



Grand Lodge Bulletin

Editor: SAM HARRIS, P.G.M.

CHARITY

Brethren:—When a man enters our ancient and honourable institution and before he has progressed very far he is placed in the N.E. corner to go through the Rite of Destitution. There he is made to understand the importance of Charity in the heart and life of a true Mason. This is his first lesson in Charity and is mainly concerned with physical relief. The E. A. is here told that it is his duty to extend relief to anyone in like destitute circumstances but more especially to a brother mason.

However, he should not fall into the very common error of believing that Charity is only that sentiment of commiseration which leads us to assist those in need with pecuniary donations. Masonic charity does of course include the giving of physical relief, but if it began and ended there it would only go a very little way. Its masonic application is more noble and more extensive, it denotes that kindly state of mind which renders a person full of Goodwill and affection toward others. The E. A. is made aware of these sentiments when he receives his lectures. There is no finer paragraph contained therein, than the one dealing with the symbol of Jacob's Ladder. He is told the three principal rounds of it are Faith, Hope and Charity and the greatest of these is Charity for it extends beyond the grave through the boundless realms of eternity. Taking this lesson to heart the E. A. cannot fail to perceive that masonic giving to the destitute is not confined to alms. Putting a quarter in a beggars hand will hardly extend beyond the grave into eternity. The Apostle Paul put it this way—"And though I bestow all my goods to feed the poor and have not charity, it profiteth me nothing."

The charity taught by the masonic institution is charity of thought, charity of giving of oneself, to visit the sick is true masonic charity. A brotherly hand laid upon a bowed shoulder is comfort and to give courage is masonic charity. The word of council

to the fatherless and the tear dropped in sympathy with the widowed, or a sincere word of congratulation to a fortunate brother, all are masonic charity and these indeed extend beyond the grave.

Sometimes an E. A. believes that the Rite of Destitution has taught him that he must give a coin to every beggar who asks. Such, Brethren, is not the truth. The mason gives when he meets anyone in like destitute circumstances, it is left for him to judge whether the appeal is for a need which is genuine or one assumed. Individual charity is wholly in the control of the individual brother's conscience, but no conscience need control that larger and finer giving of comfort and council, of joy and sympathy and spiritual help. Of these, the mason may give as much as he will and not be the poorer but the richer for his giving. Guided by these sentiments a true mason will suffer long and be kind. He will be slow to anger and easy to forgive. He will stay his falling brother by gentle admonition and warn him with kindness of approaching danger. He will not listen to his slanderers and will close his lips against harsh reproach. His brothers' faults and follies will be locked in his breast and a prayer of mercy will ascend to the Most High for his brothers' sins. The brother who reads the Rite of Destitution in this broader and finer sense has indeed seen through the outer form and perceived the reality behind the symbol of Jacob's Ladder. He will practice his charity, not in giving physical relief alone but also by bestowing charitable thoughts, words and deeds upon all mankind.

Finally Brethren, be kind, considerate and tolerant to each other. Remember we are all human and far from perfect and if we cannot have complete and harmonious agreement on all matters, let us resolve to disagree like brothers—no less.

W. BRO. NIC CHRIST,
W.M. Sharon Lodge, No. 157

GRAND LODGE SEAL
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supporters, on either side a cherub proper.

At the Union of the two Grand Lodges into the United Grand Lodge of England in 1813, the Arms, as already mentioned at the outset, consist of a combination of the Arms of the Ancients and Moderns as they were then known. The dexter chief and base being formed from the Arms of 1717, while the sinister side is quartered and the Arms of the Ancients are used. The following is the heraldic blazon of the Coat of Arms as they now exist—

Per pale gules and quarterly azure and or dexter, on a chevron between three castles argent a pair of compasses extended of the third, sinister a cross quarterly of the fourth and vert between; in the first quarter a lion rampant of the third, in the second an ox passant sable, in the third a man with hands elevated proper vested of the fifth the robe crimson lined with ermine, and in the fourth an eagle displayed also of the third, the whole within a bordure of the first charged with eight lions passant guardant of the third. (Note:) The enclosure of the coat within a bordure charged with the lions of England was acceded to and approved by His Majesty King George V on the 5th of March 1919). For the Crest, on a wreath of the colours a representation of an ark supported on either side by a cherub proper with the motto over in Hebrew characters. "Holiness to the Lord" and for the supporters, on either side a cherub proper. At the base on a riband the motto "Audi, Vide, Tace".

