

THE  
NEWSLETTER

OF THE COMMITTEE

ON  
MASONIC  
EDUCATION

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## **WHY JOPPA?**

by Earl D. Harris, P.G.M.  
Fellow and Past Master (1992)  
Georgia Lodge of Research  
Presented July 30, 1993 --- Atlanta Georgia

The seaport of Joppa pops up several times in the Masonic lore -- primarily as the place that King Hiram of Tyre delivered the timber for use in the Temple of King Solomon, in an explanation of a grip, and as the place where the ruffians attempted to escape Palestine on the way to Ethiopia. Almost every jurisdiction that names its lodges ( as opposed to just naming them) has at least one lodge named "Joppa" Is there any significance attached to this Mediterranean seaport from a Masonic symbolic point of view or, is it mentioned simply because it was there? More specifically, was there a reason why Joppa was chosen as the place where the ruffians attempted to leave Solomon's jurisdiction?

Never becoming a major seaport because of its size and topography, over the centuries Joppa did develop as a logistical base for many ancient empires and civilizations. Located on the Mediterranean coast thirty five to forty miles northwest of Jerusalem and about three miles south of the mouth of the Yarkton River, the entrance to its small cove was from the north and not extremely safe. A natural breakwater of rocks ran parallel to and about 300 feet from the shore to form Joppa's narrow, and sometimes treacherous small cove. To the north from Joppa towards the Yarkton, were sandstone ridges that essentially prevented landing from the sea. Coastal sands penetrated inland to form a barrier to the sea hampering landing on the south.

Masonic tradition informs us that the coast of Joppa " was so precipitous that it was difficult for the workmen to ascend without assistance,... given by Craftsmen stationed" along the walls of the harbor for that purpose. Even as late as 1842, when Baron Geramb visited the Holy Land, embarking and disembarking from a ship was difficult, if not outright dangerous because of the high rock borders of the cove and the required height of the bridges (docks) with relationship to the level of the sea. Without ladders the seamen ( and passengers) had to have assistance to ascend to the docks.

Joppa is mentioned in secular records from the late bronze age of the mid - 15th century B.C. thro' the late 1st century A.D. It seems to have been traded back and forth between the great powers. From Thudmose 111 through the Ramesside period of Egypt when Joppa was an ordinance center, through the Philistines, Israelites and Persian periods, and into the Greco-Roman period when it last served as a Roman sea base and was destroyed by Vespasian, Joppa is mentioned - ever so sparsely - in the secular records of ancient times in the eastern Mediterranean area, but, it does not seem to have been of any major strategic significance nor of major trading importance.

Excavations of the site show occupation at least from the Middle Bronze Age through the Hellenistic period in seven main strata, with several substrata, that corroborate the written secular and Biblical histories.

Our interest, of course, is the period that the land was controlled by the Israelites. Certain interpretations suggest that Joppa and its surrounding hinterland may have been part of the lands inherited by the tribe of Dan; however, others argue that it was not part of the Danite's inheritance, but remained in the hands of the Philistines. Even if it was not part of the Danite inheritance, the description of the second commissioner's district under Solomon, " in Makaz and in Shaalbin, and Bethshemesh, and Elonbethhanan" seems to include the area around Joppa as a definite part of Solomon's realm. It is obvious that it was servicing as a seaport during the monarchical period when God told Jonah to take his message to Nineveh and Jonah attempted to flee to Tarshish by way of Joppa. And of course. It was the place to which timber was shipped by King Hiram of Tyre for Solomon's building project in Jerusalem and again was the entrance port over 700 years later at the building of the second temple.

In Masonic writings, even as late as 1696 in the Edinburgh Register House Manuscripts there is not even a hint of the Hiramic Legend, much less Joppa. Joppa seems to have it's first appearance shortly after formation of the first Grand Lodge in 1717, when Doctor Anderson casually mentions its historical account of The Craft in the Book of Constitution of 1723. But Anderson only mentions it in the historical sense, not in any ritualistic context, and then only in the Biblical setting as the port to which the timber for the temple was shipped. However, even as the fraternity and its ritual continued to develop, Joppa does not seem to have occupied any significance in the overall scheme. This is vividly shown by its total version of the Hiramic Legend found in Samuel Pritchards Masonry Dissected in 1730.



As we know Pritchard's *Masonry Dissected* appears to have remained as an accepted, albeit disclaimed, monitorial work of the Lodges until the early 1760's. In 1760 an exposure, claiming to be workings of the Lodges under the Ancient's practice, was published by H. Sergeant under the name of *The Three Distinct Knocks*. In this exposure the Hiramic Legend has been expanded to include a search for the assassins that describes one department of the Fellowcraft searchers going "west to the sea of Joppa". In less than three years another alleged exposure, this time claiming to be the work of the "Moderns" also tells of a search for the assassins that carried one of them to "the sea side near Joppa". But neither of these accounts attaches any distinctive significance to this particular seaport.

As time and the Fraternity moved onward, we find no significance attached to Joppa in the Preston or Webb monitors. Indeed only the alleged exposure of the time seems to even mention Joppa at all. William Morgan's *Illustration of Masonry* published in 1827, in three almost identical passages, mentions that the supposed assassins had attempted to gain passage to Ethiopia at the port of Joppa. But still no hint of any symbolic significance attached to this ancient seaport.

