), Hubbard, Ohio

"A Display of Freedom" Presentation

"A Display of Freedom," a Constitutional bicentennial program, was held this past September by Allen Commandery No. 20 of Allentown, Pennsylvania. Through the display of twenty-five flags of the period, the story of the background for the Constitution of the United States was presented.

The keynote address was delivered by Brother Don Ritter, United States Representative for the 15th Congressional District and member of Saucon Lodge No. 469, Hellertown, Pennsylvania. [Brother Ritter's name was not included in the Masonic Service Association's roster of Masons in government, printed in the September issue of *Knight Templar Magazine*—ed.] Congressman Ritter pointed out that, unlike many older nations, our national treasures are not jewels or gold, but ideas and principles such as are contained in our Constitution and Bill of Rights. Said Brother Ritter, "It is the greatest social document of all time. . . . a brilliant legacy for all mankind."

The program was developed by Sir Knight Charles S. Canning, Past Grand Commander of Pennsylvania, who explained the times leading up to and following the war of independence. This presentation, written by Sir Knight C. DeForrest Trexler, Past Commander, provided a base for understanding the attitudes of the states at the convention of 1787. The final flag to be presented was the flag of the Christian Church, emblematic of the religious freedom guaranteed in the First Amendment, the separation of church and state, freedom of expression, and the right to peaceably assemble. The flags were escorted by Allentown Assembly of Rainbow for Girls, and Allentown Chapter, Order of DeMolay.

MERRY CHRISTMAS FROM THE GRAND ENCAMPMENT STAFF



In rows from top center: Charles R. Neumann, Right Eminent Grand Recorder. Jim Potter, Comptroller; Audrey Potter, Executive Secretary; Karla Neumann, Accounting. Data Department, back row: Jim O'Connor, Manager; Trena Jones, Database Operator; Bessie Cooper, Database Operator; Miyo Jensen, Database Operator; Elaine Christensen, Database Operator; Michelle Metrich, System Operator. Pam Hawkins, Receptionist. Joe Buklis, Mailroom. Editorial Department: Randy Becker, Editor, *Knight Templar Magazine*; Jim O'Connor, Assistant Editor; Bessie Cooper, Afternoon Typesetter; Miyo Jensen, Morning Typesetter.

their experiment and they owe much to his learning and ability.

In 1858 Brother Octave Chanute was listed as a charter member of Illinois Lodge No. 263, A.F. & A.M., in Peoria, Illinois. He demitted eight years later. His previous and subsequent Masonic affiliations, if any, have not been found, despite considerable study, as the records

The memory of Brother Octave Chanute has been honored by naming both a town in Kansas and an airfield in Illinois after him.

of his Blue Lodge and those of the Grand Lodge of Illinois for that period are missing.

The memory of Brother Octave Chanute has been honored many times by grateful people. His name was given to a town in Kansas, through which he built a railroad. There is a memorial to him in Marquette Park in Gary, Indiana—a city that has developed on the sand dunes where he made his historic glider flights. Chanute Field, established in 1917, continues to form one of the vital links in the air defense of the United States. In 1974 he was posthumously entered into the International Aerospace Hall of Fame in San Diego, California.

Hopefully, this brief review of American aviation history will help keep the memory of Brother Octave Chanute alive—his contributions to the science of aviation are priceless!



Sir Knight Thomas E. Rigas is a member of St. Bernard Commandery No. 35 of Chicago, Illinois, and lives at 2600 West Farwell Avenue, Chicago, IL 60645.

smacks of calling the Ten Commandments the "Ten Suggestions."

The attitude of the speculative Mason being a diligent "behind the scenes" catalyst is insufficient. If operative Masons perform tasks using working tools in order to have apprentices become desirous of performing the same work, logic would dictate that a speculative Mason would of necessity have to be involved in some visible demonstration of his beliefs which would cause others to desire to join him in that work.

The thesis offered in this paper is proposed as a model for studying what we have become as compared to the historical model we profess to emulate. Given our current state, it would seem logical to establish points of common agreement rather than differences and then establish a design upon the trestle board which can be agreed upon and proceed to implement it.

The approach proposed is admittedly overly simplistic. However, if the vision of Masonry remains theoretical and members invest nothing of themselves, no doubt membership will continue to decline. Achieving a closer parallel to the historic operative model espoused in our ritual would be a difficult undertaking. Surely the task would not be completed within the lifetime of the readers of this article. It would be ongoing, always renewing itself.

Beginning means overcoming that element found in all men which fears and resists change, even if without that change he knows he will die.



Views expressed in this article do not necessarily reflect the views of the Grand Encampment nor of its members.

