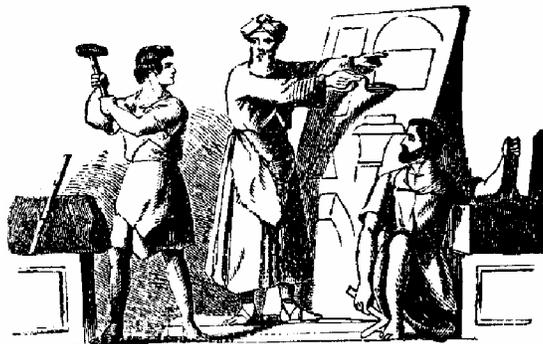


MASONIC TREATISE
with an
ELUCIDATION
on the
RELIGIOUS AND MORAL BEAUTIES
of
FREEMASONRY



Dedicated, by permission, to William Perfect,
Provincial Grand Master for the County of Kent

by

W. Finch, Canterbury

Second Edition
M.DCCC.II

Transliterated by

Alexander Horne
San Francisco, September 29, 1956

Type Reset by

R.:W.: Gary L. Heinmiller
Area 11 Historian, Grand Lodge of F&AM, New York.
Liverpool, New York

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Notes

The Following remarks on the transliteration of the Finch Ritual may be of interest:

1. The Codes used by Finch in his cipher Ritual have been given by Bro. F. M. Rickard in his Paper on "William Finch," in Ars Quatuor Coronatorum, Vol. LV. p. 241, and less completely in Mackey's Encyclopedia of Freemasonry, art. "Finch". They are completely inadequate, however, when it comes to words that are indicated by initial letters only, or by dots or dashes. I have therefore filled in these blanks by reference to the corresponding passages in Browne's Master-Key (2nd Ed. 1802), the current Emulation Lectures (A. Lewis, 1919), and an almost identical Ritual Working -- the Vancouver MS. -- now in the possession of Western Gate Lodge, B.C.R., Vancouver, B. C.

Examples:

<u>Finch</u>	<u>Transliteration</u>
3 S 7 hrwsaew you first p to be 2,	Bro. S.W. where was you first p .p. .d to be made a Mason,
What are the emblems of F----- F----- and Z,	What are the emblems of Freedom, Fervency and Zeal,
Why ayuosw l . . r the 4 in so conspicuous a manner,	Why was you led round the L. in so conspicuous a manner,

2. The incompleated transliteration, indicated by dots and initials in the second column above, is explained by the practise carried out in the Emulation Lectures, where certain significant words are so treated, to "hele and conceal" where required. Similar initials and blank spaces have been preserved throughout this transliteration, wherever the same words appear in Emulation so treated. They should present no difficulty to the "industrious craftsman".

3. Uncertain passages as well as interpolations are indicated by double parentheses ((like this)) or by square brackets [like this]. In some instances, the source of the suggested equivalent is given.

Examples:

<u>Finch</u>	<u>Transliteration</u>
By this I presume y . . ar . a M-----,	By this I presume you are a Mason,
So take, etc.	So taken [and accepted among Brother and Fellows. -- <u>Emulation</u>].
On what,	On what,
. . t . . p----- of a or some s----- i----- etc.	On the P. of [a sword] or some S. I. [extended to my n. l. b. -- <u>Browne</u>].
Consisting of how many S , , , , or	Consisting of how many S . . . s, [Three, five, seven or eleven. -- <u>Vancouver</u>].

4. Single parentheses are as in the original (like this), except in the case of obvious explanatory interpolations or corrections. Omitted letters or words have been filled in, and are indicated by square brackets in the customary manner. Typographical errors, however, or errors in spelling, have been preserved as in the original.

Alexander Horne
San Francisco, 1956.

This reset edition varies from the dittoed copy used as the source for this edition because:

1. The ditto ink was too faded and blurred to be reproduced by other than resetting the type, also the paper was very aged and mottled with ditto ink.
2. The format has been streamlined with more legible text, justified margins, section headings and such other 'computer age' enhancements as would assist the reader and/or researcher.

The original MS. has been faithfully reproduced to include grammatical, punctuation and spelling errors. Long passages have been broken at such points as colons and semicolons to assist the reader in comprehending the material. The Masonic world abounds in variations of the Ritual, each one helps to shed a little light on the overall theme of the allegory concealed within. Masonry is more than a social or beneficent organization. Deeply concealed within the 'Ritual' are ageless Teachings and Truth, awaiting the those dedicated few who would, with a True Heart, Knock.

This Ritual is said to represent a working used by Wm. Finch, and to some extent by others, around the turn of the century (ca 1802). Among the many elements within this work are three entire 'Sections' comprising no less than 69 Questions and Answers given over to a very minute analysis and description of the Temple (KST), its location, its architectural features, and its appurtenances. (King Solomon's Temple in the Masonic Tradition, pgs. 139 & 140, by Alex Horne [the 'transliterator' of this Ritual], The Aquarian Press, 1972.)

G. L. H.
Liverpool, New York
December 1995

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[Entered Apprentice Degree]
First Section

1st S

1st D

1. Bro. SW as Free and Accepted Masons where did you and I first meet,
Upon the Square,
2. Where hope to part,
Upon the Level,
3. Why so,
As Masons we ought always so to do with all mankind, but more particularly as obligated Brother Masons,
4. From whence came you,
From the west,
5. Where going,
To the east,
6. What induced you to leave the west to go to the east,
In search of a Master and of him to gain instruction,
7. Who are you that want instruction,
A Free and Accepted Mason,
8. What kind of man ought Free and Accepted Masons to be,
A free Man born of a free Woman, brother to a King, and companion to a beggar if a Mason,
9. Why free,
That the habits of slavery might not contaminate the true principles on which Masonry is founded,
10. Why born of free woman,
Because the Masons who were chosen by KS 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 (sic) to bear arms. 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 permission to erect a Second Temple, having set them at liberty for that purpose. It is since this epoch that we bear the name of Free-masons,
11. Why brother to Kings or companion to beggars if Masons,
A King is here reminded that that (sic) although a crown may adorn his head, and a sceptre his hand, yet the blood in his veins is derived from the common parent, and no better than that of his meanest subject; the wisest Senator, or the most skilful [sic] Artist, is taught, that equally with others he is exposed by nature to infirmity, sickness, and disease, that unforeseen misfortunes may impair his faculties, and level him with the meanest of his species: men of inferior talents are here reminded (who are not placed by fortune in such exalted stations) to regard their superiors with peculiar esteem, when they behold them divested of pride, vanity, and external grandeur, condescending in a badge of innocence and bond of friendship, to trace wisdom and follow virtue, assisted by those who are of a rank beneath them; virtue is true nobility; wisdom is the channel by which virtue only can distinguish us as Masons. (Preston),
12. Another reason why free born,
It treats of that grand festival which Abraham made at the weaning of his son Isaac. -- When Sarah saw Ishmael, the son of Hagar, the Egyptian bond-woman, teasing (sic) 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 speaking as being endowed by divine inspiration, well knowing that from Isaac's loins would spring a great and mighty people, such as would serve the Lord with Freedom, Fervency and Zeal, and she fearing if they were brought up together, Isaac might imbibe some of Ishmael's slavish principles, it being generally remarked that the minds of slaves are much more contaminated than the free born,

13. Why all those equalities amongst us,
We are all equal by creation, but much more so by the strength of our OB,
14. Generally speaking from whence came you,
From the Holy Lodge of St. John,
15. What recommendation did you bring from thence,
I greet you well; The recommendation I brought from the R H (Right Holy), Worthy, and Worshipful Lodge, of St. John, is to great (sic) you well,
16. Any other recommendation,
A hearty good wish to all brothers and fellows,
17. Since our Brother brought nothing else, what might you come here to do,
To rule and subdue my passions, to act upon the Square, and make a farther progress with Masons,
18. By this I presume you are a Mason,
So taken [and accepted among Brothers and Fellows. -- Emulation].
19. How am I to know that, (I approve of you),
By being often approved, ((by the regularity of my initiation, repeated trials and approbations, and a willingness at all times to undergo an examination when properly called on. -- Emulation)).
*[Browne answers this question with: *By the regularity of my instruction having been tried proved in sundry Lodges now seek to be proved or disproved by you worshipful.*].*
20. Those brothers having given me convincing (sic) proofs, they are Masons, how do you know yourself to be such,
By Ss., Ts., and perfect points,
21. What are s . . . s,
All Ss., Ls., and Ps., are true and proper s . . . s, to know Masons by,
22. What are Ts.,
Certain regular and friendly Gs., whereby we know Masons in the dark as well as in the light,
23. Will you give me the p . . . of your en ,
Of, At, and On,
24. Of, At, and On what,
Of my own free will, At the door of the Lodge, and On the P. of a or some s l ,
25. When was you made a Mason,
When the Sun was in its due meridian,
26. This seems a paradox, how do you reconcile it,
The earth being globular, the Sun is always in its meridian on some part thereof,
27. Where was you made a Mason,
In a just and perfect Lodge of Masons,
28. What is a Lodge of Masons,
An assemblage of brethren met to expatiate on the mysteries of the Craft,
29. When met, what makes them just,
The Holy Bible,
30. What perfect,
B . . . or more regularly made Masons,
31. Who made you a Mason,
The Master, with the Wardens and Brethren,
32. In what part of the Lodge,
In the East,
33. For why was you made a Mason,
For the sake of the Ss., and to be brought from darkness into light,
34. Have Masons and Ss.,
They have; many valuable ones,
35. Where do they keep them,
In their hs,
36. To whom do they reveal them,
To none but Brothers and Fellows,
37. How do they reveal them,

- By Ss., Ts., and many Ws.,*
38. How do they get at them,
By the help of a Key,
39. Does that Key hang or lie,
To hang, and not to lie, (sic)
[In Browne, the question is more in conformity with the answer:
Is that key said to hang or lie?
It is said to hang and not to lie. -- A. H.]
40. Why is the preference given to hanging,
It ought always to hang in a Brother's defence, and never to lie, to his prejudice,
41. What does it hang by,
The thread of Life, or 9 I. . . . or a S. . . . the distance between the Gtl. and Pctl.,
42. Why so nearly connected to the heart,
That being the index of the mind, ought to utter nothing, but what the heart truly dictates,
43. This seems to be a curious kind a of (of a) Key, can you inform me what metal it's made of,
No metal whatever, but a tongue of good report, which ought always to treat a brother in his absence as in his presence, and when that unfortunately cannot be done with honour and propriety, to adopt that distinguishing virtue of our science, [which is silence. -- Browne].

E.A.
Second Section

2nd S.

1. Bro. SW where was you first p . . p . . d to be made a Mason,
In my H.
2. Where next,
In a room adjoining the Lodge,
3. Who brought you there,
A friend, whom I afterwards found was a Brother Mason,
4. What did your friend cause to be done unto you,

For further particulars on this head the inquisitive Mason is referred to our regular Lodges,

5. Why divested of m.,
That I might bring nothing offensive or defensive into the Lodge, to disturb the harmony thereof,
6. Second reason why,
As I was then in a state of p.v.y., it was to remind me to Relieve all true worthy of my fellow creatures without injury to myself, or connections,
7. Third reason,
At the building of KST there was not heard the sound of any Axe, hammer, or m . . c tool, throughout that whole building,
8. Is it possible so stately and superb an edifice could be finished without the sound of any m . . . l tool,
It was for the stones were hewn in the Quarry, there carved, marked, and numbered, the Timber was fell (sic) and prepared in the Forest of Lebanon, there carved, marked, and numbered also, from thence floated down to Joppa, from thence conveyed to Jerusalem, and there put together in this wonderful manner,
9. Why were m . . . l tools prohibited,
That the Temple should not be polluted,
10. Why prepared at so great a distance,
The better to distinguish the excellency of the Craft, for although 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,
11. Why was you h . . . -w . . . ,
If I had refused to have experience((d)) the usual ((method)) of initiation I might be led out of the L. without being able to discover its form,

*** Items 12 through 25 (page 6) were not in the copy of the MS used for this retyped edition ***

It may be assumed that the missing items closely approximated the standard Ritual.

