

This document, after stating the mason's salutation, consists of an examination, partly along conventional masonic lines (cf. especially *The Whole Institutions of Free-Masons Opened*, and the second part of the *Essex MS.*), and partly scriptural in character, thus calling to mind the *Dumfries No. 4 MS.* After the Examiner is satisfied that the candidate has been in a Lodge, he asks further questions to make sure that the candidate was 'entered'. This is followed by some questions regarding the candidate's 'raising'; the answer to the last question, as to how the works of the Babylonians stood, occupies about half the MS. It consists of a long exposition of legendary matter (bearing little resemblance to events recorded in the 'historical' section of the *MS. Constitutions of Masonry*), mainly concerning Noah, Bezaleel and King Solomon, for only part of which Biblical or Talmudic authority can be found. The exposition concludes with a somewhat cryptic account of the secrets of freemasonry. The document belongs to the Rev. H. I. Robinson, Londesborough Rectory, York, in whose family it has been for some time. Its previous history is unknown. He first drew attention to it when he was initiated in 1936. It originally consisted of two sheets of paper, $16\frac{1}{2}'' \times 13''$, folded in two to form four leaves, $16\frac{1}{2}'' \times 6\frac{1}{2}''$. Quite recently each sheet has been cut in half, making four sheets, $8\frac{1}{4}'' \times 13''$, or eight leaves, $8\frac{1}{4}'' \times 6\frac{1}{2}''$. The text occupies one side only of six of these leaves [the upper and lower halves of original leaves 1, 2 and 3]. A single line, probably a false start for the original page 3, occurs on another page. The MS. bears the date 24 October 1726. It was reproduced photographically in *A.Q.C.*, 1 (1937), with an introduction by Bro. Poole. The transcript we print has been made from the *A.Q.C.* reproduction and checked from photographs of the original, by the courtesy of Bro. Robinson.

Treatment of the Text. As no line of the MS. is indented, and as there are no cross-headings, strictly speaking the whole document should be printed as one paragraph. Consequently, all division of the text into paragraphs, as printed below, represents editorial emendation. Some lines in the MS. contain relatively few words, and are filled in with strokes, the next word commencing at the extreme left-hand side of the page. Where this coincides with a change of speaker, we have printed the text as though a new paragraph began. This method being hardly applicable to the last three-quarters of the document, we have there somewhat arbitrarily introduced new paragraphs wherever a change in the subject matter seemed to make a break desirable. The writer often joins two words together, especially where the first word is 'a', e.g., 'adevine', 'awilling', 'adark'; we print such forma-

tions as separate words. Very frequently the writer uses 'ff', not instead of 'F', but in places where one would expect only 'f'. Although in some cases we suspect that this doubling of the 'f' may be due to a faulty quill pen, we have printed 'ff' wherever it appears in the MS.

THE WHOLE INSTITUTIONS OF FREE MASONRY OPENED AND PROVED BY
THE BEST OF TRADITION AND STILL SOME REFERANCE TO SCRIPTURE

ffirst observe that all our signes is taken from the square according to every subject in handleing this is proved by the 9 vers of the 6 chapter of ffirst book of kings

The Sallutation is as ffollows—ffrom whence came you—I came ffrom a right worshipfull Lodge of Masters and ffellows belonging to God and holy saint John who doth greet all true and perfect brothers of our holy secrets so do I you if I finde you to be one

I greet you well brother craveing your name—answere J and the other is to say his is B

The examination is as follows—How shall I know you are a ffree Mason—By true words signes and tokens from my entering—

How were you made a free mason—by a true and a perfect Lodge—what is a perfect Lodge—the senter of a true heart—

But how many masons is so called—any od number from 3 to 13—why so much ado and still haveing od numbers—still in refferance ffrom the blesed trinity to the comeing of christ with his 12 apostles what was the first step towards your entering—a willing disire for to know the secrets of free masonry—

why was it called free masonry—first because a ffree gift of God to the children of men secondly free from the intruption of infernall spirits thirdly a ffree union amonge the brothers of that holy secret to remain for ever—

How came you into the Lodge—poor and penylesse blind and Ignorant of our secrets—

some reason for that—in regard our saviour became poor ffor our redemption so I became poor at that time for the knowledge of God contracted in the square—

what did you see in the Lodge when you did see—I saw truth the world and Justice and brotherly Love—where—before Me—

what was behind you—perjury and hatred of Brotherhood ffor ever if I discover our Secrets without the consent of a Lodge Except that have obtained a trible Voice by being entered passed and raised

and Conformed by 3 severall Lodges and not so Except I take the party sworn to be true to our articles—