Sir Knight Paul L. Fleming can be reached at 60 Commonwealth Boulevard, New Castle, DE 19720-3418.

GEORGIA SUPPLEMENT



R. S. Sagar, 4556 Roberts Drive, Acworth, Georgia 30101 (404) 974-9841.

THE GRAND COMMANDER'S CHRISTMAS MESSAGE

What if John 3:16 should read "God did not love the world enough to give His son?" Or "God sent His son into the world to condemn it?" Or "Jesus Christ did not love you and me enough to die for our sins?" What even more tragic condition would the world be in today, without the love of God?

I really do not believe we could exist if we did not have someone to love—or someone to love us. Life under such conditions would be intolerable. Are you not glad that God DID love the world enough to give us His Son, and that He in turn loved you and me enough to die for the redemption of our sins?

He stated that whosoever believed in Him should not perish but should have everlasting life. Therefore God sent His Son into the world so that through Him it should be saved and NOT condemned. Jesus Christ demonstrated that greatest of all loves when He gave His own life for mankind.

So let us as Christian Knights cleanse our hearts and refresh our minds with the remembrance of this greatest of loves, so that at this time of year we may be able to worship our God and our Savior, and better serve our fellow men. Be glad that John 3:16 does not read as suggested.

With piety and love, let me wish for each and everyone a blessed Christmas, a safe new year, and the love of all your own family and friends. The time of the birth is for glad tidings, but our beliefs should transcend all.

Ed Helton, Grand Commander

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CHRISTMAS OBSERVANCES

Please add the following to the list already published:

St. Aldemar No. 3, Columbus—Jointly with Lee Commandery No. 45 of Phoenix, Alabama. Friday, December 11, at 7:30 p.m. in Columbus.

Amicalola No. 41, Jasper—Jointly with Blue Ridge Commandery No. 37. Sunday, December 6, at 2:00 p.m. in Jasper.

Palestine No. 7, Savannah—Sunday, December 20, at 2:00 p.m. in Savannah.

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UNITED WE STAND; DIVIDED WE FALL

Nothing new about the above, but perhaps we need to reexamine it again from time to time. My reason for bringing it up now is that the new year is almost upon us, and this is a good occasion for looking at some facts.

In this vein, I would ask you to read our page in the December "Masonic Messenger" which should be reaching you about now. In it I have suggested that instead of Royal Arch conventions, the time has come to strengthen them by making them into York Rite conventions, covering all the Chapters, Councils, and Commanderies in a district. Please look at this carefully, and if you have any thoughts, let me know.

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CHRISTMAS COMFORTS

Has your Commandery done anything about fruit baskets or some similar gift for your blind, sick, and shut-ins? Don't you think that this would be just a small extension of our Grand Commander's message above, about love? The ball is in your court.

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THE VOLUNTARY CAMPAIGN

"The time has come the walrus said, to talk of many things: Like a campaign contribution and the happiness it brings."

Strangely, all the characters Alice met in her journeys had good eyesight, even if occasionally blurred through falling down rabbit holes and getting involved in other delightful misadventures. I can tie-in all sorts of good lessons to this little misquote.

"Time." Yes, it is time once again to start the Voluntary Campaign. December 1 is when you start to go through the mirror to give and magnify what you did last year.

"Talk." Talk is cheap; it is the deeds that count. Tweedledee and Tweedledum fought over a rattle. We Knights Templar fight for the love of our people.

"Many things." No, one thing only—Voluntary Campaign, Voluntary Campaign, and, yet one more time, Voluntary Campaign.

"Campaign contribution." We have a goal this year for \$150,000; last year we reached around \$130,000 and no way can we rest on our laurels. Several states are chasing us for 100% Life Sponsors and we MUST and SHALL stay ahead of the pack. The Red Queen said to Alice that you have to run faster and faster just to stand still; right on, and you know what to do.

"Happiness." Happiness equates with love; one cannot exist without the other. And you know not happiness until you've seen the child or adult whose sight has been restored.

So my personal love and good wishes for the holidays, and thank all of you for what you have done for Templar in Georgia this year.





Knight Voices

To place your "Knight Voices" item on the waiting list for publication, type or print it and send to "Knight Voices," The Grand Recorder, Suite 1700, 14 E. Jackson Blvd., Chicago, IL 60604.

