

Vancouver MS

Transcribed and edited by R.'.W.'. Gary L. Heinmiller
Archivist, Onondaga & Oswego Masonic Districts Historical Societies [OMDHS]
www.omidhs.syracuseasons.com

Nov 2020

76 / 46 / 36 pages

A special thank you is extended to Bro. Neil Wynes Morse, Secretary, Linford Lodge of Research, Canberra, Australia, and to Bro. David B. Slater for forwarding the file of the Owens transcript of the Vancouver MS. This transcript was forwarded courtesy of the *Museum of Freemasonry, Freemasons' Hall, 60 Great Queen Street, London WC2B 5AZ*

If quoting the MS in a published work, please cite where the original is kept.

This present Vancouver MS is referenced 29 times in William Finch's *A Masonic treatise, with an elucidation of the moral and religious beauties.*

A copy of Finch's original encoded Treatise may be viewed at

A Masonic treatise, with an elucidation of the moral and religious beauties, by W. Finch (of Canterbury).

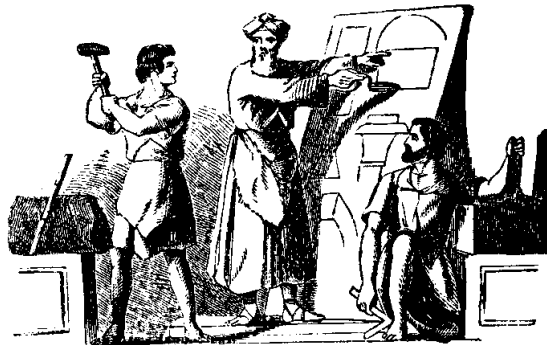
https://books.google.com/books?id=DmpjAAAAcAAJ&printsec=frontcover&source=gbp_ge_summary_r&cad=0#v=onepage&q&f=false

A decoded copy of Finch's Treatise, transcribed by R.'. W.'. Gary L. Heinmiller, may viewed at

<https://freemasonry.bcy.ca/ritual/finch.pdf>

or may be found as "Finch 1802 – Masonic Treatise" on the index at

<https://masonicdigitaltrust.org/cloud/index.php/apps/files/?dir=/OMDHS%20Site/Masonic%20Philosophy%20and%20Ritual/Manuscripts%20and%20Exposures&fileid=713#pdfviewer>



See also Decoding Browne and Finch, by David Slater, at <https://www.youtube.com/embed/PFxKlcs36CQ>

Browne and Finch Masonic Cryptographers – c. 1800

<https://browneandfinch.slaters.id.au/>

Sapere Aude Lecture 53

*Decoding
Browne and Finch*

Presented by David B. Slater

5 August 2020 (or 6 August for some)



Pg. 45 [page 173, *The Lectures of English Craft Freemasonry*, by Bro. P. R. James, *Transactions of the Quatuor Coronati Lodge*, Volume 79, 1966, relates:

One working I have seen, obviously of English origin, makes this same explanation as in the Lodge of Lights. This ritual is now in the archives of Western Gate Lodge No. 44, Vancouver, British Columbia, and is for this reason identified as the Vancouver MS. The MS. book had been bought at an auction in Liverpool about 1880, by a Brother Richard Jackson, and presented, by his daughter, Mrs. Owens, to the above Lodge. Lionel Vibert, who had an opportunity of examining it in 1932, spoke of it as "a remarkable find", and was convinced of its genuineness, the text being "undoubtedly an early form of the Lectures, dated between 1781 and 1810 . . ." It is, in fact, surprisingly similar to the Finch work, but not so identical with it that one could be thought of as a copy of the other, and this fact, plus the opinion that Vibert had expressed of the genuineness of the Vancouver working, would seem to redound indirectly to the Finch working as well.

THE UNFORTUNATE HISTORY OF THE VANCOUVER MANUSCRIPT

Trevor W. McKeown

The history of one of the earliest manuscripts of what became the working adopted by the Lodge of Reconciliation under the United Grand Lodge of England in 1815 is not a complicated one, but it appears to have ended badly.

The manuscript was written in a 5" x 8" book containing fifty-five sheets, or 110 pages. The last 37 pages are blank. It is beautifully written although containing some peculiar errors, which may indicate it was dictated or was itself a copy of an earlier document. The author is unknown. The book was bought at an auction in Liverpool in about 1884 by Richard Jackson who later relocated to Vancouver, British Columbia. At his death it was given to his son-in-law,

Arthur Owens¹ who loaned it to Lionel Vibert² in 1932. Vibert transcribed it and had three copies made — one of which was deposited in the library of Quatuor Coronati Lodge, now in the United Grand Lodge of England collection — before returning the original to Owens. Owens' widow gave the book to Western Gate Lodge, Vancouver, in 1949.³ Unfortunately Western Gate Lodge is no more, and the manuscript has since disappeared.⁴

Lionel Vibert thought the book to be an early form of the Lectures, and because of its reference to Sir Peter Parker and Earl Moira in Q. 302 and 303 said it could be dated between 1781 and 1810. "Parts of it," writes Vibert, "re-appear in Carlyle's exposure in *The Republican* of 1825[.] The next record is the *Claret Rituals* of 1835 and onwards. We then get the *Perfect Ceremonies* which are practically the *Emulation* working today. Long passages... are the same as *The Perfect Ceremonies*, so that these latter were derived from some set of Lectures like this.

But it has a lot that is peculiar to it. It also has a lot that is identical with J&B.... It has occasional sentences that I only know of elsewhere in *Pritchard*.... It is Modern working — there are no Deacons. We have never been able to date the Lectures in their present form: it was considered generally that they were post-Union. But here we have a text that must be earlier than 1810, and it is so close to our present Lectures that it is clearly simply an earlier version of them. Probably the first text."⁵

The manuscript was named "The Vancouver Manuscript" by Robert F. Blandy⁶ in 1954, by whom the questions were also numbered.⁷ A.J.B. Milborne⁸ of Winnipeg, Manitoba, later secured a copy, possibly from Blandy, and wrote a comparison of it and several other rituals: *Browne*, *Finch*, *Lodge of Lights Ms.*, and *Preston*, which he compiled as a large chart, currently held at the National Archives of Canada.⁹ Another copy is found in Dallas, Texas, as part of the *Harry Carr*¹⁰ Collection. The book is typewritten and hardbound. The Vancouver Manuscript has been cited in a few masonic journals and academic reviews, generally with a footnote expressing the belief that the original is with Western Gate Lodge in Vancouver.¹¹

Unfortunately, the archives of the Grand Lodge of British Columbia and Yukon have no record of this. Western Gate Lodge consolidated with Cascade Lodge No. 12 but a search of that lodge's records, and enquiries to its senior members, have revealed no clue as to its whereabouts. It is not the first historically significant item lost in this jurisdiction and, as our membership continues to shrink and we rely on the kindness of amateur volunteers, I fear it may not be the last.

Vancouver, 10 August 2015

1. Arthur Owens (d. 1945/03/25) was initiated into Composite Lodge No. 76 on 19 November 1924.
2. Arthur Lionel Vibert (1872-1938), secretary of Quatuor Coronati Lodge No. 2076 (1928-1938), editor *Miscellanea Latomorum* (1918-1938).
3. Notes from the cover page of a 1954 typed copy in the Dallas Scottish Rite Library, part of the Harry Carr Collection.
4. Western Gate Lodge No. 48 was instituted in Vancouver on 18 June 1908. The warrant was surrendered and the lodge consolidated with Cascade Lodge No. 12 on 4 December 1989.
5. Correspondence from Vibert to John Heron Lepper (1878-1952), 13 May 1932.
6. Robert Francis Blandy (1883-1957) was initiated into Henderson Lodge No. 84, BC, on 18 May 1923 and served as chairman of a Grand Lodge of British Columbia special Committee on Rituals from 1949 to 1957.
7. In addition to Vibert's transcript the UGLE collection also holds a transcript created and donated by R.F. Blandy: number BE 210 VAN fol. For additional notes and correspondence, see www.freemasonry.london.museum/catalogue.php.
8. Alfred John Bidder Milborne (1888-1976) was a life member of Northern Light Lodge No. 10, Winnipeg, Manitoba, where he was initiated, passed and raised in 1912. In Montreal, after the war, he affiliated with Westmount Lodge No. 76, and served as master in 1927.
9. The Vancouver Manuscript (MG24-L15, vol. 26, item 882) [It is elsewhere noted as MG24-L15, Volume 22, Item 845, suggesting there may be more than one copy.] held in the Milborne Masonic Collection is a typed transcription of an original manuscript that, according to the preface of the transcribed copy, belongs to the Western Gate Lodge in Vancouver. The transcribed copy of the manuscript was presented to Library and Archives Canada by the estate of A.J.B. Milborne in 1976. Milborne Masonic Collection, Comparison of [rituals?] Browne, Finch, Lodge of Lights Ms., Vancouver Ms., Preston: bound document of approximately 350 folded pages; each page when unfold is approximately 27x11" in size. The contents are a comparison, in chart form, of the 1st, 2nd and 3rd Degrees, by Browne, Finch, Lodge of Lights Ms., Vancouver Ms. And Preston, verse by verse or number by number. There are many handwritten notes and comments throughout the document. An initial review did not reveal a physical description of the Vancouver Ms.
10. Harry Carr (1900-1983), editor of *Ars Quatuor Coronatorum* (1961-1973). On the front cover is a label with the following information: A.J.B. Milbourne, P.O. Box 248, Knowlton, P.Q.
11. *Ars Quatuor Coronatorum*, Transactions of the Quatuor Coronati Lodge No. 2076, London. Volume LXXVI (1963). p. 234 and Volume LXXV (1962), p. 79; Wm. Finch Masonic Treatise - 1802 Canterbury Second Edition MDCCCII.

31 Oct 2020

Gary,

Attached are my notes on the history of the Vancouver MS. As far as I've been able to determine, the original is lost.

You are not the only one curious about the Vancouver MS. I was contacted a month ago by David Slater, brownefinch@gmail.com, who was looking for it, and who also told me—without providing details—that Horne's transliteration of Finch's Treatise, posted at <https://freemasonry.bcy.ca/ritual/finch.pdf>, is missing a page and some of the deciphering is incorrect.

If you have not been in communication with David, you may want to follow up on that. Most of the following is a cut-and-paste of information you probably already have.

The original (c. 1802) was held by Western Gate Lodge No. 48 in Vancouver for some years and there is some mystery as to how it left their hands. It was briefly held by, and possibly transcribed by Alfred John Bidder Milborne in Quebec, and Robert Francis Blandy in Vancouver.

The UGLE library has the Lionel Vibert transcript shelved in a box along with Robert Blandy's transcript from the 1954 (along with some corrections sent in 1957). Vibert's transcript was produced in 1932. Also contained in the box, are a number of correspondence relating to the transcripts by Vibert, Blandy and others. You can look them up on their online catalogue at www.freemasonry.london.museum/catalogue.php with a search for "Vancouver MS".

Contact Martin Cherry mcherry@freemasonry.london.museum.

The Scottish Rite Library in Dallas, Texas has a facsimile (Call number BE 210 VAN fol.. 63 leaves, bound ; 28 x 23 cm.) acquired with the Harry Carr Library. The book is type written and bound in a hard back binding. Note the attached cover sheet. On the front cover of the book is a label with the following information: A.J.B. Melbourne, P.O. Box 248, Knowlton, PQ. This is most likely the copy that Bro. Blandy copied, possibly from the original.

Contact Melissa Scott or Ken Coley at melissa.scott@dallasscottishrite.org.

Our Grand Lodge library, museum and archives were all warehoused three years ago, awaiting the completion of our new building next autumn. I have a faint but lingering hope that once I unpack I may discover a number of our missing artifacts, including the Vancouver MS.

