

## Grand Master's Charity - Movember

By M.W. Bro. Philip Durell – Grand Master

My charity for 2014 -2015 is Movember which supports Canadian research into prostate cancer, men's health awareness and other illnesses peculiar to men. All funds raised stay in Canada and less than 10% of funds go towards administering the charity.

We will be raising funds year round but the month of Movember (November) is of special significance for those that want get active and join in the ranks of Mo Bros and Mo Sistas who raise individual funds. Note: only the men will gro(w) a mo(ustache) – the Sistas are in there to support their men!

The first step is for individual Bros and Sistas to sign up online with Movember Canada at <http://ca.movember.com/> - the sign up button is top right (if you participated last year you still have to sign up for this year's campaign). You will be assigned your own "MoSpace" where you can add comments and track your donations. For example here is my [MoSpace](#)

I am asking all of the D.D.G.M.s to make sure that there is a team that Brethren in their District can join – that involves one Brother registering as an individual and also forming the team. He will then be the team captain. The team can be based on the District, a Lodge, a concordant/appendant body or even an individual Brother. For example the Royal Arch Masons in District 22 had a very successful team last year. Districts may also combine as have Districts 13 and 26 – their team is [MoBros of D13 & D26](#). When you have signed up as an individual find out your District's team name and you will be able to join through your own MoSpace.

We have set up a network that teams can join – the team is automatically joined to the network by the team captain joining as an individual. Our network is [Freemasons of BC & Yukon](#) and it is essential that all teams join so that we can track our totals and raise awareness of our efforts throughout Canada.

I have already received some donations to Movember at my official visits and they and future donations will not only be sent in to Movember but will also be accredited to the District's team when I am advised of its formation and name.

As a fraternity I believe it is appropriate that we support the aims of the Movember charity. And from the support demonstrated by our Brethren in the last two years it would seem that I'm not alone – 10 teams across our jurisdiction raised a combined \$40,000 in 2012 and 2013. This year our objective is to get more Brethren involved, raise in excess of \$40,000 and **most of all get more Brethren to take a proper physical examination.**

If you were captain or part of a team last year, want to start a team this year or simply need help signing up please email me at [durellphilip@gmail.com](mailto:durellphilip@gmail.com) or Bro. Craig DiRocco at [freemanc22@hotmail.com](mailto:freemanc22@hotmail.com) and we'll help you set up.

Brethren I hope you will join in the fun(d)raising and [gro a mo](#) and if not that you will consider supporting those that do – and don't forget it is acceptable for Sistas to join the Mo Bros and be part of a team – oh and Grand Lodge Officers have permission to grow in Movember

Have Fun and Mo On

Philip

## Wife's picture keeps rider strong on Tour de Rock

[Katie DeRosa](#) / Times Colonist

September 24, 2014



Tour de Rock rider Chris Kippel with his junior rider, Natalie Prowse.

Tour de Rock rider Chris Kippel has a laminated photo of his wife, Katie, tied to the handlebar of his bike. She has chin-length black hair with streaks of red and piercing brown eyes.

When Kippel met Katie Lamont in 2001, she had about an inch of hair, having just finished chemotherapy and surgery for breast cancer. The two were married in Kippel's parents' backyard in the Comox Valley, where he now works as a chiropractor and auxiliary constable with the Comox Valley RCMP.

The couple thought the cancer battle was behind them. But it metastasized to the bone and Lamont-Kippel chose to enjoy the end of her life with her husband and two daughters, Sarah and Emily, rather than go through the painful chemo again. Seven years after they met, in 2008, Lamont-Kippel died at home in his arms. She was 37.

Her picture has kept Kippel strong during the physical pain of the ride. "I looked down and saw her and thought, 'There's no way she would quit,'" said Kippel, after Wednesday's 85-kilometre ride from Campbell River to Courtenay.

Kippel said the connections he's made as we pass through each community have meant so much. "Making those connections ... it doesn't bring anyone back, but it helps."

During Wednesday's ride, instead of the standard issue black ankle socks, we sported neon green ones dubbed Stinky Socks.

The flash of colour had us all thinking about Dave Smart, who died in 2004, when his daughter Ashlyn was just three weeks old.

His wife, Robin, now runs the Live Smart Foundation, and all proceeds from the Stinky Socks — named in honour of Dave's feet — support melanoma research.

The ride into Courtenay was also special for Comox Valley RCMP constables Colleen Henry and Andrea Folk and CFB Comox's Matthew Pidgeon.

At École Robb Road, Henry got a hug from her twins, Ashton and Brady, 11. The boys have raised \$800 through lemonade stands, bottle drives and a barbecue. Ashton is set to shave his head at Thrifty today.

Henry said Ashton and Brady are responsible for her being on the ride. "They talked me into it," she said, adding the boys have seen the Tour every time it rolled through their school. "I couldn't even ride a bike. They said, 'Mom, you're going to do the Tour de Rock.' And here I am."

Editor's Note: Chris is a Past Master of Hiram No. 14

## Freemasonry and the First World War

R.W. Bro. Doug Franklin, Haida Lodge No. 166

This year, much publicity has been generated about the one-hundredth anniversary of the outbreak of the First World War. Among the Dominions and Colonies of the British Empire, Canada contributed hugely to the war effort. In most Canadian communities, one of the prominent civic landmarks is the cenotaph commemorating those who made the supreme sacrifice. Some of us remember the fiftieth anniversary of the First World War, observed in 1964. As a college student then, I recall how vivid my Modern History course became looking at the Illustrated London News with its colour photos of the battlefields and artifacts of war. Even more impressive were encounters with Great War veterans who explained to me that, when they were my age, they fought those bloody battles.

