

Matthew Cooke, xxx^o, P.M., P. 3. x

THE

Three distinct Knocks,
Or the Door of the most
ANTIENT FREE-MASONRY,
Opening to all Men,

Neither Naked nor Cloath'd,

Bare-foot nor Shod, &c.

Being an universal Description of all its Branches,
FROM

Its first Rise to this present Time,

As it is delivered in all Lodge:

Giving an exact Account of all their Proceedings in making a Brother, with the Three Obligations or Oaths belonging to the First Second, and Third Degrees of Masonry, viz. The Enter'd Apprentice, Fellow-Craft, and Master-Mason; with the Obligation belonging to the Chair, and the Gripe and Word. Also,

Full Descriptions of the Drawing upon the Floor of the Lodge, with the Three Steps, and a Prayer used at the making of a Brother; with Songs to be sung after grave Business is done, and the Examination of a Brother, whereby he may get Admittance into a Lodge, without going through the Obligations. With,

The Author's Reasons for opening the Door of Masonry to all the World: Also the Character of some Masters of Lodges at this Time.

By W—O—V—.

Member of a Lodge in England at this Time.

DUBLIN:

Printed and sold by THOMAS WILKINSON, Bookbinder and Stationer, (No. 40) WINETAVERN-STREET, Corner of COOK-STREET: Where may be had all Kind of School-Books, Novels, Histories, Plays, Merchants Account-Books, with every Article in the Stationary Way.

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Pondin
Comme J et B
di 1768



TO
THE RIGHT WORSHIPFUL
COMPANY OF FAITHFUL
IRISH MASTERS

Of Number I,

And the whole FRATERNITY which it may be of
Service to —

S I R S,

I Am obliged to dedicate my Book to Number I, because they are all Masters, and in Partnership; besides, they would be angry if I did not give them that Honour; for they that are not Masters, can't be admitted: But it may be of Service to the younger Brothers, because it will let them into the Tricks that are carry'd on, which you can't come at under Six or Seven Years, and the Expence of a great many Pounds; but here you may learn

A 2

is



it all in a Month, and go and lecture as well as the best of them. But if you belong to any Lodge, you must give a Shilling every Quarter to Number I, to feast their d—n'd Guts, and perhaps your Family want it at home: But this Family of *Pluto*, have the Impudence of the D—l, to say if you don't send a Shilling when they want it, you shall be excluded all Lodges whatsoever: And thus there go Four or Five Shillings a Year, you don't know for what; besides other Expences, which is ten times as much. I could give you a List of Expences for one Year only, would make you stare; but it does not signify, for any man that has been a Mason Half a year, and comes to read this Book, will know what I say to be true, and more so if he reads it out; for it will let him into things he never thought of but now he will see them as plain as possible.

Pray, Brother, what is the matter that Six or Eight or Ten Brethern, that like to learn Masonry, can't meet at a Brother's House when they please, and spend their Six-pence with Pleasure, and depart in Peace, without wrangling and cheating one another; which too often happens of late, by admitting of bad Men, and laying Charges upon them that are not honest enough to keep one Tittle thereof; which I could speak of Two or Three who were made Masters last St. John's Day, and in a Month's Time turned out the most forsworn Villains in the World.

Therefore, I advise all young Brethren to meet as aforesaid; first at one Brother's House, and then at another, that is in the public Way: For what Occasion have you to be confin'd to any particular Lodge, when you may hold a Lodge where you please, and when you please; having either Three, Five, Seven, or Eleven, and as many more as you please; and thus you will be of Service one to another, without sending your Money to the grand Number I, as they call it, which they tell you is for Charity; but if it be, I am afraid they make themselves the Poor: Thus I advise you further, that you have nothing to do with them, for they are Wolves in Sheeps Cloathing.

It was the Custom among the Primative Masons, and also among the Primitive Christians, to visit one another: for it is said as Iron sharpens Iron, so shall one Man sharpen another.

But methinks I hear some young Brethren say, Who shall instruct us? I answer: Buy this Book, & you will have Instructions enough. But perhaps you will say, How shall I know that it is right? Get some faithful *Irishman*, for Two or Three Times, and you will soon see that this Book is right; for they all understand Masonry, even the lowest Class of them, if they are once made; for then it is the chief of their Business. In the Winter they have a little Money out of the Box of Number I, to buy them a few Cloaths, so you may have one of them any Night only paying for what he eats and drinks, for they never pay any thing; but if they can lay hold of the Money, they will: So I charge you to take care of that, and you may do well enough with them, paying their Expences of the Night: Or you may have a faithful Instructor from Number I; the Secretary, or the like, with One or Two with him; but they must be all free, because they come to instruct the young Brethren; and sometimes you must pay a Coach-hire or Waterage, or the like, according to the Situation of the Place.

Therefore it is the best way not to be troubled with them, but as little as you can help; yet I would have you try, and you will find what I say to be true; for it is by Experience. I could say ten times more, but I don't care to be too harsh: I only give you Hints, whereby, with a little Experience, you will find it all out; and a great deal more Villainy that is carry'd on, and three Parts of the Free-Masons know nothing about the matter.

For they pretended to so much Holiness at first when I came to *England*, I thought they were Gods, but I soon found them d—ls. For at first I found all their pretended Friendship not to be real, because they had so much of it that made me sick, and I dare say some of you, Brethren, have:

have been as sick with their pretended Honesty, as ever I was.

But with all their Wit, they never could find me out, that I never was made a Mason, or received any of following Obligations; yet I have been a Member of several Lodges, both Antient and Modern, and Royal Arch; and have been Master of some Lodges in *England*. I will tell you how I came at it without being made; as follows.

I am a *German*, born near *Berlin*; and being acquainted with an *English* Family, who had a large Quantity of Books, and being intimate with their Children, I learnt a little *English*, and took great delight in reading of *English* Books, which I could have when I would. About the Year 1740, (I was then upwards of 20 Years old) as I was a looking in my Neighbour's Library, I found a Pamphlet, called *Masonry Dissected*, an *English* Book; I read it with great Attention, because I had heard of Masonry to be a very bad Thing; so I took great Notice of this Book, and could say it all by Heart, or very near, and concluded it was the whole Thing, but it was not, yet there was enough to get Admittance into a Lodge. For,

About Two or Three Years after, I went to *Paris*; I had not been there long, before I work'd with a Man that was a Mason, and belonged to a Lodge in *Paris*. We fell in Discourse about Masonry, (I had heard that he was one before) I ask'd him if he was a Free-Mason; he said are you? I said I am; and he ask'd me where I was made, I said at *Berlin*. He ask'd me some Questions, which I answer'd out of the Book, and happened to be right; so he shook me by the Hand and call'd me Brother, and took me to his Lodge, which I became a Member of, and belong'd to it whilst I staid there, which was Two or Three Years; then my Business led me to *England*. When I set out, they gave me a Certificate, and were very sorry to part from me, but desir'd me to remember them to all Brothers in *England*, which I did not forget. I went to a Modern Lodge, as the *Irish* call them, whose grand Lodge is held at the Devil Tavern, but I don't care to mention the Lodge. They never disputed me when I shew'd them my Certificate, for they were fond of hearing how Masons proceeded in other Countries, which is just the same as it is here only one Thing in the Master's Part, and that I shall speak of in the Master's Part.

Part. Then I was invited to an *Irish* Lodge, that call'd themselves the most antient Masons, and held their grand Lodge at the Five Bell Tavern in the *Strand*, which is the whole Subject of this Book; but the other I don't meddle with, because there is a Book already published, called *Masonry Dissected*, which was published in the Year 1730; and I believe was all the Masonry that was made use of at that Time; but it is not half that is used now, though it is the nighest that was ever wrote about the Matter before this.

Indeed there have been many Books writ about Masonry, but most to draw the Reader's Mind from off the aforesaid Book; for I have read them all that have been publish'd these Twenty Years, and I never saw any Masonry but in the aforesaid Book. There was one publish'd the other Day, call'd, *A Master Key to Free Masonry*, but it is not the Thing, tho' it is something about the Matter, but so very little, that it is not worth speaking of; there is not one Thing right, only some of the Words, but not in their proper Places. I wonder that any Man can pretend to write a Book of a Thing that he knows nothing of, but by picking a Bit here and there. For no Man is able to speak or write this Secret, without he has visited Lodges some Years. He speaks of Drawing upon the Cieling with a Pencil, that shews he knew nothing of the Matter, to fill People's Cielings full of Marks and Scratches, which would be soon known to all the World. All Men that ever saw any Thing of Masonry, know that their Drawing is upon the Floor, (and that is the Reason of the Mop and Pail) but any Man that reads my Book with attention, will find it right, by his own Judgment only; for I will assure you there was never such an exact account before publish'd; which I hope will give entire Satisfaction to all Lovers of Truth; so I shall remain,

Your most obedient

Humble Servant

W — C — V — n.

N. B. The Stile of the aforesaid and following Apologies may not be so fine as it should, but I hope the Reader will excuse as I am not an Englishman; but I assure you my Meaning is Truth and Justice, and I hope will be understood.

THE

(Just Published,)

THE CONSTITUTIONS

OF THE

Antient and Honourable FRATERNITY
OF

Free and Accepted MASONS.

CONTAINING,

The HISTORY of MASONRY,

FROM

The Creation, throughout the known World, with
their Charges, Regulations, &c. &c.

Calculated, not only for the

Instruction of every new-made MASON;

But, also, for the

Information of all who intend to become Brethern

COLLECTED and DIGESTED,

By ORDER of the GRAND LODGE,

FROM THEIR

Old Records, Faithful Traditions, and Lodge-Books.

EMBELLISHED,

With a Copperplate Frontispiece, representing the Ceremony
of a New Brother receiving the Word from the most respect-
able MASTER, in a full Assembly of the FELLOW CRAFT,
an accurate Plan of the Drawing on the Floor of a Lodge,
and several other curious Copperplates.

Interspersed with Variety of Notes and Remarks, never before
published.

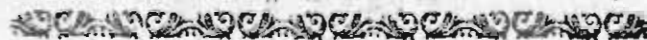
Designed for the USE of LODGES,

Being a curious and antient History from the Creation to the
present Time.

D U B L I N:

Printed for THOMAS WILKINSON, in *Wintavern-Street*,
the Corner of *Cook-Street*.

At said *Wilkinson's* may be had all the Sorts of FREE-
MASON BOOKS now extant.



THE

EXPLANATION

OF THE

FOLLOWING FIGURE,

Which is all the

Drawing that is used in this Sort of Masonry,

CALLED,

The MOST ANTIENT, by the *Irishmen*.