S&F

Trevor

RW Bro. Trevor W. McKeown, GH

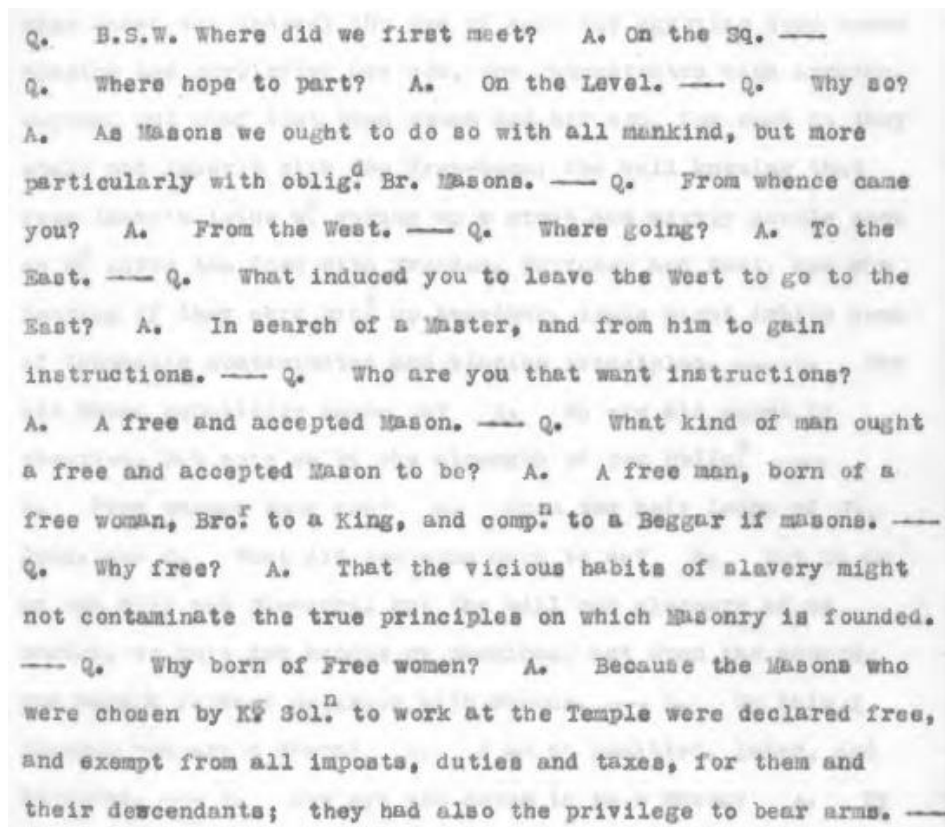
Curator, Vancouver Masonic Library and Archives

Grand Lodge of British Columbia and Yukon, Ancient Free and Accepted Masons

8555 Government Street, Burnaby, British Columbia, V3N 4S9 Canada

e: admin@freemasonry.bcy.ca ; w: <http://freemasonry.bcy.ca>

This present transcription has been edited to change the type from Courier to Ariel and the Q & A's have been arranged to stack at the left margin to facilitate ease of reading and referencing. A sample of the old transcription appears below.



Q. B.S.W. Where did we first meet? A. On the Sq. ---
Q. Where hope to part? A. On the Level. --- Q. Why so?
A. As Masons we ought to do so with all mankind, but more particularly with oblig^d Br. Masons. --- Q. From whence came you? A. From the West. --- Q. Where going? A. To the East. --- Q. What induced you to leave the West to go to the East? A. In search of a Master, and from him to gain instructions. --- Q. Who are you that want instructions? A. A free and accepted Mason. --- Q. What kind of man ought a free and accepted Mason to be? A. A free man, born of a free woman, Bro^r to a King, and compⁿ to a Beggar if masons. --- Q. Why free? A. That the vicious habits of slavery might not contaminate the true principles on which Masonry is founded. --- Q. Why born of Free women? A. Because the Masons who were chosen by K^p Solⁿ to work at the Temple were declared free, and exempt from all imposts, duties and taxes, for them and their descendants; they had also the privilege to bear arms. ---

The Vancouver [OWENS] Manuscript
1791-1801

Transcript of a manuscript in the possession of Bro. Arthur Owens, 2745 East 46th Avenue, Vancouver, B.C.

The original has no date or indication of origin, the paper has no watermark. Two pages have been cut out at the commencement, and the text begins at once without any title.

13 May 1932

PART I - SECTION I

Q. B. S. W. Where did we first meet?

A. On the sq.

Q. Where hope to part?

A. On the Level.

Q. Why so?

A. As Masons we ought to do so with all mankind, but more particularly with oblig^d. Br. Masons.

Q. Whence came you?

A. From the West.

Q. Where going?

A. To the East.

Q. What induced you to leave the West to go to the East?

A. In search of a Master, and from him to gain instruction.

Q. Who are you that want instruction?

A. A free and accepted Mason.

Q. What kind of man ought a free and accepted Mason to be?

A. A free man, born of a free woman, Bro^r. to a King, and compⁿ. to a Beggar in masons.

Q. Why free?

A. That the vicious habits of slavery might not contaminate the true principles on which Masonry is founded.

Q. Why born of Free women?

A. Because the Masons who were chosen by K. Solⁿ. to work at the Temple were declared free, and exempt from all imposts, duties and taxes, for them and their descendants; they had also the privilege to bear arms.

Q. Why Br^r. to a King, or Compⁿ. to a Beggar, if Masons?

A. Since the destruction of the Temple by Nebuchadnezzar they were carried into captivity with the ancient Jews; but the good will of Cyrus gave them their liberty, and permission to build a 2nd Temple, since which Epoch we have been called Free-masons.

Q. Another reason why free born?

A. On acco^t. of that grand festival which Ab^m, made at the weaning of his son of Agar the Egyptian bond woman teasing and perplexing her son, she remonstrated with Abraham, saying, put away that bond woman and her son, for such as they shall not inherit with the Free-born, she well knowing that from Isaac's loins w^d. spring up a great and mighty people such as w^d. serve the Lord with Freedom, Fervency and Zeal, and she fearing if they were bro^t. up together, Isaac might imbibe some of Ishmael's contaminated and slavish principles.

Q. Why all those equalities among us?

A. We are all equal by creation, but more so by the strength of our obligⁿ.

Q, From whence came you?

A. From the holy Lodge of St, John.

Q. What did you come here to do?

A. Not to do my own will and pleasure, but the will and pleasure of my master, to rule and subdue my passions, act upon the square, and make a further progress with Masons.

Q. By this I presume you are a Mason?

A. I am so admitted, taken, and accepted.

Q. How are you known to be a Mason?

A. By a strict trial and due examination.

Q, How are you to be tried and examined?

A. By Signs, tokens, and the points of my Entry.

What are Signs?

A. R^t. lines, Squares and Perpendiculars.

Q. What are Tokens?

A. Certain regular Grips, words, and passes by which one brother knows another in the night a well as in the day,

Q. What are the points of your entry?

A. Preparation, Admission, and Obligation.

Q. How do you know yourself to be a Mason?

A. By being properly prepared, lawfully entered, duly obligated, and often approved a such.

Q. When was you made a Mason?

A. When the sun was in its due meridian.

Q. This seems a paradox, how do your reconcile it?

A. The Earth being globular, the sun is always in its due meridian on some part thereof.

Q. Where was you made a Mason?

A. In a .just and perfect Lodge of Masons.

Q. What is a Mason's Lodge?

A. An Assemblage of a certain number of Master Masons met to elucidate the mysteries of the Craft.

Q. When did Masonry begin?

A. At the commencement of the world.

Q. What are its advantages?

A. In every nation a mason may find friend, in every climate a home.

Q. Have masons any Secrets?

A. They have many valuable ones.

Q. Where do they keep them?

A. In their hearts.

Q. To whom do they reveal them?

A. To none but Brethren who have been duly obligated as Masons.

Q. What constitutes the character of a Mason?

A. To do Justice, love mercy, and walk humbly in the Sight of God.

Q. What does Masonry teach us to guard against?

A. Blasphemy, Drunkenness, Lewdness, Evil plotting, Lying and Controversy.

Q. What does Masonry require?

A. Ability, attendance and a good appearance.

Q. What are the qualifications suitable to the dignity of a Mason.

A. To afford succor to the distressed, to give bread to the poor, and to put the misguided traveler into his Way.

PART I - SECTION II

Q. Br. S. W. Where was you prepared to be made a Mason?

A. First in my heart, and afterward in room adjoining the Lodge.

Q. Who brought you there?

A. A friend whom I afterward found to be a Brother.

Q. How was you prepared to be made a Mason?

A. I was neither naked nor clothed, barefooted nor shod, my left knee, left arm, and bosom bared, veiled or blindfolded, deprived of all mines, metals, and minerals, with a Cable Tow about my neck, and in that manner led to the door of the Lodge.

Q. How did you gain admission into the Lodge?

A. By 3 distinct knocks at the door of the Lodge.

Q. What was then said to you?

A, I was asked who comes there.

Q. Your Answer?

A. One in darkness who to begs to receive part of the benefits and privileges of this W. Lodge dedicated to Holy St. John, as many have done before me.

Q. What was then asked you?

A. How I expected to obtain it.

Q. Your Answer?

A. By being free born, and having the tongue of good report; on which I was commanded to enter.

Q. Who received you?

A. The J. W. as I afterward found.

Q. What did he receive you upon?

A. Upon the point of a pair of Compasses or some sharp instrument presented to a certain part of my body which none but masons know.

Q. What followed next?

A. I was asked if I did seriously declared upon my honour, that unbiased by friends or uninfluenced by mercenary motives I freely and voluntarily offered myself a Candidate for the mysteries of Masonry; that I was solely prompted to it by a favourable opinion conceived of the Institution, a desire of knowledge, and a sincere wish of being service being serviceable to my fellow creatures; likewise, that I would cheerfully conform to all the established usages and customs of the Society; to all of which questions I solemnly answered, I did, on which I was ordered to kneel down, and receive the benefit of a short prayer, which when finished, I was asked in whom I put trust. I replied, in God, the Master then told me as I relied on this grand pillar, I might safely rise up, follow my leader, and fear no danger, for one whose faith was so surely grounded could have nothing to fear, after which my leader friendly took me by the hand, and led me 3 times round the Lodge, and delivered me over to the S. W. in West.

Q, Did you meet with any Opposition?

A. I met with 3: the 1st at the back of the J. W. in the South, the 2nd at the back of the S.W. in the West, and the 3rd, at the back of the Master in the East, where I had the same questions put unto me, and made the same replies as at the door.

Q. Being delivered over to the S. W. in the West how did he proceed with you?

A. He taught me to ascend by 3 irregular step pointing out 3 more regular.

Q. What do these steps consist of?

A. Right lines and Angles.

Q. How was you placed to receive your obligⁿ.?
A. My left knee bent and bare, my r^t. foot thereto forming a sq^r., my body erect, my left hand supporting the Bible, sq^r. and Compass, and my r^t. hand covering the same.

Q. Repeat that great and solemn Obligⁿ.?
A. I, AB, &c, &c, &c.

Q. What did the Master then with you?
A. He friendly took me by the left hand, and said, rise newly oblig^d. Bro^r.

Q. What question did the Master then put unto you?
A. He asked me what I most desired.

Q. Your answer?
A. To be bro^t. to Light.

Q. Now was you bro^t. to Light?
A. By the Master and Wardens.

Q. When you was bro^t. to Light what did you first discover?
A. Three greater Lights by the help of 3 lesser.

Q. What were the 3 greater Lights?
A. The Bible, Sq^r. and Compass.

Q. What were the 3 lesser Lights?
A. Three candles illum^d.

Q. How were they placed?
A. N. S. and West.

Q. What more did you discover?
A. The form of the Lodge.

Q. What was then requested of you?
A. I was requested to deposit some money on the H. Bible, to be applied to the relief of indigent Brethren, but being at that time penniless I could give nothing.

Q. What did you next receive?
A. The Sign, Penal Sign, Grip and Word of an E. AP.

Q. Give them to your next Bro^r.

Q. What was then done with you?
A. I was taken back into the room from whence I came, and there invested with what I had been divested of and bro^t. again into the Lodge, to return thanks for the honour of my admission, to receive my Emblems, working tools and charge, and the Benefit of a Lecture if time would permit.

Q. Where was you placed to return thanks?
A. In the N. West.

Q. Where was you placed to receive your emblems?
A. In the N. E.

Q. What are the emblems you was invested with?
A. A white apron and gloves which the S. Warden put upon me by the Master's Order, telling me that they were Emblems of Innocence and badges of honour, more ancient than the Golden Fleece, or the Roman Eagle; more hon^{ble}. than the Star or Garter, Thistle or Rose, or any order whatever under the Sun.

Q. What are the tools you were presented with?
A. The 24 Inch Rule, the Sq^r. and Setting Maul.

Q. What was the substance of the charge given you?
A. The constant perusal of the Holy Bible, and the 3 grand duties of morality; to God, as never mentioning his name, but with that awe and reverence due from a Creature to his Creator; to esteem him our chief

good, and to implore his aid in all our undertakings. To our Neighbour as acting with him upon the Square, in all our different connections. To ourselves by avoiding every degree of intemperance unbecoming the dignity of the human species. In the state to behave as a quiet and peaceable subject, true to my sovereign, and just to my country; not to countenance disloyalty or rebellion, but patiently submit to magisterial authority, and conform with cheerfulness to the government of the country in which I live. Above all other virtues to practice Benevolence and Charity, the distinguishing characteristics of our venerable institution. A punctual attendance on the duties of the Lodge to which I may belong and there to behave with order and decorum that the business of Masonry may be properly conducted. At my leisure hours to study the Liberal Arts and Sciences, and occasionally improve in Masonic disquisitions. To be secret, diligent and obedient to the Presiding Officers.