Time continues to march onward, and the Legend expanded on the lessons it was teaching. In this explanation, the need arose for the ruffians or assassins to attempt to escape to teach yet another lesson. The choice was an attempted escape through Joppa to Ethiopia. But why through Joppa? What symbolic significance did Joppa hold? The ritual itself makes no obvious suggestion of any purpose whatsoever. Neither do the Masonic writers over the centuries seem to attach any symbolic significance to this rough little harbor. In fact most do not even mention it, and if they do it is simply in its Biblical and historic sense as the seaport to which the timber and other goods were delivered for Solomon's building projects or in the legendary sense of being the place of the attempted escape from Solomon's domain. In his *Encyclopedia of Freemasonry* Brother Albert G. MacKey simply states that Joppa is a town in Palestine and the seaport of Jerusalem, from which it is distant about forty miles in a westerly direction. It was here that the King of Tyre sent ships laden with timber and marble to be forwarded overland to Solomon for the construction of the Temple. Its shore is extremely rough and much dreaded by navigators who, on account of its exposure, and the perpendicularity of its banks are compelled to be perpetually on their guard." Coil's *Masonic Encyclopedia* does not even list it. Brother Charles C. Hunt, in his *Masonic Concordance of the Holy Bible* gives us an apparent interpretation of the name Joppa as "beauty" and two definitions or explanations "A Seaport Town of Jerusalem It was from this port that the ships of Hiram, King of Tyre. Transferred their cargoes of supplies for the temple to be shipped overland about forty miles to

Jerusalem. B; It Is The Only Harbor between Egypt and Caramel and therefore of great commercial importance. It is now called Gaff and has (in 1948) about 40,000 inhabitants”

Maybe lies here the secret of “Why Joppa” Joppa was the only harbor between Egypt and Mt. Caramel. Carmel is located near the Mediterranean coast, south of the mouth of the Kishon River about sixty miles north of Joppa and almost eighty miles northwest of Jerusalem. The route from Carmel to Jerusalem is over many hills and small mountains, while the route from Joppa to Jerusalem is only thirty five to forty miles through valleys and small hills. From a physical - topographical - prospective Joppa was the only logical seaport for Jerusalem, at least on the Mediterranean coast.

Why did King Hiram ship the timbers and other supplies from Tyre to Solomon through Joppa? The overland route from Tyre to Jerusalem was too mountainous and too long. Likewise, the overland route from Carmel to Jerusalem was rough and long. Floating or shipping them to Joppa was relatively easy, and the route from Joppa to Jerusalem was much easier than from any other direction.

But why did the ruffians choose Joppa as their route of escape to Ethiopia? Or, How can you sail from Joppa to Ethiopia? Those questions have been answered previously. The question here is Why was the Joppa route chosen? After all, Solomon had a much larger seaport within his domain. Ezion-geber was at the northern end of the Gulf of Aquaba, a large inlet of the Red Sea. It was here that Solomon built a large smelter for refining the ores of the Arabah. Ezion-geber, as a busy harbor with direct access to the Red Sea, would have been the most logical route to Ethiopia. But Ezion-geber is also located almost one hundred sixty miles from Jerusalem over mountains and desert, and Joppa is only thirty five to forty miles away. Ezion-geber was more than four times as far away from Jerusalem than Joppa and over a much more harsh and dangerous route - although both routes were within Solomon’s jurisdiction. Even for the less-than-brilliant rogues with which the legend deals, the shorter, smoother, safer, and quicker route to exit the jurisdiction, was only logical. Besides, this was the way with which they were probably most familiar, as this was presumably the way they entered the realm.

Why Joppa? Geography dictated that it was the only logical place, both as the place to import the timbers from Tyre and as the place to leave the country the quickest. There appears to be no symbolic reason for the inclusion of Joppa in our legends.

The Bible refers to two Jerusalem's. One, the material city of that name, the other symbolic, "Holy City" Maybe if we look hard enough, we can find, or even create, a second Joppa We have just looked at the physical Joppa Now ....

Joppa is not mentioned by name many times in the Bible. We have already seen that it is cited specifically as the port that was used to receive timbers and supplies for Solomons building projects and again for a like purpose at the second building of the temple. And it was at Joppa that Peter raised Tabitha (Dorcas) from the dead and later at the home of Simon the tanner, had the vision of a calling to carry his ministry to the gentiles. But we cannot overlook the story of Jonah, Remember Jonah was called by God to go to Ninevah and preach against his wickedness, fearing the mission Jonah attempted to flee Israeli and the presence of God himself by going to Tarshish through Joppa. The ship in which he sailed from Joppa was caught in a storm, and Jonah was thrown into the sea by the crew to save themselves and was swallowed by a large fish. After three days in the belly of the fish and after much repenting, he was cast upon the shore and only then did he follow the bidding of the Lord.

The great work in the temple (in which) Hiram was engaged is symbolic of the work you, and all men, do daily. As he supervised the workmen, so do you supervise and organize your life, dreams and hopes. The enemies he encountered... you meet constantly. As he wasn't always victorious, neither will you be. But the hope that was held out for him will be held out for you, if you, like him are faithful to your trust....It is interesting to note that Hiram's enemies came from the inner circle--- the worker's whom he trusted. So do most of man's adversaries. He will usually guard himself against attacks from those he believes he must fear, but has no reason to protect himself from those he loves and trust's.

