

Greetings to You and Yours. May the New Year bring you good Health and Happiness.



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Grand Lodge Bulletin

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HUMAN VALUES

From our dictionary we learn that the word "value" means: "that which renders anything useful; price; importance." Applying this to human life from its beginning to its ending is an instructive subject. To babes, values have little room in their developing minds, but as soon as they begin to understand and knowledge develops, one of the greatest problems throughout the remainder of their lives is "values".

Analogies are often instructive and clarifying, and to this end let us compare the value of human life to that of a tree. There is the nursery tree upon which is placed an artificial value to measure its usefulness as a thing of beauty or ornament; so sometimes there is an artificial value placed upon a human life simply for the beauty of the person i.e. the artist's model and the actress. Such artificial values, however, are often short lived and uncertain. Then there is the common tree and the brush of the swamps and wild lands which at first thought appear so worthless and unnecessary, yet if we stop and consider it, we find that they certainly have a purpose. The wild game live from its bark and twigs, the birds nest in their branches, and most important, they form a part of nature's great water shed. So with human life that is from the city slums or from that great throng of the underprivileged and poor (as seen in the eyes of man). It has a far greater value than one first believes, and in the eyes of God, let us not forget that all men are equal. It is more often from this group that great men develop, great ideas are born, great leaders come forth. It was more often to these that Jesus, in His life upon this earth, gave

praise and exaltation, rather than to the idle rich or the man of great knowledge and authority. Thus it is seen that to those things which at first seem to have little value, great importance is more often their lot. Then lastly, may we consider the palm tree of Florida, useful for its shade and as an ornament, but of no great value, yet the same tree when seen on the horizon of the great deserts, means water, food, rest and even life itself to the lost and weary traveller, so its value is unestimatable. So with a human life, while perhaps for a while in certain surroundings it seems to have little value, yet upon being removed to some other place and purpose it often becomes a most valuable life.

Let us now consider the value of human life as measured in:—DOLLARS AND CENTS; IN THE EYES OF GOD; and IN THE LIGHT OF FREEMASONRY.

Today's measuring stick of human value is all too often the almighty dollar and really it is the most worthless unit of measure that man ever devised. Does it very often bring true Happiness, Health, or Salvation to man? It more often brings the opposite. There is an old saying that "a man who makes a million dollars never has time to collect it, and he who collects it, never had time to make it." A college professor once said, "money is a very convenient thing to have but certainly is not a necessity." How true both of these quotations are for in all history, the majority of our greatest leaders, statesmen, scientists, engineers, teachers, inventors, developers of industry, sculptors, painters, authors and musicians, all have had their be-

ginning from the ranks of the humble and poor and come up to greatness by ambition and perseverance. This is so true that no one need fear the right to greatness for reason of being born humble and poor. I like the truth in the words so recently spoken by Joe E. Brown, the great movie comedian, who said, "Real ambition does not mean 'wanting'. It means loving the thing you are doing, loving it enough to work, and to call that work 'play'. Full appreciation and complete happiness can only come from a success that has been prayed for, dreamed of, and worked for. One of the greatest losses the world has suffered in the last ten years is PRIDE OF ACHIEVEMENT. We all seem to want to get as much as possible for a minimum of effort." J. Lester Perry, a self-made successful engineer, in addressing the graduating class of a college last year said, "It is a man's character most of all, which determines his ability to meet the high standards of life and to provide leadership; the character that develops from trials, labor, hardships, and difficulties, from right decisions made in crucial hours. There is no limit to what a man can make of life, what he gets from life depends upon what he really wants from life and how greatly he wants it. Deep in every soul is a longing and an ambition to do something fine, to rise above the dead level of mediocrity, to use latent powers to larger purposes. Listen to this inner voice. Heed its divine command. Set your eyes upon some great and lofty achievement." Thus we see that the DOLLAR has little room in God's plan for achievement and it is no measure of human value. The GREATNESS OF HUMAN VALUE should be measured by the achievement of man to the end of bringing joy, comfort and understanding to his fellow-men; of winning their love, affection and respect and to have made this world a little better place to live in for his having lived in it.

Human values as measured in THE EYES OF GOD, have no inclusion of wealth. To Him all are equal and are measured by the standards of love; the same standards by which He measured His own Son, whom He so loved that He gave Him to the world and who in turn so loved us that He gave His life that whosoever should love and believe in Him would have eternal life. In God's eye we are seen for the true worth of our inner soul. We do not deceive Him and only by love and repentance can we hope to be acceptable unto Him.