26. Was you admitted,
I was,
27. On what,
On the P. of [a sword] or some S. I. [extended to my n.l.b. -- Browne].
28. For why was this so applied,
Not only to intimidate but likewise to intimate to me that I was engaged upon what was serious, solemn and awful, [Browne here adds: -- likewise to distinguish the sex.]
29. Having gained your admission in the L., what was the first thing the Master requested of you,
To K. d . . . and receive the benefit of a p . . . r,
30. Please to repeat it,
Here follows the p . . . r,
31. After so doing, what was next requested of you,
In whom I put my trust,
32. Your answer,

In God,

33. The Master's reply to you,
As I relied on this grand pillar I might safely rise, follow my leader, and fear no danger, for one whose faith was so surely grounded could have nothing to fear,
34. How did your leader then proceed,
Being neither naked nor clothed, . . . barefoot nor shod, but in a right humble, halting, moving posture, the JW friendly took me by the right hand, led me up the N., past the Master in the E., down the S, and delivered me over to the SW in the W.,
35. Why was you led round the L. in so conspicuous a manner,
It was figuratively to point out to me the seeming state of poverty (in?) which I was received, on the real miseries of which state if realized, if I did but for one moment seriously reflect, it could not fail to have that impression on my mind as to induce me never to shut my ears unkindly to the cries of the distressed, but listening with attention to their sufferings, pity would flow from my heart, attended with that relief their necessities required, and my own abilities would admit.
It was likewise to convince the Brethren that I was the Candidate who had been well and worthily recommended, regularly proposed, properly prepared, and then came as a fit and proper person to be made a Mason,
36. This naturely (sic) induces me to inquire who are proper persons to be made Masons,
Free men of mature age, sound judgment and strict morals,
37. Why Free Men,
That the vicious habits of slavery might not corrupt the principles of the free-born,
38. Why of mature age,
To be better enabled to judge for themselves as well as the fraternity at large,
39. Why of sound Judgment and strict morals,
That both by precept and example they might be the better enabled to enforce a due obedience to all our excellent rules and orders,
40. Being thus delivered over to the SW in the W, how did he next proceed,
He taught me to advance by t . . . irregular s . . . s pointing out t . . . more regular,
41. What do these s . . . s consist of,
Right lines and angles,
42. What do they morally teach us,
Upright lives and well squared actions,
43. Being brought before the Master in the E what did he request of you,
What I came there to do,
44. (Your) Answer,
To be made a Mason,
45. Did he make a Mason of you,
He did, and that in due form,
46. Please to describe that due form,
L. k. b. b., B. e. within the S., R. H. on the H. B. while my l. was employed in supporting a p. (of) C. extended to my n. l. b. in the form of a S.,
47. Why your B. erect,
Because I was t---- a---- [Neither Browne, Vancouver, nor Emulation gives any clue to this. "Taught always" may perhaps be suggested, or "then about". -- A. H.] to be Obligated within the same,
48. Why l. k. b. b.,
That being the weakest part of the body was to represent the most superficial part of the Craft,
49. Why did you k. at all,
On my b. k. I was first taught to ((address)) my ((Creator)), and in that ((posture)) the Craft thought proper to receive me amongst them,
50. Why was your l. h. supporting the Cs,
As they were then an emblem of torture to my body, so might the recollection prove to my conscience, if at any time hereafter I should ever so far forget the (pledge?) of my OB as to violate the s . . . s,
51. Why was the r. h. on the HB,
As a pledge of my fidelity and unshaken faith of these holy doctrines,

52. In this solemn attitude of (body?) what was you then engaged in,
To take that G. and solemn O. of an EAP.
53. Please to repeat that solemn O,
Here follows that great and solemn O.
54. What was not (next?) requested of you,
He desired me to confirm the same in the usual manner, etc.
55. What did the Master then do,
He friendly took me by the l. h. and said, Rise, newly O. Brother, etc,
56. What (did he) next desire to know of you,
What I required most in that situation,
57. No doubt you told him,
To be brought to L.
58. Was that complied with.
It was.

3rd S.

1. Bro. SW, being O. as a Mason, was you entrusted with anything,
I was,
2. With what (deliver them in due form),
TT, --((S., T., and W., of an EAP. - Browne)), (complied with in due form),
3. Being O. and entrusted, was you invested with anything,
*The distinguishing badge of Masons, which I was Invested with, by order of the Master by the SW, telling me it was more antient and honorable than the Star and Garter, the Thistle or Rose, or any order whatever under the Sun;
it being the badge of innocence and bond of friendship, and giving at the same time a suitable charge upon the occasion,*
4. Being O., entrusted and invested, in what part of the Mason's L. was you placed,
In the NE,
5. Why there,
That being the place where Operative Brethren 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,
6. What did you there receive,
*The first and most impressive part was the constant perusal of the Holy Bible, and the three 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.*
7. Being thus placed and the b. taken from y. o. what was you then enabled to discover,
The t . . . e g . . . t l . . . s, by the assistance of the t . . . e lesser,
8. Name the t . . . e g . . . t l . . . s,
B. C. and S.
9. Their uses,
The first is the grand standard of all our actions, and the others equally the same in respect to their moral and Masonic tendency,
10. Name the . . . l . . . r - - - , (?)
T l l (?)
[There is some confusion here. The following apparently is intended: - - "Name the three lesser lights" - - but this is redundant. Vancouver has the following:
"What are the three lesser lights?
Three candles illuminated." - - A. H.]
11. For what purpose,
To light us to, at, and from labour,
12. How were they situated,
E, S and W - - The Sun, the glory of the Lord, first appears in the east, gains its meridian in the south, and disappears in the west.
13. Was there any in the N.,
There was not,
14. Why not,
The Sun being then below our horizon, darts no rays from thence, to this our hemisphere,
15. Who do those t . . . e g . . . t l . . . s represent,
The Sun, Moon, and Master Mason of the L.
16. Why Sun, Moon, and Master Mason; why is the Master Mason put in competition with those two grand luminaries,
As it is by the blessed influence of two of them that we as men are enabled to perform those duties the Craft require[s] of us,
17. Assisted by those t . . . e g . . . t l . . . s, what was you enabled to farther discover,

- The form of the L.*
18. What form,
An Oblong,
 19. How Long,
From E. to W.
 20. How Broad,
Between N. and S.
 21. How Deep,
From surface to the centre,
 22. How High,
To the Heavens,
 23. Why this amazing extent,
Not only to demonstrate the universality of Masonry, but the unbounded influence of its admirable laws,
 24. On what ground does a Mason's L. rest,
On H. G.
 25. Why so,
Because the first L. was evidently so,
 26. What made that ground H.
The Three Grand Offerings thereon offered,
 27. Name those Three Grand Offerings,
The ready compliance of Abraham to the Will of the Almighty in preparing his only son as a sacrifice to His command, when it pleased the Lord to substitute a more agreeable victim in his stead. Secondly, 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 having them numbered. Thirdly, the many costly offerings and ejaculations of King Solomon, at the consecration of the Temple, these three did then and have ever since rendered the ground work of Mason's Ls. holy.
 28. How is a Mason's L. situated,
Due S and W,
 29. Why so,
In commemoration of that ancient custom,
 30. For which we as Masons assign three reasons; please to inform me the first,
The Sun, the glory of the Lord, appears in the east, and disappears in the west,
 31. Name the second,
In commemoration of the establishment, and propagation of the holy gospel,
 32. Name the third and grand reason,
Whenever we seriously contemplate upon the beautiful works of the creation, and all things therein and thereon contained, how ready and cheerful ought we to be to adore the great Creator and Governor of the universe, who, from the earliest period of time, has never left himself without a living witness among men: we find as early as Abel bringing a more acceptable offering than his brother Cain; of Noah being a just and upright man; of Jacob wrestling with an Angel, and obtaining a blessing for himself and posterity; but we never find and place set apart for divine worship till after the happy deliverance of the children of Israel from their Egyptian bondage, which it pleased the Lord to accomplish with an high hand and outstretched arm, under the conduct of His faithful servant Moses. And as they were then to become a great and mighty people, and inherit the promised land, the Lord thought proper to reveal to them the three most excellent institutions, and as a repository for the books and tables of the Law, as well as a place for the solemnization of divine worship, Moses caused a tent or tabernacle to be erected in the wilderness, which tent or tabernacle contained the Ark of the covenant, wherein was deposited the two tables of stone, containing the Law of God, which was given to Moses upon Mount Sinia (sic); this tent or tabernacle was the model of that magnificent temple, built upon Mount Moriah, by that wise and learned Prince K. S., whose regal splendour and unparalleled lustre, far transcends our ideas. This is the third, last and grand reason which Masons have why all Churches, Chapels and places of divine worship as well as Mason's well formed regular constituted Ls. are or ought so to be.
 33. What supports a Mason's L.

Three great Pillars,

34. What called,

Wisdom, Strength, and Beauty.

35. Why so,

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 cemetry (sic) and order; He hath expanded the heavens as a canopy, the earth He hath planted as His foot stool; He crowneth the heavens with stars, as a diadem, and in His hand He extendeth the power and glory; the Sun and Moon are messengers of His will, and all His law is concord; the Pillars which support our Ls. are emblems of this divine power,

36. Who do they represent,

SKI - - HKT and HAB,

37. For what reason,

The first for his great wisdom in erecting that noble Masonic pile for that glorious purpose to which it was appropriated. - - The second for that great strength in supporting the same with men and materials; - - and the last, for that curious and cunning workmanship in beautifying and adorning the same.

38. As we have no orders in architecture known by such names, to which do Masons refer them,

The three most celebrated in those days, Doric, Ionic, and Corinthian.

39. What is the covering of a Mason's L.,

[The] clouded canopy of divers colours [even the Heavens. - - Emulation].

40. How hope to attain the summit of the same,

By the help of the three theological virtues, commonly depicted in Masons' Ls. by a Ladder,

41. What is the Ladder called,

Jacob's Ladder.

42. Why so,

Jacob was the beloved son of Rebecca, the wife of Isaac, and she knowing there was a peculiar blessing resting with Isaac, was resolved by strategem [sic] (in which she succeeded) to obtain it for her favorite son Jacob, though by birth-right it belonged to her first-born, Esau. Jacob was no sooner in possession of his aged father's blessing, than he was obliged to fly from the wrath of his brother, who had purposed in his heart to slay him, not only for having supplanted him in his aged father's blessing, but his birth-right. - - Rebecca was no sooner informed of Esau's intention, but she prevailed upon Jacob to go down to Pedenarum, a distant country in the land of Messopotamia (sic), and there marry one of the daughters of Laban, Rebecca's brother, but as Jacob sojourned thither, a remarkable circumstance attended his first day's 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 was here that the Almighty was pleased to make a solemn legal covenant with Jacob, that if he would in His ways and keep His statutes, He would not only bring him back in peace and plenty to his father's house, but would exalt his posterity in a wonderful manner, - - We therefore not only find that Jacob's favorite son was, by Pharoah's [sic] appointment, raised to the highest degree of exaltation, but the children of Israel became the mightiest and most powerful nation under the Sun.

