



# The Blazon

The newsletter of the British Columbia/Yukon Branch of the Royal Heraldry Society of Canada

SUMMER 2020

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## PRESIDENT'S MESSAGE

My only contact with fellow Branch members since March was a Zoom conference call with the our Branch board in May; no face-to-face meetings or social get-togethers to discuss heraldry while we have been in the COVID-19 crisis.

My world has been house-bound with the odd excursion out for shopping and special curbside pickups like a new barbeque that I plan to use a bit more often this year. I did manage to get a haircut recently; my first since February 26. I was thinking I should change the Mauri patu on my crest to a pair of barber scissors with a striped pole.

As we enter Phase III of the restrictions we should be able to get out more but no heraldry gatherings are foreseen over the next several months.

We were fortunate in having our Annual General Meeting and Dinner in early March. Our BLAZON is a good way to stay in touch with members.

The Society's annual conference and meeting planned for May in Montreal was cancelled; another COVID-19 affected event. An online meeting is being organized by our national executive so keep an eye open for details.

The salient news in our heraldry world is the appointment of a new Chief Herald of Canada. As from May 20th, Doctor Sammy Khalid now bears the torch of heraldry in Canada. In stepping down from the Chief Herald position, Doctor Claire Boudreau becomes Margaree-Chéticamp Herald Emeritus.

On behalf of all Branch members I have written a letter of appreciation to Claire and a separate letter of congratulations to Sammy.

Both our Society and Branch have developed a close working relationship with the Canadian Heraldry Authority and we look forward to chasing our aim of promoting heraldry with the guidance and support of the Chief Herald of Canada.



Arms of Dr. Claire Boudreau, A.I.H., F.R.H.S.C.  
Chief Herald of Canada from 2007 to 2020.

While this is our Summer issue, with summer officially beginning with the Equinox on Saturday, I am getting this out on the last day of Spring as the lead article makes reference to the Solstice.

As we get more articles it may also be practical to publish a second Summer issue and we will include details from the online national meeting and elections.

Steve Cowan,  
Branch President





## THE LION AND THE SUN

Lee Van Horne, Coombs BC



As May falls into the past, and the days become warmer and stretch further into the evening, and the sun continues to seek its zenith, we can feel Summer approaching. Now is the time that we watch for the appearance of the lion, for it is said that when the lion meets the sun, that is when the solstice occurs. These are the words of the mystics. But, just what really happens when the lion meets the sun? The answer can be found in the world of heraldry.

The lion is one of the most common charges used in heraldry; the sun, not so much; and the two of them together, quite infrequently. Let us take a tour through time and lands and see what we can find.

Just when and why the lion and the sun was combined into a symbol is lost in antiquity, but evidence suggests that the first spark was in ancient Mesopotamia. However, it was not until the medieval times that a design settled to the sun rising behind the lion. At that time, the symbol became popular amongst astrologists, as can be seen on the Islamic zodiac, shown below. In the lower right section one can see the lion and the sun behind it.



Medieval Islamic zodiac;  
Source: Pergamon Museum - Berlin



Close-up of the Astrological figure Leo.  
In this close-up, one can see the beginnings of an heraldic style.

Centuries later, when heraldry was in full flourish, the lion and the sun began meeting on coins. It was during this period that the average citizen became familiar with the symbol. One can see the stronger heraldic style, compared to the zodiac. This beautiful coin was minted in about 1240 AD by Kaykhusraw II, a sultan of Rum, an area in what is now Turkey.

You can feel the power and majesty that he wanted to convey. The denomination of this coin is one dirham. A modern dirham is worth about 38 cents. Presumably, the owner of this coin would want a little more than that should you wish to purchase it. But can you imagine adding it to your collection?

