



# Grand Lodge Bulletin

Editor: A. M. Mitchell, P.G.M.

## "THIS CHANGING WORLD"

**W**E have just crossed the threshold of a new year, another page in the great book of life has been turned, and we speculate on what great earth shaking events will be recorded ere another year arrives. Christmas, with its age old greeting of "Peace on earth, goodwill towards men", has been largely eclipsed in the sound and fury of the greatest conflict this world has ever known, and we are told by those who know, the worst is not yet.

Freemasonry suffers always in war, and flourishes in times of peace, and it needs no words of mine to tell how much it has suffered in this conflict, when in many countries death was the portion of those known to belong to our ancient Craft, and wholesale destruction of Freemasonry has been major strategy in those nations which seek world domination.

Masons and non-Masons alike have asked the question, Why?—Was it because Freemasonry was considered non-essential to man's well-being in those countries, or was it because it taught a gentler way of life to that desired by the ambitious and utterly depraved gangsters in control?

Lacking the answer, we incline to the latter. Nevertheless the time has come when we must take stock and review the position of Freemasonry in the light of present events.

History tells us that the revival of Freemasonry in England, which resulted in the formation of the first Grand Lodge in 1717, came at a time of national chaos, when the art of Government was at a low ebb, when religion was divided, and spiritual values held to be of little account, when robbery and violence were commonplace events in the daily life of the people.

It was in the midst of such conditions that many thinking men, knowing the principles of the Operative art (having been received as "Accepted Masons") promoted Freemasonry as we now know it, in the hope that such a society with its well-known teachings might prove of help and appeal to men of goodwill in the grievous state of public life.

How well it succeeded need not be gone into here,

sufficient to say that the idea quickly spread and history testifies to its great and beneficent influence the world over. Today we find ourselves in similar but infinitely more dangerous times.

Epochal happenings, vital to the human race, are a matter of everyday occurrence. The press informs us that over twenty million human beings, many of them women and children, have met violent and cruel deaths; whole nations have been pressed into slavery; great economic changes are taking place which will affect every human being throughout the world. Think not, therefore, that because we in Canada are favoured of God, and are living sheltered and well fed lives compared to war stricken countries, we can escape war's consequences, or sidestep its responsibilities.

Masons must remember that the "lost word" is not a matter of letters of the alphabet, but the loss of those divine virtues of which we are all conscious. They must also learn that the welfare of those in distant lands parallels their own, and the wealth or poverty of every individual, material or spiritual, adds to, or takes away from each one of us.

Rest assured when the war is over our returned men will want to know more about everything, Freemasonry included, and unless we can convince them that Freemasonry is worth while, we shall be the losers, for it is to them we must look for leadership. These lads, schooled in the fierce art of modern war, will no doubt scrutinize closely many of the things we take for granted.

We, therefore, whose privilege it is to carry the torch of Freemasonry, must take stock to see if the time has not now arrived when we must draw new designs on old trestleboards. Freemasonry over the years has adjusted itself to the changing conditions of life, and we must see to it that it does not fail the newer generation. True, the old truths will never change, nor would we wish them to, but their application does, and has.

What then should we do in these circumstances, is the question we must ask ourselves.

First, I think we must practice real Brotherhood more in the future than in the past; our Lodges must

have more friendship and goodwill in them and less division; we must act upon the square in all our dealings; Freemasonry must be a sanctuary to one; a helping hand to another; a refuge and strength to the widow and the fatherless; a help for lame dogs over the stiles. We must extend the hand of fellowship to a greater extent in our Lodges, so that each one of us when asked if you "bring anything with you", will have more to offer than a word, or a grip or a token, which are only the outward and visible signs of a supposedly inward and spiritual desire to be of service to our fellowman. In other words, the N.E. corner must be a living, vital factor in all our Masonic dealings, in our every day life, and not on Lodge night only. To the enquiring mind, we shall then, perhaps, come "under the tongue of good report".

GEORGE MOORE,  
*Grand Secretary.*



### UNITY OF EFFECT IN MASONRY

By L. J. HUMPHREY,  
Secretary, Nanaimo Lodge, No. 110, G.R.B.C.

A RECENT exhibition of photography in a local fair suggested to me a few Masonic parallels which all who have the interest of lodges in mind would do well to ponder.