How stood your Lodge at your entering—East west and south— why not north allso—in regard we dwell at the north part of the world we burie no dead at the north side, of our churches so we cary a Vacancey at the north side of our Lodges—why east and west—because churches stands east and west and porches to the south—

why doth churches stand east and west[—]in ffour referances— what are they—first our first parance was placed Eastward in edin secondly the East winde dried up the sea before the children of Israell so was the temple of the Lord to be builded thirdly these who dwell near the Equenoxall the sun riseth east and seteth west on them fourthly the stare apeared in the East that advertized both the sheep heards and wise men that our saviour was come in the flesh—

who Conducted you into the Lodge—the warden and oldest fellow craft—

why not the youngest fellow craft—in regard our Saviour exorted the chiefe to Serve at the table that being an exortation to Hummility to be observed by us for ever—what poster did you pass your oath in—I was nether siting standing goeing runing rideing hinging nor flying naked nor cloathed shode nor bairfoot—a reason ffor such poster—in regard one God one man makes a very christ so one naked object being half naked half cloathed half shode half bairfoot half kneeling half standing being half of all was none of the whole this sheweth a humble and obediant heart for to be a ffaithfull ffollower of that Just Jesus—

what were you sworn to—for to hale and conceall our secrets[—] what other tenours did your oath Cary—my second was to obey God and all true Squares made or sent from a brother my third was never to steall Least I should ofend God and shame the square my fourth was never to commite adultry with a brothers wife nor tell him a willfull lie my fift was to disire no unjust revange of a brother but Love and releive him when its in my power it not horting my self too far—

I pass you have been in a Lodge yet I demand how many Lights belongs to a Lodge—I ansvere 12—what are they—the first 3 jewells is ffather son holy ghost—sun moon master Mason square Rule plum Lyne Mell and cheisall—prove all these proper—as ffor the

blesed trinity they affurd reason as ffor the sun he renders Light day and night as ffor the moon she is a dark body off water and doth receive her Light ffrom the sun and is allso queen of waters which is the best of Leavells as ffor the master mason he teaches the trade and ought to have a tribble voice in teaching of our secrets if he be a bright man because we do be Leive into a Supper oritory power for alltho the 70 had great power Yet the 11 had mor for they chused matthias in place of Judas as ffor square Rule plum lyne mell and cheisall they are six tooles that no mason can performe true work without the major part of them—what refferance can be prest on thes 12 Lights—we draw refferance from the 12 patriarches and allso from the 12 oxen we reid of at the 7 chapter of first king that caryed up the molten sea of brass which was tipes of the 12 disciples was to be taught by christ—

I pass you entered yet I demand if you were raised—yes I was—into what were you raised—I was raised into knowled of our primitive both by tradition and scripture—what is your foundation words at the Laying of a building where you exspect that some inffernall squandering spirit hath haunted and posable may shake your handy work—O come Let us and you shall have—to whom do you speak—to the blesed trinity in prayer—how do you adminster these words—kneeling bairhead fface towards the east—what mean you by the expreshion thereof—we mean that we foresake self righteousnes and differs ffrom these baballonians who presumed to build to heaven but we pray the blesed trinity to Let us build trueLy and square and they shall have the praise to whom it is due—when was these words made or what need was for them—I answeere into the primitive before the ghospell spraid the world being incumbered with inffernall squandering spirits except that men did build by ffaith and prayer their works were oft asulted

But how came that the works of the Baballonians stood before all this or yet the brightness off the gossell—I yet by your own question answeere you because the presumption of the Baballonians afforesaid had vexed the God head in so much the Langvage was Confounded ffor their sake so that no mankind ffor ever was to do the Like again without a devine Lisiance which could not be had w^tout faith and prayer—tradition that—we have it by tradition and still some refferance to scripture cause shem ham and Japheth ffor to go to their father noahs grave for to try if they could find anything

about him for to Lead them to the vertuable secret which this famieous preacher had for I hop all will allow that all things needfull for the new world was in the ark with noah Now these 3 men had allready agreed that if they did not find the very thing it self that the first thing that they found was to be to them as a secret they not Douting but did most firmly be Leive that God was able and would allso prove willing through their faith prayer and obedience for to cause what they did find for to prove as vertuable to them as if they had received the secret at first from God himself at its head spring so came to the Grave finding nothing save the dead body all most consumed away takeing a greip at a finger it came away so from Joynt to Joynt so to the wrest so to the Elbow so they R Reared up the dead body and suported it setting ffoot to ffoot knee to knee Breast to breast Cheeck to cheeck and hand to back and cryed out help o ffather as if they had said o father of heaven help us now for our Earthly ffather cannot so Laid down the dead body again and not knowing what to do—so one said here is yet marow in this bone and the second said but a dry bone and the third said it stinketh so they agreed for to give it a name as is known to free masonry to this day so went to their undertakings and afterwards works stood : yet it is to be beleived and allso understood that the vertue did not proceed from what they ffound or how it was called but ffrom ffaith and prayer so thus it Contenued the will pass for the deed

while the reigne of king alboyne then was born Bazalliell who was so Called of God before conceived in the [womb] and this holy man knew by inspiration that the secret titles and primitive pallies of the God head was preservitiv and he builded on them in so much that no infernall squandering spirit durst presume to shake his handy work so his works be came so ffameious while the two younger brothers of the fforesaid king alboyin disired for to be instructed by him his noble asiance by which he wrought to which he agreed conditionally they were not to discover it without a another to themselves to make a tribble voice so they entered oath and he tought them the heorick and the practick part of masonry and they did work—then was masons wages called up in that realme then was masons numbered with kings and princes yet near to the death of Bazalliell he disired to be buried in the valey of Jehosephate and have cutte over him according to his diserveing which was performed by these two princes and this was cutte as follows—Here Lys the flowr of

