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| APPENDIX FIVE |
| After this, he Swears to reveal no Secrets of the Worshipful Fraternity, |
| on Pain of having his Throat cut, and having a double Porrion [Portion?] of |
| Hell and Damnation hereafter. Then be is blind-folded, and the ceremony |
| of is performed. After which he is to behold a Thousand different |
| Postures and Grimaces, all of which he must exactly imitate, or undergo the |
| Discipline till he does. |
| After this the word Maughbin is whispered by the youngest Mason to |
| the next, and so on, till it comes to the Master, who whispers it to the entered |
| Mason, who must have his Face in due order to receive it. Then the entered |
| Mason says what follows: |
| An enter'd Mason I have been, |
| Boaz and Jachin I have seen; |
| A Fellow I was sworn most rare, |
| And know the Astler, Diamond, and Square: |
| I know the Master's Part full well, |
| As honest Maughbin will you tell. |
| Then the Master says: |
| If a Master Mason you would be |
| Observe you well the Rule of Three; |
| And what you want in Masonry, |
| Thy Mark and Maughbin makes thee free. |
| When you would enter a Lodge you must knock three times at the Door, and |
| they'll challenge you. |
| Q. Are you a Free-Mason? |
| A. Yes, indeed, I am. |
| Q. How shall I know it? |
| A. By Signs and Tokens—Don—from my Entrance into the Kitchen, and |
| from thence to the Hall.' |
| Q. What is the first Point of your Entrance? |
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| + A MASON'S EXAMINATION + |
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| A. Hear and conceal, on the Pain of having my Throat cut or Tongue |
| pull'd out. |
| Then one of the Wardens will say—God's greeting be at this Meeting; |
| and with the Right Worshipful the Master, and the Worshipful Fellows, who |
| keep the Keys of the Lodge from whence you came; and you are also welcome, |
| Worshipful Brother, into this Worshipful Society. |
| Then you salute as follows |
| The Right Worshipful the Master and the Worshipful Fellows of the |
| Lodge from whence I came greet you abundantly. |
| Q. What Lodge are you of? |
| A. I am of the Lodge of St. Stephen's. |
| Q. What makes a just and Perfect Lodge? |
| A. A Master, two Wardens, four Fellows, five Apprentices, with Square, |
| Compass, and Common Gudge. |
| Q. Where was you made? |
| A. In the Valley of Jehosophet, behind a Rush-bush, where a Dog was never |
| heard to bark, or Cock crow, or elsewhere. |
| Q. Where was the first Lodge Kept? |
| A. In Solomon's Porch; the two Pillars were called Jachin and Boaz. |
| Q. How many Orders be there in Architecture? |
| A. Five: Tuscan, Doric, Ionic, Corinthian, and Composite, or Roman. |
| Q. How many Points be there in Fellowship? |
| A. Six: Foot to Foot, Knee to Knee, Hand to Hand, Ear to Ear, Tongue to |
| Tongue, Heart to Heart. |
| Q. How do Masons take Place in Work? |
| A. The Master S. E., the Wardens N. E., and the Fellows Eastern Passage. |
| Q. How many precious Jewels are there in Masonry? |
| A. Four: Square, Astler, Diamond, and Common Square. |
| Q. How many Lights be there in a Lodge? |
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| APPENDIX FIVE + |
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| A. Three: The Master, Wardens, and Fellows. |
| Q. Whence comes the Pattern of an Arch? |
| A. From the Rainbow. |
| Q. Is there a Key to your Lodge? |
| A. Yes. |
| Q. What is't? |
| A. A well hung Tongue. |
| Q. Where is it Kept? |
| A. In an Ivory Box between my Teeth, or under the Lap of my Liver, where |
| the Secrets of my Heart are not. |
| Q. Is there a Chain to it? |
| A. Yes. |
| Q. How long is it? |
| A. As long as from my Tongue to my Heart. |
| Q. Where does the Key of the working Lodge lie? |
| A. It lies on the Right Hand from the Door two Foot and a-half under a |
| Green Turf, and one Square. |
| Q. Where does the Master place his Mark on the Work? |
| A. Upon the S. E. Corner. |
| To know an Entred Apprentice, you must ask him whether he has been |
| in-the Kitchen, and he'll answer, Yes. |
| To know an Entred Fellow, you must ask whether he has been in the Hall, |
| and he'll say, Yes. |
| To know a Mason in the Dark, you must say, there is no Darkness without |
| Absence of Light; and he'll answer, There is no Light without Absence of Darkness. |
| To compliment a Brother Mason, you put your Right Hand to the |
| right side of your Hat, and bring your Hat under your Chin; then the |
| Brother will clap his Right Hand to the right side of his Hat, and bring it |
| to the Left Side under his Heart. |
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| + A MASON'S EXAMINATION + |
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| `To meet a Brother, you must make the first Step with your Right Foot, |
| the Second with your Left; and at the third you must advance with your Right |
| Heel to your Brother's Right Instep; then lay your Right Hand to his Left |
| Wrist, and draw the other Hand from your Right Ear to the Left under your |
| Chin; and then he'll put his Right Hand to his Left Side under his Heart. |
| To Gripe, is when you take a Brother by the Right Hand, and put your |
| middle Finger to his Wrist, and he'll do so to you. |
| To know a Mason privately, you place your Right Heel to his Right Instep, |
| put your Right Arm over his Left, and your Left under his Right, and then |
| make a Square with your middle Finger, from his Left Shoulder to the Middle |
| of his Back, and so down to his Breeches. |
| When a Mason alights from his Horse, he lays the Stirrup over the |
| Horse's Neck. |
| To call a Mason out from among company, you must cough three times, or |
| knock against anything three times. |
| A Mason, to show his Necessity, throws down a round Piece of Slate, and |
| says, Can you change this Coin? |
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| \* APPENDIX FIVE + |
| 7.tx- T H E |
| Grand MYSTERY |
| FREE OFM TAHESONS |
| D I S C O V E R'D. |
| WHEREIN |
| Are the feveral QUESTIONS put to them at their |
| Meetings and Infiailations. |
| As alfb; Their OATH, HEALTH, SIGNS, and POINTS, |
| to know each other by. |
| As they were found in the Cuftody of a FREE.MASON |
| who Dyed fuddenly. |
| And now publifled for the Information of the PUBLIC R. |
| The SECOND EDITION. |
| To which are ANNEXED, |
| Two LETTERS to a FRIEND; |
| The Firft, Concerning the Society of FRE E-M A SO N.% |
| The SECOND, |
| Giving an Account of the Moit Ancient Society of GO R MOG 0 NS, |
| in its Original, Inflitution, Excellengt and Defign : Its Rules and Orders, |
| and the Manner of its IntroduEtion into Great Britain. With an intire |
| 'Colleftion of all that has been made Publick on that Occafion. To. |
| glint' with the fuppofed Reafon of their Excluding the Free-Malan:, |
| without they previoully undergo the Form of Degradation. Ege. Now, |
| Brit fet forth for the Satislatiion and Emolument of the Publish. |
| Ambubajarum collegia, Pharmacapolee, |
| .Mentlics, Medici, balatrone.r, bac genus mane. H OR. |
| Muhl.; fcabit Mulum.- |
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| LONDON: |
| Printed for A. Moog. a, near St. Paul's. 1715. [Pr. IS.] |
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| Figure 24. Title page of The Grand Mystery of Free Masons |
| Discover'd, zd ed. (1725). |
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| + THE GRAND MYSTERY OF FREE MASONS DISCOVER'D, 1725 + |
| THE GRAND MYSTERY OF FREE MASONS |
| DISCOVER'D, 1725 |
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| [Editor's note: The first edition of this work was published in 1724.20 The second |
| edition, which reads almost verbatim, was reprinted in Gould's History of |
| Freemasonry,' and in the Official Bulletin of the Supreme Council of the 33d |
| Degree for the Southern Jurisdiction of the United States.' Our transcript was |
| made from an original copy of the second edition in the Archives of the Supreme |
| Council, 33°, S.J., in Washington, DC.] |
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| [TITLE PAGE] |
| THE Grand MYSTERY OF FREE MASONS DISCOVER'D. |
| WHEREIN Are the several QUESTIONS put to them at their Meetings and |
| Installations. As also, Their OATH, HEALTH, SIGNS, and POINTS, to know |
| each other by. As they were found in the Custody of a FREE-MASON who |
| Dyed suddenly. And Now Publish'd for the Information of the PuBLick. |
| The SECOND EDITION. To which are ANNEXED, Two LETTERS |
| to a FRIEND; The First, Concerning the Society of FREE-MASONS. |
| The SECOND, Giving an Account of the Most Ancient Society of |
| GORMOGONS, in its Original, Institution, Excellency, and Design: Its Rules |
| and Orders, and the Manner of its Introduction into Great Britain. With |
| an intire Collection of all that has been made Publick on that Occasion. |
| Together with the supposed Reason of their Excluding the Free-Masons, |
| without they previously undergo the Form of Degradation, &c. Now first set |
| forth for the Satisfaction and Emolument of the Publick. |
| Ambubajarum collegia, Pharmacapolee, |
| Mendici, Medici, balatrones, hoc genus omne. HoR. |
| Mulus scabit Mulum. |
| London: Printed for A MOORE, near St. Paul's. 1725. (Pr. Is.) |
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| + APPENDIX FIVE + |
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| [P. 3] |
| THE |
| Grand Mystery of FREE-MASONS |
| DISCOVERD. |
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| INTRODUCTION. |
| THIS Piece having been found in the Custody of a FREE-MASON who died |
| suddenly, it was thought proper to publish it in the very Words of the Copy, |
| that the Publick may at last have something Genuine concerning the Grand |
| Mystery of Free-Masons. |
| There was a Man at Louvain who publish'd, That he had, with great |
| Toil and Difficulty, found out, overcome, and tamed, and was now ready |
| at his Booth, to shew at the Rate of six Stivers a-piece, the most hideous |
| and voracious Monster, the Common Disturber of Mankind, especially |
| in their Adversity. |
| People flock'd from all Parts to see this Monster: They went in at the |
| Fore-Door; and after they had seen the Creature, went out at the Back- |
| Door, where they were ask'd whether the Monster was worth seeing. And as |
| they had, at their Admittance into the Booth, promised to keep the Secret, |
| they answer'd, it was a very wonderful Creature; which the Man found his |
| Account in. But by some Accident it was divulged, that this wonderful |
| Creature prov'd to be a LOUSE. |
| But to proceed to the Subject in Hand; we shall first present our |
| Readers with |
|  |
| The Free-Mason's SIGNS. |
| A Gutteral 1 11 A Manual 7 |
| A Pedestal L A Pectoral X |
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| + THE GRAND MYSTERY OF FREE MASONS DISCOVERD, 1725 + |
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| [p. 4] |
| EXAMINATION upon Entrance into the LODGE. |
| PEACE be here. |
| Answer. I hope there is. |
| Q. What a-Clock is it? |
| A. It's going to Six, or going to Twelve. |
| Q. Are you very busy? |
| A. No. |
| Q. Will you give, or take? |
| A. Both; or which you please. |
| Q. How go Squares? |
| A. Straight. |
| Q. Are you Rich, or Poor? |
| A. Neither. |
| Q. Change me that. |
| A. I will. |
| Q. In the Name of, &c. are you a Mason? |
| What is a Mason? |
| A. A Man begot of a Man, born of a Woman, Brother to a King. |
| Q. What is a Fellow? |
| A. A Companion of a Prince. |
| Q. How shall I know you are a Free Mason? |
| A. By Signs, Tokens, and Points of my Entry. |
| Q. Which is the Point of your Entry? |
| A. I Hear and Conceal, under the Penalty of having my Throat cut, or my |
| Tongue pull'd out of my Head. |
| Q. Where was you made a Free-Mason? |
| A. In a just and perfect Lodge. |
| Q. How many make a Lodge? |
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| APPENDIX FIVE |
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| A. God and the Square, with five or seven right and perfect Masons, on |
| the highest Mountains, or the lowest Valleys in the World. |
| Q. Why do Odds make a Lodge? |
| A. Because all Odds are Mens Advantage. |
| Q. What Lodge are you of? A |
| A. The Lodge of St. John. |
| Q. How does it stand? |
| A. Perfect East and West, as all Temples do. |
| Q. Where is the Mason's Point? |
| A. At the East-Window, waiting at the Rising of the Sun, to set his Men |
| at Work. |
| Q. Where is the Warden's Point? |
| A. At the West-Window, waiting the Setting of the Sun, to dismiss the |
| Entred Apprentices. |
| Q. Who rules and governs the Lodge, and is Master of it? |
| A. Irate, |
| â–ºZ+ or the Right Pillar. |
| Iachin, |
| Q. How is it govern'd? |
| A. Of Square and Rule. |
| Q. Have you the Key of the Lodge? |
| A. Yes, I have. |
| Q. What is its Virtue? |
| A. To open and shut, and shut and open. |
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| [P. 5] |
| Q. Where do you keep it? |
| A. In an Ivory Box, between my Tongue and my Teeth, or within my |
| Heart, where all my Secrets are kept. |
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| + THE GRAND MYSTERY OF FREE MASONS DISCOVER'D, 1725 + |
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|  |
| Q. Have you the Chain to the Key? |
| A. Yes, I have. |
| Q. How long is it? |
| A. As long as from my Tongue to my Heart. |
| Q. How many precious jewels? |
| A. Three; a square Asher, a Diamond, and a Square. |
| Q. How many Lights? |
| A. Three; a Right East, South, and West. |
| Q. What do they represent? |
| A. The Three Persons, Father, Son, and Holy Ghost. |
| Q. How many Pillars? |
| A. Two; Iachin and Boaz. |
| Q. What do they represent? |
| A. A Strength and stability of the Church in all Ages. |
| Q. How many Angles in St. John's Lodge? A |
| A. Four, bordering on Squares. |
| Q. How is the Meridian found out? |
| A. When the Sun leaves the South, and breaks in at the West-End of |
| the Lodge. |
| Q. In what Part of the Temple was the Lodge kept? |
| A. In Solomon's Porch at the West-End of the Temple, where the two |
| Pillars were set up. |
| Q. How many Steps belong to a right Mason? |
| A. Three. |
| Q. Give me the Solution. |
| A. I will.—The Right Worshipful, Worshipful Masters, and Worshipful |
| Fellows of the Right Worshipful Lodge from whence I came, greet you well. |
| Response. That Great God to us greeting, be at this our Meeting, and with |
| the Right Worshipful Lodge from whence you came, and you are. |
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| + APPENDIX FIVE + |
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| Q. Give me the Jerusalem Word. |
| A. Giblin. |
| Q. Give me the Universal Word. |
| A. Boaz. |
| Q. Right Brother of ours, your Name? |
| A. N. or M. |
| Response. Welcome Brother M. or N. to our Society. |
| Q. How many particular Points pertain to a Free-Mason? |
| A. Three; Fraternity Fidelity, and Taciturnity. |
| Q. What do they represent? |
| A. Brotherly Love, Relief, and Truth, among all Right Masons; for which |
| all Masons were ordain'd at the Building of the Tower of Babel, and at the |
| Temple of Jerusalem. |
| Q. How many proper Points? |
| A. Five; Foot to Foot, Knee to Knee, Hand to Hand, Heart to Heart, and |
| Ear to Ear. |
| Q. Whence is an Arch derived? |
| A. From Architecture. |
|  |
| [P. 6] |
| Q. How many Orders in Architecture? |
| A. Five; the Tuscan, Dorick, .Tonick, Corinthian, and Composit. |
| Q. What do they answer? |
| A. They answer to the Base, Perpendicular, Diameter, Circumference, |
| and Square. |
| Q. What is the right Word, or right Point of a Mason? |
| A. Adieu. |
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| + THE GRAND MYSTERY OF FREE MASONS DISCOVER'D, 1725 + |
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| The Free-Mason's OATH. |
| You must serve God according to the best of your Knowledge and Institution, |
| and be a true Leige Man to the King, and help and assist any Brother as far as |
| your Ability will allow: By the Contents of the Sacred Writ you will perform |
| this Oath. So help you God. |
|  |
| A Free-Mason's HEALTH. |
| HERE'S a Health to our Society, and to every faithful Brother that keeps his |
| Oath of Secrecy. As we are sworn to love each other. The World no Order knows |
| like this our Noble and Antient Fraternity: Let them wonder at the Mystery. |
| Here, Brother, I drink to thee. |
|  |
| SIGNS to know a True Mason. |
| I. To put off the Hat with two Fingers and a Thumb. |
| z. To strike with the Right-Hand on the Inside of the Little Finger of the |
| Left three Times, as if hewing. |
| 3.By making a Square, viz. by setting your Heels together, and the Toes of |
| both Feet straight, at a Distance, or by any other Way of Triangle. |
| 4.To take Hand in Hand, with Left and Right Thumbs close, and touch |
| each Wrist three Times with the Fore-Finger each Pulse. |
| 5.You must Whisper, saying thus, The Masters and Fellows of the wor- |
| shipful Company from whence I came, greet you all well. |
| The Other will answer, God greet well the Masters and Fellows of the |
| worshipful Company from whence you came. |
| 6.Stroke two of your Fore-Fingers over your Eye-Lids three times. |
| 7.Turn a Glass, or any other Thing that is hollow, downwards, after you |
| have drank out of it. |
| 8.Ask how you do; and your Brothers drink to each other. |
| 9.Ask what Lodge they were made Free-Masons at. |
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| + APPENDIX FIVE + |
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| N.B. In the Third of King Henry the Sixth, an Act of Parliament was |
| pass'd, Whereby it is made Felony to cause MASONS to confederate themselves |
| in Chapiters and Assemblies. The Punishment is Imprisonment of Body, and |
| make Fine and Ransom at the Kings Will. |
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| [TITLE PAGE] |
| TWO LETTERS TO A FRIEND. The FIRST, Concerning The |
| Society of FREE-MASONS. The SECOND, Giving an account of The |
| Most Ancient Order of GORMOGONS IN Its Original, Institution, |
| Excellency, and Design: Its Rules and Orders, and the manner of its intro- |
| duction into Great Britain. With an intire Collection of all that has been |
| made Publick, on that Occasion. Together with the supposed Reason |
| of their excluding the Free-Masons, without they previously undergo |
| the Form of Degradation, &c. Now first set forth for the Satisfaction and |
| Emolument of the Publick. |
| —Nullo penetrabilis astro, Lucus eras. VIRG. |
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| LONDON: Printed for A. MOORE, near St. Paul's. M.DCC.XXV. |
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| [P  9] |
| A |
| LETTER to a FRIEND, |
| CONCERNING |
| The Society of FREE-MASONS. |
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| SIR, THE Command, you have been pleas'd to lay upon me, is not to be |
| discharged in a few Words: You require of me, To give you an account of |
| the Fraternity (as you are pleas'd to term it) which call themselves FREE- |
| MASONS; together with my Opinion about them, and their Tenets. |
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| THE GRAND MYSTERY OF FREE MASONS DISCOVER)), 1725 + |
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| This, SIR, Will cause some little Time to be spent; first, In Enquiry after |
| their Tenets; and then, in maturely judging, and reasoning upon 'ern: for rash |
| and unpremeditated Determinations, in such Matters, will only expose their |
| Authors; and give Strength and Reputation to the opposite Parties. |
| As for their Tenets, they seem to be all Riddle and Mystery, to every Body |
| but themselves; and I make a Doubt, whether or no, they be able to give any |
| fair and satisfactory Account of 'em. By what I can learn, they are under an |
| Oath, or some solemn obligatory Tie, not to make known, or divulge their |
| Arcana, to any, except to the Members of their own Society. This, I presume, is |
| because they are either so nonsensically ludicrous, and foolish, or else so horribly |
| lewd and blasphemous, that they will not endure a Publick Censure. |
| They set an huge Value upon themselves, in regard of being Free-Masons: |
| entertaining strange, awkward Notions of the Word Mason; such as it never |
| had belonging to it, in Hebrew, Greek, Latin, English, or, I believe |
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| [P. (:)] |
| in any Language under Heaven. They seem to be listed under the Patronage of |
| Hiram, the King of Tyre, who was doubtless an Heathen; unless converted to |
| Judaism after his Acquaintance with Solomon Which is, at best, but a ground- |
| less Chimcera, and Supposition; for the Scriptures, which are the only Authentick |
| Records of those Matters, have taken no notice at all of it. |
| They tell strange foppish Stories of a Tree, which grew out of Hiram's Tomb, |
| with wonderful Leaves, and Fruit of a monstrous Quality; although, at the same |
| Time, they know neither where, nor when he dy'd; nor anything more of his Tomb, |
| than they do of Pompey's. But, to stop the Mouths of their ignorant, crackbrain'd |
| Disciples (such as Ale-house-keepers, Botchers, Corn-cutters, &c.) some of their prin- |
| cipal Octup.ctrepyot, lugg'em by the Ears with a bombast Gypsie-like Jargon, which |
| they call Arabick: although I am morally certain, That not one of the Society knows |
| any more of the Arabick Language than I do of the CHINESE. |
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| + APPENDIX FIVE + |
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| Upon the Account, SIR, of this stupendous Bocardo, they assume to them- |