First the photographs themselves. What were their individual characteristics, how did they command instant respect and admiring examination—or just a mere glance? Of course the immediate answer is that some were good and others mediocre; this one showed skill and artistic taste both in subject and treatment; this other was simply another picture. To dismiss the question thus, however, would be to overlook lessons valuable to us as Freemasons. Suppose, therefore, we give particular scrutiny to one of these exhibits.

Here is one titled "Far Horizons". It depicts a shore of waving summer grass and the sea stretching away to the distance. In the right foreground stands a barelegged lad of about thirteen years who is looking through glasses at the level, mystic distance. His hair and shirt are ablow, his whole person fairly shouts boyhood wonder in the far horizon.

This description cannot begin to convey the charm of that photograph; it merely attests to the excellence of a wonderful subject treated with imagination and artistic appreciation. I found myself standing before it quite a time and returning to it again and again. Why? Because it achieved the artistic ultimate—unity of effect.

Now, just why did it do this? By accident, by chance? Most certainly not. But by a careful elimination of everything that would tend to jar upon the wonder-in-the-far-horizon theme. For instance, had one seen a wrecked aeroplane on the

beach, or the sky had been partly obscured by a poster advertising cigarettes or chewing gum, or the immediate prospect made hideous by a pair of all-out wrestlers locked in a bare-teethed embrace, the singleness of effect would have been ruined. Instead of a sense of fascinated wonder we would have had conflicting impressions warring with each other, a jumble of reactions in the place of the satisfaction of unified interest.

This being a Masonic paper, however, you have a right to ask what I mean. How does my illustration bear on our work and aim?

My answer is, very much so. The central, unifying aim of Freemasonry is harmony, and the Craft rests firm and unshakable upon an observance of the principle of unity of effect because, by strictly forbidding anything of a controversial nature to obtrude within its recesses, it is able to attain that harmony. It bans all polemical discussion and is therefore in a position to gather beneath its wide arms brethren of all races and beliefs. Yes, surely Freemasonry itself offers a magnificent example of the well-working of the principle of unity of effect.

This being undisputedly true in a general sense, it behooves us all to carry out this principle in particular instances. All that we do in our lodges should be done in the very best manner of which we are capable and with the desire to provide satisfying pleasure and happiness. If we are to exemplify a degree we should not allow anything to mar the single effect desired upon the candidate, namely an impression of solemnity and awe before the Great Architect, the urgency of binding obligations and vows voluntarily taken, an upreaching of the soul. We should always remember, too, that the candidate is the most important person in the room and that therefore every effort should be bent to impress him worthily, to guide his thoughts aloft to the letter G.

Here is where we need to be especially careful. We should guard that good impression and not spoil it by irrelevances or irreverences. For instance, if, immediately following a degree, we congratulate the officers on the way they exemplified that degree, we right then and there commit an artistic or psychological error—we shift the center of interest by focussing attention on the officers, whereas the single, central focal point has been the candidate and still so remains until we finally disperse for the evening. Similarly, if we labor to give our candidate a truly inspiring initiation, with its emphasis on the very finest virtues, and afterward indulge in ribald discourse around the banquet table, we nullify the good we have done.

Which brings me back to our photographic illustration. The splendid exhibit we have examined has concentrated on a single, unified effect; all diversification of interest has been eliminated; every detail has been carefully examined as to its value as a factor contributing to the desired single impression.

An appreciation of the importance of the principle of unity of effect lies at the root of all worthwhile

effort, especially of that having to do with those intangible workings of the human heart and mind. Freemasonic enterprise therefore cannot ignore it, and I would respectfully submit that worshipful masters and wardens bear this in view since they more than all others, have the responsibility of conducting our activities.

All brethren, however, are attached with affection to the Craft and wish to serve it well. Let us then realize that whatever we find to do can be better done if we apply this simple, fundamental artistic rule of the unity of effect to our doing of it, because, in Freemasonry as in all else, it is the better way.