Brother Allen Robert identified these enemies as greed, jealousy, and selfishness, Brother Joseph Fort Newton pointed out that three of the greatest thinkers identified the enemies to be the three primary causes of sin in the human heart, to wit; Socrates contended that one was ignorance, in that, "no man does evil unless he is so blinded by ignorance that he does not see the right" Plato, said that in spite of knowledge and the ability to see right and wrong clearly, man will still do wrong if in a dark mood, and that Passion stirs up sediments from the bottom of the mind and so clouds reason that even clear vision fails. While Aristotle identified the enemy that causes us to do evil as (M)oral (P)erversion, a spirit of sheer mischief, which does wrong, deliberately and in the face of right, calmly and with devilish cunning, for the sake of wrong and for the love of it"

Brothers George S. Drafton George H. Steinetz Albert Pike and many others have all had different interpretations of the actual symbolism of the ruffians or assassins, and this symbolism varies from writer to writer from thinker to thinker from person to person from situation to situation and from time to time. But, the general philosophy remains the same; the assassins are those negative characteristics of man or mankind that have the tendency to assassinate, to maim, to kill, and to destroy the natural precepts embodied in the virtues of Hiram Abiff present in all of us.

“When faced with Truth...Divine Truth as symbolized by the judgment and wisdom of Solomon- when confronted with those eternal Truths set forth by the Great Architect of the Universe through the inspired writers of His Volume of The Sacred Law- these Ruffians take flight. They attempt to hide in the remotest regions of man’s own self, that eternal Ethiopia of man’s subconscious where they will be hard to distinguish from other traits” Just as our assassins attempted to flee the judgement of Solomon to Ethiopia and Jonah attempted to flee to Tarsus. Joppa was the last civilized point that either our assassins or Jonah visited before being stopped, and having to face that which was fleeing. Wherever the assassins or Jonah went, they could not escape God or their own remorse and guilt. This remorse and guilt are stopped in the Joppa of Man. It is in his own Conscious, in his own logic, in his own intellect that man finds his Joppa, that place where the enemies, the ruffians, the assassins of his character can be stopped. It is only when man has Faith enough to allow Truth to enter his Joppa, his Conscious, it is only then that he can stop his inner ruffians.

Most Worshipful Brother Rob Morris, in one of the verses of his poem Quarry, Hill and Temple wrote

Thine at the midnight in the cave  
Thine in the floats upon the wave  
By Joppa’s hill  
By Kedron’s rill  
And thine when Sabbath rest we have  
Yes, yes dear friend, my spirit saith  
I’m thine until and after death  
No bounds control  
The Mason’s soul  
Cemented with a Mason’s faith

Why Joppa? It was the only logical place.

## FOOTNOTES

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2. Joppa", Albert G. Mackey. *An Encyclopedia of Freemasonry*, ed., rev., and enl. by Robert I. Clegg with suppl. vol. by H.L. Haywood, 3 vols. (reprinted ed.; Richmond Va.: Macoy,1966), 1:510.
3. Rainey, "Joppa", *The International Standard Bible Encyclopedia*,2:1118-9.
4. Joshua 19:46; and " Joppa", *Encyclopedic Dictionary of the Bible*, ed. by Louis F. Hartman (New York: McGraw-Hill, 1003), 1203.
5. 1 Kings 4:9.
6. Jonah 1 :2-3.
7. 1 Chronicles 2:16.
8. Ezra 3:7.
9. Carr, Harry, *Six Hundred Years of Craft Ritual*, A lecture given on Friday, 7th May, 1976 to the Victoria Lodge of Education and Research (reprint: The Grand Lodge of Missouri, 1980), 8.
10. Sam Brisco, "The Secret History of the Free- Masons" (known as "The Briscoe Pamphlet"), *The Old Gothic Constitutions*, ed. by Wallace McLeod (reprinted., Bloomington, Ill. 1985), 32 (of the pamphlet).
11. Carr, *Six Hundred Years of Craft Ritual*, 16; and Harry Carr, *Samuel Prichard's Masonry Dissected, 1730; An Analysis and Commentary* (reprint ed., Bloomington, Ill.: Masonic Book Club, 1977).
12. Harry Carr, *Three Distinct Knocks and Jachin and Boaz* (reprint ed., Bloomington, Ill.: Masonic Book Club, 1981), 86 of the Bibliographical Notes on *Three Distinct Knocks*: "...One party went to the 'Sea of Joppa' (thirty-five miles) where, one of them rested and heard lamentation coming from 'a Clift of the Rock'... "and 61 of the text of *The Three Distinct Knocks* of 1760:" ...One of thofe Partis travell'd down to the Sea of Joppa; one of them fat himfelt down to reft by the Side of a Rock, be the Antient's practice.
13. Ibid, 44 of the text of *Jachin and Boaz* of 1763 "...As one of the twelve was travelling on the Sea-fide, near Joppa, being fatigued, he fat down to refreth himfelf; but was foon alarmed by the following hideous Exclamation from the Cliff of a Rock:..." , claiming to be the Modern's practice.
14. Ibid, in Appendix giving *Illustrations of Masonry* of 1827 by William Morgan, 81 of text:" ...He (a traveler} tells them that he has seen three that morning near the coast of Joppa, who from their dress and appearance were jews, and who where workmen from

the temple, inquiring for a passage to Ethiopia, but were unable to obtain one in consequence of an embargo which had recently been laid on all the shipping, and had turned back into the country."; and at 87 of text: "...The three that traveled a westerly course, coming near the coast of Joppa, fell in with a warfaring (sic) man, who informed them that he had seen three men pass that way that morning, who, from their appearance and dress, were workmen from the Temple, inquiring for a passage to Ethiopia, but were unable to obtain one in consequence of an embargo which had recently been laid on all the shipping, and had turned back into the country..."; and at 96 of text in answer to the 17th question in the Second Section of the lecture: "The three (Fellow craft) that traveled a westerly course from the Temple, coming near the coast of Joppa, were informed by a wayfaring man that the three men had been seen that way that morning, who from their appearance and dress were workmen from the Temple, inquiring for a passage to Ethiopia, but were unable to obtain one in consequence of an embargo, which had recently been laid on all the shipping, and had turned back into the country."

