



Grand Lodge Bulletin

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

HARVEST

IN no country in the world is the countryside more beautiful than in Canada in the Fall and in no season of the year is that beauty more striking physically and mentally to the philosophic observer.

To his eyes there is a feast of color, reds and golds and crimson, brilliant in the glory of the golden light of noon or soft and secret in the shadowy blue-purple haze of twilight. He is a poor wight indeed who cannot see and read the all too brief pageant of the leaves.

His mind, if he thinks, will, through the medium of his eyes and ears, receive Nature's gentle reminder that once again life has passed through the eternal cycle of birth and maturity and now passes into the great sleep to await spring's resurrection.

It is a sobering thought, for as is the seed planted, the grain swells in lush growth, and the harvester garners the ripened yield, so is human life a cycle of birth, maturity and death.

These are the lessons Freemasonry teaches by symbol and allegory, the birth as Apprentice, maturity as Fellow Craft and as Master the slow descent into the eternal sleep to wait in hope and faith fulfillment of the message of the Acacia.

Man is but one example, almost certainly the only thinking example, of Nature's eternal cycle and he who sees in the drama of Freemasonry the eternal cycle sees his hopes, his fears, his inspiration and his inevitable destiny.

Thus it is that Freemasonry teaches gently but solemnly the solemn truth, "As ye sow, so shall ye reap." Too many men come to our Lodges for the sake of social contacts and fail to grasp the great truths of the Craft. Too many are willing to pay tribute to the verbal beauties of the ritual, to the dignity of the ceremonial, to the trappings of drama, leaving it for the understanding brother to realize that in that drama is his individual lesson, repeated for the instruction of all the brethren but to the limit of his intaking supremely for him.

Slowly, but with deadly certainty the lamps on the national altars have dimmed and gone out one

by one. The seeds of narrow nationalism have matured in the blazing sun of hatred, brute force and insensate cruelty. The cycle is complete and the harvest is despair, sorrow and hopelessness.

Anglo-Saxon Freemasonry, born in the freedom its name proudly bears, battles desperately against the scorching of bestial hate, the hurricanes of the forces of disaster. The rains of faith and hope and charity to fend these pending disasters are the great defences of our race.

We have chosen to sow in freedom and peace, we strive to reach maturity against a gale of destruction. Whether we shall reach the end of the cycle in the peace we began, so that when spring's resurrection comes, our sons will carry the torch, is the question and the terrible task for the present hour.

Nations are individuals writ large and Freemasonry is of Freemasons armed in temperance, fortitude, prudence and justice. Let us not be found wanting in the great trial.

A.M.M.

A NOTE ON THE SECOND DEGREE

By W. Bro. ARCHIBALD MILNE,
P.M. Mary's Chapel, No. 1, Edinburgh

IN many establishments in this workaday world is there a Cinderella, and even in the great temple of Freemasonry is this humble handmaiden not awaiting. For some reason or other, the ceremony of the Second Degree is too often treated with scant respect, and on one expressing a wish to visit a Lodge, one is informed in an apologetic and deprecatory tone that only the Second Degree is being worked, thereby preparing one not to look forward to one's visit with undue expectations. To a certain extent this attitude towards the Second Degree may be understood. The First Degree naturally makes a profound impression upon the mind of the initiate into the Craft. The fact that it differs immeasurably

from any preconceived ideas he may have formed on the subject, makes its lessons stand out in striking relief. In the Third Degree the use of externals is confined to a bare minimum, while in the First and Second Degrees they are practically absent. This renders all the more noteworthy the impression made upon the candidate when Masonic light is first revealed to him. He is not overawed with an elaborate, external setting; he is impressed with the simple internal word of Freemasonry.

Contrasted with the First, the effect of the Third is utterly different. Just as one finishes the reading of an engrossing story with keen zest and pleasure but with a sigh of regret, that never again in a subsequent reading can one recapture the thrill that one's first perusal gave one, so, in receiving the Third Degree, one on reflection, regretfully realises that the wonderful emotion evoked by that degree can never in its entirety be recalled. In phraseology not always too happy, the epithet "sublime" as applied to the Third Degree, is probably the most fitting to be found in our tongue.

