



# Grand Lodge Bulletin

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## FRATERNAL RELATIONS

M.W. Bro. S. H. Hardin, P.G.M., Vegreville

There is no subject in Masonry less known to the average member than "Fraternal Relations," a subject which can be traced way back to Operative Masons and a trait inherited from them into Speculative Masonry.

It was by the individual Journeyman who traversed the length and breadth of Europe and the British Isles that Fraternal Relations came into being.

When the Grand Lodge was formed in 1717, the above trait was carried on, not only by the individual Mason, but from Lodge to Lodge as an organized relationship between the Lodges in London to the Lodges on the British Isles and on to the Lodges of Ireland. By the middle of the 18th century, Fraternal Relations was now in evidence between Jurisdiction and Jurisdiction in Europe and to all continents, wherever British ships and the Army of Britain were present. So much for the historic background on this subject.

To understand what Fraternal Relations really is, let us by comparison consider the Feudal era to the sudden change of the industrial age and the countries involved in it, who realized the importance of exchanging Ambassadors, thereby to create good will and understanding. In like manner, the Grand Representative in a Masonic Jurisdiction is the Ambassador in bringing closer ties and significance to regular Masonry with another Jurisdiction.

Since 1717, the Grand Lodge of England had chartered thousands of subordinate Lodges, located on every continent and the islands of every ocean and has become the Mother Lodge of regular Freemasonry throughout the world. Today, with more than 7,200 Lodges on its register and with some 600,000 members, it is at once the oldest, the largest and the most influential of Masonic powers.

In addition to the sixty-eight Grand Lodges in the British Commonwealth of Nations, the United States of America and some 32 countries in Europe, Asia, Philippine Island and the Hemisphere of South America, which are universally recognized as regular, there are in the world today, more than 156 other bodies which call themselves Masonic Grand Lodges. Some of these are perfectly regular and are well worthy of recognition. Some are irregular only because of some technical disqualification. Some were once regular but have since, by their misconduct, forfeited all claims to regularity. Some, while still technically regular, do not live under the tongue of good report; and some,

of course, are utterly spurious and have never had anything but clandestine existence. To investigate these many bodies, to obtain information and to make recommendations when any apply for recognition, is the responsibility of the Committee on Fraternal Relations and Correspondence, who report their conclusions at the Conference of Grand Masters in Washington, D.C. annually during this meeting.

Thus, Regular Masonry now exists in all continents of the World. In the North, Central and South Americas; in Europe, Asia, Africa, and Australia. Also in many islands, the West Indies, the Commonwealth of the Philippines, Tasmania, New Zealand, Iceland and the Island of Taiwan in China. Exceptions are of course the Communist countries and their satellites. There is however, evidence of some Masons existing there, who are inactive and probably underground.

### MEMBERSHIP STATISTICS IN WORLD REGULAR MASONRY

Because of differences in dates on which information is obtained, the net figures given here might not be accurate. As far as it can be obtained, regular Masonry wherever it exists number approximately 5,500,000 members.

Breaking this up: In Canada, we have 231,886 members. The United States alone has 3,761,197. The Grand Lodges of England, Scotland, Ireland including the 59 Grand Lodges in the British Commonwealth of Nations, the Grand Lodges of Europe, other Grand Lodges outside the Commonwealth in Asia, dark African Lodges, the Grand Lodge of South Africa and Island Nations, number 1,393,170. In the Hemisphere of South America including the Philippines brings the number to 109,650 members.

There are also the unknown numbers of irregular groups, who call themselves Masons: the suppressed Lodges, Schismatic bodies, concordant or appendant Orders, illegal and bogus Grand Lodges, Clandestine Lodges (such as the Chinese Lodges in Edmonton and Calgary), Prince Hall Grand Lodges, Prince Hall Military Lodges, Women's Masonry . . . and what have you . . . who may by themselves run into millions. They would **not** be our concern except that the student dealing in Fraternal Relations must know that these exist and should be able to discern them from one another if his work may have a bearing on Regular Masonry.

## THE GUEST SPEAKER

For a change of pace a guest speaker can be a most stimulating visitor. There are many areas that can be covered in either the upstairs or downstairs portion of the meetings, but wherever this occurs considerable care should be given to the selection and appropriateness of the individual and his topic.