15. Mackey, *Encyclopedia of Freemasonry*, 510.
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20. 2 Chronic Is 2:16.
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23. Acts 10:9-18.
24. Jonah 1:1-2:10.
25. Allen E. Roberts, *The Craft and Its Symbols: Opening the Door to Masonic Symbolism* (Richmond, Va.: Macoy, 1974), 82.
26. Ibid, 82.
27. Joseph Fort Newton, *Short Talks on Masonry*, (Richmond, Va.: Macoy), 120-121.
28. Ibid.,117.
29. Ibid., 117.
30. Ibid., 120.
31. George S. Draften, "The Hiram Legend", *The Short Talk Bulletin* 67:10. (The Masonic Service Association: October 1989).

32. George H. Steinmetz, *Freemasonry – Its Hidden Meaning* (Richmond, Va.: Macoy, 1946), 167-169.
33. Newton, *Short Talks on Masonry*, 118.
34. Earl D. Harris, "Why Ethiopia?", *Transactions of the Georgia Lodge of Research*. F.&A.M. (1990):5-12.
35. Rex R. Hutchens, *A Bridge to Light*, Washington, D.C.: Supreme Council, A.A.S.R., S.J., 1988), 57.
36. Rob Morris, "Quarry, Hill, and Temple", *Masonic Odes and Poems* (reprint ed., Bloomington, Ill.: Masonic Book Club, 1990), 19.

## **VIEWS FROM THE PAST**

Quotations selected from the past may not necessarily represent today's viewpoint

### **The Search for "Ancient Landmarks"**

The Masonic scholar or student who undertakes the study of the ancient Landmarks of Freemasonry has let himself in for an unending pursuit. In making a study of the subject, there is really no beginning or end, and the material in between is so voluminous as to fairly stagger the intellect. Only the history of the fraternity itself provides a wider field of study, and even the two are so interwoven as to require a study of both.

Landmarks are a development peculiar to Masonry. No one knows whence they came, in the sense that we cannot point to a particular time and place where they originated, or were legislated into existence. Most of Masonry's development over the years has been just like that. Our customs and traditions arose out of a need and in many instances they were put in use without being noticed for many years. And so with landmarks. As we Masons like to say, they arose from the mists of antiquity and have existed "from time immemorial"

"Time immemorial" is a wonderfully high sounding phrase, but it is absolutely meaningless in a historical context. If, like Anderson, we believe Adam was the first Grand Master, then it does indicate that Masonry began with man's own beginning. But, today we eschew such pretense, and try to relate our Masonic history to facts that can be proven.

The treatment of the subject of landmarks by preceding writers is boundless, and the literature on landmarks voluminous in the extreme. But just as you would expect, most of it could just as well be ignored. A very few Masonic authors, and most of them turn out to be giants in the field, have given us outstanding studies.

Our ancient brethren, the operative Mason's adopted certain customs which were eventually woven into the daily fabric of their lives, and became rules governing their actions with the force of law. Some of these time honored customs became landmarks, and were carried over into the speculative craft when the great transformation took place between 1850 and 1717

Did you know, for example, that even though MacKey's Landmark 21 stated that, "a book of the law of God must constitute an indispensable part of the furniture of every Lodge" and that it must lie open on the alter of every legally opened lodge, that this practice did not even begin until about 1760, some 40 years or so after the formation of the First Grand Lodge and after William Preston by motion induced The Grand Lodge of England to name the Bible as one of the Great Lights.

No two learned Masons have agreed on what the landmarks are. The term was not used at all until the newly formed Grand Lodge of England adopted its first General Regulations in 1720 under Grand Master Payne, and printed them in Anderson's Constitution of 1723. The 39th Regulation provided that the Grand Lodge has power to legislate almost anything "for the real benefit of the ancient Fraternity" Provided always that, the old landmarks be carefully preserv'd" Therein lies the rub. The so called "old landmarks" have never been defined, and no one knows what they are or whence they came.

When Dr. James Anderson, in his famous Constitution of 1723 used the phrase " provided always that the old landmarks be carefully preserv'd" one writer has charged, and we believe correctly so, that Anderson "was merely using a fine sounding phrase, as was his custom, without actually attaching to it, or intending to attach to it any precise meaning whatever" Whether Anderson meant it or not, he has certainly thrown Masonry into a state of confusion, forever trying to determine what those "old landmarks" are and how to carefully preserv' them.

From Louis L. Williams, Making a Mason at Sight, published by the Illinois Lodge of Research 1983



## **THE LONG WAY AROUND IS THE BEST WAY HOME**

When the poet Dante lost his way in the forest ( “gone from the direct path”) he looked to see the first light of dawn vesting on a hill. With the goal in sight, the normal thing for Dante to do was to make a direct assault on the hill towards the sun. Dante’s actions are understandable. He was lost. There was the sun, who leads all wanderers safe through every way, and a hill. Go for it, nothing could be simpler.

But, as Dante discovered, nothing could be more false.