One such veteran, a friend of Dad, was a muleskinner. He told me how lucky he was, on several occasions, when the mules sensed (and flicked their ears) when an artillery shell was on the way, giving him and his mates warning. Today, we have these eyewitness stories—heritage of living memories.

Our Craft was profoundly influenced by the personalities and events of 1914 – 1918. It has been said that Freemasonry never gains in time of war. Still, the Brethren of the day found themselves front and centre. Lodges, of course, were comprised of males, many of whom were of the age to serve. And, they did. Their work, leadership and sacrifices, together with the contributions of their families, made victory in 1918 possible.

The imprint of these Brethren on our Craft can be seen in many ways. Numerous Lodges in British Columbia and Yukon have war memorial plaques and photographs of Brethren who served. One Lodge, Vimy No. 97, instituted in 1921, recognizes the famous battle which, in many ways, defined Canada's outstanding war effort. The three generals commanding the Canadian Corps in 1917, Currie, Watson and Turner, were Freemasons. Numerous serving Brethren were awarded citations, including the Victoria Cross.

*This article, my Brethren, is an invitation to you, especially Secretaries and Historians, to submit to E-Bee your stories showing the impact of the First World War on your Lodge.*

To begin with, here is an excerpt on B.C. & Yukon Freemasons and the First World War.

### **Freemason Victoria Cross Recipients**

The Victoria Cross was awarded to ten soldiers connected with British Columbia and Yukon, although only one was born in the province. The others emigrated here at various times. Of these, four members of the Craft who were awarded the Victoria Cross were connected with British Columbia Lodges: Bros. John MacGregor and Cyrus Wesley Peck were initiated members of BC Lodges, and Bro. Robert Gordon McBeath was initiated in Scotland but affiliated with BC Lodges.

Brother John MacGregor was born Feb 11, 1889 at Cawdor, near Nairn, Scotland. He came to Canada in 1909 and went into contracting at Powell River BC. In March 1915 he enlisted as a Private soldier in the 2nd Canadian Mounted Rifles (#116301) and was sent overseas. He was later promoted to Sergeant and awarded the DCM and Bar. He earned his VC between Sep 29 and Oct 3, 1918, when a Canadian advance on Cambrai was bogged down by German machine-guns. MacGregor dashed ahead and put some out of action, being wounded in the process. As German resistance stiffened he took charge of the leading wave of assault troops and continued the advance to take Neuville Saint-Rémy which allowed other troops to keep the advance going. After the war he returned to Powell River but little is known of his life.

At the outbreak of WWII he enlisted with the Canadian Scottish and was promoted to Lieutenant-Colonel and put in charge of the Canadian Army Training Centre at Wainwright, Alberta. At the end of WWII he returned again to Powell River and established a concrete plant at Cranberry Lake. *He joined Tyee Lodge, No. 66 BCR, Prince Rupert (Initiated Mar 2, 1920, Passed Sep 29, 1920 and Raised Mar 8, 1921; Grand Lodge Certificate #9423). He resigned from the Lodge on Jan 14, 1941. He affiliated with Westview Lodge, No. 133 BCR, Powell River on May 2, 1950 (this Lodge amalgamated with Triune No. 81 BCR, Powell River on Oct 9, 1996). D Jun 9, 1952 in Powell River and is buried at Cranberry Lake Cemetery. (See App 3 #42. Sources: Library and Archives Canada, CEF database and Canadian Great War Project database; Marilyn Adams Genealogical Research Centre listing of *Masonic Holders of the Victoria Cross*.)*

Brother Cyrus Wesley Peck was born on April 26, 1871 at Hopewell Hill, NB. He later moved with his parents to New Westminster, BC, where he became a broker

representing sawmill, canning and towing interests. *He joined Tsimpsean Lodge, No. 58 BCR, Prince Rupert (Initiated Dec 4, 1911, Passed unknown date, Raised Feb 22, 1912).* He was also Unionist MP for Skeena. He joined the militia and was given a captain's commission in the 30th Battn and later sailed to England. In April 1915 he was promoted Major and transferred to the 16th Battn. CEF. At Festubert, France, on May 21, 1915, he was wounded in both legs. In January 1916 he was promoted to Lieutenant-Colonel and given command of the Regiment. He received his VC for actions during the September 2, 1918 Canadian attack in the Arras Sector. A strong tank force was despatched against the Germans with Peck's Battalion as one of the supporting units. Encountering stiff resistance he made a personal reconnaissance and led a counterattack, directing supporting tanks towards the Germans and securing the area.

After the war he returned to Skeena and resumed his work as MP and became active in veteran's issues. He later represented Saanich and the islands as MLA in the BC Legislature. From 1936-41 he sat on the Canadian Pension Commission and served as Aide-de-Camp to two Governors General. D Sep 27, 1956 and is buried in New Westminster, BC. (See App3 #58. Sources: Library and Archives Canada, CEF database and Canadian Great War Project database; Marilyn Adams Genealogical Research Centre listing of *Masonic Holders of the Victoria Cross.*)

Brother Robert Gordon McBeath, a Scot, Lance Corporal McBeath of the Seaforth Highlanders (Ross-shire Buffs, Duke of Albany's) received the Victoria Cross for his actions during the Battle of Cambrai. On his return to Scotland after the Armistice was signed, *he joined Lodge St. Mary's Caledonian Operative, No. 339, Inverness (Initiated July 12, 1919, Passed October 29, 1921, Raised April 18, 1922).* He and his wife removed to Vancouver where he first joined the British Columbia Provincial Police and *affiliated with Mount Hermon Lodge, No. 7 BCR, Vancouver.* Several months later he joined the Vancouver Police Force and on October 9, 1922, while patrolling with his partner, Detective R. Quirk, he was shot and killed by an impaired driver the two had arrested. He was 23 years old at the time. (See App 3 #41. Sources: Marilyn Adams Genealogical Research.