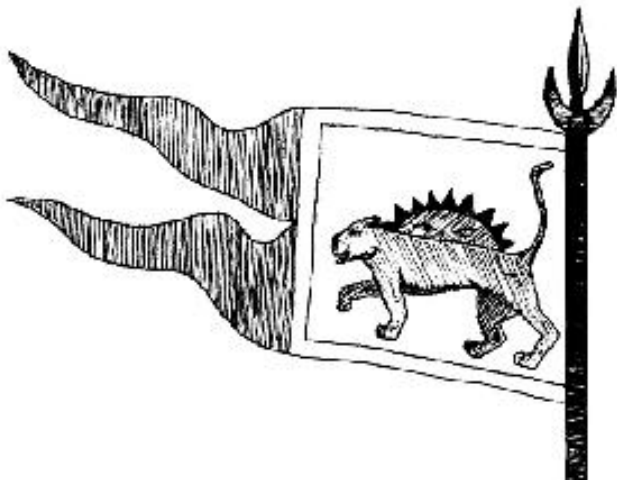


One dirham coin circa 1240  
Source: Kafka Liz



Inevitably, about two centuries later, the symbol started to show up on flags. Shown below is a Mongol pennon from the early 1400s. It is the earliest depiction of the lion and the sun on a flag.

Although the lines were probably not meant to be hatchings, it is likely that the fly was a bright red. The other tinctures would probably be gold for the border, white for the field, and gold for the sun and lion.



Mongol pennon, early 1400s.

Source: *Shāhnama* of Shams-al-Din Kashani, an epic book on the Mongol conquest.

As time went by, the symbol not only morphed in style but also moved south and east to the land of the Persians, who well resonated with the power of the lion and glory of the sun. Soon, the lion and the sun could be seen on a daily basis on Persian coins, seals, and flags. Shown in the image in the top portion of the next column, we can see a Persian ambassador and his entourage entering the gates of Versailles in 1715.

At the time, the standard, seen in the close-up above, was considered the national flag of Persia. Notice that in this depiction the sun is almost clear of the lion.



Persian delegation entering Versailles, 1715.  
Source: *Gazette de France*



Close-up of flag from the image above.

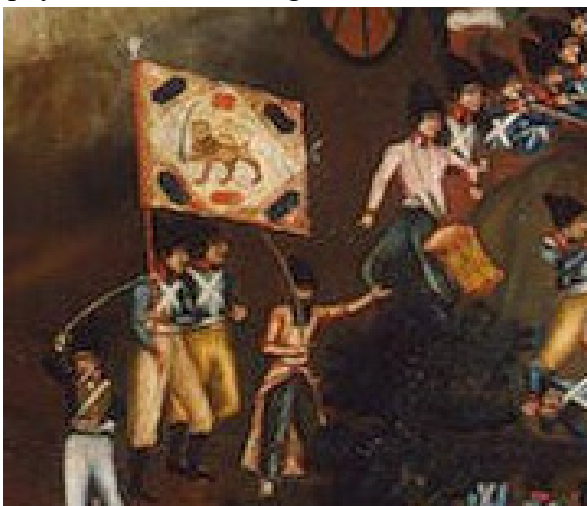


About a hundred years later, the symbol had morphed further as hostilities between Russia and Persia led to the Russo-Persian War in the early 1800s. Here we see in the image below a battle with flags identifying the two sides. The gold on red banners are Russian and the gold on white, Persian. If the flags are not helping, the Russians are wearing white trousers.



Battle between Persians and Russians  
February 13th, 1812, artist unknown.  
Source: Hermitage Museum - St. Petersburg

Notice in the close-up, below, the Persian banner. The lion is now grasping a scimitar. You can barely see the sun rising over the lion's back, due to the poor contrast caused by the gold on gold on white. Maybe that is what the black bars are for, as if to say, "Hey guys, we know that you cannot make out what is on our banner at any distance, so we put on some black bars to let you know that this is the Persian Army and we are going to whip your butts!" As events turned out, the Persians did win the day. But 16 years later, the Russians invaded Persia, stole the painting and put it on display in the Winter Palace in St Petersburg as a war trophy, where it still hangs.



Close-up of the Persian banner

Most every monarchy has an honour system including an order, and Persia was no different. Shown below is the medal of the Imperial Order of the Lion and the Sun, founded in 1808. The order was created to honour foreigners who profoundly contributed to Persian society.



Medal of the Order of the Lion and the Sun.  
Source: Robert Prummel



Close-up of different medal centres



Star of the Order of the Lion and the Sun.  
Source: Stacks, Bowers and Ponterio Auctions.