| selves the August Title of Kabalists; or rather, as I submissively conjecture, Cabal- |
| lists: i.e. A Knot of whimsical, delirious Wretches, who are caballing together, to |
| extirpate all manner of Science, Reason, and Religion out of the World. |
| To explain the senseless and irrational Mode of their Proceedings I shall |
| ask you, or them, or all the World; Whether 'twas ever known, that Men of |
| common Sense and Discretion, did profess themselves to be of an Imployment |
| or Occupation, which they know nothing at all oft' As for Instance, SIR would |
| you not take that Man to be qualified for Bedlam, that should call himself |
| a Gold-Smith, when his Business is to mend Shoes! and would it not make |
| you laugh, to hear a Fellow call himself a Lapidary, when he gets his Living |
| by sweeping of Chimneys? Yet this is exactly the Case of Free Masons; Every |
| Member, forsooth, is a Free Mason; although there be some Divines, or rather, |
| if they were perfectly understood, Dry-Vines, some Pettifoggers, some Clyster- |
| pipe Men, Thread-makers, Taylors and Weavers, and an huge Bead-roll besides, |
| of Men calling themselves Masons, who know no more how to lay a Brick, or |
| a Stone, as it should be laid, than they know how to make a Hog play upon a |
| Flute, or a -Horse understand Algebra. |
| There are several amongst 'em, who write themselves S. T P., which |
| some are apt to imagine, stands for Sacrosanct Trinitatis Persecutores; for it |
| is observable, That the Creed of St Athanasius is treated very scurvily and |
| opprobriously amongst divers of their Principals; and the Divinity (nay, even |
| the Divine Accomplishments of our Saviour) are handled by some of those |
| Wretches, with a most shameful Buffoonry and Contempt. Remarkably |
| eminent for this, is a certain Renegado Papist; who has formerly wrote a non- |
| sensical Farrago about the Plague: and makes the World believe, That he'll |
| undertake to translate the Works of a certain Classick; and, no doubt, in that |
| Case, will render them nine times more ridiculous and unintelligible than any |
| Man alive is able to do. |
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| + THE GRAND MYSTERY OF FREE MASONS DISCOVER'D, 1725 |
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| That , SIR, which gives the greatest Gloss, and Lustre to their Cabal, is |
| this, viz. That they have artfully drawn some Great Names, into their |
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| [P. II] |
| wild, latitudinarian Measures: This I cannot in the least wonder at; for |
| Great Men are but Men, and as apt to run into giddy, whimsical Schemes, |
| as their Inferiors. Excellent was the Observation of the Buzite, Job xxxii. |
| 9, where he says, Great Men are not always Wise: and I really look upon |
| some certain Gentlemen among them, however otherwise dignified and |
| distinguished, to be just such another Decoration to the Free Masons, as |
| Julian and Maxentius were to Atheism; or Constantius and Valens, to the |
| Arian Heresy. |
| I Protest, SIR, I had like to have forgotten one Man, who makes a most |
| Il-Lustrious Figure amongst 'ern; and stiles himself R. S. S. and L. L. D. He |
| makes wonderful Brags of being of the Fifth Order: I presume, (as he is a |
| Mason) he means the Fifth Order of Architecture; which is otherwise call'd, |
| The Compound Order: and by it one would be tempted to imagine, that the |
| Doctor is a Composition of all sorts of Maggots and Enthusiasm. One thing |
| there is, which makes me more bold in affirming this; and this is it—The |
| Doctor pretends, he has found out a Mysterious, Hocus-pocus Word, which |
| belongs to the Anathema pronounc'd against Ananias and Saphira, in the |
| 5th Chapter of the Acts; and he farther pretends, That against whomsoever |
| he (as a Member of the Fifth Order) shall pronounce this terrible Word, the |
| Person shall instantly drop down dead, as they did. I cannot imagine how |
| the Doctor came by this powerful Word; found it in Rablais's Pantagruel; or |
| in Dr. Faller's Dispensatory; which are two great Repositories of incompre- |
| hensible Nonsense. I'll take all the Care I can, to keep out of the Doctor's |
| Way; for I am sure if he meets me, and knows me, out comes the great |
| MILLESYLLABICUM, and I'm as dead as William the Conqueror. |
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| + APPENDIX FIVE + |
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| But now, SIR, to draw towards a Conclusion; and to give my Opinion |
| seriously, concerning these prodigious Virtuosi—My Belief is, That if |
| they fall under any Denomination at all, or belong to any Sect of Men, |
| which has hitherto appear'd in the World, they may be rank'd among the |
| GNOSTICKS; who took their Original from Simon Magus: These were |
| a Set of Men, which ridicul'd not only Christianity, but even Rational |
| Morality; teaching, That they should be sav'd by their capacious Knowledge, |
| and Understanding of no Mortal Man could tell what. They babbled of |
| an amazing Intelligence they had, from no-body knows whence: They |
| amus'd, and puzzled the hair-brain'd, unwary Crowd, that follow'd 'em, |
| with Superstitious Interpretations, of extravagant Talismanical Characters, |
| and abstruse Significations, of uncommon Kabalistick Words; which exactly |
| agrees with the Proceedings of our Modern Free Masons. |
| I am inclinable to believe, That by the Word MASON, they mean a |
| Builder, and they take the Word BUILD, in a Figurative and Metaphorick |
| Sense; as it is us'd, Acts xx. 32, and in many other Places of the New |
| Testament: in which Places the Word Build, is us'd to signify the Founding |
| and Establishing of the Christian Church. If this be their Meaning, 'tis no |
| Breach of Charity to presume, that these Gentlemen are Masoning and |
| Building up something, that it were heartily to be wish'd they would let alone; |
| for I must take the Freedom to say, That there are Schisms and Fractions, |
| more than enough already, in our most Excellent Religion. |
|  |
| [P. 12] |
| SIR, I shall trouble you with nothing more at present, than just to observe, That |
| if the Tenets of these Men, do contain any thing that is conducive to the Improvement |
| of Manners, the Honour of God, or the real Advantage of Mankind; they are guilty |
| of an unpardonable piece of Injustice, to conceal such beneficial Dogmata from the |
| World. But if, contrariwise, they advance anything, which is, or may be Detrimental |
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| and Pernicious, it is great Pity, it is not made Publick; that it might be exposa, censur'd, |
| and taken care of, for Diu crescentes nugm floreant in miserias. |
|  |
| I am SIR, |
| Your most Humble Servant, |
| VERUS COMMODUS. |
|  |
| P.S. SINCE my writing this, I have seen a little Tract call'd, The Grand Mystery |
| of the Free-Masons Discover'd; which, as I take it, gives us a Genuine |
| Account of the Questions severally put to the Members of that Society, at |
| their Admission, Meetings, &c. As also of their Oath, Health, Signs, Points, |
| &c. and this I inclose, that you may have a farther Light into this pretended |
| Mysterious Fraternity. Whereby, also, you will perceive what an unintel- |
| ligible Jargon these People make a Mystery of. |
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| [p.x3] |
| LETTER II. |
| Giving an ACCOUNT of the |
| Most Ancient ORDER of GORMOGONS, |
| IN |
| Its Original, Institution, Excellency, and Design: Its Rules and Orders, and the |
| Manner of its Introduction into Great Britain. |
| With an intire Collection of all that has been made Publick on that Occasion. |
| Together with the supposed Reason of their Excluding the Free-Masons, |
| without they previously undergo the Form of Degradition, &c. |
|  |
| SIR, |
| SINCE my last, the Venerable Order of GORMOGONS having been brought |
| into England, by a Chineze Mandarin, of great Dignity and Note in his own |
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| + APPENDIX FIVE + |
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| Country, I could not deny my-self the Pleasure to give you as particular an |
| Account as has come to Knowledge, of what has been done and publish'd since |
| his Arrival, relating to the Establishing that Society in this Island. |
| You, SIR, are not to be informed, That the Chineze pretend to have Accounts |
| of Time and Transactions, many Thousand Years before Adam; And I am now |
| to acquaint you, That their first Chief Monarch, or Emperor, as he has since been |
| called, who, tho' European Historians frequently call him by another Name, was |
| commonly in China, known by that of CHIN-QuAw-KY-Po, is the Institutor of |
| this Order, for the Reward of Merit, and Encouragement of Science, into that |
| Kingdom of Philosphers, many Centuries before Adam. And I must needs confess, |
| That as their only Boast is not their Antiquity, but that they chiefly aim to estab- |
| lish their Order on the MERIT Of their Members; they bid fair totally to eclipse |
| the other Society, which, without any other Regards than the Entrance-Fine, and |
| consequential Gluttony, and Ebriety, promiscuously, and without Distinction, |
| admits the Worthy and the Unworthy. |
| This Order it seems, as well as the other, has a SECRET, and, as I am |
| inform'd, it is of a very extraordinary Nature; but what, I am well assur'd, is |
| neither shocking to Decency, to Humanity, or to Morals, tho' I cannot penetrate |
| into the Nature of it. As the Cultivating of Arts and Sciences is the principal |
| End of its Institution, Gentleman of Wit and |
|  |
| [P. 14] |
| Parts, who are Members of it, entertain the Society with such Productions, |
| either of their own, or others, as are truly Curious, whether in Prose or Verse, |
| in every Science, as well Mechanical as Liberal. And for this Reason, ingenious |
| Mechanicks are far from being excluded, each being encouraged, in his own |
| particular Way, to excel. Nor do they, it seems, disdain to divert and entertain |
| one another with a pleasant Song, so as it is not contrary to Decency and good |
| Manners, and turns not upon Party or Politicks. |
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| And this leads me to tell you, That the only Point of Conversation which |
| is expressly prohibited, is that of the Politicks of their own Country; which is |
| a most excellent and necessary Rule, because, as the Society consists of inge- |
| nious Men of all Persuasions, and no body is excluded for his private Opinion, |
| Disputes might otherwise arise, which would create Feuds and Animosities |
| among them: The propagating the contrary of which, is, it seems, a fundamen- |
| tal Article among them. |
| After the Qualifications of the Person are examin'd into (which, I am told, |
| is extremely strict) and approv'd, the Terms of Entrance are very easy: Instead |
| of Three, Four, or Five Guineas, which the Masons require for Admission, they |
| only deposite such a Sum as they shall think proper above so many \*Rupees. |
| FRUGALITY in one extraordinary Injunction with them, that so they may |
| avoid the Rocks on which others too frequently split: And the little easy |
| Forfeitures and Fines of Entrance, are deposited in the Hands of a HUPU, or |
| Treasurer, to be disposed of either to Charitable Uses, whenever any calami- |
| tous Case offers, or for the Encouragement of Arts and Sciences; Reserving a |
| Proportion thereof towards a General Feast, whether Quarterly, Half-Yearly, |
| or Yearly, I cannot say, in order to cement, and consolidate the Union of the |
| several Chapters. |
| The Officer who presides in Chief over the whole Body or Order, must |
| be a Man of Quality and Learning, and is called, I am told, Sub-Oecumenical |
| Volgee. He is represented by another Great Officer, stiled Deputy Volgee who |
| under him governs the Society. |
| There is a Third Great Officer who acts as Prceses over each particular |
| Chapter, and governs all Affairs therein, conformable to the General Statutes |
| of the Order. But the Name of this Officer (for 'tis not made a Secret) I have |
| forgot; only that it is, as all the rest, of Chineze Extraction. |
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| \*Rupee is a Chineze Coin about about the Value of as. 6d. Sterling. |
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| + APPENDIX FIVE + |
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| By this Knowledge, which I have been able to come at, tho' I have not the |
| Honour to be a GORMOGON, you will observe, Sir, the Excellency of the |
| Order; and that they are not asham'd to let People know, in some Measure, the |
| laudable Ends and Purposes of their Institution. I say, In some Measure, because it |
| must be confess'd, they are very tenacious of the Great and Important SECRET |
| of their Society, into which it is morally impossible, that any-body but a thor- |
| oughly-graduated GORMOGON can penetrate. You will also have the greater |
| Opinion even of their SECRET, tho"tis past the Comprehension of the Vulgar |
| World, inasmuch as you will observe, that they put on no affected Grimaces, in |
| order to palm upon the Publick, the most insignificant Trifles for the profoundest |
| Mysteries; nor do they treat real and venerable Mysteries as Trifles. |
| Having thus given you an Account of what I have been able to collect, |
| relating to this Society, I come now to entertain you with the several |
|  |
| [P. 15] |
| Pieces that have been publish'd relating thereto. The first of which is from |
| the Daily Post of the 3d of September last; tho' I am informed, that this Order |
| was begun in England long before, and several Worthy Gentlemen had form'd |
| themselves into a Body, under the Auspices of the Mandarin HANG CHI; and |
| did not intend to make Publick their Institution. But, it seems, some over-busy |
| Persons having got a Knowledge of a few particulars, which were made no |
| Secret of, and that the Assembly was held at the Castle Tavern in Fleet-street, |
| they, being minded to rally the Free-Masons at the same time, published the |
| following Advertisement. |
|  |
| WHEREAS, the truly Ancient and Noble Order of the GORMOGONS, |
| Instituted by CHIN-QuAw-KY-Po, the first Emperor of China (according to |
| their Account) many Thousand Years before Adam, of which Order the great |
| Philosopher CONFUCIUS was Oecumenical Volgee, has lately been brought |
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| into England by a Mandarin, and he having admitted several Gentlemen of |
| Honour into the Mystery of that most illustrious Order, they have determin'd |
| to hold a Chapter at the Castle-Tavern in Fleetstreet, at the particular Request |
| of several Persons of Quality. This is to inform the Publick, that there will be |
| no drawn Sword at the Door, nor Ladder in a Dark Boom, nor will any Mason |
| be received as a Member, till he has renounced his Novel Order, and been |
| properly degraded. N. B. The Great Mogul, the Czar of Muscovy, and Prince |
| Tochmas, are enter'd into this Honourable Society, but it has been refus'd to the |
| Rebel Meriweys, to his great Mortification. The Mandarin will shortly set out |
| for Rome, having a particular Commission to make a Present of this Antient |
| Order to his Holiness; and it is believ'd the whole Sacred College of Cardinals |
| will commence GORMOGONS. Notice will be given in the Publick Papers |
| the Day the Chapter will be held. |
| After this, several Gentlemen, who before had not heard of this Order, |
| came to the Castle-Tavern to inquire into the Fact; and among the rest |
| the Author of the PLAIN DEALER (a Gentleman of great Sagacity and |
| Genius, as may be gather'd from the Excellent Papers wherewith he obliges |
| the curious World every Monday and Friday) having in Person come to |
| inquire concerning it, and meeting with the Mandarin's Secretary and |
| Interpreter, received from him so satisfactory an Account of the Matter, and |
| was so pleased with the Institution, that he desir'd to be admitted a Member. |
| But unhappily for the Gentleman, and to the great Regret of the Interpreter |
| also, he happen'd to be a Free-Mason, and so could not be admitted without |
| being solemnly Degraded, and formally renouncing that Society. Tho' that |
| Gentleman was much mortified hereupon, not being able to persuade him- |
| self to be the first to give the Example of Degradation, yet he departed with |
| such a favourable Idea of the Institution, that in his very next Plain Dealer, |
| he began with a fine Dissertation on the Effects of Credulity and Imposture; |
| for which I refer to his Excellent Paper, and then addressed himself to his |
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| + APPENDIX FIVE \* |
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| Brethren of the Apron and Trowel, in a very, Pathetick Manner. In the mean |
| Time, the Interpreter being no less pleased with the Conversation, Curiosity, |
| and Frankness of this Gentleman, gave the Mandarin an Account of it. |
| Whereupon the illustrious HANG CHI (as he is call'd) being pleas'd with |
| his Interpreter's Description of the Gentleman, vouchsafed to write him a |
| Letter, to persuade him to be degraded, and offering to him, in that Case, the |
| Honours of the Order, in a Manner so concise, and so |
|  |
| [P. 16] |
| polite, as seems to be peculiar to the Chiefs of the Eastern Nations, and at |
| the same time communicated to him a Letter from another Great Mandarin |
| named SHIN SHAW, at Rome; giving an Account of the good Reception the |
| Order meets with in that once 'Imperial City. The pathetick Expostulations of |
| the Plain Dealer, to his Guilty Brethren, as he calls 'em; The Letter of HANG |
| CHI, that of SHIN SHAW, and the Plain Dealer's Answer, are all as follows, |
| taken from that Paper of the 14th of September, N°. LI. |
|  |
| I WILL not be so partial to my own Brotherhood, I mean the Worshipful |
| Society of FREE and ACCEPTED MASONS, as to forbear rebuking them, on |
| this Occasion, for the unaccountable Pother and Noise they have lately made |
| in the World. What Stories have been told to amuse, delude, and engage |
| the Credulous? And how many have been drawn into the Fraternity, that |
| have no Business there, to the manifest Detriment of their own Affairs, and |
| Disadvantage of the Publick? What Reflections, what Reproach, have we |
| brought upon Ourselves, and upon Our Ancient Order, by making so many |
| Proselytes, in so cheap and prostituted a Manner? It afflicts me sensibly, when |
| I see so many idle, vain, and empty Coxcombs introduced into our Lodges, |
| and made privy to our Secrets. I have often enter'd my Protest against this |
| Abuse, in private Society; and must use the Freedom to offer this Memorial, |
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| + THE GRAND MYSTERY OF FREE MASONS DISCOVER'D, 172.5 + |
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| in the Publick Character I bear. 'Tis my Opinion, that the late Prostitution |
| of our Order, is next to the betraying of it. The weak Head of Vintners, |
| Drawers, Wigmakers, Weavers, &c., admitted into our Fraternity, have not |
| only brought Contempt upon the Institution, but do very much endanger |
| it. Complaints have been made against the Abuse, even by Strangers and |
| indifferent Persons: And I have heard it ask'd, Why we don't admit Women, |
| as well as Taylors, into our Lodges? I profess, I have met with as sufficient |
| Heads among the Fair Sex, as I have in the Brotherhood: And I have some |
| Reasons to fear, that our Secrets are in danger of being expos'd. There is, in |
| the Conduct of too many, since their Admission, the |
|  |
| Czcus amor sui, |
|  |
| Et tollens vacuum plus nimio Gloria verticem |
| Arcanique Fides prodiga, perlucidior vitro; |
|  |
| which is expressly prohibited by our Excellent Rules and Constitution; and |
| which is the very Characteristick of the Fools, that were received into the |
| Lodges at Rome, in the days of Augustus Ccesar; and whereof our Brother |
| Horace complained vehemently, in an Ode to Varus, who was then the Grand |
| Master. But whatever Freedoms others may imagine they may lawfully and |
| discreetly use, My Conscience cannot brook them. |
|  |
| NON EGO TE |
| INVITUM QUATIAM: NEC |
| SUB DIVUM RAPIAM |
|  |
| My Female Readers, and, I'm afraid, some of the Brotherhood too, may |
| stop here, and stare, as if I had blabb'd out the whole Mystery in these Lines. |
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| + APPENDIX FIVE + |
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| My friend Tony Jyngle, happening to cast his Eye upon this Paper; when I |
| was writing it, ask'd me, Whether the above Words, and Dashes, wou'd not be |
| decypher'd into the famous Mason Word? But I must |
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| [P. 17] |
| leave Folks, that know no better, to their Wonder; and proceed to assure my |
| guilty Brethren, that they have promoted Superstition and Babbling, contrary |
| to the Peace of our Sovereign Lord the King, by their late Practices and |
| Condescentions. Alarming Reports, and Stories of raising the DEVIL, of |
| WITCHES, LADDERS, HALTERS, DRAWN SWORDS, and DARK |
| ROOMS, have spread Confusion and Terror. Trade and Business, and Family |
| Duty, have been shamefully, neglected: And, if the Government does not |
| put the Laws against us in Execution, it will be an extraordinary Favour, or |
| Oversight. For my own Part, I am so faithful a Subject, and have the Weal of |