43. How many Staves or Rounds is it composed of,

Staves and rounds innumerable, which point out as many moral virtues, but principally three, which are Faith, Hope, and Charity. - - Here follows a short definition of the same: -

44. Explain them,

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 acknowledgement [sic] 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 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 through faith, in his most precious blood, - -

Hope is an anchor of the soul, both sure and stedfast (sic);

then let a firm reliance of the Almighty's goodness animate our endeavours, 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 (est?) and greatest ornament of our Masonic profession;

benevolence rendered by heaven-born charity is an honour to the nation from whence 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 on men, and blotteth them out from his recollection;

then let us remember we are Masons and Men;

ever be 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 heart-felt pleasure reward our labours, and the produce of love and charity will most assuredly follow.

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

It extends in the heavens (heavens), and resteth on the Holy Bible.

46. Why on that H B,

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 ascend the first step;

this faith naturally creates in us a hope of becoming partakers of those promises therein recorded, which hope enables us to ascend the second step;

but the third and last being charity, comprehends the whole;

and that Mason who possesses this virtue in its ample sense, may justly be said to have arrived at the summit of the science, figuratively speaking, to an ethereal mansion, veiled from mortal eye by the starry firmament, but more emblematically depicted in our Lodges by the s . . . n s . . . s, without which number of regularly made Masons, no Lodge can be perfect, neither can any gentleman be legally initiated therein.

4th S.

1. Bro. SW what does the inward contents of a Mason's L. consist of,

Ornaments, Furniture, and Jewels,

2. Name the Ornaments,

The Mosaic pavement, the blazing star, and tassalated (sic) border.

3. Their situation,

The Mosaic pavement is the beautiful ground work of a Mason's L., the blazing star is the glory in the centre, and the indented, or tassalated (sic) border, is the beautiful skirt work around the same.

4. Explain them,

The Mosaic work may justly be called the beautiful ground work of a Mason's L., by reason of its being variegated and chequered, which points out to us the diversity of objects which beautify and adorn the Creation; the animate as well as the inanimate parts thereof.

The blazing star in the centre 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 tassalated (sic) 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 L.

5. Why was Mosaic work introduced in Mason's Ls.,

As the steps of men are trod in various and uncertain incidents of life, as our days are chequered by a strange contrariety of events, and as our passage through this existence, though 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, today our feet may tread in prosperity, to-morrow 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 no 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.

6. Name the Furniture of a Mason's L.

Bible, Cs. and S.

7. Their uses,

The Bible is to rule and govern our faith, and on it we O. our Brethren, so is the Cs. and S., when united, the same to our lives and action.

8. From whom do they derive, or more properly belong,

The Bible derives from God to man, the Cs. to the GM, and the S. to the whole Craft.

9. Why the Bible from God to Man,

Because the Almighty has been pleased to reveal more of His divine will in that holy book, than He has by any other means, either by the light of nature, the aid of science, or reason with all her powers.

10. Why the Cs. to the GM,

That being the chief instrument made use of, in the formation of all plans and designs, it is therefore appropriated to the GM in particular, he being the Chief Governor of the Craft.

11. Why the S. to the whole Craft,

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

12. Name the Movable Jewels,

The S., L., and P.R.

13. Their uses,

The S. is to try and adjust all irregular corners of buildings, and to assist in bringing rude matter into due form;

the L. is to lay Levels and prove horizontals;

the P.R. is to try and adjust all uprights while fixing [them] on their proper basis.

14. These seem to [be] mere emblems of labour, for why are they called Jewels,

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

15. Please to give their moral tendency,

The S. teaches us morality and justice; the L., equality, the P.R. integrity.

16. By whom worn in a Mason's L.,

The Master and Wardens.

17. What is the Master distinguished by,

By the S.

18. Why so,

As it is by the S., that all rude matter is brought into due form, so it is by the same, that all animosities are made to subside, should any there be, that order and good fellowship might be rendered perfect and compleat.

19. What is the SW distinguished by,

By the L.

20. For what reason,

That 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 L.

21. What is the JW known by,

By the P.R.

22. Why so,

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 L.; but more particularly, in a due examination of strange Visitors, lest [lest] by his neglect any unqualified person should be enabled to impose on the L., and the Brethren innocently led to violate their O.,

23. Why are they called Movable Jewels,

Because they hang pendant, by the Master, and Wardens, and are transferrable [sic] to their successors, at proper times and seasons,

24. Name the Immoveable Jewels,

The T - - - - - board, [Vancouver has "Tressel Board;" Browne uses "Tracing Board," as does Emulation.] Rough and perfect Ashlars.

25. Their uses,

The Tracing Board is for the Master to draw (sic) his designs [up]on, the Rough Ashlar is for the EA to mark and indent on, and the Perfect Ashlar for the more expert Fellowcrafts, to try and adjust their Jewels on,

26. There next follows a beautiful illustration between the Furniture of a Mason's L. and the Immoveable Jewels, please to give it,

As the Tracing Board is for the Master to draw his designs upon, the better to enable the younger Brethren, and the more expert Fellowcrafts, to carry on the intended building with order, regularity, and propriety; so may the Bible be justly deem'd the true Tracing Board of the grand Architect of the universe, who in that H. B. hath laid down such divine laws, and moral plans, that were we conversant therein, and adhered thereto, it would bring us to a building, not made with hands, eternal in the heavens.

The Rough Ashlar is a stone rough as when taken from [the] Quarry, but by the skill and ingenuity of the workmen it is modelled [sic] 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 Cs. and S., which represents the mind of man, after a well spent life in acts of piety and devotion, which can [in] no otherwise be tried but by the S. of God's words, and C. of his own conscience,

27. Why are [they] called Immoveable,

Because they lay open in the L. for every Brother to moralize [up]on,

28. Before we had the convenience of such well formed Ls., where did our Brethren used to meet,

Upon the highest hills, the Lowest Vales, even the Valley of Jehoshophat [sic], or some such place.

29. Why so high, so low, and so very secret,

The better to see and observe all that might Ascend or Descend; in case an Eavesdropper should appear, the T . . . r might have timely notice to acquaint the Master, by which means the L. might be Closed, the Jewels put by [away], and thereby prevent any unlawful intrusion,

30. Our Ls. being thus finished, furnished, and decorated, to whom were they dedicated,

To K. S.,

31. He being a Hebrew, and dying long before the christian era [era], to whom do we, as christians, dedicate them,

To St. John the Baptist,

32. Why to him,

He being the forerunner of our Saviour, preached repentance, and drew the first line of the gospel,

33. Had St. John the Baptist and equal,

He had; St. John the Evangelist,

34. Why is he equal to the Baptist,

He coming after the former, finished by his learning what the other began by his zeal, and drew a line parallel, etc. etc. [Browne here adds a Monitorial section].

5th S.

1. How many points are there among Masons,

Three.

2. Name them,

Chief Point, Principal Point, and Point within a Circle round which the Master and Brethren cannot materially err.

3. Name the chief point,

To endeavor to be happy [with] ourselves, and to communicate that happiness to others.

4. Name the principal,

Brotherly love, relief, and truth.

5. Explain them,

By the exercise of brotherly love we are taught to regard the whole human species as one family, the high, the low, the rich and poor, created by one Almighty Being, and sent into the world for the support and protection of each other;

on this principle Masonry unites men of every country, sect, and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

Relief is the next tenet of our profession; to relieve the distressed is a duty incumbent on all men, but more particularly among Masons, who are linked together in one indissoluble chain of sincere affection;

to soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we establish our friendship, and form our connection.

Truth is a divine attribute, and the foundation of all Masonic virtue; to be good men and true is the first lesson we are taught at our initiation;

hence hypocrisy and deceit are supposed to be unknown among us; sincerity and plain dealing are our distinguishing characteristics, while the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity. -- (Preston).

6. Explain the point within a circle round which the Master and Brethren cannot materially err,

In all Masons' well-formed regularly constituted Ls. 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 two perpendicular parallel lines, which represent the two Saint Johns (sic), on the periphery of which rests the Holy Bible, which contains the law and 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 and adherent thereto, as those two grand parallels were, it would 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.

7. How many original Signs have we,

Four,

8. Name them,

G . . t . . l, P . . c . . l, M . . n . . l, and P . . d . . l.

9. Explain them,

(Here these grand originals are fully explained): For further particulars the industrious Mason is referred to our regular Lodges.

10. To what do they farther (sic) allude,

The four cardinal virtues.

11. Name them,

Temperance, Fortitude, Prudence, and Justice.

12. Explain them,

Temperance teaches us a due restraint of our passions, which renders us tame and governable, and frees us from the allurements of vice, or the contracting of any licentious habits; the contracting of which, etc. etc. [whereby he might, unwarily, be led to betray his trust, and subject himself to the penalty contained in his O. -- Emulation] alluding to the G . . t . . l. --

Fortitude is that quality or strength of mind whereby a person undertakes dangerous actions with calmness and serenity, pursues virtuous designs unshaken by menaces, discouragements, or temptations, and endures affliction

and pain without any signs of fear and dismay. The practice of patience and fortitude is adhered to by the Indians with that dispassionate obstinacy, that some of them pass their whole life in nakedness, one while hardening their bodies in the frozen rigours and piercing colds of Mount Caucasus, and at others exposing themselves to the flames without so much as a sign or groan, whereby they obtain the reputation and title of wise men, which alludes to the P . . c . . l. --

Prudence may be defined an ability of judging what is best both of ends and means. The idea of prudence includes due consultation, in a right manner, and for a competent time, that the resolution taken up may be neither too precipitate, nor too slow. To the perfection of prudence may be added a natural sagacity, presence of mind, or a ready turn of thought, etc. which alludes to the M . . n . . l. --

Justice is a constant desire to give every one his just due without distinction, or a habit by which the mind is disposed and determined to act according to equity. Distributive justice is concerned in matters of government and beneficence. Communicative justice in [is?] conversant in matters of commerce and changing of things. Legal justice resides in the state or monarch, who often supercede [sic] communicative and distributive justice, for the good of the common wealth.

As justice in a great measure constitutes the real food man, so it ought to be the constant practice of every good Mason, etc. [never to deviate from the minutest principles thereof, ever having in mind the time he was placed at the N. E. part of the L., f . . t formed in a s . . e, b . . y e . . t, when he received that excellent injunction from the W. M. to be just and upright in all things: -- Emulation] which alludes to the P . . d . . l.

6th S

1. How many different degrees are there in Craft Masonry,

Three in Craft Masonry, which are generally received under different appellations, the privileges of each are distinct, and particular means are adopted to preserve those privileges to the just and meritorious. --

Honor and probity are recommendations to the first class, in which the practice of virtue is enforced, and the duties of morality inculcated, while the mind is prepared for social converse, and a regular process in the principles of knowledge and philosophy.

Diligence, assiduity, and application, are qualifications for the second class, in which an accurate elucidation of science, both in theory and practice, is given, human reason is cultivated by a due exertion of our rational and intellectual powers;

nice and difficult theories are explained, fresh discoveries are produced, and those already known are beautifully embellished.