The topics to be used can be directly related to the craft by visitors at all levels speaking from the view of their special knowledge. The material could be of general interest such as a Lawyer, Judge, Member of Parliament, Drug Treatment Counsellor, Shriner, DeMolay member, Old Timer, or a youth of today. Or again the speaker could be for pure pleasure in the form of a humorist, raconteur, or satyrist. The range of speakers could of course be extended in any direction to suit the needs of the members who should be consulted as much as possible.

Important areas that must be considered are whether or not a guest speaker is more suited to the Lodge room or the refreshment room and although this may be obvious, there are times when what is inappropriate in one area may be most appropriate in another. Every effort should be made to maintain the decorum of the Lodge by having speakers within the meetings who talk on fairly closely related subjects to the craft work, principles and philosophies. The downstairs area is more suited to topics which are for entertainment or instruction in every day life.

There are many points which should be considered when first approaching the speaker, for a poorly instructed speaker can ruin an evening for all in attendance and later by feed back, it can dishearten the speaker himself. The speaker should be told the topic quite clearly, the type of group he is addressing, the appropriate time he should spend on his topic and to allow some time for questions from the brethren.

The speaker should be asked if there is anything he requires from the organizer of the meeting in the way of projection screens, water to drink, a podium, a projector, etc. By offering to obtain the items that a speaker requires the concern of the Lodge is expressed towards him.

When a guest speaker has been obtained it must be remembered that effort on his part has gone into the presentation of his material and it is important to circulate the information relating to his topic as broadly as possible and to encourage members of the Lodge to bring their Masonic friends as visitors. There is little that is more upsetting to a speaker than to have spent several hours in preparing an excellent speech and find that there is a minimal attendance.

The exchange of speakers from Lodge to Lodge across the district that is being carried out under the direction of the Research and Education Committees established by a number of D.D.G.M.'s is an excellent way of implementing a speakers' panel and has a most stimulating effect upon the Lodges involved. Is your district carrying out such an activity? If not, perhaps you as a member of your Lodge could initiate some action which would encourage visiting to an extent which enriches Lodge life.

Should you have members of your Lodge who have prepared material which may be of interest to others, why don't you contact Lodges close by and actually ask them if your members could speak at their meetings. This is good practice for the brethren in public speaking, develops their ability to face a crowd, and allows for fraternal visitation which is an integral part of our craft.

## THE DEACONS' DILEMMA

The badge of his office is a long, slippery, top heavy wand that has the habit of getting in his way when he performs the number of duties required of him. For the non-deacons you should try to salute, carry a ballot box, or adjust the stance of a candidate while holding a wand.

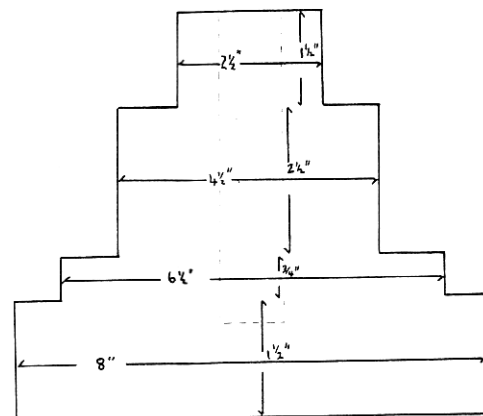
Perhaps the wand could be placed flat on the floor, or rested against one of the S.W.'s pillars. Could we perhaps hook our leg round it, clutch it to our breast trapped by our upper arm or at worst leave it behind at our station,

At the most recent Banff Workshop in April, a School of Instruction for Deacons looked at this problem and it was obvious even before any conclusions were made that the dignity of this symbol was lost when handled (or not handled) in the ways mentioned above. Saluting with a wand was demonstrated with military precision by an expert who was able to flick the wand from hand to hand to allow for beautiful execution of floor work but I tried it later and am sure the injuries I could cause to my brethren would certainly disturb the harmony we presently enjoy.

Some members expressed considerable interest in having more blocks available at appropriate locations in the Lodge room so the wand could be stood up beside this officer when performing his duties or where it was essential that he salute. The two spots noted were at the altar and beside the S.W.

A sketch of the simple wand support used by the Grand Lodge is shown which can be made of squares or circles of wood depending on the versatility of the craftsman. The type of wood is dependent on whether staining or painting of the finished article is considered. One word of warning is to be sure that the securing nails, after glueing, are placed in a position that will be covered by upper blocks but away from the central portion to be drilled for the wand handle.