■ For sale: Templar coat, knee length, turn-down lapels with sword belt, size 44. A pair of trousers, size 36. A chapeau with white feather and leather carrying case, size 7 1/8. Sword, solid and polish with leather case. Three pairs of gloves. An all-wool winter cape. Reasonably priced. *Orrie Sisco, 765 Aetna St., Salem, OH 44460.*

■ I collect Blue Lodge coins; have 27, but need 23 more states. Have some duplicates to trade. *Sam Comer, Star Rt., Altamont, TN 37301.*

■ Would like to contact any member of the Bridgeport, Conn., Chapter of DeMolay from 1922 through 1925. *Edward E. Reid, 2461 Kingdom Ave., Melbourne, FL 32935.*

■ The Masonic Postal Chess Club invites any Master Mason or member of an attendant body who is interested in chess to join us to play and make friends among Brothers dispersed around the country. For info, write *Edward Aylward, Sec., Rt. 1, Box 234, Leitchfield, KY 42754.*

■ Researching the names Brown and Nash. My grandmother was Mamie Adair Brown (b. Indian Terr., Mo.). Her parents were James and Julia Biggs Brown of Mo. My grandmother Clara Lee Nash m. Milton Edward Cummings; g.grandfather Alexander H. Nash (b. Pa.). G.g.grandfather Alexander Lee Nash (b. Germany; m. Elizabeth Meinsinger, b. Pa.). Write for more details. *Clarice S. Harris, 20450 Yorktown Rd., RR 4, Morrison, IL 61270.*

■ Seeking family of my g.grandfather, William Edwards (b. Ind., 10/5/1833; m. Nancy Jane Ralston, Lexington, Ill., 11/18/1854; d. 6/27/1919, Wymore, Nebr.). His father was John Edwards (b. 1806, Lexington, Ill.; d. 1872). Believe both were Blue Lodge Masons. Write *B. Ralph Edwards, 1130 Foster Ave., Lake Bluff, IL 60044.*

■ I collect U.S. and foreign license plates and need the following to complete the fifty states:

Md., N.Y., Vt., and D.C. Any help will be appreciated; will gladly pay the postage and some token amount for the license plate. Have some duplicates from some states for swapping, if needed! *R. H. Dinsmoor, 21790 Ave. 295, Exeter, CA 93221.*

■ For sale: two lots in Lincoln Memorial Cemetery, Lincoln, Nebr. Please contact *V. M. Hardenbrook, 3220 Old Midland Rd., Klamath Falls, OR 97603.*

■ Seeking a copy of *Pines and Pioneers* by Winifred Smith, which tells how the town of Weld, Me., started from virgin forest. *Vance Butterfield, 5 Varney Ln., Barre, ME 01005.*

■ Looking for veterans of Comp. C, 119th Medical Battalion, 44th Infantry Div., WWII. If you have not been contacted, write *Ed Kozjan, 1314 W. 30th St., Lorain, OH 44052.*

■ Wanted in good condition: a copy of the Oct. 8, 1956, issue of *Life Magazine*. Contact *Leon B. Byers, 7744 Jay Dr., Harrisburg, PA 17112; (717) 545-4308.*

■ The USS West Virginia BB-48 Reunion Assn. will hold its 18th reunion in Seattle, Wash., on Sept. 14-18, 1988. For details, contact *Lou Grabinski, 1625 Appleton St., No. 2F, Long Beach, CA 90802, (213) 432-4382; or Alton L. Meyer, 4411 Blecker Dr., Baton Rouge, LA 70809, (504) 926-6114.*

■ If you are retired and wish to share winter vacations with your Brothers, I am selling a house located on a canal at 331 S.E. 15th St., Pompano Beach, Fla.—one bedroom, living room, kitchen, bathroom, storage closet, completely furnished, monthly maintenance of \$60. Contact *Lewis E. Cooper, (305) 785-2810.*

■ Seeking info on family of Elijah Randolph Hurt (b. 1807 near Arlington, Va.; m. Martha Ragsdale, 1827, Williamson Co., Tenn.; d. 1898 in Tex.). He was a Mason and his father was a

veteran of War of 1812. *H. T. Hurt, 820 St. Matthew, Gonzales, TX 78629.*

✧ USS Astoria CL-90 planning reunion in Buffalo, N.Y., Sept. 1988. Please contact *Wilbur Dahlgren, 80 Heussy Ave., Buffalo, NY 14220.*

✧ For sale: two crypts and bronze memorial in Serenity Gardens Memorial Park, Largo, Fla. Please contact *Keith A. Moore, 5706 Cypresswood Rd., Columbus, OH 43229; (614) 885-2868.*

✧ Will pay \$5 per copy of *Arizona Highways Magazine* prior to January 1941. *E. L. Mauseth, Alden, MN 56009.*