Except from *Canadian Freemasonry during the First World War*, R.W. Bro. Michael Jenkyns, Grand Historian, GLC in Ontario, with the assistance of V.W. Bro. Trevor McKeown, Grand Historian.

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# The Heraldry of Freemasonry

The Builder Magazine

August 1929 - Volume XV - Number 8

By BRO. REGINALD V. HARRIS, Associate Editor, Nova Scotia

THE subject of the Armorial bearings of Masonic bodies is one that, so far as we have been able to discover, has never been comprehensively treated. The arms granted to the Mason's Company of London are mentioned in most of our histories; and there have been occasional articles about various partial aspects of the subject. Bro. Harris, who as many of our readers know, is Grand Historian of the Grand Lodge of Nova Scotia, presents here an account of the various heraldic devices adopted by the various Grand Lodges of the British Isles since 1717, and those of the Dominion of Canada. It is his intention to follow this up with similar articles on the arms and seals of the Grand Lodges of the United States, Australia, Europe and Latin America, as soon as he is able to collect the requisite material, a great deal of which is most inaccessible and difficult to obtain.

FREEMASONRY claims to be a science and a system of morality, veiled in allegory and illustrated by symbols. Heraldry is a sister science or system, or a cousin at least. Its beginnings go back to the immemorial and remote past; some would claim it is as early, if not earlier than the beginnings of Freemasonry itself. An old authority jocularly asserted that our first parents were lawful bearers of coats of arms; assigning to Adam a shield gules (red), and to Eve, another argent (silver); while after the Fall Adam added a garland of fig leaves, which Abel quartered with argent, with an apple vert (green), in right of his mother.

Whatever the first beginnings it is certain that the use of emblems, insignia, devices, symbols and tokens was common in the days of the Ancient Egyptian Kings, Chaldea, Greece and Rome. Among the North American Indians, families and individuals were frequently designated or represented by tokens or figures in pictorial form.

The science or system of Heraldry as we know it today, comes from medieval and feudal times. It became a factor of importance in England about the end of the twelfth century. The earliest record of a herald in England dates from 1137; in 1483 during the reign of Richard III, the Herald's College was made a corporate body, continuing as such to the present day.

Men of noble or gentle birth bore their coats of arms or family devices blazoned on the shields which they carried in battle; and with their visors down, these devices, with the crest upon the helmet, were the only means of indicating their identity. When in actual use a knight's shield was held in front of him, so that the dexter or right side and the sinister or left side covered his right and left side respectively. As a consequence, the dexter side of the shield is on the left of anyone looking at it, and the sinister on his right.



It is unnecessary at this stage of our study to go into other definitions and terms; many of them will be met with and explained as we go along; others are of no importance to our enquiry.

To mark their dignity and distinction the various guilds, associations and livery companies of early times in England were granted the right of bearing or exhibiting distinctive devices or arms. These insignia harmonized with the trade of the particular company or fellowship. The Masons' Company was one of the early and important guilds of England, and obtained its coat of arms thirty- three years after the grant made to the Drapers' Company in 1439, and was therefore fifth on the list. The arms granted by the Crown in 1472 on the recommendation of the Court of Heralds to the Company of Masons of London founded probably about 1200, were described in the heraldic "lingo" of the time as:

A field of sablys, a cheveron silver grailed, thre castelles of the same garnyshed wt dores and wyndows of the feld, in the cheveron a cumpas of blak. or in plain English: a shield or ground of black, upon which is a chevron of silver made with indented or wavy edges; above the chevron and below, three silver castles with black doors and windows; on the chevron a black compass.

The Coat of Arms of the Worshipful Company of Masons of London appears among the heraldic illuminations of several of the old manuscript constitutions or "Old Charges". In the earliest drawings of these Arms the chevron is shown engrailed; that is notched with concave curves. It will be noticed, too, that the castles are very elaborate, while the motto generally-used is: "God is our Guide," instead of the later: "In the Lord is all our trust."

About the year 1600 we begin to find variations. In the- Harleian Collection of Manuscripts in the British Museum we find two early seventeenth century documents illuminated with drawings of the Mason's Arms. The first, No. 6860, is dated about the year 1610, and it depicts the old form of the bearing, with the castles drawn in elaborate detail, and the engrailed chevron, but with the new motto: "In the Lord is all our trust."

It may be remarked incidentally that the essential thing in a grant of arm is the "blazon," which technically used means the description of the bearing according traditional rules. Any heraldic draughtsman can reproduce the arms from the blazon, even if he has never seen them. But naturally his drawing will not be the same as that drawn by someone else, though every such drawing will be at once recognizable, just as words written in different kinds of lettering by different hands are legible to everyone. Heraldry is a kind of sign writing, done according to elaborate rules. Thus it naturally happened that in the course of centuries the style of heraldic drawing changed although the old bearings of families and institutions remained essentially the same.

The second MS. of the two above referred to, Harleian No. 472, is supposed to be of about 1640, or some thirty years later than the other. This not only has the new motto, but has towers instead of castles, while the chevron has a plain edge instead of being engrailed. The late Edward Conder in his history of the London Masons' Company (of which he was the Master in 1894-1895) expresses the opinion that the change in the chevron was due to the fact that it more nearly resembled the square and that the tower may have been substituted as being much easier to engrave.