IT is generally done with Chalk or Charcoal,
on the Floor; that is the Reason that they
want a Mop and Pail so often as they do: For
when a Man has been made a Mason, they wash
it out; but People have taken Notice and made
Game of them about the Mop and Pail: So some
Lodges use Tape and little Nails to form the same
Thing, and so keep the World more ignorant of
the Matter,

Note, This Plan is drawn on the Floor, East and West: The Master stands in the East, with the Square about his Neck, and the Bible before him, which he takes up and walks forward to the West, near the first Step of an oblong Square; where he kneels down, in order to give that solemn Obligation to him that has already knelt down, with his Left-knee bare, bent upon the first Step; his Right-foot forms a Square, with his naked Right-hand upon the holy Bible, &c.

And so to the Second and Third Degree of Masonry, as is shewn upon the Steps.

(Just Published,)

SOLOMON in all his GLORY:
OR THE

MASTER-MASON.

Being a True Guide to the inmost Recesses of FREE-MASONRY, both Ancient and Modern.

CONTAINING

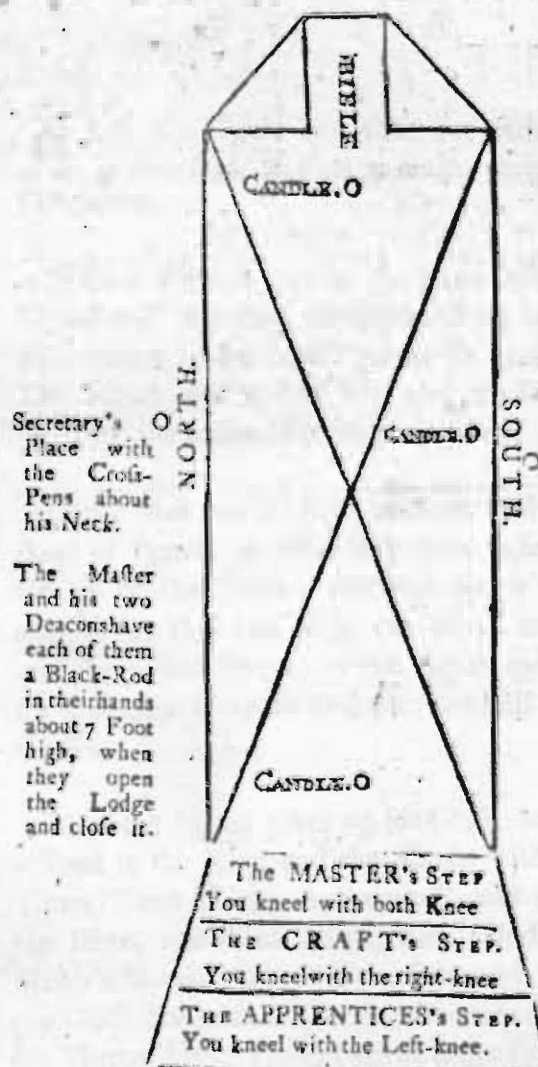
A minute Account of the Proceedings from an Entered Apprentice to a Past-Master, with the different Signs, Words, and Gripses, &c.

EAST

EAST

THE MASTER'S PLACE.

Senior WARDEN'S Place ○ ○ PASS-MASTER'S Place



The Pass-Master hath the Compass and Sun, with a Line of Cords about his neck viz. 65 Degrees.

Secretary's Place with the Cross-Pens about his Neck.

The Master and his two Deacons have each of them a Black-Rod in their hands about 7 Foot high, when they open the Lodge and close it.

Junior WARDEN'S place with the Plumb-Rule about his Neck.

The senior Warden has the Level about him; and The senior and junior WARDENS have each a Column in their Hands or by them; which will be made plain in the second part: They are about twenty Inches high.

WEST

(Just Published,)

JACHIN and BOAZ

OR, AN
AUTHENTIC KEY
To the DOOR of
FREE-MASONRY.

Calculated not only for the Instruction of every New
Made MASON, but also for the Information of all
who intend to become BRETHREN.

CONTAINING,

- I A circumstantial Account of all the Proceedings in making a
Mason, with the several Obligations of an Entered Apprenti-
ce, Fellow Craft, and Master; and also the Sign, Grip,
and Pass-Word of each Degree; with the Ceremony of the
Mop and Pail.
- II. The Manner of opening a Lodge, and setting the Craft to
Work.
- III. The Entered Apprentice, Fellow-Craft and Master's Lec-
tures, verbatim, as delivered in all Lodges; with the Songs
at the Conclusion of each Part.
- IV. The Origin of Masonry; Description of Solomon's Tem-
ple; History of the Murder of the Grand Master HIRAM by
the three Fellow-Crafts; the Manner of the Assassins being
discovered, and their Punishment; the Burial of Hiram by
King Solomon's Order; with the five Points of Fellowship.
- V. The Ceremony of the Initialement of the Masters of the
different Lodges on St. John's Day.
- VI. A safe and easy Method proposed by which a Man may ob-
tain Admittance into any Lodge without passing through the
Form required, and thereby save a Guinea or two in his
Pocket.

ILLUSTRATED WITH

An accurate Plan of the DRAWING on the Floor of a Lodge.
And interspersed with Variety of NOTES and REMARKS necessary
to explain and render the Whole clear to the meanest Capacity.

By a GENTLEMAN belonging to the Jerusalem Lodge; a
frequent Visitor at the Queen's-Arms, St. Paul's Church Yard;
the Horn, in Fleet-Street; Crown and Anchor, Strand; and
the Salutation, Newgate-Street.

Try me; prove me.

D U B L I N:

Printed for THOMAS WILKINSON, in *Wintavern-Street*,
the Corner of *Cook-Street*.

At said *Wilkinson's* may be had all the Sorts of FREN-
MASON BOOKS now extant.

N O T E.

ALL this Figure is washed out with a Mop,
as afore said, as soon as he has received the
Obligation.

Then a Table is put in the Place where this
Figure was, and they all sit round it; but every
Man sitteth in the same Place as he stood before
The Figure was washed out, *viz.* the Master in
the East, the senior Warden in the West, &c.

Every Man has a Glass set him, and a large
Bowl of Punch, or what they like, is set in the
Center of the Table; and the senior Deacon
charges (as they call it) in the North and East,
and the junior Deacon in the South and West;
for it is their Duty so to do, *i. e.* to fill all the
Glasses.

Then the Master takes up his Glass, and gives
a Toast to the King and the Craft, with Three
Times Three in the Apprentice's and they all
say Ditto, and drink all together, minding the
Master's Motion: They do the same with the em-
pty Glass that he doth; that is, he draws it a-cross
his Throat Three Times (which is the Penalty of
the Obligation of your Throat being cut a-cross)

and

and then makes Three Offers to put it down: At the third, they all set their Glasses down together, and which they call firing: Then they hold the Left-hand Breast-high, and clap Nine Times with the Right, their Foot going at the same Time: When this is done, they all sit down.

(Just Published.)

MASONRY Dissected:

Being an Universal and Genuine

DESCRIPTION

Of all its Branches, from the Original to the Present Time: As it is delivered in the *Constituted Regular Lodges*, both in City and Country, according to the several Degrees of Admissions.

Giving an Impertial Account of their Regular proceedings in initiating their New Members in the whole Three Degree of Free-Masonry.



THE

Three distinct Knocks,

Or the Door of the most

ANTIENT FREE-MASONRY,

Opening to all Men, &c.

How to open a Lodge, to set the Men to Work.

Master, to the junior Deacon.

WHAT is the chief care of a mason?
 Answer: To see that his Lodge is tyl'd.
 Mas. Pray do your Duty.

N. B. The junior Deacon goes and gives Three Knocks at the Door; and if there is nobody nigh, the Tyler without answereth with Three Knocks: The junior Deacon tells the Master, and says; Worshipful, the Lodge is tyl'd.
 Mas. to jun. Dea. The junior Deacon's Place, in the Lodge?

Deacon's

Deacon's Anf. At the Back of the senior Warden, or at his Right hand if he permits him.

Maf. Your Business.

Deacon's Anf. To carry Messages from the senior to the junior Warden, so that they may be dispersed round the Lodge.

Maf. to the sen. Dea. The senior Deacon's Place in the Lodge?

Sen. Deacon's Anf. At the Back of the Master, or at his Right-hand if he permits him.

Maf. Your Business there?

Sen. Dea. Anf. To carry Messages from the Master to the senior Warden.

Maf. The junior Warden's Place in the Lodge?

Deacon's Anf. In the South.

Maf. to the jun. Warden. Your Business there?

Sen. Warden's Anf. The better to observe the Sun, at high Meridian to call the Men off from Work to refreshment, and to see that they come on in due Time, that the Master may have Pleasure and profit thereby.

Maf. The senior Warden's Place in the Lodge?

Jun. Warden's Anf. In the West.

Maf. to the sen. Warden. Your Business there?

Sen. Warden's Anf. As the Sun sets in the West to close the Day, so the Senior stands in the West to close the Lodge, paying the Hirelings their Wages, and dismissing them from their Labour.

Maf. The Master's Place in the Lodge?

Sen. Warden's Anf. In the East.

Maf. His Business there.

Sen. Warden's Anf. As the Sun rises in the East to open the Day, so the Master stands in the East to open his Lodge to set his Men to Work.

N. B. Then the Master takes off his Hat, which he always has on but at this Time, and puts it on again as soon as the Lodge is open; but all the rest keep theirs off, and he declares the Lodge open as follows.

Maf. This Lodge is open in the Name of God and holy St. John, forbidding all cursing and swearing, whispering, and all profane Discourse whatsoever, under no less Penalty than what the Majority shall think proper; not less than One Penny a Time, nor more than Six-pence.

N. B. Then he gives Three Knocks upon the Table with a wooden Hammer, and puts on his Hat; then they all sit down, and begin their Lecture, as follows.

The

The enter'd Apprentice's Lecture.

Maf. Brother, Is there any Thing between you and me?

Anf. There is Worshipful.

Maf. What is it, Brother?

Anf. A Secret.

Maf. What is that Secret, Brother?

Anf. Masonry.

Maf. Then I presume you are a Mason?

Anf. I am so taken and accepted amongst Brothers and Fellows.

Maf. Pray what Manner of Man ought a Mason Man to be?

Anf. A Man that is born of a Free Woman.

Maf. Where was you first prepar'd to be made a Mason?

Anf. In my Heart.

Maf. Where was you next prepar'd?

Anf. In a Room adjoining to the Lodge.

Maf. How was you prepar'd, Brother.

Anf. I was neither naked nor cleathed, bare-foot nor shod, depriv'd of all Metal, hood-wink'd with a cable Tow about my Neck, where I was led to the Door of the Lodge in a halting-moving Posture, by the Hand of a Friends, whom I afterwards found to be a Brother.

Maf. How did you know it to be a Door, you being blinded?

Anf. By finding a Stoppage, and afterwards an Entrance or Admittance.

Maf. How got you Admittance?

Anf. By three distinct Knocks.

Maf. What was said to you within?

Anf. Who comes there.

Maf. Your Answer, Brother?