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Later, the award was extended to Persian citizens, who received a slightly different version where the lion, instead of couchant, was passant, complete with a scimitar.

As noted above, by the 1800s the lion and sun had become ensconced as the national symbol of Persia. By the end of that century, besides acquiring a scimitar, the Persian lion had morphed into an African lion, the latter having a more impressive mane. But it was not until 1906 that a constitutional amendment allowed for an official national emblem.

In 1907 the design was finalized and, of course, it was the lion and the sun. Since then, there have been variations but all very similar to that shown here. In this particular rendition, below, you can see that the artist was trying to provide some contrast between the two main charges, the challenge being both are gold.



National emblem of Persia/Iran (1925-1979)  
Source: Wikimedia

But a full fledged country needs more than a badge; it needs a full coat of arms. And arms were developed, at about the same time that the shah, in 1932, declared that his country would be known as the Imperial State of Iran. Not surprisingly, the lion and the sun found themselves a prominent position, specifically in the first quarter.



Coat of arms of Iran (1932-1979).  
Source: Wikimedia



Close-up of first quarter of the arms above.

So far, we have encountered numerous examples of the lion and the sun, but no blazons. While blazons have always been central to Western heraldry, not so much for the East. For example, the official description for the national emblem of imperial Iran was quite detailed but could hardly be called a blazon. If a blazon were to be composed for a generic lion and sun symbol, it might go something like:

*Behind a lion passant guardant his dexter paw grasping a scimitar, a rising sun in his splendour, all Or.*

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This wonderful heraldry all came crashing down with the fall of the Shah of Iran in 1979. The coat of arms was buried, the national emblem was completely changed and imperial orders became but a dim memory. It might be said that this was an example of politics getting in the way of heraldry. However, it should be noted that the lion and the sun are still alive in many enclaves of Iranians. As well, the current emblem is not without symbolism. The various shapes are a stylized rendition of the Persian word for Allah.



Current emblem of the  
Islamic Republic of Iran.  
Source: Wikimedia

Our journey so far has taken us through many centuries in far off lands, but seems incomplete without us finding something a little closer both in place and time. Are there not examples of the lion and the sun sharing an heraldic experience closer to home?

Have a look at the arms in the next column which were granted in 2018 by the Canadian Heraldic Authority. No problem with contrast here. From our recent travels, one might be forgiven for concluding that the armiger is of Persian descent. Not so, M. Caron is of Normandy descent. That is where the lion is from. And the sun represents his home, L'Islet-sur-Mer, Quebec.

But it is hard to imagine that the herald working on this achievement would not have the Persian lion and sun in mind. And who was the herald? Saguenay, the one and same Samy Khalid who is now our new Chief Herald!



Arms of François Caron.  
Source: CHA

Thus ends our journey through geography and time and we can now answer the original question, "What happens when the lion and the sun meet?" Really powerful and dramatic heraldry happens.

So, on the Saturday afternoon of June 20th as the sun reaches its zenith, keep an eye out for the lion. Better still, make a lion part of your day. And, hey, make it an heraldic lion!



## ANGLICAN ARMORIALS OF BRITISH COLUMBIA AND YUKON

Gary Mitchell, Victoria BC



This is the second article in the Sesquicentennial series celebrating the upcoming 150th anniversary of British Columbia entering the Canadian Confederation and our Pacific Coast heraldry. The first article covered the Roman Catholic dioceses and its bishops; Refer to The BLAZON Volume 15, Number 1 of Spring 2020 issued April 2nd 2020. This article will celebrate the heraldry of the Church of England/Anglican dioceses of British Columbia and the Yukon.

As noted in the previous article, the dioceses of the Anglican Church have diocesan arms and, in some cases, badges registered either at the Canadian Heraldic Authority or at the College of Arms, London. As with Catholic bishops, many Anglican bishops have personal arms registered as well. However, unlike the Catholic tradition in Canada, where armorials are created as part of the appointment process, armorials are not part of the Anglican appointment process. Anglican bishops, as individuals, may seek to have armorials. The differences in how armorials are obtained probably explains why Anglican dioceses and bishops do not impale their arms. In fact, recent history is showing the diocesan arms are used exclusively by the presiding bishops while the diocesan badge is used for general administration.

