



From The Chair



Enjoying Summer Break

Brethren,

I hope you are enjoying your summer break. It has been a busy time for all, I'm sure.

Grand Lodge was great this year, as always. It was nice to see so many of you there. Since we did not have our own hospitality suite this year, I hope you enjoyed the hospitality provided by other Lodges, especially our sister lodge King Hiram. I congratulate our new District Deputy Grand Master R. W. Bro. William B. Bath. I'm sure he will have a wonderful year as the Grand Master's representative. We will give him all the support we can.

We have a very busy fall planned. We have quite a number of degrees coming up, and I will be sending out a schedule

to the officers, including practice times.

We have been selling lots of tickets to our St. Andrews dance. I would like to remind everyone to be sure to invite family and friends. It is going to be a great event, let's make it the best one in years!

Enjoy this edition of the Kilwinning newsletter and be sure to send W. Bro. Lund your feed back. He loves to hear from everyone.

I hope to see you all at the Kilwinning B.B.Q. in August.

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*
- *Links*

Hermetic Masonry—By Frank C. Higgins

Published in 1916, this is more of a collection of several esoteric writings in two parts: “The Beginning of Masonry” and “A.U.M. the Lost Word”.

The papers are all about connecting Freemasonry to the “gnosis of the past” or the ancient mysteries.

The following papers are included: First Books of Masonry—Victor Hugo; Beginning of Masonry; Theosophy and Masonry; Ancient Mysteries; The Secret Doctrine; The Hermetic Philosophy; Rosicrucianism and Freemasonry; God and Masonry; Masonry’s Real Secret; Pythagoras and Freemasonry; The forty-seventh Problem; The Number-Letter System; Three Times Three; Gematria (Table of number-letters, Greek and Hebrew); The number “Seven”; The “Pi” Proportion and Genesis; Masonry in a Snowflake; King Solomon’s Temple; The Working Tools of E.A.; The Middle chamber; Dedication of a Lodge; Pillars of the Porch; The Lodge Room Floor; The Candidate; Whom does the Candidate Represent; The Widow’s Son; The Lodge Heads; Our Three Grand Masters; The Twelve Fellowcrafts;

The Cable Tow; Angles; Signs; Circumambulation; Origin of the Sabbath; The Letter “G”; The East; The Lodge on High; Clothing of a Master Mason; The Symbolic Trowel; The Lion in Freemasonry; The Acacia; Color in Masonry; Light in Masonry.

As can be seen from the foregoing, there are many papers related to numerology, and many of the other papers contain the numerology of certain keys words and names, which are used to show their relationships

I find that Higgins is sometimes difficult to read, not only because of the formal grammar, but he also sometimes fails to explain the logic behind some of his arguments and conclusions in a coherent manner.

However, the subject matter is of great interest to students of Esoteric Masonry, and those interested in Masonic links to the ancient past.

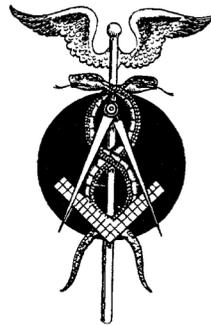
Hermetic Masonry

THE BEGINNING OF MASONRY

AND

A U M

“THE LOST WORD”



Frank C. Higgins

ISBN 0-922802-12-2



The Distinguishing Badge Of A Mason—Postscript

By W. Bro. Rob Lund

In a previous article entitled “The Distinguishing Badge of a Mason”, I covered the symbolism of the Apron. In this article, I want to try and answer the question that many Masons have regarding this part of the initiation ritual:

“More ancient than the Golden Fleece or Roman Eagle; more honourable than the Star or Garter; or any other order in existence, being the badge of innocence and the bond of friendship”.

The question is: “what are the Golden Fleece, the Roman Eagle, Star and Garter? My research shows nothing definitive, but I would like to share the following with you.

I found a reference to **The Order of the Golden Fleece**, which is an order of chivalry founded in Bruges in 1430 by Duke Philip III of Burgundy to celebrate his marriage to the Portuguese princess Isabella of Aviz.

The Order of the Golden Fleece was established January 10, 1430, by Philip the Good, Duke of Burgundy, in celebration of the prosperous and wealthy domains united in his person that ran from Flanders to Switzerland. It is restricted to a limited number of knights, initially 24, but increased to 30 in 1433, and 50 in 1516, plus the sovereign. It received further privileges unusual to any order of knighthood: the sovereign undertook to consult the

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Did you know.....?