| the Good People of England, and of Our Ancient Order, so much at Heart, that |
| I have resolv'd never to countenance a Lodge again, unless the Grand Master |
| puts a Stop to these Proceedings, by a speedy and peremptory Charge to all the |
| Brotherhood. I do not say, I will utterly forsake, far less divulge the tremendous |
| Secrets of our Society: But I wish I could honourably enter into Another, that |
| seems to be better establish'd, and regulated. |
| And, now that I have hinted at another Society, or Order, I must entertain |
| my Readers with Two Letters; the first is address'd to myself, and the last, |
| Written from Rome, to the Author of the first. |
|  |
| HANG CHI to the British PLAIN DEALER: Health. |
|  |
| Sage SIR, |
| By the Help of my Secretary and Interpreter I peruse all your Lucubrations; and |
| write this Epistle, to assure you of my Esteem. |
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| + THE GRAND MYSTERY OF FREE MASONS DISCOVER'D, 1725 + |
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| I am inform'd, that you have taken Notice of the Advertisement |
| publish'd in the News Papers; and that you call'd at the Castle Tavern |
| in Fleetstreet, to be satisfy'd of the Truth of my Arrival in this Place. |
| Your Enquiry, and the Conversation you had with my Secretary, give me |
| Occasion to gratify you farther; and I am proud to distinguish one of |
| your Merit, in the Manner I intend. |
| The Laws and Constitutions of the most ancient and illustrious Order of |
| GORMOGONS oblige us to be very cautious and frugal, in admitting new |
| Members. Remarkable Virtues have always recommended the Candidates. No |
| Rank, Station, or Condition of Life, intitles a Person to be of our Fraternity. |
| We know no Prejudice, nor Partiality, in conferring this Honour; and all the |
| Interest in the World to procure it, would be fruitless, without Merit. |
| My Residence here will be but short. It cannot therefore be expected, that |
| I should invite many worthy Persons to enter into our Order, nor dare I render |
| it cheap and contemptible, by admitting every Pretender: But I know several |
| Persons of Quality and Fashion in this Place, who truly deserve to be received, |
| and to whom I have promis'd the Distinction. |
| I shall consider it as an Honour and Ornament to our most ancient and |
| illustrious Order, which is the Ornament of all its Members, if you, Sage Sir, |
| will be pleas'd to accept the Privileges, that I am empower'd to bestow on the |
| Deserving. I confess you must be DEGRADED, as our Laws require, and |
| renounce, and abandon, the Society of Masons, in the first Place: But, as your |
| great Judgment must distinguish the Excellence of |
|  |
| [P. 18] |
| our Order above that other, I hope you will prefer being a Fellow with Us. |
| Nothing wou'd more sensibly concern me, when I leave London, than |
| not to be able to transmit your Name in the List, that I must send to the |
| OECUMENICAL VOLGEE in China. |
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| + APPENDIX FIVE + |
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| I am, Sage SIR, |
| Your Affectionate Friend, |
| HANG CHI. |
|  |
| SHIN SHAW to HANG CHI, in London: Health. |
|  |
| Most Illustrious Brother and Friend, |
| I Congratulate you on the speedy Progress you have made from the Court of |
| the Young Sophy in Persia, and your safe Arrival in the Isle of Britain. Your |
| Presence is earnestly expected at Rome. His Holiness is fond of our Order, |
| and the Cardinals have an Emulation to be first distinguish'd. Our Excellent |
| Brother GORMOGON and Brother Mandarin, CHAN FUE, is well, and |
| salutes you. Since my last, I had Advices from Pekin, which confirm former |
| Accounts, that our Emperor is an open Enemy to the Missionary Jesuits: But I |
| pray, their Disgrace in China, may not provoke the Europeans to use Us ill. Take |
| Care of your Health. Farewell. |
| SHIN SHAW. |
|  |
| I thankfully acknowledge the Honour done me, by the illustrious |
| Mandarin HANG CHI; and, tho' I cannot prevail with myself to be |
| DEGRADED, in the Manner required by the Laws and Constitutions of |
| the Order of GORMOGONS, I approve, and applaud, their judicious and |
| strict Virtue, in admitting none, but whom Merit recommends, into the |
| Fellowship of the OECUMENICAL VOLGEE. Moreover, I propose the |
| good Conduct, and Regularity of the GORMOGONS, as a Pattern to the |
| Free and Accepted Masons, for the Future: And, if I shall he enabled to make |
| any useful Discoveries for the Service of the Brotherhood, they may depend on |
| my watchful Fidelity. |
| [Thus far the Author of the Plain-Dealer.] |
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| + THE GRAND MYSTERY OF FREE MASONS DISCOVER'D, 1725 + |
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| I cannot guess why so excellent and laudable a Society as this of the |
| GORMOGONS, should think it worth their while to make it an Article |
| to exclude the Free-Masons, or that they should condescend to take so much |
| Notice of them: Except, there be any Truth in what I have heard reported, and |
| to which I cannot give intire Credit, having never heard it from a Graduated |
| Gormogon. The Report is this, That the Mandarin has declared, that many |
| Years since, Two unhappy busy Persons, who were Masons, having obtruded |
| their idle Notions among the Vulgar Chineze, of Adam, and Solomon, and |
| Hiram, and I can't tell who besides, being Crafts—men |
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| [P. 19] |
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| of their Order, and offering to assert, that Adam was the first Man, which in |
| China, is, it seems, received as a Heterodox Notion, and that the great Chin- |
| Quaw-Ky-Po, the Institutor of the Order of Gormogons, was of later Date, |
| many Centuries, than that Patriarch; and having, besides, deflower'd a ven- |
| erable OLD Gentlewoman, under the Notion of making her an European |
| HIRAMITE (as they called it) they were taken up, and obliged to recant, in |
| Publick, their Absurdities, and afterwards, with Characters on their Breasts, |
| denoting their Offence and their Violence on the Old Woman, were hang'd |
| Back to Back, on a Gibbet erected for that Purpose, 6o Foot high, in the |
| middle of a spacious Plain, some Miles from the great City Nangking, where |
| their Bodies were left to be Food to the Fowls of the Air; And ever since, it has |
| been an Article among the Gormogons, to exclude the Members of that Society, |
| without they first undergo a solemn Degradation, &c. But this Story I leave as |
| I find, for you to believe or reject as you please; having never heard it, as I have |
| said, from the Mouth of a Gormogon. Tho' methinks, the Business of the OLD |
| Gentlewoman affords, as our Weekly Politicians say, Mater of Speculation; |
| and, at the worst, I hope the inraged Matron went too far in her Evidence, and |
| was rather saluted than violated. |
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| \* APPENDIX FIVE + |
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| But however this may be; the good Order and Regulations of the Society |
| of Gormogons, have so much alarm'd the Masons, and convinc'd them of the |
| Necessity of correcting the Abuses which have crept into their Fraternity, that |
| we soon after had the Pleasure to read the following Advertisement, suppos'd |
| to be publish'd by them, in the Daily Journal, on which I shall leave it to you, |
| Sir,, to make what Remarks you think fit. |
|  |
| ON Michaelmas Day, being the 2,9th of this Instant September, a New |
| Lodge will he open'd, at the St. Alban's Tavern, in St. Alban's Street, |
| for regulating the Modern Abuses, which have crept into the Ancient |
| Fraternity of Free-Masons; where 'tis desired that all the old real Masons |
| will be present, to accompany their Founders, viz.Jabel, Jubel, Tubal Cain, |
| and their Sister Nahama, also Nineveh, Marcus, Gracchus, Euclid, Hierom, |
| Charles Martin, Athelstone, and their good Friend St. Alban, who loved |
| Masonry well. |
| 'Tis desired, that all Fathers, Masters, and Wardens of Lodges, who have |
| discover'd no Secrets but to the Brotherhood, will be present None under Seven |
| will be admitted, and such as come, are to enter the Lodge, on the bare Hand |
| and Knee as usual. |
| Thus, Sir, have I given you all I know, or can collect, relating to this |
| Affair; and if ever you hear from me again on this Subject, it will be in a few |
| REMARKS on that empty Book called, The Constitutions, &c. of the Free- |
| Masons, written, as I am told, by a Presbyterian Teacher, and pompously rec- |
| ommended by a certain Reverend Orthodox, tho' Mathematical Divine. In the |
| mean time, I remain, |
|  |
| SIR, |
| Your very Humble Servant, |
| VERUS COMMODUS. |
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| + THE GRAND MYSTERY OF FREE MASONS DISCOVERD, 1725 + |
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| [P. 20] |
| POSTSCRIPT. |
|  |
| SINCE the closing this Letter, I have had the Pleasure to receive an Account, |
| which I much desied, of the Derivation of the Word GORMOGON; and, |
| as it is very Curious and Significant, and is not made a Secret of, I could not |
| but inform you of it. It is, it seems, a Compound Word in the Chineze Tongue, |
| signifying, A Person made Illustrious by Social Love, by the Excellency of his |
| Genius, and by the Antiquity of his Descent: For GOR, in that most expressive |
| Language, signifies Brother, or Friend, the most valuable Title on Earth; MO is |
| a Word of Eminence, prefix'd to a Name or Thing, to distinguish its Excellency; |
| and GON, signifies Antiquity or Length of Continuance: And it is observable, |
| That the Province of MO-GON in China, which was formerly the Residence, |
| Birth-place, and Paternal Inheritance of the Great Chin-Quaw-Ky-Po (as its |
| Name [MO-GON] denotes The most Excellent and most Ancient Kingdom) is |
| one of the most plentiful and flourishing Provinces of that vast Empire. |
| In short, Sir, I am so pleas'd with this excellent Society, that I shall only |
| wait for your Return from the Country, not doubting but you will join your |
| Interest with me, that we may be recommended as Members (however other- |
| wise unworthy I may be!) of this Ancient Order. |
| By this Time you will Laugh with me at the Pretensions of the poor |
| Masons (who, I am told, now skulk about, and meet in Corners) since, as |
| they pretend to derive their Ancientry from Babel, they seem to confess, that |
| they found their Order on Confusion; And indeed, I am much pleased, with |
| what I heard an ingenious GORMOGON express on this Occasion, with |
| which I shall conclude. "We are not displeas'd, said he, That these Hewers |
| of Stone, and Drawers of Water, these mere Pretenders to nothing more than |
| Labour and Mechanicks, who boast so much of their Hod-man-ship, should |
| pretend to derive their Originals from any Place, where they have happen'd |
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| + APPENDIX FIVE + |
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| to read of Buildings or Monuments of Antiquity, or from Babel, from Noah, or |
| even from Adam: We could even permit them to go still higher, and deduce |
| their Rise before the Earth itself was created, among the Infernal Founders |
| of PANDEMONIUM, for the erecting of which they might quote the-Au- |
| thority of the Great Milton; and, as a far-fetch'd Antiquity is their only Pride, |
| so might they, with equal Justice, and equal Reputation to themselves, derive |
| their Original from that Infernal Capital, as from Babel. But let them, said he, |
| shew us once, That Merit, in the First Place, or ought tending to Edification, |
| to Morals, to Improvement of those Arts and Sciences, which they lay so proud |
| a Claim to, are any Part of their Consideration; or, Secondly, That any Free- |
| Mason, after his Commencement, became either a wiser, or a better Man; or, |
| Thirdly, That Cain, Nimrod, Semiramis, and the Founders it of Babel, are not |
| rather the Examples which they follow; and I'll give my Vote, that they shall be |
| admitted Gormogons without Degradation, and be no longer the standing Jest of |
| the Vulgar, and the Derision of Men of Sense." |
| He concluded with a severe Sting, "That those Persons who saw the |
| Masons go reeling Home, at unseasonable Hours, after a Meeting or a Lodge- |
| Night, would not question their following the Example of Noah, in that |
| Instance, at least, of his getting drunk with the Fruits of his own Plantation, and |
| discovering his Nakedness, to Shem, Ham, and Japhet." |
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| + APPENDIX FIVE |
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| MASONRY |
| DISSECTED: |
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| A Univerfal and Genuine |
| DESCRIPTION |
| OF |
| All its BRANCHES from the On.. |
| ginal to this Prefent Time. |
| As It is deliver'd in the |
| Conftituted Regular Lodges |
| Both in CITY and COUNTRY, |
| According to the |
| Several Degrees of ADMISSION. |
| Giving an Impartial ACCOUtiT of their Re- |
| gular Proceeding in Initiating their New Members |
| in the whole Three Degrees of MASO er K r, |
| V I Z, |
| ENTER%) PRIN. II. FELLOW CRAFT. |
| TICE, M. MASTER. |
| To which is added, |
| The Author's VINDICATION of h irn fel f. |
|  |
| By SAMUEL PRICHARD, tare Member of a |
| CONST:17.(IZED LODGE. |
| LONDON: |
| Noted for j. Wit FOR D, at the Ibree Flacwâ–º.de Lslas behind |
| the avor kap tun 51. Pad's. 1 730. (Price 6d) |
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| Figure as. Title page of the first edition. |
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| MASONRY DISSECTED, 1730 |
| MASONRY DISSECTED, 1730 |
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| [Editor's note: When Masonry Dissected was first printed it caused a sensation |
| and alarmed the Grand Lodge of England. Not only did it provide the most com- |
| plete exposition of the inner workings of the Craft, but it also included the earliest |
| known description of the Master Mason Degree. Our copy was transcribed from a |
| photo facsimile of the original edition reproduced in Harry Carr, Samuel Prichard's |
| Masonry Dissected 173o. An Analysis and Commentary (Bloomington, Illinois: |
| Masonic Book Club, 1977). Although Pike owned an early edition of Masonry |
| Dissected, which is in the collection of the Supreme Council, for some reason he |
| published a translation made from a German edition of Pritchard's work in the |
| Official Bulletin of the Supreme Council of the 3 3 d Degree, for the Southern |
| Jurisdiction of the United States.23] |
|  |
| [TITLE PAGE] |
| MASONRY DISSECTED: Being A Universal and Genuine DESCRIPTION OF |
| all its BRANCHES from the Original to this Present Time. As it is deliver'd |
| in the Constituted Regular Lodges Both in CITY and COUNTRY, According to |
| the Several Degrees of ADMISSION. Giving an Impartial ACCOUNT of their |
| Regular Proceeding in Initiating their New Members in the whole Three |
| Degrees Of MASONRY. VIZ. L ENTER'D 'PRENTICE, IL FELLOW CRAFT, |
| III. MASTER. To which is added, The Author's VINDICATION of himself. |
| By SAMUEL PRICHARD, late Member of a CONSTITUTED LODGE. LONDON: |
| Printed for J. WILFORD, at the Three Flower-de Luces behind the Chapter- |
| house near St. Paul's. 173o. (Price 6d) |
|  |
| [P. II] |
| Samuel Prichard maketh Oath, That the Copy hereunto annexed is a True |
| and Genuine Copy in every Particular. |
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| + APPENDIX FIVE + |
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| Jur' 13. Die Oct. 1730. coram me, R. Hopkins. |
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| [p. in] |
| Sam. Prichard. |
| TO THE |
| Rt. Worshipful and Honourable |
| FRATERNITY |
| OF |
| Free and Accepted Masons. |
|  |
| Brethren and Fellows, |
| If the following Sheets, done without Partiality, gains the universal Applause |
| of so worthy a Society, I doubt not but its general Character will be diffused and |
| esteemed among the remaining Polite Part of Mankind: |
|  |
| [p. iv] |
| Which, I hope, will give intire Satisfaction to all Lovers of Truth, and I shall |
| remain, with all humble Submission, the Fraternity's |
| Most Obedient Humble Servant, |
| SAM. PRICHARD. |
|  |
| [p. 5] |
| MASONRY DISSECTED. |
|  |
| THE original Institution of Masonry consisteth on the Foundation of the |
| Liberal Arts and Sciences; but more especially on the Fifth, viz, Geometry. For |
| at the Building of the Tower of Babel, the Art and Mystery of Masonry was |
| first introduca, and from thence handed down by Euclid, a worthy and excellent |
| Mathematician of the Egyptians and he communicated it to Hiram, the Master- |
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| + MASONRY DISSECTED, 1730 |
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| Mason concern'd in the Building of Solomon's Temple in Jerusalem, where was |
| an excellent and curious Mason that was the chief under their Grand Master |
| Hiram, whose Name was Mannon Grecus, who taught the Art of Masonry to |
| one Carolos Marcil in France, who was afterwards elected King of France, and |
| from thence was brought into England in the Time of King Athelstone, who |
| order'd an Assembly to be held once every Year at York, which |
|  |
| [P. 6] |
| was the first Introduction of it into England, and Masons were made in the |
| Manner following. |
| Tunc unus ex Senioribus teneat Librum, ut illi vel ille ponant vel ponat Manus |
| supra Librum; turn Praecepta debeant legi. i.e. Whilst one of the Seniors holdeth |
| the Book, that he or they put their Hands upon the Book, whilst the Master ought |
| to read the Laws or Charges. |
| Which Charges were, That they should be true to one another with- |
| out Exception, and should be obliged to relieve their Brothers and Fellows |
| Necessities, or put them to labour and reward them accordingly. |
| But in these latter Days Masonry is not composed of Artificers, as it was |
| in its primaeval State, when some few Catechetical Questions were necessary |
| to declare a Man sufficiently qualified for an Operative Mason. |
| The Terms of Free and Accepted Masonry (as it now is) has not been |
| heard of till within these few Years; no Constituted Lodges or Quarterly |
| Communications were heard of till 1691, when Lords and Dukes, Lawyers and |
| Shopkeepers, and other inferior Tradesmen, Porters not ex- |
|  |
| [P. 7] |
| cepted, were admitted into this Mystery or no Mystery; the first sort being |
| introduc'd at a very great Expence, the second sort at a moderate Rate, and |
| the latter for the Expence of six or seven Shillings, for which they receive that |
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| APPENDIX FIVE |
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| Badge of Honour, which (as they term it) is more ancient and more honour- |
| able than is the Star and Garter, which Antiquity is accounted, according to |
| the Rules of Masonry, as delivered by their Tradition, ever since Adam, which |
| I shall leave the candid Reader to determine. |
| From the Accepted Masons sprang the Real Masons, from both sprang |
| the Gormogons, whose Grand-Master the Volgi deduces his Original, from the |
| Chinese, whose Writings, if to be credited, maintains the Hypotheses of the Pre- |
| Adamites, and consequently must be more antique than Masonry. |
| The most free and open Society is that of the Grand Kaihebar, which |
| consists of a select Company of Responsible People, whose chief Discourse |
| is concerning Trade and Business, and promoting mutual Friendship without |
| Compulsion or Restriction. |
| But if after the Admission into the Secrets of Masonry, any new |
| Brother should |
|  |
| [P. 8] |
| dislike their Proceedings, and reflect upon himself for being so easily cajoled out |
| of his Money, declines the Fraternity or secludes himself upon the Account of |
| the Quarterly Expences of the Lodge and Quarterly Communications, notwith- |
| standing he has been legally admitted into a Constituted and Regular Lodge, |
| shall be denied the Privilege (as a Visiting Brother) of knowing the Mystery for |
| which he has already paid, which is a manifest Contradiction according to the |
| Institution of Masonry itself, as will evidently appear by the following Treatise. |
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| [P. 9] |
| Enter'd 'Prentice's DEGREE. |
|  |
| Q. FROM whence came you? |
| A. From the Holy Lodge of St. John's. |
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| + MASONRY DISSECTED, 1730 + |
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|  |
| Q. What Recommendations brought you from thence? |
| A. The Recommendations which I brought from the Right Worshipful |
| Brothers and Fellows of the Right Worshipful and Holy Lodge of St. John's, |
| from whence I came, and Greet you thrice heartily well. |
| Q. What do you come here to do? |
| A. Not to do my own proper Will, |
| But to subdue my Passion still; |
| The Rules of Masonry in hand to take, |
| And daily Progress therein make. |
| Q Are you a Mason? |
| A. I am so taken and Accepted to be amongst Brothers and Fellows. |
| Q How shall I know that you are a Mason? |
| A. By Signs and Tokens and perfect Points of my Entrance. |
| Q What are Signs? |
| A. All Squares, Angles and Perpendiculars. |
| Q. What are Tokens? |
| A. Certain Regular and Brotherly Gripes. |
|  |
| [P. io] |
| Exam. Give me the Points of your Entrance. |
