



From The Chair



Summer Is Coming!

Brethren,

As we get ready to break for the summer, we can look back on the first part of the year with pride.

We had many events and visitations, some new members and advancing ones, and we had a great time doing it. We can take pride in the amazing spirit of brotherhood and love that we have in our lodge.

Looking forward, we have a busy fall to contend with. There are many initiations coming up.

We also have our St. Andrews dance to look forward to. However, we have much to do to prepare, especially selling those tickets. Get out there and encourage all to come and join in on this fabulous night. It's always a great success and a lot of fun.

A huge thank-you to all of the officers for their time and support so far through the year. It has made everything run smoothly.

I wish everyone a safe and enjoyable summer., and a nice break.

Remember that the Grand Lodge Convocation is coming up in July. This event is also always fun. Those who are eligible, please do your duty and come and vote.

See you at Grand Lodge!

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?*
- *Ancient Mysteries*
- *Links*

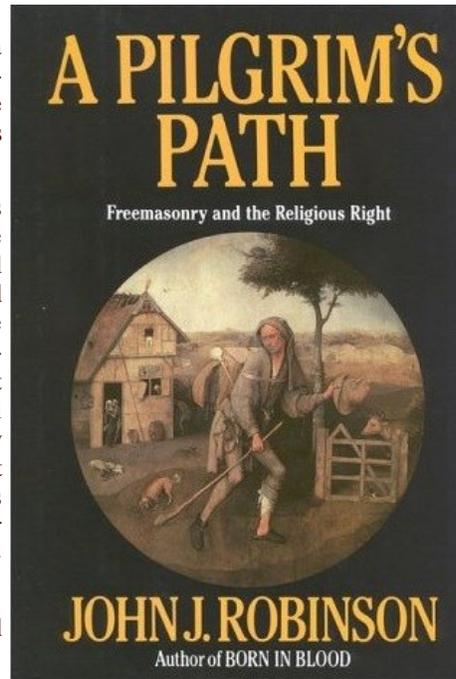
A Pilgrim's Path—By John J. Robinson

The author of the best-selling “Born In Blood”, a book on the history of the Knights Templar, and its possible relationship to modern freemasonry.

As a result of his success, he became a sought after speaker on Freemasonry. Appearing on many radio and TV programs, he told people about Freemasonry—what it is and what it isn't.

In this book, A Pilgrim's Path, he touches briefly on the origins of the fraternity and the leading theories. The major part is dedicated to debunking anti-Masonic organizations and persons who are constantly attacking the fraternity. One prominent Christian organization is dealt with at length and charges that there are individuals who do it for personal gain and even profit. He points out that many of these anti-Masonic claims are outright lies, which go unchallenged. He also points out that many of these items are taken so far out of context as to be twisted beyond recognition to Masons.

He deals with many of the charitable good works performed by Masonic groups.



He concludes with a few ideas about the future of Freemasonry, and what the Fraternity should do in order to be more open to the public, and to attempt to avoid the negative publicity and anti-Masonic sentiment. I noted that many of these ideas appeared in a recent publication by the Grand Lodge Of England.

He was not a Mason himself at the time of writing this book, but appears to have been so influenced by the fraternity that he joined. He became a Master Mason before the book was published.

Unfortunately, this crusader for Masonry will not be carrying the banner, as he died of heart problems shortly after. He was awarded an honorary 33rd degree before he dies.

This book is a must-read for all Masons as it will help prepare yourself to argue against any anti-mason who thinks they know, or pretends to know, what they are talking about.



The Distinguishing Badge Of A Mason

By W. Bro. Rob Lund

Introduction and History

“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”.

So is the **Apron** first introduced to the new Mason, and so was it presented millennia ago to initiates of the ancient mysteries, as a symbol of the control and restraint of the animal passions, and freedom from the base nature of Man.

No Mason is considered “clothed” without an Apron. It is worn “to protect their garments from spot or stain” while engaged in building the spiritual temple.

The apron, in ancient times, appears to have been an honorary badge of distinction. The Israelites, in the investiture of priests, used a girdle. In the mysteries of Mithras in Persia, the candidate was invested with an apron, as it was in certain Japanese rites of initiation. The same applies to ancient Indian, Ethiopian, Egyptian, and Mayan ceremonies. Also in the Christian church, the apron is connected with certain senior dignitaries.

In Masonry, there are two things essential to preserving the sym-

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Did you know.....?

- In 1860 in Limerick, Ireland, there was found a stone in a small chapel, dated 1517, with the following inscription: "I will serve to live with love & care, upon the level, and by the square." Interestingly this is some 200 years prior to the foundation of the first Grand Lodge in England.
- Dr. Edward Jenner, in 1789 discovered the vaccination process against smallpox. He was worshipful master of Faith and Friendship Lodge #270 in Berkeley, England at the time.

bolism of the apron: its colour; and its material.

Colour

In all ages and countries, the colour white has been seen to be symbolic of **purity**. For this reason, the Jewish priesthood were always clothed in white. The priests of the Romans wore white when they sacrificed. The Druids had different colours for each of their degrees – white being appropriated to the highest degree, the degree of perfection, and none were admitted unless they were cleansed of all impurities of body and mind. In early Christian rituals, white garments were placed on the newly baptized.