- Angelo Soliman, was born in Africa in 1721 and brought to Europe as a slave at the age of ten. He was educated, married, and became a favourite in the royal court in Vienna. Somewhere before 1771 he became a Freemason. When he died in 1776, the Emperor had his body stuffed and mounted in the natural history museum, becoming not only the first black of African birth to become a mason, but the also the first mason to be stuffed, mounted, and displayed. *Shudder!*

order before going to war; all disputes between the knights were to be settled by the order; at each chapter the deeds of each knight were held in review, and punishments and admonitions were dealt out to offenders, and to this the sovereign was expressly subject; the knights could claim, as a right, to be tried by their fellows on charges of rebellion, heresy and treason, and Charles V conferred on the order exclusive jurisdiction over all crimes committed by the knights. The arrest of the offender had to be by warrant signed by at least six knights, and during the process of charge and trial he remained, not in prison, but in the gentle custody of his fellow knights. The order, conceived in an ecclesiastical spirit in which mass and obsequies were prominent, and the knights were seated in choir stalls like canons, was explicitly denied to "heretics", and so became an exclusively Catholic award during the Reformation.

The Order of the Golden Fleece was defended from possible accusations of prideful pomp by Guillaume Machaut, who asserted that it was instituted, not for amusement nor for recreation, but for the purpose that praise shall be given to God, and to the good: glory and high renown.

The choice of the Golden Fleece of Colchis as the symbol of a Christian order caused some controversy, not so much because of its pagan context, which could be incorporated in chivalric ideals, but because the feats of Jason and his Argonauts, were not without causes of reproach. The bishop of Châlons, chancellor of the Order, rescued the fleece's reputation by identifying it instead with the fleece of the biblical Gideon that "received the dew of Heaven".

The badge of the Order, in the form of a sheepskin, was suspended from a jewelled collar of firesteels in the shape of the letter B, for Burgundy, linked by flints; with the motto "Pretium Laborum Non Vile" ("Not a bad reward for labour") engraved on the front of the central link, and Philip's motto "Non Aliud" ("I will have no other") on the back (non-royal knights of the Golden Fleece were forbidden to belong to any other order of knighthood).

Old, but not ancient. I could not find any other Golden Fleece. Perhaps it's a reference to the Golden fleece of Homer's Jason.

The **Roman Eagle**, or *Aquila*, was, in *ancient* times, the standard of a Roman legion formed in the shape of an eagle, which was carried by a special grade of legionary known as an Aquilifer (considered a position of honour). One eagle standard was carried by each legion.

The eagle standard was extremely important to the Roman military, beyond merely being a symbol of a legion. It was made of silver, or bronze, with outstretched wings, but was probably of a relatively small size, since a standard-bearer under Julius Caesar is said, in circumstances of danger, to have wrenched the eagle from its staff and



concealed it in the folds of his girdle. A lost standard was considered an extremely grave occurrence, and the Roman military often went to great lengths to both protect a standard and to recover it if lost. For example, after the Battle of the Teutoburg Forest, the Romans spent decades attempting to recover the lost standards of three legions.

Even after the adoption of Christianity as the Roman Empire's religion, the Aquila eagle continued to be used as a symbol. During the reign of Eastern Roman Emperor Isaac I Komnenos, the single-headed eagle was modified to double-headed to symbolise the Empire's dominance over East and West.

This certainly is ancient.

The Order of the Star

After King John ascended the French throne on 26 September 1350, he revived his youthful aspiration to create a new knightly order. Partly out of a general dissatisfaction with religious chivalric orders dating from the dissolution of the Knights Templar in 1311, partly out of a wish to emulate the fictive orders of the twelfth century, and partly out of the hope of gaining political support, King John established the Order of the Star. This new institution was not primarily for common worship by noblemen, but for honor, camaraderie, and the glorification of French knighthood.

John's ploy met with little success since the Order did not elicit the intended response from the leading nobility of the kingdom. After the one, and only, sparsely attended meeting of the Order in January 1352, John redefined this institution as a religious retreat for the Order's members, thereby virtually eliminating any political purpose it had been designed to serve. In October 1352, the king published an *ordonnance* establishing a chapter of canons, chaplains and clerics to celebrate the Divine office in the Chapel of the Noble House at St.-Ouen. The chapter and clerics were to be funded by the proceeds of "all forfeitures and confiscations for crimes of *lèse-majesté*" committed in France. Despite the decision taken in October 1352 to endow the new religious-chivalric order, the proceeds of very few confiscations actually found their way to the clerics at St.-Ouen.

The Crown's abandonment of the policy of donating confiscated lands to the Order throughout the 1350s, a period in which a minimum of 92 confiscation orders were issued, can be attributed to the need to use confiscated properties as direct grants for the securing of loyalties.

Sadly, not perhaps very noble.

The **Most Noble Order of the Garter**, founded in 1348, is the highest order of chivalry existing in England. The order is dedicated to the image and arms of St. George as England's patron saint, and is presently bestowed on recipients from British and other Commonwealth realms; after peerages (and after the Victoria Cross and George Cross), it is the pinnacle of the honours system in the United Kingdom. Membership in the order is limited to the Sovereign, the Prince of Wales, and no more than twenty-four members, or Com-

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

panions; the order also comprises *Supernumerary* knights and ladies (e.g., members of the British Royal Family and foreign monarchs). Bestowing the honour has been described as one of the Monarch's few remaining truly personal, executive prerogatives.