Anf. One who begs to have and receive Part of the Benefit of this right worshipful Lodge, dedicated to St. John, as many Brothers and Fellows have done before me.

Maf. How do you expect to obtain it?

Anf. By being free born and well reported.

Maf. What was said to you then?

Anf. Enter.

Maf. How did you enter, and upon what?

Anf. Upon the Point of a Sword or Spear, or some Warlike Instrument, presented to my naked left Breast.

Maf. What was said to you then?

Anf. I was ask'd if I felt any Thing.

C

Maf.

Mas. What was your Answer?

Ans. I d'd, but I could see nothing.

Mas. You have told me how you was received, pray who received you?

Ans. The Junior Warden.

Mas. How did he dispose of you?

Ans. He deliver'd me to the Master, who ordered me to kneel down and receive the Benefit of a Prayer.

Brethren, let us Pray.

O Lord God, thou great and universal Mason of the World, and first Builder of Man, as it were a Temple; be with us, O Lord, as thou hast promised, when two or three are gathered together in thy Name, thou wilt be in the midst of them; be with us, O Lord, and bless all our Undertakings, and grant that this our Friend, may become a faithful Brother. Let Grace and Peace be multiplied unto him, through the Knowledge of our Lord Jesus Christ: And grant, O Lord, as he putteth forth his Hand to thy Holy Word, that he may also put forth his Hand to serve a Brother, but not to hurt himself or his family; that whereby may be given to us great and precious Promises, that by this we may be Partakers of thy divine Nature, having escaped the Corruption that is in this World, through Lust.

O Lord God, add to our Faith Virtue, and to Virtue Knowledge, and to Knowledge Temperance, and to Temperance Prudence, and to Prudence Patience, and to Patience Godliness, and to Godliness Brotherly Love, and to Brotherly Love Charity; and grant, O Lord, that Masonry may be blessed throughout the World, and thy Peace be upon us, O Lord; and grant that we may be all united as one, through our Lord Jesus Christ, who liveth and reigneth for ever and ever. Amen.

Mas. After you had received this Prayer, what was said to you?

Ans. I was ask'd who I put my Trust in.

Mas. Your Answer, Brother?

Ans. In God.

Mas. What was the next Thing said to you?

Ans. I was taken by the Right-hand, and he said, rise up, and follow your Leader, and fear no Danger.

Mas. After all this, how was you dispos'd of?

Ans. I was led three Times round the Lodge.

Mas. Where did you meet with the first Opposition?

Ans.

Ans. At the back of the Junior Warden in the South, where I gave the same three Knocks as at the Door.

Mas. What Answer did he give you?

Ans. He said, who comes there?

Mas. Your Answer?

Ans. The same as at the Door, one who begs to have and receive, &c.

Mas. Where did you meet with the second Opposition?

Ans. At the Back of the Senior Warden in the West, where I made the same Repetition as at the Door. He said, who comes here? One who begs to have and receive, &c.

Mas. Where did you meet with the third Opposition?

Ans. At the Back of the Master in the East, where I made the Repetition as before.

Mas. What did the Master do with you?

Ans. He order'd me back to the Senior Warden in the West, to receive Instructions.

Mas. What were the Instructions he gave you?

Ans. He taught me to take one Step upon the first Step of a right Angle oblong Square, with my left Knee bare bent, my Body upright, my right Foot forming a Square, my naked Right-hand upon the Holy Bible, with the Square and Compass thereon, my Left-hand supporting the same; where I took that solemn Obligation or Oath of a Mason.

Mas. Brother, Can you repeat that Obligation?

Ans. I will do my Endeavour, with your Assistance, Worshipful.

Mas. Stand up and begin.

Ans. I. W——— V———,

Of my own free Will and Accord, and in the Presence of Almighty God, and this right Worshipful Lodge, dedicated to St. John, do hereby and hereon most solemnly and sincerely swear, that I will always hail, conceal, and never will reveal any of the secret Mysteries of Free Masonry, that shall be delivered to me now, or any Time hereafter, except it be to a true and lawful Brother, or in a just and lawful Lodge of Brothers and Fellows, him or them whom I shall find to be such, after just Trial and due Examination.

I furthermore do swear, that I will not write it, print it, cut it, paint it or stint it, mark it, stain it, or engrave it, or cause so to be done, upon any thing moveable or immoveable, under the Canopy of Heaven, whereby it may become legible or intelligible, or the least Appearance of the Character of a Letter, whereby the secret Art may be unlawfully obtained. All this I swear, with a strong and steady Resolution.

solution to perform the same, without any Hesitation, mental Reservation, or Self-evasion of Mind in me whatsoever, under no less Penalty than to have my Throat cut across, my Tongue torn out by the Root, and that to be buried in the Sands of the Sea, at Low-Water, Mark, a Cable's Length from the Shore, where the Tide ebbs and flows twice in Twenty-four Hours; so help me God, and keep me steadfast, in this my entered Apprentice's Obligation.

[He kisses the Book.]

Funde merum Genio.

N. B. After this Obligation they drink a Toast to the Heart that conceals, and to the Tongue that never reveals.

The Master in the Chair gives it, and they all say Ditto, and they draw the Glasses across their Throats, as aforesaid.

Maſ. Now, Brother, after you received this Obligation, what was the first Thing that was said to you?

Ans. I was ask'd what I most desired?

Maſ. What was your Answer?

Ans. To be brought to Light,

Maſ. Who brought you to Light?

Ans. The Master and the rest of the Brethren.

Maſ. When you were thus brought to Light, what were the first Thing you saw?

Ans. Bible, Square and Compass.

Maſ. What was it they told you they signified?

Ans. Three great Lights in Masonry.

Maſ. Explain them, Brother.

Ans. The Bible to rule and govern our Faith; the Square, to square our Actions; the Compasses is to keep us within Bounds with all Men, particularly with a Brother.

Maſ. What were the next Things that were shewn to you?

Ans. Three Candles, which I was told were Three lesser Lights in Masonry.

Maſ. What do they represent?

Ans. The Sun, Moon, and Master-Mason.

Maſ. Why so, Brother?

Ans. There is the Sun to rule the Day, the Moon to rule the Night, and the Master-Mason his Lodge, or at least ought so to do.

Maſ. What was then done to you?

Ans. The Master took me by the Right-hand, and gave me the Grip and Word of an enter'd Apprentice, and said, rise up Brother, Boaz.

N. B.

N. B. Sometimes they shew you the Sign before this Grip and Word is given, which is BOAZ: It is the enter'd Apprentice's Word, and the Grip thereto belonging is to pinch with your Right-thumb Nail, upon the first Joint of your Brother's Right-hand.

Maſ. Have you got this Grip and Word, Brother?

Ans. I have, Worshipful.

Maſ. Give it to your next Brother.

N. B. Then he takes his next Brother by the Right-hand, and gives him the Grip and Word, as before described: He tells the Master, that is right.

According to the following Proof.

The 1st. Brother gives him the Grip.

The 2d. Brother says What's this?

1st. Bro. The Grip of an enter'd Apprentice.

2d. Bro. Has it got a Name?

1st. Bro. It has.

2d. Bro. Will you give it me?

1st. Bro. I'll letter it with you or halve it.

2d. Bro. I'll halve it with you.

1st. Bro. Begin.

2d. Bro. No, you begin first.

1st. Bro. B O -

2d. Bro. A Z -

1st. Bro. B O A Z.

2d. Bro. It is right, Worshipful Master.

Maſ. What was the next Thing that was shewn to you?

Ans. The due Guard or Sign, of an enter'd Apprentice.

N. B. The due Guard or Sign, as they call it, is by drawing your Right-hand across your Throat edgeways, which is to put you in mind of the Penalty of your Obligation; that you would sooner have your Throat cut across, than discover the Secrets of Masonry: Which I call mere Nonsense, and all that peruse this will say the same, when they are convinc'd that this is the whole Thing; which they soon will find out, only by talking out of this Book to some that you know to be Masons; but not to let them know that you have read it: You may say that you was made at some Lodge in the Country, and then shew them the Signs and Grips, and the Words thereunto belonging; all which are fully describ'd in this Book: Then he will soon own you for one of the Fraternity, and take you to his Lodge, as they did me.

Maſ. Have you got that due Guard, or Sign, of an enter'd Apprentice?

N. B.

N. B. He draws his Right-hand a-cross his Throat (as aforesaid), to shew the Master that he has.

Mas. After all this, what was said to you?

Ans. I was order'd to be taken back, and invested with what I had been divested of; and to be brought back to return Thanks, and to receive the Benefit of a Lecture, if Time would permit.

Mas. After you was invested of what you had been divested of, what was done to you?

Ans. I was brought back to the North-west Corner of the Lodge, in order to return Thanks?

Mas. How did you return Thanks?

Ans. I stood in the North-west Corner of the Lodge, and, with the Instruction of a Brother, I said; Master, senior and junior Wardens, senior and junior Deacons, and the rest of the Brethern of this Lodge, I return you Thanks for the Honour you have done me, in making me a Mason, and admitting me a Member of this worthy Society.

Mas. What was said to you then?

Ans. The Master call'd me up to the North East Corner of the Lodge, or at his Right-hand.

Mas. Did he present you with any Thing?

Ans. He presented me with an Apron, which he put on me; he told me it was a Badge of Innocency, more ancient than the Golden Fleece or the Roman Eagle; more honour'd than the Star and Garter, or any other Order under the Sun, that could be confer'd upon me at that Time, or any Time hereafter.

Mas. What were the next Things that were shewn to you?

Ans. I was sat down by the Master's Right-hand, and he shew'd me the working Tools of an enter'd Apprentice.

Mas. What were they?

Ans. The 24 Inch Gauge, the Square and common Gavel, or setting Maul.

Mas. What are their Uses?

Ans. The Square to square my Work, the 24 Inch Gauge to measure my Work, the common Gavel to knock off all superfluous Matters, whereby the Square may sit easy and just.

Mas. Brother, as we are not all working Masons, we apply them to our Morals, which we call spiritualizing; explain them.

Ans. The 24 Inch Gauge represents the 24 Hours of the Day.

Mas.

Mas. How do you spend them, Brother?

Ans. Six Hours to work in, Six Hours to serve God, and Six to serve a Friend or a Brother, as far as lies in my Power, without being detrimental to myself or Family.