Some time after 1717, when the original Grand Lodge of England was organized, it selected as the basis for its arms those of the Masons' Company, as already described, but to the original design certain important and significant alterations were made. The chevron became a Mason's square; each tower was given triple turrets, while the crest was changed from a castle or tower to a bird of unknown species which may have been intended for a phoenix, and finally, two beavers, symbolical of operative builders, were added as supporters, placed one on each side of the shield. Some doubt has been expressed respecting these supporters, some believing them to be otters or panthers, but the opinion of Bro. Hughan and others is that they were intended for beavers even if they did not resemble them closely. At a still later period the motto was changed to "Relief and Truth" in allusion to the basic Masonic principles. These arms continued to be the arms of the original or premier Grand Lodge of England from 1717 to 1813. A reproduction of the seal of the Grand Lodge will be found in Fig. 3. It will be noticed also that the square, level and plumb have been introduced below the shield.

The Guilds of Scottish Masons also used the arms of the Masons' Company, with what warrant it is hard to say. The Grand Lodge of Scotland impaled them with those of the country: placing the latter, the lion rampant of Scotland, on the dexter or right side (actually the left of the design) and the Masons' arms on the sinister side. As will be seen, the later form of the arms is used, with corresponding motto. The crest remains a tower.

Although the Grand Lodges of Canada and the United States are not concerned heraldically in the arms of the "Grand Lodge of all England", established at York in 1725, it will be of interest to refer to them in passing. The Seal of this Grand Lodge was oval in form, and bore on it three regal crowns, with the inscription *Sigillum Edwin Northum: Regis*; that is, "the seal of Edwin, King of Northumbria."

When in 1751, the Grand Lodge of England (Ancients) was established, a seal was adopted with which they sealed their Warrants, but until the present year no impression of this had been discovered. It was the belief of Henry Sadler that: . . . it was similar to the one used by the Grand Lodge of Ireland between 1731-59, a hand holding a trowel, and that it was destroyed and all impressions of it removed from official documents and replaced by impressions from one of the Seals subsequently used in order to obliterate the trail when they were described as Irish Masons.

This was the case with all warrants issued prior to 1760. with the exception of Warrant No. 66, issued for a Lodge at Halifax, Nova Scotia, which was discovered recently by the writer. It is dated Dec. 27, 1757. As this and two other Warrants, Nos. 65 and 67, also issued for lodges at Halifax at the same time, were the first Warrants issued by the "Ancients" for lodges overseas, they were probably overlooked by the authorities when changing the seals on Warrants issued previously to 1760. From this Seal we learn that the original Seal of the "Ancients" consisted of the Square (with square ends) and compasses, the angle of the Square being upward; with a dagger with straight blade above, pointing upward; around the top of the Seal the words, "Virtue and Silence".

The changes made in this Seal in 1760 were very slight, and were principally in the drawing or design. The outline is a circle instead of oval, the ends of the Square are curved ornamentally,

the compasses have a somewhat different shape, and the blade of the dagger is wavy or flaming, with a change in the hilt, and the inscription, "Grand Lodge London", is added.

Among the Warrants granted by the "Ancients" bearing this seal, is that for a Provincial Grand Lodge in Pennsylvania July 15, 1761.

In 1764, new Arms were adopted by the "Ancients", though they were not generally used until 1775. Untechnically described, these new Arms consisted of a cross made of four operative squares, placed with their angles together in the center of the shield, thereby dividing the shield into four parts. In the first or upper left-hand quarter, a golden lion rampant on a blue field; in the second or upper right-hand quarter, a black ox on a golden field; in the third, or lower left-hand quarter, a man robed in crimson and ermine, with arms uplifted, on a golden field; and in the fourth, or lower right quarter, a golden eagle displayed, on a blue field. Crest; The Holy Ark of the Covenant: Supporters; Two Cherubim: Motto, Kodesh la Adonai in Hebrew characters, i.e., "Holiness to the Lord."

The main idea of these Arms was evidently derived from the banners of the four principal tribes of Israel: Reuben, Dan, Judah and Ephraim. During the passage through the wilderness the twelve tribes were encamped in a hollow square, three on each side. As to the true colors of these banners, doubt exists. Jewish commentators claim that the color of each should correspond to the color of the stone assigned to the tribe on the breast-plate of the High Priest. The four charges, man, lion, ox, and eagle, are also to be regarded as symbols of the four Evangelists, and also of the four prophetic and apocalyptic living creatures, or "beasts", as they are unfortunately called in our English translation of the Bible. The Cherubim, the Ark, the Squares, Mottos and other portions of the device need no explanation.

These arms continued to be the arms of this Grand Lodge until the union in 1813, of the two Grand Lodges, "Ancients" and "Moderns", so called, when the arms of the two bodies were impaled, or placed side by side in one shield, thus forming the arms of the present United Grand Lodge of England, the motto being changed to "Audi Vide Tace" (Hear, See, Keep Silence), a command truly significant to the initiate. The Crest chosen was that of the Ancients also, the Ark of the Covenant, the bird or phoenix of the Moderns disappearing.

No change was made in these arms until 1919, when a re-grant was made by the College of Heralds by which a red bordure or frame was added to the shield, upon which appear eight golden lions, passport guardant; the Motto "Holiness to the Lord", in Hebrew characters placed over the crest, and the Latin motto "Audi Vide Tace" beneath the shield, both being continued. A reduced photograph of this grant is reproduced in Gould's Concise History.

Before considering the arms of other Grand jurisdictions of the British Empire and the United States it is necessary to glance at the arms of the Grand Lodge of Ireland. As already stated, the original seal used by the Irish Grand Lodge from 1731-59 was simply a right hand holding a trowel. In 1760 the design was changed to a raised right arm holding a trowel encircled by the words "The Grand Lodge of Ireland".