✧ Seeking info on grandfather William Samuel Stover (b. 1870s, Halton, Pa.; m. Annie Grace Hindman of Carsica, Pa.). Also seeking info on uncle Wilford H. Stover: raised a Master Mason in Jacksonville, Fla. My dad, Stanley Bruce Stover, also completed first or second degree in Jacksonville, in the Riverview area. *C. Bruce Stover, Sr., 3808 Southview Dr., Brandon, FL 33511-7828; (813) 689-8563.*

✧ Interested in corresponding with anyone connected with these names: "Willsey," "Rose," or "Scott." The Roses and the Scotts are on my wife's side and would be found in either Ky. or Oh. *Raymond R. Willsey, RR No. 2, Box 61, Oaktown, IN 47561.*

✧ Interested in corresponding with anyone in V.F. 41 Squadron, USS Ranger, U.S. Navy, in 1941. I have a picture of our change of command at the NAS, Norfolk, Va., July 3, 1941, and have all names recorded. *Donald E. Brown, 11320 Emery St., El Monte, CA 91732; (818) 443-5130.*

✧ My son and I would like to open a non-profit old toy and toy train museum and seek reasonably priced items and donations, in any condition, for display. *Gerald Grothouse, 1621 Copenhaver Rd., Ft. Pierce, FL 34945; (305) 465-4821.*

✧ Seeking info on my g.grandfather's oldest child: David J. West, b. 1824 in Duplin Co., N.C., to William and Margaret Murphy West, was a student in 1850 U.S. census—I don't know where. Anyone knowing of any of his descendants please contact *Johnny R. West, 2-C Ruth's Ln., Greensboro, NC 27407, or call collect to (919) 855-5224.*

✧ Wanted: anything to do with magic—books, tricks, or illusions. I teach the Society of Young Magicians and need door prizes and effects for

those who can't afford new materials. Contact *Dick Laneau, 6463 6 Ave. N., St. Petersburg, FL 33710; (813) 345-4323.*

✧ Desperately need contacts with 606 AC & W Sdn. personnel to locate former comrades of the 1951-52 era regarding an accident on the island of Paengnyong-do 9/17/51 of DC-2 salvage. J. J. Clark and O. M. Mitchell in particular. Other input welcome. Write for more details. *Walter Henricks, RR 1, D148, Wolcottville, IN 46795; (219) 463-3933.*

✧ San Francisco APOers: a reunion will be held in June 1988. Contact *Max A. Doty, 5255 S. Irvington Place, Tulsa, OK 74135.*

✧ Need info on the following people in and around Blandford, Mass.: Jarvis J. Osborn (b. 12/5/1812; m. Josephine Smith 2/5/1842.) Son of John Osborn (b. 9/22/1779; m. Elcina Hamilton 10/23/1806); he was son of Capt. Luke Osborn (b. 1743; m. Dorcas Bacon 10/29/1772). Write for more details. *Fordyce L. Osborn, 1801 Austin Ave., Los Altos, CA 94022.*

✧ 70th Div. Assc. Army, WWII, reunion, Nashville, Tenn., Sept. 29-Oct. 2, 1988. Contact *Alvin Thomas, Sec./Treas., 203 S. Major St., Eureka, IL 61530.*

✧ Would like to hear from those who served aboard the USS Cogswell DD-651 during WWII for a possible reunion. Contact *M. Fred Baker, Jr., 11306 Doris Creek Cir., Corpus Christi, TX 78410-3212.*

✧ For sale: needlepoint and counted cross-stitch kits for the various Masonic degrees and related bodies, including Blue Lodge, Shriners, O.E.S., and many more. The symbols can be framed as an 8" x 10" wall hanging. However, material provided would allow use for a slightly larger pillow or whatever you decide. Price of \$15.00 each includes canvas or Aida cloth, needle, yarn or floss, complete instructions, shipping, and handling. *C. A. Adams, Box 34, Rt. 103, Mt. Holly, VT 05758.*

✧ Would like to hear from those who served aboard the USS Fuller APA-7 or the LST 31 or LST 679 during WWII before March 1946 for a possible reunion. *Paul L. Ballard, 827 Delaware Ave., McComb, MS 39648; (601) 684-7264.*

✧ I have George Washington Masonic Stamp Club covers available. Request that a S.A.S.E. be mailed and I will then return a list of our covers. *Paul M. Williams, 2364 Beaver Valley Pk., New Providence, PA 17560.*



Our cover shows one of Brother Octave Chanute's early experiments with a full-size glider in 1896. Although largely unknown, Brother Chanute (at left) was an important pioneer in the history of aviation. His story appears on page 7.