| Resp. Give me the first, and I'll give you the second. |
| Exam. I Hail it. |
| Resp. I Conceal it. |
| Exam. What do you Conceal? |
| Resp. All Secrets and Secresy of Masons and Masonry, unless to a True |
| and Lawful Brother after due Examination, or in a just and worshipful Lodge |
| of Brothers and Fellows well met. |
| Q. Where was you made a Mason? |
| A. In a Just and Perfect Lodge. |
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| \* APPENDIX FIVE . |
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| Q. What makes a just and Perfect Lodge? |
| A. Seven or more. |
| Q. what do they consist of? |
| A. One Master, two Wardens, two Fellow-Crafts and two Enter'd |
| 'Prentices. |
| Q. What makes a Lodge? |
| A. Five. |
| Q. What do they consist of? |
| A. One Master, two Wardens, one Fellow-Craft, one Enter'd 'Prentice. |
| Q. Who brought you to the Lodge? |
| A. An Enter'd 'Prentice. |
| Q. How did he bring you? |
| A. Neither naked nor cloathed, barefoot nor shod, deprived of all Metal |
| and in a right moving Posture. |
| Q. How got you Admittance? |
| A. By three great Knocks. |
| Q Who receiv'd you? |
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| [P. II] |
| A. A Junior Warden. |
| Q. How did he dispose of you? |
| A. He carried me up to the North-East Part of the Lodge, and brought me |
| back again to the West and deliver'd me to the Senior Warden. |
| Q What did the Senior Warden do with you? |
| A. He presented me, and shew'd me how to walk up (by three Steps) to |
| the Master. |
| Q. What did the Master do with you? |
| A. He made me a Mason. |
| Q. How did he make you a Mason? |
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| + MASONRY DISSECTED, 1730 + |
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|  |
| A. With my bare-bended Knee and Body within the Square, the Compass |
| extended to my naked Left Breast, my naked Right Hand on the Holy Bible; |
| there I took the Obligation (or Oath) of a Mason. |
| Q Can you repeat that Obligation. |
| A. I'll do my Endeavour. (Which is as follows.) |
|  |
| I Hereby solemnly Vow and Swear in the Presence of Almighty God and this Right |
| Worshipful Assembly, that I will Hail and Conceal, and never Reveal the Secrets |
| or Secresy of Masons or Masonry, that shall be Revealed unto me; unless to a True |
| and Lawful Brother, after due Examination, or in a just and Worshipful Lodge of |
| Brothers and Fellows well met. |
| I furthermore Promise and Vow, that I will not Write them, Print them, Mark |
| them, Carve them or Engrave them, or cause them to be Written, Printed, Marked, |
| Carved or Engraved on Wood |
|  |
| [P. 12] |
| or Stone, so as the Visible Character or Impression of a Letter may appear, whereby |
| it may be unlawfully obtain'd. |
| All this under no less Penalty than to have my Throat cut, my Tongue taken |
| from the Roof of my Mouth, my Heart pluck'd from under my Left Breast, them |
| to be buried in the Sands of the Sea, the Length of a Cable-rope from Shore, where |
| the Tide ebbs and flows twice in 24 Hours, my Body to he burnt to Ashes, my |
| Ashes to be scatter'd upon the Face of the Earth, so that there shall be no more |
| Remembrance of me among Masons. |
| So help me God. |
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| Q. What Form is the Lodge? |
| A. A long Square. |
| Q. How long? |
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| + APPENDIX FIVE + |
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| A. From East to West. |
| Q. How broad? |
| A. From North to South. |
| Q. How high? |
| A. Inches, Feet and Yards innumerable, as high as the Heavens. |
| Q. How deep? |
| A. To the Centre of the Earth. |
| Q. Where does the Lodge stand? |
| A. Upon Holy Ground, or the highest Hill or lowest Vale, or in the Vale |
| of Jehosaphat, or any other secret Place. |
| Q How is it situated? |
| A. Due East and West. |
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| [P. 13] |
| Q. Why so? |
| A. Because all Churches and Chappels are or ought to be so. |
| Q What supports a Lodge? |
| A. Three great Pillars. |
| Q. What are they called? |
| A. Wisdom, Strength and Beauty. |
| Q. Why so? |
| A. Wisdom to contrive, Strength to support, and Beauty to adorn. |
| Q What Covering have you to the Lodge? |
| A. A clouded Canopy of divers Colours (or the Clouds.) |
| Q. Have you any Furniture in your Lodge? |
| A. Yes. |
| Q, What is it? |
| A. Mosaick Pavement, Blazing Star and Indented Tarsel. |
| Q. What are they? |
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| MASONRY DISSECTED, 1730 |
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|  |
| A. Mosaick Pavement, the Ground Floor of the Lodge, Blazing Star the |
| Centre, and Indented Tarsel the Border round about it. |
| Q. What is the other Furniture of a Lodge? |
| A. Bible, Compass and Square. |
| Q. Who do they properly belong to? |
| A. Bible to God, Compass to the Master, and Square to the Fellow- |
| Craft. |
| Q. Have you any Jewels in the Lodge? |
| A. Yes. |
| Q. How many? |
| A. Six. Three Moveable, and three Immoveable. |
|  |
| [p. 14] |
| Q. What are the Moveable Jewels? |
| A. Square, Level and Plumb-Rule. |
| Q. What are their Uses. |
| A. Square to lay down True and Right Lines, Level to try all Horizontals, |
| and the Plumb-Rule to try all Uprights. |
| Q. What are the Immoveable jewels? |
| A. Trasel Board, Rough Ashler, and Broach'd Thurnel. |
| Q. What are their Uses? |
| A. Trasel Board for the Master to draw his Designs upon, Rough Ashler |
| for the Fellow-Craft to try their jewels upon, and the Broach'd Thurnel for the |
| Enter'd 'Prentice to learn to work upon. |
| Q Have you any Lights in your Lodge? |
| A. Yes, Three. |
| Q. What do they represent? |
| A. Sun, Moon and Master-Mason. |
| N.B. These Lights are three large Candles placed on high Candlesticks. |
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| + APPENDIX FIVE + |
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| Q Why so? |
| A. Sun to rule the Day, Moon the Night, and Master-Mason his Lodge. |
| Q Have you any fix'd Lights in your Lodge? |
| A. Yes. |
| Q. How many? |
| A. Three. |
| N.B. These fix'd Lights are Three Windows, suppos'd (tho' vainly) to be |
| in every Room where a Lodge is held, but more |
|  |
| [P. 151 |
| properly the four Cardinal Points according to the antique Rules |
| of Masonry. |
| Q. How are they situated? |
| A. East, South and West. |
| Q. What are their Uses? |
| A. To light the Men to, at and from their Work. |
| Q. Why are there no Lights in the North? |
| A. Because the Sun darts no Rays from thence. |
| Q Where stands your Master? |
| A. In the East. |
| Q. Why so? |
| A. As the Sun rises in the East and opens the Day, so the Master stands in |
| the East [with his Right Hand upon his Left Breast being a Sign, and the Square |
| about his Neck] to open the Lodge and to set his Men at Work. |
| Q. Where stands your Wardens? |
| A. In the West. |
| Q. What's their Business? |
| A. As the Sun sets in the West to close the Day, so the Wardens stand in |
| the West [with their Right Hands upon their Left Breasts being a Sign, and the |
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| + MASONRY DISSECTED, 1730 + |
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| Level and Plumb-Rule about their Necks] to close the Lodge and dismiss the |
| Men from Labour, paying their Wages. |
| Q. Where stands the Senior Enter'd 'Prentice? |
| A. In the South. |
|  |
| [P. 16] |
| Q. What is his Business? |
| A. To hear and receive Instructions and welcome strange Brothers. |
| Q. Where stands the Junior Enter'd 'Prentice? |
| A. In the North. |
| Q What is his Business? |
| A. To keep off all Cowans and Evesdroppers. |
| Q. If a Cowan (or Listner) is catch'd, how is he to be punished? |
| A. To be plac'd under the Eves of the Houses (in rainy Weather) till the |
| Water runs in at his Shoulders and out at his Shoos. |
| Q. What are the Secrets of a Mason? |
| A. Signs, Tokens and many Words. |
| Q Where do you keep those Secrets? |
| A. Under my Left Breast. |
| Q. Have you any Key to those Secrets? |
| A. Yes. |
| Q. Where do you keep it? |
| A. In a Bone Bone Box that neither opens nor shuts but with Ivory Keys. |
| Q. Does it hang or does it lie? |
| A. It hangs. |
| Q. What does it hang by? |
| A. A Tow-Line 9 Inches or a Span. |
| Q What Metal is it of? |
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| + APPENDIX FIVE + |
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| A. No manner of Metal at all; but a Tongue of good Report is as good |
| behind a Brother's Back as before his Face. |
| N.B. |
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| [P. 17] |
| The Key is the Tongue, the Bone Bone Box the Teeth, the Tow Line |
| the Roof of the Mouth. |
| Q. How many Principles are there in Masonry? |
| A. Four. |
| Q. What are they? |
| A. Point, Line, Superficies and Solid. |
| Q. Explain them. |
| A. Point the Centre (round which the Master cannot err) Line Length |
| without Breadth, Superficies Length and Breadth, Solid comprehends |
| the whole. |
| Q. How many Principle-Signs? |
| A. Four. |
| Q. What are they? |
| A. Guttural, Pectoral, Manual and Pedestal. |
| Q. Explain them. |
| A. Guttural the Throat, Pectoral the Breast, Manual the Hand, Pedestal |
| the Feet. |
| Q What do you learn by being a Gentleman-Mason. |
| A. Secresy, Morality and Goodfellowship. |
| Q What do you learn by being an Operative Mason? |
| A. Hue, Square, Mould-stone, lay a Level and raise a Perpendicular. |
| Q. Have you seen your Master to-day? |
| A. Yes. |
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| + MASONRY DISSECTED, 1730 + |
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| [P.18] |
| Q How was he Cloathed? |
| A. In a Yellow jacket and Blue Pair of Breeches. |
| N.B. The Yellow jacket is the Compasses, and the Blue Breeches the Steel |
| Points. |
| Q. How long do you serve your Master? |
| A. From Monday Morning to Saturday Night. |
| Q. How do you serve him? |
| A. With Chalk, Charcoal and Earthen Pan. |
| Q. What do they denote? |
| A. Freedom, Fervency and Zeal. |
|  |
| Ex. Give me the Enter'd `Prentice's Sign. |
| Resp. Extending the Four Fingers of the Right Hand and drawing of them |
| cross his Throat, is the Sign, and demands a Token. |
| N.B. A Token is by joining the Ball of the Thumb of the Right Hand upon |
| the first Knuckle of the Fore-finger of the Brother's Right Hand that |
| demands a Word. |
| Q. Give me the Word. |
| A. I'll letter it with You. |
| Exam. BOAZ. [N.B. The Exam. says B, Resp. 0, Exam. A, Resp. Z, i.e. |
| Boaz.] Give me another. |
| Resp. JACHIN. [N.B. Boaz and Jachin were two Pillars in Solomon's Porch. |
| I Kings, chap. vii. ver. 21.] |
| Q. How old are you? |
| A. Under Seven. [Denoting he has not pass'd Master.] |
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| [P. xso] |
| Q. What's the Day for? |
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| + APPENDIX FIVE + |
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| A. To See in. |
| Q. What's the Night for? |
| A. To Hear. |
| Q. How blows the Wind? |
| A. Due East and West. |
| Q. What's a Clock? |
| A. High Twelve. |
|  |
| The End of the Enter'd 'Prentice's Part. |
|  |
| [P. 20] |
| Fellow-Craft's DEGREE. |
| Q ARE you a Fellow-Craft? |
| A. I am. |
| Q. Why was you made a Fellow-Craft? |
| A. For the sake of the Letter G. |
| Q. What does that G denote? |
| A. Geometry, or the fifth Science. |
| Q. Did you ever travel? |
| A. Yes. East and West. |
| Q Did you ever work? |
| A. Yes, in the Building of the Temple. |
| Q Where did you receive your Wages? |
| A. In the middle Chamber. |
| Q How came you to the middle Chamber? |
| A. Through the Porch. |
| Q When you came through the Porch, what did you see? |
| A. Two great Pillars. |
| Q. What are they called? |
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| + MASONRY DISSECTED, 1730 + |
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| A. J. B. i.e. Jachim and Boaz. |
| Q. How high are they? |
| A. Eighteen Cubits. |
| Q. How much in Circumference? |
| A. Twelve Cubits. |
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| Vide I Kings, |
| Chap. 7. |
|  |
| [P. 21] |
| Q What. were they adorn'd with? |
| A. Two Chapiters. |
| Q. How high were the Chapiters? Vide I Kings, |
| A. Five Cubits. Chap. 7. |
| Q. What were they adorn'd with? |
| A. Net-Work and Pomegranates. |
| Q How came you to the middle Chamber? |
| A. By a winding Pair of Stairs. |
| Q. How many? |
| A. Seven or more. |
| Q. Why Seven or more? |
| A. Because Seven or more makes a just and Perfect Lodge. |
| Q. When you came to the Door of the middle Chamber, who did you see? |
| A. A Warden. |
| Q. What did he demand of you? |
| A. Three Things. |
| Q. What were they? |
| A. Sign, Token, and a Word. |
| N.B. The Sign is placing the Right Hand on the Left Breast, the Token is |
| by joining your Right Hand to the Person that demands it, and squeezing |
| him with the Ball of your Thumb on the first Knuckle of the middle Finger, |
| and the Word is Jachin. |
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| APPENDIX FIVE |
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| Q. How high was the Door of the middle Chamber? |
| A. So high that a Cowan could not reach to stick a Pin in. |
|  |
| [P. 22] |
| Q. When you came into the middle, what did you see? |
| A. The Resemblance of the Letter G. |
| Q. Who doth that G denote? |
| A. One that's greater than you. |
| Q. Who's greater than I, that am a Free and Accepted Mason, the Master |
| of a Lodge. |
| A. The Grand Architect and Contriver of the Universe, or He that was |
| taken up to the top of the Pinnacle of the Holy Temple. |
| Q. Can you repeat the Letter G? |
| A. I'll do my Endeavour. |
|  |
| The Repeating of the Letter G. |
|  |
| Resp. In the midst of Solomon's Temple there stands a G, |
| A Letter fair for all to read and see, |
| But few there be that understands |
| What means that Letter G. |
| Ex. My Friend, if you pretend to be |
| Of this Fraternity, |
| You can forthwith and rightly tell |
| What means that Letter G. |
| Resp. By Sciences are brought to Light |
| Bodies of various Kinds, |
| Which do appear to perfect Sight; |
| But none but Males shall know my Mind. |
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| + MASONRY DISSECTED, 1730 + |
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|  |
| Ex. The Right shall. |
| Resp. If Worshipful. |
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| [P. 23] |
| Ex. Both Right and Worshipful I am, |
| To Hail you I have Command, |
| That you do forthwith let me know, |
| As I you may understand. |
| Resp. By Letters Four and Science Five |
| This G aright doth stand, |
| In a due Art and Proportion, |
| You have your Answer, Friend. |
| N.B. Four Letters are Boaz. |
| Fifth Science Geometry. |
| Ex. My Friend, you answer well, |
| If Right and Free Principles you discover, |
| I'll change your Name from Friend, |
| And henceforth call you Brother. |
| Resp. The Sciences are well compos'd |
| of noble Structure's Verse, |
| A Point, a Line, and an Outside |
| But a Solid is the last. |
| Ex. God's good Greeting be to this our happy Meeting. |
| Resp. And all the Right Worshipful Brothers and Fellows. |
| Ex. Of the Right Worshipful and Holy Lodge of St. John's. |
| Resp. From whence I came. |
| Ex. Greet you, greet you, greet you thrice, heartily well, craving your Name. |
| Resp. Timothy Ridicule. |
| Exam. Welcome, Brother, by the Grace of God. |
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| + APPENDIX FIVE + |
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| [P. 24] |
| N.B. The Reason why they Denominate themselves of the Holy Lodge of St. |
| John's, is, because he was the Fore-runner of our Saviour, and laid the first |
| Parallel Line to the Gospel (others do assert, that our Saviour himself was |
| accepted a Free-Mason whilst he was in the Flesh) but how ridiculous and |
| prophane it seems, I leave to judicious Readers to consider. |
|  |
| The End of the Fellow-Craft Part. |
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| [P. 25] |
| The Master's DEGREE. |
|  |
| Q. ARE you a Master-Mason? |
| A. I am; try me, prove me, disprove me if you can. |
| Q. Where was you pass'd Master? |
| A. In a Perfect Lodge of Masters. |
| Q. What makes a Perfect Lodge of Masters? |
| A. Three. |
| Q. How came you to be pass'd Master? |
| A. By the Help of God, the Square and my own Industry. |
| Q.How was you pass'd Master? |
| A. From the Square to the Compass. |
| Ex. An Enter'd 'Prentice I presume you have been. |
| R.Jachin and Boaz I have seen; |
| A Master-Mason I was made most rare, |
| With Diamond, Ashler and the Square. |
| Ex. If a Master-Mason you would be, |
| You must rightly understand the Rule of Three. |
| And \*M.B. shall make you free: Machbenah |
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| + MASONRY DISSECTED, 1730 + |
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| And what you want in Masonry, |
| Shall in this Lodge be shewn to thee. |
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| [P. 26] |
| R. Good Masonry I understand; |
| The Keys of all Lodges are all at my Command. |
| Ex. You're an heroick Fellow; from whence came you? |
| R. From the East. |
| Ex. Where are you a going? |
| R. To the West. |
| Ex. What are you a going to do there? |
| R. To seek for that which was lost and is now found. |
| E. What was that which was lost and is now found? |
| R. The Master-Mason's Word. |
| Ex. How was it lost? |
| R. By Three Great Knocks, or the Death of our Master Hiram. |
| Ex. How came he by his Death? |
| R. In the Building of Solomon's Temple he was Master-Mason, and at |
| high 1 z at Noon, when the Men was gone to refresh themselves, as was his |
| usual Custom, he came to survey the Works, and when he was enter'd into |
| the Temple, there were Three Ruffians, suppos'd to be Three Fellow-Crafts, |
| planted themselves at the Three Entrances of the Temple, and when he came |
| out, one demanded the Master's Word of him, and he reply'd he did not receive |
| it in such a manner, but Time and a little Patience would bring him to it: He, |
| not satisfied with that Answer, gave him a Blow, which made him reel; he went |
| to the other Gate, where being accosted in the same manner |
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| + APPENDIX FIVE + |
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| [P. 27] |
| and making the same Reply, he received a greater Blow, and at the third his |
| Quietus. |
| Ex. What did the Ruffians kill him with? |
| R. A Setting Maul, Setting Tool and Setting Beadle. |
| Ex. How did they dispose of him? |
| R. Carried him out at the West Door of the Temple, and hid him under |
| some Rubbish till High 12 again. |
| Ex. What Time was that? |
| R. High 12 at Night, whilst the Men were at Rest. |
| Ex. How did they dispose of him afterwards? |
| R. They carried him up to the Brow of the Hill, where they made a decent |
| Grave and buried him. |
| Ex. When was he miss'd? |
| R. The same Day. |
| Ex. When was he found? |
| R. Fifteen Days afterwards. |
| Ex. Who found him? |
| R. Fifteen Loving Brothers, by Order of King Solomon, went out of the |
| West Door of the Temple, and divided themselves from Right to Left within |
| Call of each other; and they agreed that if they did not find the Word in him |
| or about him, the first Word should be the Master's Word; one of the Brothers |
| being more weary than the rest, sat down to rest himself, and taking hold of a |
| Shrub, which came easily up, and perceiving the Ground to have been broken, |
| he Hail'd his |
|  |
| [P. 28] |
| Brethren, and pursuing their Search found him decently buried in a handsome |
| Grave 6 Foot East, 6 West, and 6 Foot perpendicular, and his Covering was |
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| green Moss and Turf, which surprized them; whereupon they replied, Muscus |
| Domus Dei Gratia, which, according to Masonry, is, Thanks be to God, our |
| Master has got a Mossy House: So they covera him closely, and as a farther |
| Ornament placed a Sprig of Cassia at the Head of his Grave, and went and |
| acquainted King Solomon. |
| Ex. What did King Solomon say to all this? |
| R. He ordera him to be taken up and decently buried, and that 15 Fellow- |
| Crafts with white Gloves and Aprons should attend his Funeral [which ought |
| amongst Masons to be perform'd to this Day.] |
| Ex. How was Hiram rais'd? |
| R. As all other Masons are, when they receive the Master's Word. |
| Ex. How is that? |
| R. By the Five Points of Fellowship. |
| Ex. What are they? Hand to Hand 1, Foot to Foot 2, Cheek to Cheek 3, |
| Knee to Knee 4, and Hand in Back 5. |
| N.B. When Hiram was taken up, they took him by the Fore-fingers, and |
| the Skin came off, which is called the Slip; the spreading the Right Hand and |
| placing the middle Finger to the Wrist, clasping the Fore finger and the Fourth |
| to the Sides |
|  |
| [P. 29] |
| of the Wrist; is called the Gripe, and the Sign is placing the Thumb of the Right |
| Hand to the Left Breast, extending the Fingers. |
| Ex. What's a Master-Mason nam'd. |
| R. Cassia is my Name, and from a just and Perfect Lodge I came. |
| Ex. Where was Hiram inteed? |
| R. In the Sanctum Sanctorum. |
| Ex. How was he brought in? |
| R. At the West-Door of the Temple. |
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| + APPENDIX FIVE + |
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| Q. What are the Master jewels? |
| A. The Porch, Dormer and Square Pavement. |
| Q.Explain them. |
| A. The Porch the Entring into the Sanctum Sanctorum, the Dormer the |