His path was immediately blocked by three beasts, a panther, a lion, and a she-wolf symbolic of the sins and evils of the world, the epitome of that which confuses and diverts a man from his goal. Driven into the dark, Dante met Virgil, who promised to show him the punishment of Hell and purgatory before he would come into the final presence of Light and Paradise.

The point of the narrative is that all things of greatest concern to man, the long way around is the best way home.

In the “Divine Comedy” Dante produced an allegory of human experience, a history of man’s soul struggling through sin to a beautiful land. And these parables, written 700 years ago, teaches man, if he will seek mortal understanding he must be willing to go the long way around.

This is a difficult road to follow for the typical North American. We are the beneficiaries of the scientific know-how age, where the mechanical short-cuts are to be rewarded and treasured and where geometry has long taught that the shortest distance between two points is a straight line. The light bulb is better than the kerosene lantern, the calculator quicker than the abacus, the jet plane faster than the train, and the satellite superior to the telegraph .

Despite the advances of the scientific age, there is no easy route to true understanding and no Care package for intuition and insight. Automation may be fine for dispensing instant cash and soft drinks, but intelligence, perception, and understanding only come to the modern Dante when he is willing to take the long road home; study, learning, experience and trial by error.

In seeking Masonic membership, by what ever art or skill he may pursue, a man will only gain an intimate knowledge and awareness of Masonry by following

a long and demanding road. He who takes a shortcut may pay dues and wear a Masonic pin, but he will miss the rich reward that comes from an exploration and study of Masonic philosophy and history.

By the time a man receives the Master Mason Degree he should have learned the important role Masons have played in the founding of this country, the antiquity of Masonry, how it moved from operative to speculative, and the care and concern Masons show for the distressed and deprived. He should be taught that Masonry offers a great opportunity for self improvement, that it has the aura of romance, the enchantment of history, and the cornucopia of philosophy. And these are only the beginning.

There is no short-cut to education. The doctor of medicine studies and interns for years before a human life is placed in his hands. The pilot of a jet passenger plane receives thousands of hour of instruction and practice, million of words are read by the law student, before he tries his first case in court.

Dante went through Hell and Purgatory to find Beatrice in Paradise So man must find patience and perseverance in learning to love his fellow man and in practicing the Ten Commandments and the Golden Rule.

The journey may cover a million miles. Instead of meeting Dante's panther, lion and she-wolf, he will be confronted with bigotry, prejudice dogmatism, and jealousy. Notwithstanding the almost endless obstacles and obstructions along the way, like Dante, man will discover that, the long way around is the best way home

Ralph Head, Editor: Southern California Research Lodge

## **THE FREE-MASONIC ORDER AND WOMEN**

Toronto District # 5 Newsletter May/93  
Submitted by Bro. Zoltan A. Lazar

The operative Masonry and the symbolic one did not include or give any part to women

The ancient charges of 1560 ( Lansdowne Manuscript) does not mention women. It said that the apprentice has to be strong and not a slave. Anderson

Charges of 1723 pg. 51 said, "A mason should be a good man, not a slave, or women".

The symbolic Free-Masonry which has taken over from the operative Masonry resolves not to alter this rule ever.

In our time, there have been many discussions and arguments on the subject of the inclusion of women. Those who are against any charge said that it was for the two following reasons; That women cannot hold a secret, and that women are inferior to men; but based their arguments and their opinions on the statements of other prominent men. In 1868 Bishop Mod at Westminster Cathedral said that the position of women in general was of a lower degree in education and therefore, in England no women could be seated at the general dining table and could speak only if so requested. In the protocol of the Grand Lodge of England in 1761, it is written that a woman who comes to see her husband must go beyond the door of the lodge and also that no women should wait and serve refreshments in the dining hall of any lodge. Bro. Michael Ramsey in 1730 said, "We have no intention of doing injustice to women but from past experience we learn that the presence of women sooner or later badly influences the moral attitude of the brethren".

At the beginning of the 18th century, women gained more respect and influence in the French high and noble society. Special women's lodges were established that followed mixed ones, by members of the royal family and distinguished nobles and even by some adventurers; names of lodges like; The Black Wood, Happy Soul, and Lodge of Love. These lodges were established by high ranking officers of Napoleon's army in 1808. The members were called "Companion" or "Cousin" with no ritual but adventures and flirtations.

The Grand Orient de France recognized these lodges and the Duchess from Bourbon and the wife of Helotius, a great scientist and mason, were elected as Grand Master. The Lodge of Nine Sisters, which was closed in 1907 included as members many poets, scientists, philosophers and writers of the Revolution.

In Germany and Austria, the Catholic brethren who did not wish to rebel against the boycott of the Pope, and so to cease and sever their membership in the Masonic Lodges, on September 22nd 1738 erected and established The Order of Mopses, which was recognized by the Royal Family. The name "mops" is the name of a dog and is after the symbolic reference of fidelity of a dog. These lodges were of mixed membership; men and women.

The Grand Orient of Poland and Latvia accepted women in the lodges. A Polish writer in his book "Popioxy" gave a great account on the activities of these lodges.

At present day in the U.S.A. France and Canada there are chapters of the Eastern Star, The Daughter of Job, The Rainbow Girls, to name a few.

The following stories from articles show true evidence of women who were initiated into the Masonic Order.