About 1773, a beautifully cut seal was adopted by the Irish Grand Lodge, depicting a shield, upon which were displayed the square, compasses and plumb, above which were two right hands clasped. The shield rests on the top of a globe, above the shield the blazing sun. Supporters; two cherubs with flaming swords; the whole encircled by a Hebrew motto and the Latin words: *Silentio Virtute et Amore*, "Silence, Courage and Love." In consequence of the Deputy Grand Secretary having decamped with this seal in 1806, a new one was adopted in that year similar to that of the Grand Lodge of England, "Ancients", which has continued as the seal of the Irish Grand Lodge to the present time.

Turning now to the Grand Lodges of the Dominion of Canada we find almost universal recognition, heraldically, of their descent from the United Grand Lodge of England.

The first lodges on Canadian soil were organized at Annapolis Royal, Nova Scotia, in 1738 and at Halifax in 1750 received their Warrants from Massachusetts and were of "Modern" allegiance. What their Seals may have been is not now known. In 1757, the "Ancients" warranted a Provincial Grand Lodge for Nova Scotia, the first established by them. Its seal was probably similar to the mother Grand Lodge, namely, the square and compasses, surmounted by a dagger pointing upward, encircled by the words "Virtue and Silence" and possibly also the words "Grand Lodge, Halifax." When, in 1784, this Provincial Grand Lodge was revived they adopted the new seal of Grand Lodge of England (Ancients) surrounded by the words "Provincial Grand Lodge of Nova Scotia", with the motto "Kodesh la Adonai".

When in 1813 the two Grand Lodges of England were united the Seal of the Grand Lodge of Nova Scotia was changed and a seal adopted similar to that of the United Grand Lodge of England, surrounded by the words "Grand Lodge of Free Masons, Halifax, Nova Scotia".

The Seal of the independent Grand Lodge of Nova Scotia (founded by the Scottish lodges in the Province), adopted on its organization in 1866 consisted of the Ancient Arms of the Province granted by Charles I in 1621, with the Bible, square and compasses above; the square below; the plumb to the right and the level to the left.

In 1869, when the English lodges united with it, the Grand Lodge adopted a new seal showing on its dexter (right) side the arms of the Province, and on its sinister side the arms of the first Grand Lodge of England, at first sight a rather curious error as this Grand Lodge had warranted but one lodge in the Province in 1770 and all Provincial and District Grand Lodges had been of "Ancient" allegiance. Possibly, however, it alludes to the origin of the first two lodges at Annapolis Royal and Halifax, warranted by the St. John's Grand Lodge, Boston. Surrounding the arms are various Masonic Emblems, with the motto, "Soli Deo Gloria" "To God alone be the Glory".

The Provincial Grand Lodge of Nova Scotia exercised jurisdiction in New Brunswick from 1784 to 1829, when a Deputy Provincial Grand Lodge under England was organized lasting until 1859. In this year a Provincial Grand Lodge took its place, the seals of these two bodies being similar to that of the United Grand Lodge of England. On the organization of the Grand Lodge of New Brunswick in 1867, the arms of the Grand Lodge of England were varied by changing or substituting three spruce trees for the castles or towers; the chevron which is argent on a red

field lacks the usual compasses superimposed. Probably the substitution of the spruce trees is an allusion to the forest wealth of the Province.

Prince Edward Island, the smallest jurisdiction in the British Empire, adopted for some unknown reason a similar seal in 1875; in fact there is no essential change other than the name of the Grand Lodge.

The first Provincial Grand Lodge of Upper Canada (Ontario) 1795- 1822 being of "Ancient" lineage merely adopted the arms of the parent Grand Lodge of England, encircled with the words "Provincial Grand Lodge, Upper Canada", see Fig. 4, lower left-hand Provincial Grand Lodge, though there is no certainty about this. In 1844, the third Provincial Grand Lodge adopted the arms of the United Grand Lodge of England 1813, encircled by the words, "Provincial Grand Lodge, Canada West."

In 1856 the present Grand Lodge of Canada (in Ontario) was formed, adopting as its arms a design somewhat similar to the previous design, but showing the dexter or right side divided into two parts, the upper showing the original arms of the Mason's Company or the premier Grand Lodge of England, and below the Canadian beaver on a red field or background. The shield is surrounded by ears of wheat and an olive ranch.

When in 1869 the Grand Lodge of Quebec was formed by 17 lodges of the Registry of "Canada", three of England and one of Scotland, it adopted arms closely resembling those of the mother Grand Lodge of the majority, those last described, but the ox in the upper right quarter looks more like a lamb, and the eagle in the lower right, more like a phoenix or some other fabled bird. In the lower half of the left side of the shield (below the arms of the original Grand Lodge of England) appears the Rose, Thistle and Shamrock entwined, an obvious reference to the three sources of Masonry in the Province of Quebec.

The next daughter Grand Lodge to be formed by lodges on the Registry of "Canada" was that of Manitoba in 1875, and again the "Canadian" design was followed in the main but on the dexter side, instead of dividing the shield into two equal quarters, the arms of the Province of Manitoba (St. George's Cross, above a buffalo) were intruded into the upper quarter up to the chevron, so as to eliminate the castle usually found below the chevron.

The Grand Lodges of Alberta and Saskatchewan, daughter Grand Lodges of the Grand Lodge of Manitoba in 1905 and 1906, also adopted a similar design, replacing the arms of Manitoba with the provincial arms in each instance.

The only remaining Grand Lodge in Canada that of British Columbia, formed in 1871, struck out into new paths and adopted a design, showing Queen Victoria seated on a throne between the two conventional pillars. Above, the square, compasses and star; below, a rose in full bloom; all with the two supports found with the arms of the United Grand Lodge of England.

In conclusion several observations may be made. The later Grand Lodges, Provincial and Independent, in Canada, followed very closely on the whole the heraldic precedent of the United Grand Lodge of England, even though this was not always exactly the logical thing to have

done. From the aesthetic point of view the arms adopted by the Ancients were altogether too complex.