| Windows or Lights within, the Square Pavement the Ground Flooring. |
| Ex. Give me the Master's Word. |
| R.Whispers him in the Ear, and supported by the Five Points of Fellowship |
| before-mentioned, says Machbenah, which signifies The Builder is smitten. |
| N.B. If any Working Masons are at work, and you have a desire to distinguish |
| Accepted Masons from the rest, take a Piece of Stone, and ask him what |
| it smells of, he immediately replies, neither Brass, Iron, nor Steel, but of a |
| Mason; then by asking him, how old he is, he replies above Seven, which |
| denotes he has pass'd Master. |
|  |
| The End of the Master's Part. |
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| [P. 30] |
| The Author's Vindication of himself from the prejudiced Part of Mankind. |
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| OF all the Impositions that have appeara amongst Mankind, none are so |
| ridiculous as the Mystery of Masonry, which has amusa the World, and caused |
| various Constructions and these Pretences of Secrecy, invalid, has (tho' not per- |
| fectly) been revealed, and the grand Article, viz. the Obligation, has several Times |
| been printed in the publick Papers, but is entirely genuine in the Daily Journal |
| of Saturday, Aug. 22. 1730. which agrees in its Veracity with that deliver'd in |
| this Pamphlet; and consequently when the Obligation of Secrecy is abrogated, |
| the aforesaid Secret becomes of no Effect, and must be quite extinct; for some |
| Operative Masons (but according to the polite Way of Expression, Accepted |
| Masons) made a Visitation from the first and oldest constituted Lodge (accord- |
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| + MASONRY DISSECTED, 1730 + |
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| ing to the Lodge Book in London) to a noted Lodge in this City, and was denied |
| Admittance, because their old Lodge was removed to another House, which, |
| tho' contradictory to this great Mystery, requires another Constitution, at no |
| less Expence than two Guineas, with an elegant Entertainment, under the |
| Denomination of being put to charitable Uses, which |
|  |
| [P. 31] |
| if justly applied, will give great Enconiums to so worthy an Undertaking, but it |
| is very much doubted, and most reasonable to think it will be expended towards |
| the forming another System of Masonry, the old Fabrick being so ruinous, that, |
| unless repaira by some occult Mystery, will soon be annihilated. |
| I was induced to publish this mighty Secret for the publick Good, at the |
| Request of several Masons, and it will, I hope, give entire Satisfaction, and have |
| its desired Effect in preventing so many credulous Persons being drawn into |
| so pernicious a Society. |
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| + APPENDIX FIVE + |
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| JACHIN AND BOAZ; |
| OR, AN |
| AUTHENTIC KEY |
|  |
| To the DOOR of  FREE-MASONRY. |
| Calculated not only for the !nitration of every New-Made |
| MASON; but alfo for the Information of all who in- |
| tend to become BRETHREN. |
| Cowl.\* Is A circumstantial Account of all the Pro. |
| ceedinp in making a Mason, with the A. |
| verbal Obligations of an ENTERED Apprentice, Fellow.Crt Arr., and |
| MASTER ; and al O the Sign, Grip, |
| and Pals Word of each Degree; with |
| the Ceremony of the Mop and Pail. |
| D. The Manner of opening a Lodge, and  letting the Craft to Work. |
| III.The Entered Apprentice, reilom..Conoth  and Mdfler's Whoa, verbatim, as deli. |
| vered in all Lodzex ; with the Songs at , tance into any Lodge, without pairing |
| the Conclution preach Part. ! through the Form required, and there. |
| IV.The Origin of Maloney ; Description I by five a Guinea or two in hie Poe- |
| of Solomon's Temple; Hillery of the ! het. |
| Illustrated with  An accurate Plan of the DRAWING on the Floor of a Lodge. |
| And Interpreted with Variety of  NOTES and REMARKS, |
| Necessary to explain and render the Whole clear to the papa 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, New.  Fate-greet. |
| Try me ; prove me. |
| L O N D O N: |
| Printed forW.NICOLL, at the Papei -Mill, St. Pau Ps Church-Yard. |
| MDCCLXII. |
| If 1 If C, |
| Murder of the Grand Mailer Mom by |
| the three Fellow clartr ; the Manner of |
| the Affisflins Lein dikovered, and their |
| Punishment ; the Burial of Hiram by |
| King Solomon's Order ; with the Fire |
| Points of Fellowship, &c. |
| V.The Ceremony of the bailment of |
| the Mailers of different Lodges on St.  John's Day. |
| V4. A r.le ant eafy Method propofed, |
| by which a Man may obtain Admit. |
| Figure 26. Title page of the first edition. |
| 368 Ira, |

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| JACHIN AND BOAZ, 1762 + |
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| [Editor's note: Masonry Dissected dominated the English market of Masonic |
| exposures for thirty years. When the Three Distinct Knocks was published |
| in 176o, however, it quickly superseded Prichard's work. Its ritual, which repre- |
| sented a version used by the "Antients" Grand Lodge, strongly resembles the text |
| of Jachin and Boaz, published just two years later, an exposure which represented |
| the "Moderns" working. Jachin and Boaz is especially important to American |
| Freemasonry, because its text was used by Thomas Smith Webb in creating his |
| "model work." Although the Supreme Council's collection does not include a first edi- |
| tion of this work, it has more copies of Jachin and Boaz than any other early expo- |
| sure. Our copy was transcribed from a photo facsimile of the first edition reproduced |
| in Harry Carr, Three Distinct Knocks and Jachin and Boaz (Bloomington, |
| Illinois: Masonic Book Club, 1981). ] |
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| [TITLE PAGE] |
| 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 making a Mason, with the sev- |
| eral Obligations of an ENTERED APPRENTICE, FELLOW-CRAFT, arid 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 lectures, |
| verbatim, as delivered in all Lodges; with the Songs at the Conclusion of each |
| Part. IV. The Origin of Masonry; Description of Solomon's Temple; 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, &c. V. |
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| APPENDIX FIVE |
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| The Ceremony of the Instalment of the Masters of different Lodges on St. |
| John's Day. VI. A safe and easy Method proposed, by which a Man may obtain |
| 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, New-gate-street. |
| Try me; prove me. LONDON: Printed for w. NICOLL, at the paper-mill, St. Paul's |
| Church-Yard. MDCCLXII. |
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| [P. v] |
| TO THE |
| FREE-MASONS. |
|  |
| THE Author of the following Pages has the Honour of being known and |
| well-respected in most of the Lodges of Reputation in this Metropolis, |
| and is a frequent Visitor at the Queen's Arms, St. Paul's Church-yard; |
| the Sun, in Ludgate-street; the Jerusalem, at Clerkenwell; Half-Moon, |
| Cheapside; Crown and Anchor, in the Strand; Cross Keys, in Henrietta- |
| street; Salutation, Grey-Friars; and several others of less Note, even where |
| humble Porter is drank. |
| An eager Curiosity and Desire of becoming a perfect Master of Masonry, |
| and the Suc- |
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| [P. vi] |
| cess he met with in his first Attempt, has rendered him capable of unfolding those |
| Mysteries to the World, which, till now, have been kept secret as the Grave. |
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| + JACHIN AND BOAZ, 1762 |
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| He derived his Knowledge at first from some loose Papers belonging to |
| a Gentleman to whom he was nearly related, who had been a Member of the |
| Queen's Arms, St. Paul's Church-yard. This Friend dying about Five Years ago, |
| our Author became possessed of his Effects; and on looking over his Papers, |
| found some Memorandums or Remarks on Masonry, which excited his |
| Curiosity so far, that he resolved on accomplishing his Scheme, without going |
| through the Forms required by the Society. |
| The Remarks of his Friend above-mentioned, furnished Hints suffi- |
| cient to make a Trial on an intimate Acquaintance, a Free-Mason, who read- |
| ily gave him the Sign and Answer in the Manner he expected. After a more |
| narrow Inspection on the Part of his Friend, such as, where was he made, and |
| when, &c. &c. (to all which he answered with great Readiness) he received an |
| Invitation to spend an Evening at the Crown and Anchor in the Strand with |
| several Acquaintances. Elated by this Success, he boldly advanced with his |
| Company, all of whom belonged to the |
|  |
| [P. VII] |
| Lodge, and were well known by the Tyler at the Door. After a trifling Ceremony, |
| in which he gave full Satisfaction, he was admitted and took his Seat. That very |
| Night he saw two \* Makings, and came off full of Spirits. |
| Some Days after he went to another Lodge, where he distinguished him- |
| self greatly in answering several Questions proposed by the Master, which |
| he acquired from his Friend's Manuscripts, or Memorandums of the Entered |
| Apprentice and Fellow-Craft's Lectures. |
| His Regard for the Society, and Respect to the Public, is the only |
| Inducement to this Publication, which is intended not only to assist those |
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| \* Makings; the Term used in the Circular Letters to the members of the Lodge, when they |
| initiate a new Member. |
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| + APPENDIX FIVE + |
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| who, perhaps, remain ignorant of the true Foundation of the Art, but also |
| to give all that have an Inclination to become Masons an Opportunity of |
| Judging for themselves, as to the Obligation and Nature of the Society they |
| are going to enter into, and to consider the Advantages and Disadvantages of |
| the Engagements and Oath by which they are bound—Such is the Intention |
| of this Undertaking; and the Author flatters himself the Members |
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| [P. VIII] |
| of Masonry will rather applaud than condemn his Forwardness in this Respect, |
| as it must rather strengthen than hurt the Interests of the Society; the Fear |
| of going through the Ceremony, which hitherto has been represented in such |
| frightful Shapes, being the greatest Obstacle to its farther Welfare and Increase. |
| His utmost Ambition is to please; and the Work is submitted to the only proper |
| Judges, viz. the Free-Masons; to whom he begs leave to declare, that no Quarrel with |
| any of the Brethren, the View of Gain, nor any other Motive than the Public Good, |
| could ever have induced him to write on this Subject; and he solemnly declares to the |
| World that the following is the Whole of Masonry in all its Branches. |
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| AN |
| AUTHENTIC KEY |
| To the DOOR of |
| FREE-MASONRY. |
|  |
| THE Origin of this Society, called Freemasons, is said to have been a certain |
| Number of Persons who formed a Resolution to rebuild the Temple of Solomon. |
| This fully appears in the Lecture, or rather History, of the Order, at the |
| Making or Raising a Member to the Degree of Master, which you will find |
| described in the Course of this Work—But I am inclined to think, that the |
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| + JACHIN AND BOAZ, 1762 + |
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| chief Design of the Establishment is to rectify the Heart, inform the Mind, |
| and promote the Moral and Social Virtues of Humanity, Decency, and good |
| Order, as much as possible in the World; and some of the Emblems of the |
| Free-Masons confirms this Opinion, such as the Compass, Rule, Square, &c. |
| In all Countries where Masonry is practised, or established at this Time, |
| there is a Grand Master; but formerly there was only One Grand Master, |
| and he was an Englishman. The Person on whom this Dignity or Title is |
| bestowed, such as the pre- |
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| [P. a] |
| sent Lord Aberdour, governs all the other Lodges in Great Britain, and |
| has the Authority or Power of delivering the Constitutions and Laws of |
| the Society to the Masters who preside over the subordinate Assemblies; |
| which Constitutions must always be signed by the Secretary-General of the |
| Order.—The Grand Master can also hold a Meeting or Lodge as often as he |
| thinks proper, which is generally the second Saturday in every Month in the |
| Summer; but oftener in the Winter. |
| The other Lodges meet regularly twice a Month in the Winter Half- |
| Year, and once a Month in the Summer; and the Members of each Lodge pay |
| Quarterly, from 3s. 6d. to 5s. into the Hands of the Treasurer; and this gener- |
| ally defrays the Expences of their Meetings. |
| There are also Quarterly Communications, or Meetings, held, at |
| which are present the Masters and Wardens of every Regular Constitution |
| in London, and the adjacent Parts, where the several Lodges send by the |
| said Wardens, different Sums of Money to be paid into the Hands of the |
| Treasurer-General, and appropriated to such charitable Uses as the Grand |
| Master and the Masters of the different Lodges under him, think proper; |
| but these Charities are chiefly confined to Masons only. Such as have good |
| Recommendations as to their Behaviour and Character, will be assisted |
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| by Five, Ten, and Twenty Pounds; and less Sums are distributed to the |
| indigent Brethren, in Proportion to their Wants, and the Number of Years |
| they have been Members. At these Quarterly Communications, large Sums |
| are likewise sent from Lodges in the most remote Parts of the World, viz. |
| in the East and West Indies, and Account transmitted of the Growth, of |
| Masonry there. The State of the Funds of the Society are likewise com- |
| municated to the Company; and the |
|  |
| [P. 3] |
| Deliberations of the Meeting taken down by the Secretary, who lays them |
| before the Grand-Master at the yearly Meeting. |
| The Number of Members which compose a Lodge is indeterminate; but |
| it is not a Lodge, except there are present two Masters, three Fellow-Crafts, |
| and two Apprentices. |
| When a Lodge is met, there are two principal Officers under the Master, |
| and are called his Assistants; whose Business it is to see the Laws of the |
| Society strictly adhered to, and the Word of Command given by the Grand- |
| Master, regularly followed. |
| It must be remarked, that the Authority of a Master, though Chief of the |
| Lodge, reaches no further than he is himself an Observer of the Laws; should he |
| infringe them, the Brethren never fail to censure him; and if this has no Effect, |
| they have a Power of deposing him, on appealing to the Grand-Master, and |
| giving their Reasons for it: But they seldom proceed to this Extremity. |
| As no doubt the Reader chuses to be made acquainted with every |
| Circumstance of the Manner of making a Brother, I shall begin with the fol- |
| lowing Directions, and proceed regularly in the proper Description of what |
| further concerns Masonry. |
| A Man desirous of becoming a Free-Mason, should endeavour to get |
| acquainted with a Member of some good Lodge, who will propose him as |
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| a Candidate for Admission the next Lodge Night. He is likewise obliged to |
| acquaint the Brethren of the Qualifications of the Candidate\*. Upon this |
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| [1). 4] |
| it is debated whether or not he shall be admitted; and it being carried in the |
| Affirmative, the next Step is to go with the Proposer the ensuing Lodge-Night. |
| You are to suppose the Evening come when a Lodge is to be held, which |
| generally begins about Seven in the Winter, and Nine in Summer; proper |
| Notices having been sent to the Members for this Purpose. The Masons are |
| punctual to the Time; and it frequently happens, that, in half an Hour, the |
| whole Lodge, to the Number of Fifty or Sixty, are assembled. |
| The Master, the Two Assistants, Secretary and Treasurer, begin with |
| putting over their Necks a blue Ribbon of a triangular Shape; to the Master's |
| Ribbon hangs a Rule and Compass, which is in some Lodges made of Gold, |
| though in others only gilt; the Assistants, Senior Wardens, and the other |
| Officers, carry the Compass alone. |
| The Candles that are upon the Table are always placed in the Form of a |
| Triangle; and in the best Lodges the Candlesticks are finely carved with allegorical |
| Figures, and put in a triangular Form. Every Brother has an Apron made of white |
| Skin, and the Strings are also of Skin; though some of them chuse to ornament |
| them with blue Ribbon. On the Grand Days, such as Quarterly Communication, |
| or other general Meetings, the Grand Officers Aprons are finely decorated, and |
| they carry the Rule and Compass, the Emblems of the Order. |
| When they sit down to the Table, the Master seats himself in the first Place |
| on the East-Side, the Bible being opened before him, with the Compasses laid |
|  |
| \*For the Good of this, and all other Societies, it were to be wished a more strict Regard |
| was paid, on the Part of the Proposers, to the Character and Morals of the Candidate, too |
| many of the most infamous Part of Mankind being often admitted as Members. |
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| + APPENDIX FIVE + |
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| thereon, and the Points of them covered with a Lignum Vita or Box Square; |
| and the Senior and Junior Wardens opposite to him on the West and South. |
| On the Table is likewise placed |
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| [P. 5] |
| different Sorts of Wine, Punch &c. to regale the Brethren, who take their |
| Places according to their Degree or Seniority. Being thus seated, after a few |
| Minutes, the Master proceeds to \*open the Lodge in the following Manner. |
|  |
| How to open a Lodge, and set the Men to Work. |
|  |
| Master to the Junior Deacon. What is the chief Care of a Mason? |
| Ans. To see that the Lodge is tyled. |
| Mas. Pray do your Duty. |
| [The Junior Deacon gives Three Knocks at the Door; and if no-body is |
| nigh, the 'Tyler on the other Side of the Door answereth, by giving |
| Three Knocks: Then the Junior Deacon tells the Master, by saying] |
| Ans. Worshipful, the Lodge is tyled. |
| Master to the Junior Deacon. Pray where is the Junior Deacon's Place |
| in the Lodge? |
| Deacon's Ans. At the Back of the Senior Warden; or at his Right-Hand, if |
| he permits him. |
| Mas. Your Business there? |
|  |
| \*To open a Lodge, in Masonry, signifies, that it is allowed to speak openly of the |
| Mysteries of the Order. |
| tA Tyler is properly no more than a Guard or Centinel placed at the Lodge—Door, to |
| give the Sign when anyone craves Admittance, that the Wardens, or other proper Person, may |
| come out and examine him; but he is always one of the Brethren. |
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| Ans. To carry Messages from the Senior to the Junior Warden, so that they |
| may be dispersed round the Lodge. |
| Master to the Senior Deacon. Pray where is the Senior Deacon's Place in |
| the Lodge? |
| Sen. Deacon's Ans. At the Back of the Master; or at his Right-Hand, if |
| he permits. |
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| [P. 6] |
| Mas. Your Business there? |
| Ans. To carry Messages from the Master to the Senior Warden. |
| Mas. The Junior Warden's Place in the Lodge? |
| Deacon's Ans. In the South. |
| Master to the Junior Warden. Why in the South? |
| Junior Warden's Ans. 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. |
| Mas. Pray where is the Senior Warden's Place in the Lodge? |
| Junior Warden's Ans. In the West. |
| Master to Senior Warden. Your Business there, Brother? |
| Senior Warden's Ans. As the Sun sets in the West to close the Day, so the |
| Senior Warden stands in the West to close the Lodge, to pay the Men their |
| Wages, and dismiss them from their Labour. |
| Mas. The Master's Place in the Lodge? |
| Senior Warden's Ans. In the East. |
| Mas. His business there? |
| Senior Warden's Ans. As the Sun rises in the East to open the Day, so the |
| Master stands in the East to open his Lodge, and set his Men to work. |
| [Then the Master takes off his Hat, and declares the Lodge open, |
| as follows:] |
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| APPENDIX FIVE + |
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| Master. "This Lodge is open, in the Name of Holy St. John, forbidding all |
| Cursing, Swearing, or Whispering, and all profane Discourse whatever, under |
| no less Penalty than what the Majority shall think proper:' |
| The Master then gives Three Knocks upon the Table with a wooden |
| Hammer, and puts on his Hat; the other Brethren being uncovered: Then |
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| [P. 7] |
| they sit down, and drink promiscuously, or take a Pipe of Tobacco. |
| Soon after the Master asks, if the Gentleman proposed last Lodge-Night |
| is ready to be made; and on being answered in the Affirmative, he orders |
| the Wardens to go out and prepare the Person, who is generally waiting |