Later, the colour blue is added – blue being a spiritual colour.

Material

A Mason's apron must be made of lambskin. The lamb has always been considered an appropriate symbol of **innocence**.

Geometry

The ritual says "*Geometry, and Masonry, originally synonymous terms....*"

Geometry is displayed in much of our Masonic symbolism, and is true of the apron, which consists of two basic geometric shapes: a rectangle; and a triangle. One is lain over the other.

When the apron is made with the proper dimensions, some interesting geometry emerges:

- The point of the triangle is 3 units from the top, 4 units from the sides, and 5 units from the bottom. You will recognize that 3, 4 and 5 are the dimensions of a Pythagorean triangle, which is used to construct an angle of 90 degrees.
- If a line is drawn from the same point of the triangle to each of the bottom two corners of the apron, the resulting triangle has the same angles as that of the great pyramid of Giza.

Symbolism

The four sides of the rectangular part of the apron bring to mind the four cardinal virtues: prudence, temperance, fortitude, and justice.

The three sides of the triangle remind us of: the three great lights in Masonry; the three lesser lights; the three pillars (wisdom, strength, and beauty); faith, hope, and charity; the three attributes of the great Architect (omnipotence, omniscience, and omnipresence).

When the flap of the apron is worn by the entered apprentice in an upright position, as is done in some jurisdictions, there are five sides. This reminds us of the five who make a lodge, and the five noble orders of architecture, as stated in the ritual. It also represents the five senses.

Counting all the sides gives a total of seven, reminding us of the seven who make a lodge perfect, and the seven liberal arts and sciences, as the ritual says. Also, according to ancient teachings, man is

a seven-fold being.

Even in ancient times, the rectangle has been regarded as the symbol for matter. So, the rectangular part of the apron represents the lower forms of our existence – our base physical nature.

The triangle has long been considered as the symbol representing spirit, and there is so much behind this that one could write a whole book on this symbolism. On the apron is shown spirit overlaying matter – spirit starting to dominate over our base nature.

The entered apprentice apron is totally white. To the Fellowcraft apron is added two blue rosettes. These represent body and mind (mind being the main object of the Fellowcraft degree).

The Master Mason apron has three blue rosettes, which represent body, mind, and spirit (spirit being the main object of the third degree). Blue edging encompasses the apron (blue being, as mentioned before, a spiritual colour).

In the first two degrees, there is no metal on the apron, representing the divestment of materialistic base metals. In the third degree, silver is introduced (silver being a representation of the soul). There are seven silver tassels, and I need not remind you of the significance of the number seven. The silver clasp has the form of a serpent, which is an ancient symbol representing wisdom.

The Installed Master apron has, replacing the rosettes, three Tau crosses. The Tau incorporates the square, level, and plumb rule into one image. They also represent the triple-tau, the significance of which I shall not go into in this paper.

The deeper blue of the Grand Lodge officers' aprons signifies a deeper spirituality. The gold is an ancient representation of spirit. The corn represents growth.

Note that the apron is presented in the West, not by the Master (or divine principle) but by the Senior Warden, representing the soul (or psyche). Try to determine the significance of this yourself.

Conclusion

Brethren, the Apron, the distinguishing badge of a Mason, should be regarded as the most precious symbol of Masonry – one that, when you are about to wear it, speaks volumes about the Craft and all that it means.

References

The Apron by Frank C. Higgins

The Meaning of Masonry by W.L. Wilmhurst

Masonic Initiation by W.L. Wilmhurst



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

Baalbek, Megalithic ruins from 7,000 B.C.

Article by Rob Lund

Baalbek is a town in the Bekaa Valley of Lebanon. It is famous for its exquisitely detailed yet monumentally scaled temple ruins of the Roman period, when Baalbek, then known as Heliopolis (City of the Sun), was one of the largest sanctuaries in the Empire. It is Lebanon's greatest Roman treasure, and it can be counted among the wonders of the ancient world, containing some of the largest and best preserved Roman ruins.

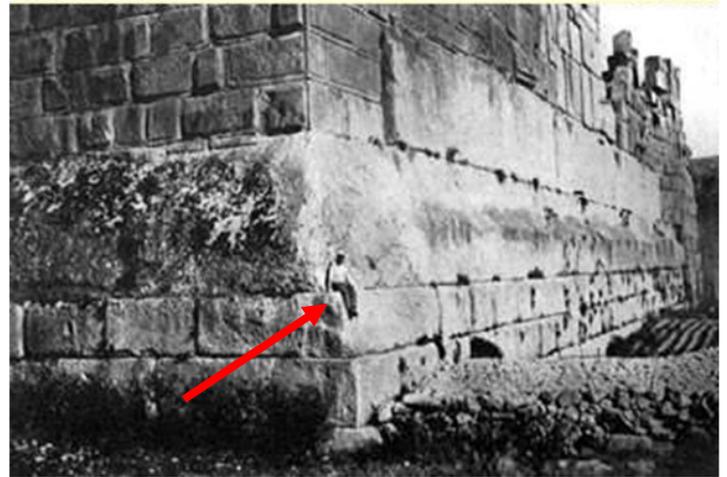


At 290 feet long, 160 feet wide, the Temple of Jupiter Baal ("Heliopolitan Zeus") in Baalbek, Lebanon, was created to be the largest religious complex in the Roman Empire. This temple was built on a "tel" or ruin mound, indicating a place that had long been held sacred. As impressive as this is, one of the most impressive aspects of this site is almost hidden from view: beneath and behind the ruined remains of the temple itself are three massive stone blocks called the Trilithon.