Another difference between the Anglican and Catholic diocesan armorials is Anglican dioceses use a crozier rather than a cross along the traditional mitre in their diocesan arms.

Today, the Anglican Church of Canada have four ecclesiastical provinces, these being: the Province of Rupert's Land, the Province of Ontario, the Province of Canada and the Province of British Columbia and Yukon.

The Ecclesiastical Province in British Columbia was approved by the national church in 1908 and was established in 1911. At the time, the new province included four Dioceses, namely, the Dioceses of British Columbia, New Westminster, Caledonia and Kootenay. In 1943, the Diocese of Yu-

kon was transferred from the Ecclesiastical Province of Rupert's Land to the Ecclesiastical Province of BC. The Province was then renamed the Ecclesiastical Province of British Columbia and Yukon.



Arms of the Ecclesiastical Province of BC and Yukon of the Anglican Church of Canada. Blazon, symbolic description and grant (if any) are not known. A mystery we will continue to resolve.

### THE DIOCESE OF BRITISH COLUMBIA

The Canadian Heraldic Authority does not have confirmed symbolism for this emblem. The following comments are hypotheses only. The red cross patté quadrante on a white background appears in the arms of the University of Durham, England, which the first bishop of the diocese, George Hills, attended. The martlets and the stag's head are taken from the coat of arms of Angela Burdett-Coutts, who endowed the establishment of the diocese in 1857.

The design is a simplified version of the arms that appeared on the seal of Bishop Hills in 1859.

The arms of the Diocese of B.C. were registered with the Canadian Heraldic Authority on November 15, 2006 in Volume V, page 85 of the Public Registry.

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Arms of the Diocese of B.C.

Arms Blazon: Argent a cross patté quadrate Gules, on a chief Azure a plate charged with a stag's head erased Gules between two bezants each charged with a martlet Gules.

The Diocese was Granted a flag and badge on June 15, 2018 in Volume VII, page 86 of the C.H.A. Public Registry.

Flag Blazon: The Flag of The General Synod of the Anglican Church of Canada as recorded in Volume III, page 16, charged in fess point with the Arms of The Anglican Synod of the Diocese of British Columbia recorded in Volume V, page 85.

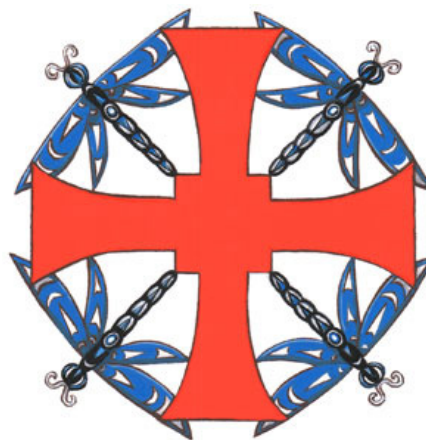
Flag Symbolism: The placement of the arms of the diocese at the centre of the Flag of the Anglican Church of Canada follows the pattern of other Anglican diocesan flags in Canada.

Badge Blazon: A cross patté quadrate Gules between four dragonflies volant in saltire their tails inward Sable embellished Argent and Azure their wings Azure embellished Argent.



Flag of the Anglican Diocese of British Columbia.

Badge Symbolism: The cross is taken from the coat of arms of the Diocese of British Columbia, and was originally used in the seal of the first bishop of the Diocese, George Hills. The dragonfly is used as an emblem of the diocese and as a symbol of reconciliation with local First Nations, for whom it is a symbol of change, transformation and swiftness. Its design was created by Coast Salish artist Douglas LaFortune of the Tsawout First Nation in the Saanich peninsula of Vancouver Island. The position of these dragonflies alludes to the badge of the Anglican Church of Canada, a red cross with maple leaves positioned between the limbs.



Badge of the Anglican Diocese of British Columbia.

### THE PARISH OF ST. MARK'S AT QUALICUM BEACH

Within the Diocese of B.C. there are two armigerous parishes. Located on the east side of Vancouver Island, the Parish of St. Mark was granted arms by the C.H.A. on October 15, 2004 as recorded in Volume IV, page 409 of the Public Registry.