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### AN HONORABLE RECORD

R. W. Bro. W. S. PEARCEY, P.D.D.G.M.

Making a fraternal call on R. W. Bro. W. S. Pearcey recently, M. W. Bro. Sam Harris reported him indisposed and regretting his inability to properly celebrate the fiftieth anniversary of his installation as Worshipful Master of Ashlar Lodge No. 247 Toronto! By dint of judicious questioning, M. W. Bro. Harris elicited the facts of a remarkable record, all of which we are assured is verified by proper documentary evidence. Here it is:

Date of birth—June 24, 1864.

Date of initiation—November 22, 1887.

Date of Installation as W.M.—December 27, 1893, Ashlar Lodge No. 247, Toronto, Ontario.

Was also a member of Patterson Lodge No. 265, Ontario, from 1890 to 1894, having dimitted on February 22, 1894.

Affiliated with Nelson Lodge No. 23, Nelson, B.C., and dimitted on August 14, 1912.

Was a Charter member of Plantagenet Lodge No. 65, Vancouver, B.C., and dimitted on January 10, 1917.

Was a Charter member and the first W.M. of Lake Saskatoon Lodge No. 106, Lake Saskatoon, Alberta, in 1918 and it was my privilege to install him as W.M.

Was elected as the second D.D.G.M. of Masonic District No. 13 in 1919.

Was elected as an Honorary Life Member of Grande Prairie Lodge No. 105, in 1918.

Was elected as an Honorary Life Member of Lake Saskatoon Lodge No. 106 in 1929.

At almost eighty years of age, R. W. Bro. Pearcey is still active and able to do a little work every day. We have pleasure in extending to him the congratulations and fraternal regards of his Brethren everywhere.

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Increase, O God, the spirit of neighborliness among us, that in peril we may uphold one another, in calamity serve one another, in suffering tend one another, and in loneliness or exile, befriend one another.—*Posted in Shelters in Great Britain.*

### CONCERNING DUES CARDS

(Issued by the Bulletin of Masonic Relief Association of the United States and Canada.)

The number of lost or stolen dues cards or receipts seems to be growing. It would be a great favor to the various Masonic Relief agencies if the lodge officials were to strongly caution its membership in this matter. The membership should be informed that the dues receipt, or card, is quite valuable as evidence of membership in a regular Masonic body. On many occasions such card or receipt may be used for identification. No one has a right to converse Masonically with one who cannot furnish evidence that he is a member in good and regular standing. The best evidence is a paid-up receipt in the possession of the rightful owner.

In Indiana it is now a Grand Lodge requirement that no man may visit another lodge without first exhibiting a current dues receipt or card. We think this requirement exists in practically all the states of the Union.

Another subject we would like to discuss in this connection is the emphatic need for the rightful owner to endorse his name with ink or indelible lead on such card, or receipt. If there is no place provided for such signature see that it is written some place on the same. We have been preaching on this subject for over twenty years. On occasions we grow a bit discouraged. We have had lodge officials come to us on business, Masters and even Secretaries of lodges, who have proudly exhibited to us membership cards issued by lodge and collateral bodies and the whole "deck" wanted the signatures of such owners. This should not be the case but, when attention was called to the absence of signature, even when a specific place for the same was provided, some of the brethren took offense and even intimated it was none of the writer's business.

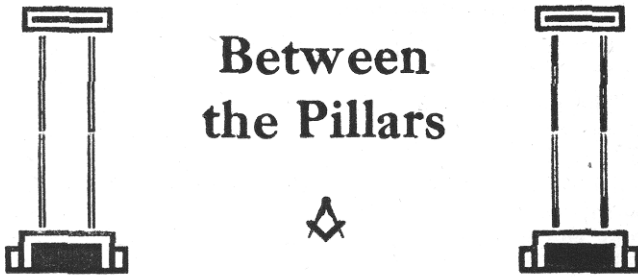
We believe if the Grand Lodge were asked for an opinion it would say a receipt or card was practically valueless as evidence of membership unless it had the signature of the rightful owner endorsed thereon.

We would not dare to completely dismiss this subject as one well and sufficiently covered. It is the Relief organization official who must cope with the legitimate member, as well as the crook and imposter. A fundamental procedure on our part is a request for a lodge receipt. A characteristic signature on the receipt which cannot be easily forged is a strong help in thwarting an imposter.

Please emphasize as much as possible to all regular Masons the need for care in saving lodge cards, or receipts, against loss or theft. Please urge all regular Masons with whom you are acquainted to endorse their characteristic signature on all lodge receipts or cards.