Coming then between these two degrees, each with a wonderful power of impression of a totally different nature, the Second Degree naturally suffers by comparison. Shorter than either, in order to maintain its own, it would require to be a masterpiece of craftsmanship, and this, frankly speaking, it is not. It lacks both the vividness and the unexpectedness of the one and the dramatic intensity of the other. Further, on first acquaintance, it seems to lack coherence. There appears to be a lack of continuity in it, and absence of sequence in development. As a consequence, too often is it regarded as but a sort of stepping-stone that one must traverse before one can arrive at the Third Degree.

While unfortunately this belief is prevalent, it is a thousand pities that it should be so. In the Second Degree one has passed from the faltering footsteps of one's Masonic childhood in the First Degree, and has entered into the strength of manhood, with the great adventure before one of seeking for Truth in the hidden mysteries of nature and science. The whole realm of Nature's God lies before one, with its countless problems, the groping after the solution of which constitutes Scientia, or the knowledge attained by man. It is no mere coincidence, but a fitting condition of things, that the Second Degree, wherein one attains to this strength, is fragrant with symbolic meaning, and the study of this makes the degree one of enthralling interest.

The winding stair, which is essentially the central feature of this degree, is typical of human progress from a lower plane to things above, and teaches us that as we put our foot on the first step while its upmost flight is out of sight, so in life when we set forth on our quest, the end of our labours is beyond our vision. Fortified by faith and sustained by hope, we press onwards to the unseen goal. That for which we strive is hidden from our view until we prove our worthiness to receive it, by triumphing

over difficulties, by conquering weariness and discouragement, and by arriving at the summit of our desire.

The pillars at its foot are typical of the principles of compensation that pertains throughout everything, as enunciated in the doctrine of the equilibrium of the opposites. In nature, we find everything has some compliment wherewith to contrast it and to accentuate its beauty. Were there no darkness, we would have no conception of the value of light; were there no valley, there would be no mountain summit, and the whole surface of the earth would be one uniform level, void of interest or beauty. So, too, in the moral and ethical world do we find this principle of balancing compensation. The tear of sorrow is lost in the smile of happiness: hope tunes anew the broken notes of despair, while life itself is but a passing between the two adjacent chambers of birth and death.

The interpretation of the stair itself is full of symbolic meaning which one can but sketch in brief outline in such an article as this. Twofold in character, it is vested with both divine and human significance. The various steps of the different flights are typical of divine attributes, of the elemental expressions of divine creation, and of the various forms of life in which that creative power has manifested itself. On the other hand they symbolise various human faculties, the senses wherewith knowledge is built up and the various liberal arts and sciences within which a conception of life and matter is comprehended.

As already stated, the cardinal idea of this degree is essentially Progress. All life is progress, and all progress is life. In every living thing, from the unfolding of a blossom to the upbuilding of an empire, is there continual development; and not until life itself is stilled in the silence of death is this arrested.

In proceeding from the degree of Entered Apprentice to that of Fellowcraft, the candidate emblematically passes from the weakness of childhood to the vigour and strength of manhood. But the very progress that he makes lays greater responsibility upon him. In the former degree he was encouraged to listen to the promptings of his heart in the exercise of charity; he is now enjoined to cultivate as well the powers of the intellect. The impulse of instinct must now be subject to the dictates of reason, so that by the greater knowledge which it is his duty to acquire, he may govern and control his judgments and his actions alike. He is now directed to study liberal arts and sciences, and to penetrate the hidden meaning of our mysteries. So ruling his life, he will be established in the strength of knowledge and in the stability of our philosophy; and will be enabled to pass into the sovereignty of the greatest kingdom ever swayed by mortal hands—the mastery of himself.

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 "Sad is the day for any man when he becomes absolutely satisfied with the life he is living, the thoughts that he is thinking and the deeds that he is doing."

AUTUMN

By JAMES M. WOODMAN

AUTUMN skies and tints are here,
Sweetest season of the year.
Days when grains are gathered in,
Filling crib and sack and bin;
Days when Nature's work is o'er,
When a carpet on earth's floor
Comes from golden leaves which fall—
I love Autumn best of all.