- Newcastle Weekly Chronicle of January 6th 1770 published a story on how Mrs. Bell drilled a hole in the wall of the Lodge through which she witnessed the Ceremony of the Degrees when the candidates received the signs and tokens in the Lodge "22" Military (Mrs. Bell was the landlady of this lodge)
- Another profile was Elizabeth Saint Leger, Lady Aldworth, the daughter of the Duke Doneraile, Ireland. Duke Doneraile was the W. Master and devoted Mason and in his castle, one of the rooms was consecrated. One evening, during the lodge meeting, the daughter was hiding in a small ante room watching the proceedings through the wall out of which she had taken one brick stone. She had apparently done this many times before and when she was found out by one of the brethren who had drawn his sword upon hearing a noise, she screamed and was subsequently brought in front of the W. Master. He decided to initiate her and she was thereupon obliged to keep the secrets. After her father's death she was elected Worshipful Master.
- The Edinburgh Crown published the following story: on Dec. 28th 1815 Ms. Catherine Babington was found in her usual hiding place while watching a lodge meeting in progress. The Lodge in North Carolina decided to initiate, pass and raise her.
- In 1833, The Duchess Helene Hadich Barkoczy of Hungary was initiated in Masonry as she was the only survivor of a revered Masonic family.
- The attitude of Queen Elizabeth 1 of England (1533-1603) was of great suspicion and envy in regard to the Masonic Order. She could not understand how it was possible for men to meet in lodges in secrecy with no women around. What do they do? She tried to ban and dissolve the lodges,

saying that the secrecy around the Masonic activities were in conflict with government interest and even dangerous. It was only after the House of Lords intervened- the Queen was permitted to be present when the ancient charges were given to candidates- that the Queen allowed the Masons to meet and regularly assemble in their respective lodges.

- The Empress Maria Theresia of Austro-Hungary (1717-1780) banned and closed all lodges. The Empress once disguised herself in men's clothing and visited one of the lodges in order for her to see for herself, "what happened in the lodge" The Empress even resented her husband being a Mason.
- The Czarina Jeketerina of Russia (1729-1796) resented very much the Masonic Order and felt hurt that women could not participate and be accepted into the Masonic Order.

In closing, I am wondering if any of us today in this 21st century ever gave this subject any thought or have any new ideas. Thank you for reading and I hope this has been of some interest.

## **QUESTIONS AND ANSWERS**

The question and answer section includes excerpts from a list of over 100 Q. & A. Compiled and prepared by R.W.Bro. Frank J.Bruce. These questions were collected by the Education committee of Toronto District # 3 from 1976 through 1978. The answers were supplied by W.Bro. Harry Carr ( Past Secretary and editor of Quatuor Coronati Lodge # 2076 U.K. ) Our thanks to R.W.Bro. Frank Bruce for making them available for use in this Newsletter.

**Question 66:** A posture of prayer in the F.C. degree is said to be derived from Joshua using it: to continue the light of day ...' Was it not Moses who used it to keep Joshua victorious?

**Answer 66:** Four out of five of our best known rituals, Emulation, Taylor's Universal and West end, refer to Joshua as the central character in this story. Joshua, X, 61-14 tells of his battle with the Amorites after he had marched all night with his army to reach them. In mid battle, a hail of great stones came down from heaven and slew more of the enemy than the Israelite's had slain with the sword.

At that stage, Joshua spoke to the Lord and he, Joshua, commanded the sun to stand still, or as we say, “ to continue the light of day”

So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

All four versions and many more say; ...it was in this position he (Joshua) prayed fervently to the almighty to continue the light of day, until he had completed.....

But, nowhere in the Biblical story is there any hint of prayer, or a posture of prayer, and one cannot help wondering why so many of our rituals attribute the posture to Joshua.

**Question 67:** How many men are included in the expression “forty and two thousand”?

**Answer 67:** The figure in question appears in judges X11, 6, and the authorized version of the Bible translates the original Hebrew word-for-word, with every word in its proper place. It does not mean two thousand and forty, it means 42,000, and that is the correct translation.

The problem arises because it is not possible in Hebrew to say “forty-two”. One must say forty and two, or two and forty, i.e. the “and” must be there.

The best proof that the figure 42,000 is correct, can be checked from the first chapter of the Book of Numbers. It describes the census taken by Moses after the exodus from Egypt. He was commanded to number all the men of Israel, aged twenty and upwards, who would be allowed to bear arms in battle.

Excepting the Levites, whose services were reserved for the tabernacle, the numbers for each of the twelve tribes (including Ephraim and Manasseh ) are contained in verses 20-43 and among them are several figures which would give rise to the same problem as you have posed in your question.

But verse 46 gives the grand total of all the twelve tribes, and that can only be achieved by reading “forty and Two Thousand as 42,000.

**Question 68:** What is the significance of the “winding stair” in the second degree ?

**Answer 68:** I shall quote two passages which are helpful to an understanding of the symbolism of the “winding stair” and the “middle chamber”. The first is by D. Albert MacKey 1807-1881;

It is as a symbol and a symbol only that we must study this beautiful legend of the Winding Stair... an allegory to teach us the ascent of the mind from ignorance, through all the toils of study.... receiving here a little and there a little, adding something at each step until, in the middle chamber of life - in the final fruition of manhood - the reward is obtained and the purified and elevated intellect is invested with the reward, in the direction how to see God and God’s truth.

MacKey insisted, that we treat the Winding Stair as a legend because many of the things we say on this subject are pure Masonic allegory; they are not in the Biblical text.