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Gratuitous advice and mocking prophecy is the reward of him who thinks for himself and leaves the well worn paths of herd opinion.



## 6. The Master Mason

AS was suggested in the last paper, a new philosophy is presented in this the third and last of the "blue" degrees. The symbolism of Operative Masonry is to a great extent laid aside. The Master has reached maturity and is to be taught the final lesson of the eternal cycle.

The Third Degree is known to be an addition or adaptation of something earlier which rounded out the ceremonies of the operative somewhere about 1725 although an eminent modern scholar, McBride, suggests there were traces of it in 1717.

The note or tone of the whole Degree is struck in the Scripture Reading from the twelfth Chapter of the Book of Ecclesiastes. The frame of man has been brought to tottering old age and the physical end is near. This might be the bitterest of all human experiences were it not for the promise of a life beyond, symbolized by the Acacia.

As an apprentice the neophyte is taught to build himself, as a Fellowcraft he is taught to build Society by contributing his share of skilled labor and expert knowledge, as a Master Mason he is taught that even if he may have allowed the rubbish of his physical and mental temple to accumulate, it is still possible for him to build a spiritual temple, an house not made with hands, which will enable him to present his final Master's Piece and be raised to the new life beyond the veil. Such is the lesson of the Third Degree.

The Legend of Hiram deserves discussion by itself so will be the subject of the next paper.

The Search For That Which Was Lost is the secondary allegory of the Degree. That is an ancient heritage. To the early Jews a man's name was something more than a mere label of identification. It was supposed to absorb something of his personality and frequently a substitute was used in daily life while the real name was kept secret.

This is likewise true of the true name of Deity which only the High Priest was allowed to pronounce once annually on the Day of Atonement. Killed before he could pass on the secret to a successor, the High Priest's death meant that the Word was "Lost". The candidate is sent in search of that which is lost and finds but a substitute; Faith in the great ideal by which he must pattern his future conduct.

There is another Masonic tradition which goes to the effect that the Word could only be pronounced by the three original Grand Masters, Soloman, Hiram of Tyre and Hiram Abiff. Each carried a rod corresponding in length to the elements of the 47th Problem of Euclid, 3, 4 and 5. When together the triangle was perfect and each could pronounce his syllable of the word. With Hiram dead by the hand of treachery, the Word was "lost" and Solomon is said to have substituted another.

The number three figures prominently in Masonry, three degrees, three pillars supporting the Lodge, three steps, three principal offices, three Great and three Lesser Lights and so on. Three syllables in the "lost word" simply follows the rule of three but no theory of explanation seems to alter the significance of the allegory that the Master Mason's main object is to search for that which was lost in himself during a lifetime and to use his best endeavors to find all or part of it before the great transition men call Death.

In the York or American working, a number of emblems appear, each carrying some particular allusion to the great main theme. Three steps remind us of the cycle of life, Youth, Maturity and Old Age. The Sword and the Naked Heart of the inevitableness of final Justice; the Hour Glass of time and destiny; the Scythe of the last enemy, the Anchor and the Ark of security in faith and a life of integrity.

The principle working tool of the Degree is the Trowel which is a key to the power of Freemasonry in our own time. As individuals we can do little to improve the lot of man. As a body of men living the ideals of our fraternity and not merely giving lip service on Lodge nights, we could move mountains.

Through the ages every device has been used to bind peoples; force, fear, superstition, religious fanaticism, greed. Today we see some of the same forces in action in a new guise. The Mason's Trowel is the weapon against the baseness and bestiality of the corrupted swastika. By genuine fellowship and understanding, by common effort in a common cause, the Trowel may yet be used to spread the cement of brotherly love and affection and bring at last Peace and Goodwill to all men of whatever race, creed or opinion.

The Kabbalists used the Temple as one of their most important symbols. It is natural that a race of builders should likewise base their symbolism on their skill and knowledge but how the Temple of Solomon came to be the core of all our ritual philosophy, none will ever know.

Suffice it to say the Master Mason is possessed of the keys of an ancient philosophy, a rule and guide to faith and a chart of the good life. How he will use them is the test of his Masonry. May he faint not when the hour of trial approaches.

A.M.M.