Norman Senn



**OUT OF THE PAST**

From Grand Lodge Bulletin  
Vol. 2, Number 4, December 1936

**THE WARNING NOTE**

Because we do not hear of sensational movements in Masonry it is not to be assumed that there is no particular activity in the depths. Vast changes are impending in all affairs of life and Masonry is a vital part of life. We need men at the head of things who know about these problems. The time server is always out of place; never more so than now. A small intelligently led group tends to take on the nature of invincibility.

—Orphans' Friend & Masonic  
Journal (North Carolina)

**RIGHT TO VISIT IN MASONRY**

M.W. Bro. S. H. Hardin, P.G.M.

Every affiliated Mason in good standing has a right to visit any other Lodge wherever it may be, as often as it may suit his pleasure or convenience; and this is called in Masonic Law, "the right of visit." It is one of the most important of all Masonic privileges, because it is based on the principle of the identity of the Masonic institution as one universal family and is the exponent of that well-known maxim that "in every clime a Mason may find a home and in every land, a brother."

Every Secretary and Lodge has the **Grand Lodge Proceedings** which gives the dates of meetings in all Lodges in Alberta. Should a Brother desire to visit in a certain area of our Province, all he has to do is inquire when the meetings are held there. In the Cities of Edmonton and Calgary there is a Masonic meeting every night, excepting in July and August, on Sundays and important holidays.

For those travelling outside our Province to any part of the world, there is a booklet in the Secretary's desk called "LIST OF LODGES, MASONIC," which gives you all the regular Lodges in the world. In the back portion of this booklet, is also given the **Masonic Relief Association** of the United States of America and Canada. In case of need or injury during your travels, there is an address and telephone number, should you be in need of any help.

Also in our Proceedings, is a page given of all Grand Lodges we are in amity with, with whom we often intervisit and keep in contact through correspondence and exchanging publications. This is a very important page and a guide to the visitor, to enable him to ascertain that we are in recognition with a said Grand Lodge.

# The Banff Masonic Spring Workshop

April 14-15, 1972

By Bro. George Pain  
Perfection Lodge No. 9

This year's workshop was my first experience in this unique method of MASONIC EDUCATION & FELLOWSHIP. I having been either out-of-town or unable to attend for various reasons in previous years. I would here like to emphasize to other Masons like myself who have not been able to attend a previous Workshop just what they have missed.

As a freshman at the 1972 Workshop, here are some of my most vivid impressions:

1. That all Masons irrespective of rank, freely fraternized 'On the level' and enjoyed Masonic brotherhood as I feel Masons should.

2. The opportunity to really 'Get to know' so many of our brethren from all over the Province.

3. To be able to discuss freely, in small groups, subjects of Masonic importance raised by the excellent speakers provided and to be able to agree or disagree without concern of offence or repercussion.

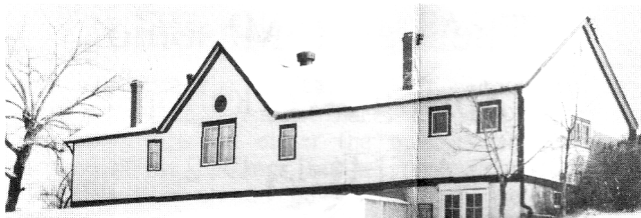
4. The unique opportunity presented to us all of receiving Masonic education, either by discussion, in schools of instruction, or by obtaining any of a large variety of books and literature made available by Grand Lodge Library.

5. The comfortable quarters and fine meals provided at very reasonable rates.

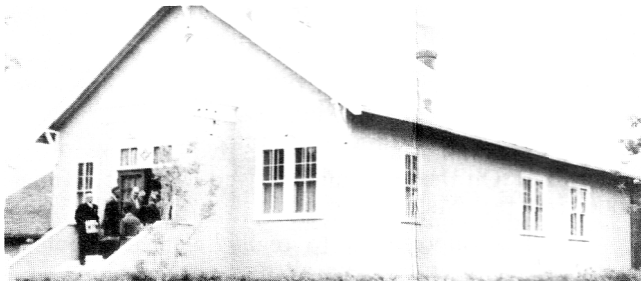
6. The General Organization, the selection of Theme Speakers, the arrangement of Programs, Music and Lectures.