N. B. This is all the enter'd Apprentice's Lecture, which gives the full Description of his making, and is enough for an Apprentice to learn to get Admittance in a Lodge; but there are some foolish Reasons why a Man should be serv'd so, which I shall shew you hereafter. But methinks I hear some say, I am surpriz'd that a Gentleman of good Sense and Reason would suffer himself to be us'd so; to be robb'd of all his Money, and all Manner of Metal, and almost stripp'd naked, and blinded, with a Halter about his Neck! so say I. But the Reason is, no Man ever was made a Mason, but has some Friends there that were Masons already, and perhaps under some Obligation, who will say, we were serv'd so before, and were not afraid; but you will hear the Reason for it all, then you will be satisfied, and say our Meaning is good. I myself have seen several that would not go through it, 'till their Friends have preached the aforesaid Doctrine. I know several that have receiv'd the first Step, and would go no farther; for there was one Mr. T—, a Clergyman, and Curate of St. Mary Over's, in Southwark, so angry and surpriz'd, that he would have been glad to have made his Escape from them, provided it had been in his Power; but they would not permit him 'till he had received the Apprentice's Obligations, which they call the first Pill, that you shan't discover what you have seen; but when he got away, he never came near them more, and thought himself very ill-us'd. Two or three more were surpriz'd in that Manner at the same Lodge, viz. at Number II. held then at T—, at the Mitre on the Broad Wall, Christ Church in Surry, and several other Lodges that I have heard of; but this I know to be fact. Also the Master of a Lodge, who had made a great many Fools, by getting One Pound Five Shillings from each of them: There was half the Money spent, and the other half kept in the Box for charitable Uses; but when they had got to the amount of many Pounds, the Master in the Chair, who is sworn most wickedly not to robe the Lodge (but to serve it) which he did, by carrying it all off, and said he wanted Charity, therefore he would keep it, and they might do their worst and be d—n'd; and several more that I have known to do such Tricks, but I don't

don't care to mention their Names, having said enough to be understood. I think the above Number confirms the Character, before they would serve a Brother, they would rob him, or take away his Character, whereby he may lose his Business. I could tell you a great many bad Things they have done one to another, although they are sworn so bitterly to the contrary; but it would swell my Pamphlet into a large Volume. Therefore, I shall proceed to the Apprentice's Reasons, as I promis'd you; but there is one bad Thing that I cannot leave out, which one Brother did to another.

A distress'd Brother, being a little in Debt was oblig'd to abscond from his Habitation, till his Affairs were settled. He ow'd a Brother Thirteen or Fourteen Shillings; it was no more, I declare. He came into this distress'd Brother's House whilst he was from Home, and brought proper Officers to seize his Effects, which frighten'd his Wife and Children greatly, for he said he would take them all. The Brother's wife said, what for Fourteen Shillings? and told him if he would stay till *Sunday*, her Husband would be at Home, and hop'd would bring some Money with him; but if he did not, it should be paid on the *Sunday* following, by some Means or other; but he said he would not stay; she desir'd he would, as it was but Two or Three Days, but to no purpose; so he took to the value of Three Pounds for the Fourteen Shillings, and carry'd them off. Here is an Instance of Masonry which the World takes to be a charitable good Thing.

But observe what a forsworn Villain he must be, as you will find when you examine all the Obligations or Oaths; Fourteen Shillings could not hurt him or his Family, for he was worth Hundreds.

I shall say no more, because I would not be too severe; tho' I have said enough to display their Villainy, which I hope will be a Caution to all others.

Now I shall proceed to the enter'd Apprentices.

R E A S O N S.

Mas. Why was you neither naked nor cloath'd, bare-foot nor shod, with a Cable-tow (or Halter) about your Neck?

Ans. If I had recanted, and ran out in the Street, the People would have said I was mad; but if a Brother had seen me, he would have brought me back, and seen me done Justice by.

N. B.

N. B. What a foolish Reason is this, for Men of Understanding to dispute about!

Mas. Why was you hoodwink'd?

Ans. That my Heart might conceal, before my Eyes did discover.

Mas. The second Reason Brother?

Ans. As I was in Darkness at that Time. I should keep all the World in Darkness.

Mas. Why was you depriv'd of all Metal?

Ans. That I should bring nothing offensive, or defensive, into the Lodge.

Mas. Give me the second Reason Brother?

Ans. As I was poor and pennyless when I was made a Mason, it inform'd me that I should assist all poor and pennyless Brethren, as far as lay in my Power.

Mas. Brother, you told me you gave Three distinct Knocks at the Door: Pray what do they signify?

Ans. A certain Text in Scripture.

Mas. What is that Text, Brother?

Ans. Ask, and you shall have; seek, and you shall find; knock, and it shall be open'd unto you.

Mas. How do you apply this Text in Masonry?

Ans. I sought in my Mind; I ask'd of my Friend; I knock'd and the Door of Masonry became open unto me.

Mas. Why had you a Sword, Spear, or some other war-like Instrument, presented to your naked Left-breast particularly?

Ans. because the Left-breast is the nearest the Heart, that it might be the more a Prick to my Conscience as it prick'd my Flesh at that time.

Mas. Why were you led Three Times round the Lodge?

Ans. That all the Brethren might see I was duly prepar'd.

Mas. When you was made an Apprentice, why was your Left-knee bare bent.

Ans. Because the Left-knee is the weakest part of my Body, and an enter'd Apprentice is the weakest Part of Masonry, which I was then entering into.

N. B. There are some more Reasons, but they are so foolish that they are not worth mentioning; so I shall proceed to the Form of the Lodge, as follows.

Mas. **B**ROTHER, we have been talking a great while about a Lodge; Pray what makes a Lodge?

Ans. A certain Number of Masons met together to work.

D

Mas.

Mas. Pray what Number makes a Lodge?

Ans. Three, Five, Seven, or Eleven.

Mas. Why do Three make a Lodge, Brother?

Ans. Because there were three Grand Masters in the building of the World, and also that noble Piece of Architecture Man; which are so complete in Proportion, that the Antients began their Architecture by the same Rules.

Mas. The second Reason, Brother?

Ans. There were Three Grand Masters at the building of Solomon's Temple.

Mas. Why do Five make a Lodge?

Ans. Because every Man is endued with Five Senses.

Mas. What are the Five Senses?

Ans. Hearing, Seeing, Smelling, Tasting, and Feeling.

Mas. What Use are those Five Senses to you in Masonry?

Ans. Three are of great Use to me, viz. Hearing, Seeing, and Feeling.

Mas. What use are they, Brother?

Ans. Hearing, is to hear the Word; Seeing, is to see the Sign; Feeling, is to feel the Gripe; that I may know a Brother, as well in the Dark as in the Light.

Mas. Why should Seven make a Lodge?

Ans. Because there are Seven liberal Sciences.

Mas. Will you name them, Brother?

Ans. Grammar, Rhetorick, Logick, Arithmetick, Geometry, Musick, and Astronomy.

Mas. Brother, what do those Sciences teach you?

Ans. Grammar teaches me the Art of writing and speaking the Language, wherein I learn according to the First, Second, and Third Concord.

Mas. What doth Rhetorick teach you?

Ans. The Art of speaking and discoursing upon any Topic whatsoever.

Mas. What doth Logick teach you?

Ans. The Art of reasoning well, whereby you may find out Truth from Falshood.

Mas. What doth Arithmetick teach you?

Ans. The Virtue of Numbers.

Mas. What doth Geometry teach you?

Ans. The Art of measuring, whereby the Egyptians found out their own Land, or the same Quantity which they had before the overflowing of the River Nile, which frequently us'd to flow to water their Country; at which Time they fled to the Mountains till it went off again, which made them

them have continual Quarrel about their Lands; for every Man thought he was robb'd and had not his Right, till Euclid found out Geometry, and measured every Man his Due, and gave them Plans of each Man's Ground, with the just Quantity that belonged to him; then they all were satisfy'd; and the same Rule is continued in all Nations to this Day.

Mas. What doth Musick teach you, Brother?

Ans. The Virtue of Sounds.

Mas. What doth Astronomy teach you?

Ans. The Knowledge of the Heavenly Bodies.

N. B. See *Brant's Astronomical Tables*, and you will have a full description of the last Science. But I believe you may content yourself without any other Authors upon this Head; for I go as far as any of the Free Masters do in their Lectures, and rather further; which I am obliged to do to make it plain, that it may be understood to the meanest Capacity. That which is not in the Lecture is marked thus, N. B.

Mas. Why should Eleven make a Lodge, Brother?

Ans. There were Eleven Patriarchs when Joseph was sold into Egypt, and supposed to be lost.

Mas. The second Reason, Brother?

Ans. There were but Eleven Apostles when Judas had betrayed Christ.

Mas. Of what form is your Lodge?

Ans. An Oblong Square.

Mas. How long, Brother?

Ans. From East to West.

Mas. How wide, Brother?

Ans. Between North and South.

Mas. How high, Brother?

Ans. From the Earth to the Heavens.

Mas. How deep, Brother?

Ans. From the Surface of the Earth to the Center.

Mas. Why is your Lodge said to be from the Surface to the Center of the Earth?

Ans. Because that Masonry is Universal.

Mas. Why is your Lodge situated East and West?

Ans. Because all Churches and Chapels are or ought to be so.

Mas. Why so, Brother?

Ans. Because the Gospel was first preached in the East, and extended itself into the West.

Mas. What supports your Lodge?

D 2

Ans.

Ans. Three great Pillars.

Mas. What are their Names?

Ans. Wisdom, Strength, and Beauty.

Mas. Who doth the Pillar of Wisdom represent?

Ans. The Master in the East.

Mas. Who doth the Pillar of Strength represent?

Ans. The Senior Warden in the West.

Mas. Who doth the Pillar of Beauty represent?

Ans. The Junior Warden in the South.

Mas. Why should the Master represent the Pillar of Wisdom?

Ans. Because he gives Instructions to the Crafts to carry on their Work in a proper Manner, with good Harmony.

Mas. Why should the senior Warden represent the Pillar of Strength?

Ans. As the Sun sets to finish the Day, so the senior Warden stands in the West to pay the Hirelings their Wages, which is the Strength and Support of all Business.

Mas. Why should the junior Warden represent the Pillar of Beauty?

Ans. Because he stands in the South, at high Twelve at Noon, which is the Beauty of the Day, to call the Men off from Work to Refreshment, and to see that they come on again in due Time, that the Master may have Pleasure and Profit therein.

Mas. Why is it said that your Lodge is supported by those Three great Pillars, Wisdom, Strength and Beauty?

Ans. Because Wisdom, Strength and Beauty, are the Finishers of all Works, and nothing can be carried on without them.

Mas. Why so, Brother?

Ans. Because there is Wisdom to contrive, Strength to support, and Beauty to adorn.

Mas. Had you any covering to your Lodge?

Ans. Yes, a cloudy Canopy, of divers Colours, or the Clouds.

Mas. How blows a Mason's Wind, Brother?

Ans. Due East and West.

Mas. What is it o'Clock, Brother?

Ans. High Twelve.

Mas. Call the men off from Work to Refreshment, and see that they come on again in due time.

[The End of the enter'd Apprentice's Lecture]

The

*The enter'd Apprentice's Song, which is sung after grace
Business is done, or after making a Brother.*

I.

COME let us prepare,
We Brothers that are,
Assembled on merry Occasion;
Let's drink, laugh, and sing;
Our Wine has a Spring;
Here's a Health to an Accepted Mason.

