



From The Chair



Back To Work

Brethren,
We are back and in full swing!

Our first district meeting was well attended by the brethren of Toronto West. R. W. Bro. William Bath outlined his year and many of the district chairmen spoke about their committees.

It looks like it is going to be a great year. Be sure to come out and visit with us.

At our September regular meeting we welcomed Bro. Laurie Roberts to the craft. The officers did great for having had the whole summer off. Remember to grab your books and brush up on the work! Congratulations to Bro. Roberts, who was a great candidate, welcome to our noble order!

Our emergent meeting was the first of our step-up nights for the new officers. I think they did very well in their positions.

We have a busy fall coming upon us. We have a number of applicants to initiate and more applicants coming in. It seems that Masonry is alive and well in the downtown core.

Our St. Andrews night is quickly approaching. We need everyone's support to make this a success. Please invite family and friends as well as other Masons. It is looking like it will be a night to be remembered.

I would like to thank all of the officers and members for the continued support though the year. Being Worshipful Master is easy when you have such a great group of officers. Thanks again

Sincerely and fraternally,

W. Bro. Alex Thomson
Worshipful Master



Previous Newsletters

Previous editions of the Kilwinning 565 News can be found on the Lodge web site. Click on the following link to access them:

http://torontofreemasons.com/index.php?option=com_docman&Itemid=54

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Special points of interest:

- *What's been happening*
- *Educational Articles*
- *Book Review*
- *What's coming up?*
- *A Symbolic Painting*
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The Secret Power of Masonic Symbols — by Robert Lomas

This book, published in 2011, contains two parts: the first describes the influence of ancient symbols on pivotal moments in history; the second part is an encyclopedia of key Masonic symbols.

Lomas describes why symbols are more powerful than words. A symbol being a pictorial device that evokes a concept in its entirety by bypassing the intellect, and talking straight to the emotional slide of humans, evoking understanding without the need to convey verbal information.

At least 70,000 years ago, humans in South Africa painted and engraved symbols which, even today, create emotions and insights in our unconscious minds. Lomas proved this by doing experiments on volunteers who were hooked up to a Galvanic skin response monitor. Showing various symbols to the volunteers, the ones that showed the greatest responses were the *ancient* symbols. One of the ancient symbols is the lozenge which, in freemasonry, we find is created by the square and compasses. He describes: how symbols helped hunters turn into farmers; how symbols

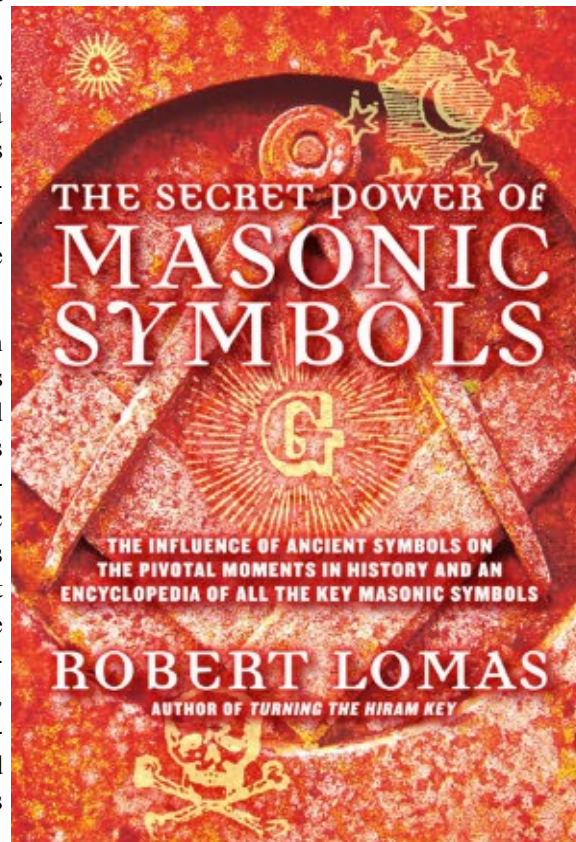
created kingdoms; and their power on the human brain.