The third class is confined to the selected few whom truth and fidelity have distinguished, whom years and experience have improved, and whom merit and abilities have entitled to preferment;

with them the ancient land marks of the Order are preserved, and from them we may learn and practice these necessary and instructive lessons which at once dignify the art, and qualify its professors; to convince the uninstructed of its excellence and utility. This is the established mode of our government when we act in conformity to our rules;

hence true friendship is cultivated between different ranks and degrees of men, hospitality is promoted, industry rewarded, and ingenuity encouraged. [Preston].

2. Which of them are you,

An E A P,

3. How long did you serve,

Seven years is the stipulated time, but less will suffice if found worth of preferment,

4. How did you serve,

With Freedom, Fervency, and Zeal.

5. What are the emblems of Freedom, Fervency, and Zeal.

Chalk, Charcoal, and Clay.

6. Why so,

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, or mother earth, who will kindly open her arms to receive us when all our friends forsake us.

7. If you had a son, what would you denominate him,

Lewis,

8. What is his duty to his aged parents,

To bear the heavy burden in the 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 days happy and comfortable.

9. What is his privilege for this,

He had [this privilege], to be ranked upon the Masonic level with Kings and Princes.

10. What is, or ought to be, our distinguished characteristic,

Honor and Virtue, and when honor and virtue are banished [from] the land, may they ever be found safely lodged in the Masonic Repository.

11. Why are we called Free-Masons?

Because we are free to, and free , from.

12. Free to and free from what,

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

13. If a man of that description was missing, where might we hope to find him,

Between the Square and Compass.

14. Why there,

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

15. Have you seen a Master-Mason to-day,

I have the pleasure so to do now.

16. How is, or ought [he] be clothed,
In the old Clothing.

17. What is that,

O - - -, and A - - -,

[Neither Emulation, Browne, nor Vancouver give any clue to this phrase. An old French Ritual, however, had the following:

“Avez-vous vu le Grand Maitre? -- Oui.

Comment est-il veru? -- D’or et d’azur.”

In other words, gold and azure. In early 18th century England, the Master was said to be clothed in yellow jacket and blue breeches.

cf. Oliver, Hist. Landmarks, I. 170. -- A. H.]

18. Why these colours,

Because they are Royal, and such as were worn by the antient eastern Kings and Princes, and such as sacred history informs us composed the Veils of the Temple.

19. How are Masons to be known in the Day,

By seeing a Brother and Observing, the Sn.

20. How in the Night,

By hearing a Brother and receiving the T.

21. How blows the wind,

Favourably, due E. and W.

22. Why favourably,

To cool and refresh men at labour.

23. Why due E.

In commemoration of that miraculous wind which wrought the happy deliverance of the antient Jews from their Egyptian bondage, and proved the fatal overthrow of Pharoah [sic] and his host, in his attempt to follow them.

24. What time is it,

H.T.

25. What is to be then done.

To call men from labour to refreshment and see they come on again in due time, that the master and brethren may have both pleasure and profit thereby [Browne].

[Fellowcraft Degree]

1st S

2nd D

1. Bro. S. W. are you a F. C.
So taken and accepted among F. Cs.
2. Where was you passed as such,
In a L. of F. Cs.
3. Consisting of how many,
F . . . e.
4. Under what denomination,
The Master, and Wardens, and two F. Cs.
5. What enabled you to be passed,
By taking a F. Cs. O.
6. After that great and solemn O. what was then demanded of you,
To confirm the same in the usual manner among Brethren in a L. of F. Cs.
7. What did the Master then do,
Friendly took me by the r . . . h . . . and said, rise, newly O., F. C.
8. Why the r . . . h . . .
To make a proper distinction between that and the first degree.
9. Was you entrusted with anything,
Certainly was.
10. What was it,
The S., T. and W. of a F. C. [Browne].
11. Give the S. in due form,
It's complied with in due form.
12. The T. the same,
In nearly the same manner.
13. The W. with discretion,
With discretion.
14. In what part of the L. was you then placed,
In the S. E.
15. Why so,
*To convince me that Masonry is a progressive Science, and that that was the p - - - p - - - [proper place?]
for the newly initiated F. Cs.*
16. What did you there receive,
That excellent charge peculiar to such a situation.
17. Please to repeat the charge,
Here follows the particulars relating to such situation and circumstance.
18. What was you farther [sic] exhorted to,
Representing at that time an emblem of integrity, strongly enforced a due observance to its moral precepts [sic].

2nd S

1. Bro. S. W. for why was you made a F. C.
For the letter G.
2. What does that denote,
Geometry.
3. What is Geometry.
A science which finds out the contents of bodies unmeasured, by comparing them to those already measured. [?]
4. What are its proper subjects,
Magnitude and extension.
5. Where was Geometry first founded.
At Alexandria in Egypt.
6. Why there,
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 landmarks, caused many disputes amongst them, which often terminated in war. At length, hearing there was a Lodge of Masons held at Alexandria, in Egypt, 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 brought 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.
7. Did you ever travel,
My forefathers have.
8. Where did they travel, and what for,
Those who went E, were for instruction, and when W, to propagate the same to various parts of the world.
9. Did you ever work as a Mason,
My antient Brethren have.
10. Where did they work,
t the building of K. S. T., and many other stately edifices.
11. How long did they work,
Six days.
12. Why not on the seventh,
Because the Almighty has strictly commanded that day to be kept holy.
13. Being by their work entitled to receive wages where did they go to receive them,
Into the M. C. of K. S. T.
14. How did they get there,
By the entrance of a P.
15. Did they see anything at the entrance of that P. that particularly struck their attention,
They did: two g . . . t Ps.
16. What called,
----, ----, or ----. and ----.
17. What was that on the
----.
18. What does it denote,
To establish.
19. What was that on the
----.
20. What denote,
Strength.
21. When united what,
Stability, for God said in my strength I establish this my House to stand firm.
22. How high were they,

- 35 Cubits.*
23. How much in circumference,
12.
 24. How much in Diameter,
4.
 25. Where [were] they hollow or solid,
Hollow.
 26. Why so,
The better to serve as Archives to Masonry, and to hold the Constitutional Rolls.
 27. What substance [thickness?] was the outer rim,
4 Inches, or a hand's breadth.
 28. What made of,
Molten or cast brass.
 29. Where Cast,
In the clayey ground, between Succoth [and] Zeredathah, where K. S. ordered them and all his holy Vessels to be cast.
 30. Who had the superintendance of their Casting,
H. A. B. the widow's son, of the tribe of Nephtali.
 31. What adorned with,
Two Chappiters, one on each.
 32. How high where [were] those Chappiters,
5 Cubits.
 33. What enriched them,
Lily-work, Net-work, and Pomegranates.
 34. How many rows of pomegranates were there,
Two Rows.
 35. How many upon each row,
100 on each.
 36. Were they further adorned with any thing.
Two spherical, or round balls.
 37. What was delineated thereon,
Maps of the Celestial and Terrestrial Globes.
 38. What do they point out to us,
Universal Masonry.
 39. When were they finished,
When the Net Work was thrown over.
 40. Why were they place at the entrance of the P., and what do they further represent,
The first represents that remarkable cloud of fire, which proved a light and guide to the Israelites in their escape from their Egyptian oppression; the other represents that cloud which proved the destruction of Pharoah [sic] and his host, in their attempt to follow them. Our noble and illustrious G. M. thought he could 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.
 41. After having passed them where did they next arrive,
At the foot of a winding stair case.
 42. Did they meet with any farther [sic] obstruction,
They did.
 43. What was it,
The antient J. W., who guarded the same.
 44. What did he demand of them,
The secrets of a F. C.
 45. After giving that wished for satisfaction, what answer did they receive,
Pass Brother F. C.
 46. Where did they then [pass] to,

Up this winding stair case.

47. Consisting of how many S . . . s,

[Three, five, seven or eleven. -- Vancouver].

48. Why three,

Because that number R . . . s a L.

49. Why five,

H . . . s a L.

50. Why seven,

Makes it perfect.

51. Why eleven,

In allusion to our Saviour's Aposles [sic], for when Judas betrayed his Lord and Master, there were only eleven remaining - - - [The Vancouver MS. here adds: "and they held their Lodge without him." -- A. H.] likewise a second reason, in allusion to the antient Patriarchs, for when Joseph was sold by his brethren to the Ishmaelites, there were only eleven remaining.

52. Who are the three that r . . e a L.,

The Master and Wardens.

53. Why does three r . . e a L.

In allusion to the three grand Masters which bore sway at the building of K. S. T., which were SKI HKT HAB.

54. Who are five that h . . . d it,

[Answer omitted, through a typographical error in numbering the questions and answers. Emulation, Browne, and , Vancouver has: "The W. M., two Ws., and two F. Cs."]

55. Why do five h . . . d a L.,

In allusion to the five noble orders in Architecture.

56. Name them,

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

Architecture is the art of building edifices proper for habitation or defence, etc. - -

Architecture is scarce inferior to any of the arts in point of antiquity;

nature and necessity taught the first inhabitants of the earth to build themselves huts, tents and cottages, from which, in stately habitations, with a variety of ornaments, proportions, etc. --

Antient writers represent the Tyrians as the first among whom architecture was carried to any tolerable pitch, and hence it was that our Grand Master, King Solomon, had recourse to them for workmen to build his Temple. - -

The three branches of architecture are denominated Civil, Military, and Naval. --

Every Freemason well knows the great utility of Naval Architecture at the building of King Solomon's Temple, in building Ships to traffic to Ophir for gold, ivory, and jewels, to beautify and adorn the Temple.

57. Explain the Tuscan,

The Tuscan, the first of the five orders in Architecture, is the most simple and massive, and is seven diameters high;

it is called by Vitruvius the Rustic Order, to be used properly in country houses and palaces;

in Viagnola's manner of composition it is a beauty even in its simplicity, and as such should find place not only in private edifices, but likewise in public ones, as in the piazzas of squares and markets, in the magazines and granaries of cities, and even in the offices and lower apartments of palaces.

The Tuscan Order takes its name from an antient people of Lydia, who coming out of Asia to people Tuscany first executed it in some Temples which they built in their new plantations.

58. The Doric,

The Doric is the second of the five orders, and is that between the Tuscan and Ionic. As for the invention of the Doric Order the tradition is, the Dorus, king of Achaia, having first built a temple of this order at Argos, which he dedicated to Juno, occasioned it to be called Doric; though others derive its name from its being invented or used by the Dorians.

It is the most natural and best proportioned of all the orders, all its parts being founded on the natural position of solid bodies:

at the first invention it was more simple than at present, and when in process of time they came to adorn and enrich it more, the appellation Doric was restrained to its richer Manner, and the primitive simple manner they

called by a new name, the Tuscan Order. Some time after its invention, they reduced it to the proportion, strength, and beauty, of the body of a man;

hence as the foot of a man was judged the sixth part of his height, they made the Doric column, including the capital, six diameters high;

afterwards they added another diameter to the height, and made it seven diameters, with which augmentation it might be said to be near the proportion of a man, the human foot, at least in our days, not being a sixth, but nearly a seventh part of the body.

The characters of the Doric Order, as now managed, are the height of its column, which is eight diameters. The moderns, on account of its solidity, use it in large strong buildings, as in the gates of cities and citadels, the outsides of churches, and other massy work, where delicacy of ornament would be unsuitable.

59. The Ionic,

The Ionic is the third in order, and is distinguished from the Composite, in that it has none of the leaves of the Acanthus in its capital;

from the Tuscan, Doric, and Corinthian, by the volutes or rams horns, which adorn its capital; and from the Tuscan too, by the channels or flutings in its shaft.