II.

The World is in pain
Our Secrets to gain,
And still let them wonder and gaze on;
They ne'er can divine
The Word or the Sign
Of a Free and an Accepted Mason.

III.

'Tis This, and 'tis That,
They cannot tell What,
Why so many Great Men of the Nation
Should Aprons put on,
To make themselves one
With a Free and an Accepted Mason.

IV.

Great Kings, Dukes and Lords,
Have laid by their Swords,
Our Mystery to put a good Grace on,
And ne'er been ashamed
To hear themselves nam'd
With a Free and an Accepted Mason.

V.

Antiquity's Pride
We have on our Side,
And it maketh Men just in their Station;
There's naught but what's good,
To be understood
By a Free and an Accepted Mason.

VI.

We'er true and sincere,
And just to the Fair,
Who will trust us on every Occasion;
No Mortal can more
The Ladies adore,
Than a Free and an Accepted Mason.

VII

VII.

Then join *Hand in Hand*,
 T'each other firm stand,
 Let's be merry and put a bright Face on:
 What Mortal can boast
 So Noble a *Toast*,
 As a *Free* and an *Accepted Mason*.

VIII.

We're true and sincere,
 And just to the *Fair*,
 Who will trust us on ev'ry Occasion;
 No Mortal can more
 The *Ladies* adore,
 Than a *Free* and an *Accepted Mason*.

N. B. When they sing the aforesaid Song, they all stand round a great Table, and join Hands across, that is, your Right-hand takes hold of your Left-hand Man's Left-hand; and your Left-hand Man, with his Right-hand, takes hold of his left Man's Left-hand, and so crossing all round. But when they say the last verse, they jump up all together, ready to shake the Floor down: I myself have been below, where there has been a Lodge, and have heard the People say, L—d d—my their bloods, What are they doing? They will shake the Place down, I'll stay here no longer. Thus they call driving of Piles, to amuse the World; but they shall not be amused any longer, but shall know every Particular, and the foolish Reasons they give for them.

How they call off the Men from Work to Refreshment.

THE Master whispers to the senior Deacon at his Right-hand, and says, 'tis my Will and Pleasure that this Lodge is called off from Work to Refreshment during Pleasure; then the senior Deacon carries it to the junior Warden, and whispers the same Words in his Ear, and he whispers it in the Ear of the junior Deacon at his Right-hand and he carries it to the junior Warden and whispers the same to him, who declares it with a loud Voice, and says it is our Master's Will and Pleasure, that this Lodge is called from Work to Refreshment, during Pleasure; then he sets up his Column, and the senior lays his down; for the Care of the Lodge is in the Hands of the junior Warden while they are at Refreshment.

N. B. The senior and junior Warden have each of them a Column in their Hand, about Twenty Inches long, which represents

represents the Two Columns of the Porch at *Solomon's Temple*, *BOAZ* and *JACHIN*.*

The senior is *Boaz*, or Strength.

The junior is *Jachin*, or to establish.

How to call on to Work again.

IT is the same as calling off from Work, only with this Difference; it is our Master's Will and Pleasure that this Lodge is called off from Refreshment to Work then the junior lays down his Column, and the senior Warden sets up his; so they proceed to a Lecture, which they call Work.

N. B. If Time does not permit for the Craft's Lecture, as it very seldom does, having gone through the aforesaid Lecture, then they close the Lodge; which is much the same as opening, only with this Difference; the senior Warden declares it, and says.

It is our Master's Will and Pleasure, that this Lodge stand clos'd till the first or third *Wednesday* in the next Month, (or according to the Nights that their Lodge is held on) except a Lodge of Emergency, and that you shall have timely Notice of; then they take off their Jewels, and get as drunk as *Free-Masons* may be; and sing and get drunk and that's all, &c.

The FELLOW CRAFT's Part!

Mas. **B**ROTHER, are you a Fellow Craft?

Ans. I am; try me, prove me.

Mas. Where was you made a Craft?

Ans. In a just and lawful Lodge of Crafts.

Mas. How was you prepar'd to be made a Craft?

Ans. I was neither naked nor cloath'd, barefoot nor shod, in a halting moving Posture, deprived of all Metal, I was led to the Door of the Lodge by the Hand of a Brother.

Mas. How got you Admittance?

Ans. By Three distinct Knocks.

Mas. What was said to you within?

Ans. Who comes there.

Mas. Your Answer, Brother?

Ans. One who hath serv'd his Time justly and lawfully as an enter'd Apprentice, and now begs to become more perfect in Masonry, by being admitted a Fellow Craft.

Mas. How do you expect to attain it?

Ans. By the Benefit of a Pass-word.

Mas.

Mas. Have you got that Pass-word?

Ans. I have.

Mas. Give it me?

Ans. SHIBBOLETH.

Mas. What did he say to you then?

Ans. Pass, Shibboleth.

Mas. What became of you then?

Ans. I was led twice round the Lodge.

Mas. Where did you meet with the first Opposition?

Ans. At the Back of the senior Warden, where I made the same Repetition as at the Door.

Mas. Where did you meet with the second Opposition?

Ans. At the Back of the Master, where I made the same Repetition as at the Door.

Mas. What did he do with you?

Ans. He ordered me back to the senior Warden, to receive Instruction.

Mas. What Instructions did he give you?

Ans. He taught me to shew the Master my due Guard, and to take two Steps upon the second Step of a right-angled oblong Square, with my Right-knee bent bare, my Left-foot forming a Square, my body upright, my Right-hand upon the Holy Bible, my Left-arm supported by the Point of the Compasses, forming a Square; where I took the Obligation of a Fellow-Craft.

Mas. Have you got that Obligation, Brother?

Ans. I have, Worshipful.

Mas. Will you repeat it, Brother?

Ans. I'll do my Endeavour, with your Assistance, Worshipful.

Mas. Stand up and begin.

Ans. I W—K—,

Of my own Will and Accord, and in the Presence of Almighty God and this right worshipful Lodge, dedicated to St. John, do hereby, and hereon, most solemnly and sincerely swear, that I will always hail, conceal, and never will reveal that Part of a Fellow-Craft to an enter'd Apprentice, or either of them, except it be in a true and lawful Lodge of Crafts, him or them, whom I shall find to be such after just Trial and due Examination.

I furthermore do swear, that I will answer all Signs and Summonses sent to me from a Lodge of Crafts, within the Length of my Cable-Tow.

I also

* Vide Judges, Chap. 12.

I also swear that I will not wrong a Brother, or see him wrong'd, but give him timely Notice of all approaching Dangers whatsoever, as far as my Knowledge leads me. I will also serve a Brother as far as lies in my Power, without being detrimental to myself or Family; and I will keep all my Brother's Secrets as my own, that shall be delivered to me as such, Murder and Treason only excepted.

And that at my own free Will: All this I swear with a firm and steady Resolution to perform the same, without any Equivocation or Hesitation in me whatsoever, under no less Penalty than to have my Heart torn from under my naked Left-breast, and given to the Vultures of the Air as a Prey: So help me God, and keep me steadfast in this my Craft's Obligation.

[He kisses the Book.]

N. B. The Length of the Cable-Tow is Three Miles; therefore if a Brother is Three Miles from his Lodge, he is clear of all Fines, and of this Obligation; for it saith within the Length of my Cable-Tow.

Mas. After you receiv'd this Obligation, what was shewn to you?

Ans. The Sign of a Fellow-Craft.

N. B. This Sign is by putting your Right-hand to your Left-breast, and keeping your Thumb square, and your Left-hand upright, forming a Square.

Mas. What was next done to you?

Ans. He took me by the Right-hand and gave me the Gripe and Word of a Fellow-Craft and Pass-Gripe.

N. B. The Pass Gripe is by putting your Thumb-nail between the first and second Joint of the Right-hand, and the Word is Shibboleth. The Craft's Gripe is on the second Joint of the aforesaid Hand, and the Word is Jachin.

Mas. What did he then do to you?

Ans. He took me by the Right-hand, and said, rise up, Brother Jachin.

Mas. What did he then do to you?

Ans. He order'd me back, and to be invested of what I had been divested of and brought back in order to return thanks. N. B. He returns Thanks in the same Manner as the Apprentice, only with this Difference, for admitting a fellow-Craft.

Mas. After you was thus admitted a Fellow-Craft, did you ever work as a Craft?

Ans. Yes, in the Building of the Temple.

Mas. Where did you receive your Wages?

C

Ans.

Ans. In the middle Chamber.
 Mas. When you came to the Door of the middle Chamber, who did you see?
 Ans. A Warden.
 Mas. What did he demand of you?
 Ans. The pass-word of a Craft.
 Mas. Did you give it him?
 Ans. I did.
 Mas. What is it?
 Ans. SHIBBOLETH.
 Mas. How got you to the middle Chamber?
 Ans. Through the Porch.
 Mas. Did you see any Thing worth your Notice?
 Ans. I did.
 Mas. What was it?
 Ans. Two fine Brass Pillars.
 Mas. What were they called?
 Ans. BOAZ and JACHIN.
 Mas. How high were these Pillars?
 Ans. Thirty-five Cubits, with a Chapter Five Cubits, which makes it Forty high*.
 N. B. In the First of *Kings*, Chap. vii. Ver. 20. it says, They were but 18 Cubits high, and a Line of 12 Cubits measured them round, that is, abt 4 Cubits Diameter, which is greatly out of proportion, according to all Orders that ever were or ever will be; as any one must say, that understands Architecture, for it is not quite four Diameters and an Half, which is too short by Four Diameters at least; for if they were in the *Derick* Order, they should be Eight Diameters. Therefore, how thick and clumsy they must look; to be but half the Height they should be, or a little better. As for Example, suppose the Monument upon *Fisht-Street-hill*, which is after the *Derick* Order, was but half the Height, and the same Diameter, how would it look? very thick and clumsy, like as it were all of a Lump. But this can't be the Thing with these Two Columns for it is plain that *Solomon's Temple* was a grand Building, and every Thing in Proportion, and it answers exactly with the *Corinthian* or *Composite* Order, for it is Ten Diameters high, or thereabouts; and it is said in Chap. iii. Ver. 15. of the second Book of *Chronicles*, 35 Cubits high, and the Chapters, 5 Cubits each, which makes 40 Cubits; the Diameter 4 Cubits, and the aforesaid Order

Vide 2 Chron. Chap. iii. ver. 15.

Order is 10 Diameters high, that is, 4 Times 10 is 40, which is just 60 Feet high of our *English Measure*.*

Mas. What were they adorned with, Brother?

Ans. Two Chapters, Five Cubits high each.

Mas. What else were they adorned with?

Ans. Net-work, Lily-work and Pomegranates.

Mas. Were they hollow, Brother?

Ans. They were hollow.

Mas. How thick was the Rind or Shell?

Ans. Four Inches, or a Hand's Breadth.