On the tenth of October, A.D. 1855 the first independent Grand Lodge came into being in Canada, viz; "The Grand Lodge of Canada in the Province of Ontario". The general design of the body of the shield which forms part of the Grand Lodge Seal is similar to that of the United Grand Lodge of England, without the bordure, except that the dexter side is divided into two, the dexter chief consisting of a chevron between three castles, a pair of compasses extended of the third; in the dexter base there is a beaver. The crest, cherubs, supporters and motto are the same as the United Grand Lodge of England.

On the twelfth of May A.D. 1875 the Grand Lodge of Manitoba came into being, and again we have a slight change in the dexter side of the shield from that of the Grand Lodge of Canada in the Province of Ontario. The Dexter chief consists of a chevron between two castles, a pair of compasses extended of the third, in the dexter base there is a buffalo, and between the chief and base a cross, probably the central cross forming part of the Union Jack. The crest, cherubs, supporters and motto have been retained.

On the twelfth October A.D. 1905, the Grand Lodge of Alberta came into being and on the second

day of the session, the thirteenth October A.D. 1905, as previously stated, the seal of Grand Lodge was approved. The shield forming part of the seal is similar to that of the Grand Lodge of Manitoba, except that in place of the buffalo in the dexter base, three crowns are substituted, and so the heraldic blazon of the centre portion of the Seal might be described as follows—Per pale argent gules and quarterly azure and or, dexter on a chevron between two castles argent, a pair of compasses extended of the third, three crowns or, sinister a cross quarterly of the fourth and vert between, in the first quarter azure, a lion rampant or, of the third, in the second or, an ox passant sable, in the third or, a man with hands elevated proper vested of the fifth the robe crimson lined with ermine, and in the fourth azure, an eagle or displayed also of the third. For the crest, on a wreath of the colours a representation of the holy ark of the covenant supported on either side by a cherub proper with the motto in Hebrew characters, Kodesh L'Adonai, that is "Holiness to the Lord" and for the supporters on either side a cherub proper. At the base on a riband the motto "Audi, Vide, Tace."

There does not appear to be on record any account of the symbolism of the various parts of the Seal. The following is suggested as a possible solution—The Castles, from the nature of their construction, would suggest, in the operative sense, a heavy masonry construction, and from their use as a fortress would symbolize in a speculative sense "Fortitude". The compasses refer to the dignity of the Grand Master and are symbolic of the even tenor of deportment; a true standard of rectitude. The chevron is symbolic of honour and nobility. The Cross is apparently part of the Union Jack, i.e. St. George's Cross and would symbolize the Craftsman's duty to his country. The Crown is a token or symbol of new dignity, and the three would probably refer to the three Masonic Districts at the formation of Grand Lodge. The lion is the national emblem and symbolizes courage. The man with hands elevated, symbolizes reverence; clothed in crimson lined with ermine symbolizes intelligence. The ox symbolizes strength (see Revelation IV.v7), The eagle, keenness of vision, the three, the lion, ox and eagle, with men, further symbolize strength and wisdom. The Crest represents the Holy Ark of the Covenant, and needs no further explanation, except to say that "The Ancients" gave the Ark a central position at the top of the Coat of Arms, first published as the Frontispiece of the second edition of their Constitutions, "Ahiman Rezon", 1764. The Cherubins in heraldry are next in order to a seraph, which latter is an angel of the highest order, a celestial spirit, from their make-up they are symbolic of strength and wisdom (See Ez: I and X). The motto, Audi, Vide, Tace, means Hear, See, Be Silent. It is full of significance to the initiated, intensifying his obligation, and so the Craftsman can truly say "I have seen, I have heard, I was silent".