The main body of Solomon’s temple was surrounded on three sides by three rows of small chambers built within the hollow walls. The rooms were very small, all five cubits high. (approx. 7 ft. 6 in) Their width for the lowest row was 7 ft. 6 inches for the middle level 9 ft, and for the top row 10 ft. 6 in. Their lengths are not stated, nor do we know how many there were, so that we cannot guess at their length.

The “Winding Stair” was probable situated within the porch on the south side, there would hardly have been room for it if it led directly into any of those narrow rooms. The exact situation of the “Middle Chamber” is uncertain, but it was probably in the middle tier of rooms.

Masonically, we have contrived a major spiritual lesson, based mainly on what we say that our ancient brethren would have seen when they entered the middle chamber, but, there is nothing in the Biblical text, 1 Kings Vs. 5 - 8 to confirm those details. Verse 8 speaks of the middle chamber, says nothing of where it was, or what it contained. Yet, the symbolism is none the less valid as a Masonic lesson, and I quote how from the Encyclopedia of Freemasonry (MacKey & McClenachan, revised by E.L. Gawkins & W.J. Hughan)

...The true symbolism of the winding stairs. They represent the progress of an inquiring mind with the toils and labours of intellectual cultivation and study, and the preparatory acquisition of all human sciences as a preliminary step to the attainment of Divine truth, which, it must be remembered, is always symbolized in Masonry by the Word.

## **BOOK REVIEWS**

These titles were referenced here from book reviews prepared by our own Grand Historian, R.W.Bro. Wallace McLeod for use by our Grand Lodge Library. Thousand of books have been written on the subject of Masonry. Any selection is bound to cause disagreement. This lists includes many publications which were prepared in Canada, as well as some other works which were regarded as standard. Readers should remember that, books published outside the borders of Ontario need not reflect in detail the views and practices of our Grand Lodge. Brock University has one of the largest library collection of Masonic books and material in North America. Our own Grand Lodge Library has a wealth of printed material available for your use and reference.

### **THE MEN'S HOUSE**

by Joseph Fort Newman

This is a collection of Masonic papers and addresses, containing some thoughts on principles, practice, personalities, and prophecy as these concern Masonry.

### **THESE WERE BRETHREN; MASONIC SHORT STORIES:**

by Carl H. Claudy

At first glance the title of this book might lead you to believe that it dealt with the lives of famous Masons. But, no, as the Sub-title indicates, it is made up of fictional stories; skillfully crafted tales in which the ideals and practices of Masonry play a large part. We read here about men who risk, or even give their lives for a brother; how prayer is answered in unforeseen ways; how wandering brethren are restored to the fold, how Masonic teachings give strength against temptation, how the charitable acts of a small rural Lodge have effects out of all proportion to its size and many other adventures. Some will make you smile, others may make you think, other are tear jerkers. All, and we might as well face it, are



really sermons in story form. But Most W. Bro. Claudy P.G.M. of the District of Columbia, writes well.

### **THE BUILDERS LAID THE FOUNDATION**

by Conrad Hahn

This “Masonic Digest” is concerned with the craft’s practice of laying cornerstones for new public buildings. It discusses the origin and history of the practice, the reason for its existence, the nature of the ceremony, the frequency of its occurrence, and in particular it describes in detail the laying of the cornerstone of the United States capital by George Washington on September 18th 1793, interesting.

### **A SHORT HISTORY OF ENGLISH FREEMASONRY**

By A. Frank Dence

This is a small pocket-sized history, intended for the novice. It covers the traditional descent of Masonry from Ancient times; the Roman collegia, the Comacine Masters and the rest. It also includes a good deal of general history of Europe. In fact only the last fifth of the book deals with the history of Masonry since the revival in 1717. It does include transcripts of two of the manuscript old charges (Dowland and Holywell) The history is not totally reliable, and a bit fantastic, but the new Mason could still learn a bit from it.

### **A COMMENTARY ON THE FREEMASONIC RITUAL**

by Dr. E.H. Cartwright.

In our jurisdiction, Grand Lodge specifies the ritual that is to be followed, and seldom authorizes any changes in it. Not so in England, where there are dozens of distinct workings, all equally “authentic”, and all theoretically open to modification. Dr. Cartwright, an English physician, had a firm conviction that the language of all ritual should be clear, dignified, and above all grammatically correct. His commentary criticizes several well known English versions of the Work, chiefly on these grounds, and strives to recover the precise meaning of every part of the ceremonies. Our local practice does not coincide with all of Cartwright’s recommendations. Even so, his book will give the thoughtful Canadian Mason new insights into the nuances of familiar words.

## **SHORT TALKS ON MASONRY**

By Joseph Fort Newton.

The thirty four chapters in this book were originally written in the 1920's at the request of the Masonic Service Association of the United States, to serve as talks for reading at Lodge meetings. Bro Newton has long been a favourite, for his easy combination of pleasant style, painless instruction, down-to-earth common sense, and inspiring message. Some of these talks are tied to American usage and festivals. All of them can be read with profit and pleasure. The Chapter on "Masonic Education" is a must for those involved in this activity.

## **FREEMASONRY EXPLAINED**

by Surenda Nath Mitra.

This book consists of educational talks composed by the Secretary of a Lodge in India and published with the encouragement of The Grand Lodge. There are eight chapters, on Fundamental Principles, Landmarks, Symbolism, the Lodge, The three Degrees, and Conclusion. It is a sensible book, and has a wealth of information on both history and symbolism. There is a distinctive Indian flavour, with frequent citation of Hindu literature and scriptures. Bro. Mitra also quotes from British and American authorities. The reviewer found an unexpected dividend; on page 20 there is a definition of Masonry given by our own P.G.M. W.N.Ponton.