Mas. Where were they cast?

Ans. On the Plain of *Jordan*, in Clay Ground, between *Succoth* and *Zartba* where the rest of *Solomon's* holy Vessels were cast.

Mas. Who cast them?

Ans. *Hiram Abiff*, the Widow's Son.

N. B. Some Masters of Lodges will argue upon Reasons about the holy Vessels in the Temple, and the Windows and Doors, the Length, Breadth and Height of every Thing in the Temple, Saying, why was it so and so? One will give one Reason, and another will give another Reason, and thus they will continue for Two or Three Hours in this Part and the Master-Part; but this happens but very seldom, except an *Irishman* should come, who likes to hear himself talking, asking, why were they round? Why were they square? Why were they hollow? Why were the Stones costly? Why were they hewn Stones and saw'd Stones, &c. some give one Reason and some give another; thus you see that every Man's Reason is not alike. Therefore, if I give you my Reason, it may not be like another; but any Man that reads the foregoing and following Work, and consults the 5th, 6th, 7th and 8th Chapters of the first Book of *Kings*, and the 2d, 3d, and 4th of the second Book of *Chronicles*, may reason as well as the best of them; for I have laid all the Rules down Plain to go by.

[The End of the Fellow Crafts Part.]

* There are Three Sorts of Cubits, viz. the King's Cubit, Three Feet *English Measure*; the holy Cubit, One Foot Six Inches; the common Cubit, One Foot Nine Inches: Therefore, whenever you read of the Word Cubit in the Bible, it is one Foot Six Inches.

The FELLOW-CRAFTS Song.

I.

HAIL, MASONRY! Thou Craft divine!
 Glory of Earth, from Heaven reveal'd;
 Which do'st with Jewels precious shine,
 From all but Masons Eyes conceal'd.

CHORUS.

*Thy Praises due who can rehearse
 In nervous Prose, or flowing Verse?*

II.

As Men from Brutes distinguish'd are,
 As Masons other Men excels;
 For what's in Knowledge choice and rear
 But in his Breast securely dwells?

CHORUS.

*His silent Breast and faithful Heart
 Preserves the Secrets of the Art.*

III.

From scorching Heat, and piercing Cold;
 From Beasts, whose Roar the Forest rends;
 From the Assaults of Warriors bold
 The Masons Art Mankind defends.

CHORUS.

*Be to this Art due Honour paid,
 From which Mankind receives such Aid.*

IV.

Ensigns of State, that feed our Pride,
 Distinctions troublesome and vain!
 By Masons true are laid aside:
 Arts free-born Sons such Toys disdain;

CHORUS.

*Ennobled by the Name they bear
 Distinguished by the badge they wear.*

V.

Sweet Fellow-Ship, from Envy free:
 Friendly Converse of Brotherhood;
 The Lodge's lasting Cement be!
 Which has for Ages firmly stood.

CHORUS.

*A Lodge, thus built for Ages past,
 Has lasted, and will ever last,*

VI.

Then in our Songs be Justice done
 To those who have enrich'd the Art,
 From *Jebel* down to *Burlington*,
 And let each Brother bear a Part.

CHORUS.

*Let noble Masons Healths go round;
 Their Praise in Lusty Lodge resound.*

N. B. The Fellow-Craft's Clap is by forming the Craft's Sign, *i. e.* by holding your Left-hand up, keeping it square, then clap with your Right-hand and Left together, and from thence strike your Left-breast with your Right-hand; then strike your Apron, and your Right-foot going at the same Time. This is done altogether as one Clap, or at least should be, which makes a great Shaking on the Floor, and what they call driving of Piles to amuse the World; but they shall not be amused any longer, but shall have the Truth. Nay, I have known some Lodges that have had Shores set below to support the Floor, while they have been at work as they call it.

How to discover a Mason by drinking with him in company, and what Degree of Masonry he has past, and nine of the Company can discover it but Masons.

IF he takes his Pot or Glass, and draws it across his Throat before he drinks or after, then he is an Apprentice, because that is the Penalty of his Obligation, that he would have his Throat cut a-cross before he would discover any Thing of Masonry.

Or, if he draws it a-cross his Left-breast, touching the same he is a Craft, for that is the Penalty of the Craft's Obligation, *i. e.* He would sooner have his Heart torn from under his naked Left-breast, and given to the Vultures of the Air as a Prey, than discover any Part of Masonry.

Or, if he draws it a-cross his Belly, he is a Master, for that is the Penalty of the Master's Obligation; *i. e.* he would sooner have his Body sever'd in two; one Part carried to the South and the other to the North, his Bowels burnt to Ashes in the South, than he would discover any Part of Masonry.

N. B. He may do the same with his naked Right-hand as with a Pot or Glass, but it is less taken notice of with a Pot or Glass than with your Hand.

But in the Lodge they always drink out of Glasses, and put them down as is said in the Apprentice's Part; but if it is a Lodge of all Master Masons, before they set the Glass down upon

upon the Table where they all sit round, as aforesaid, they draw it a-cross their Throat, from thence a-cross their Left-breast, touching the same, from thence a-cross their Belly; and then making Three Motions to set it down, at the Third set it down altogether; the Master gives the Word, saying, Here goes one, two and three, setting it down; but if it is a Craft's Lodge, they draw it twice across their Throat, and once to their breast; and if it is an Apprentice's Lodge they draw it three times across their Throat, and set it down at the third motion, as aforesaid.

Thus they will many Times continue exercising till morning, though their Family want them at Home. Come, they will say, let us have the other Fire, then we will go! Says another, we can't for our bowl is out! Then says another, let us have it fill'd again! This has been the Ruin of Masonry, which was far from the first Design of it; but Liquor makes men forget that they are men, and makes all good Things become corrupted and bad.

*Cura fugit multo diluiturque mero
Tunc Dolor & Cura rugaque frontis abest.*

Full Bowls, or chase or else dissolve our Cares,
Then far away are banish'd Grievs and Fears,
Nor thoughtful Wrinkle in the Face appears.

Thus a great many People think that it is great Service for a man to be made a Mason; so it is, to be his Ruin; and when he is in the greatest Distress they will talk against him, because he can't pay what they demand. I can't say that I ever knew any Mason of late Years get any Thing by going to Lodges, without he is a Publican that keeps the House. Although they are sworn to serve a Brother, I never knew they did, but hurt him. I have known a Mason to arrest a Brother, summon a Brother from the Court of Requests, and seize a Brother's Goods for less than Twenty Shillings. I have likewise known them put a Brother in Gaol, and do him a great deal more Mischiefe, which I don't care to speak too plain to their Consciences, which I am in hopes to soften; for when it has been in their Power to serve a Brother, they have, at the same Time, endeavour'd to ruin him. Therefore, I hope this will be a Warning to all honest Men to keep from these Oaths, without they intend to perform them, for they are very solemn.

I think I have heard some say, it is surprizing that they all should be bad! No, God forbid they should, but I will tell you the Reason why they are so. There

There are a great many good Men, Members of Lodges, that little think of the Villainy that is carried on among some of them; but when he finds them out, he'll leave the Lodge, and be no more concerned with them, but he will not tell his Reasons to the World; if he did, he would be forsworn. I have known some young Brethern to have found them out a little after they were made, and have left the Lodge upon that Account. This is the Reason that they act so contrary to their Obligation, because honest Men can't bear it long, so the Scum of the Earth are left to be Masters of Lodges.

The MASTER's Part.

Mas. **W**HERE have you been Brother?

Ans. I have been to the West.

Mas. And where are you going.

Ans. To the East.

Mas. What makes you leave the West and go to the East?

Ans. Because the Light of the Gospel was first shewn in the East.

Mas. What are you going to do in the East?

Ans. To seek for a Lodge of Masters.

Mas. Then I presume you are a Master Mason, Brother?

Ans. I am so taken amongst Masters.

Mas. Where was you past, Master?

Ans. In a Lodge of Masters.

Mas. How was you prepar'd to be made a Master?

Ans. I had my Shoes taken from off my Feet, with both my Arms and Breast naked, depriv'd of all Metal. I was led to the Door of the Lodge.

N.B. In the Craft's Part, the Right-breast is naked, and the right Shoe off, and in the Apprentice's Part the Left-arm and Left-breast is naked, with the Left Shoe off, and the Master's Part as aforesaid in the Lecture.

Mas. How got you Admittance?

Ans. By Three distinct Knocks.

Mas. What was said to you then within?

Ans. Who comes there?

Mas. Your Answer, Brother?

Ans. One who hath justly and lawfully served his Time as an enter'd Apprentice, and some Time a Fellow-Craft, now begs, to become more perfect in Masonry, to be made a Master.

Mas.

Mas. How do you expect to attain it?

Ans. By the Benefit of a pass-word.

Mas. Will you give me that pass-word?

Ans. I will.

Mas. Give it me then?

Ans. TUBAL CAIN.

Mas. What was said to you then?

Ans. Enter TUBALCAIN.

Mas. How was you dispos'd of?

Ans. I was led once round the Lodge?

Mas. Where did yo meet with the first Opposition?

Ans. At the Back of the Master.

Mas. What did he demand of you?

Ans. The same as at the Door.

Mas. How did he dispose of you?

Ans. He order'd me back to the senior Warden in the West, to receive Instructions.

Mas. What were the Instructions you received of the senior Warden?

Ans. He taught me, as I stood in the West, to shew the Master in the East my due Guard or Sign of an Apprentice, and to take one Step upon the First Step of the Right-Angle Oblong Square, my other Foot forming a Square.

Secondly, I was taught to take Two Steps upon the same Oblong Square, shewing him the Sign of a Fellow-Craft.

Thirdly, I was taught to take Three Steps upon the same Oblong Square, with both my Knees bent bare, my Body upright, my Right hand upon the Holy Bible, both the Points of the Compasses extended to my Right and Left Breast, where I took that solemn Obligation or Oath of a Master Mason.

Mas. Can you repeat the Obligation you speak of?

Ans. I'll do my Endeavour, Worshipful, with your Assistance.

Mas. Stand up and begin, Brother.

Ans. I. W ——— V ———,

Of my own free Will and Accord, and in the Presence of Almighty God, and this right worshipful Lodge, dedicated to St. John, do hereby and hereon most solemnly and sincerely swear, that I will always hail, conceal, and never will reveal, that Part of a Master Mason to a Fellow-Craft, no more than that of a Fellow-Craft to an enter'd Apprentice, or any of them to the rest of the World; except it be to a true and lawful Lodge of Masters, him, or them, whom I shall find to be such, after just Trial and due Examination.

I furthermore do swear, that I will answer all Signs and Summonses, sent to me from a Lodge of Masters, within the Length of my Cable-tow.

I also will keep all my Brothers Secrets as my own, that are deliver'd to me as such, Murder and Treason excepted, and that at my own free Will: I will not wrong a Brother or see him wrong'd, but give him timely Notice of all approaching Dangers, as far as my knowledge leads me.