Human values as measured in the LIGHT OF FREEMASONRY are directly linked to those as measured in the eyes of God and not by the almighty dollar, for Freemasonry is but a way of life so lived as to be acceptable unto God and to be of benefit to one's fellow-man, a life of brotherly love, relief and truth. The Freemason is a man with a soul, a soul filled with love and understanding for his fellow-

man, a soul filled with sympathy and a desire to make this a better world for his having lived in it. His value should not be measured by his perfection of ritual or the number of degrees attained or power of speech deliverance. "A Mason is born, not made", is a truth. To one who is born with a receptive soul that radiates love, Masonry has a natural appeal, and once he seeks and attains admission, this spark is kindled by the lessons of the first three degrees into a flame radiating brotherly love, relief, truth and tolerance, and this knowledge often inspires one to seek for further light, and as we travel and study in Masonry we find that it all adds up to a greater and clearer understanding of the teachings of our Holy Book which enables us to better serve God and our fellow-men here on earth and to better prepare our souls that they may become more acceptable unto God in the life hereafter. In summing up our values as Masons, it is measured by the receptiveness of our souls to the true light of Masonry and our subsequent knowledge of its way of life and our ability to impart this knowledge to others. It is essential that we so live and die as to inspire others to join our order that its principles may ever continue to be preserved and handed down.

In conclusion—let us stop in life before it is too late and check up on our values. Life is but a few passing hours and it is never too early to check its value, the more often the better. So in checking on our values, it is the most important ones we want to watch for. They are the key to all others. Let us measure our values in the light of our love of God, our unselfishness, love of our fellow-man, sanctity of the home, uprightness of morals, material accomplishments, and intellectual advancement. Let us remember that Christ never lost a battle with the forces of evil. To an individual or a nation who violates the way of life as set forth above may well be recalled the fate of the Roman empire consisting of over one hundred million souls, who, because they violated all of the above standards of measurement of human values, were so completely destroyed by God over a period of four hundred years that today no man remains who claims to be a Roman.

Let us stop at what now many believe to be the cross-roads from which Rome took the wrong turn, and check on our values, and in the Light of our summary, let us take the right turn that leads to GLORY and THE KINGDOM OF GOD.

LeROY W. BOND,

Grand Junior Warden,
Grand Lodge of Alberta

Democracy is not "I am as good as the next fellow." Democracy is "the next fellow is as good as me."

GRAND MASTER'S ADDRESS

I sincerely pray that the Year 1948 will bring you everything your heart desires.

In making a short review of the Bulletins of the last four months I hope you have all read and studied these carefully, more especially the message by the Rt. Rev. Bishop Sovereign, D.D. This, I believe is one of the most wonderful Christmas messages that any human being could receive and let each and every one of us take this message to heart.

In the Bulletins you have received since September, there have been many other very interesting articles, especially those on the Duties of Past Masters and the one on the Responsibilities of Sponsorship of the Candidate. Both these articles are very instructive and I hope you have studied them and will be guided accordingly.

What the future holds for us no man knows. The world is at war in the Far East and in the Near East, but we as Master Masons, can do a lot if we all in unison undertake to bring Peace. First, we must have Peace among ourselves; let us not judge our brethren and say harsh things about them, but endeavor to correct a brother when we see him going astray, let us be temperate in all things.

I feel I should perhaps say something about the Boys' Farm project in this message, but about all I can say is, we are gathering information and we are arranging for organized regional meetings on the dates set up early in the New Year. A special Bulletin will go to every Lodge on this question before the 15th of January, so that it can be spread on your notices.

Great interest has been shown in foreign Jurisdictions as to this movement, they having read about it in our previous Bulletins. Grand Lodges in the United States are now beginning to enquire how this plan is going to work out and if we would supply them with further details on what we have in mind.

May I reiterate that the time has definitely arisen when Masonry's Programme must be projected and its efficacy felt by working in the interests of building a better citizenry.

I am fully cognizant that this programme of the Boys' Farm may be the most ambitious programme that has been laid before the votaries of Masonry in this Grand Jurisdiction. The task that lies before us may be gigantic and no one man, myself included, could carry an objective such as this to its full fruition. Therefore, I am depending on every Master Mason in this Jurisdiction to take up the torch in the interest of delinquent boys, so that the plan will not only be formulated, but we shall march together shoulder to shoulder in this great task in the name of the Brotherhood of man.

Will you, therefore, write me your personal ideas on this great and glorious work, which I sincerely trust we are about to undertake. It is only by unity

IN MEMORIAM

It is with sorrow we record the passing of our Immediate Past Grand Master, M.W. Brother A. G. R. Bond, who passed away in Calgary on November 29th last at the age of 68 years. Brother Bond was born in London, Ontario, on October 8th, 1879. The lure of the West beckoned him, so in 1905 he came West to Bassano, Alberta, and became identified with the Provincial Government, serving as clerk of the supreme court, sheriff and police magistrate at Bassano and Hanna, finally moving to Calgary a few years ago to become a judge of the juvenile court. He was always interested and active in local affairs and activities, including boys' work. Youth appealed to him very strongly. He was an adherent of the United Church of Canada.

Brother Bond was initiated into Masonry in Bassano Lodge No. 55 in 1925 and served as its Master in 1933. After moving to Hanna he affiliated with Hanna Lodge No. 78, of which Lodge he was a valued member at the time of his death.