M. W. Bro. JOHN MARTLAND P.G.M.

THAT IMPORTANT INVESTIGATING COMMITTEE

One of the most important executive functions that a Master is called upon to discharge is the selection of members of Investigating Committees. In the last analysis the quality of our members is going to determine the future of our institution and the mere aggregation of individuals is a liability. He must see that his Committees get the facts necessary to determine whether the applicants have the necessary moral, mental, physical and other proper qualifications. No man should be made a Mason unless he have, an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, as becomes the members of this most ancient and honorable fraternity; who ought not only earn a sufficiency for themselves and families, but likewise have something to spare for works of charity and mercy. The Master should not only direct his committees but should see to it that the members that he appoints on his Committees are instructed so that they will be qualified to discharge the important functions with which they are charged. The members of these Committees should make a strict investigation of an applicant and do their duty fully, honestly and fearlessly. All personal feelings and considerations should be cast aside, and the matter determined solely with reference to the welfare of Masonry. There should be something really good in each applicant to insure his election; for when one knocks at the door of Masonry the first time for admission, in search of that Light which may be revealed to him, let a strict examination prove that he is worthy and well qualified to receive the truths there imparted, and that, if elected a member, he will not only conform to all the rules and regulations of the Lodge, but his presence will add dignity and reputation to the Institution.

—*Masonic Historiology*

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Courtesy is a Masonic virtue. There is certain courtesy which is always maintained in the Masonic lodge room which is not observed outside the tiled precincts. Masons should be just as courteous to one another on the street and in public houses as they are when they get in Lodge. In fact, all the virtues of Masonry were intended for use every hour of the day. More Masonic courtesy during the seven days of the week will go a long way toward making Masonry worth while.

—*Masonic Light.*

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To start a task usually is not the most difficult part; to mature it, puts perseverance to the test. Achievement is not gained by accident. If one expects that satisfying results are to be had so easily, he might as well drop the alphabet upon the ground and expect to pick up a piece of literature.

In Memoriam

It is with deep regret we record the passing of M.W. Bro. T. Fred English, P.G.M. who passed on to that bourne whence no traveller returns at Los Angeles, California, on January 6th, 1947. His passing was not altogether unexpected as Bro. English had been in failing health for some years. Bro. English was born in Park Hill, Ontario, on September 15th, 1870 and had reached the ripe old age of 76 years and 4 months at the time of his death, a life longer than that enjoyed by average man. Bro. English was a real Oldtimer of the West, coming West as one of the first C.P.R. agents. He entered the customs service in 1911, and was superannuated in September 1936.

When the Grand Lodge of Alberta was formed in 1905, Bro. English was a member of Acacia Lodge, No. 66 (now No. 11), in Stratheona (now Edmonton) and was a P.D.D.G. Master of the Grand Lodge of Manitoba, he was elected as our first Senior Grand Warden. In 1923 Bro. English was elected Junior Grand Warden, in 1924, Senior Grand Warden, in 1925, Deputy Grand Master and in 1926, M.W. Grand Master of the Grand Lodge of Alberta. and had a busy year of office.

Bro. English was also active in other branches of Masonry, amongst them being the A. and A.S. Rite in which body he was honoured with the 33rd degree and was an Honourary Grand Inspector General. He also served Al Azhar. Temple A.A.O.N.M.S., as Recorder for 25 years.

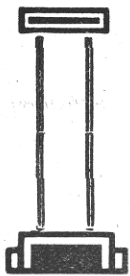
At the time of his death Bro. English was a life member of Calgary Lodge No. 23, Calgary and served the Lodge as its first Worshipful Master in 1906-7-8 and 1909. His passing breaks another link with the past and another old friend and brother has passed on to that land whence all men will ultimately go.

Morning Star Lodge No. 79 at Lougheed, Alberta, which works in the York Rite, has recently had printed 1,000 copies of the Odes and Responses in pamphlet form for the Three Degrees. They would be very pleased to supply any Lodge, working in the York Rite, with surplus copies at a price of \$10.00 per 100.

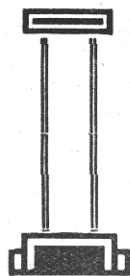
These pamphlets are well gotten up in a attractive cover. All orders and enquiries should be addressed to W. C. Reed, Esq., Secretary, Morning Star Lodge No. 79 A.F. & A.M. Lougheed, Alberta.