I also will serve a Brother as far as lies in my power, without being detrimental to myself or Family.

And I furthermore do promise, that I will not have any carnal Conversation with a Brother's Wife, Sister or Daughter, and that I will never discover what is done in the Lodge, but that I will be agreeable to all Laws whatsoever. All this I swear, with a firm and steady resolution to perform the same without any Hesitation in me whatsoever, under no less Penalty than to have my Body sever'd in two, the one Part carried to the South, and the other to the North; my Bowels burnt to Ashes in the South, and the Ashes to be scatter'd before the Four Winds, that such a vile Wretch as I should be remember'd no more amongst any Manner of Men, (particularly Masons) so help me God, and keep me steadfast in this my Master's Obligation.

[He kisses the Book.]

Mas. What was shewn to you after you had received this Obligation?

Ans. One of the Master's Signs.

N. B. It is by drawing your Right-hand edgeways across your Belly, which is the Penalty of your Master's Obligation. He takes you then by the Apprentice's Gripe, and says, what's this? You say the Gripe of an enter'd Apprentice.

Mas. Has it got a Name?

Ans. It has.

Mas. Will you give it me?

Ans. Boaz.

Mas. Will you be of or from?

Ans. From.

From what, Brother?

Ans. From an enter'd Apprentice to a Fellow-Craft.

Mas. Pass Brother.

N. B. Then he puts his Thumb between the First and Second Joint, which is the Pass Gripe, and you say SHIBBOLETH.

Mas. What was done to you then ?

Ans. He took me by the Gripe of a Fellow-Craft, and said what is this ?

Mas. Your Answer, Brother ?

Ans. The Gripe of a Fellow-Craft.

Mas. Has it got a Name ?

Ans. It has.

Mas. Will you give it me ?

Ans. JACHIN.

Mas. What was said to you then ?

Ans. Rise up, Brother JACHIN, Obligated Master.

Mas. What was said to you then, Brother ?

Ans. He told me I then represented one of the greatest Men in the World, our grand Master *Hiram*, who was kill'd just at the Finishing of the first Temple, as you shall hear.

There were Fifteen Fellow-Crafts, finding the Temple almost finish'd, and they had not received the Master's Word, because their Time was not come, therefore they agreed to extort it from their Master *Hiram* the first Opportunity, that they might pass for Masters in other Countries, and have Masters Wages; but Twelve of these Crafts recanted, and the other Three were resolv'd to carry it on; their Names were *Jubela*, *Jubis*, and *Jubelum*. These Three Crafts knowing it was always the Master's Custom at high Twelve at Noon, when the Men were call'd off to Refreshment, to go into *Sanctum Sanctorum*, to pray to the true and living God. Those Three Ruffians placed themselves at the Three Entrances of the Temple, viz. The West Door, the South and East Door.

There was no entrance in at the North, because the Sun dart no Rays from thence; Thus they waited while he had made his Prayer to the Lord, to have the Word and Gripe as he came out, or his Life; but some Masons say as he went in. So *Hiram* came to the East Door, and *Jubela* demanded the Master's Word: He told him he did not receive it in such a manner; but he must wait, and Time and a little patience would bring him to it, for it was not in his power to deliver it alone, except Three together, viz. *Solomon*, King of *Israel*; *Hiram*, King of *Tyre*; and *Hiram Abiff*. He not being satisfied with this answer, struck him across the Throat with a Twenty-four Inch Gauge: He fled from thence to the South Door, where he thought to have made his way; but he was accosted in the same Manner by *Jubela*, to whom he gave the same Answer as they former; but he not being satisfied, gave him a Blow with the Square upon his Left-breast, which

which made him reel: But having recover'd his Strength, he fled to the West Door, where he thought to have made his Escape: But he was accosted in the same Manner, as at the two other Doors, by *Jubelum*, to whom he made the same Reply as before; but he not being satisfied therewith, gave him a greater Blow than either of the former, with a common Gavel, or Setting-maul, upon his Head, which prov'd his Death. After this they carried him out at the West Door, and hid him in a Heap of Rubbish till high Twelve at Night, when they found Means to bury him on the side of a Hill, in a handsome Grave, Six Foot East and West, and Six Foot perpendicular.

N. B. Some Masons say that he was not carry'd out at the West Door, but was bury'd in the Place where he was Killed.

They hold that the Three Ruffians took up a Stone in the Temple, and made a Hole and put him in, and cover'd him over with the Stone, and carry'd the Rubbish out in their Aprons; but which it is I can't say, nor come at the exact Truth: For some Masons say he was carry'd out, and some say not; so I leave it to them to determine.

Mas. After you was thus knock'd down, what was said to you then ?

Ans. He said I represented one of the greatest Men in the World, our Grand Master *Hiram*, lying dead.

N. B. The junior Warden strikes you with a Twenty-four Inch Gauge, across your Throat; the senior Warden strikes you with the Square, upon your Left-breast; and the Master strikes you upon the head and kills you: So you are laid down upon the Floor on your Back, suppos'd to be dead, tho' you are not hurt; but only to represent the Death of your Master *Hiram*.

The *French* have a very solemn Way of representing his Death; for when you come into the Lodge to be made a Master, there is a Brother laid down in the Place where you are to lie, with his Face all besmear'd with Blood; and they say to you, Brother, don't be frighten'd, for one of our Brothers is kill'd, because he would not deliver the Master's Word and Gripe to Three Fellow-Crafts, that had no Right to it; and it is the Duty of us all so to do; to die before we will deliver any Part of Masonry to them that have no Right to it.

When you kneel down to receive the Obligation the suppos'd dead Man lies behind you; and while you are reading

the Obligation and History of his Death, he gets up unknown to you, and you are laid down in his Place, as aforesaid, according to the *English* Method: And this is all the Difference between the *French* and *English* in their making of Masters.

Mas. What was said to you then?

Ans. As I lay upon my Back, he gave me the whole Account how *Hiram* was found, and of his rising and taking the Three Russians that murder'd him.

Our Master *Hiram* being missing, as he did not come to view the Work as usual, so King *Solomon* made great Enquiry after him, and could not hear any Thing of him, therefore he suppos'd him dead: The Twelve Fellow-Crafts that had recanted, hearing the same Report, their Conscience pricking them, went and acquainted King *Solomon* with White Aprons and Gloves, as Badges of their Innocency; and King *Solomon* sent them in search of the Three Russians which had absconded: They divided into Four Parts; Three North, Three South, Three East and Three West: One of those Parties travell'd down to the Sea of *Joppa*; one of them sat himself down to rest by the Side of a Rock, he hearing a frightful Lamentation in a Clift of the Rock. Oh! that I had had my Throat cut across, and my Tongue torn out by the Root, and that buried in the Sands of the Sea at low-water Mark, a Cable Length from Shore, where the Tide ebbs and flows in 24 Hours, rather than I had been concerned in the Death of our Master *Hiram*. Says the other; Oh! that I had had my Heart torn from under my naked Left-breast, and given to the Vultures of the Air as a Prey, rather than I had been concerned in the Death of so good a Master. But Oh! says *Jubela*, I struck him more hard than you both, for I killed him: Oh! that I had had my Body sever'd in two one Part carried to the South, and the other to the North; my Bowels burnt to Ashes in the South, and the Ashes scattered before the Four Winds of the Earth, rather than I had been concerned in the Death of our Master *Hiram*.

This Brother hearing this sorrowful Lamentation, hailed the other Two, and they went into the Clift of the Rock, and took them and bound them, and brought them before King *Solomon*, and they owned what had pass'd, and what they had done, and did not desire to live; therefore *Solomon* order'd their own Sentences to be laid upon them: Says he, they have sign'd their own Death, and let it be upon them as they have said.

Jubela

Jubela was taken out his Throat cut across, &c. *Jubela's* Heart was torn from under his naked Left-breast, &c. *Jubela's* Body was sever'd in two, and one Part carry'd to the South, and the other to the North, &c.

After this King *Solomon* sent those 12 Crafts to raise their Master *Hiram*, in order that he might be interred in the *Sanctum Sanctorum*. And *Solomon* told them, that if they could not find a Key-word in him, or about him, it was lost; for there were but Three in the World that knew it, and it never can be deliver'd without we Three are together; but now One is dead, therefore it is lost. But for the future, the first occasion'd Sign and Word that is spoke at his rising, shall be his ever after. So they went to raise him; and when they had clear'd the Rubbish; they saw their Master lie dead, in a bruised Condition; for he having already lain 15 Days, they lifted up both their Hands above their Heads in a great Surprise, and said, O Lord my God (which is the grand Sign of a Master Mason).

Mas. How was he rais'd, Brother, when they had thus found him lying dead?

Ans. By the Five Points of Fellowship.

Mas. What are the Five Points of Fellowship?

Ans. He was taken by the enter'd Apprentice's Gripe, but the Skin is supposed to slip off; he was then taken by the Craft's Gripe, and that slipped also: Then he was taken by a more firm Gripe, that is their Four Fingers Nails of their Right-hand stuck into the Wrist of his Right-hand (which is the Gripe of a Master), and pulling with all your Might, with your Right-foot to his Right-foot, and his Right-knee to your Right-knee, and his Right-breast to your Right-breast, and your Left-hand supporting his Back, and whisper in his ear, and say MAHAZONE; that is, almost rotten to the Bone, which is the Master's Word.

Mas. Brother, it seems that you could not be raised but by the Five points of Fellowship: Pray will you explain them.

Ans. 1st. Hand in Hand is, that I always will put forth my Hand to serve a Brother as far as lies in my Power.

2^d. Foot to Foot is that I never will be afraid to go a Foot out of my Way to serve a Brother.

3^d. Knee to Knee is, that when I kneel down to Prayers, I ought never to forget to pray for my Brother as well as myself.

4th. Breast to Breast, is to show I will keep my Brother's Secrets as my own.

5th.

52b. The Left-hand supporting the Back, is that I always will be willing to support a Brother as far as lies in my Power.

The MASTER's Reasons.

Mas. Why are you depriv'd of all Metal?

Ans. Because, at the Building of *Solomon's Temple*, there was neither Axe, Hammer, or the Sound of any metal Tool, heard in the building of that wonderful Fabrick.

Mas. Why so, Brother?

Ans. Because it should not be polluted.

Mas. How is it possible, Brother, that such a large building should be carry'd on, without the sound of some metal Tool?

Ans. It was prepar'd in the Forest of *Lebanon*, and brought down upon proper Carriages, and set up with wooden Mauls made for that Purpose.

Mas. Why were both your Shoes taken from off your Feet?

Ans. Because the Place whereon I stood, when I was made a Mason, was holy Ground; for the Lord said unto *Moses*, pull off thy Shoes, for the Place whereon thou standest is holy Ground.

Mas. What supports your Lodge?