The Ionic Order owes its origin to Ionia, a province of Asia; and, it is said, the Temple of Diana, at Ephesus, the most celebrated edifice of all antiquity, was of this order. The Ionic has an advantage above any of the rest, and consists in this, that the fore and hind parts of its capital are different from its sides;

but this is attended with an inconvenience when the ordonnance [?] is to turn from the front of the building to its sides; to obviate which, the capital may be made angular, as is done in the Temple of Fortune Virilis.

This column is a medium between the massive and delicate orders, the simple and the rich. Its height is eighteen modules, and nine diameters of the Column, taken at the bottom. Then it was first invented its height was sixteen modules, but the ancients, to render it still more beautiful than the Doric, augmented its height by adding a base to it, which was unknown in the Doric. --

At present the Ionic Order is properly used in churches and religious houses, in courts of justice, and other places of supposed tranquility and devotion, as well as Freemasons' properly erected, well-formed, regular constituted Lodges.

60. The Corinthian,

The Corinthian is the noblest, richest, and most delicate of them all, and is ten diameters high. This order is said to be invented by the antients, but Callimachus, a Corinthian Sculptor, is thought by most of the modern writers to have been the inventor of this order of Architecture, and that passing by the tomb of a young lady, over which her nurse had placed a basket with some of her toys, and covered it up from the weather with a tile;

the whole having been placed over a root of Acanthus, as the root sprung up it encompassed the basket, till arriving at the tile it met with an obstruction and bent downwards under the tile, forming a kind of volutes, and the tile in the abachus of his order. --

Villanmandus supposes the Corinthian capital to have taken its origin from an order in Solomon's Temple, the leaves whereof were those of the palm tree.

61. The Composite, or roman order,

The Composite (so called from its capital being composed out of the other orders) is the last of the five orders of Architecture;

it borrows a quarter round from the Tuscan and Doric, a double row of leaves from the Corinthian, and volutes from the Ionic; its cornice has simple modillions or dentils.

The Composite is also called the Roman and Italic Order, as having been invented by the Romans conformable to the rest, which are denominated from the people among whom they had their rise.

62. Explain the rise of the Orders,

The antient and original order of Architecture were no more than three. To these orders the Romans added two others, the Tuscan, which they made plainer than the Doric, and the Composite, which was more ornamental, if not more beautiful, than the Corinthian.

We have still, properly speaking, only three orders in Architecture that shew invention and particular characters, and these are particularly revered by Freemasons. They essentially differ from each other, the other two having nothing but what is borrowed, differ only in an accidental manner. The Tuscan is no other but the Doric in its earliest state, gross and plain;

the Composite is the Corinthian, enriched with the Ionic. To the Greeks we are indebted for what is great, judicious, and distinct. The Romans, though they have succeeded a little, have in vain endeavoured to follow the steps of the Grecians in addition to the number of orders.

63. There is a farther [sic] reason why five h . . . d a L.,

In allusion to the five external senses.

64. Name them,

Hearing, seeing, feeling, smelling, tasting.

[The last two are reversed in order, in the book, through a typographical error.]

65. Explain them,

“Hearing is that sense by which we are enabled to distinguish sounds, and are made capable of all the perceptions of harmony and melody, with all the agreeable charms of music; by it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires; and by means of this sense our reason is capable of exerting its utmost power and energy. The wise and beneficent Author of Nature intended that we should be social creatures, and that we should receive the greatest and most important part of our knowledge, by the information of others; for these purposes we are endowed with hearing, that our happiness and satisfaction may be promoted by a proper exertion of our rational powers.

66. Explain Seeing,

“Seeing is that sense by which we are enabled to distinguish objects of different kinds, and in an instant of time, without change of place or situation, to view whole armies in battle array, -- figures of the most stately structures, and all the agreeable variety displayed in the landscape of nature; by it we can find our way in the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it; by it we can measure the planetary orbs, and make new discoveries in the spheres of the fixed stars; nay more, by this sense we can perceive the tempers and dispositions, the passions and affections of our fellow creatures when they wish most to conceal them; so that though the tongue may lie and dissemble, the countenance will display the hypocrisy to the discerning eye; in fine, the rays of light which administer to this sense, are the most astonishing parts of the inanimate creation, and render the eye a peculiar object of admiration.

67. Explain Feeling,

“Feeling is that sense by which we are enabled to distinguish the different qualities of bodies, such as hardness and softness, heat and cold, roughness and smoothness, figure, solidity, motion, and extension, all of which, by means of certain corresponding sensations of touch, are presented to the mind as real external qualities, and conception or belief of them invariably connected with these corresponding sensations by an original principle in nature which far transcends our inquiry.

68. Explain Smelling,

“Smelling, with regard to the organ, is an impression made on the nose by little particles continually exhaling from odorous bodies; with regard to the object, it is the figure and disposition of odorous effluvia, which sticking on the organ, excite the sense of smelling; and with regard to the soul, it is the perception of the impression of the object on the organ, or the affection in the soul resulting therefrom.

69. Explain Tasting,

“Tasting enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smell the entrance of the canal for respiration. From the situation of both [of] these organs it is plain they were intended by nature to distinguish wholesome food from that which is noxious. Every thing which enters into the stomach must undergo the scrutiny of tasting, and by it we are capable of discerning all the changes which the same body undergoes in the different compositions of art.

By the proper use of the five senses we can form just and accurate notions in the operations of nature, and by reflecting on the objects with which our senses are gratified, we become conscious of them, and are enabled to attend to them till they become familiar objects of thought.” -- [Preston].

70. There is likewise a third reason,

The birth, life, death, resurrection, and ascension, of our Saviour.

71. What do we learn by his birth,

He being the day-star or mercy, hath risen to conduct our feet in the paths of truth and peace.

72. What by his life,

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

73. What by his death,

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

74. What by his resurrection,

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

75. What by his glorious ascension,

That He is gone before us to open the gates of paradise that hath 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.

76. Why do seven make a L. perfect,

Because K. S. was seven years and upwards in building the Temple of Jerusalem.

77. There is a second reason,

In allusion to the seven liberal Arts and Sciences.

78. Name them,

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

79. Explain Grammar,

Grammar teaches us the proper arrangement of words according to the idiom or dialect of any particular kingdom or people, and is that excellency of pronounciation which enables us to speak or write a language with accuracy and justness, agreeable to reason, authority, and the strict laws of literature.

80. Explain Rhetoric,

Rhetoric is the art of speaking copiously on any subject, with all the advantage of beauty and force, and to fill the imagination with ideas and images which may assist nature without oppressing it, for the delivery of a discourse in public it ought to be with that decency and force as to strike the hearer.

81. Explain Logic,

Logic is the art of thinking and reasoning justly, or it may be defined the science or history of the human mind, in as much as it traces the progress of our knowledge from our first and most simple ideas, through all their different combinations, conceptions, and all those numerous deductions that result from variously comparing them one with another.

The precise business of Logic therefore is to explain the nature of the human mind, and the proper manner of conducting its several powers, in order to the attainment of truth and knowledge;

it lays open those errors and mistakes we are apt, through inattention, to run into; and teaches us how to distinguish between truth, and what only carries the appearance of it;

by this means we grow acquainted with the nature and force of the understanding, see what things lies [sic] within its reach, where we may attain certainty and demonstration, and when we must be contented with probability;

these considerations sufficiently evince the usefulness of this science, which is divided into four parts, according to the number of the operations of the mind in its search after knowledge; which are perception, judgment, reasoning, and, method.

This valuable art of ranging our ideas, connecting them closely together, and consequently facilitating the transition from one to another, supplies us with a means of rendering all men's abilities nearly equal;

in fact, all our knowledge is reducible to primitive sensations, which is nearly alike in all men.

The art of combining and connecting our direct ideas only gives them a more or less exact arrangement and denomination, whence they become more or less sensible to others;

a man who readily combines his ideas differs but little from him who combines them slowly, as he who judges of a picture at sight differs but little from him who requires to be made sensible of all its parts

both at the first glance, have the same sensations, though they sink not so deep in the second, who therefore dwells longer upon each to render them strong and distinct, and by this means the reflex ideas of the first observer become as easy to the second as direct ones, and hence perhaps there is scarce an art or science that may not, by means of a well adapted logic, be taught to a slow understanding, because there are few arts or sciences whose

precepts or rules may not be reduced to simple notions, and disposed in so connected an order that the chain need never be broken.

As the mind is more or less slow in the operations it requires more or less of this connected order. The advantage of a genius is that of having less occasion for it, or rather of being able to form it quick and almost imperceptibly.

82. Explain Arithmetic,

Arithmetic is the art of numbering, or that part of mathematics which considers the powers and properties of numbers, and teaches how to compute and calculate truly, and with expedition and ease.

We have very little intelligence with regard to the invention of this inestimable science, history being silent both with regard to the author, and fixing the time;

some attribute it to Seth, others to Noah, and the Turks to Enoch; many imagine it had its rise with the introduction of commerce, and consequently fix its epochs with that of the Tyransians, who did not begin to flourish till about a thousand years after the flood.

Josephus tells us, that Abraham taught the Egyptians Arithmetic, during the time of his sojourning in their country; but it is generally allowed among us as Masons, that the inundations of the Nile gave occasion for its invention, as well as Geometry.

Be that as it may, it is certain both these sciences were held in the highest veneration, and committed to the care of their priests, who founded their theology on them.

The Greeks owed their knowledge of Arithmetic to the Egyptians, and Pythagoras built his philosophical system upon numbers, affirming that the nature of numbers extends through the whole universe, and that the knowledge of numbers is the knowledge of the Deity.

The antient Arithmetic however fell far short of the modern, their notation was very imperfect, consequently the operations abstruse and tedious.

They wanted the cypher, or a character that of itself signifies nothing, to fill up a place and change the value of their numbers in a decuple [ten-fold] progression, their series extending only to nine.

We owe our present notation to the genius of the Eastern nations, and received it from the Arabians, who learned it from the Indians, but when or by whom it was invented cannot be known:

It was known in Europe before the year 1000, and in Britain, before 1150.

83. Explain Geometry,

Geometry hath already been in part explained; its origin in particular at Alexandria in Egypt. The usefulness of this science extends to almost every art and science;

it is by the help of it that Astronomers turn their observations to advantage, regulate the duration of times, seasons, years, and cycles, and epochs, and measure the distance, motions, and magnitude of the heavenly bodies.

It is by this science that geographers determine the figure and magnitude of the whole earth, and delineate the extent and bearings of kingdoms, provinces, harbours, etc.;

it is from this science too that Architects derive their just measures in the construction of public edifices, as well as private houses.

It is by the assistance of Geometry that Engineers conduct all their works, take the situation and plans of towns, the distances of places, and the measure of such things as are only accessible to the sight.

It is not only an introduction to fortification, but highly necessary to most mechanics, especially carpenters, joiners, mathematical instrument makers, and all who profess designing.

84. Explain Music,

Music is the science of sound, considered as capable of producing melody or harmony, or the art of disposing and conducting sounds, considered as grave and acute, and of proportioning them among themselves, and separating them by just intervals, pleasing to the sense, and is never displayed to better advantage than while singing in praise of the Grand Architect and Geometrician of the Universe.

85. Explain Astronomy,

Astronomy is by far the noblest and most sublime of all the sciences, for a knowledge of which we are mostly indebted to the immortal Newton, who discovered the fountain and spring of all the celestial motions, and the law which the great Author of Nature has infused through the whole system, that all the particles of matter attract one another in a reciprocal duplicate proportion of its distance.