Q. Why was you placed in the N. East?

A. That being the place were oblig^d. Brethⁿ. Lay the first stone of every magnificent structure I was therefore placed there as a fit representative of that stone being then in the first, and most superficial part thereof.

PART I – SECTION III

Q. What qualified you to be a Mason?

A. Being free born, of mature age, sound judgment, and good report.

Q. Why was you deprived of metals?

A. First, that I might bring nothing offensive or defensive into the Lodge to disturb the harmony thereof. 2^{ndly}. As I was then in a state of poverty it was to remind me that I sh^d. Assist and relieve all poor and distressed Brethren, as much as lies in my power without injury to myself and connections. 3^{rdly}. At the building of King S ---'s temple there was not heard the sound of any axe, hammer, or metal tool throughout that whole building.

Q. Was it possible that so stately and superb an Edifice c^d. be finished without the sound of any metal tool?

A. It was, for the stones were hewn in the quarry, there carved, marked, and numbered: the timber was fall in the forest of Lebanon, there carved, marked, and numb^d. also; !rom thence floated down to Joppa, and from thence conveyed to Jerusalem, and there put together in that wonderful manner, by wooden mauls made for that purpose.

Q. Why were metal tools prohibited?

A. That the Temple sh^d. not be polluted, and that nothing sh^d. be heard among the Masons of Zion, but harmony and peace.

Q. Why were the materials prepared at so great a distance?

A. The better to distinguish the excellency of the Craft, for altho prepared at so great a distance, yet when put together at Jerusalem, each part fitted with that perfect exactness as to make it reasonable more the work of the Grand Architect of the Universe, than that of human skill.

Q. Why were you veiled or blindfolded?

A. First, if I had recanted, I might be led out of the Lodge without being able to discover anything therein. 2^{ndly}. That my heart might conceive before my eyes did discover. 3^{dly}. As I was then in a state of darkness, it was to remind me that I sh^d. keep all people in a state of darkness respecting the secrets of Masonry until they came by it as I did or was afterwards to be.

Q. Why was you neither barefooted nor shod?

A. In allusion to the ancient custom of our forefathers, when a shoe was so given as a pledge of their fidelity, and bond, to the due performance of their engagements.

Q. Where is this ancient custom mentioned?

A. In the 4th Chap: Ruth and 7th Verse. "Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things, a man plucked off his shoe, and gave it to his neighbour, and this was a testimony in Israel."

Q. Why was a Cable Tow put round your Neck?

A. As a token of my sincerity.

Q. What did it allude to?

A. Benhadad King of Syria being defeated in Battle by Ahab King of Israel fled into an inner chamber; and his servants said unto him, Behold now, we have heard that the Kings of the house of Israel are merciful kings: let us I pray thee, put sackcloth on our loins, and ropes upon our heads, and came to the King of Israel, and said, thy Servant Benhadad saith, I pray thee let me live. And he said, Is he yet alive? He is my Brother. [1st Kings. 2 Chap. 31 & 32]

Q. What did those 3 distinct knocks at the door of the Lodge represent to you?

A. A certain text in scripture where it is said, Seek and ye shall find; ask and ye shall have; knock and the door shall be opened unto you. I therefore sought in my mind; I asked of my friend, I knocked and the door of the Lodge was opened unto me. [Mat. 7 Chap. 7]

Q. Why was the point of a pair of Compasses or some sharp instrument presented to certain part of your body?

A. To remind me that what I was going to be engaged in was serious, solemn, and awful.

Q. Why was you led round the Lodge in as conspicuous a manner?

A. It was figuratively to point out to me the miseries of that seeming state of poverty which I was then involved in, on the real miseries of which state if I did but for one moment seriously reflect, it c^d. not fail to have that impression on my mind as to induce me never to shut my more unkindly to the cries of the distressed, but listening with attention to their sufferings, pity w^d. flow from my heart, attended with that relief their necessities required and my own abilities w^d. admit. It was likewise to convince the Brethren that I was the candidate who had been well and worthily reported, and then came properly prepared as a fit and proper person to be made a Mason.

Q. Who are proper men to be made masons?

A. Free men, of mature age, sound Judgement, and strict morals.

Q. Why Free men?

A. That the vicious habits of slavery might not corrupt the principles of the free born.

Q. Why of mature age?

A. To be the better enabled to judge for themselves as well as the fraternity at large.

Q. Why of sound Judgment and strict morals?

A. That both by precept and example they might be the better enabled to enforce a due obedience to all our excellent rules and orders.

Q. What do the 3 regular steps consisting of r^t. lines and angles morally teach us?

A. Upright lives and well squared actions.

Q. How many points are in your Obligⁿ.?

A. Three.

Q. Name them?

A. To hale, conceal, and never reveal.

Q. Explain them?

A. To ale in a Bro^rs. defence, and never conceal or reveal to his prejudices.

Q. How many penalties in you obligⁿ.?

A. Three.

Q. What are they?

A. To have &c. &c.

Q. What are the uses of the Bible, sq^r. and Compass, the 4 great Lights of Masonry?

A. The Bible is the grand Standard of all our Actions, and the Sq^r. and Compass equally the same in respect to their moral and masonic tendency.

Q. What are the uses of the 3 lesser lights?

A. To light us to, at, and from Labour.

Q. Why were they placed N. S. and West?

A. The Sun, the glory of the Lord, first appears in the East, gains its meridian in the South, and disappears in the West.

Q. Why no light in the North?

A. The sun being then below our horizon, darts no rays to this our hemisphere.

Q. Who do those 3 Lights represent?

A. The sun, moon, and Master Mason of the Lodge.

Q. Why is the Master Mason put in competition with those 2 great luminaries?

A. As it is by the blessed influence of 2 of them, that we as men are enabled to perform the duties of social life, so it is by the strict perseverance of the Master Mason that we as Masons are enabled to perform those duties, the Craft require of us.

Q. What form is your Lodge?

A. An Oblong.

Q. How long?

A. From East to West.

Q. How broad?

A. Between North and South.

Q. How deep?

A. From the Surface to the Center.

Q. How high?

A. To the heavens.

Q. Why this amazing extent?

A. Not only to demonstrate the universality of Masonry, but the unbounded influence of its admirable laws.

Q. On what ground does a Mason's Lodge rest?

A. On Holy Ground.

Q. Why so?

A. Because the first Lodge was evidently so.

Q. What made that ground holy?

A. The 3 grand offerings thereon offered.

Q. Name them?

A. First, the ready compliance of Ab^m. to the will of the Almighty in preparing his only son as a sacrifice to his commands, when it pleased the Lord to substitute a more agreeable victim in his stead. 2^{ndly}. For the many pious prayers of King David when it pleased the Lord to stop the pestilence which then raged among his people owing to his inadvertently numbered. 3^{rdly}. The many costly offerings and Ejaculations of King Solomon at the consecration of the Temple: these 3 did then, and have ever since, rendered the ground work of Mason's Lodges holy.

Q. How is a Mason's Lodge situated?

A. Due East and West.

Q. Why so?

A. In commemoration of that ancient custom for which Masons assign 3 reasons: 1st The sun, the Glory of the Lord, appears in the East, and disappears in the west; 2^{ndly}. In commemoration of the establishm^t. And propagation of the Gospel: 3^{dly}. Moses caused a tent or tabernacle to be erected in the Wilderness which contained the Ark of the Covt. Wherein was deposited, the 2 tables of Stone, containing the Law of God which was given to Moses upon Mount Sinai. --- this tent or tabernacle was the Model of that magnificent temple built upon M^t. Moriah by that wise and learned King Solomon, whose unparalleled lustre far

transcends our ideas, and these are the 3 reasons why all Churches, Chapels, and places of divine worship as well as Masons regular, well formed constituted Lodges are or ought to be due East and West.

Q. What supports a Mason's Lodge?

A. Three great pillars, Wisdom, Strength, and Beauty.

Q. What do they imply?

A. The universe is the temple of that Deity whom we serve, Wisdom, Strength, and Beauty are around his throne as pillars of his work, for his wisdom is infinite, his strength is omnipotent, and his Beauty shines forth in all his Works in cemetery [symmetry] and order; he hath expanded the heavens as a canopy; the earth he hath planted as his footstool; he crowned the heavens with stars as a diadem, and his hand he extendeth the power and the glory; the sun and moon are messengers of his Will, and all his Law is Concord; --- the pillars which support our Lodges are emblems of this divine power.

Q. Who do they represent?

A. Solomon K of Israel, Hiram K of Tyre, and H. AB. The first for his great wisdom in erecting that noble masonic pile for that glorious purpose to which it was applied; --- the 2nd. For that great strength in supporting the same with materials and men; and the 3rd for that curious and cunning workmanship, in beautifying and adorning the same.

Q. What is masonry founded upon?

A. Four great Corner Stones.

Q. What are they?

A. Religion, Morality, Brotherly Love, and Geometry.

Q. What is the covering of a Mason's Lodge?

A. A clouded Canopy of divers Colours.

Q. How do you hope to attain the summit of the same?

A. By the Help of the 3 theological virtues commonly depicted in Mason's Lodge by a Ladder.

Q. What is that Ladder called?

A. Jacob's Ladder.

Q. Why so?

A. Jacob the son of Isaac, having by stratagem succeeded in obtaining the Birthright, and his father's blessing from his Brother Esau, fled by his mother Rebecca's advice from the wrath of Esau who intended to kill him, to Padanaram a distant country in the land of Mesopotamia to Laban his mother's Bro'. but as he sojourned thither, a remarkable circumstance attended his first days travel; being weary and benighted he laid himself down to rest, taking the cold earth for his bed, a stone for his pillow, and the clouded canopy of heaven for a covering. It was here, in a vision, he saw a ladder resting on the earth, with its top extended to the heavens, with the Angels of God ascending and descending thereon; those ascending were representatives of those going up to the throne of grace to receive divine commissions, to bring down and propagate on the face of the earth for the use of mankind; those descending were representatives of those commissioned by that power. It here that the Almighty was pleased to make a solemn legal covenant with Jacob, that if he walk in his ways, and keep his statutes, he w^d. not only bring his back in peace and plenty to his father's house, but w^d. exalt his posterity in a wonderful manner. --- We therefore not only find that Jacob's favorite son was by Pharaoh's appointment raised to the highest degree of exaltation, but the children of Israel became the mightiest and most powerful nation under the sun.

Q. How many steps of rounds were in that Ladder?

A. Steps or rounds innumerable which point out as many moral virtues, but principally 3, which are Faith, Hope, and Charity.

Q. Explain them?

A. Faith is the foundation of Justice, the bond of amity, and chief support of society; we live and walk by faith, by it we have an acknowledgment of a Supreme being, have access to the throne of grace, are justified, accepted, and finally received; a true Christian faith is the evidence of things not seen, but the

substance of things hoped for; this maintained, and well answered, by walking according to our masonic profession, will turn faith into a vision, and bring us to that blessed mansion above, where the just exist in perfect bliss to all eternity; where we shall be eternally happy with God, the grand Geometrician of the universe, whose Son died for us, and rose again that we might be justified thro' faith in his most precious blood. --- Hope is an anchor of the soul, both sure and steadfast: then let a firm reliance of the Almighty's goodness animate our endeavors, and enable us to fix our hope within the limits of his most gracious promises, so shall success attend us; if we believe a thing impossible, our despondency may render it so, but if we persevere to the end we shall finally overcome all difficulty. --- Charity, oh! How lovely in itself, it is the brightness and greatest ornam^t. of our Masonic profession; benevolence rendered by heaven born charity is an honour to the nation from which it springs, is nourished, and cherished; happy is the man who hath sown in his breast the seeds of benevolence, the produce of which is love and charity; he envieth not his neighbour, he believeth not a tale when reported by a slanderer, he forgiveth the injuries of men, and blotteth them out from his recollection; then let us remember we are Masons and Men, ever by ready to give (if able) to the needy, and in the most pressing time of necessity let us not withhold a liberal hand, so shall the heartfelt pleasure reward our labours, and the produce of love and charity will most assuredly follow.