A coat of arms is not a "Tracing Board." At the Union these arms became a component part of the Arms of the United Grand Lodge of England, with the result that there was a further loss in clarity and distinction. Most of the Canadian Grand Lodges proceeded to make things still worse, for their method in most cases has been to take the arms of the United Grand Lodge and make them more complicated and less distinctive still by the addition of new elements. When the simplicity of the beautiful seal of the Grand Lodge of York, or the second seal of the Ancient Grand Lodge, is compared with later designs, the loss of effectiveness in the latter becomes very striking. However in the course of years a sentimental attachment grows up, and there is little likelihood that any of them will be changed in the near future.

#### NOTE

R. F. Gould, both in his large History of Freemasonry and the Concise History, has something to say on the heraldic designs adopted by the senior Grand Lodge and its later rival, the Ancient Grand Lodge, and there are interesting plates in both works. In the latter is a reduced reproduction of the latest Grant of Arms from the Heralds' College to the United Grand Lodge, which is legible with a magnifying glass.

J. Ross Robertson in his History of Freemasonry in Canada, discusses the subject, and some of the illustrations in the present article have been taken from his work. There is a plate of Masonic seals in Sadler's Masonic Facts and Fictions.

For Irish seals the work of Bros. Lepper and Crossle may be referred to, the History of the Grand Lodge of Ireland, from which much interesting material may be obtained.

There are also many other books and pamphlets which might be referred to, but as in the main the subject has been dealt with so cursorily and incidentally the attempt to list them would not be worth the labor in the present status of the subject.

## Quality Within Our Ritual

By VWB Dan Zyrmiak

Our Masonic ritual is abundant in personal life lessons, which are pertinent not only to those receiving the charge, but to any and all brethren in attendance. I often marvel at the timeless applicability of these statements, as well as the inherent wisdom evident in the direct and concise prose. I have separated this portion of the Address to the Wardens into five distinct statements, in order to structure my commentary.

- what you have seen praiseworthy in others you will carefully imitate,
- and what in them may have appeared defective you will in yourselves amend.
- You ought to be patterns of good order and regularity,
- as it is only by a due observance of the laws yourselves
- that you can expect obedience to them from others

I interpret this as a specific example of being inspired from the quality within, because this relates to our specific individual behavior. This practice also incorporates several quality techniques which are essential to continuous improvement of ourselves, our lodges, and our Craft.

- Imitation of what is praiseworthy in others: This is the practice of **Benchmarking**, in which superior organizations expose their industry-leading practices for the benefit of those who wish to replicate the success. Adoption of this practice raises the standards of acceptability, and in so doing, expands the expectations. Practices which used to be innovative and extraordinary are now normal and entrenched into the regular patterns of Freemasonry.
- Amend within yourselves what appears defective in others: This is the practice of **Corrective Action**, in which defects are resolved and eliminated. This phrase was carefully written to be inoffensive and abstain from judging or condemning others. Instead of creating conflict and controversy with potentially destructive actions, this charge challenges us to look within ourselves for similar traits and discreetly remove them. Defects of punctuality, preparation, consideration for others, diligence in our duties, or other correctable conditions should be honestly inventoried and resolved.
- Be patterns of good order and regularity: This is the practice of **Process Control**, in which organizations determine and deploy their optimal procedures for completing products and services. This expands upon the ethic of being just, perfect, and regular. By following this ethic, our choices are guided to consider not only our own inclinations, but the impact that our actions will have on others. Those who may depend on us expect that we will fulfill our commitments as we hold them to the same expectations and ideals.
- Due observance of the laws: This is the practice of **Compliance and Contract Review**, whereby the prevailing rules are reviewed and applied to daily operations. This is the commitment that we can control personally, namely not to deviate nor diverge from the laws. It is not enough to minimally comply or avoid noncompliance through loopholes or technicalities. As Freemasons, we must be above reproach and conduct

ourselves in a manner that does not call into question the legitimacy of the landmarks or edicts placed upon us.

- Expect obedience to them from others: This is the practice of **Management Review**, which holistically determines whether quality is effectively applied within the organization. This is the implicit contract and commitment within Freemasonry. If obedience is made to be conditional or negotiable, then disorder and disarray can set in. This also prompts us of the powerful effects of integrity, authenticity, and leading by example.

Taken in full measure, this portion of the address is a concise lesson in leadership and gaining the confidence of other brethren. Specifically brethren will respond most enthusiastically to a brother who displays and projects praiseworthy traits, with their personal defects mitigated, and who regularly observes the laws in good faith. Conversely, if there is a void or vacuum within the leadership ranks, this provides a sequence of steps that will restore a high standard into Freemasonry as practiced individually and within our Lodges, Districts, or other Masonic entities.

The Quality Within exists within all brethren, but in order to emerge a catalyst is required. One catalyst identified is the positive effect of a praiseworthy brother. For this reason, I encourage frequent attendance and participation in Masonic activities in order to increase the exposure to such brethren, which in turn will initiate a virtuous cycle of improvement within ourselves and our Craft.





## THE MASONIC MEDICAL RESEARCH LABORATORY

### "MASONRY'S WINDOWS TO THE WORLD"

**RW. and Dr. Charles Antzelevitch**

Executive Director

and Director of Research

R.W. Ronald P. Kamp

Director of Development

and Communication

Freemasonry can and should be proud of its charitable good works. Many of our concordant bodies support specific projects. Shriners heal crippled children and give new life to burns victims through support of the Shrine Crippled Children's Hospitals and Burn Units. The Northern Jurisdiction of Scottish Rite has long made Schizophrenia Research its major charitable activity while the Southern Jurisdiction supports two hospitals and sponsors an Aphasia Pro-gram geared to help children with language disorders. Knights Templars support an Eye Foundation and Royal Arch Masons nationwide contribute to research into auditory perception disorders in children. The list goes on and on.