Might I at this point extend my sincere congratulations to those dedicated members of the various committees who worked so hard and long to do everything humanly possible to make our presence at this year's Banff Workshop one of extreme Profit and Pleasure. I returned home from what I consider a very enjoyable and rewarding Masonic experience, somewhat weary but very much richer in Masonic knowledge and much more humble.

R.W. Bro. David Helman, who was a Bulletin Personality of the Month in May 1970, recently received a Sixty Year Bar from Unity Lodge No. 51. It was presented to him by R.W. Bro. W. E. Robinson, D.D.G.M. District No. 3, on the occasion of his Official Visit to Unity Lodge. Last Fall R.W. Bro. Helman attained the age of 85 and to celebrate that milestone he was presented with a plaque by M.W. Bro. S. H. Hardin marking R.W. Bro. Helman's fifty years as a Past Master of Unity Lodge. The Lodge at this meeting was observing its Sixtieth Anniversary.



The Masonic Temple in Medicine Hat is located on 4th Street. The following Lodges meet there: Medicine Hat No. 2 practicing the Ancient York rite on the Second Tuesday of each month; Mizpah No. 35, practicing the Canadian Rite, meets on the third Tuesday and Quarry Lodge No. 70 (formerly of Redcliff) practices the Canadian Rite and meets on the first Tuesday of each month.



This is a picture of the Masonic Temple in Okotoks, Alberta. It houses Corinthian Lodge No. 22 which meets on the first Tuesday of each month and practices the Canadian Rite.

R.W. Bro. Erik Mulder of District No. 6 decided to have a breakfast for all the Masters in his District and there was a complete attendance of the W.M.'s despite the fact that the temperature was twenty below zero. The event was held in the Bar X Steak House, Calgary. The Grand Master and the Grand Secretary also attended.



Standing, left to right: Harold Hansen, W.M., Granite No. 127; Charlie Mellon, W.M., Glenbow No. 184; John Watson, W.M., Mt. Lebanon No. 54; John Detmold, W.M., Kelvingrove No. 187; Doug Slater, W.M., Elbow River No. 180; Bob Aylesworth, W.M., Calgary No. 23; Joe Dayment, W.M., Cornerstone No. 19; James Taylor, W.M., Zetland No. 83; James Hamilton, W.M., Corinthian No. 22; Bill Dick, W.M., Nanton No. 17. Seated, left to right: John Place, D.D.G.M. Elect; Erick Mulder, D.D.G.M. and Andy Gunning, I.P.D.D.G.M.



The Grand Master, M.W. Bro. J. S. Woods paid an official visit to Calgary Lodge No. 23 on the occasion of their Annual Irish Night and presented 60 Year Bars to four of their stalwart members. In addition to the Grand Master the picture shows from left: Bro. H. B. Judd, R.W. Bro. Reg. Lewin, Bro. Enoch Moe and R.W. Bro. Walter Bliss.



During the celebrations at the Fiftieth Anniversary of Concord Lodge No. 124, the Grand Master was pleased to have his picture taken with the only Charter Member of Concord still alive in the person of W. Bro. Harold Cameron who stands next to the Grand Master. On the left is Bro. J. Dunlop who received a 50 Year Jewel. The other picture is of a happy group surrounding the birthday cake at Concord's Fiftieth Anniversary. In addition to the Grand Master several well known brethren may be identified. In the centre is the Bishop of the Calgary Diocese, Rt. Rev. M. L. Goodman and on the extreme right Rabbi Ginsberg.



At King Hiram Lodge No. 21, Didsbury, when there was a good turnout of members and visitors from nearby Lodges, Bro. Al. McInnes was presented with a Sixty Year Bar. The presentation was made by R.W. Bro. J. D. Thomas who has been a member of King Hiram Lodge for over forty years. Bro. McInnes has two sons who are members of King Hiram Lodge, one, Emerson, being a P.D.D.G.M. and Walter. He is eighty-one years of age and is enjoying good health. In addition to conferring the Fellowcraft Degree the meeting was spent in recalling the pleasant memories of the early days when District No. 4 stretched from Crossfield to Ponoka. Shown in the pictures is the presentation of the Sixty Year Bar and W. Bro. McInnes with his two sons.