Q. Where does this Ladder extend, and on what does it rest?

A. It extends to the Heavens, and resteth on the Holy Bible.

Q. Why on that Holy Bible?

A. By the doctrines therein contained we are taught to believe in the dispensations of divine Providence, which belief strengthens our faith, and enables us to ascent the first step; this faith naturally creates in us a hope of becoming partakers of those promises therein recorded, which hop enables us to ascend the 2nd step; but the 3rd and last being Charity, comprehends to whole, and that Mason who possesses this virtue in its ample sense, may justly be said to have arrived at the summit of the sciences, figuratively speaking, to an ethereal mansion, veiled from mortal eye by the starry firmament, but more emblematically depicted in Mason's Lodges by the Seven Stars, without which number of regular Master Masons, no Lodge can be perfect, neither can any Gentleman be legally initiated therein.

PART I – SECTION IV

Q. What does the inward contents of a Mason's Lodge consist of?

A. Ornaments, Furniture and Jewels.

Q. Name the Ornaments.

A. The Mosaic Pavem^t., the Blazing Star, and tessellated Border.

Q. Explain them?

A. The Mosaic Pavement is the beautiful ground work of a Mason's Lodge; the Blazing Star is the glory in the Center; and the indented or tessellated border is the beautiful skirt work round the same.

Q. Why was Mosaic work introduced in Mason's Lodges?

A. The Mosaic work may justly be called the beautiful ground work of a Mason's Lodge, by reason of its being variegated and chequered, which points out to us the diversity of objects which beautify and adorn Creation; the animals as well as the inanimate parts thereof. The Blazing Star in the Center, refers us to that grand Luminary, the Sun, which overshadows the earth by its benign influence, and dispenses its blessings to mankind in general; and gives Light, life, and motion to all things here below. The indented, or tessellated Border, refers us to the Planets in their several revolutions, which form a beautiful skirt work round that grand luminary the Sun, as the other does to a Mason's Lodge. As the steps of man are trod in various and uncertain incidents of life, as our days are chequered by a strange contrariety of events, and as our passage thro' this existence, tho' sometimes attended by prosperous circumstances, yet they are oftentimes beset with a multitude of evils; hence are our Lodges furnished with Mosaic work, to remind us of the precariousness of our situation here in life, to day our feet may tread in prosperity, tomorrow we may totter on the uneven paths of weakness, temptation and adversity. Then since such emblems are before our Eyes, we are morally taught to boast of nothing, but to walk uprightly and with humility before God; for such is our existence here in life, there is not station of it on which pride can be stably founded. All men have birth, but some are born to more elevated stations of life than others, yet when in the grave all are upon the level. Death destroying all distinctions; then since our feet tread on this Mosaic work, let our ideas

return to the original from whom it copies, and let us ever act according to the dictates of right reason, to cultivate harmony, maintain charity, and live in unity and brotherly love.

Q. Name the Furniture of a Mason's Lodge?

A. The Bible, Compass, and Sq^r.

Q. Their uses?

A. The Bible is to rule and govern our faith, and on it we obligate our Brethren; so is Compass and Sq^r. When united the same to our lives and actions.

Q. From whom do they derive or more properly belong?

A. The Bible derives from God to Man, the Compass to the G^d. Master, and the Sq^r. To the whole Craft.

Q. Why the Bible of God to Man?

A. Because the Almighty has been pleased to reveal more of his divine will in that Holy Book, than he has by any other means, wither by the light of nature, the aid of science, or reason with all her powers.

Q. Why does the Compass belong to the G^d. Master?

A. The Compass being the chief instrument made use of in the formation of all plans and designs, it is therefore appropriated to the G^d. Master in particular, he being the chief Governor of the Craft.

Q. Why does the Sq^r. Belong to the whole Craft?

A. They being obligated within the same, are consequently ever after bound to act thereon.

Q. How many Jewels are there in the Lodge?

A. Three moveable, and 3 immoveable.

Q. Name the moveable Jewels?

A. The Sq^r., Level and Plumb rule.

Q. Their uses?

A. The Sqr. Is to try and adjust all irregular corners of buildings, and to assist in bringing rude matter into due form; --- the Level is to lay levels, and prove horizontals; --- the Plumb rule is to try and adjust all uprights while fixing on their proper bases.

Q. These seem to be more Emblems of Labour, why are they call Jewels?

A. Because they have a moral tendency which render them Jewels of inestimable value.

Q. Explain their moral tendency?

A. The Sq^r. Teaches us morality and justice, the Level equality, and the Plumb rule integrity.

Q. By whom worn in a Lodge?

A. The Master and Wardens.

Q. What is the Master distinguished by?

A. By the Sq^r.

Q. Why so?

A. Ad it is by the Sq^r. that all rude mater is bro^t. Into due form, so it is by the Sq^r. that all animosities are made to subside, sh^d. any there be, that order and fellowship might be rendered perfect and compleat.

Q. What is the S. W. distinguished by?

A. By the Level.

Q. Why so?

A. The Level being an emblem of equality points out the equal measures that officer is bound to pursue in conjunction with the Master in well ruling and governing the Brethren of the Lodge.

Q, What is the J. W. distinguished for?

A. By the Plumb rule.

Q. Why so?

A. That being an emblem of uprightness, points out that upright conduct, he is bound to pursue, in conjunction with the Master, and his Brother Warden, in the well ruling and governing the Brethren of the

Lodge; but more particularly, in a due examination of strange visitors, lest by his neglect, and unqualified person sh^d. be enabled to impose on the Lodge, and the Brethren innocently let to violate their Obligⁿ.

Q. Why are they called moveable Jewels?

A. Because they hang pendent by the Master and Wardens, and are transferrable to their successors, at proper times and seasons.

Q. What are the immovable Jewels?

A. The Tressel Board, Rough and perfect Ashlar.

Q. Their uses?

A. The Tressel Board is for the Master to draw his designs on, the Rough Ashler is for the E. A. to mark and indent on, and the Perfect Ashlar for the more expert F. Crafts to try and adjust their Instruments on.

Q. Give a further illustration between the Furniture of a Lodge and the Immoveable Mason's Jewels?

A. As the Tressel Board is for the Master to draw his designs upon, the to enable the younger Brethren, and the more expert F. Crafts to carry on the intended building with order, regularity and propriety; so may the Bible be justly deemed the true Tressel Board of the Grand Architect of the Universe, who in that Holy Book hath laid down such divine laws, and moral plans, that were we conversant therein, and adherent thereto, it w^d. bring us to a building, not made with hands, eternal in the heavens, whose builder and maker is God. The Rough Ashlar is a stone rough as when taken from the quarry, but by the skill and ingenuity of the workmen it is modeler and brought into due form, which represents the mind of man in its infancy, rough and uncultivated like this stone, but by the kind care and instruction of his parents or guardians, in endowing his mind with a liberal education, he is thereby become moralized, and rendered a fit member for society. The Perfect Ashlar is a stone of a true die square, which can only be tried by the Compass and Sq^r. which represents the mind of man, after a well spent life in acts of piety and devotion, which cannot otherwise be tried but by the Sq^r. of God's words, and the compass of his own Conscience.

Q. Why are they called immoveable Mason's Jewels?

A. Because they lie open in the Lodge for every Brother to moralize on.

Q. What are the Jewels of an Ent^d. App^{ce}.?

A. An attentive Ear, a silent tongue, and a secret heart.

Q. Before we had the convenience of such well formed Lodges, where did our ancient Brethren use to meet?

A. Upon the highest of hills, the lowest of valleys, (even the valley of Jehoshaphat), or in the secret places of the Earth, where cock never crowed, Lion never roared, and where brawling as the intemperate noise of women was not heard.

Q. Why so high, so low, and so very secret?

A. The better to observe all that might assist or defend in case an Enemy sh^d. appear, the Tyler might have timely notice to acquaint the Master, by which means the Lodge might be closed, the Jewels put by, and thereby prevent any unlawful intrusion.

Q. To whom were those Lodge dedicated?

A. To King Solomon.

Q. He being an Hebrew, and dying long before the Christian Aera, to whom do we as Christians dedicate them?

A. To S^t. John the Baptist.

Q. Why to him?

A. He being the forerunner of our Saviour, preached repentance, and drew the first line of the Gospel.

Q. Had St. John the Baptist any equal?

A. He had, S^t. John the Evangelist.

Q. Why was he equal to the Baptist?

A. He coming after the Baptist, finished by his learning what the Baptist began by his Zeal, and drew a line parallel to his.

PART I – SECTION V

Q. How many points are there among Masons?

A. Three.

Q. Name them?

A. Chief point, Principal point, and Point within a Circle.

Q. What is the chief point?

A. To endeavor to be happy ourselves, and communicate that happiness to others.

Q. Name the principal point?

A. Brotherly Love, Relief, and Truth.

Q. Explain the point within a Circle?

A. In all Mason's well formed regular constituted Lodges, there is a certain point within a Circle round which the Master and Brethren cannot materially err; this circle is supported on the sides by 2 perpendicular parallel lines, which represent the 2 S^t. Johns, on the periphery of which rest the Holy Bible, which contains the Laws and the Prophets, and by going round the same we must unavoidably touch on both of those parallel lines, as well as the Holy Bible; and were we as conversant therein as those 2 grand parallels were, it wd, bring us to him who will not deceive us, neither will he suffer deception, and whilst a Mason keeps himself thus circumscribed, it is impossible he can materially err.

Q. How many Original Signs have we?

A. Four.

Q. Name them?

A. The Guttural, the Pedestral, the Manual, and the Pectoral.

Q. Explain them?

A. Temperance is represented by the Guttural, Fortitude by the Pedestral, Prudence by the Manual, and Justice by the Pectoral.

PART I – SECTION VI

Q. How many degrees are there in Craft Masonry?

A. Three.

Q. What are the recommendations requisite to obtain these degrees?

A. Honour and Probity, are recommendations for the first degree; Diligence, Assiduity and Application for second; and Truth and fidelity for 3rd.

Q. Which of these degrees do you belong to?

A. To the degree of an E. AP.

Q. How long did you serve?

A. Seven years is the stipulated time, but less will suffice if found worthy of Preferment.

Q. How did you serve?

A. With Freedom, Fervency and Zeal.

Q. What are the Emblems of Freedom, Fervency and Zeal?

A. Chalk, Charcoal, and Clay.

Q. Why so?

A. Nothing is more free for the use of man than Chalk, which seldom touches but leaves its trace behind; nothing more fervent than Charcoal, for when well lighted no metal is able to resist its force; nothing more zealous than Clay our mother Earth, who will kindly open her arms to receive us when all our friends forsake us.

Q. What is the duty of a Mason's son to his aged parents?

A. To bear the heavy burden in heat of day, when by reason of his parents age and infirmity, they ought to be exempt from, and thereby render the close of their day happy and comfortable.

Q. What is his privilege for this?

A. He has to ranked upon the masonic level with Kings and Princes.

Q. Why is a Tyler's office respectable?

A. It is better to be a door-keeper in the House of the Lord, than to dwell in tents of wickedness.

Q. What is, or ought to be our distinguishing characteristic?

A. Honour and Virtue, and when honour and virtue are banished the land, may they ever be found safely lodged in the masonic repository.

Q. Why are we called Free?

A. Because we are free to, and free from.

Q. What are we free to, and ought to be free from?

A. Free to good fellowship, and ought to be free from vice.

Q. If a man of the description were missing, where might we hope to find him?

A. Between the Sq^d. and the Compass.

Q. Why there?

A. By acting on the one we are sure to be found within the other.

Q. Have you seen a Master Mason today?

A. I have the pleasure to do so now.

Q. How blows the wind?

A. Favourably, due East and West.

Q. Why favourably?

A. To cool and refresh men at labour.

Q. Why due East.

A. In commemoration of that miraculous wind which wrought the happy deliverance of the ancient Jews from their Egyptian bondage, and proved the fatal overthrow of Pharaoh and his host in this attempt to follow them.

Q. What time is it?

A. High Twelve.

Q. What then to be done?

A. To call the men from Labour to refreshment and see that they come on again in due time, that the Master and Brethren may both have pleasure and profit thereby.

PART II – SECTION I

Q. Br. S. W. Are you a F. Craft?

A. I have been so taken and accepted among F. Crafts.

Q. Where was you passed as such?

A. In a Lodge of F. Crafts.

Q. Consisting of how many?

A. Five.

Q. Under what denomination?

A. The Master, Wardens, and 2 F. Crafts.

Q. What qualified you to be passed a F. Craft?

A. Serving my time lawfully and justly as an E. AP.

Q. How was you prep^d. to be passed a F. Craft?

A. I was neither naked nor clothed, barefoot nor shod, deprived of all metals and minerals, my r^l. Arm, r^l. Knee and bosom bare and veiled.