When the first warm breezes blow,
Springtime has its charm, I know;
Summer comes and brings us hours
Rich in birds, and bees and flowers,
Swimming days and picnics, too,
And those wonderous skies of blue,
But, when I hear Autumn's call
I like Her the best of all.

Take my hand, old Autumn time;
Lead me back through lanes sublime;
Make me live again those days
Where the barefoot youngster plays.
In the woodland, through the glen,
Guide me safely there again.
I will hear your gentlest call—
I love *you* the best of all.



THOUGHTS AND REFLECTIONS

Diligence, industry, and proper improvement of time, are material duties of us all.

The acquisition of knowledge is one of the most honorable occupations.

Whatever useful or engaging endowments we possess, virtue is requisite, in order to their shining with proper lustre.

Sincerity and truth form the basis of every virtue.

Disappointments and distress are often blessings in disguise.

Change and alteration form the very essence of the world.

True happiness is of a retired nature, and an enemy to pomp and noise.

In order to acquire a capacity for happiness, it must be our first study to rectify inward disorders.

Whatever purifies, fortifies also the heart. From our eagerness to grasp, we often strangle and destroy pleasure.

A temperate spirit, and moderate expectations, are excellent safeguards of the mind, in this uncertain and changing state.

There is nothing except simplicity of intention, and purity of principle, that can stand the test of near approach and strict examination.

The value of any possession is to be chiefly estimated by the relief of mind, and contentment of spirit, which it can bring us in the time of our greatest need.

Let usefulness and beneficence, not ostentation and vanity, direct the train of our pursuits.

To maintain a steady and unbroken mind, amidst all the shocks of the world, marks a great and noble spirit.

Patience by preserving composure within resists the impression which trouble makes from without.

Compassionate affections, even when they draw tears from our eyes for human misery, convey satisfaction to the heart.

They who have nothing to give, can afford relief to others by imparting what they feel.

The veil which covers from our sight the events of succeeding years, is a veil woven by the hand of mercy.

The best preparation for all the uncertainties of futurity consists in a well ordered mind, a good conscience, and a cheerful submission to the Will of Heaven.

CARL A. MILLER,
in the Chicago Scottish Rite Magazine.



A PIONEER PASSES

NOTE: On Sunday, September 8, 1940, North Star Lodge No. 4 at Lethbridge lost its oldest member and its first Master by the death of Rt. Wor. Bro. Thomas MacPherson. Among his papers was found a memorandum in his own handwriting giving the dates of the various events in his long Masonic life. From these notes and records of the North Star Lodge this notice has been prepared.—WM. M. EDWARDS, Secretary, North Star Lodge No. 4, G.R.A.

THOMAS MacPHERSON was born on February 12, 1850, at Richmond Hill, Ontario, about eight miles north of Toronto.

In his early life he learned the trade of carriage builder, his apprenticeship training him in the construction of the complete vehicle and not only the mere assembly of parts made elsewhere under modern mass production methods.

In the summer of 1872 he heard the Call of the West and enlisted in a military unit being formed for despatch to Fort Garry, now Winnipeg. The expedition left Toronto in command of Col. W. Osborne Smith on September 21, 1872, crossed the Great Lakes in the sidewheel steamer *Francis Smith* and landed at Thunder Bay, now Port Arthur. From Thunder Bay the regiment marched overland forty-five miles, thence by boat through a chain of small lakes to the region known as the North-West Angle, a distance of some four hundred and fifty miles. A forced march of four and a half days completed the one hundred and ten mile gap to Fort Garry, reached just as the Red River was freezing

over. Here Thomas MacPherson served out his enlistment, being discharged as a Corporal and settling down in Winnipeg, where he was married in 1876.

About this time he turned to a new career, that of railroading, eventually becoming an engineer on the Canadian Pacific Railway.

His Masonic career began on June 4, 1879, when he was initiated in St. John's Lodge No. 4, Winnipeg. In 1880 and 1881 he served as Senior Deacon and was elected Senior Warden in 1882. He did not, however, complete his term nor did he, therefore, serve as Master, being moved to Medicine Hat, Alberta.