| in a Room at some Distance from the Lodge-Room, by himself, being left |
| there by his Friend who proposed him. He is conducted into another Room, |
| which is totally dark; and then asked, whether he is conscious of having |
| the Vocation necessary to be received? On answering Yes, he is asked his |
| Name, Surname and Profession. When he has answered these Questions, |
| whatever he has about him made of Metal is taken off, as Buckles, Buttons, |
| Rings, Boxes, and even the Money in his Pocket taken away.\* Then they |
| make him uncover his Right Knee, and put his Left Foot with his Shoe on, |
| into a Slippert; hoodwink him with a Handerkerchief, and leave him to his |
| Reflection for about half an Hour. The Chamber is also guarded within and |
| without, by some of the Brethren, who have drawn Swords in their Hands, |
| to keep off all Strangers, in case any should dare approach. The Person who |
| proposed the Candidate stays in the Room with him; but they are not per- |
| mitted to ask any Questions, or converse together. |
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| \*In some Lodges, they are so exact in this Respect, that they oblige the Candidate to pull |
| off his Cloaths, if there be any Lace on them. |
| 'This is not practised in every Lodge; some only slipping the Heel of the Shoe down. |
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| EXPLANATION. |
|  |
| A Senior Deacon, with a black P.od. |
| B Pals-Mailer, with the Sun and Compaires, and a String of Cords. |
| C Senior Warden, with, the Level, and a Column in his Hand. |
| D Junior Deacon, with a black Rod. |
| E Junior Warden, with a Column in his Hand. |
| F The Secretary, with the Crofs-Fens. |
| G H, I, Candles. |
| handing round at the Ceremony. |
| E A ; |
| 111. Third Degree, or hlafter's Step, |
| Kneel with both Knees |
| Second Degree, or Feliow-Craft's Step, |
| Kneel with the Right Knee |
| Sid\* Depr.e, or Entered Apprentices Step, |
| 11:1, Kneel with the Left Knee. |
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| N.B. The preceding Figure is the exact Form of the Drawing on the |
| Floor at the Making a Mason, according to the most antient Custom, |
| and is still retained in all regular Lodges. It is most commonly drawn |
| with Chalk and Charcoal; and as soon as the Ceremony of making is |
| over, the New-made Mason (though ever so great a Gentleman) must |
| take a Mop from a Pail of Water, and wash it out. In some Lodges |
| they use red Tape and Nails to form it, which prevents any Mark or |
| Stain on the Floor, as with Chalk. |
| The Reader is to understand, that after this Figure is washed out, |
| they sit at the Table in the same Form, as near as possible; the New |
| Member being placed the First Night on the Master's Right-Hand. |
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| + JACHIN AND BOAZ, 1762 + |
| During this Silence, and while the Candidate is preparing, the Brethren in |
| the Lodge are putting every Thing in Order for his Reception there; |
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| [P. 8] |
| such as drawing the annexed Figure on the Floor of the upper Part of the |
| Room: which is generally done with Chalk, or Chalk and Charcoal intermixed; |
| though some Lodges use Tape and little Nails to form it; which prevents any |
| Mark or Sign on the Floor. It is drawn East and West. The Master stands in |
| the East, with the Square about his Neck, and the Bible opened at the Gospel |
| of St. John, and three lighted Tapers are placed in the Form of a Triangle in the |
| Midst of the Drawing on the Floor. |
| The Proposer then goes and knocks Three Times at the Door of the Grand |
| Apartment, in which the Reception is to be performed; the Master answers |
| within by Three Strokes with the Hammer, and the Junior Warden asks, Who |
| comes there The Candidate answers (after another who prompts him) "One |
| who begs to receive Part of the Benefit of this Right Worshipful Lodge, dedi- |
| cated to St. John, as many Brothers and Fellows have done before me:' The Doors |
| are then opened and the Senior and Junior Warden, or their Assistants, receive |
| him, one on the Right, and the other on the Left, and conduct him blindfold |
| Three Times\* round the Drawing on the Floor, and brings him up to the Foot |
| of it, with his Face to the Mastert, the Brethren ranging themselves in Order on |
| each side, and making an odd Noise, by striking on the Attributes of the Order, |
| which hang to the Ribbon they wear about their Neckst. |
|  |
| \*In some Lodges the Candidates are led Nine Times round; but this is very tiresome to |
| the Person who is to undergo the Operation, his Patience being pretty well tried by being |
| blinded so long before—hand, it is very justly omitted. |
|  |
| 'Many Lodges throw a fine Powder, or Rozin, on the Floor, which, together with the extraor- |
| dinary illumination of the Room, has a pretty Effect, even though the Person is blind—fold. |
| t This Custom is not observed in all Lodges. |
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| [P. 9] |
| When this Part of the Ceremony is ended, the Master, who stands at |
| the upper End, facing the Foot or Steps of the Drawing on the Floor, behind |
| an Arm-Chair, asks the following Question, Whether you have a Desire to |
| become a Mason? and if it is of your own free Will and Choice? Upon which |
| the Candidate answers, Yes. "Let him see the Light;" says the Master; they |
| then take the Handkerchief from his eyes, and whilst they are so doing, the |
| Brethren form a Circle round him with their Swords drawn in their Hands, |
| the Points of which are presented to his Breast. The Ornaments borne by |
| the Officers, the glittering of the Swords and the fantastic Appearance of the |
| Brethren in White Aprons, all together, creates great surprise, especially to a |
| Person, who for an Hour has been fatigued with the Bandage over his Eyes; |
| and his Uncertainty concerning what is further to be done for his Reception, |
| must, no doubt, throw his Mind into great Perplexity\*. |
| The Candidate is then directed to advance Three Times to a Stool at the |
| Foot of the Arm-Chair; he is taught to step in the proper Manner by one of |
| the Assistants. Upon the Stool are placed the Rule and Compass; and one of |
| the Brethren says to the Candidate to this Effect: "You are now entering into a |
| respectable Society, which is more serious and important than you imagine. It |
| admits of nothing contrary to Law, Religion, or Morality; nor does it allow of |
| any Thing inconsistent with the Allegiance |
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| \*The Ancient Masons made Use of a Prayer inserted in the Apprentice's Lecture; but the |
| Moderns leave it out when they make a Brother. |
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| [P. io] |
| due to his Majesty; the Worshipful Grand Master will inform you of the rest.\*" |
| As soon as the Speaker has ended his Speech, he is desired to put his Right Knee |
| upon the Stool, which is bare, as mentioned abovet, and his Left Foot is put into a |
| Slipper, with the Shoe on, or the Shoe slipped at the Heel to represent a Slipper. |
| The Candidate being in this Posture, the Worshipful Grand Master |
| addresses him to the following Effect: "Do you promise never to tell, write, or |
| disclose, in any Manner whatever, the Secrets of Free Masonry and Free Masons, |
| except to a Brother at the Lodge, and in the Presence of the Worshipful Grand |
| Master?" On which the Person says, "I do:' His Breast is then openedt, and the |
| Point of a Pair of CompassesI I placed upon his naked Left Breast, and he |
|  |
| [p. II] |
| himself holds it with his Left Hand, this Right being laid upon the Gospel |
| opened at St. John; when the following Oath is administered to him, he repeat- |
| ing it after the Master: |
|  |
| \*It is here to be understood, that in different Lodges this Speech varies; as also do the Forms |
| of Making in some respects, which may be seen in the Entered Apprentice's Lecture, where the |
| only proper and ancient Method is clearly pointed out. Some make long and insipid Harangues, |
| the extravagant Jargon of which has given just Reason of Complaint to the Judicious. |
| 'The ancient Custom was thus: The Candidate, though kneeling on his Right Knee, |
| should have his Left Foot in the Air; but this Position appears troublesome, so that it is omit- |
| ted in most Lodges. |
| This is done, lest a Woman should offer herself, and though many Women are as flat |
| chested as some Men, the Brethren are generally satisfied with a slight Inspection. I would |
| advise them to be more cautious, for it is probable that a Woman, with a tolerable Degree |
| of Effrontery and Spirit, may one Time or other slip into their Order for want of necessary |
| Prudence. If we believe the Irish, there is a Lady at this Time in Ireland, who has gone through |
| the whole Ceremony, and is as good a Mason as any of them. |
| I'The Antients used a Sword or Spear, instead of the Compass. |
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| + APPENDIX FIVE + |
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| The OATH. |
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| "I—A.B. 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 herein most solemnly and sincerely swear, that I will always hale, |
| conceal, and never reveal any of the Secrets or Mysteries of Free Masonry, |
| that shall be delivered to me now, or at 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, stint it, mark it, stain or engrave it, or cause so to be done, |
| upon anything 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 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 |
|  |
| [P. 12] |
| from the Shore, where the Tide ebbs and flows twice in Twenty-four Hours. |
| So help me God, and keep me stedfast in this my Entered Apprentice's |
| Obligation." [He Kisses the Book.] |
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| \*The Form of the Oath differs in many Lodges, though this is the strictest in Use; and in |
| some Societies, instead of saying, "in the Presence of Almighty God," it runs thus, "I promise |
| before the Great Architect of the Universe," &c. |
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| When this is pronounced, the new-made Member is taught the Sign, Grip, |
| and Pass-Word of the Entered Apprentice, which will be seen more clearly in |
| the following Lecture given in that Part of Masonry\*. |
| He is also learnt the Step, or how to advance to the Master upon the |
| Drawing on the Floor, which in some Lodges resembles the grand Building, |
| termed a Mosaic Palace, and is described with the utmost Exactness. They also |
| draw other Figures, one of which is called the Laced Tuft, and the other the |
| Throne beset with Stars. There is also represented a perpendicular Line in the |
| Form of a Mason's Instrument, commonly called the Plumb-Line; and another |
| Figure which represents the Tomb of Hiram, the first Grand-Master, who has |
| been dead almost Three Thousand Years. These are all explained to him in |
| the most accurate Manner, and the Ornaments or Emblems of the Order are |
| described with great Facility. Then he is conducted back, and everything he |
| was divested of, as mentioned at his Entrance, is restored; and he takes his Seat |
| on the Right-Hand of the Master. He also receives an Apron, which he puts |
| on, and the List of the Lodges is likewise given him. |
| The Brethren now congratulate the new-made Member, and all return to |
| the Table to regale themselves; when the Master proposes a Health |
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| [P. 13] |
| to the young Brother, which is drank with the greatest Applause by the whole |
| Body, the new Mason sitting all the while. After which he, instructed by a |
| Brother, takes a Bumper, and drinks "to the Worshipful Grand-Master, the |
| Senior and Junior Wardens, the rest of the Officers, and Members of the Lodge, |
| wishing them Success in all their public and private Undertakings, to Masonry |
|  |
| \*In some Lodges, the new—made Member is obliged to take a Mop out of a Pail of Water, |
| and wash the Drawing on the Floor out, which puts him in some Confusion, and creates great |
| Mirth among the Brethren. This is the Reason of having a Mop and Pail. |
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| in General, and that Lodge in particular, craving their Assistance:" To which they |
| answer, "they will assist him:' After he has drank, he throws his Glass from him, |
| and brings it back Three Times, and then sets it down on the Table, the rest |
| doing the same in exact Order. This they call Firing: then they clap their Hands |
| Nine Times, divided into Three, and stop between each, keeping true Time. |
| The Reader having been led thus far, it is high Time to introduce the |
| Apprentice's Lecture, which is intended, not only to amuse, but likewise to instruct |
| him in the Part he is entered into. The Readiness of many of the Brethren in |
| answering the Questions, add a Lustre to the Order, the Members vying with each |
| other, who shall most contribute to the Edification of their new Brother. |
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| The Entered Apprentice's Lecture.\* |
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| Mas. Brother, is there any thing between you and me? |
| Ans. There is, Right Worshipful. |
| Mas. What is it, Brother, pray? |
| Ans. A Secret. |
| Mas. What is that Secret Brother? |
| Ans. Masonry. |
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| [P. 14] |
| Mas. Then I presume you are a Mason? |
| Ans. I am so taken and accepted among Brothers and Fellows. |
| Mas. Pray what sort of Man ought a Mason to be? |
| Ans. A Man that is born of a Free Woman. |
| Mas. 'Where was you first prepared to be made a Mason? |
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| \*The Reader is desired to observe, that I have given the Whole of the Lectures, as deliv- |
| ered in the primitive Time; but the Modem Masons leave out at least one half. |
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| + JACHIN AND BOAZ, 1762 |
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| Ans. In my Heart. |
| Mas. Where was you next prepared? |
| Ans. In a Room adjoining to the Lodge. |
| Mas. How was you prepared, Brother? |
| Ans. I was neither naked nor cloathed; bare-foot nor shod, deprived of all |
| Metal; hood-winked, 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 Friend, |
| whom I afterwards found to be a Brother. |
| Mas. How do you know it to be a Door, you being Blinded? |
| Ans. By finding a Stoppage, and afterwards an Entrance or Admittance. |
| Mas. How got you Admittance? |
| Ans. By Three Knocks. |
| Mas. What was said to you within? |
| Ans. Who comes there? |
| Mas. Your Answer, Brother? |
| Ans. 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. |
| Mas. How do you expect to obtain it? |
| Ans. By being Free-born, and well reported. |
| Mas. What was said to you then? |
| Ans. Enter. |
| Mas. How did you enter, and upon what? |
| Ans. Upon the Point of a Sword or Spear, or |
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| [P. 15] |
| some Warlike Instrument, presented to my naked Left Breast. |
| Mas. What was said to you then? |
| Ans. I was asked if I felt any Thing. |
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| + APPENDIX FIVE + |
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| Mas. What was your Answer? |
| Ans. I did, 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 delivered me to the Master, who ordered me to kneel down and |
| receive the Benefit of a Prayer. |
|  |
| Brethren, let us Pray. |
|  |
| 0 Lord God, thou great and universal Mason of the World, and first Builder |
| of Man, as it were a Temple; be with us, 0 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, 0 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, 0 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 the 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 |
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| [P. 16] |
| Charity; and grant, 0 Lord, that Masonry may be blest throughout the World, and |
| thy Peace be upon us, 0 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. |
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| + JACHIN AND BOAZ, 1762 + |
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| Mas. After you had received this Prayer, what was said to you? |
| Ans. I was asked 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 disposed of? |
| Ans. I was led Three Times round the Lodge. |
| Mas. Where did you meet with the first Opposition? |
| 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. |
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| [P. 17] |
| Mas. What did the Master do with you? |
| Ans. He ordered me back to the Senior Warden in the West, to receive |
| Instructions. |
| Mas. What was the Instructions he gave you? |
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| + APPENDIX FIVE + |
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| 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. |
| [Here the Oath is repeated, as mentioned before.] |
| After repeating this Obligation, they drink a Toast to the Heart that con- |
| ceals, and to the Tongue that never reveals. |
| The Master in the Chair gives it, and they all say Ditto, and they draw |
| their Glasses across their Throats, as aforesaid. |
| Mas. Now, Brother, after you received the Obligation, what was said to you? |
| Ans. I was asked, 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 was thus brought to Light, what were the first Things |
| you saw? |
| Ans. Bible, Square and Compass. |
|  |
| [P. 18] |
| 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 Compass is to keep us within Bounds with all Men, particularly with a Brother. |
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| 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 Gripe and |
| Word of an Entered Apprentice, and said, Rise, my Brother, BOAZ. |
| [Sometimes they shew you the Sign before this Gripe and Word is given, |
| which is BoAz; It is the Entered Apprentice's Word, and the Gripe |
| 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 Gripe and Word, Brother? |
| Ans. I have, Worshipful. |
| Mas. Give it to your next Brother. |
| [Then he takes his next Brother by the Right-Hand, and gives him the Gripe |
| and Word, as before described: He tells the Master, that is right.] |
| According to the following Proof. |
| The 1st Brother gives him the Gripe. |
| The zd Brother says, What's this? |
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| [P. 19] |
| 1st Bro. The Gripe of an Entered Apprentice. |
| zd Bro. Has it got a Name? |
| 1st Bro. It has. |
| zd Bro. Will you give it me? |
| 1st Bro. I'll letter it with you, or halve it. |
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| zd Bro. I'll halve it with you. |
| 1st Bro. Begin. |
| zd Bro. No, you begin first. |
| 1st Bro. BO: |
| zd Bro. AZ: |
| 1st Bro. BOAZ. |
| zd Bro. It is right, Worshipful Master. |
| Mas. What was the next Thing that was shewn to you? |
| Ans. The Guard or Sign of an Entered Apprentice\*. |
| Mas. Have you got that Guard, or Sign, of an Entered Apprentice? |
| [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 ordered 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 had been invested of what you had been divested of, what |
| was done to you? |
| Ans. I was brought 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 |
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| \*The 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. |
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| JACHIN AND BOAZ, 1762 |
| [P. 20] |
| said, Master, Senior and Junior Wardens, Senior and Junior Deacons, and |
| the rest of the Brethren 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 called me up to the North-East Corner of the Lodge, 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 Innocence, more antient than the Golden Fleece or |
| the Roman Eagle; more honoured than the Star and Garter, or any other |
| Order under the Sun, that could be conferred upon me at that Time, or |
| any Time hereafter. |
| Mas. What was the next Things that were shewn to you? |
| Ans. I was set down by the Master's Right-Hand, and he shewed me the |
| Working Tools of an Entered Apprentice. |
| Mas. What were they? |
| Ans. The 24 Inch Gauge, the Square, the 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. How do you spend them, Brother? |
| Ans. Six Hours to work in, Six Hours to serve God, and Six to serve a |
| Friend or Brother, as far |
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| + APPENDIX FIVE + |
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| [P. 21] |
| as lies in my Power, without being detrimental to myself or Family. |
| I come now to the Entered Apprentice's Reasons: but as the Ceremony of |
| drinking Healths among the Masons, takes up much of their Time, we must |
| stop a little, in order to introduce some of them. The first is "To the Heart that |
| conceals, and the Tongue that never reveals." Then "the King and the Royal |
| Family"; and "to all Brethren wheresoever dispersed:'\* The Pleasures they |
| enjoy, the Purity of their Sentiments, and the Uniformity that always reigns in |
| their Assemblies, is far from being tiresome or insipid. I am sensible that any |
| body but a Free-Mason would take little Pleasure in what gives the Society |
| Delight; but to a Mason every Thing that concerns the Order is important and |