Q. How got you admission into a Lodge of F. Crafts.

A. By a password.

Q. How was you next proceeded with?

A. I was led twice round the Lodge where I met with 2 Oppos^{ns}. The 1st at the back of S. W. and the other at the back of Master, where I had the same questions put unto me, and made the same replies as at the door, after which I was deliv^d, over to the S.W.

Q. What did he do with you?

A. He made me to kneel on the 2nd Step of a rt. Angled Oblong, with my rt. Knee bent and bare, my left foot thereto forming a Sq^r. and my rt. Hand on the Bible, Sq^r. and Compass, my left arm forming a Sq^r. supported by the Points of a pair of Compasses, and in that manner I took and received the great and solemn Obigⁿ. Of a F. Craft.

Q. Repeat it?

A. I, AB &c, &c, &c.

Q. What did the Master then do?

A. He friendly took me by the R^t. Hand, and said unto me Rise, newly obligated B^r. F. Crafts.

Q. What did you next receive?

A. The Signs, tokens and Words belonging to a F. Craft, after which I was taken back into the adjoining room there invested with what I had been divested of, and bro^t. Again into the Lodge to receive a suitable Charge on the Occasion, the Tools of a Fellow Craft, and the Benefit of a Lecture if time w^d. permit.

Q. What was the substance of the Charge given you?

A. The study of the liberal arts was earnestly recommended to my consideration especially the science of Geometry which is basis of our Art. – A serious deportment in the solemnity of our ceremonies. To support our laws and regulations, and be always ready to assist in seeing them duly executed. Not to palliate, or aggravate, the Offenses of my brethren, but to judge with candour, admonish with friendship, and reprehend with Justice. To improve my intellectual powers; qualify myself to become an useful member of society, and like a skillful brother, strive to excel in every thing that is good and great.

Q. What are the Tools or Instruments you was presented with?

A. The Plumb, Sq^r. And Setting Maul.

Q. What do they teach you?

A. That I sh^d. Have a penetrating eye, a conceiving heart, and an executing hand.

PART II – SECTION II

Q. Br. S.W. For why was you made a F. Craft?

A. For the Letter G.

Q. What does it denote?

A. Geometry.

Q. What is Geometry?

A. A science which finds out the contents of bodies unmeasured, by comparing them to those already measured.

Q. What are its proper subjects?

A. Magnitude and extension.

Q. Where was Geometry first founded?

A. At Alexandria in Egypt.

Q. Why there?

A. The River Nile having overflowed its banks, caused the inhabitants to retire into the interior part of the country; when the waters had subsided, they returned to their native homes, but the fury of the waves having washed away most of their land marks, caused many disputes amongst them, which often terminated in war. At length, hearing there was a Lodge of Masons held at Alexandria, over which Euclid presided; they therefore went and laid their complaints before him, he, with the assistance of his Wardens

and Brethren, gathered together the scattered fragments of Geometry, and bro^t. Them into a regular System, by which means he taught them how to ascertain their different tracks [sic] of land which put an end to their disputes, and terminated their wars.

Q. Did you ever travel?

A. My forefathers have.

Q. Where did travel?

A. Those who went E, were for instruction, and when W, to propagate the same to various parts of the world.

Q. Did you ever work as a Mason?

A. My ancient Brethren have.

Q. Where did they work?

A. At the Building of King Solomon's temple, and many other stately edifices.

Q. How long did they work?

A. Six days.

Q. Why not on the 7th?

A. Because the Almighty has strictly commanded that day to be kept holy.

Q. Which brings us to the beautiful explanation of the 8 periods, please therefore explain them.

A. Before the Almighty was pleased to command this vast world from Chaos to perfection, the elements and materials lay blended together, without form or distinction; darkness covered the face of the deep, and the Spirit of God moved upon the face of the waters: then the great Jehovah, as an example to man, was pleased to be 6 days in commanding it from Chaos to perfection. The first instance of his divine goodness and power was made manifest by his creating light; being pleased with the operation, he gave it his sacred approbation, and called it by a new name; the light he called Day, and the darkness he called Night. The 2nd period was employed in laying the foundation of the heavens, which he called the Firmament, which was to keep the waters that were above the clouds, and those beneath them asunder, and many other useful purposes. The 3rd period was employed in commanding those waters within due bounds, on the retreat of which dry land appeared, which called Earth, and the gathering together of the waters he called Sea; the earth being as yet irregular, uncultivated, and unfruitful, God spake the work, and Nature covered it with a beautiful carpet of green, designed as pasture for the brute creation, enriching it with shrubs, trees, flowers and plants, in full growth, maturity, and perfection. On the 4th period the Almighty was pleased to command those 2 grand luminaries the Sun and Moon; the Sun rules the day, the Moon the Night. Besides these w grand luminaries the Almighty was pleased to bespangle the ethereal concave with a Multiplicity of Stars, that Man who he intended to make, might thereon contemplate and adore him as the great Creator. The 5th period he was pleased to create large whales, the great Leviathan, and other fishes with the watery elements produced for the use of Man. == On the 6th period, the Almighty created the Beast of the Field, and the reptiles that crawl on the earth; here we have an amazing instance of his infinite goodness and power, by creating what effects he pleased without the help of natural causes, such as commanding light before he created the Sun, and making the earth fruitful without the influence of the heavenly bodies: he did not create the beasts of the field without a sufficient herbage for their support, neither did he make Man till he had furnished him with every fit for life and pleasure; then to dignify the works of his hands still the more, created he man, who came into the world with greater pomp and splendour than any of the beings which preceded him, for he came into the world with no other than a single command, but in the formation of Man, there was a consultation of the blessed Trinity: for God said let us make Man, which was accordingly done by forming him out of the dust of the Earth, into his nostrils were breathed the breath of life, and man became a living soul, formed after the image of God, and with rectitude of body, intimating that uprightness we ought ever to pursue, and be thereby influenced to walk uprightly, and with humility before him. This being the 6th period, the Almighty was pleased to survey the works of his hands, which he saw was good, and to every being which he made, created he a mate, excepting Man, and in order that he might not be left destitute, the Almighty was pleased to cause a deep sleep to fall on Adam, and from his side took a rib, of which he made woman. Thus having beautified and adorned the Creation, he rested on 7th day from all his labour, blessed, hallowed and sanctified the same, whereby he taught man a lesson to work 6 days industriously

for himself and family, and to rest on the 7th from all labour, the better to give praise and glory to God for every thing we so richly enjoy from his hands.

Q. Being by their work entitled to receive Wages, where did they go to receive them?

A. Into the middle Chamber of King Solomon's temple.

Q. How did they get there?

A. By the Entrance of a Porch.

Q. Did they see any thing at the Entrance of that Porch that particularly struck their attention?

A. They did, two great pillars, one at the r^l. Hand, and the other on the left.

Q. What were they called?

A. J and B.

Q. What was that on the right hand?

A. J.

Q. What does it denote?

A. To establish.

Q. What was that on the left hand?

A. B.

Q. What denote?

A. Strength.

Q. When united what?

A. Stability, for God said, in my strength I establish this my house to stand firm.

Q. How high were they?

A. 35 Cubits.

Q. How much in circumference?

A. 12 Cubits.

Q. How much in diameter?

A. 4 Cubits.

Q. Were they hollow or solid?

A. Hollow.

Q. Why so?

A. The better to serve as Archives to Masonry, and to hold Ceremonial Robes.

Q. What substance is the outer rim?

A. Four inches or a hand's breadth.

Q. What made of?

A. Molten or cast brass.

Q. Where cast?

A. In the clayey ground between Succoth and Zaredatha where King Solomon ordered them and all his holy vessels to be cast.

Q. Who had the superintendence of their casting?

A. H. A. B the widow's son of the tribe of Napthali.

Q. What adorned with?

A. Two chapters one on each.

Q. How high were those Chapters?

A. Five Cubits.

Q. What enriched them?

A. Lily work, Network, and Pomegranates.

- Q. What did they represent?
A. Purity, Unity and Plenty.
- Q. How many rows of Pomegranates were there?
A. Two Rows.
- Q. How many on each Row?
A. One Hundred.
- Q. Were the pillars further adorned with anything?
A. Two Spherical or round Balls.
- Q. What was delineated thereon?
A. Maps of the Celestial and Terrestrial Globes.
- Q. What do they point out to us?
A. Universal masonry.
- Q. When were they finished?
A. When the Network was thrown over.
- Q. Explain the use of the 2 Globes?
A. The first represents that remarkable cloud of fire, which proved a light and guide to the Israelites in their escape for their Egyptian oppression; the other represents that could which proved the destruction of Pharaoh and his host in their attempt to follow them.
- Q. Why were they placed at the Entrance to the Porch?
A. Our noble and illustrious G^d. Master tho^t. he c^d. not place them in a more conspicuous place whereby the Jews might ever have that memorable event in recollection, both in going in, and coming out from divine worship.
- Q. After having passed them, where did they next arrive?
A. At the foot of a winding staircase.
- Q. Did they meet with any further obstruction?
A. They did.
- Q. What was it?
A. The ancient J.W. who guarded the same.
- Q. What did he demand of them?
A. The Secrets of a Fellow Craft.
- Q. After giving that wished for satisfaction, what answer did they receive?
A. Pass B^r. S.
- Q. Where did they then pass to?
A. Up this winding Stair case.
- Q. Consisting of how many steps?
A. Three, five, seven, or eleven.
- Q. Why 3?
A. Because that number rules a Lodge.
- Q. Why 4?
A. Because that number holds a Lodge.
- Q. Why 7?
A. Seven makes it perfect.
- Q. Why 11?
A. In allusion to our Saviour's apostles, for when Judas betrayed his Lord and master, there were only 11 remaining, and they held their Lodge without him: likewise a 2nd reason, in allusion to the ancient patriarchs, for when Joseph was sold by his brethren to the Ishmaelites, there were only 11 remaining.

Q. Who are the 3, that rule a Lodge?

A. The Master and Wardens.

Q. Why does 3 rule a Lodge?

A. In allusion to the 3 Gd. Masters which bore away at the building of King Solomon's Temple which were SKI, HKT, and HAB.

Q. Who are the 5 that hold a Lodge?

A. The Master, Wardens, and 2 F. Crafts.

Q. Why do 5 hold a Lodge?

A. In allusion to the 5 noble orders of Architecture.

Q. Name them?

A. The Tuscan, Doric, Ionic, Corinthian, and Composite or Roman Order.

Q. Explain them?

A. Architecture is the art of building Edifices proper for habitation of defence. &c. &c. &c. &c. &c.

Q. Give a 2nd reason why 5 hold a Lodge?

A. In allusion to the 5 external senses.

Q. Name them?

A. Hearing, seeing, feeling, tasting, and smelling.

Q. Explain them?

A. Hearing is &c. &c. &c. &c. &c.

Q. Give a 3^d. reason why 5 hold a Lodge?

A. The Birth, Life, Death, Resurrection, and Ascension of our Saviour.

Q. What do we learn by his Birth?

A. He being the day Star of Mercy hath risen to conduct our feet in the paths of truth and peace.

Q. What of his life?

A. All virtues requisite for us to follow, he being the way, the truth, and the life.

Q. What by his Death?

A. That our debt of nature is fully paid, and the rigour of the law fully satisfied, wherein standeth our redemption.

Q. What by his Resurrection?

A. A firm conquest over sin, death, the devil and hell wherein standeth our Justification.

Q. What by his glorious Ascension?

A. That he is gone before u to open the gates of Paradise that have long been shut against us, for he saith, in my father's house there are many mansions, if there were not I would have told you, but I go to prepare a place for you, for where I am, there shall my servants be also.

Q. Why do 7 make a Lodge perfect?

A. Because King Solomon was 7 years and upwards in building the Temple of Jerusalem.

Q. There is a 2nd reason?

A. In allusion to the 7 liberal arts and sciences.

Q. Name them.

A. Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.