He describes how symbols created Freemasonry, then goes on to describe the secret symbol of political stability: the two pillars, in both ancient and modern settings. These pillars united Upper and Lower Egypt and were moved to England and the United States to re-unite them after war of Independence.

He talks about the Masonic symbols that went to the Moon.

The second part of the book provides a description of each Masonic symbol found in the lodge, including the Royal Arch, and also provides his own personal interpretation of them.

To me, that's the power of Masonic symbols: each person can interpret them in their own way.



The Five Noble Orders of Architecture

By W. Bro. Rob Lund

Pillars occupy an important place in Freemasonry and feature prominently in our ceremonies, having great significance as symbols with different layers of meaning.

In one of our lectures, one of the significances of the number five is indicated by the five noble orders of architecture.

They are the Tuscan, Doric, Ionic, Corinthian, and Composite.

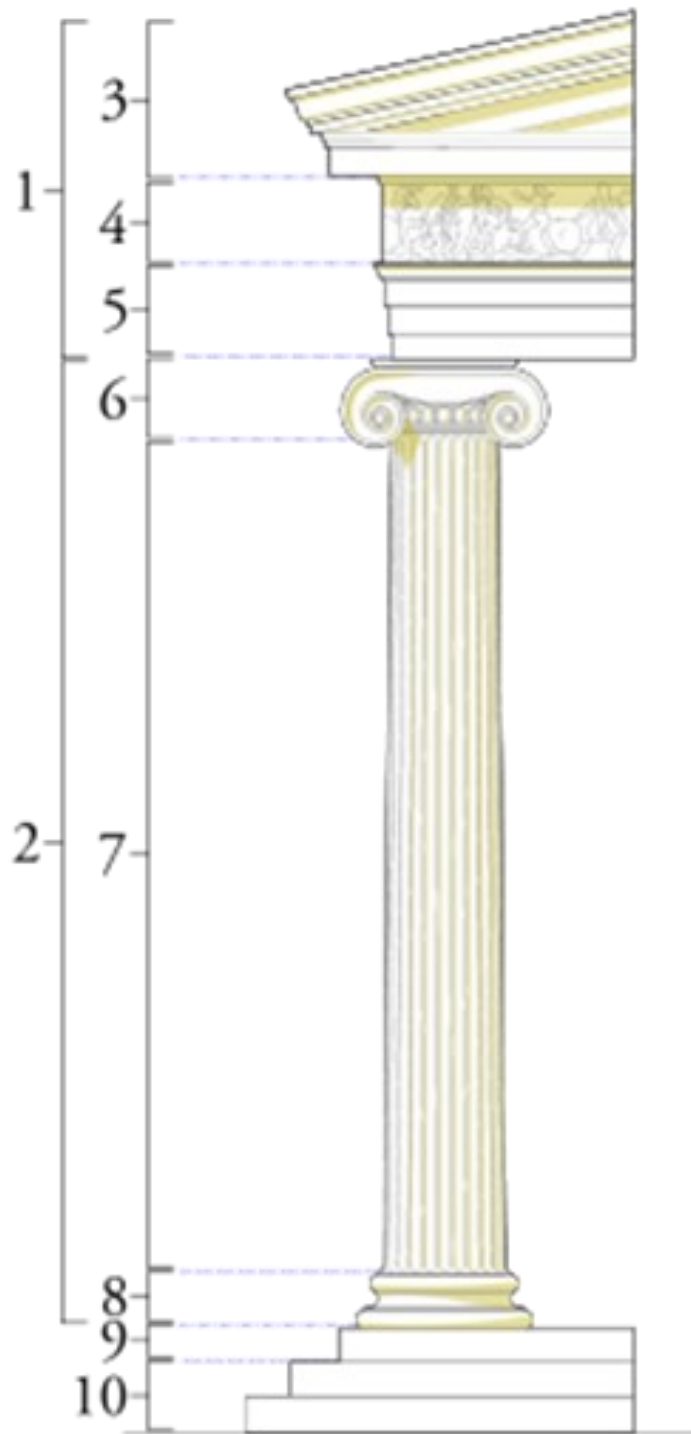
This short article is a summary of the characteristics of these orders of architecture, mainly from an architectural point of view, and is meant to provide some basic knowledge on these objects which we refer to in our ceremonies but may not know

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Did you know.....?