The Order of the Garter is the oldest and most prestigious order of chivalry in the United Kingdom.

The order's emblem, depicted on insignia, is a *garter* with the motto *Honi soit qui mal y pense* (Middle French: "shame upon him who thinks evil upon it", or "evil to him who evil thinks") in gold lettering. Members of the order wear such a garter on ceremonial occasions.

King Edward III founded the Order of the Garter around the time of his claim to the French throne. The foundation year is usually presumed to be 1348, however, the *Complete Peerage*, under "The Founders of the Order of the Garter", states the order was first instituted on 23 April 1344, listing each founding member as knighted in 1344, including Sir Sanchet D'Abrihecourt who died on 20 October 1345. Other dates from 1344 to 1351 have also been proposed. The King's wardrobe account shows Garter habits first issued in the autumn of 1348; its original statutes required that each member already be a knight (what would now be referred to as a knight bachelor) and some of the initial members were only knighted that year.

Various legends account for the origin of the Order. The most popular legend involves the "Countess of Salisbury" (either Edward's future daughter-in-law Joan of Kent or her former mother-in-law, Catherine Montacute, Countess of Salisbury). While she was dancing at a court ball at Calais, her garter is said to have slipped from her leg. When the surrounding courtiers sniggered, the king picked it up and returned it to her, exclaiming, "*Honi soit qui mal y pense*,"

("Shamed be the person who thinks evil of it."), the phrase that has become the motto of the Order. According to another legend, King Richard I was inspired in the 12th century by St George the Martyr while fighting in the Crusades to tie garters around the legs of his knights, who subsequently won the battle. King Edward supposedly recalled the event in the 14th century when he founded the Order. Another explanation is that the motto refers to Edward's claim to the French throne, and the Order of the Garter was created to help pursue this claim. The use of the garter as an emblem may have derived from straps used to fasten armour.

Medieval scholars have pointed to a connection between the Order of the Garter and the Middle English poem, "Sir Gawain and the Green Knight". In "Gawain", a girdle, very similar in its erotic undertones to the garter, plays a prominent role. A rough version of the Order's motto also appears in the text. It translates from Old French as "Accursed be a cowardly and covetous heart."

If anyone has other information relating to these honours and orders, I would be pleased to know.

References

- Wikipedia
- Wishing Upon A Star: King John, the Order of the Star, and Politics By David M. Bessen



The Wayfarer - A painting by Hieronymus Bosch

Article by W. Bro. Rob Lund

In a previous newsletter, I provided a book review of "A Pilgrim's Path", which had a picture, on the cover, of the painting by Hieronymus Bosch called "The Wayfarer". This painting, shown on the next page, is also known as "The Pedlar" or "The House of ill Fame" and was painted in the year 1510. There are actually two paintings by Bosch called "The Wayfarer", and they are similar.

The meaning of this painting has ever puzzled art students over the centuries. Much of his paintings are inspired by a kind of pessimistic Christianity, and the spiritual perils of life. Both paintings seem to indicate the escape from the evils of life.

However, as a Mason, you will recognize symbolism in this painting that others would not.

The first clue is the gate, which is very unusual. Who would create a gate like this? The symbol of a square is plainly visible as a Masonic device and leads the viewer to look further. There are also Pythagorean triangles in this gate. Look at the painting. What do you see?

Did you notice that the left heel is slipshod? And that the right knee is "bared and bended"? And that his right foot forms a square?

Looking further up, the strap that holds his backpack is not in a usual position, such as his shoulders, but lies in a place where, in some American rituals, would be a cable tow.

Moving further up, he has on his head not a hat, but some cloth re-

(Continued on page 5)

Upcoming Events

- July 14-19 — Grand Lodge Sessions at the Royal York Hotel, Toronto
- July 19—Protocol & Etiquette Grand Lodge Workshop
- Aug 10—Lodge BBQ
- Aug 18—MaoniChIP—Milton —Victory Park
- Aug 30 —Peel Lodge No 468 Annual Golf Tournament

sembling a hood-wink. This, by the way, is how a hood-wink was originally used: a cloth from the headgear is pulled over the face and tied from behind. Ever heard the expression: “to pull the wool over some-ones eyes”?

On his hat is a tool, which could be a plumb-line. This is symbolic in the degree of an Installed Master.

Look at the window panes of the tavern: the one on the right seems to be broken in the shape of a Tau cross; the one on the left looks like a heart torn out of it.

The owl in the tree above him is an unusual sight during the day. The owl usually symbolizes wisdom.

Since the light is shining on the traveler, from the south, he is moving from the West to the East—again very Masonic.

He is leaving behind a rude and crude world, as can be seen in this scene, escaping spiritual dangers, and is about to move through the squared gate on a narrow path to a more appealing destination.

The image is too small to see any details in the background, but there could be further symbolism there. There may also be symbolism which can only be determined by concordant Masonic bodies such as the Royal Arch and Scottish Rite.

If so, I'd be pleased to hear about it.



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