This law may be considered as the cement of nature, the principle of union, which preserves every thing in its proper state and order;

it detains not only the planets but even the comets, within due bounds, and hinders them from making too great incursions into the immense regions of space.

To the same genius we are obliged for the discovery of the law that regulates all the heavenly bodies, and sets bounds to the planet's orbs.

He hath shewn us the cause why such a constant and regular proportion is observed by both primary and secondary planets, in their circulation round their central bodies, in comparing their distances with their periods, and why all the celestial motions are still continued in such amazing regularity and order.

By the Newtonian system, which is now generally received, the Sun is supposed to be at rest in the centre of the Solar System, and the planets with the earth to move in ellipses round him.

The Stars are likewise, as well as the Sun, supposed at rest, and that diurnal motion which they appear to have from east to west, is imputed to the earth's motion from west to east, round its own axis.

The Sun is supposed very near the center of gravity of the whole system, and in the common focus of every one of the planetary orbits.

Mercury is the first planet which performs his revolutions round the Sun; next to him Venus, next to Venus [is] our Earth, with its attendant or secondary the Moon, which performs a joint course with the Earth, and in their revolution measuring out the annual period;

next [to] the Earth is Mars, next to him Saturn, and last of all the planets in our Solar System, is the Georgian Sidus, so called in honor of His present Majesty, by Br. Herschel, who discovered it at Bath, in the year 1781. [The reference obviously is to Uranus. Neptune was not discovered and identified till 1846. - A. H.]

The Sun is the first heavenly body, placed within our system, that demands our attention; it is the centre of the system round which the other planets revolve.

The Sun, by its force and action, communicates all the motion and strength to the other heavenly bodies; the heat and light of the Sun demonstrates the being of a fiery nature, hence it follows that its surface is every where fluid, that being the condition of flame.

The Sun is the centre, not only of the planetary but the cometary system, round which all the Planets, with our Earth among the rest, revolve in different periods, according to their different distances from the Sun, their Grand Master.

The Sun is sufficient of itself to stamp a value on the Science of Astronomy: day and night, summer and winter, are among its surprizing effects.

The whole vegetable creation subsists by its beams, and by its benign influence our own lives are supported. When it reflects upon us its genial warmth in the Spring, nature revives and resumes a new face, and sinks into a temporary death, when it departs from us at the approach of Winter.

The Sun was, by the antients, called the Heart of Heaven, for as the heart is the centre of the animal system, so is the Sun the centre of our universe. An the heart is the fountain of blood, so is the Sun the life, heat, and light of the world, and the first mover of the mundane system.

This glorious luminary is placed near the centre of the orbit of all the planets, and is inclined to the ecliptic in an angle of eight degrees. It is of an astonishing magnitude, though on account of its distance from us, appears to the eye not much higher or larger than the Moon, which is only an attendant on our Earth.

The Sun is more than a million times larger than our Earth, and more than five hundred times bigger than all the Planets of our system put together. --

The Moon, which next calls our situation, is a dark spherical body, which has no light of itself, but only shines with that she receives from the Sun, whence only that half turned towards him is illuminated, the opposite one remaining in its native darkness.

The face of the Moon visible on our Earth is that part of her body turned towards the Earth, whence, according to the various positions of the Moon, with regard to the Sun and Earth, we observe different degrees of illumination, sometimes a large and sometimes a less portion of the enlightened surface being visible, which different degrees of illumination proceed also from the superficies of the Moon being rough and uneven.

The Comets are generally supposed to be solid, fixed, and durable bodies, a kind of planets which move in very oblique orbits every way with the greatest freedom, preserving their motions even again [against?] the course and direction of the planets, their tails being very thin, slender vapour, emitted by the head or nucleus of the Comet, ignited or heated by the Sun.

There is no certain time fixed for the appearance of the Comets: the duration of their appearance is also very uncertain, for some are seen for a few days only, others for several months.

The next thing in Astronomy which calls forth our attention is the fixed Stars, which are generally supposed to be of the same nature with our Sun, and to shine with their own light, each of them attended by Planets, which are inhabited with rational creatures like this our earth.

Instead, therefore, of one Sun, and one World, we find that the region of unbounded space is people with Suns and Stars, and Worlds !!

This opinion of a plurality of Worlds has been held and taught by many of the most celebrated Philosophers and Astronomers, both in antient and modern times.

In this view of things our system resembles a single individual of some one species of beings in outward nature diversified from all its fellow individuals, by differences unessential to the kinds and species, but which constitute that beauty which will ever result from uniformity amidst a variety of pleasing and well-disposed objects.

By comparing the apparent diameter of objects at different distances, it is clear our Sun would appear like a Star, were he removed to the distance at which they are placed, and that therefore it is perfectly reasonable to conclude, that the fixed Stars are equal, it not superior in magnitude to that which is the centre of our system, and that they are made for the same purposes with our Sun, namely, to bestow light, heat, and operations, on a certain number of planets revolving around them.

Here we may form some idea of their immense distance from us, and the vastness of the space they occupy, when we recollect that numbers amongst them are at too great a distance to be adequately expressed by figures, and beyond the reach of admeasurement;

and this idea will be heightened if we consider that many of the small stars visible to the eye are far more remote than the larger ones, and that the telescope discovers stars, which are at too great a distance to be perceptible to the naked eye;

that the instrument, like our eyes, has its bounds, but the extent of the Heavens have none, but is unbounded.

Since then, the fixed Stars are far removed from, and for the most part invisible to us, it can scarcely be conceived by the narrowest mind, that they form any part of our system, or were created only to give a faint glimmering light to the inhabitants of this our globe, for one additional Moon would afford us more light than the whole host of Stars;

such an opinion is unworthy of our reason, and inadequate to our conceptions of the Deity.

It would be also absurd to suppose, that the Author of Nature had made so many Suns without Planets, to be enlightened by their light, and vivified by their heat, but more so to imagine so many habitable Worlds, enlightened by Suns, without inhabitants, we may therefore safely infer, that all the Planets of every system are inhabited. We learn from Revelation that the ultimate end of creation is the peopling of Heaven with men. These resplendent Suns are clearly then the modiums of existence by so many Earths, and of Men upon them, created to be eternally happy with their God. Upon the whole it, it cannot be supposed that the Almighty, who has not left with us a drop of water unpeopled, who has, in every instance, multiplied the bound of life, should leave such immense bodies destitute of inhabitants;

it is certainly much more rational to suppose then the residences of human beings, formed with capacities for loving, knowing, and serving their Almighty Creator;

blest and provided with every object conducive to their happiness, and many of them perhaps in a far greater state of purity than the inhabitants of our Earth, and therefore in possession of higher degrees of bliss, and placed in situations, furnishing them with scenes of joy, equal to all that poetry can paint, or religion promise, all under the direction, indulgence, and protection, of Definite Wisdom and Goodness, to whom is treasured us an infinite and inexhaustible fullness, to render them completely and eternally happy.

86. After having ascended those stairs where did they next arrive,
At the door of the M. chamber of K.S.T.
87. In what state did they find it,
Opened but close t . . . d.
88. Who by,
The antient S.W.
89. Who t . . . d against,
All under the degree of a F.C.
90. What did he demand of our Brethren before he permitted them to enter,
The Sn., T., and W. of a F.C.
91. Did they comply to his demand,
They did.
92. Please to give the Sn. [and] W. in due form,
They are complied with in due form.

93. Give the P.W. with discretion,

Its here with discretion likewise complied with.

94. What does that denote,

P y.

95. How was it depicted in a Mason's L.,

By an E. of C., near a F. of W.

96. Explain the origin of this P.W.,

It dates its origin from the time that the half tribe of Ephramites 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 honors of the Amonitish 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 proving ineffectual, he was obliged to have recourse to rigorous 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 future, he sent detachment 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 should an Ephramite approach and own himself to be such he was to be immediately slain if he denied it, a test W. was to be put to him which was to pronounce the W. . . . - - - - -, but they for the want of the asparation [aspiration] peculiar to their country could not pronounce it but called it, which small variation cost them their lives and we find by sacred history that there fell on that day in the field oe [of] battle and on the banks of the Jordan forty two thousand Ephramites and as that w . . . d was then adopted as a test to distinguish friend from foe it has ever since been adopted in a F.C.L. to distinguish all under that degree.

97. Where was this battle fought,

In a field of standing corn, and by a falling cascade.

3rd S

1. After given [giving] those convincing proofs to our ancient B.S.W. at the place just mentioned, where did they then Pass,
Into the M.C. of K.S.T.
2. What there to do,
Receive their wages.
3. How and on what did they receive their [them],
On the square without diffidence or scruple.
4. Why in so careless a manner.
From the good opinion they entertained of their employers.
5. Did they see anything there that principally struck their attention,
They did.
6. What was it,
The representative of our Supreme Grand Master.
7. What does it denote,
One greater than your worship, or Sir Peter Parker.
8. Who is that who is greater than Sir Peter Parker,
Earl Moria.
9. Is there any in the Masonic Order greater than him,
His Royal Highness George Prince of Wales.
10. Is there any greater than his Royal Highness George Prince of Wales, Grand Master of the Masonic Order --,
GOD, the Grand Geometrician of the Universe, to whom we ought at all times cheerfully to submit and obey.
11. So mote it be, can you my friend define this letter G,
*In the M.C. of this temple there stood a letter G to be by true F.C.s. farther defined.**
12. What is farther meant by that letter G,
*By letters four and science fifth this G has a right to stand, it means the God we all adore, you have your Answer friend.***
13. Please to give a farther reference,
Your science fifth hath well composed a noble structure vast, a point, a line, a superfice . . . but solid is last.
14. What is a Point,
Beginning of a [all?] geometrical matter.
15. What is a Line,
Continuation of the same.
16. What is a Superfice,
Length and breadth without a given thickness.
17. What is a Solid or Cube,
Length and breadth with a given thickness, which forms a cube and comprehends the the [sic] whole of geometry. [Note: the first Solid is the Tetrahedron, not the Cube. -- G. L. H.]

*[This reading gives the impression of some error or omission, but the Vancouver MS. Gives the reading of 11-13 in exactly the same form, with the sole exception that the last three words read “*in the last.*”]

** [In a series of doggerel verses on “The Repeating of the Letter G,” Prichard (Masonry Dissected, 1730) gives it in this form:

*By Letters Four and Science Five
This G aright doth stand,
In a due Art and Proportion,
You have your Answer, Friend.*

Prichard indicates that “Letter Four” refers to the name of Boaz, but in this he must be mistaken; it obviously refers to the Tetragrammaton. “Science Five” or fifth obviously refers to the fifth of the Seven Liberal Arts and Sciences. -- A. H.]

18. How many sorts of Masons are there,
Two, free and accepted and operative.
19. Which of them are you,
Free and accepted.
20. What do you learn as such,
Secrecy, morality, and good fellowship.
21. What do operative Masons learn,
To hew, square, lay stones, and prove horizontals.
22. What by both and frequenting different Ls.,
Genteel behavior and to abstain from vice.
23. Having already named the Lewis as it respects speculative Masons, please to inform me how it is depicted in a Mason's L.,
By a cramp of mettle [sic] fixed in a styne [stone], which enable Mason's to raise great weights to certain heights, without which they could not so conveniently do.
24. How many Israelites were employed in this building for the worship of God,
30,000, besides 3,600 overseers, and 150,000 Bondsmen.
25. What did the 30,000 consist of,
The Levy of Jerusalem.
26. Who was appointed the superintendant,
The noble Prince Adonhiram.
27. Who were the 150,000,
The remains of the old Canaanites.
28. What was their employ,
To prepare the materials for the building, except the inferior workmen, who were the bearers of burthen.
29. Who were the 3,600 and what was their employ,
3,300 were overseers in the work and expert Master-masons, the other 300 were the principle Rulers over the whole.
30. Where were the materials for this magnificent building prepared,
In the Quarries of Tyre, the Forest of Lebanon, and in the clayey grounds between Succoth [and] Zaradatha.
31. Where was the gold obtained that ornamented the inner part of the Temple,
From Ophir.
32. When was this magnificent Temple finished and how long in building,
1012 years before our Saviour and seven years in building.

