

PIETRE-STONES REVIEW OF FREEMASONRY  
FREEMASONS-FREEMASONRY.COM

Rivista di Massoneria - Revue de Franc-Maçonnerie - Revista de Masoneria - Revista de Maçonaria  
History Literature Music Art Architecture Documents Rituals Symbolism ♦

## Fellowcraft Degree

### First Section

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].*

## Second Section

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 abacus 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 pronunciation 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 surprising 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 ancients, 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 than 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.*

### Third Section

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 superface . . . 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 Superface,  
*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 give the impression of some error or omission, but the Vancouver MS. Gives the reading of 11-13 in exactly the some 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 superintendent,  
*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.*

**Home Page | Alphabetical Index | What is New | Papers of Eminent Masonic Scholars**  
**Indice Saggi in Italiano | Index des Essais en Langue Française**  
**Índices Monografias em Português | Índice de Planchas Masonicas en Español**

 **RSS News Feed** |  **NewsAlerts** **Subscribe News by Email**



**Please, support PS Review of FM.**  
**CLICK HERE to add our banner to your website**

**Copyright © 1996 - 2015 © - PIETRE-STONES REVIEW OF FREEMASONRY - All rights reserved**

No part of this website may be reproduced, downloaded, stored, or transmitted in any form or by any means, without prior permission in writing from the copyright proprietor.

Today is Saturday October 10, 2015 23:20:16  
Last modified on Monday, September 25, 2006 14:02:37

Website optimized for Microsoft Explorer 6.0+. Best view with a screen resolution of 1280x1024 pixels.

Visitors currently online:9