Brother Bond was elected Junior Grand Warden of the Grand Lodge of Alberta in 1943, Senior Grand Warden in 1944, Deputy Grand Master in 1945, and M.W. Grand Master in 1946, also receiving the honorary rank of Past Grand Master of the Grand Lodge of Saskatchewan.

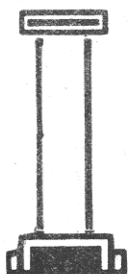
Brother Bond was the author of several Masonic works of interest. He was a member of various other Masonic bodies, including those of the Capitular and Cryptic Rite bodies, Al Azhar Temple, A.A.O.N.M.S. and Alberta Consistory, 32 degrees, Ancient and Accepted Scottish Rite.

It is deeply regretted that the Most High in His wisdom did not see fit to give Brother Bond a longer life in which to enjoy the fruits of his labours.

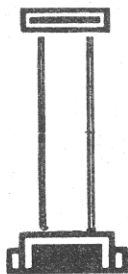
"Life's race well run,
Life's work well done,
Life's victory won,
Now cometh rest."

of purpose and the co-ordination of effort that our perspective of today can become the accomplished fact of tomorrow.

I will be expecting to receive thousands of letters from you in the course of the next thirty days; won't you please let me hear from you. I will endeavor to answer every letter either directly or through the medium of the Bulletin, let me, therefore, have your letters. Let's go to work and do this humane job so that the citizens of tomorrow and the Master Masons of tomorrow will have a better idea of what good citizenship means.



Between the Pillars



WORTHWHILE PROCEDURES OF AN INVESTIGATING COMMITTEE

From a secretary's point of view the investigating committee should institute an immediate investigation so that the report of the committee may be completed and returned to the secretary promptly. This will facilitate the printing of Lodge notices since the secretary should know about two weeks prior to date of the Lodge meeting whether a report of the committee is available or completed.

The investigating committee is entitled to be supplied by the secretary with all the information that the applicant has given on his petition. The committee has thus some tangible information upon which to base its further investigation.

The Worshipful Master appoints privately three members to the committee. It is advisable that one of the three be definitely named as the convener or chairman of the committee so that the responsibility of getting the investigation under way is also definitely indicated.

Frequently the whole investigation is shouldered by the chairman of the committee. The committee should act together and each member carry out some phase of the investigation. There is sufficient scope in an investigation to make this division of labor possible. For example: one member could get the data pertaining to the life history of the applicant such as age, birth, nationality, education, occupation or profession, residence, etc.; another member could investigate the moral attributes of the applicant such as his religious belief, his social habits, his associates, his family, addiction to intoxicating drinks, previous application for a degree; the third member could investigate the civil and financial attributes of the applicant such as his financial obligations, criminal offences, etc. If each of the committee has taken an active part in the investigation there will then be no hesitation in having all three members sign the report.

In many cases the work of the investigating committee is taken all too lightly. Members sign the report on the say-so of others and without regard to the warning that is noted on Form 47—the "Report of Committee on Petition for Membership"—"No committee shall report favorably because they know of nothing detrimental to the applicant, but

they must investigate and give positive answers to the various questions". The work of the committee is very important and carries responsibility. The members of the Lodge must frequently cast their ballots, not guided by any personal knowledge of the applicant, but relying solely on the report of the committee.

Every applicant should be interviewed personally. A great deal can be learned by this personal contact. The applicant is actually entitled by courtesy to this interview. It makes a favorable impression on him. To the applicant the period of waiting to hear of the disposal of his petition seems a long time. The visit of the committee will help to dispel any thought that the petition is a thing of small consequence to the Lodge and that it is something that the Lodge will deal with at its pleasure or that perhaps the secretary has even mislaid the petition.

If the applicant is a newcomer to the community the investigation should be extensive. The applicant should be asked to supply references. The committee should communicate with those referred to in order to enlarge on and to corroborate the facts that can be learned by the personal interview.

If the applicant is a long-time resident of the community the work of the committee is simplified. Some member of the committee or of the Lodge will have personal knowledge of the applicant.

A committee may take the attitude that if the applicant is now leading a respectable and moral life, delving into the past record of the individual is of no consequence. If a man has committed an offence long ago and his present habits are without fault then the present should be that upon which to base one's judgment. If this contention is correct it still does not relieve the committee of the responsibility of making full investigation. No committee should ever excuse itself after giving a favorable report by claiming that it was not aware of the previous misdemeanors of the applicant. If the committee knows all the facts and can still give a favorable report, that report can be relied upon.

A committee investigating a petition for affiliation should communicate with the Mother Lodge. The applicant's intention of carrying a dual membership can very well be determined by the committee and reported to the secretary.

The method of investigation should be adapted to the particular situation. The procedures may vary but in every case that procedure is worthwhile which enlightens the committee member to the extent that he may sign the report honestly and with conviction and thereby guide his brother-members of the Lodge.

Bro. W. J. K UJATH, Secretary,
Grand Prairie Lodge No. 105,
Alberta.