| interesting. I next proceed to the |
|  |
| Entered Apprentice's Reasons.t |
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| Mas. WHY was you neither naked not clothed, 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. |
| Mas. Why was you hookwink'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. |
|  |
| \*These Toasts or Healths are all drank with Three Times Three, which is performed in |
| a most regular Manner, and a Huzza at the End of each, as before described. |
| 'This is in fact only a Continuation of the Lecture. |
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| + JACHIN AND BOAZ, 1762 + |
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| [P. 22] |
| Mas. Why was you deprived 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 |
| informed 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 opened unto you. |
| Mas. How do you apply this Text in Masonry? |
| Ans. I sought in my Mind; I asked of my Friend; I knocked, and the Door |
| of Masonry became open unto me. |
| Mas. Why had you a Sword, Spear or some other warlike 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 pricked my Flesh at that Time. |
| Mas. Why was you led Three Times round the Lodge? |
| Ans. That all the Brethren might see that I was duly prepared. |
| 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 Entered |
| Apprentice is the weakest Part of Masonry, which I was then entering into. |
| [Here the Brethren resume their Glasses, and drink a Health, sometimes |
| to the Grand Master; at other times to the Wardens, or other Officers, |
| and then proceed.] |
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| [P. 2,3] |
| The Form of a Lodge. |
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| Mas. BROTHER, we have been talking a great while about a Lodge, pray |
| what makes a Lodge? |
| Ans. Right Worshipful, a certain Number of Masons met together at Work. |
| 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 Masons 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 Masons 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? |
| Arts. 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. |
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| JACHIN AND BOAZ, 1762 |
| [P. 24] |
| 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 Topick 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, that |
| frequently used to water their Country; at which Time they fled to the Mountains till |
| it went off again, and this made them have continual Quarrels about their Lands. |
| Mas. What doth Musick teach you? |
| Ans. The Virtue of Sounds. |
| Mas. What doth Astronomy teach you? |
| Ans. The Knowledge of the Heavenly Bodies. |
| 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 betrayed Christ. |
| Mas. What Form is your Lodge? |
| Ans. An Oblong Square. |
| Mas. How long, Brother? |
| Ans. From East to West. |
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| [P. 25] |
| 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 |
| to the West. |
| Mas. What supports your Lodge? |
| 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? |
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| JACHIN AND BOAZ, 1762 « |
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| Ans. As the Sun sets to finish the Day, so the Senior Warden stands in |
| the West to pay the |
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| [P. 26] |
| 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 is the Finisher 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 Entered Apprentice's Lecture being finished, it is customary for |
| the Master to call upon one of the Brethren, who can best acquit |
| himself for the following Song, which is always readily complied |
| with.] |
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| + APPENDIX FIVE + |
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| [P. 2.7] |
| SONG: At the Conclusion of the Entered Apprentice's Lecture. |
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| COME let us prepare, |
| We Brothers that are, |
| Assembled on every Occasion; |
| Let's drink, laugh, and sing, |
| Our Wine has a Spring; |
| Here's a Health to an Accepted Mason. |
| Chorus. Let's drink, &c. |
|  |
| 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. |
|  |
| '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. |
|  |
| Great Kings, Dukes, and Lords, |
| Have laid by their Swords, |
| Our Myst'ry to put a good Grace on; |
| And ne'er been asham'd, |
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| + JACHIN AND BOAZ, 1762 \* |
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| To hear themselves nam'd, |
| With a Free and an Accepted Mason. |
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| Antiquity's Pride, |
| We have on our Side, |
| And it maketh Men just in their Station; |
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| [P. 28] |
| There's nought but what's good, |
| To be understood, |
| By a Free and an Accepted Mason. |
|  |
| 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. |
|  |
| Then join Hand in Hand, |
| Teach 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. |
|  |
| While this Song is singing, they all stand round the Table, and when they |
| come to the last Verse, they join Hands crossways, in the following Manner; |
| The Right Hand Man takes Hold of the Left Hand of his Neighbour with his |
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| Right Hand; and the Left Hand Man takes Hold of the Right Hand of his next |
| brother with his Left Hand, so as to form a Chain by so many Links, and all join |
| in the chorus, jumping violently with their Feet on the Floor, and shaking the |
| Hands up and down, linked together as above, keeping exact Time with both. |
| Every one now talks of what he pleases; and as it is generally half an Hour |
| before they proceed to Business, those who perhaps have ordered a Supper |
| retire into another Room; but before they are permitted, the Master proceeds |
| to call the Men offfrom Work, as it is termed, which is done in this Manner: |
| The Master whispers to the Senior Deacon, who sits on his Right Hand, and |
|  |
| [P. 29] |
| says, "It is high Time to call the Men from Work to refresh themselves;" the |
| Senior Deacon whispers it to the Senior Warden; and it is communicated from |
| him to the Junior Deacon, who carries it to the Junior Warden; he proclaims |
| it openly in the Lodge, and sets his Column\* upright, and the Senior Warden |
| lays his down, which signifies that the Junior Warden is entrusted with the |
| Care of the Lodge, while the Brethren refresh themselves. |
| In this Place, it will be necessary to acquaint the Reader how he may |
| discover an Entered Apprentice by drinking with him in Company. Take the |
| Glass with your Right Hand, and draw it across your Throat, either before |
| or after you drink, and if an Apprentice is present, he will immediately take |
| Notice of it, by asking you some Question in Masonry, which you will readily |
| answer from this Book. If he ask you the Meaning of your doing that? you |
| may whisper to him that it is the Penalty of the Obligation of an Entered |
|  |
| \*The Senior and Junior Wardens Columns are about Twenty—five Inches long, and rep- |
| resent the Columns that support the Porch of Solomon's Temple; the Senior's is called BOAZ, |
| and signifies Strength; the Junior's, JACHIN, and signifies, to establish in the Lord. See the |
| First Book of Kings, Chap. VII. |
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| JACHIN AND BOAZ, 1762 + |
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| Apprentice. From this Answer he will, at a proper Opportunity, proceed |
| further in his Inquiry. |
| The Brethren having now regaled themselves, they take their Seats, and the |
| Master proceeds to set them on again, which is performed in the same Manner as |
| the calling off, with this Difference, the Warden proclaims, "It is our Worshipful |
| Master's Pleasure, that this Lodge is called from Refreshment to Work:' The |
| Junior Warden lays down his Column, and the Senior sets his up. |
|  |
| [P. 30] |
| But as often happens, that the Time will not permit for the Fellow Craft's |
| Lecture, they close the Lodge, which is done much in the same Method as |
| that of Opening. The Senior Warden declares it in the following Words, "It |
| is our Master's Will and Pleasure that this Lodge stand closed till the First or |
| Third Wednesday in next Month;' according to the Night the Lodge is held. |
| Then the Master, Wardens, Deacons, Secretary, &c. take off the Ensigns and |
| Ornaments from their Necks, and every one is at Liberty to depart or stay |
| longer, as they think proper; every Thing of Masonry is excluded; they talk of |
| what they please, and sing various Songs, for the Amusement of each other. |
| I shall now proceed to the Second Degree of Masons, called the Fellow- |
| Crafts; that is, one who has served his Time justly and lawfully as an Entered |
| Apprentice, and desires to become more perfect in Masonry, by being admit- |
| ted a Fellow-Craft. But in most Lodges at this Time, they are made Entered |
| Apprentices and Fellow-Crafts the same Evening. The Ceremony is the same, |
| though they have different Lectures, Pass-Words, and Grip belonging to each. |
|  |
| The Fellow Craft's Lecture. |
|  |
| Mas. BROTHER, are you a Fellow Craft? |
| Ans. I am. Try me, prove me, |
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| + APPENDIX FIVE + |
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| Mas. Where was you made a Fellow Craft? |
| Ans. In a just and lawful Lodge. |
| Mas. How was you prepared to be made a Fellow Craft? |
| Ans. I was neither naked, nor cloathed, 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. |
|  |
| [p. 31] |
| 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 served his Time justly and lawfully as an Entered |
| Apprentice, and now begs to become more perfect in Masonry, by being admit- |
| ted a Fellow Craft. |
| Mas. How do you expect to attain to this Degree? |
| Ans. By the Benefit of a Pass-Word. |
| Mas. Have you got that Pass-Word? |
| Ans. I have. |
| Mas. Give it me, Brother. |
| Ans. SHIBBOLETH\*. |
| Mas. What did he then say to you? |
| Ans. Pass, Shibboleth. |
| Mas. What became of you then? |
| Ans. I was led twice round the Lodge. |
|  |
| \*SHIBBOLETH, the Pass—Word of a Fellow Craft, signifies Plenty. See the 12th |
| Chapter of the Book of Judges. |
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| 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 repeated the same as before. |
| Mas. What did he do with you? |
| Ans. He ordered me back to the Senior Warden, to receive Instructions. |
| Mas. What instructions did he give you? |
| Ans. He taught me how to shew the Master my due Guard, and to take |
| two Steps upon the second Step |
|  |
| [P. 32] |
| of a Right angled oblong Square, with my Right Knee bent bare, my Left Foot |
| forming a Square, my Body upright, my Right Hand on 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, Right Worshipful. |
| Mas. Can you repeat it? |
| Ans. I'll do my Endeavour, Right Worshipful, with your Assistance. |
| Mas. Pray stand up, and let the Brethren hear it. |
|  |
| The Obligation of a Fellow Craft. |
|  |
| "I—A.B. 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 swear, that I will always hale, conceal, and never reveal that Part |
| of a Fellow Craft to an Entered 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 |
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| such, after just Trial and Examination.—I do furthermore swear, that I |
| will answer all Signs and Summonses, sent to me from a Lodge of Crafts, |
| within the Length of a Cable-Tow\*.—I also swear, that I will not wrong a |
| Brother, nor see him wronged, but give him timely Notice of all approach- |
| ing Dangers whatsoever, as far as in me is. I will also serve a Brother as |
| much 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, Mur- |
|  |
| [P. 33] |
| der and Treason excepted.—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 that to have my Heart torn |
| from my naked Left Breast, and given to the Vultures of the Air as a |
| Prey. So help me God, and keep me stedfast in this my Fellow Craft's |
| Obligation." |
| [Kisses the Book.] |
| Mas. Thank you, Brother.—After you received this Obligation, pray what |
| was shown to you? |
| Ans. The Sign of a Fellow-Craft. |
| Mas. Pray give it me. |
| Ans. I will, Right Worshipful. |
| [He stands up, and puts his Right-Hand to his Left Breast, keeping his |
| Thumb square; and his Left Hand raised up, so as to form a Square.] |
| Mas. What was the next Thing done to you? |
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|  |
| \*A Cable—Tow is Three Miles in Length; so that if a Fellow Craft is that Distance from |
| his Lodge, he is not culpable on Account of Non—Attendance. |
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| + JACHIN AND BOAZ, 1762 + |
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|  |
| Ans. He took me by the Right Hand, and gave me the Grip and Word of |
| a Fellow-Craft, and the Pass-Grip\*. |
| Mas. What did he then do to you? |
| Ans. He took me by the Right-Hand, and said Rise, Brother Jachin. |
| Mas. What followed after that, Brother? |
| Ans. He ordered me back, when every Thing I had been divested of was |
| restored, and I was brought in again in order to return Thankst. |
|  |
| [p  34] |
| Mas. Being thus admitted, Brother, did you ever work as a Craft? |
| Ans. Yes, Right Worshipful, in building the Temple. |
| Mas. Where did you receive your Wages? |
| Ans. In the Middle Chamber. |
| Mas. When you came to the Door of the Middle Chamber, pray who did |
| you see? |
| Ans. A Warden. |
| Mas. What did he demand of you? |
| Ans. The Pass-Word of a Fellow-Craft. |
| Mas. Did you give it him? |
| Ans. I did, Right Worshipful. |
| Mas. Pray, what is it? |
| Ans. SHIBBOLETH. |
|  |
|  |
| \*The Pass—Grip is thus performed. You must put your Thumb—Nail between the First |
| and Second Joint of the Right—Hand, and whisper the Word SHIBBOLETH. The Grip of |
| a Fellow—Craft is by putting the Thumb—Nail on the Second Joint of the Right—Hand, and |
| the Word is JAKIN. |
| 'The Ceremony of returning Thanks is the same as the Entered Apprentice's, excepting |
| this, for admitting me a Fellow Craft. |
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| Mas. How got you to the Middle Chamber? |
| Ans. Through the Porch. |
| Mas. Did you see any Thing worth your Notice? |
| Ans. I did, Right Worshipful. |
| Mas. What was it? |
| Ans. Two fine Brass Pillars. |
| Mas. What are their Names? |
| Ans. JACHIN and BOAZ. |
| Mas. How high were these Pillars? |
| Ans. Thirty-five Cubits, with a Chapiter Five Cubits\*, which made it forty |
| in the whole. |
| [This is described more clearly in the 3d Chapter of the Second Book of |
| Chronicles, Verse 15th.] |
|  |
| [p. 35] |
| Mas. What were they ornamented with, Brother? |
| Ans. Two Chapiters, each Five Cubits in Heighth. |
| Mas. What were they adorned with besides? |
| Ans. Lilly-work, Net-work, and Pomegranates. |
| Mas. Were they hollow, Brother? |
| Ans. Yes, Right Worshipful. |
| Mas. How thick was the outside Coat? |
| Ans. Four Inches. |
| Mas. Where were they cast? |
| Ans. On the plain of Jordan, between Succoth and Zartha in Clay Ground, |
| where all Solomon's Holy Vessels were cast. |
|  |
| \*The Reader is here to understand, that there are Three Sorts of Cubits; the King's Cubit, Three |
| English Feet; the Holy Cubit, One Foot Six Inches; and the common Cubit, Twenty—one Inches. |
| The Cubit mentioned in the Old Testament is the Holy Cubit, which is One Foot Six Inches. |
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| + JACHIN AND BOAZ, 1762 + |
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| Mas. Who cast them, Brother? |
| Ans. Hiram Abiff, the Widow's Son. |
| This generally finishes the Fellow Craft's Lecture, and very few |
| Lodges go so far in their Questions and Answers; therefore, in order to |
| enliven the Company, the Master asks some good Singer to favour them |
| with the following Song, which I have heard sung with great Energy |
| and Rapture throughout the Lodge, every Brother bearing a Part in the |
| Chorus. |
|  |
| The FELLOW-CRAFT'S SONG. |
|  |
| HAIL, Masonry! thou Craft divine! |
| Glory of Earth, from Heaven reveal'd, |
| Which dost with Jewels precious shine, |
| From all but Masons Eyes conceard. |
| CHORUS. |
|  |
| Thy Praises due who can rehearse, |
| In nervous Prose, or flowing Verse? |
|  |
| [P. 36] |
| As Men from Brutes distinguish'd are, |
| A Mason other Men excels, |
| For what's in Knowledge choice or rare |
| But in his Breast securely dwells! |
| CHORUS. |
|  |
| His silent Breast and faithful Heart |
| Preserve the Secrets of the Art. |
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| 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. |
|  |
| 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 hear, |
| Distinguished by the Badge\* they wear, |
|  |
| Sweet Fellowship, 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 for ever last. |
|  |
| \*Here the whole Lodge strike their Right Hands all at once on their Aprons, keeping as |
| regular Time as the Soldiers in St. ames's Park, when they strike their Cartouch—Boxes. |
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| + JACHIN AND BOAZ, 1762 + |
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| {P. 3 7 ] |
| Then in our Songs be Justice done |
| To those who have enrich'd the Art. |
| From Jabal down to Burlington\*; |
| And let each Brother bear a Part. |
| CHORUS. |
|  |
| Let noble Masons Healths go round, |
| Their Praise in lofty Lodge resound. |
|  |
| In Company, the Fellow-Craft takes the Pot or Glass, and draws it across |
| his Left Breast, and touches it; the Penalty being this, that he would sooner |
| have his Heart torn from his Left Breast, and given to the Fowls of the Air, |
| than discover the Secrets of Masonry. Sometimes this is done with the Right |
| Hand only, as it is less taken Notice of by Strangers. |
| Having given the Entered Apprentice and Fellow Craft's Part, I now pro- |
| ceed to the third and last Degree of Masonry, which is termed the Master's |
| Part, it being performed in the same Manner as the other two, viz. by Way of |
| Question and Answer, and is as follows: |
|  |
| Master. BROTHER, where have you been? |
| Ans. In the West. |
| Mas. And where are you going? |
| Ans. To the East. |
| Mas. Why do you leave the West and go to the East? |
| Ans. Because the Light of the Gospel was first shewn in the East. |
|  |
| \*Burlington was the late Grand Master; at present Lord Aberdour fills the Station; and |
| they make Use of his Name accordingly. |
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| Mas. What are you going to do in the East? |
| Ans. To seek for a Lodge of Masters. |
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| [P. 38] |
| Mas. Then you are a Master Mason, I presume? |
| Ans. I am so taken and accepted among Masters. |
| Mas. Where was you made Master? |
| Ans. In a Lodge of Masters. |
| Mas. How was you prepared to be made Master? |
| Ans. My Shoes were taken off my Feet, my Arms and Breast were naked, and |
| I was deprived of all Metal. In this Manner I was led to the Door of the Lodge.\* |
| Mas. How got you Admittance? |
| Ans. By three distinct Knocks. |
| Mas. What was then said to you from within? |
| Ans. Who comes there? |
| Mas. Your Answer, Brother? |
| Ans. One who has lawfully and truly served his Time as an Entered |
| Apprentice and Fellow Craft, and now begs to attain the last and most honour- |
| able Degree of Masonry, by being admitted a Master. |
| Mas. How do expect to attain it? |
| Ans. By the Benefit of a Pass-Word. |
| Mas. Can you give me that Word, Brother? |
| Ans. I can, and will, Right Worshipful. |
| Mas. Pray give it me then. |
|  |
| \*The Difference between the Manner of preparing the Person for the Degree of Master, |
| and the Entered Apprentice and Fellow Craft is this: The Entered Apprentice's Left Arm and |
| Left Breast is naked, with the Left Shoe off: and the Fellow Craft's Right Breast is naked, |
| with the Right Shoe off. |
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| Ans. TUBAL CAIN.t |
| Mas. What was then said to you? |
| Ans. Enter TUBAL CAIN. |
| Mas. How was you disposed of? |
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| [p  39] |
| Ans. I was led round the Lodge. |
| Mas. Where did you 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 ordered me back to the Senior Warden in the West, to receive |
| proper Instructions. |
| Mas. What were those Instructions, Brother? |
| Ans. He instructed me as I stood in the West, First, To shew the Master in |
| the East the due Guard or Sign of an Entered Apprentice, and to take one Step |
| upon the First Step of the Right Angle of an Oblong Square, with my Left |
| Foot forming a Square. Secondly, To take two Steps upon the same Oblong |
| Square, and to show the Sign of a Fellow-Craft. Thirdly, I was taught to take |
| two Steps upon the same Oblong Square, with both my Knees bent, and bare; |
| my Body upright, my Right Hand upon the Holy Bible, both Points of a Pair |
| of Compasses being pointed to my Right and Left Breast, where I took the |
| solemn Oath or Obligation of a Master-Mason. |
|  |
| 'TUBAL CAIN was the first Person who made use of Brass, Iron, and other Metals, |
| and is said to be the Inventor of Music. His Descent was from the fifth Generation of |