Helping crippled children walk, returning speechless children to society or giving the gift of sight through cornea transplant surgery are not medical miracles. They represent the culmination of numerous basic research studies which pieced together provide the foundation for major advances in medicine. Antibiotics, pacemakers, and organ transplants have greatly improved our quality of life. All of these life-saving and health improving advances have become a reality because of basic biomedical research.

Basic research in the biomedical sciences involves fundamental studies into life processes where the major goal is to obtain an understanding of living organisms. This

is the purest form of research which strives to provide the most complete understanding of the function of cells, tissues and organs in both normal and diseased states.

Today doctors replace whole organs, vaporize tumors with lasers, create test tube babies and clone genes. Scientists and doctors have just begun to treat obstructed arteries with drugs, lasers and angioplasty. These technological advances may make coronary bypass surgery obsolete by the 21<sup>st</sup> century. Many kidney and other organ transplants performed today would not be possible were it not for the anti-rejection drug cyclosporin, developed as a result of basic research conducted on a fungus from the soils of Norway. Open heart surgery would not be possible today without the thousands of discoveries provided through basic research into how blood clots, how the heart beats, or how antibiotics combat infection.

The beauty of basic research is that it goes where no man has gone before, the uncharted frontier of medical science. Scientific breakthroughs occur everyday in laboratories all over the world, some go unnoticed while others receive much acclaim. Every experiment provides answers or pieces of a puzzle which, when finally assembled, provide the foundation for treatments and cures. This is the type of research conducted at the Masonic Medical Research Laboratory in Utica, New York.

The Masonic Medical Research Laboratory's history dates back to 1947 when the Grand Lodge of New York under the leadership of Grand Master Gay H. Brown created the Masonic Foundation for Medical Research and Human Welfare. In its early years the foundation allocated nearly \$1.5 million to research programs dedicated to the elimination of rheumatic fever.

In 1954, M. W. Raymond C. Ellis, during his term as Grand Master, conceived the idea of a medical research laboratory supported by the Craft. Dedicated to basic research the Masonic Medical Research Laboratory would embody the very essence of the Fraternity's charitable good work. In June of 1958, Raymond C. Ellis' dream became a reality.

Since its founding, the Masonic Medical Research Laboratory has gained international prominence as a medical institute, especially in the area of heart disease. Over the past 30 years, it has earned a reputation as one of the finest biomedical research institutes of its size worldwide.

The Laboratory's largest research program deals with the problem of heart disease,, especially as it applies to abnormal heart rhythms, known as cardiac arrhythmias. Experimental cardiologists at the Laboratory have contributed importantly to delineation and discovery of a number of mechanisms that contribute to life threatening disturbances of heart rhythm. Most recently, they have demonstrated major differences in the electrical activity of the inside and outside muscle of the heart, (ventricular endocardium and epicardium), a finding that may enhance our understanding of some forms of cardiac arrhythmias and a number of previously unexplained phenomena observed in the ECG of patients. These findings also help to explain the different sensitivities of the inside and outside muscle of the heart to ischemic injury as occurs during a heart attack. Moreover, these studies have

shown for the first time that medications may exert very different effects on these two types of heart tissue, thus opening the door for a new line of pharmacological investigation.

Recently initiated studies by scientists in our Cancer Program may help explain the primary cause of atherosclerosis and the role of fish oils in preventing lesions in the arteries. This disease is responsible for most deaths due to coronary and other artery disease (ex. heart attack and stroke). Recent studies suggest arteriosclerosis, a major killer of Americans, may in fact be a form of tumor that affects the lining of arteries, although the initiation and progression of the disease is clearly influenced by other factors, including hypertension, cholesterol and fats.

These researchers have also shown that benzo(a)pyrene, a common environmental pollutant and a carcinogenic component of cigarette smoke, can contribute to atherosclerosis leading to stroke and heart attack.

Researchers in the Hypertension Program have recently embarked into immunological investigation as to the cause of hypertension. There appears growing evidence that the immune system may contribute to the disease. Recent studies suggest that in some cases the body may be treating its own blood vessels as foreign material and initiating a chronic allergic reaction to them. This type of autoimmunity may explain some characteristics of hypertension. Scientists in the Gerontology Program are currently investigating the accumulation of cadmium, iron, and aluminum in the body as a function of age. They have demonstrated large accumulations of these metal ions with advancing age.

Cadmium is known to be associated with cancer formation and high blood pressure. Research has shown that excess iron may cause anemia rather than reduce it. Aluminum has been suspected to be linked to Alzheimer's in animals; the findings are not definitive with respect to humans. Aluminum has also been linked to osteoporosis or brittle bones, a common affliction of the elderly. Research continues to find a way to neutralize the effects of these substances in the body.

Fear of AIDS and the misconceptions about the disease continue to affect dwindling blood supplies and have heightened the need for a blood substitute. Investigations at the Laboratory are working to develop a blood substitute that will have all the properties of a plasma expander but will also be capable of transporting oxygen. This substitute consists of hemoglobin extracted from blood and subsequently complexed with starch. This technique produces a freeze-dried product which can be reconstituted by adding water. It is designed to be free of infectious agents such as AIDS and hepatitis viruses, will not have to be blood typed and will have a shelf life of several years. Application of this blood substitute could improve memory, drug effectiveness and oxygen transport in the elderly. More importantly, this development could lead to personalized freeze dried blood.