In the Fall of 1884 a few members of the Order in Medicine Hat began to meet and in 1885 obtained Dispensation from the Grand Lodge of Manitoba, later becoming Medicine Hat Lodge No. 31 G.R.M., and still later No. 2 on the Alberta Register.

He was Master of Medicine Hat Lodge in 1885 and part of 1886 when he was transferred to Lethbridge. Still very active in Masonry, he helped organize North Star Lodge No. 41 G.R.M., later No. 4 G.R.A., and served as its Master in 1888 and 1889.

He was elected Junior Grand Warden of the Grand Lodge of Manitoba in 1889 and Senior Grand Warden in 1890. In the latter year he moved to Tacoma, Washington, where he worked and resided until he entered the Masonic Home at Zenith, Washington, in 1939.

He was made a Life Member of North Star Lodge No. 4 in 1893 and was the guest of honor at the 40th and 50th anniversary of the Lodge.

His wife predeceased him in 1938 after nearly sixty-two years of happy married life.

Besides his connection with the Grand Lodges of Manitoba and Alberta, Rt. Wor. Bro. MacPherson was a member of the Lodges of Perfection, A. & A.S.R., in Winnipeg and Tacoma and of the Shrine in Tacoma. He was intimate with many famous figures in Manitoba Freemasonry including Archbishop Matheson, J. D. O'Meara and James A. Ovas, all of whom were Grand Masters of Manitoba.

His civil career was long and interesting including such picturesque incidents as serving during the Riel Rebellion as engineer on a boat carrying supplies from Lethbridge to Edmonton via Old Man, South and North Saskatchewan Rivers; drawing the first train from Medicine Hat to Lethbridge, working at the famous Treadwell Mine in Juneau, Alaska, and finishing his working career as engineer at the Pierce County Hospital in Tacoma, Washington.

A serious injury in an automobile accident when attending the Fortieth Anniversary of Lethbridge Lodge No. 4 resulting in fracture of both legs and an eight months' stay in hospital did not damp his ardor, for ten years later he was able to preside at the Fiftieth Anniversary of his Lodge and greet

his first candidate of fifty years ago, Bro. Ben S. Burrill, still a member and residing at Royalties, Alberta.

Rt. Wor. Bro. Thomas MacPherson now lies in Tacoma by the waters of the Pacific Ocean, fit end to a long and useful life.



BRITISH MASONIC LIFE BOATS HELP IN DUNKIRK EVACUATION

Three boats donated and supported by British Masons were among the nineteen vessels from the Royal National Life-boat Institution that evacuated thousands of English soldiers from Dunkirk, last June, in the magnificent retreat that saved the Allied forces trapped in Belgium. One of the Masonic-owned boats was lost, and of the other eighteen boats from the Institution, one was severely damaged and all the others suffered some damage of a less serious nature.

The Institution recently notified the British Ministry of Shipping that it would assume the entire cost of the expedition, and told the Government it would accept no damages. The cost amounted to more than 2,000 pounds for rewards paid to the crews, replacement of equipment and stores, and repairs for damaged life boats. The *Hythe*, the boat that was lost, was a gift from Lord Wakefield of Hythe, Past Grand Warden, and cost 6,000 pounds in 1936.



NEXT LORD MAYOR A MASON

London's Lord Mayor-elect, Sir George Wilkinson, will become Master of his Lodge when he assumes office, and, in doing so, will become the 27th Master to have occupied the position of Lord Mayor. Sir George has spent eighteen years in the city government, and for the last three years has represented London on the London County Council.

He received Grand Honours in 1937 as Past Assistant Grand Director of Ceremonies of the Grand Lodge, and has long been an active supporter of the voluntary hospital movement. Only fifty-five years old, Sir George will become Lord Mayor at an earlier age than that of most men who have held the office.



"The real use of Freemasonry in the world is its effect on men outside of the lodge room. Its teachings and ritual, beautiful as they are, are only means, not ends. We are brought to light in order that we may let our light shine before men, that they may see our good works and glorify our Father. If we fail to do this, we are untrue to our obligation—unworthy Freemasons."

—Freemason.