. . . .

Master Mason Degree

1st S 3rd D

1. B.S.W. are you a Mason,
So taken and accepted among Brother Master Masons (Vancouver).
2. Where was you raised as such,
In a L. of Master Masons.
3. Consisting of how many,
Three.
4. Under what denomination,
The M. and Ws.
5. Why was you s. s.d.
*In allusion [to] that part of scripture when the Lord spoke unto Moses in the burning bush, etc and likewise to Joshua, etc.**
6. What enabled you to be raised a Master Mason,
By the usual O. on such occasions.
7. Which I will thank you to repeat,
[Here follows the O.]
8. After having taken this great and solemn O. of a Master Mason, what was the next thing the Master requested of you,
To confirm the same in that sacred manner the Master Masons required.
9. What did he then proceed to do,
He friendly took me by both hands, and said rise newly O. M.M.
10. What farther enabled you to be raised a Master Mason,
The help of God and the square of my own industry.
11. From what to what was you raised,
From a superficial flat to a perfect perpendicular.
12. As a Master Mason from whence came you,
From the E.
13. What induced you to leave the E. to go to the W.,
In search of that which was lost, which, with your instructions, and my own industry, I hope to find.
14. What was that which was lost,
The s . . . s of a Master Mason.
15. How came them to be lost,
By three knocks given by three rude ruffians, which caused the d . . . of our Master H.
16. Relate the particulars thereof,
At the building of that grand religious edifice there were but t . . . e G. M. that bore sway, SKI, HKT 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 this 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 fifteen F.Cs., who having more ambition, than prudence, and knowing that the Temple was nearly finished, and that there were some s . . . s, they were not in possession of, and being apprehensive that they should not (when left to travel into foreign countries) be so rapidly employed neither receive so good wages unless they were in possession of those s . . . s,

Vancouver gives it more fully as follows: "In allusion to that part of scripture when the Lord spake unto Moses in the burning bush, saying Put off thy shoes from off thy feet, for the place whereon thou standest is hold ground, and sacred to the Honour and Glory of God, and likewise to Joshua in the same manner."

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 holy 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, twelve out of the fifteen had recanted, the other three remained unmoved by the dictates of nature way laid our Master H. as he went into the S. S. at the hour of H. T. when the workmen were gone from labor to refreshment and took advantage of this favourable opportunity, and posted themselves at the three 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 s . . . s of a M.M.; he gave for answer that he did not receive them in such a manner, neither could 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 [ruffian] he gave him a violent blow on his r . . . t T . . . e which caused him to reel and fall on his l . . . t k . . . e, but recovering from this surprise he attempted to go out at the W. door, but there he was likewise prevented by another villain [villain] as dareing [sic] as the first who sternly demanded of him the s . . . s of a M.M., he gave a similar answer as the first, and from whom he experienced a similar treatment, with this difference only, that instead of receiving the blow on his r . . . t T . . . e it was on the l . . . t, 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 [sic] manner, by a villain [villain] more dareing [sic] than the former two who sternly demnded [demanded] of him the s . . . s of a M.M., to which request he answered nearly as before, with this addition, that there were only t . . . e in the world, who knew it, and unless they were present, he could nor would not comply to so unreasonable a demand; this answer proving ineffectual he received from this cruel mercenary wretch a violent blow on this f . . . d, which brought him l . . . s to the ground.

17. After they had thus in[humanly] m . . . - our Master H., what did they with his b . . . ,
They covered it under the materials of the building till the hour of h . . . t . . .
18. What did they then with it,
Took it to the brow of a hill, and there very indecently intured [sic] it.
19. When was our Master H. first missing,
Past the hour of h . . . t . . . the same day.
20. How came he then to be missing,
By not carrying his reports as usual to K.S.
21. When generally missing,
Past the hour of h . . . t . . . the next day.
22. How came he so to be,
The workmen returning from refreshment to Labor found no designs drawn upon their T - - - - B [Trassel Board – Vancouver], which threw them into confusion they therefore went and reported the same to K.S.
23. How did K.S. receive this report,
With great emotion [he] smote his breast and exclaimed oh! G - - - G I fear our Master H. is s . . . And those [recanting] brethren having heard of this circumstance at this particular juncture. And being struck with horror and amazement at the same, came to K.S. and acknowledged all they knew concerning it, and voluntarily offered their services to go in search of those assassins, for such they were now with propriety supposed to be.*
24. What did K.S.. order those t . . . e recanting brethren first to do,
He first ordered those twelve brethren to go in and about the Temple, and make dilligent [sic] 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 sit [sat] himself down at the brow of a hill, and in order to facilitate his riseing [sic] he caught hold

* [Vancouver also gives initials only. Browne has: “oh God,” etc.]

of a sprig growing in the ground, which by its coming so easily out he perceived the ground had been newly broken, in consequence of which he hailed his brethren who were then pursuing their search who with him opened the g . . . , and there found the b . . . y of our Grand Master H. very indecently buried, they then covered him up again with the e . . . and went and acquainted K.S. of the same.

25. When K.S. had received intelligence of the discovery of our Master H. what did he next order the t . . . e recanting brethren to do,

With great emotion he smote his breast and said oh! G . - - - G - - - what I feaed [feared] is come to pass our B. has been most cruelly m . . . - -

He ordered these t . . . e recanting brethren 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 d . . . h the s . . . s of a Master Mason was lost till future ages should discover them, but as a reward to them for their fidelity and exertion, the first casual Sn. T. and W. that should occur among them at his raising should be adopted as a substitute till the right was found;

when those brethren came to the g . . . e where G. M. laid they formed themselves into a F.Cs. L., and immediately the g . . . was opened, either by sympathy or sorrow, found themselves in this position (at the same time given [giving?] the s . . . n) and looking around on each other and remembering the words of K.S. they then adopted that as the first casual S . . . n;

two of the brethren then descended the g . . . e and attempted to raise him by supporting his back, but the flesh being putrid their fingers penetrated to the bone, and on smelling to them said M B, which proves the initials of the first casual W., they then attempted to raise him be the EAP G, which proving a s . . . , they tried that of a F.C. which likewise proved a s . . . they then took a more firmer hold and raised him by the F.P.

26. Please to explain the F.P of F.,

H. to H. is descriptive of that unity which ought ever to exist among Masons, at all times ready to assist the distressed 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 so to do, -- K. to k. reminds 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 s . . . s, each Brother's s . . . s delivered as such to keep as his own, for to betray those s . . . s, which are entrusted by a friend, would probably do him the villany [sic] of an assassin who stabs his adversary when unarmed, and the least suspicious of a foe. -- H. upon back that we should support a brother's character in his absence as in his presence, and even more so, for if present, he would 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 F.P. of F. we are linked together by one indissoluble chain of sincere affection, which cannot fail to distinguish us (when properly adhered to) among those who are unacquainted with our religious and social institution.

2nd S.

1. Who were the secret m . . . s of our Master H.,
Three F.Cs.
2. How came them so to be,
From the information obtained by K.S. from the t . . . e recanting brethren.
3. There is a second reason why they were secret,
At the building of the Temple, it was the usual custom for EAPs to mass seven in a mass and F.Cs. five, at that time there were t . . . e F.Cs. missing from their masses at noon likewise their lodgings at night, which corroborated the first information.
4. How were the [they] found out,
By an order from K.S. that an embargo should be laid on all vessels and floats, and placed Guards in all his frontier towns with a strict strong injunction that none should quit his dominions without his prior knowledge.
5. What did K.S. next order,
He ordered those t . . . e recanting brethren to divive [divide] themselves equally into four divisions (namely three E, three W, three N, and three S. -- Vancouver), one of which was to go down to Joppa where the materials were landed for the building and acquire, 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 could not obtain a passage, they therefore returned into the interior part of the country, those three brethren then returned likewise, and on passing by the mouth of a cave by the sea side they heard the following exclamations (here follows the various exclamations) [oh! that etc. - oh! that etc. - oh! that etc. - Vancouver], 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 and found the same, they then bound them and brought them before K.S.
6. What were their names,
J - - - - a J - - - - o and J - - - - m.*
7. How did J [A] appear,
He as paying due homage to the King fell down on his l . . . t k . . . e and on being questioned as to the punishment of those who had been the horrid m . . . s of our Master H. he not thinking there was sufficient evedence [sic] boldly answered he ought to be etc. K.S. 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.
8. How did J [O] appear,
In nearly the same manner as the first from whom the same confession mas [was] made and received the same judgment from K.S.
9. How did J [M] appear,
In a more humiliating posture, he paying due homage on b . . . h k . . . s and made a similar confession and received the same judgment, and was ordered in the same manner as the two former.
10. After the evidence and confession of those guilty assassins how did K.S. then proceed,
He being in alliance with H.K.T. sent an embassy to acquaint him that t . . . e of his subjects had been the horrid perpetrators of the d . . . h of H.A.B. likewise s - - - - d - - - - e [sending him the particulars. - Vancouver] of their examination guilt and confession and wished to know how they were to be disposed of.
11. H.K.T.'s answer,
That he might consult his own pleasure but in his opinion the punishment they had prescribed for others ought to be inflicted on them.

[Obviously J - - - - a is meant. Vancouver gives the answer by the terminal letters only: "A, O, and M."]

12. Was that done and where,
It was done at Joppa as near to the extremity of the two countres [countries] as possible, they being deemed outcast of both and worthy of neither.

3rd S.

1. What were the t . . . s our Master H. was s . . . with,
*Setting T - - - - [Tool?] Setting Rule and Heavy Rostle.**
2. What is the ornaments of a Master Mason's L.,
Porch Dormer and S - - - - - p - - - - - t [both Browne and Emulation have "Square Pavement" ;
Vancouver has "Sacred Pavement" but this may be an error in transliteration].
3. Their uses,
The Porch is the entrance into the Sanctum Sanctorum. – The Dormer is the window that gives light to the same, and the [Square] Pavement for the High Priest to walk on.
4. Name the office of the High Priest,
To burn incense to the honor and glory of God, and pray fervently that the Almighty would be pleased to bestow peace and tranquility to the Israelitish nation throughout the ensuing year.
5. What is an excellent Master Mason's name,
G - - - - [Giblem – Browne].
6. Who conferred [sic] that name upon him,
K.S.
7. For why,
For his excellency in all manner of workmanship.
8. What does the P.W. denote,
A curious artifice[r] in all manner of mettle [sic].
9. Name the [seven] originals,
Three different ways of forming a Lodge; three different ways [of] preparing [sic] a Brother; three different obligations; three different Signs; three different Words; three different Tokens; and three ways to Advance.

[Browne has "setting maul" for the first, the other two being as given. Vancouver has "Rule, and Setting Maul." Emulation has "P., L., and M.M."]

4th S.