- Music written by Brother John Stafford Smith (1750-1836) of Inverness Lodge #4 in London was, at one time, used by an Irish Masonic Orphans' Home as their song. Later it became a popular drinking song, for many years known as To Anacreon in Heaven. Then, some years later, the music was adopted by Francis Scott Key to which he wrote the words to the American National Anthem, The Star Spangled Banner.

much about.



Key to diagram:

Ionic order: 1 - entablature, 2 - column, 3 - cornice, 4 - frieze, 5 - architrave or epistyle, 6 - capital (composed of abacus and volutes), 7 - shaft, 8 - base, 9 - stylobate, 10 - krepis.

The orders appearing most commonly in the lodge are the Greek orders: Ionic, Doric, and Corinthian, and indicate wisdom, strength and beauty. The other two orders are Roman: Tuscan and Composite.

Firstly, we should know that an “order” of architecture, in this instance, refers to, not just the pillar, but everything that is meant to go with it. This includes the column, the base, the capital, the entablature (the part of the building that rests on the column, composed of Cornice, Frieze and Architrave), and the proportions of all of these. These are all designed to be in harmonious relation to each other.

The diagram on the left shows the constituent parts of an order.

Recognizing each of these orders is made easy by their very different capitals. The diagram below shows the distinctive designs.



The Tuscan order, as can be seen in the diagram on the next page, is shorter in proportion to the others, and has a smooth column. Both the base and the capital are relatively plain, as is the architrave.

This order was used mainly underground for constructions such as vaults. It was something not always in the public eye and so did not need to be that decorative. It does, however, in my opinion, have a certain elegance to it.

The first of the Greek orders is the Doric. It is the simplest of the three orders, as can be seen by the plain capital and relatively plain base. The column, however, is fluted. You may notice that the flutes are different to the other orders:

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Links

- **Lodge Website:** torontofreemasons.com
This site has back issues of the newsletter

- **District Website:** www.torontowestmasons.com
Educational articles can also be found on the District web site
- **Grand Lodge:** www.grandlodge.on.ca



height being eight times its width. It has a slightly more decorative capital with the volutes reminiscent of curls of hair. Due to these two factors, it can be thought of as representing a woman, and denotes wisdom. In the lodge this is to help the thought and planning process, and also denotes the Master of the Lodge.

This style was used in the Acropolis in Athens.

The third of the Greek orders is the Corinthian. It is slimmer still than the Ionic, with a height-width ratio of ten to one, representing the figure of a maiden. The capital is very fancy, being decorated with curly leaves and sometimes fruit. These features denote beauty. In the lodge, it is to adorn the inward man, and also represents the Junior Warden.

The final order, the Composite, is really just a combination of the Ionic and the Corinthian, and used by the Romans who wanted the fanciest, most decorative pillars.

In the lodge, the three Greek columns are referred to as the "lesser lights" in Masonry, and further represent the sun, the moon, and the Master of the Lodge.

The number three, which occurs often in Masonry, is also representative of: Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abif. It also represents the triune nature of Deity, which is reflected in the universe and in ourselves, as in body, mind, and spirit.

These are the noble orders of architecture, but, in Freemasonry, they are not as noble as that which they represent.



they touch each other, unlike the others where the flutes are separated and narrower.

The height of the column is six times the thickness of the base. This was derived from the height of a man being six times the length of his foot, and denotes strength. In the lodge, this is to support us in all our undertakings, and also represents the Senior Warden.

This order was used often, and almost exclusively, in Greek temples.