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Arms of the Parish of St. Mark  
at Qualicum Beach, B.C.

Arms Blazon: Azure above three bars wavy a winged cougar passant holding in the dexter paw a Canterbury cross Or;

Arms Symbolism: Blue represents the parish church's proximity to the sea. The winged cougar is a British Columbia version of the traditional symbol for St. Mark, the winged lion. The Canterbury cross is a form of the cross especially associated with the Anglican Communion and one regularly used at St. Mark's. The wavy gold bars at the base represent the sun on the water moving on the shoreline. The three bars also refer to the Holy Trinity, as well as to the arms of the Province of British Columbia, the location of the parish.

Crest Blazon: Issuant from a circlet the upper rim set with salmon hauriant respectant Or a demi cougar Azure winged Or.

Crest Symbolism: The circlet of fish has a triple meaning: it refers to the name "Qualicum", derived from the Pentlatch word "Squal-li" meaning "chum salmon", as well as to the fish, an ancient Christian symbol. The four salmon also refer to the four Gospels, one of which is that of St. Mark. The winged cougar repeats the symbolism of the arms.

## THE PARISH OF ST. PAUL'S AT NANAIMO

The second armigerous parish is in downtown Nanaimo, a short drive south of Qualicum Beach. St. Paul's Anglican Church is one of the oldest Anglican churches in the Province of British Columbia. The foundation of the first church building was laid in 1861. A second church was built in 1906 and, following a severe downtown fire in 1930, a new third church was built in 1931.



Arms of the Parish of St. Paul's, Nanaimo B.C.

Arms Blazon: Argent on a cross quadrate Gules an open book Argent edged Or inscribed SPIRITUS GLADIUS (This Latin phrase means "The sword of the spirit", Ep 6:17) in letters Sable surmounting a sword Argent point in base hilt and pommel Or in the first quarter a maple leaf Vert the fourth quarter semé of lozenges Sable .

No symbolism of the arms is available. The arms were granted January 30, 1995, Volume II, page 331 of the Public Registry.

## THE DIOCESE OF KOOTENAY SHIELD

Founded in 1899, the Diocese of Kootenay Shield is based in Kelowna, on Lake Okanagan. These arms were granted by the College of Heralds on September 30, 1955 and confirmed with a grant from the C.H.A. on August 15, 2006, Volume V, page 46 of the Public Registry.



Arms of the Diocese of Kootenay Shield

Arms Blazon: Ermine a pastoral staff and a key in saltire Or, on a chief wavy Azure a range of snow-capped mountains proper issuant from barry wavy Azure and Argent.

**THE DIOCESE OF CALEDONIA**



Arms of the Diocese of Caledonia

The Diocese was founded in 1879 and is based in northern B.C. with the Synod office located in the City of Terrace.

Arms Blazon: Azure, a saltire Argent, overall in pale a crozier Or debruised with an open book argent, bound Or; on a chief barry wavy azure and argent a fish naiant Or.

**THE DIOCESE OF YUKON**

The Diocese was formed in 1891 when the Diocese of Mackenzie River, at that time in the Ecclesiastical Province of Rupert's Land, was divided into two. Originally the Diocese of Selkirk, the name of the diocese was changed to Yukon in 1907. It was transferred to its present ecclesiastical province in 1947.

Arms Blazon: Per fess Azure and Gules in chief three snow clad pine trees eradicated and in base a polar bear passant proper over all an open book also proper edged bound and clasped Or .

The arms were originally recorded in the records of the College of Arms, London, England, 30 September 1955. The arms have been registered with the C.H.A. on September 30, 1991, Volume II, page 129 of the Public Registry.

