



# Grand Lodge Bulletin

Editor S. CARL HECKBERT, P.G.M., Vermilion, Alberta

## ROYAL FREEMASONS From the Masonic Record

Monarchs themselves have not thought it derogatory to their dignity to exchange the sceptre for the trowel, have participated in our mysteries and joined in our assemblies.

At the investiture of Grand Lodge at Freemasons' Hall, London, on 27th April, the appointment of M.W. Bro. The Earl of Scarbrough as Grand Master for the ensuing year was confirmed. His continuation in office will give universal satisfaction throughout English Freemasonry.

An event of particular interest and importance at the investiture was the investing of H.R.H. The Duke of Kent as Senior Grand Warden. In investing the Duke, the M.W. the Grand Master expressed the joy of the Craft and pointed out that it was in that very building on 18th July, 1933, that the Duke's father, H.R.H. Prince George, K.G., had been invested by the Duke of Connaught as Senior Grand Warden. His father was also present the following day at the dedication of the new Grand Temple by the Duke of Connaught.

The Duke's modest manner and bearing at the investiture earned universal admiration, and his future in Freemasonry will be watched with the most keen interest.

Because of the appointment of His Royal Highness, we have thought it appropriate to publish in this issue an article specially prepared by W.Bro. G. Norman Knight entitled "The Three Dukes of Kent," which we feel sure will be of considerable interest to our readers.

Throughout most of its history there has been a close association between English Freemasonry and the Royal Family, going as far back as 1737. Indeed, five of our kings have been Freemasons, and we have had seven royal Grand Masters. In 1737, Frederick, Prince of Wales (1707-1751), the eldest son of George II, was initiated by Dr. Desaguliers. His two sons, the Duke of York and the Duke of Gloucester, were initiated in 1766, and in 1767 their brother, the Duke of Cumberland, who was to become the Grand Master of the Moderns from 1782 to 1790, was initiated.

Six of the seven sons of George III were members of the Craft, including the Duke of Kent, George, Prince of Wales, who later became George IV, was initiated in 1786, and was Grand Master of the Moderns from 1791 to 1812. He vacated the position on ascending the throne.

Albert Edward, Prince of Wales, was initiated by Charles XV, King of Sweden, in 1869, and became Grand Master in 1875. He continued to rule over the Craft until he succeeded to the throne in 1901. His

brother, the Duke of Connaught, succeeded him, and his reign as Grand Master was a record for English Freemasonry. He continued to hold office until 1939, when George, Duke of Kent, was installed as his successor by his brother, King George VI.

Although King George V was not a Freemason he showed his interest in the Craft by becoming Grand Patron of the three Masonic Institutions; three of his sons, however, became distinguished Freemasons, the Duke of Windsor, the Duke of York, and the Duke of Kent. The Duke of Edinburgh was initiated in the Navy Lodge, No. 2612, in 1952, and was subsequently Passed and Raised.

As a footnote, we might mention that at the investiture on 27th April, the Grand Master gave a short report of a two-day visit he and a small deputation had paid to Sweden early this year. While there, he had taken the opportunity of inviting H.M. The King of Sweden, Gustav Adolph VI, to accept the office of Past Grand Master of the United Grand Lodge of England, which the King had graciously consented to accept. The King had reciprocated by investing the Grand Master as a Knight Commander of the Order of King Charles XIII, a similar honour to that conferred on M.W.Bro. The Rt. Hon. Lord Amptill, Prov. G.M., in 1932.

At the banquet following the investiture, the Grand Master again referred to his visit to Sweden and to the fact that the present Duke of Kent's grandfather, King Edward VII, had been initiated in a Swedish Lodge. This was, surely, a happy coincidence.

## KNOWLEDGE OF GOOD AND EVIL

It could be argued that what we need, in the present state of the world, is not just more and more scientists and technologists, but more people whose understanding has been broadened, whose minds have been illumined, and sympathies deepened through education in the humanities and the liberal arts . . . Perhaps the quality most in short supply is not technical competence but human understanding, not intelligence but wisdom.

A great British Scholar, Sir Richard Livingstone, said in 1941: "We cannot have too much science, technology, economics, but they lose their usefulness unless we see clearly the ends for which we intend to use them, and unless those ends are worthy of man. They deal with means and not with ends, and the more we have of them the more we need to strengthen, in both education and life, those studies whose subject is "the knowledge of good and evil'."

— The Freeman

## EDITORIAL

## THE CARELESS TONGUE

Some years ago there came to my attention an incident that very forcibly demonstrated the danger of the casually passed remark of a derogatory nature regarding a candidate for admission to the local Lodge.

The candidate, an excellent young man and an outstanding bridge player, was to have his application voted on in a few days; his name was mentioned in a group of Masons and, for some reason or another, a then member of the Lodge made the remark that the candidate was 'playing around with the wife of another member of the Lodge'. It was perfectly true that the candidate and the wife of the member played bridge together on occasion, each being a devotee of the game and keenly interested as exponents of bridge.