These three stone blocks are the largest building blocks ever used by any human beings *anywhere* in the world. Each one is 70 feet long, 14 feet high, 10 feet thick, and weighs around 800 tons. This is larger than the incredible columns created for the Temple of Jupiter, which are also 70 feet tall but measure a mere 7 feet -- and those weren't constructed from single pieces of stone. In each of the following two images, you can see people next to the Trilithon to provide reference for how large they are: in the top image a person is standing to the far left and in the bottom image a person is sitting on a stone about in the middle.

Beneath the Trilithon are another six huge building blocks, each 35 feet long and thus also larger than most building blocks used by hu-

mans anywhere else. No one knows how these stone blocks were cut, transported from the nearby quarry, and fitted so precisely together. In the quarry, about half a mile away from the Trilithon, is an even bigger block. It measures 69 x 16 x 14 feet and weighs about 1,170 metric tons. Even with today's most modern equipment, moving these blocks would be almost impossible.



The massive and elegant Roman stonework and columns pale by comparison to the megaliths they were built upon. The Romans did not use this type of stonework, and is a further indication that they

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Upcoming Events

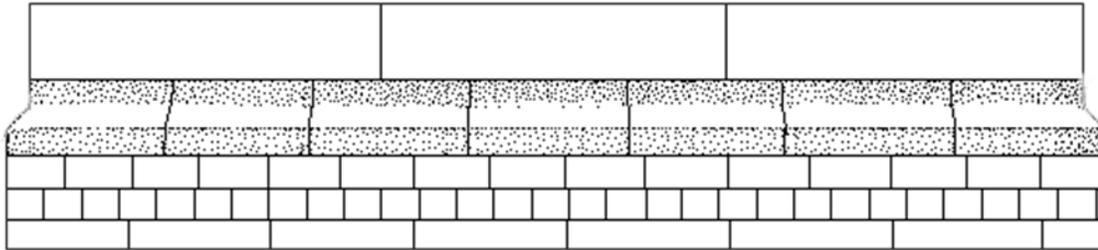
- Thu Jun 14 — Surprise visit
- Fri Jun 15 — Regular meeting
- Tue Jun 19 — video lecture by Robert Lomas at River Park Temple, Thomas St., Streetsville
- Tue Jun 19 — Charity Gold Tournament at Granite Ridge Gold Club
- July 14-19 — Grand Lodge Sessions at the Royal York Hotel, Toronto

were not designed for the temple, but predate it considerably. To further increase their mysterious origin and original use, these megaliths are not “foundation stones” as they are always declared. They represent the top course of stones of the original edifice, whatever that may have been. Whatever its purpose, it was the greatest stones that were placed on top, not on the bottom. The whole edifice is inverted in concept, fact and layout. Below them at least 3 tiers of stones can be found, much smaller though still monumental in size.

while the Romans built the back of their temple wall flush with three of these stones, on one of the sides of the temple of Jupiter, the perimeter clearly falls short of the width of the original megalithic structure, allowing a tier of megaliths to protrude obtrusively from the temple foundation— incongruous if they were simply foundation stones for the Roman temple. But it seems the Romans could not extend the building far enough to cover the layout of megaliths.

The oldest part of the ruins at Baalbek fits absolutely no known culture,

and was originally employed for some mysterious purpose. What could that purpose be? Why was it considered sacred? Perhaps the best clue is in the name, known to the Sumerians as “The Landing Place”! I’ll leave that to your imagination. Or, you can read Zechariah



Another indication that they are not part of the Roman temple is that, Sitchin’s “Earth Chronicles” for an answer.

Some Aphorisms of Gurdjieff

From the LIGHT Website

George Ivanovich Gurdjieff was a teacher who transmitted ancient esoteric teachings to the West, from 1912 until his death in 1949.

Some of these aphorisms highlight important concepts from his teachings.

Take the understanding of the East and the knowledge of the West -- and then seek.

He who has freed himself from the disease of "tomorrow" has a chance to attain what he came here for.

Judge others by yourself and you will rarely be mistaken.

Consider what people think of you -- not what they say.

Conscious love evokes the same in response. Emotional love evokes the opposite. Physical love depends on type and polarity.

It is better to be temporarily an egoist than never to be just.

By teaching others you will learn yourself.

Only he can be just who is able to put himself in the position of others.

One of the best means for arousing the wish to work on yourself is to realize that you may die at any moment. But first you must learn how to keep it in mind.

