

Pledge of Service . . .

WHAT MAKES MEN GREAT?

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Observing the events and ways of the world, it would seem time—even long past time—for men to stop believing in magic, schemes and ponderous theories, and begin to look at simple facts in the clear, revealing light of plain truth.

Without question, the only hope man has is man himself. That does not include God because man is a free moral agent; he has the right and privilege of choice. The reasons why his society is in such mess will be found in the choices he has made. The world is in turmoil and threatened with Communism as well as Socialism. Fear and uncertainty are everywhere. But everything we see taking place today is a direct result of the choices men make. God is not to blame. The fault is our own, and the quicker we acknowledge this fact the sooner we may be able to improve our condition.

We will not get much relief so long as we keep on making wrong choices even though we make the heavens ring with our pleas for help. Just as long as we permit vaunting pride, covetousness, jealousy, unbridled ambition, hate and meanness to dictate our choices, we can expect to find others using those same forces against us. Where suspicion rules, confidence flees. Where hate is, love is not. Where greed controls, charity is smothered. But, where brotherhood exists, confidence, love and charity combine to create and cherish peace.

We are all striving for a place in the sun. We all want to be great in the eyes of man and the world. Sometimes, however, we lose sight of the fact that greatness can never be achieved from the evils by which we live. We also lose sight of the fact that we are not judged according to our stature, but according to our character and our ability to see the good in all people.

If biography and history teach us anything, it is that great men have almost always refused to poison their spirits with vindictive-

ness and hate. History reveals some outstanding examples in bigness and leadership. Today, unless you are with the group in power, you have little chance of being recognized for ability, character or leadership.

Napoleon, who was by no means an ideal character, had superb indifference to personal animosity. When someone questioned his judgment in appointing one of his critics to an important office, Napoleon expressed surprise. "What do I care what he thinks of me," Napoleon demanded "so long as he can do the work."

Abraham Lincoln amazed the nation by putting into his Cabinet his foremost political enemies. As Secretary of War he chose Stanton, who had sneeringly characterized him as a clown and gorilla. He made Seward Secretary of State, knowing well that Seward regarded himself as much the abler man. Chase, his Secretary of the Treasury, used his Cabinet influence to promote his own chances for the presidential nomination. It meant nothing to Lincoln as long as Chase kept the confidence of the country and did his work well. When McClellan snubbed him brutally, and Lincoln was urged to replace him, he replied: "I will hold McClellan's horse if only he will give us victories."

Disraeli had the same calm superiority to personal resentment. During his short tenure of power, he granted a pension to the children of John Leech, the Punch Draftsman, who had mercilessly attacked him for thirty years. When a partisan of more vindictive turn expressed his astonishment at his meekness, he replied: "I never trouble to be avenged. When a man injures me, I put his name on a slip of paper and lock it in a drawer. It is marvelous to see how the men I have thus labelled have the knack of disappearing."

Sister Kenny, the amazing polio fighter, suffered severe criticism on her method of treating the ravaging disease. Even though her methods were condemned, she persevered and continued her work under the vicious attacks from certain elements of the medical profession. When recognition came and her work was praised, she offered her services to the medical profession to help spread her knowledge. Her spirit refused to become poisoned by vindictiveness and hate.

We find very few people these days willing to help others for the good of their worth. The trend of thinking favors power and, with power, comes the first thought that we must get even with those we dislike because now we have the chance. A certain propor-

tion of people feel that they must balance the scales of justice. They nurse personal injuries; they harbor resentment and accept every opportunity to denounce and defame. They can never be great regardless of honor or glory, position or power. Great men have a calm superiority to resentment and hate. They never want to get even. They are too busy trying to do good for others.

HEBREW NAMES OF GOD

From the *Christian Friends Bulletin* we take the following definitions of Hebrew terms for the name of God.

Adonai-Elohim—According to Jewish tradition, the name **Adonai** notes God's attribute of mercy, whereas the name **Elohim** denotes God's attribute of justice. Rabbinic commentators observe that the Book of Genesis, as it relates the account of the creation, at first makes use only of the word **Elohim**, "In the beginning Elohim created the heavens and the earth." (Genesis 1:1) Later, however, the name **Adonai** is introduced, ". . . in the day Adonai Elohim made earth and heaven." (Genesis 2:4) The Rabbis teach: "It had entered His mind to create the world in the attribute of justice only. God perceived, however, that the world could not exist if based on justice alone. He therefore gave precedence to the attribute of mercy and united it with the attribute of justice."

Shadai—In Exodus 6:2, the Lord reveals himself to Moses in a new respect—by His name, **YHVII**. He recalls to Moses, however, that He is the same Lord who had appeared unto Abraham, Isaac and Jacob as **El Shadai**, a God of Power and Might. The Rabbis taught that God makes himself known to every generation that yearns for Him and seek His guidance; and although He is One, Eternal and Unchanging, He does appear to men differently according to their understanding and experience.

Yod-He are the first two letters of the Tetragrammaton, **YHVH**. According to Jewish legend, God himself used these two letters to create the universe when He said, "Let there be light." The Hebrew word meaning "Let there be," **yehi**, is formed from these two letters.

Unutterable Name of God—The pronouncing of the Tetragrammaton, **YHVII**, the unutterable name of God, was forbidden by Jewish law, except on Yom Kippur, the Day of Atonement, when the high priest entered the Holy of Holies in the ancient Temple and called