More than one in the group expressed severe displeasure when the remark was made and the individual who had made the statement at once withdrew the remark, stating that he had not meant it in the way it was taken. However, the impression quite evidently remained with some of those present and, when the vote on the candidate was taken, rejection of the application was announced, with the result that an unusually fine young man had his life very seriously affected and doubtless his impressions of Freemasonry would always, thereafter, be marked with bitterness.

The Lodge was shocked that this youth was rejected in his bid for membership and although the individual who had passed the remark did, on many future occasions, express regret for his careless and damning statement, the damage had been done and one who gave the most unusual promise for membership in the Fraternity was denied participation in the fellowship of Freemasonry.

In addition to casting doubt on his eligibility for membership, a stain was placed on the lady's good name, a situation which should never have existed.

So it is that a thoughtless remark, with no possibility of substantiation and altogether no basis in fact, may cause very serious damage not only to Freemasonry, but to the reputation of a godly individual, and extreme care should be taken by each one of us as we proceed along life's pathway.

We must ever bear in mind that the words in an Obligation — "I will not revile him myself, neither will I cause or suffer him to be reviled by others" should refer not alone to a Brother Mason, but to any individual whose reputation may be affected by the careless tongue.

— SCH

## GRAND MASTER'S COLUMN

Seldom does a man find happiness but rather through his own initiative he creates it. This is especially true of a man who, on being made a Mason, gets satisfaction and joy out of becoming an active member of the Craft.

Happiness is not a station in life that someday we may hope to arrive at but rather it is a frame of mind we have as the future continually becomes the past. To achieve this, our requirements will vary as do our goals but the end result should be the same. As the physical body is kept in good shape by adherence to certain regulations, so is a happy frame of mind to be had through obedience to a certain code of ethics. This is accomplished by developing a thirst for wisdom rather than by creating an appetite for sensation. The man who exchanges character for cash is always a loser. Who can properly estimate the loss to the individual? No one wants to be "weighed in the balances and found wanting", but we have no guarantee this will not take place. As an alternative, let us be assured that the scales we build for the world will be the scales that will be used to weigh us. Happiness is thus created when we remember that, "A just weight is His delight".

This does not happen by accident in a man's life but rather as a result of having a proper set of values to live by. No man knows the worth of a dollar who has not suffered from the lack of it. Also no man recognizes his own worth when he allows the dollar to own him. His selling price is too cheap. There is more life than that for it is what is in a thing that determines its value.

Within our being, each one of us has a world to discover, to explore and to conquer. Success here will establish a man's true worth with the result — true happiness. This is man's richest possession and all men may share in it regardless of business position or social status. Just because a man has these qualities does not mean that he recognizes them for their worth or that he has the ability to develop them. The world's vast reserves of oil and minerals lay hidden within the bowels of the earth for hundreds of years because man not only did not know of their existence but did not have the knowledge to extract and develop them into something worthwhile. Unfortunately ignorance has caused the same thing to happen to many dormant characteristics of man.

A study of Masonic philosophy not only creates happiness within a man as he becomes better acquainted with himself but enables him to set up for his guidance a code of basic principles. It is well for us to remind ourselves that Freemasonry is guided by principle rather than rule. A rule asks nothing more than to be obeyed while a principle causes a man to think. Correct thinking will establish a sense of value, a proper sense of value will develop character and a man with good character makes a good Mason. Herein is true happiness, not for a day, not for a year, but for a lifetime.

## “Second Annual Banff Spring Workshop”

The plans are now completed and the many committees are hard at work finishing off details for this year's Spring Workshop.

Already, nearly 200 Masons have signified their intention of attending at the Banff School of Fine Arts on April 14, 15 and 16 next, by sending in their registration cards and \$5.00 fee.

It has been pointed out that some of the brethren are unwilling to cut up their Bulletins to use the registration card printed therein, but this shouldn't hold

anyone back, because it's only necessary to send in your name and address, along with your \$5.00 registration to:

Mr. L. J. Rosling,  
P.O. Box 693,  
Calgary, Alberta

and your committee will do the rest.

When you arrive in Banff on April 14, 1967, a full weekend of Masonic endeavor will begin, as shown in this approved agenda:

### FRIDAY, APRIL 14, 1967

- 4:30 - 8:30 p.m. — Registration (leave suitcases in your car until you register).
- 6:00 p.m. (sharp) — Supper
- 8:45 p.m. — Invocation by Grand Chaplain
- 8:50 p.m. — Opening remarks by Chairman Sanders
- 8:55 p.m. — Introduction of Panel by Grand Master
- 9:00 - 10:00 p.m. — Panel
- 10:00 p.m. — Coffee and Fellowship