Ans. Three great Pillars.

Mas. What are their Names?

Ans. Wisdom, Strength and Beauty.

Mas. Who do they represent?

Ans. Three Grand-masters; *Solomon*, King of *Israel*; *Hiram*, King of *Tyre*; and *Hiram Abiff*, which was the Widow's Son who was killed.

Mas. Were all those Three Grand-Masters concerned in the building of *Solomon's Temple*?

Ans. They were.

Mas. What was their Business?

Ans. *Solomon* for finding Provision, and Money to pay the Hirelings; *Hiram*, King of *Tyre*, for finding materials for the Work; *Hiram Abiff*, for performing the Work.

[Thus concludes the Master's Part, which is sufficient for all Lodges; but some will enlarge upon the aforesaid Parts, and run out of the Rules of Masonry.]

The Charge given to the Officers of a Lodge.

AND first of the Master belonging to the Chair; which they call installing a Master for the Chair.

N. B. He kneels down in the South, upon both Knees; and the late Master gives him the following Obligation, before he resigns the Chair.

Ans.

Ans.

I W—V—

Of my own free Will and Accord, and in the Presence of Almighty God and this right worshipful Lodge, dedicated to St. *John*, do hereby, and hereon, most solemnly and sincerely swear, that I will not deliver the Word and Gripe belonging to the Chair whilst I am in the Chair, or any Time hereafter, except it be to a Master in the Chair, or past Master, him or them whom I shall find to be such after just Trial and due Examination.

I furthermore do swear I will act as Master of this Lodge, till next St. *John's* Day, and I will fill the Chair every Lodge Night, if I am within the Length of my Cable-Tow.

I also further promise that I will not wrong this Lodge, but I will do all Things for the Good of Masonry in general; and I will not reign arbitrarily, but be agreeable to the rest of the Brethren. I also will keep good Orders in this Lodge, as far as lies in my Power, till next St. *John's* Day.

All this I swear with a firm and steady resolution to perform the same, without any Hesitation in me whatsoever, under no less than the Four former Penalties, viz.

1st. My Throat cut across, &c.

2d. My Tongue torn out, &c.

3d. My Heart torn from my Left-breast, &c.

4th My Body sever'd in two, &c.

So help me God, and keep me steadfast in this my Obligation, belonging to the Chair.

[He kisses the Book.]

Then the late Master takes off his Jewel and puts it upon him, and takes him by the Master's Gripe, and raises him off his Knees, and whispers in his Ear the Word, which is CHIBBILUM, or an excellent Mason; then he slips his Hand from the Master's Gripe to his Elbow, and strikes his Nails in as you do in the other Gripe at the Wrist. This is the Word and Gripe belonging to the Chair.

N. B. The senior and junior Warden, and Secretary, receive the same Obligation as he in the Chair, only with this Difference, they have neither Gripe nor Word. Therefore I have no Occasion to insert it over again, as it is the same, and the same Penalties.

The Master's Clap.

Is by holding both Hands above your Head, and striking upon your Apron, and both Feet going at the same Time ready to shake the Floor down; this they call the grand Sign of

of a Master Mason. They give two Reasons for this Sign: viz. When the saw their Master Hiram lye dead, they lifted up their Hands in a surprize, and said, O Lord, my God! Second. When Solomon dedicated the Temple to the Lord, he stood up, and lifting up both his Hands said, O Lord my God, great art Thou above all Gods, for in this Hour will I adore thy Name.

Thus I finish the whole Three Degrees of the most antient Free-Masonry, with the Gripe and Word belonging to the Chair.

How to go through an Examination at the Door of a Free-Mason's Lodge; and get Admittance though ever such a Stranger.

WHEN you come to the Door of the Lodge, where the Tyler stands with a drawn Sword, ask him if there is any Admittance; he'll say I will go in and ask. Then the Master, or some other Man, will come out to prove you. First draw your Right-hand edge-ways across your Throat; he will say what is that? You say the due Guard of an enter'd Apprentice; then he will take you by the first Joint of your Right-hand, and press upon it with his Right-thumb Nail, and say what is this?

Ans. The Gripe of an enter'd Apprentice.

Mas. Has it got a Name?

Ans. It has.

Mas. Will you give it me?

Ans. I'll Letter it with you, or halve it.

Mas. Begin.

Ans. B O

Mas. A Z.

Ans. B O A Z.

Mas. Will you be of or from?

Ans. From.

Mas. From what?

Ans. From an enter'd Apprentice to a Fellow-Craft.

N. B. Then he will put his Thumb from off the Apprentice's Gripe towards the Craft's, or between both.

Mas. What's this?

Ans. The Pass-Word of a Craft.

Mas. Will you give it me?

Ans. SHIBBOLETH.

Mas. Pass SHIBBOLETH.

N. B.

N. B. Then he puts his Thumb to the second Joint, and says, what's this?

Ans. The Gripe of a Fellow-Craft.

Mas. Has it got a Name?

Ans. It has.

Mas. Will you give it me?

Ans. I will Letter it with you or halve it with you.

Mas. I'll Letter it with you.

Ans. Begin.

Mas. No you begin.

Ans. J.

Mas. A

Ans. C

Mas. H

Ans. I

Mas. N.

Ans. J A C H I N is the Word you demanded.

Mas. Will you be of or from?

Ans. From.

Mas. From what?

Ans. From a Craft to a Master.

Mas. Give me the Fellow-Craft's Sign?

N. B. Put your Right-hand to your Left-breast, your Thumb upright, and your Left-hand above your Head, forming a Square, then he takes you by the Master's Gripe.

Mas. What's this?

Ans. The Gripe of a Master Mason.

Mas. Has it got a Name?

Ans. It has, and something else thereunto belonging.

Mas. What is that, Brother, as I may venture to call you so now, I believe.

Ans. The Five Points of Fellowship.

Mas. Will you give me them, Brother?

N. B. First draw your Hand across your Belly, then lift both Hands up above your Head, and say, O Lord my God, and then take him by the Master's Gripe, which is your Right-hand to his Right-hand, and put your Right-foot to his Right-foot, your Right-knee to his Right-knee, your Right-breast to his Right-breast, and your Left-hand to his Back, and whisper in his Ear, and say, MAHABONE.

These are the Five Points of Fellowship, and Word and Gripe thereunto belonging, as has been before describ'd. These are all the Signs, Gripes and Words, that are used amongst Masons at this Day, February 26, 1760.

G

The

The Description of the Inside of a certain Lodge in the County of S—y, at this Time.

Luctus & Ultrices posuere Cubilia Curæ,
Pallentesque habitant Morbi tristisque Senectus;
Et metus & maleuada Fames, & turpis Egestas
(Terribiles visu Formæ) Lethumque, Laborque.
Tum Confanguineus Lethi Sopor & mala Mentis,
Guadia, Mortiferumque aduerso in Limine Bellum
Ferreique Eumenidum Thalami & mala Discordia demens,
Vipereum Crinem vittis innixa cruentis.

ÆNEID VI

*The Description of the Master in the Chair of the afore-
said Lodge; his Name is B—fury and Discordia L.
mix'd up with Fraud: A very fine Composition in-
deed, after having received the aforesaid Obligation.*

—Furor impius intus.—

Sæva tendens super Arma & centum victus,

—Ahenis.—

Post Tergum nodis fremit horridus Ore cruento.

Vide ÆNEID

Grande Doloris. —

Ingenium est miserisque venit solertia Rebus.

Vide OVID. METAM. VI

Intermuere Tubæ scissæ Discordsa crine,
Extulit ad superos Stygium Caput hujus in Ore.
Concretus Sanguis confusaque Lumina siebant,
Stabant irati scabra rubigine dentes.
Tota Lingua fluens obfusa draconibus ora;
Atque toto laceratum Pectore vestem,
Sanguinea tremulum quatiebat Lampada dextra.

PETRONIUS ARBITER

*Brethren, How long will ye judge unjustly, and accept
the Persons of the Wicked.*

Psalms lxxxii. Ver. 2.

10d - kaf - 10d - noen

All

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est un (10d) et non
S. back

All the Words explained that belong to the
GRIPES.

In Hebrew thus.

The APPRENTICE'S Word is B O A Z.	בואז	It signifies Strength, and it belongs to the Senior Warden. You may have seen him carry it at Burials.
The CRAFT'S Word is JACHIN.	צכין	This signifies to establish in the Lord, and it belongs to the Junior Warden. They are about Twenty Inches long, to represent the Two Pillars, Boaz and Jachin, as aforesaid.
The CRAFT'S Pass-Word is SHIBBOLETH.	שבולת	This signifies Plenty, or an Ear of Corn and Fall of Water, which is Peace and Plenty. The Battle was fought in a Corn-Field near a Fall of Water. This Word discovers the enemy. Vide the Twelfth Chap- ter of Judges
The MASTER'S Word is MAHHABONE.	מהבנה	This signifies rotten, or decayed almost to the Bone. It is the Word that is whispered in your Ear at the rising of your Master, and is never to be spoke out; for they receive it as solemn as the Name of God.
The MASTER'S Pass-Word is TUBALCAIN.	טובלכין	The Signification of this is, that he was the Inven- tor of Brass, Iron, and o- ther Metals: His Father was the Father of Musick: He rose from Cain, of the fifth Generation; and his Son, Tubalcain, became excellent in all Metals; which HIRAM improved. Vide the Fourth Chapter of Genesis.

NOTE.

N O T E.

THE Master always sits in the East, or stand with the Bible before him; and if it is the Apprentice's Lecture, he opens it about the Second Epistle of *Peter*, with the Compasses laid thereon, and the Points of them covered with a little Box Square or *Lignum Vitæ*, about 4 Inches each Way, and the Points of the Compasses point to the West, and the Two Points of the Square point to the East. If it is the Craft's Lecture, the Master shows one Point of the Compasses, the Bible being open at the 12th Chapter of *Judges*. If it is the Master's Lecture, the Bible is opened about the Seventh Chapter of the First Book of *Kings*, and both the Points of the Compasses are shewn upon the Square. This is the Form they sit in when they work, as they call it.

The Reason of their drinking Three Times Three is, because there were antiently but Three Woods, Three Signs and Three Grips; but there have been Three added, *viz.* The Grand Sign of a Master, the Pass-Gripe of a Fellow-Craft, and Pass-Word, which is Twelve in all for you to remember; *viz.* The Word, Sign and Gripe of an enter'd Apprentice is Three: The Word, Sign, Gripe, Pass-Gripe and Pass-Word of a Fellow-Craft are Five: And the Master hath Four, *viz.* The Sign, the Grand Sign, the Gripe and Word, which are Twelve, as aforesaid.

F I N I S.

(Just Published)

The Battle of AUGHRIM: or, the Fall of Monsieur St. RUTH. A Tragedy, By Robert Ast-
len:—To which is prefixed, An Extract from the History of Ireland; Not in any former Addition.

