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-
fist 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 Salutation is as ffollows—ffrom whence came you—I came ffrom a right worshipfull Lodge of Masters and fffellows 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—answer we J and the other is to say his is B

The examination is as follows—How shall I know you are a fffree Mason—By true words signes and tokens from my entering—How were you made a fffree 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 fffrom the blessed trinity to the comeing of christ with his 12 apostles what was the first step towards your entering—a willing desire for to know the secrets of fffree masonry—why was it called fffree masonry—first because a fffree gift of God to the children of men secondly fffree from the intruption of infernall spirits thirdly a fffree union amonge the brothers of that holy secret to remain for ever—

How came you into the Lodge—poor and peneyless blind and Ignorant of our secrets—some reason for that—in regar our saviour became poor fffor 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 fffor 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 also—in regard we dwell at the north part of the
world we bury 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 references—
what are they—first our first parance was placed Eastward in edin
secondly the East winde dryed up the sea before the children of
Israel so was the temple of the Lord to be builded thirdly these who
dwell near the Equinox all 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 exerted
the chiefe to Serve at the table that being an exortion to Hummility
to be observed by us for ever—what poster did you pass your oath
in—I was nether siting standing going runing rideing hinging nor
flying naked nor cloathed shode nor hairfoot—a reason fforsuch
poster—in regard one God one man makes a very christ so one naked
object being half naked half cloathed half shode half hairfoot half
kneeling half standing being half of all was none of the whole this
sheweth a humble and obedient heart for to be a ffaithfull ffollowing

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 steal 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 revenge 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 answere 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 ff or the
blesed trinity they affurd reason as for the sun he renders Light day and night as for 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 for the master mason he teaches the trade and ought to have a trible 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 matthis in place of Judas as for square Rule plum lyne mell and cheisall they are six tooils 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 tought 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 blessed trinity in prayer—how do you administer these words—kneeling bairhead fface towards the east—what mean you by the expreshion thereof—we mean that we foresake self righteousness 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 answere 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 gospell—I yet by your own question answere you because the presumtion of the Baballonians aforesaid had vexed the God head in so much the Langvage was Confoundd ffor their sake so that no mankind ffor ever was to do the Like again without a devine Lisiance which could not be had wout 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 ffind 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 also prove willing through their faith prayer and obedience for to cause what they did ffind for to prove as vertuable to them as if they had received the secret at ffirst 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 ffinger 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 also understood that the vertue did not proceed from what they ffound or how it was called but ffrom ffaith and prayer so thus it Contened 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 fforsaid king alboyin desired 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 trible voice so they entered oath and he taught 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 hedesired 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 superior of many other companion to a king and to two princes a brother Here Lys the heart all secrets could conceal—it 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 tribal voice yet it is to be believed and also 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 altho 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 for what they did not want. But their deep Ignorance could not disarne it so all this contened dark and obscure while the four hundred and four Score off year after the children of Israel came out of the Land off Egypt in the fourth year of Sollomons reign over Israel that Sollomon begun to Build the house of the Lord which his father David should have builded but was not admited 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 for granted that all things needfull for carying on off that holy errection was not holden from that wise king—to this we must all allow Els we must charge God with unJustice which no ffraill 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 first book of kings that Sollomon sent and set 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 for him—the Explication of these verses is as follows—the word Cunning renders ingenuity as for 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 forth by tradition that there was a tumult at this Errection which should
hapened betwext the Laborours and masons about wages and for to call me all and to make all things easie the wise king should have had said be all of you contented for 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 foresaid—this might have been yet if it was so we are to Judge very Mercyfull on the words of the wise king sollomon for it is to be understood and also beleived that the wise king meant according to every mans disarveing yet the 7 vers of the 6 chapter off first book off kings reads me still Better where it is said the House when it was in Building was build of ston made ready before 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—from whence may be gathered that all things was fittted affore hand yet not posable to be caried on without a motion and when all things were sought from the horasin off the heavens to the plate from off the earth there could be nothing found more be Coming more becomming then then the square for to be their signe for to signify what they would have each other to do—so the work went on and prospered which could not well go amiss being they wrought for 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 free grace Masonry obtained a name and a new command—their name doth signify strength and their answere beauty and there command Love for prooafe hereoff read the 7 and 6 of first book off kings where you will finde the wonderfull works off hiram at the building off the house of the Lord—

So all Being finisht then was the secrets of free 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 blessed trinity who made all things yet in 13 bRENChes in refferances to Christ and his 12 apostles which is as follows a word for a deveine Six for the clargey and 6 for the fFellow craft and at the full and totall agreement therof to follow with five points of free Masons fellowship which is foot to foot knee to knee breast to breast cheeck to cheeck and hand to Back which five points hath refferance to the five cheifie signes which is head foot body hand and heart and allso to the five points off artitetur and allso to the five orders of Masonry yet takes thire strength from five primitive one devine
and four temporall which is as follows first christ the chief and Cornnerston secondly Peter called Cephas thirdly moses who cut the commands fourthly Bazalliell the best of Masons fifthly hiram who was filled with wisdom and understanding—you[r] first is

your Second is
you[r] fourth is —your third is
your sixt is
your eight is —your fifth is
your tent is your seven is
your twelt is your nineth is
you[r] Elewent is you[r] thirteen is—

Tho Graham Chanceing Master of Lodges outher Enquam Ebo
October ye 24 1726 to all or any off our freternity that intends to Learn by this—

[Page 4]
on Every so all this contined darke and obscure while the following days off his

[Remainder of sheet blank]