The second Greek order, the Ionic, was developed at the same time as the Doric, but is proportionately slimmer, the column

Upcoming Events

- Wed. Oct 10—Traditional Scottish 2nd Degree performed by Barn's O'Clyde at Ibrox Lodge, Brampton Masonic Temple. Dinner at 6:30, lodge opens 7:30. Dinner tickets \$15. Contact W.Bro. John Dick at herrdick@yahoo.ca or phone 905 494-0495 if you plan on attending.
- Sat Oct 27—District Lodge of Instruction 9am-12pm at Etobicoke Masonic Temple
- Sat Nov 17—Kilwinning's St Andrews Dinner & Dance. Contact Bro. Joe Lisi at giuseppelisi17@rogers.com or 905 459-8509 for tickets. Always a good time!

The Book of Jubilees

Article by W. Bro. Rob Lund

The Book of Jubilees is one of the Apocrypha (a number of ancient sacred Jewish writings that were excluded from the Old Testament by the early Christian fathers). After reading this book, you will understand why it was excluded—it contradicted certain Christians teachings.

The English translation was compiled from a number of document fragments written in several languages. The only complete versions found were Ethiopic, which were translations of a Greek version. Hebrew fragments were found among the Dead Sea Scrolls in Qumran, and are believed to have been written between 100 BC and 200 BC by a Pharisee of the Essene community.

Jubilees is a Midrashic writing covering the events found in Genesis 1:1 through Exodus 12:50 and attempts to answer and explain questions unaddressed in Genesis, and also to expound Hebrew Law. Jubilees is also known as “The Little Genesis” and also as “The Apocalypse of Moses”.

The authorship of the book is revealed in chapter 1. Quoting verse 4 and 5: *Moses was on the mountain forty days and forty nights, and God taught him the earlier and the later history of the division of all the days of the law and of the testimony. He said “Open your heart to every word which I shall speak to you on the mountain, and write them in a book in order that their generations may know how I have not forsaken them for all the evil which they committed”.*

In verse 27 and 29: *He said to the angel of the presence “Write for Moses from the beginning of creation until my sanctuary has been built among them for all eternity..... concerning the law and the testimony of the weeks of the Jubilees”.*

Chapter 2, verse 1: *The angel of the presence spoke to Moses ...saying “Write the complete history of the creation”.*

The text then describes the creation, and follows the stories in Genesis and Exodus in much more detail than in the Old Testament, and somewhat repetitively.

What follows here is some of the history of Adam and Eve and their family.

Chapter 4, verse 1: *In the third week in the second Jubilee she gave birth to Cain, and in the fourth ... she gave birth to Abel,*

and in the fifth ... she gave birth to her daughter Awan.

You may be confused by the above. Note that the “week” referred to is a week of years i.e. 7 years. A Jubilee is seven weeks of years, or 49 years. The jubilee year is the fiftieth year.

Verse 7 says *she gave birth to a son, Seth.*

Verse 8 says *another daughter Azura.*

Verse 9 is interesting: *.. and Cain took Awan his sister to be his wife and she gave birth to Enoch.* Note that this is not the Enoch of the Royal Arch. This is also probably the reason this book was rejected. Then *Adam and Eve had nine sons. Seth took his suster Azura as a wife, and she gave birth to Enos.*

After this it starts getting complicated, as the family expands. Later on, there is another Enoch: *“He was the first among men born on the earth who learned writing and knowledge and wisdom and who wrote down the signs of heaven...”*

Then Methuselah was born: *“He was with the angels of God these six jubilees of years [6 x 49 = 294] and they showed him everything that is on Earth and in the heavens, the rule of the sun, and he wrote down everything ...”.* *“And he testified to the Watchers, who had sinned with the daughters of men ... and Enoch testified against them all”.* *“And he was taken from among the children of men, and we conducted him into the Garden of Eden ...”.*

Those familiar with the Ancient Alien theories will see lots of connections in the above, and in subsequent parts.

Chapter 4, verse 29: *At the close of the nineteenth Jubilee ... Adam died ... and he was the first to be buried in the earth. He lacked 70 years of 1000 years [he was 930 years old].*

The writings deal with generation after generation: from Noah through Abraham, Isaac, Joseph, and ending with Moses and the exodus from Egypt.

Sometimes fascinating, sometimes tedious, this is an interesting insight into the laws and holidays of the Jewish tradition.



Please send comments, articles, and feedback to the editor, Rob Lund, at robvlund@gmail.com