How different our lives would be if men like Pasteur, Fleming, Salk or Barnard, to cite just a few examples, had not dedicated themselves to science or had not been provided the resources to carry out their work. Today pasteurization, penicillin, the polio vaccine

and open heart surgery are taken for granted. Smallpox, polio, pneumonia, rheumatic fever and a long list of other diseases are no longer the terrible cripplers and killers they once were. Biomedical research has made these advances possible.

Just as the carved stones that comprise the cathedrals of Europe represent the proud past of Operative Masonry, the charitable good works of Speculative Masonry provide our legacy for the future. Each in their own way radiate the Light of Masonry around the globe. Our Masonic heritage beckons us to leave this world a better place than we found it. What better way for the Craft to accomplish this goal than through the support of "MASONRY'S WINDOWS TO THE WORLD".

# *Freemasonry in Action*

*Britannia Lodge No. 73 - 100th Anniversary.*



*On September 11th, the Brethren of Britannia Lodge No. 73 welcomed many visitors, including our MWGM, MWB Philip Durell, to the Fisgard St. Temple in Victoria to celebrate their 100th Anniversary. After an informal Meet and Greet upstairs, the Lodge was brought back to labour, and our MWGM entered with his suite to the tune of "Rule, Britannia!". MWB Durell was accompanied by the JGW; 3 DDGMs; the Gr. DoC; and Gr. Dir. of Music. After the usual courtesies, the history of Britannia Lodge was related, followed by a calling of the roll.*

*Bro. Matthew James Brown received his 50 year certificate, pin and jewel from our MWGM, following which our Grand Master congratulated the Lodge on its centennial and spoke on his theme of "Be Inspired by the Quality Within".*

*Congratulations, Britannia No. 73*



# *Freemasonry in Action*

*Comox Lodge No. 188 – Installation of Officers*



the Brethren of Comox Lodge No. 188 welcomed their visitors to the Courtenay Masonic Centre for the Installation of (now) WB Lawrence Jean and the Investiture of his Officers for the coming year. The outgoing WM, WB Les Routledge, opened the Lodge to the MM degree in full form. The Lodge was lowered to allow the entrance of EAs, and RWB Harold Hayes assumed the gavel as Installing Master. He was ably assisted by RWB Ed Lomax as Master of the Board and RWB Ron Yates as DoC. RWB Louis Seidel gave the Address to the Brethren. All of the Worshipful Masters of District 22 were in attendance, and Brethren from all of the Lodges in the District shared in the work.

*We wish WB Jean and Comox Lodge all the best for the coming year.*

# *Freemasonry in Action*

*Hiram Lodge No. 14 - long service awards*



*I was honoured to be asked by WB Barrs, the WM of Hiram Lodge No. 14, to present long service awards to several Brethren who have difficulty getting out to Lodge. This presentation was made at the bi-monthly breakfast for Comox Valley Freemasons held at the Courtenay White Spot on September 3, 2014.*

*Bro. John Bulcock received his 60 year jewel, certificate and pin; Bros. Roy Benson and John Warton received their 50 year jewels, certificates and pins; and Bro. David Campbell received his 30 year pin.*

*This occasion really points out to me the necessity of making our Lodge rooms more accessible for our increasingly aging membership, so that inability to tackle stairs will no longer preclude their attending the Lodges which they have served for so many years.*

*Fraternally,*

*Tim Yates*

# *Freemasonry in Action*

*A new Lodge - Qualicum Lodge UD.*



*Last Saturday District 22 marked the Institution of a new Lodge - Qualicum Lodge UD.*

*The ceremony of Institution for this new daylight Lodge, which follows the Canadian ritual, took place at the Qualicum Civic Centre. Over two hundred masons and guests were on hand as our MWGM, MWB Philip Durell and the Grand Line entered the hall and took up their stations. The other stations were temporarily filled by other Grand Lodge Officers. Including our MW Grand Master, there were over twenty Grand Lodge Officers attending. Our MWGM then presented a 50 year jewel, certificate and pin to Bro. Ben Duncan, the soon-to-be Sr. Deacon of the new Lodge. Mrs. Duncan was presented with a bouquet of flowers, and Bro. Duncan's family gathered around to congratulate him.*





*The Grand Secretary then read the dispensation authorizing the new Lodge to commence labour and confer the three degrees. The Officers of Qualicum Lodge UD were then invested with their collars and jewels of office by MWB Durell. The guests then retired, and the Lodge was opened in the three degrees by the MWGM, DGM and Grand Wardens, assisted by the Grand Chaplain. Our MWGM lowered the Lodge to the EA degree, and the various charges were given to the Officers and Brethren of the new Lodge, with our Grand Master giving the Address to the Brethren. The new WM, RWB Wood conducted the Lodge business, and closed the Lodge expeditiously, with MWB Durell attending at the altar.*



*We then retired to the Pheasant Glen Golf Resort for a marvellous banquet lunch. The Constitution and Consecration of Qualicum Lodge is scheduled for August 29<sup>th</sup>, 2015. All being well.*



# *Freemasonry in Action*

## *Qualicum Lodge UD – First Meeting*



On the morning of September 27, 2014 the Brethren of Qualicum Lodge UD welcomed many visitors for their first meeting as a Lodge under dispensation. Over 40 Brethren were present.

The Lodge was placed at refreshment for a fine educational discussion, after which WB Gary Duncan presented the Lodge with a brass and hardwood gavel from Shuniah Lodge No. 287, GL of Canada in Ontario. The idea of having the Lodge at refreshment during education certainly has its merits as a freer discussion can take place, with Brethren able to speak on topic to each other without having to go through the Worshipful Master. The JGW and all of the DDGMs from north of the Malahat were present, causing our DDGM to observe that the glare from all the gold braid had caused Bro. Jr. Deacon's glasses' lenses to darken.

**Freemasonry is definitely alive and well on our Island!**