1. Having already been informed in the preceding degree of the materials for the Temple, where they was prepared, the number of workmen employed, and their different employes, we now come to speak more minutely of the Temple itself, its dimensions and ornaments within and without, its sacred furniture and dedication, therefore, B.S.W. inform me how High it was,
Thirty Cubits.
2. How Long,
60.
3. How Wide,
20.
4. How High was the Porch,
120.
5. How Long,
10. [Vancouver says "twenty."]
6. How wide,
10.
7. How many rows of chambers,
3 Rows.
8. How High were those Chambers,
5 Cubits.
9. Give a further description of them,
There were thirty in number, twelve on the South side, twelve on the North, and six on the West, which were encompassed by galleries.
10. How was the inner part of the Temple ornamented,
With Cedar and Fir, covered over with plates of gold, ornamented with cherubims and various kinds of flowers.
11. In what part of the Temple was the Ark of the Covenant placed,
In the innermost part called the Oracle or partition, which separated the holy from the most holy place.
12. What was that Ark a symbol of, and of what use was the Oracle,
The Divine presence, wherein was contained the two table[s] of stone, whereon was engraved the law of GOD, which Moses put there at Horab when the Lord made a covenant with the Israelites, when they escaped [sic] from their Egyptian bondage.*
13. How high was it, [“the Oracle” – Vancouver],
20 Cubits.
14. How Long,
20.
15. How Wide,
20.
16. Any other ornament belonging to the Oracle or Holy of Holies,
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.
17. What was the principal design in building the Holy of Holies
To receive the Ark of the Covenant which God gave to Moses.
18. How many Cherubims were there in the Holy of Holies,
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 its; those of Solomon spread their wings over it, being added only for the greater ornament of God's house.

* [Vancouver also spells it ‘escaped.’]

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 dare 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.

20. What was the entrance into the Holy of Holies,

The fifth door belonging to the Temple, the first being that which led into the Court of the Israelites, the second into the Court of the Priests, the third was the door of Solomon's Porch, the fourth led into the Holy Place, and the fifth door was that which led to the Holy of Holies.

21. What was delineated on those doors,

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 [so also in Vancouver].

22. Give a further explanation of those Cherubims,

They are represented in the shape of a Man, an Ox, a Lion, and an Eagle, which are supposed to be emblematical of the angelical nature; --

that of the Man to signify their benevolence and good will to the human species; --

the wings and parts of an Eagle denote their celerity in executing the divine commands; --

the part of a Lion denotes their being strong in executing the orders of heaven; --

the part of the Ox denotes their patience and assiduity in fulfilling their Maker's will.

The reason why they were represented with their faces to each other, and their eyes fixed upon the covering, was to denote they were the guardians of the law inclosed [sic] 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 to 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 towards each other signified their mutual consent and concord.

23. Give a third explanation,

The figure of the Cherubims represented the bearings of the four principal Tribes which denotes the dominion of God over the Israelites in particular. The Cherubims placed on the Ark, having those four 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 could 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 the 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 symbolical purposes. No one can believe that 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.

As hieroglyphics were the most antient form of writing, this will not only appear true, but likewise necessary, and that the Egyptians made use of those compositions, several of their monuments demonstrate, some of them shew us two, sometimes three heads of different animals upon one body. The Egyptian Sphinx, which was placed at the entrance of their temples, seems to have given rise to two of the Cherubical figures exhibiting the head of a Woman on the resemblance of a Lion.

The Egyptians were very much addicted to make the body of their image human, though they sometimes bear the head of a Lion, a Hawk [Falcon], an Eagle, a Bull, a Ram, etc. The application was to signify a different Deity;

we may therefore conclude that the Unity 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 Dieties [sic] of the Heathen world were represented. [see Ezekiel, Chapter 1 -- G.L.H.]

If we attend to the origin and nature of the hieroglyphics, we shall be able to clear this condescension from any objection with which it may be charged by ignorance, or traduced by prejudice. Some from considering that the

Ox was the symbol fire [Earth], that the piercing eyes of the Lion occasioned that animal being used as the symbol of light [Fire], and that the soaring flight of the Eagle had occasioned that animal being used as the symbol of air [Water, as its lower nature of the Scorpion];

that these elements were the objects of the earliest Pagan adoration, and that the appearance of the true God is generally represented in Scripture under the visible symbol of fire, light, and air; therefore from some persons considering all these circumstances conjointly have inferred that the figures composing the Cherubims which were the symbols of fire, light, and air; the ordinary similitude under which the Diety [sic] usually appeared, were intended to represent the characters or persons in the Divine essence that fire, light, and air, or spirit resembled.

5th S

1. Give a proper and full definition [sic] of the Ark of the Covenant placed in the Holy of Holies, likewise the ring of Gold thereon placed, and the two tables of stone therein deposited,

The Ark was a kind of Chest or Coffer, wherein was deposited the two Fables [Tables] of Testimony, containing the Ten Commandments, written with the finger of God, which was the most sacred monument of the Jewish religion. This Ark was to be a symbol of the Divine presence and protection over the Israelites, a sacred pledge of the stability of the Jewish common wealth, 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 idolatrous nations were frequently building Temples to their Gods, and place[d] 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 an Ark, as the symbol of the Divine presence, and of this the splendor and external beauty of the Ark, the Ornaments of gold with which it was decked, are thought to be 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 the populace. When God shewed Moses upon the Mount the pattern of the Tabernacle, Ark, 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 your 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, an Oracle, and Altar, etc. 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 antient Crowns were only a plain circle of gold, or rather materials 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 shows 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, it seems, with great propriety, to be denominated the propitiatory, or Mercy Seat, therefore it is considered as a part of the furniture of the most holy place by itself.

2. How high was the great Molten Sea,
Five cubits, besides the height of the oxen whereon it stood.
3. How many in diameter,
Thirty.

4. How many in circumference,
*Ten.**
5. What was its use,
For the washing of the sacrifices, and likewise for the Priests and Levites, who washed their hands and feet not in it, but with water drawn out of it by pipes or conduits, which were 600 in number, whereby great quantities of water might flow out of it to wash great numbers at a time.
6. What supported it,
Twelve oxen, with their faces outermost, three looking to the East, three to the West, three to the North, and three to the South.
7. Where was it placed, and what quantity of water did it contain,
By constantly supplying 2000, each bath containing eight gallons, this Sea or Bason constantly contained 500 barrels of water; had it been filled up to the brim, it would have supplied 3000. 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.
**
8. What was the use of the ten great Lavers,
For the Israelites to wash in, the great Molten Sea being reserved for the Priests and Levites only.
9. What quantity of water did each Laver contain,
Ten barrels each, which made one hundred in the whole, being just one fifth the quantity contained in the great Molten Sea.
10. How many baths did each Laver contain, and how many in the whole,
Each Laver contained 40 baths, which made 400 in the whole, a fifth part the number only that the great Molten Sea contained.
11. What supported these ten great Lavers of water,
Ten large brass Bases, curiously ornamented with Lions, Oxen, Cherubims, and many other devices of curious workmanship.
12. Where was they placed,
Five on the North, and Five on the South side.
13. How high were those Bases,
Three [cubits].
14. How long,
Four.
15. How wide,
Four.
16. Of what use were the Shovels,
To cleanse the alter, etc.
17. Of what use were the Basons,
For the Priests to receive the blood of the sacrifices.

* Vancouver reverses these figures, giving Ten in diameter, and Thirty in circumference. The transcription in Finch is obviously incorrect.

** The answers, here in reverse order to the questions, are given in their proper order in Vancouver. – A.H.

18. Of what use were the Pots in the Temple,
To hold these sacrifices which were divided between the Priests and the People.
19. What were these utensils made of,
All above-mentioned were made of brass.
20. What was the Altar of Incense made of,
Pure gold.
21. Where was it placed,
In the Holy Place adjoining the Most Holy.
22. For what purpose,
To burn incense to the honour and glory of God.
23. How many tables were there, what made of, and where placed,

There were Ten in number, five were placed on the right, and five on the left; on one of which, more noble than the rest, was placed the Shew Bread. [. . the twelve loaves of Shew Bread. – Vancouver.]

24. What does the Shew Bread denote,

The Twelve Tribes of Israel, and likewise the Twelve Stones in the River Jordan. [. . Jordan, and the twelve months in the year. – Vancouver.]

25. How many Candlesticks were there, and what made of,

Ten in number, and all made of pure gold, as well as likewise all the remaining utensils.

26. Where placed,

Five on the right, and five on the left, before the Oracle. King Solomon made ten 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.

27. What were they ornamented with,

With beautiful flowers wrought upon them.

28. Were they further adorned with anything, and why were they kept continually burning,

Lamps, containing Oil, which were perpetually burning, three 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.

29. What do they represent,

The candlesticks giving light, denotes the law of God, and the doctrines of Revelation shining in His church: for the commandment is a lamp, and the law is light.

30. What was the use of the Bowls,

For preserving the oil for these lamps.

31. Of what use were the Spoons,

To take up the same.

32. What use the Snuffers,

To dress the same.

33. How many Basons were there,

There were 100 in number, and were such for receiving the blood of the sacrifices, etc.

34. What use were the Censers,

For offering incense to God.

35. What use were the Flesh Hook[s],

To prevent the sacrifices falling off from the Altar of Burnt offerings.

36. Were the inner part of the Temple farther ornamented with any thing,

With gold, ivory, and precious stones, in great abundance, all fetched from Ephir, in ships, 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 splendour, were preserved from Idolatry, for they could 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.

6th S

1. The Temple being now fully compleat in all its parts, and nothing remaining but its dedication, how did K.S. next proceed,

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, it being brought there by David, and deposited in a 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 now brought 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 it 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 but the High Priest was permitted so to do, and not even him, but once a year, not then, till after many washings and purifications against the great day of expiation, for by the Israelitish law, all human flesh was deemed unclean.

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

The fire from Heaven, which filled the whole House; this cloud was the glory of the Lord, or the symbol of the Divine Presence, which now filled the Temple, as it had antiently done [in] 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 the Cloud, out of which the glory of the Lord broke, and after it had filled the whole House, settled in the Most Holy Place.

3. After the glory of the Lord had filled the house, what succeeded,

The solemn prayers of King Solomon, at the consecration and dedication, wherein he acknowledges the goodness of God, and His gracious promise, and His faithfulness in fulfilling it; he there 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 were 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.

4. What number of Oxen were offered, and what number of Sheep, 22,000 of the former, and 120,000 of the latter.

5. Describe the farther particulars of the inner part[s] of the Temple and their uses,

Its inner walls, posts, beams, doors, floors, and ceilings, 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 of gold, with heads of various workmanship, the most 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.

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

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

7. 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,

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 6,904,822,

500L. sterling [nearly seven thousand millions sterling – Vancouver], besides the other materials for the Temple, and workmen's wages, diet, etc. for upwards of 7 years. The number of his own people only amounted to 183,300 which [who] were employed erecting this grand magnificent structure.

8. What was the amount of the treasure King David left towards defraying the expences [sic] of this magnificent building,

It amounted to 911, 419, 207L. [i.e., pound] to which, if we add King Solomon's annual revenue, his trading to Ephir for gold, and the presentations to him from the 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.

9. Any thing else worthy of remark belonging to this superb edifice,

There were 10,000 vestments of silk for the Priests, ornamented with purple girdles, and 20,000,000 purple vestments for singers; 200,000 trumpets, and 42,000 other musical instruments made use of in praising God, the Grand Geomitrician [sic] of the Universe.

10. Every thing belonging to this grand and solemn Temple of God being now explained and fully illustrated, what is there now remaining,

To close the D - - - [Third Degree?] in due form, etc.

End of the Third Degree