masonry superiour of many other companion to a king and to two princes a brother Here Lys the heart all secrets could conceall Here lys the tongue that never did reveal—now after his death the inhabitation there about did think that the secrets of masonry had been totally Lost because they were no more heard of for none knew the secrets therof Save these two princes and they were so sworn at their entering not to discover it without another to make a trible voice yet it is to be beleiued and allso under stood that such a holy secret could never be Lost while any good servant of God remained alive on the earth for every good servant of God had hath and allways will have a great part of that holy secret alltho they know it not themselves nor by what means to mak use therof for it hapened with the world at that time as it did with the Sammaritan church about christ they were Seeking ffor what they did not want But their deep Ignorance could not disarne it so all this contened dark and obscure while the ffour hundred and ffour Score off year after the children of Israell came out of the Land off Egypt in the ffourth year of Sollomons reigne over Israell that sollomon begun to Build the house of the Lord which his father david should have builded but was not admitted to performe it because his hands was gultie of blood wars being on every side—

So all reffered while the days off Sollomon his son that he be gun to build the house of the Lord now I hope all men will give ffor granted that all things needffull ffor carying on off that holy erection was not holden ffrom that wise king—to this we must all allow Els we must charge God with unJustice which no ffrail mortall dare presume to charge God with nether can his devine goodness be Guilty off now we read at the 13 vers off the 7 chapter of ffirst book of kings that Sollomon sent and ffet hiram out off tyre he being a widdows son of the tribe of naphtale and his father was a man of tyre a worker in brass filled with wisdom and Cunning to work all works in brass and he came to king sollomon and wrought all his work ffor him—the Exsplanation of these verses is as ffollows—the word Cunning renders ingenuity as ffor wisdom and understanding when they are both found in one person he can want nothing : so by this present scripture must be allowed that the widdows Son whose name was hiram had a holy inspiration as well as the wise king sollomon or yet the holy Bazalliell—now it is holden fforth by tradition that there was a tumult at this Erection which should

happened betwext the Laborours and masons about wages and ffor to call me all and to make all things easie the wise king should have had said be all of you contented ffor you shall be payed all alike yet give a signe to the Masons not known to the Laborours and who could make that signe at the paying place was to be payed as masons the Laborours not knowing thereof was payed as fforesaid—this might have been yet if it was so we are to Judge very Mercyfull on the words of the wise king sollomon ffor it is to be understood and allso beleived that the wise king meant according to every mans disarveing yet the 7 vers of the 6 chapter off ffirst book off kings reads me still Better where it is said the House when it was in Building was build of ston made ready beffore it was brought theither so that there was nether hammer nor ax nor any tooll off Iron heard in the house when it was in Building—ffrom whence may be gathered that all things was ffitted affore hand yet not posable to be caryed on without a motion and when all things were sought ffrom the horasin off the heavens to the plate fform off the earth there could be nothing ffound more be Comeing more becomeing then then the square ffor to be their signe ffor to signifie what they would have each other to do—so the work went on and prospered which could not well go amiss being they wrought ffor so good a master and had the wisest man on earth for to be their overseer therefore in so parts by Merite yet Much mor by ffree grace Masonry obtained a name and a new command—their name doth signifie strength and their answeare beauty and theire command Love ffor prooffe hereoff read the 7 and 6 of ffirst book off kings where you will finde the wonderfull works off hiram at the building off the house of the Lord—

So all Being ffinised then was the secrets off ffree Masonry ordered aright as is now and will be to the E End of the world for such as do rightly understand it—in 3 parts in refferance to the blesed trinity who made all things yet in 13 brenches in refferances to Christ and his 12 apostles which is as follows a word ffor a deveine Six ffor the clargey and 6 ffor the ffellow craft and at the ffull and totall agreement therof to ffollow with five points off ffree Masons fellowshipe which is ffoot to ffoot knee to knee breast to breast cheek to cheek and hand to Back which ffive points hath refferance to the ffive cheife signes which is head ffoot body hand and heart and allso to the ffive points off artitectur and allso to the ffive orders of Masonry yet takes thire strength ffrom five primitive one devine

and ffour temporall which is as ffollows first christ the chiefe and
Cornnerston secondly Peter called Cephaz thirdly mozes who cutte
the commands ffourthly Bazalliell the best of Masons ffiftly hiram
who was filled with wisdom and understanding—you[r] first is

your Second is
you[r] ffourth is
your sixt is
your eight is
your tent is
your twelt is

—your third is
—your ffift is
your seven is
your nineth is
you[r] Elewent is
you[r] thirteen is—

The Graham Chanceing Master of Lodges outhere Enquam Ebo
october ye 24 17²⁶ to all or any off our ffretarnity that intends to
Learn by this—

[Page 4]

on Every so all this contened darke and obscure while the ffollowing
days off his

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