Q. Explain Grammar?

A. Grammar teaches us &c. &c.

Q. Explain Rhetoric?

A. Rhetoric is the art &c. &c.

Q. Explain Logic?

A. Logic is the art &c. &c.

Q. Explain Arithmetic?

A. Arithmetic is the &c. &c.

Q. Explain Geometry?

A. Geometry &c. &c.

Q. Explain Music?

A. Music is the science &c &c.

Q. Explain Astronomy?

A. Astronomy is &c. &c.

Q. After having ascended those steps where did they next arrive?

A. At the door of the middle Chamber of King Solomon's temple.

Q. In what state did they find it?

A. Opened but close tyled.

Q. Who by?

A. The ancient S. W.

Q. Who shut against?

A. All under the Degree of a F. Craft.

Q. What did he demand of our Brethren before he permitted them to enter?

A. The Sign, Token and Password of a F. Craft.

Q. Did they comply to his demand?

A. They did.

Q. Please give the Sign in due form?

Q. Give your next Bro^t. the Token and Password with discretion"

Q. What does the Password denote?

A. Plenty.

Q. How is it depicted in a Mason's Lodge?

A. By an Ear of Corn, near a fall of Water.

Q. Explain the Origin of this Password?

A. It dates its origin from the time that the half tribe of the Ephraimites crossed the river Jordan in Order to quarrel with Jephthah. – The reason they assigned for this unfriendly visit was, because they had not been called out to partake of the honours of the Ammonites' Wars but the real reason was, because they had not shared the rich spoils which generally accompanied these wars; they had long been a noisy and clamorous people, but had now broke out in open rebellion, and threatened to destroy Jephthah and his house by fire. Jephthah on his part strove to appease them by mild and gentle means, which proved ineffectual, he was obliged to have recourse to vigorous measures: he therefore drew forth his army, arranged them for battle, and put them totally to flight, and in order to secure himself from the like molestations in the future, he sent detachments to secure the passages of the River Jordan (over which he was sure they must pass to return to their native country) with strong injunctions that sh^d. an Ephraimite approach and own himself to be such he was to be immediately slain; in he denied it, the test word was to be put him which was to pronounce the word . . . , but they for want of the aspiration peculiar to their country could not pronounce it but called it Si . . . which small variation cost them their lives; and we find by sacred history that there fell on that day in the field of battle and on the banks of the Jorday 42 thousand Ephraimites, and as that word was then adopted as a test to distinguish friends from foes it has even since be adopted in a F. Craft's Lodge to distinguish all under that degree.

Q. Where was this battle fought?

A. In a field of standing Corn.

PART II - SECTION III

Q. After giving these convincing proofs to our ancient Bro^r. S. Warden at the place just mentioned where did they then proceed?

A. Into the Middle Chamber of King Solomon's Temple.

Q. What there to do?

A. Receive their wages.

Q. How and what did they receive them?

A. On the Sq^r. (thus) without diffidence or scruple.

Q. Why in so careless a manner?

A. From the good Opinion they entertained of their employers.

Q. Did they see any thing there that principally struck their attention?

A. They did.

Q. What was it?

A. The representative of our Supreme Grand Master.

Q. What does it denote?

A. One greater than your Worships.

Q. Who is that?

A. Sir Peter Parker.

Q. Who is greater than Sir Peter Parker?

A. Earl Moira.

Q. Is there any in the Masonic order greater than him?

A. His Royal Highness George Prince of Wales.

Q. Is there any greater than his Royal Highness George Prince of Wales, G^d. Master of the Masonic Order?

A. God the grand Geometrician of the Universe, to whom we ought at all times cheerfully to submit and obey.

Q. So mote it be, can you my friend define this letter G?

A. In the Middle Chamber of this Temple there stood a letter G, to be by true F. Crafts further defined.

Q. What is further meant by that letter?

A. By letters four, and science 5th this G has a right to stand, it means the God we all adore: you have your answer friend.

Q. Please to give a further reference?

A. Your science 5th hath well composed a noble structure vast, a point, a line, a superface, but solid is the last.

Q. What is a Point.

A. Beginning of a Geometrical matter,

Q. What is a Line?

A. Continuation of the same.

Q. What is a superface?

A. Length and Breadth without a given thickness.

Q. What is a solid or Cube?

A. Length and Breadth with a given thickness, which forms a Cube and comprehends the whole of Geometry.

Q. How many sorts of Masons are there?

A. Two. Free and accepted and operative.

- Q. Which of them are you?
A. Free and accepted.
- Q. What do you learn as such?
A. Secrecy, morality, and good fellowship.
- Q. What do operative masons learn?
A. To hew, square, lay stones, and prove horizontals.
- Q. What by both and frequenting Lodges?
A. Genteel behavior and to abstain from vice.
- Q. How is the Louis depicted in a Mason's Lodge?
A. By a Cramp of Metal fixed in a Stone which enable Operative Masons to raise great wights to certain heights, without which they c^d. not so conveniently do.
- Q. How many Israelites were employed in this Building for the worship of God?
A. 30,000, besides 3,600 Overseers, and 150,000 Bondsmen.
- Q. Who was appointed the Superintendent?
A. The Noble Prince Adoniram.
- Q. Who were the 150,000?
A. The remains of the old Canaanites.
- Q. What was their employ?
A. To prepare the materials for the building except the inferior workmen, who were the bearers of burthens.
- Q. Who were the 3,600?
A. 3,300 were overseers of the work, and expert Master Masons, the other 300 were the principal rulers over the whole.
- Q. Where were the materials for this magnificent building prepared?
A. In the Quarries of Tyre, the Forest of Lebanon, and the clayey ground between Succoth and Zaredatha.
- Q. Where was the Gold obtained that ornamented the inner part of the Temple?
A. From Ophir.
- Q. When was this magnificent temple finished, and how long was it in building?
A. 1012 years before our Saviour, and 7 years in building.
- Q. What are the Jewels of a Fellow Craft?
A. Clean hands, a retentive Memory, and a pure heart.
- Q. What sort of a Man sh^d. a warden be?
A. He sh^d. be well acquainted with the private as well as the public rules and orders of the Craft; strictly honest, humane, patient in injuries, modest in conversation, grave in counsel and advice, and above all constant in amity, and faithful in secrecy.
- Q. What time is it?
A. High twelve.
- Q. What is then to be done?
A. To call &c &c.

PART III = SECTION I

- Q. Br. S.W. are you a Master Mason?
A. I have been so admitted taken and accepted among Bro^r. Master Masons.
- Q. Where were you raised as such?
A. In a Lodge of Master Masons.

- Q. Consisting of how many?
A. Three.
- Q. Under what denomination?
A. The Master and Wardens.
- Q. How do you know yourself to be a Master Mason?
A. By being k down by 3, and raised by 5.
- Q. How was you prep^d. to be a Master Mason?
A. I was neither naked nor clothed, with both arms and body bare, both knees bare, and my shoes slipped down at the heels, and deprived of all metals.
- Q. How got you admission into a Lodge of Masters?
A. By 3 distinct knocks and a Password.
- Q. How did your leader then proceed with you?
A. He led me once round the Lodge where I met with on Opposition and deliv^d. me over to the S.W. in the West.
- Q. Where did you find that Opposⁿ.?
A. At the back of the Master who put the same questions to me, and to whom I made the same replies as at the door.
- Q. What did the S.W. do with you?
A. He placed me on the 3^d. Step of a r^t. angled Oblong with both knees bent and bare, both hands on the Bible Sq^r. and Compass, with points of a pair of Compasses extended to my naked breasts, and in the manner I took and received that Great and solemn Obligⁿ. of a Master Mason.
- Q. Please to repeat it?
A. I A B &c. &c. &c.
- Q. What did the Master then do unto you?
A. He friendly tool me by both hands and said Rise newly oblig^d. Master Mason.
- Q. Why were you shoes slipped down at the heels?
A. In allusion to the part of the scripture, when the Lord spoke unto Moses, in the burning bush, saying Put off thy shoes from off thy feet, for the place whereon thou standest is Holy Ground, and sacred to the Honour and Glory of God, and I likewise to Joshua in the same manner.
- Q. Why was you arms and body bare?
A. In allusion to the manner in which our blessed Saviour was cruelly scourged by Pontius Pilate and afterwards crucified.
- Q. What further enabled you to be raised a Master Mason?
A. The help of God and the Sq^r. of my industry.
- Q. From what was you raised to?
A. From a superficial flat to a perfect perpendicular.
- Q. As a Master Mason, whence came you?
A. From the East.
- Q. Where direct your Course?
A. To the West.
- Q. What induced you leave the East to go to the West?
A. In search of that which was lost, which with your instructions, and my own industry, I hope to find.
- Q. What was that which was lost?
A. The secrets of a Master Mason.
- Q. How came they to be lost?
A. By 3 kn given by 3 rude ruffians, which caused the d of our Master H

Q. Relate the particulars thereof?

A. At the building of that grand religious edifice, King Solomon's temple, there were but 3 G^d. Masters that bore sway, SKI, HKT, and HAB the widow's son. At that time it was the peculiar province of that curious and worthy artist to superintend the same, as well as likewise his daily custom to go into the Holy of Holies, and there offer up his prayers and ejaculations to the Throne of Grace, and crave a blessing on the Work. At this time there were f Fellow Crafts, who having more ambition than prudence, and knowing that the T was nearly finished, and that there were some secrets they were not in possession of, and being apprehensive that they sh^d. Not (when left to travel into foreign countries) be so readily employed, neither receive so good wages unless they were in possession of those secrets, they therefore agreed to way lay our Master H at a certain time then named, and at the usual time of the day when he went into the H. of Holies, and to extort from him by force or otherwise what their ambition then aspired to; but previous to the arrival of the appointed time for their putting this diabolical purpose into execution, t of the f had recanted; the 3 remained unmoved by the dictates of Nature way laid our M. H as he went into the S.S. at the hour of H.T. when the workmen were gone form labour to refreshm^t. and took advantage of this favourable Opportunity, and posted themselves at the 3 different entrances of the Temple namely the E. W. and S doors thereof: when our Master H had finished the work he went there to do, he attempted to go out at the E door, but to his surprise was prevented by a rude ruffian who demanded of him the secrets of a Master Mason; he gave for answer, that he did not receive them in such a manner, neither c^d. he give them as such, and recommended time, patience and industry as the proper way to obtain them; but this answer not satisfying this ruffian, he gave him a violent blow on his right T which caused him to reel and fall on his left K . . . ; but recovering from this surprise he attempted to go out the West door, but there he was likewise prevented by another villain as daring as the first, and from he experienced a similar treatment, with this difference only, that instead of receiving the blow to his right T it was to his left; astonished at such proceedings he tried his last effort to make his escape out at the S door, but to his still greater surprise was there accosted in a more bold and peremptory manner by a villain more daring than the former two who sternly demanded the secrets of a Master Mason, to which request he answered nearly as before, with this addition that there were only 3 in the world who knew it, and unless they were present, he c^d. nor w^d. not comply to so unreasonable a demand; this answer proving ineffectual, he received from this cruel mercenary wretch a violent blow on his f which bro^t. him lifeless to the ground.

Q. What did they with his body?

A. They covered it under the materials of the building till the hour of h . . . t – at night.

Q. What did they then with it?

A. Took it to the brow of a hill called Calvary, and there very indecently interred it.

Q. When was our Master H first missing?

A. Past the hour of h . . . t the same day.

Q. How came then to be missing?

A. By not carrying his reports as usual to King Solomon.

Q. When generally missing?

A. Past the hour of h . . . t the next day.

Q. How came he so to be?

A. The workmen returning from refreshm^t. to labour found no designs drawn upon their Trassel [sic] Board, which threw them into Confusion, they therefore went and reported the same to King Solomon.

Q. How did K. Solomon receive this report?

A. With great emotion he smote his Breast and exclaimed, Oh! G – G- I fear our Master H is slain. And those t recanting Brethren having heard of this circumstance at this particular juncture, and being struck with horror and amazem^t. at the same time, came to K. Solomon with white aprons and Gloves as emblems of innocence, and acknowledged all they knew concerning it, and voluntarily offered their services to go in search of the 4 Assassins, for such they were now with propriety supposed to be.

Q. What did K S order those t recanting Brethren first to do?

A. He first ordered those t brethren to go in and about the Temple, and make diligent search for the body of our Master H , they accordingly obeyed with alacrity those commands for several days

without success, at length one of the Brothers being more weary than the rest, sat himself down on the brow of a hill, and in order to facilitate his rising he caught hold of a sprig of Acacia growing in the ground, which by its coming so easily out he perceived the ground had been recently broken, in consequence of which he hailed his Brethren who were then pursuing their search who with him opened the ground, and there found the body of our Gd. Master H . . . very indecently buried, they then covered him up again with the earth, and went and acquainted K S of the same.

Q. How did K S receive this report?

A. With great emotion he smote his breast and said, Oh G – G- what I feared is come to pass, and H has been most cruelly murdered.