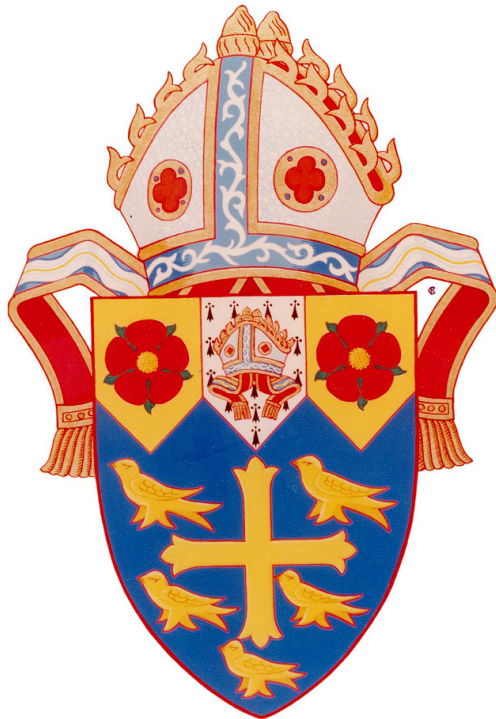


Arms of the Diocese of Yukon

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**THE DIOCESE OF NEW WESTMINSTER**



Arms of the Diocese of New Westminster

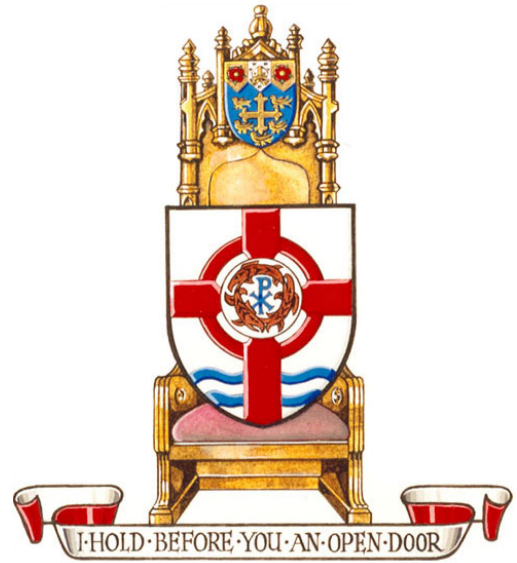
No grant or blazon details have been located for the arms of the Diocese of New Westminster. The Diocese does have a badge that was granted by the C.H.A. on May 15, 2007 Volume V, page 144 of the Public Registry.



Badge of the Diocese of New Westminster

Badge Blazon: On a hurt a cross patonce between two martlets in chief the wings and tail of each forming a maple leaf Or and surmounting in base a barrulet wavy Argent .

Two Anglican Cathedrals in B.C. have arms.



Arms of Christ Church Cathedral, Vancouver,

Arms Blazon: Argent in base two bars wavy Azure surmounted by a Celtic cross throughout Gules charged at the centre with a Salish spindle whorl Argent bearing a Chi Rho Azure encircled by three salmon in Salish style interlaced Copper.

Granted April 12, 1998 Volume III, page 277 of the Public Register.



Arms of Cathedral Church of Christ, Victoria, B.C.

Arms Blazon: Azure, upon a cross patée throughout quadrate at the centre Or a Chi Rho Gules .

Granted by the C.H.A. September 29, 1991 Volume II, page 127 of the Public Register.

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The last arms in this series is an armigerous Anglican Diocese that not long exists.

### THE DIOCESE OF CARIBOO

The Diocese of Cariboo was incorporated in 1914, the diocese ceased operations on December 31, 2001 when the financial strain of legal costs from third party claims made by the Government of Canada, associated with damage suits brought by former students of the Anglican-run St George's Indian Residential School in Lytton, B.C., exhausted the diocese financially.

The parishes of the former Diocese of Cariboo were formed into the Anglican Parishes of the Central Interior. It was clear the structure, traditions and symbols of old model reminded too many parishioners of the hurt and anguish brought by the residential school and the Church leadership. At an Assembly in Merritt, May 26-28, 2017, the delegates voted to formally reorganize themselves as the Territory of the People.

At present, the Territory of the People have elected a new bishop but there does not appear to be a move towards obtaining a new armorial grant. Reading the comments of some of the indigenous delegates to the Merritt Assembly, it is clear that the symbolism held within the old Diocese of Cariboo armorial continues to bring forth pain and hurt.



Arms of the former Diocese of Cariboo

Blazon: Ermine, a pall wavy azure between in chief a mitre with infulae azure and in fess two stag heads affrontee caboshed gules. The arms were completed by the College of Arms in London in 1989.

## THE BLAZON

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Articles are welcome for submission  
to the Blazon Editor

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