### SATURDAY, APRIL 15, 1967

- 7:30 a.m. — Rising Bell
- 8:15 a.m. — Breakfast
- 9:15 - 10:15 a.m. — Discussion Groups
- 10:30 - 11:30 a.m. — Workshops
- 11:30 - 11:45 a.m. — Introduction of Nominees for Grand Lodge Offices
- 12:00 Noon — Lunch
- 1:15 - 2:15 p.m. — Discussion Groups
- 2:30 - 3:30 p.m. — Workshops
- 3:30 - 5:50 p.m. — Book display and sales — leisure period
- 6:00 p.m. — Supper
- 7:00 - 8:00 p.m. — Panel (Written questions from groups to be answered).
- 8:30 - 9:30 p.m. — Discussion groups
- 9:45 p.m. — Coffee and Fellowship

### SUNDAY, APRIL 16, 1967

- 8:00 a.m. — Rising Bell
- 8:45 a.m. — Breakfast
- 9:30 - 10:30 a.m. — Final discussion groups
- 10:30 - 11:30 a.m. — Devotional period
- 12:00 Noon — Lunch
- P.M. — Dispersal

### SECOND BANFF MASONIC SPRING WORKSHOP OF ALBERTA MASONS

Friday, Saturday, Sunday — April 14th, 15th and 16th, 1967

AT BANFF SCHOOL OF FINE ARTS

Please complete the reverse side and forward with registration fee of \$5.00 to  
THE TREASURER — MR. L. J. ROSLING, BOX 693, CALGARY, ALBERTA

Please make cheques and money orders payable to  
MASONIC SPRING WORKSHOP COMMITTEE

Do you plan to arrive for supper Friday Night:    Yes       No     
Cost is extra \$1.50

ACCOMMODATION: I will make my own arrangements    Yes       No     
I wish to stay at the Banff School — Cost \$15.00    Yes       No

From this you will see the tremendous effort being made to make this Workshop even more memorable than last year.

There were many, last year, who commented on the shortness of the "Workshop" period and these brethren will be pleased to note that there will be two workshop periods this year; the 2:30 p.m. one being time-limited only by the enthusiasm of the participants and by supper at 6:00 p.m.

The theme that will prevail throughout the weekend will be "The Man in Masonry", which title evokes no end of areas for discussion. The theme will be led by an outstanding panel, who will attempt to define the type of man in Masonry and this will probably lead to a discussion of the very nature of Man, himself.

Four discussion group periods will be held and you will note an innovation this year will be to have a second panel meeting at which written questions will be put to the Panel.

The Workshops this year will all be directed at individual Masons and will try to show the place of each rank in the Craft and the relationship and dependancy of each to the other. For this reason, only newly elected District Deputies will be attending that Workshop; only Masters at that one and so on. Education should be directed to where it will do the most good and this seems to be the way to ensure doing the most good.

All is in readiness for the Workshop and the Planning Committee would enjoin every Mason in the Jurisdiction who is interested in partaking of a full weekend of open and frank Masonic discussion about "The Man in Masonry", to get their application and fee in to the Committee now while space is still available.

R. J. Borland,  
Publicity Chairman.

**GROUP TRIP TO ENGLAND**

Arrangements have been made for members and their immediate families to make a group trip to England. Full details are available from the Grand Secretary:

Dates Leave Calgary for London June 21st, 1967

Leave London for Calgary July 28th, 1967

Air Canada, D.C. 8, Jet. FARE \$325.00

**BROTHERHOOD**

"Easy to see that we don't need three churches in a little community of friendly folks who worship one God. Clear as crystal that so long as there can be unity in essentials it is folly to quarrel over un-essentials. But human nature's is a funny thing at its best, and when it gets worked up over creeds I figure it's usually at its worst. Not so easy to reason with as it might be.

"Maybe it would be if the idea of Brotherhood was just a bit clearer. Trouble is that folks feel if you're going to be their brother you've got to join their particular little family. Never seem to think of the possibility of a bigger family that takes in everybody.

"My one hope is that at the bottom Brothers are sound. Kind of look at it that way because the philosophy they've learned is sound. All that's needed is something to open their eyes and their hearts that this is a chance to put their philosophy into deeds. If we could show the Spirit of Brotherhood at work, if we could show it breaking down the foolish barriers, sweeping away the misunderstandings, transcending petty bickerings — that might do it".

W. P. George,  
In the Lodge in Friendship Village.

**HERE IS YOUR REGISTRATION FORM**

Only registration forms properly completed and signed, accompanied by cheque or money order for \$5.00 will be accepted.

It is not advisable to send cash.

**Fee not returnable after March 15, 1967.**

**SECOND ALBERTA MASONIC SPRING WORKSHOP**

Name .....  
LAST FIRST INITIAL

Address .....  
STREET CITY OR TOWN

**OFFICE USE ONLY**  
Receipt No. ....  
Accommodation .....  
Guest No. ....

Date .....  
Signature .....

**Please make cheques or money orders payable to:  
MASONIC SPRING WORKSHOP COMMITTEE**