Q. What did he next order the t recanting Brethren to do?

A. He ordered them to go and raise him to a more decent interment knowing him to be well worthy the same, informing them at the same time, that by his untimely death the secrets of a Master Mason were lost till future ages shd. Discover them, but as a reward for their fidelity and exertion, the first casual S, T and W that shd. occur among them at his raising shd. be adopted as a substitute till the right was found; when those Brethren came to the Grave where our Gd. Master H laid, they formed themselves into a F. Crafts' Lodge; and immediately the ground was opened either by sympathy or sorrow found themselves in this position, and looking round on each other, and remembering the words of K S, they then adopted that as the first casual S -. Two of the Brethren then descended the Grave, and attempted to raise him by supporting his body, but the flesh being putrid their fingers penetrated to the bone, and on smelling to them said * * which proves the initials of the first casual W – they then attempted to raise him by the E AP's Grip, which proving a slip, they tried that of a F. Craft which likewise proved a slip, they then took a firmer hold and raised him by the 5 points of Fellowship.

Q. Explain them?

A. H . . . to h . . . in descriptive of that unity which ought ever to exist among masons, at all times ready to assist the distresses of our Fellow Creatures when it can be done without injury to ourselves or connections. – F . . . to f . . . reminds us never to halt when in the act of benevolence, till its final accomplishment. without just reason to do so. – K . . . to knee reminds us at all times to offer up our prayers for each others welfare, as well as our own. – B to b reminds us of that sacred repository for Masonic secrets, each brother's secrets delivered as such to keep as his own, wd. probably do him the greatest injury he cd. possibly receive, it wd. be like the villainy of an assassin who stabs his adversary when unarmed, and the least suspicious of a foe. – H . . . upon b . . . that we shd. support a brother's character in his absence as in his presence, and even more so, for if present, he wd. then be at liberty to defend himself. Not revile him ourselves, or suffer it to be done by others, if in our power to prevent it; thus by the 5 points of fellowship we are linked together by our indissoluble chain of sincere affection.

PART III – SECTION II

Q. Who were the secret murderers of our Gd. Master H ?

A. Three F. Crafts.

Q. How came they to be so?

A. From the information obtained by K. S. from the t recanting Brethren.

Q. There is a 2nd reason why they were Secret?

A. At the building of the Temple it was the usual custom for AP's to mess 7 in a mess, and F. Crafts 5; at that time there were 3 F. Crafts missing from their messes at noon likewise their lodgings at night, which corroborated the first information.

Q. How were they found out?

A. By an Order from K. S. that an embargo shd. be laid on all Vessels and Floats, and placed Guards in all his frontier towns with a strong injunction that none shd. quit his dominions without his previous knowledge.

Q. What did K S next order?

A. He likewise ordered those t recanting Brethren to divide themselves equally into 4 divisions, namely 3 E, 3 W, 3 N, and 3 S one of which was to go down to Joppa where the materials were landed for the building and enquire if any such men had been there, at the same time to describe them; they

received for answer there had, but owing to the embargo they c^d. not obtain a passage, they therefore returned into the interior part of the Country, those 3 brethren then returned likewise, and on passing by the mouth of a Cave by the Sea Side, they heard the following exclamations: oh! that &c. – oh! that &c – oh! that &c. – they knowing by their voices that they were men of Tyre, and by their exclamations that they were the same, they were in pursuit of, they therefore rushed in found the same, they then bound them and bro^t. them before K. S.

Q. What were their names?

A. A. O. and M.

Q. How did A appear?

A. He as paying due homage to his King, fell down on his left knee, and on being questioned as to the punishm^t. of those who had been the horrid murderers of our Master H, he not thinking there was sufficient evidence to convict him, boldly answered, he ought to have &c. &c. &c. Upon this K. S. closely questioned him, whereby guilt flew in his face, and he confessed the fact, whereby he was ordered out to the ministers of Justice there to await his farther pleasure.

Q. How did O appear?

A. In nearly the same manner as the first, he falling down on his right knee, and on being questioned as to the punishment of those who been the horrid murderers of our Master H, he also not thinking there was sufficient evidence to convict him, boldly answered, he ought to have &c. &c. &c. but upon being closely questioned by K. S. he confessed his guilt, and received the same judgment from K. S.

Q. How did M appear?

A. In a more humiliating posture, he paying homage on both knees, and upon being questioned as the punishm^t. of those who had been the horrid murderers of our Master H, he also no thinking there was sufficient evidence to convict him boldly answered, he ought to have &c. &c. &c., but upon being closely questioned by K. S. confessed his guilt, and received the same judgment and was ordered out to the ministers of Justice in the same manner as two former.

Q. After the evidence and confession of those guilty Assassins, how did K S the proceed?

A. He being in Alliance with H. K. T. sent an embassy to acquaint him that 3 of his subjects had been the horrid perpetrators of the death of H A B, likewise sending him the particulars of heir Examination, Guilt and Confession, and wished to know how they were to be disposed of.

Q. H. K. T.'s answer?

A. That he might consult his own pleasure, but in his Opinion, the punishm^t. they had prescribed for others ought to be executed on them.

Q. Was that done and where?

A. It was down at Joppa, as near to the extremity of the 2 countries as possible, they being deemed the Outcasts of both, and worthy of neither.

Q. Where did K S order the body of H. A. B. to be buried?

A. In the Lodge near the Temple, which was done with magnificent Funeral honours, all the Craft lamenting the untimely death of so excellent a Master.

PART III – SECTION III

Q. What were the Tools of Master H was slain with?

A. Rule, Sq^r. and Setting Maul.

Q. What are the Ornaments of a Master Mason's Lodge?

A. Porch, Dormer, and Sacred pavem^t.

Q. Their Uses?

A. The Porch is the Entrance into the S. S; -- The Dormer is the window that gives light to work the same; and Sacred pavem^t. for the High Priest to walk on.

Q. Name the Office of the High Priest?

A. To burn incense to the honour and glory of God, and pray fervently that the Almighty w^d. be pleased to bestow peace and tranquility to the Israelitish nation throughout the ensuing year.

Q. The Password of a Master Mason?

A. * . *

Q. What does it denote?

A. Curious artificer in all manner of metals.

Q. What is an excellent Master Mason's name?

A. G

Q. Who conferred that name upon him?

A. King Solomon.

Q. For why?

A. For the excellency in all manner of workmanship.

Q. Name the 7 Originals.

A. Three different ways of forming a Lodge; 3 different ways of preparing a Brother; 3 different Tokens; and 3 ways to advance.

PART III – SECTION IV

Q. Having been already informed in the preceding degree of the materials for the Temple, where they were prepared, the number of workmen employed, and their different employs, we come now to speak more minutely of the Temple itself, its dimensions within and without, its sacred furniture and dedication, therefore B. S. W. inform me how high it was?

A. 30 Cubits.

Q. How long?

A. 60.

Q. How wide?

A. 20.

Q. How high was the Porch?

A. 120.

Q. How long?

A. 20.

Q. How wide?

A. 10.

Q. How many rows of Chambers?

A. 3 rows.

Q. How high were those Chambers?

A. 5 Cubits.

Q. Give a further description of them?

A. There were 30 in number, twelve on the South Side, 12 on the North, and 6 on the West which were encompassed by galleries.

Q. How was the inner part of the Temple ornamented?

A. With Cedar and fir, covered over with plates of Gold, ornamented with Cherubims and various kinds of Flowers.

Q. In what part of the Temple was the Ark of the Covenant placed?

A. In the innermost part called the Oracle or Partition which separated the holy from the most holy place.

Q. What was that Ark a symbol of?

A. The Divine Presence.

Q. What was contained therein?

A. It contained the 2 tables of stone whereon was engraved the law of God which Moses put there at Horeb, when the Lord made a Covenant with the Israelites when they escaped from their Egyptian bondage.

Q. How high was the Oracle?

A. 20 Cubits.

Q. How long?

A. 20.

Q. How wide?

A. 20.

Q. Any other Ornament belonging to the Oracle or Holy of Holies?

A. It was farther adorned with Gold Chains which supported a beautiful purple Veil, which hung over the partition which separated the sanctuary from the Holy of Holies.

Q. What was the principal design in building the Holy of Holies?

A. To receive the Ark of the Covenant which God gave to Moses.

Q. How many Cherubims were there in the Holy of Holies?

A. There were four cherubims in the most holy place of Solomon's Temple.

Q. Describe the use of those Cherubims?

A. Two lesser made by Moses of massy gold, and two larger made by Solomon overlaid with gold. Those made by Moses were part of the Mercy seat, and inseparable from it: those of Solomon spread their wings over it being added only for greater Ornament of God's house. King Solomon did not make a new Ark, which was the only thing made by Moses which Solomon did not imitate and make more glorious; but this he dared not presume to open and take out the book of the law, and put it into an ark of his own making, it being unlawful for him to touch it, therefore he let it remain with its cover, the Mercy seat, and the Cherubims belonging to it, and only placed the new Cherubims over it as a covering to it for the greater beauty of the house.

Q. What was the entrance into the Holy of Holies?

A. The 5th door belonging to the Temple, the 1st being that which led to the Court of the Israelites, the 2nd into the Court of the Priests, the 3^d was the door of Solomon's Porch, the 4th led into the Holy Place and the 5th door was that which led to the Holy of Holies.

Q. What was delineated on those doors?

A. Cherubims in great abundance, which were overlaid with gold. The host of Angels are here represented attending upon the Divine Majesty as his ministers to execute his pleasures.

Q. Give a further explanation of those Cherubims?

A. They are represented in the shape of a Man, an Ox, a Lion, and an Eagle which are supposed to be emblematical of the angelic nature, 1st that of the Man to signify their benevolence and good will to the human species; and represents the divinity and Humanity of Jesus Christ, the man being the most noble among all God's creature; -- 2nd the wings and parts of an Eagle denote their celerity in executing the divine commands, the Eagle's form signifies quickness and penetration, and represents the all seeing Eye of Providence and teaches us that we sh^d. execute all our good works without delay; the Eagle being the most noble of the Birds; -- 3rd the part of a Lion denotes their being strong in executing the Orders of Heaven and signifies strength, goodness and majesty of God, and the severity of his justice, the Lion being the most noble among all Beasts of Prey; -- 4th the Part of the Ox denotes their patience and assiduity in fulfilling their maker's will. It signifies unwearies assiduity, Patience and Application and represents the slowness of God's punishment which comes as with an Ox's foot, that is slow but sure. It also represents the spiritual nature of God; -- the curled hair between the Horns on the forehead of an Ox is likened unto flames of fire; to them that love, serve, honour and obey him he is a Fire of Divine Love, but to the wicked and unjust he is a Consuming Fire of divine Wrath. -- The reason why the Cherubims were represented with their faces to each other, and their eyes fixed upon the covering was to denote they were guardians of the law inclosed in the Ark. -- Their stretching forth their wings on high denoted they were on the wing to fly where they were ordered by the divine Majesty whether to execute

vengeance on the transgressors of the Law or the dispense his favours to the observers of it. – their wings outspread and meeting together formed as it were a seat over the ark, which seat was called the throne of God. Their faces looking toward each other signified their mutual consent and concord.

Q. Give a third Explanation?

A. The figure of the Cherubins represented the bearings of the 4 principal tribes which denotes the dominion of God over the Israelites in particular. – The Cherubims placed on the Ark, having those 4 standards about them, the Ark may truly be said to have been a military Chariot in which God, assuming the Character of a King, fought against the enemies of his people the Israelites. God being invisible, what form c^d. he assume more consistent with his character of the supreme civil magistrate of the Jews, than that of a warrior, a Character under which he is frequently represented in many parts of scripture? The Cherubims were symbols of strength, address, prudence, and irresistible wisdom which it excluded from no place, and is superior to all difficulties. It was a custom among the Egyptians of framing compounded figures for hieroglyphical or symbolic purposes. No one can believe the Cherubims were placed in the Temple to represent one animal compounded of a Man, an Ox, a Lion, and an Eagle, therefore we must necessarily admit that the parts of these animals when joined together were intended to signify several characters, powers, or persons united together in One. Hieroglyphics were the most ancient form of writing. – The application made by the ancient Pagans of each of the figures of the Cherubims was to signify a different Deity; we may therefore conclude that the Deity from hence took occasion so far to condescend to the prejudices of the Israelites, which they had contracted in Egypt, as to make use of the Cherubims for a symbolical representation of himself as the tutelary Deity of the Jews, and the supreme Lord of the universe, by vindicating to himself these symbols by which the most celebrated Deities of the Heathen world were represented. The Ox was considered as the symbol of Fire, the piercing eyes of the Lion occasioned that animal being used as the symbol of Light, and that the soaring flight of the Eagle occasioned that animal being used as the symbol of Air. The appearance of the true God is generally represented in Scripture under the visible symbol of fire, light and air; therefore the figures composing the ordinary similitude under which the Deity usually appeared, were intended to represent the characters or persons in the Divine essence, the fire, light, and air, or spirit resembled.