A little wordy, a little bit strange, but a good book.

## **THE PERFECT ASHLER AND OTHER MASONIC SYMBOLS**

by the Rev. John T. Lawrence

Bro. Lawrence was Past Assistant Grand Chaplain of the United Grand Lodge of England. His book is a series of essays in which he moralizes upon the various symbols found in Lodge. Some of his chapters are not very helpful to us, being founded upon English Freemasonry; the Pillars at the Entrance, the Lewis, the Seal of Solomon. In others he may provide real insights for Canadian Masons. He is not too speculative, and does not demand too much previous knowledge. Amongst the most useful chapters are ones on the emblems of the Officers. Masonic clothing, the Mosaic Pavement, and the Blazing Star, the various

Working Tools and the four Tassels. Altogether a good and thoughtful book, not at all childish or naive in its approach.

### **WHAT IS FREEMASONRY**

by Robert J. Lewinski.

This pocket-sized “Masonic Digest” would be a useful booklet to put in the hands of every Mason. It ranges widely, and covers the definition of Masonry, its history, with a section on anti-Masonry; its relationship with religion, with politics, with business; its laws, its education, its concordant orders, and its benevolence. A very informative little book.

### **A TREASURY OF MASONIC THOUGHT**

by Carl Glick.

Some of the world’s literary giants have been Freemasons; Burns, Goethe, Kipling, Schiller, Sir Walter Scott, Tolstoy, And some of those who are remembered as Masonic writers and capable wordsmiths include, Claudy, Haywood, Joseph Fort Newton, Rob Morris, Pike. And there are yet other authors who never joined the Craft, but who, from time to time gave utterance to ideas which are applicable to it. Here are nearly four hundred inspirational gems in prose and verse, selected from all these categories of authors, and also from lesser known writers. They are arranged in various chapters, under such headings as, “The Builders, “wisdom”, Strength, and Beauty, The Brotherhood of Man” “Blessed Immortality”.

A pleasant book to browse in, and helpful for finding an appropriate quotation to round off a toast, a response, or an address.

### **AHIMAN REZON, OR A HELP TO A BROTHER**

by Laurence Dermott.

In England in the 1700’s there were two independent rival Grand Lodges, the Moderns, who were instituted in 1717 and the Antients, who despite their name, were not established until 1751. The Book of Constitution of the Antients was called Ahiman Rezon. The meaning of this curious name is uncertain, but it may be intended to represent the Hebrew word for Brother Secretary. It includes an

essay on Freemasonry, the Charges of a Mason,, an early version of the charge to the newly initiated brother, the manner of constituting a new Lodge, a selection of prayers, the general regulations, and a large collection of songs. Most of the material comes ultimately from the books of Constitution used by the Moderns, some of it is original. The foreword, which consists of a veiled attack on the Moderns, is rather amusing. This is another very influential book.

### **THE MASTER'S BOOK**

by Carl H. Claudy.

Can a book written in 1935 have any possible value to us today? It certainly can, if it is as timeless and practical as this little manual by Carl H. Claudy Past Grand Master of the District of Columbia. It has gone through twenty six printings, and is in constant demand. No wonder. It explains, very clearly all aspects of the office of Worshipful Master, and suggests many unusual programmes, that will make the Lodge more exciting for its members. It will prepare the new incumbent to cope with every new situation. With the Master's Book in his pocket, a Warden can plan his year in the East with confidence. (Reviewed by C.E.B. LeGresley)

### **FROM OPERATIVE TO SPECULATIVE**

by William Moseley Brown.

Most Worshipful Brother Brown is P.G.M.of Virginia. In this Masonic Digest, he gives a brief history of Masonry from the establishment of the Gothic Style of Architecture about 1140. He deals with the operative Masons, and the traditional period (1600-1717). Then he deals at slightly greater length with the notion of Masonry as a system of morality, first put into words by William Preston, and widely disseminated in the United States by Jeremy L. Croo and Albert G. MacKey.

### **THE CLERGY AND THE CRAFT**

by Rev. Forrest D. Haggard.

There has been considerable debate about the relationship between Christianity and Masonry. Bro. Haggard, as an articulate young man (by Masonic standards- he was 45 when this book was published) a minister of the gospel, and Grand Master of Kansas, has qualifications which fit him to contribute to this

discussion. Furthermore he obtained opinions from 125 Chaplains of other jurisdictions, and from their letters he quotes liberally. By reading them, we can get a fair cross-section of the problems that confront a minister who is also a serious Mason. If the question interests you, this would be a great place to start.

## **EMULATION, A RITUAL TO REMEMBER**

by Colin F.W. Dyer

Of the dozens of versions of the Ritual used in England, perhaps none is more influential than that practiced in the Emulation Lodge of Improvement, London. In fact, it is the chief source of the working authority in Ontario. The Lodge was founded a mere ten years after the Union of the Antients and the Moderns in 1813, with the aid of teaching the basic ritual-form which had been approved in the compromise. Membership is restricted to Master Masons; being a Lodge of instruction, it exemplifies degrees, but does not confer them. Given that a Lodge history is seldom exciting, especially for strangers, Bro. Dyer has made the most of his material. Some problems treated here also concern us. For example should the Masonic Work be officially published and distributed? Emulation, after prolonged debate, began to do so in 1969.

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