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Be charitable and indulgent to everyone but hyself.—*Joubert.*



Between the Pillars



GRAND LODGE SEAL

Requests having been received for an explanation of our Grand Lodge Seal, I asked M.W. Bro. John Martland, P.M.G. if he would kindly undertake to prepare this month's article which I am sure will be very instructive and interesting to our membership. We are greatly indebted to Bro. Martland and thank him for his kindness.
—S.H.

A request has been received for an explanation of our Grand Lodge Seal, but before such an explanation is attempted, it would appear to be both advisable and instructive to give a brief historical background leading up to the adoption of the Seal, which might be considered to include the Arms of Grand Lodge.

In 1717, under the first Grand Lodge of England, Arms seem to appear for the first time. A description of these Arms will be given later.

Again in 1751 the Arms of "Ye most ancient and Honorable Fraternity of Free and Accepted Masons" (Grand Lodge of England "Ancients") appears.

In 1813 the union of the two Grand Lodges, Ancient and Moderns, took place and we find a combination of the Arms of these two Grand Lodges adopted as the Arms of the United Grand Lodge of England.

At the formation of the Grand Lodge of Canada in the Province of Ontario, we find that the Arms of this Grand Lodge follow, with a slight variation, the Arms of the United Grand Lodge of England.

From the Grand Lodge of Canada in the Province of Ontario, the Grand Lodge of Manitoba was formed in 1875 and here again we find the Arms follow, with another slight variation, the United Grand Lodge of England.

On the second day of the first Annual Communication of the Grand Lodge of Alberta, held on the 13th of October, A.L.5905 in the Masonic Hall, Calgary, the following resolution was carried—"The style and title of this Grand Lodge shall be 'The Grand Lodge of Alberta, Ancient Free and Accepted Masons'. The following is hereby accepted as the Seal of this Grand Lodge. The Seal to be the same as that of the Grand Lodge of Manitoba, with three crowns substituted in space at left-hand corner where a Buffalo is represented, and that the date of incorporation be put in."

Having briefly covered the historical background leading up to the adoption of the Seal in question, it

might, at this time, be well to explain some of the terms used in heraldry, when it will be found that the description, given at the adoption of this Seal, is not strictly in accordance with the language used in heraldry. The reason for this discrepancy is that the average person describes the various parts of a shield just as he is looking at it, whereas it should be considered as though one was wearing it, when it will be found that the right side would appear as the left side when looking straight at it

Having in mind then, that the method of examining a shield should be as though one was wearing it, we find the following terms in use Dexter—the right side of a shield in coat of arms. Sinister—the left side of the shield. A shield is divided into quarterings which is the partitions of a shield into compartments, originally four, but often more, according to the number of families that, by intermarriage, add their coats of arms to the family arms.

The description of a shield divided into four quarters is explained as follows:

The quarter at the top right hand is known as the "Dexter Chief, that at the top left hand is known as the "Sinister Chief", the quarter at the bottom right side is known as the "Dexter Base", and that at the bottom left hand the "Sinister Base".

The following terms are used for the colours that appear in a Coat of Arms—Or-gold; Argent-silver; Gules-red; Azure-blue; Vert-green; Purpure-purple; Sable-black; Rampant-standing upright on the hind legs; Passant-an animal walking; Pale-a vertical band in the centre of the shield used to marshal two coats side by side.

With this glossary in mind, we will describe the Coat of Arms of the Grand Lodge of England in 1717. It is not quartered, but consists of azure on a chevron between three castles argent a pair of compasses extended of the third. The crest is a Dove with an olive branch in its mouth supported on a wreath, over this the following words appear "The Free Mason Arms" and at the base "Follow reason".

The following is a description of Arms of the Grand Lodge of England (Ancients). Quarterly per squares, counter-changed vert. In the first quarter (dexter chief), azure, a lion rampant, or. In the second quarter (sinister chief), or, an ox passant, sable. In the third quarter (dexter base), or, a man with hands elevated proper, vested of the fifth the robe crimson lined with ermine. In the fourth quarter (sinister base) azure, an eagle displayed, or. For the crest on a wreath of the colours a representation of the holy ark of the covenant, supported on either side by a cherubim proper. At the base on a riband (the motto), in Hebrew characters Kodesh L'Adonai, that is, Holiness to the Lord, and for the

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