PART III – SECTION V

Q. Describe the Ark of the Covenant, placed in the Holy of Holies, likewise the ring of Gold thereon placed, and the 2 tables of stone therein deposited?

A. The Ark was a kind of Chest of Coffin, wherein was deposited the 2 tables of the Testimony containing the Ten Commandments written with Finger of God which was the most sacred monument of the Jewish religion. This ark was to a symbol of the Divine Presence and protection over the Israelites, a sacred pledge of the stability of Jewish commonwealth, so long as they adhered to the Articles of the Covenant, which the Ark contained. If we enquire into the Origin of the Sanctuary and its furniture, particularly of the Ark, and its appendages, it will be found probable to have taken its rise like the rest of the Jewish ceremonies from the hardness of the people's hearts and their gross conceptions of the divinity. As the idolatrous nations were frequently building Temples to their Gods, and placed images in them to represent the Objects of their worship, so the Israelites were commanded to build a Temple to the Supreme God, and place in it and Ark, as the symbol of the Divine present, and of this the splendor and external Beauty of the Ark, the ornaments of Gold with which it was decked are strong presumptions, since these splendors and trappings were quite foreign to that simplicity of divine worship, which the Deity in all ages requires, and which are of no avail but to strike to populace. When God shewed Moses upon the mount the pattern of the Tabernacle, Art and Altars, it was rather by way of permission, and an act of indulgence, than a precept, and designed as a moral and political means to preserve a stiff necked and superstitious people from revolting to Idolatry. We are well convinced from sacred history that the earliest nations had Temples, Oracles, sacred Arks or Coffers, and other appendages of worship, prior both to the Jewish Tabernacle and Temple. We find the Prophet Amos upbraiding the Israelites with their superstitions in the Wilderness, says, ye have borne during your travels in the wilderness, the Tabernacle of you God Moloch, a custom which they had doubtless derived from the Egyptians, and consequently had been in use long before the Tabernacle of Moses; therefore, that the Israelites who were exceedingly addicted to the manners of the Egyptians, might not any longer make a Tabernacle to Moloch, and carry it about in triumph after the Gentile fashion, they were permitted to make a Tabernacle to the true and living God, and carry it about in honour of him; which Tabernacle was furnished with an Ark, and Oracle, and

Altar, &c. like those of other Nations. A Cornice or Rim of Gold was placed round the Top, which was called a Crown, because it compassed it round, for the ancient Crowns were only a plain circle of gold set upon the heads of their Kings and great men; this Crown or border of Gold rising to some height above the Ark, served both for Ornament and for supporting the Mercy Seat, which was of the same length and Breadth with the Ark, which shews it was the Cover of the Ark. In relation to the ark itself, it served merely for a beautiful Covering, yet in relation to the Divine Glory, which rested upon it, and to the Cherubims which were constituent parts of it, its is with great propriety denominate the propitiatory, or Mercy Seat, therefore it is considered as a part of the Furniture of the Most Holy Place by itself.

Q. How high was the great Molten Sea?

A. 5 Cubits.

Q. How many in Diameter?

A. 10.

Q. How many in Circumference:

A. 30.

Q. What was its use?

A. For the washing of the sacrifices, and likewise for the Priests and Levites, who washed their hands and feet not in it, but by water drawn out of it by pipes or conduits, 600 in number, whereby great quantities might flow out of it to wash great numbers at a time.

Q. What supported it?

A. 12 Oxen with faces outermost, 3 looking to the East, 3 to the West, 3 to the North, and 3 to the South.

Q. What quantity of water did it contain?

A. By constantly supplying 2000 baths, each bath containing 8 Gallons, this Sea or Bason constantly contained 500 barrels of water; had it been filled up to the brim, it w^d. have supplied 3000.

Q. Where was it placed?

A. It was placed on the South East Side, so that as soon as the Priests entered (which they did at the East Gate) they were immediately supplied.

Q. What was the use of the 10 Great Lavers?

A. For the Israelites to wash in, the great molten sea being reserved for the Priests and Levites only.

Q. What quantity of water did each laver contain?

A. Ten Barrels each, which made 100 in the whole, being just one 5th the quantity contained in the great Molten Sea.

Q. How many Baths did each Laver contain?

A. Each Laver contained 40 Baths, which made 400 in the whole, a 5th part the number only that the great Molten Sea contained.

Q. What supported these 10 great Lavers of water?

A. Ten large Brass Bases curiously ornamented with Lions, Oxen, Cherubims, and many other devices of curious workmanship.

Q. How high were those Bases?

A. Three Cubits.

Q. How long?

A. Four.

Q. How wide?

A. Four.

Q. Where were they placed?

A. Five on the North, and 5 on the South Side.

Q. Of what use were the Shovels?

A. To cleanse the Altar.

- Q. Of what Use were the Basons?
A. For the Priests to receive the Blood of the Sacrifices.
- Q. Of what use were the pots in the Temple?
A. To boil those sacrifices which were divided between the Priests and the people.
- Q. What were those utensils made of?
A. They were made of bright brass.
- Q. Where was they made?
A. In the plain of Jordan, in the Clay Ground between Succoth and Zaradatha or Zarthan.
- Q. Who had the Superintendence of their Carting?
A. H A B.
- Q. What was the Altar of Incense made of?
A. Pure Gold.
- Q. Where was it placed?
A. In the holy place adjoining the Most Holy.
- Q. For what purpose?
A. To burn Incense to the honour and glory of God.
- Q. How many tables were there?
A. Ten.
- Q. What made of?
A. Pure Gold.
- Q. Were placed?
A. Five on the right, and 5 of the left on one of which was placed the 12 Loaves of Shew-bread.
- Q. What does the Shew bread denote?
A. The 12 tribes of Israel, the 12 stones in the river Jordan, and the 12 months in the year.
- Q. How many Candlesticks were there?
A. Ten, and all made of Pure Gold as well as likewise all the remaining utensils.
- Q. Where placed?
A. Five on the right and 5 on the left before the Oracle. King Solomon made 10 Candlesticks instead of one, which Moses made, because the place was more capacious, and the vessels were not to be removed from place to place as they had been before, therefore required a greater number.
- Q. What were they ornamented with?
A. With beautiful flowers wrought upon them.
- Q. Were they further adorned with any thing?
A. Lamps, containing Oil, which were perpetually burning, 3 by night, the rest by day, otherwise the priests must have ministered in the dark at the Altar of Incense, for there were no windows in the Holy Place.
- Q. What do they represent?
A. The Candlesticks giving Light, denotes the Law of God, and doctrines of Revelation shining in the Church: for the Commandment is a Lamp and the Law is Light.
- Q. What was the use of the Bowls?
A. For preserving the Oil for those Lamps.
- Q. Of what use were the Spoons?
A. To take up the same.
- Q. What use the Snuffers?
A. To dress the same.

Q. What the Basons?

A. For receiving the Blood of the Sacrifices.

Q. How many Basons were there?

A. 100.

Q. What use were the Censers?

A. For offering Incense to God.

Q. What use were the Flesh Hooks?

A. To prevent the sacrifices falling of from the altar of burnt Offerings.

Q. Was the inner part of the Temple farther ornamented with any thing?

A. With Gold, Ivory, and precious stones in great abundance.

Q. Where were the Gold, Ivory and precious stones obtained?

A. In the Eastern Coast of Africa: and supposed to the place now called - - -

Q. How did King Solomon send for them?

A. In a navy of ships built at Ezion geber on the shore of the Red Sea for that purpose which shews the vast riches of Solomon, and his great piety which made him spare no cost to beautify the House of God, and the meanest thing belonging to it, whereby the people who were much taken with outward splendor were preserved from Idolatry, for the c^d. go no where, and see a place comparable to this of King Solomon, there being at that time nothing in the whole world like it for riches and Glory.

PART III – SECTION VI

Q. The Temple being now fully compleat in all its parts and nothing remaining but its dedication, how did King Solomon next proceed?

A. He assembled all the heads of every tribe, the elders and chiefs of Israel, to bring up the Ark, out of Zion, the City of David, and deposited it in Tabernacle until the Temple was finished, to receive it, which being now built, and completely finished in all its parts, upon Mount Moriah, the Ark was bro^t. up to the Temple by the Levites, but they not being permitted to enter the Holy of Holies, they delivered it into the hands of the Priests who carried into the Holy of Holies; for before the glory of the Lord had filled the house, the Priests were permitted to enter therein, but after the glory of the Lord had filled the House, none by the High Priest was permitted so to do, and not even him, but once a year, nor then, till after many washings and purifications against the great day of expiation, for by the Israelitish Law, all human flesh was deemed unclean.

Q. After the Priests had taken the Ark into the Holy of Holies, what was the result thereof?

A. The Fire from Heaven, which filled the whole House, in this cloud was the Glory of the Lord, of the symbols of the divine presence, which now filled the Temple, as it had anciently done the Tabernacle, when that was first erected, whereby the Temple was consecrated, (God by this testifying his acceptance of it) as the Mosaic Tabernacle had been before; only there the Cloud covered the Tabernacle without, and the glory of the Lord shined within; but here the house itself was filled with Cloud, out of which the glory of the Lord broke, and after it had filled the whole House, settled in the Most Holy Place.

Q. After the Glory of the Lord had filled the House, what succeeded?

A. The solemn prayers of King Solomon at the consecration and dedication, wherein he acknowledges the goodness of God, and his gracious promises, and his faithfulness in fulfilling it, he here professes before the people that they might be instructed by it, that he had no such gross imaginations as were among the Heathens, who fancied their Gods were confined to their Temples. No, saith Solomon, the Heaven itself, which is far above the Heavens which we see, cannot comprehend his infinite Majesty, for he fills the whole universe; and certainly this one profession is of more true value, and was more highly regarded by God, than all the riches and fine ornaments that we in the Temple, and highly to be valued by every true Mason, it being the greatest Ornament, the brightest gem that adorns the Masonic Order.

Q. What number of Oxen were offered?

A. 22,000.

Q. What number of Sheep?

A. 120,000.

Q, Describe the farther particulars of the inner part of the Temple?

A. Its inner walls, posts, beams, doors, floors and ceiling, were made of cedar wood, olive tree, and planks of Fir, covered all over with plates of Gold, and ornamented with works of different sorts, and adorned with most precious jewels, of various colours, disposed in excellent Order. The nails which fastened those plates were likewise Gold, with heads of curious workmanship; the roof was olive wood, covered with plates of gold, which made a most glorious sight, and when the Sun shone thereon, it reflected such a brightness, as dazzled the eyes of all who looked towards it.

Q. Describe the Court in which the Temple stood, and those without it?

A. They were ornamented with fine buildings and cloysters, and the gates entering thereunto were very beautiful and sumptuous.

Q. Name the number of vessels consecrated for the Use of the Temple, what made of, and their value, and likewise the other Ornaments and their Uses?

A. The number of vessels consecrated for the Use of the Temple were 10,480,000; 140,000 of them were gold, the remaining 10,340,000 were silver, the value of those vessels including Brass amounted to nearly 7,000 millions Sterling, besides the other materials for the Temple, and workmen's wages, diet &c, for upwards of 7 years. The number of Solomon's own people only amounted to 183,300 which were employed in erecting this grand magnificent structure.

Q. What was the amount of treasure left by King David towards defraying the Expences of this magnificent building?

A. It amounted to nearly 911½ millions sterling, to which, if we add King Solomon's annual revenue, his trading to Ophir for Gold, and the presents made him from so many parts of the world, we need not wonder at his being able to carry on so expensive a work, nor can we, without impiety, question its surpassing all other structures, since we find by the sacred Historian, it was built by the DIRECTION OF HEAVEN, the Almighty having been pleased to give the pattern thereof to King David, who being a man of war and had shed blood was forbidden to build the house, but was promised that it should be built by his son Solomon. We therefore find that it was not only planned by Divine Wisdom, but that it was prospered by him, He opening the rich treasures of the Earth to adorn it with Gold, Silver and precious stones, and prospering, blessing and forwarding the labour of the workmen employed therein.

Q, Any thing else worthy of remark belonging to this superb Edifice?

A. There were 10,000 vestments of Silk for the Priests, 20,000 purple vestments for singers: 200,000 trumpets, and 40,000 other musical instruments made use of in praising God the Grand Geometrician of the Universe.