| Cain. In Scripture it is said he became famous in working Metals, which Hiram after- |
| wards greatly improved. |
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| Mas. Brother, can you remember the Obligation you speak of? |
| Ans. I'll do my Endeavour, Right Worshipful, with your Assistance. |
| Mas. Pray stand up, and begin. |
| Ans. "I A.B. of my own Free Will and Accord, and in the Presence |
| of Almighty God, and this Right Worshipful Lodge, dedicated to Holy |
| St. John, do hereby and hereon most solemnly and sincerely swear, that I |
| will always hale, conceal, and never reveal, this Part of a Master-Mason |
| to a Fellow-Craft, any more than that of a Fellow-Craft to an Apprentice, |
| or any of |
|  |
| [P. 40] |
| them to the rest of the World, except in a true and lawful Lodge of |
| Masters, him or them whom I shall find to be such, after a just Trial and |
| Examination.—I furthermore do swear, that I will attend all Summonses, |
| sent to me from a Lodge of Masters, if within the Length of a Cable-Tow.—I |
| will also keep all my Brothers Secrets as my own, Treason and Murder |
| excepted, and that at my own Free Will.—I will not wrong a Brother, |
| nor see him wronged, but give him Notice of all Dangers, as far as in my |
| Power lies.—And I also swear that I will conform myself to all the Laws |
| and Institutions of this Lodge.—All this I swear, with a firm and fixed |
| Resolution to perform the same, under no less Penalty than that of having |
| my body severed in two; one Part carried to the South, the other to the |
| North; my Bowels burnt to Ashes, and the Ashes to be scattered to the Four |
| Winds of the Heavens; that no further Remembrance of such a vile Wretch |
| may exist among Men (and in particular Masons). So help me God, and keep |
| me stedfast in this my Master's Obligation." [Kisses the Book.] |
| Mas. Thank you, Brother.—Pray, what was shewn to you after you had |
| received this Obligation? |
| Ans. One of the Master's Signs. |
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| [This Sign is given by drawing your Right Hand across your Belly, which |
| is the Penalty of the Obligation. Then he gives the Master the Grip of |
| an Apprentice, who says, What's this? The Person answers, The Grip |
| of an Entered Apprentice.] |
|  |
| Mas. Has it got a name? |
| Ans. It has, Right Worshipful. |
| Mas. Will you give it me? |
|  |
| [P. 41] |
| Ans. BOAZ. |
| Mas. Will you be of or from? |
| Ans. From. |
| Mas. From what, Brother? |
| Ans. From an Entered Apprentice to a Fellow-Craft. |
| Mas. Pass, Brother. |
| [He puts his Thumb between the first and second Joint, which is the Pass- |
| Grip, and you pronounce the Word SHIBBOLETH.] |
| Mas. What was done to you after that? |
| Ans. He took me by the Grip of a Fellow-Craft, and said, 'What's this? |
| Mas. Your Answer, Brother? |
| Ans. The Grip of a Fellow-Craft. |
| Mas. Has it got a Name? |
| Ans. It has. |
| Mas. Will you give it me? |
| Ans. JACHIN. |
| Mas. What was then said to you? |
| Ans. Rise up, Brother, JACHIN. |
| Mas. Brother, what followed? |
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| Ans. He told me I represented one of the greatest Men in the 'World, viz, |
| our Grand Master Hiram, who was killed just at the finishing of the Temple; |
| and the Manner of his Death is thus related. |
| "There were originally fifteen Fellow-Crafts, who perceiving the Temple |
| almost finished, and not having received the Master's Word, they grew impa- |
| tient, and agreed to extort it from their Master Hiram the first Opportunity |
| they could find of meeting him alone, that they might pass for Masters in other |
| Countries, and receive the Wages or Profits of Masters; but before they could |
| accomplish their Scheme, twelve of them recanted; |
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| [P. 42] |
| the other three were obstinate, and determined to have it by Force, if no other |
| way could be found; their Names were Jubela, Jubelo and Jubelum. |
| "It being always the Custom of Hiram at Twelve at Noon, as soon as the |
| Men were called off to refresh themselves, to go into the Sanctum Sanctorum, |
| or Holy of Holies, to pay his Devotion to the true and living God, the three |
| Assassins above mentioned placed themselves at the East, West, and South |
| Doors of the Temple. At the North there was no Entrance, because the Rays |
| of the Sun never darts from that Point. |
| "Hiram having finished his Prayers to the Lord, came to the East |
| Door, which he found guarded by Jubela, who demanded the Master's Grip |
| in a resolute Manner; he received for Answer from Hiram, that it was not |
| customary to ask it in such a Strain; that he himself had not received it so; |
| adding, that he must wait, and Time and Patience would bring it about. He |
| told him farther, that it was not in his Power alone to reveal it, except in the |
| Presence of Solomon, King of Israel, and Hiram, King of Tyre. Jubela being |
| dissatisfied with this Answer, struck him across the Throat with a twenty- |
| four inch Gauge. Hiram upon this Usage flew to the South Door of the |
| Temple, where he was met by Jubelo, who asked him the Master's Grip and |
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| Word in like Manner, as Jubela had before done, and on receiving the same |
| Answer from his Master, he gave him a violemt Blow with a Square upon |
| his Left Breast, which made him reel. Upon recovering his Strength, he ran |
| to the West Door, the only Way left him of escaping; and on being interro- |
| gated in the same Manner by Jubelum, who guarded that Passage (to whom |
| he replied as at first) he received |
| a terrible Fracture upon his Head\* with a Gavel or Setting Maul, which occa- |
| sioned his Death. After this, they carried the Body out of the West Doort, and |
| hid it under some Rubbish till Twelve o'clock the next Night, when they met, |
| by Agreement, and buried him on the Side of a Hill, in a … |
|  |
| \*When you come to this Part of the Ceremony of making a Master, it occasions some |
| Surprize; the Junior Warden strikes you with a twenty—four Inch Gauge across your throat; |
| the Senior Warden follows the Blow, by striking you with a Square on the Left Breast; and |
| almost at the same Instant the Master knocks you down with the Gavel. This is the Custom |
| in most Lodges; and it requires no small Share of Courage, for the Blows are frequently so |
| severe, that the poor Candidate falls backward on the Floor: and the greater his Terror at this |
| Usage, the more the Brethren are elevated. This Custom Savours too much of Barbarity; and |
| many instances can be produced, of Persons in this Situation, who have requested on their |
| Knees to be set at Liberty, and others have made their Escape as fast as possible out of the |
| Lodge.—The French and Natives of Swisserland have a more striking and solemn Way of rep- |
| resenting the Death of Hiram. When a Brother comes into the Lodge, in order to be raised |
| to the Degree of Master, one of the Members lies flat on his Back, with his Face disfigured |
| and besmeared with Blood, on the Spot where the Drawing on the Floor is made. His natural |
| Surprize and Confusion immediately appears, and one of the Brethren, generally addresses |
| him to the Purport following: "Brother, be not frightened: this is the unfortunate Remains |
| of a worthy Master, that would not deliver the Grip and Word to three Fellow Crafts, who |
| had no Right to it; and from this Example we learn our Duty, viz. to die before we deliver the |
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| + APPENDIX FIVE + |
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| [p. 44] |
| Grave Six Foot perpendicular, dug due East and West. |
| Mas. After you was thus knocked down, what was said to you? |
| Ans. I was told I represented one of the greatest Men in the World lying |
| dead, viz. our Grand Master Hiram. |
| Mas. Thank you Brother.—Pray go on. |
| Ans. As I lay on my Back, the Master informed me how Hiram was found; |
| and by what Means the three Ruffians were discovered, as follows. |
| "Our Master Hiram not coming to view the Workmen as usual, King |
| Solomon caused strict Search to be made; but this proving ineffectual, he was |
| supposed to be dead. The Twelve Fellow-Crafts who recanted hearing the |
| Report, their Consciences pricking them, went to Solomon with white Aprons |
| and Gloves, Emblems of their Innocence, and informed him of every Thing |
| relative to the Affair, as far as they knew, and offered their Assistance in order |
| to discover the three other Fellow-Crafts, who had absconded. They separated, |
| and divided themselves into four Parties; three East, West, North, and South, |
| in Quest of the Murderers. As one of the twelve was travelling on the Sea- |
| side, near Joppa, being fatigued, he sat down to refresh himself, but was soon |
| alarmed by the following hideous Exclamations from the Cliff of a Rock: "Oh! |
| Master's Part of Masonry to those who have no Claim thereto:' On kneeling to receive the |
| Obligation, the supposed dead Brother lies behind you, and during the Time of administring |
| the Oath, and reading the History of his Death, he gets up, and you are laid down in his Place. |
| This is the most material Difference between the French and English Method of making a |
| Master Mason; and that it is more agreeable to humanity than giving a Man a violent Blow |
| on the Forehead with a Gavel, must be obvious to every Reader. |
| tIn this Point the Masons themselves differ; some say, he was not carried out at the West |
| Door, but buried on the Spot where he was killed, in this Manner, the three Assassins took up part |
| of the Pavement, made a Hole, and covered him over with the Stone as soon as they had crammed |
| him in. After this, they conveyed the Rubbish out in their Aprons to prevent Suspicion. |
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| that my Throat had been cut across, my Tongue torn out by the Root, and |
| buried in the Sands of the Sea, at Low Water Mark, a Cable's Length from |
| the Shore, |
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| [P. 45] |
| where the Tide ebbs and flows twice in Twenty-four Hours, ere I had con- |
| sented to the Death of our Grand Master Hiram!"—"Oh! (says another) |
| "that my Heart had been torn from under my naked Left Breast, and given |
| a Prey to the Vultures of the Air, rather than I had been concerned in the |
| Death of so good a Master!" "But (says a third) I struck him harder than |
| you both; 'twas I that killed him. Oh! that my Body had been severed in |
| two, and scattered to the South and North; my Bowels burnt to Ashes in |
| the South, and scattered between the four Winds of the Earth, ere I had |
| been the Cause of the Death of our good Master Hiram." The Fellow-Craft |
| hearing this, went in Quest of his two Associates, and they entered the |
| Cliff of the Rock, took and bound them fast, and brought them to King |
| Solomon, before whom they voluntarily confessed their Guilt and begged to |
| die. The Sentence passed on them was the same as they expressed in their |
| Lamentation in the Cliff, Jubela's Throat was cut across; Jubelo's Heart was |
| torn from under his Left Breast; and Jubelum's Body was severed in two, |
| and scattered in the South and North. |
| "When the Execution was over, King Solomon sent for the Twelve Crafts, |
| and desired them to take the Body of Hiram up, in order that it might be |
| interred in a solemn Manner in the Sanctum Sanctorum; he also told them, |
| that if they could not find a Key-Word about him, it was lost; for there were |
| only three in the World to whom it was known; and unless they were present, |
| it could not be delivered. Hiram being dead, it consequently was lost. However, |
| as Solomon ordered, they went and cleared the Rubbish, and found their |
| Master in a mangled Condition, having lain fifteen Days; upon which |
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| [p. 46] |
| they lifted up their Hands above their Heads in Astonishment, and said, 0 Lord |
| my God! This being the first Word and Sign, King Solomon adopted it as the grand |
| Sign of a Master Mason, and it is used to this Day in all the Lodges of Masters:' |
| Mas. Brother, when Hiram was thus found dead, how was he raised? |
| Ans. By the Five Points of Fellowship. |
| Mas. What are the Five Points of Fellowship? |
| Ans. He was taken by the Entered Apprentice's Grip, and the Skin slipp'd |
| off. Then he was taken by the Fellow-Craft's Grip, which also slipp'd off; and |
| lastly by the Master's Grip.\* |
| Mas. Brother, it appears you could not have been raised but by the Five |
| Points of Fellowship. Pray explain them. |
| Ans. Hand in Hand signifies, that I will always put forth my Hand to serve a |
| Brother, as far as in my Power lies.—Foot to Foot, that I will never be afraid to go a |
| Foot out of my Way to serve a Brother.—Knee to Knee, that when I pray, I should |
| never forget my Brother's Welfare.—Breast to Breast, to show I will keep my Brother's |
| Secrets as my own.—The Left Hand supporting the Back, that I will always support |
| a Brother, as far as I can, without being detrimental to my own Family. |
| Mas. Thank you, Brother.—But pray why was you deprived of all Metal? |
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| [P. 47] |
| Ans. Because there was neither Axe, Hammer, or Sound of Metal heard in |
| the building of the Temple of Solomon. |
|  |
| \*The Master's Grip in thus performed: You take a Brother with the four Finger Nails of |
| your Right Hand, and press close into the inner Part of the Wrist of his Right Hand with all |
| your Strength; your Right Foot to his Right Foot, and his Right Knee to your Right Knee; |
| the Right Breast to that of your Brother, and your Left Hand supporting his Back. In this |
| Position you whisper in his Ear MAHHABONE, or, as in the Modern Lodges, MAC BENACK, |
| which is the Master's Word. |
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| Mas. Why so, Brother? |
| Ans. Because it should not be polluted. |
| Mas. How is it possible, Brother, that such a large Building should be car- |
| ried on, without the Use or Sound of some Metal Tool? |
| Ans. It was prepared in the Forest of Lebanon, and brought down |
| upon proper Carriages, and set up with wooden Mauls made on Purpose |
| for the Occasion. |
| Mas. Why was both your Shoes taken from off your Feet? |
| Ans. Because the Place I stood on when I was made a Mason was Holy |
| Ground. |
| Mas. What supports our Lodge? |
| Ans. Three Pillars. |
| Mas. Pray what are their Names, Brother? |
| 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, who was killed by the three Fellow-Crafts. |
| Mas. Were these three Grand Masters concerned in the building Solomon's |
| Temple? |
| Ans. They were. |
| Mas. What was their Business? |
| Ans. Solomon found Provision and Money to pay the Workmen; Hiram, |
| King of Tyre, provided Materials for the Building; and Hiram Abiff performed |
| or superintended the Work. |
| [End of the Master's Lecture.] |
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| [P. 48] |
| The Form observed at the Installment of a Master and |
| the other Officers on St. John's Day. |
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| THE Year being expired, a proper Person is fixed on by the Members |
| of every Lodge to preside over and govern the different Societies in the |
| Capacity of Master. The Qualifications for the Office are, 1st, He must |
| be regularly and lawfully raised: idly, He ought to be a Man of a good |
| Character, and irreproachable in his private Conduct: 3 dly, He must be |
| well versed in the Laws and Constitutions of the Order, and ought to be |
| temperate, cool, and quite perfect in going through the before-mentioned |
| Lectures, as all the Questions are put by him, and he is often obliged to |
| assist the Brethren in making the proper Answers\*; for every Mason sit- |
| ting round the Table answers in his Turn, in the same Manner as Boys |
| at Church saying the Catechism. This is termed Working. For Instance, |
| Suppose a Brother meets another, and asks him if he was at his Lodge |
| last Night? he says Yes. Well, replies the other, Did you work? that is, |
| did you go through the several Questions and Answers in any of the |
| Lectures?—If any Member cannot, or does not chuse to work, when the |
| Question is put, and it comes to his Turn, he gets up, and clapping his |
| Hand to his Breast, ad- |
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| [P. 49] |
| dresses himself to the Master, and begs to be excused; then the Left-Hand |
| Man answers in his Room. |
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| \*1 have been in a Lodge, where the Master was quite ignorant of the common Rules of |
| Pronunciation and Grammar; frequently making such egregious Blunders that the Brethren |
| could scarce refrain from bursting into Laughter; and often embellishing his Question with, |
| "Brethren, you have let a Body know as how you cannot be raised but by the Five Points of |
| Fellowship, &c. tell us which they be." How ridiculous must this appear in the Person of the |
| President of a Lodge, where the greatest Part of the Members are Men of a liberal Education, |
| and endowed with good natural Abilities! |
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| The Brethren having chose a proper Man for this Office, and he being |
| approved of by the Grand Master, they proceed to Installing him as follows: |
| He kneels down in the South Part of the Lodge, and the late Master gives |
| him the following Obligation, before he resigns the Chair, which he repeats. |
|  |
| "I—A.B. of my own free Will and Consent, in the presence of |
| Almighty God and this Right Worshipful Lodge, dedicated to St. John, do |
| most solemnly and sincerely swear, that I will not deliver the Word and |
| Grip belonging to the Chair whilst I am Master, or at any Time hereafter, |
| except it be to a Master in the Chair, or a past Master, him or them whom |
| I shall find to be such after due Trial and Examination,—I also swear, |
| that I will act as Master of this Lodge until next St. John's Day, and fill the |
| Chair every Lodge Night, if I am within the Length of my Cable Tow. —I |
| likewise further promise that I will not wrong this Lodge; but act in every |
| Respect for the Good of Masonry, by behaving myself agreeable to the |
| rest of the Brethren; and maintaining good Order and Regularity in this |
| Lodge, as far as lies in my power. All this I swear, with a firm and stedfast |
| Resolution to perform the same, under no less than the Four following |
| Penalties, my Throat cut a-cross, my Tongue torn out, my Heart torn from |
| my Left-Breast, and my Body seve- |
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| [P. 50] |
| red in two. So help me God, and assist me in this my Obligation belonging to |
| the Chair." |
| [Kisses the Book] |
|  |
| The past Master raises him up, and takes off the Jewel and Ribbon |
| from his own Neck, and puts it on the new Master, taking him at the |
| same Time by the Master's Grip, and whispering in his Ear the Word |
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| CHIBBELUM\*; after which he slips his Hand from the Master's Grip to |
| the Elbow, and presses his Nails in, as is done in the Grip of the Master |
| under the Wrist. |
| The Senior and Junior Warden, Secretary, &c. receive the same Obligation |
| as the Master, except the Grip and Word; there being none peculiar to them. |
|  |
| Having now gone through the several Degrees and Lectures belonging to |
| the Entered Apprentice, Fellow-craft, Master, and the Manner of Instalment, |
| I shall close the Work with a few general Directions for the Reader's Benefit, |
| dividing them under the following Heads. |
|  |
| I. A Description of the Ornaments worn by the different Officers, when assembled |
| in the Lodge, and their proper Places of sitting. |
|  |
| The MASTER, who sits in the East of the Lodge, has the Rule and |
| Compass, and Square hanging to |
|  |
| [P. 51] |
| a Ribbon round his Neck, and a black Rod in his Hand, when he opens the |
| Lodge, near Seven Foot high. |
| The SENIOR WARDEN sits in the West, with the Level about his Neck, |
| and a Column placed on the Table, about 20 Inches long. |
| The JUNIOR WARDEN'S Place is in the South, with the Plumb-Rule about |
| his Neck, and a Column in his Hand. |
| \*CHIBBELUM signifies a worthy Mason. The origin of the Words and Signs among |
| Free—Masons, was on this Account. Hiram, the chief Architect of the Temple, had so great |
| a Number of Workmen to pay, that he could not possibly know them all; he therefore gave |
| each Degree or Class a particular Sign and Word, by which he could distinguish them more |
| readily, in order to pay them their different Salaries. |
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| The SECRETARY wears Cross-Pens. |
| The Senior and Junior DEACONS have each a black Rod, with the Compass |
| hanging round their Necks; the Senior sits at the Back of the Master, or at his |
| Right-Hand; the Junior at the Senior Warden's Right-Hand. |
| The PASS-MASTER has the Compasses and Sun, with a Line of Cords |
| about his Neck. |
|  |
| IL The Manner of giving the Signs of each Degree, and the Word belonging to it, |
| with the Fellow Craft and Master's Clap. |
|  |
| The Master's Sign, Grip and Word, &c. |
|  |
| The Sign. Draw the Right Hand edgeways across your Belly, which is the |
| Penalty of the Obligation. |
| The Grip. Take Hold of the Right Hand of your Brother with your |
| Right Hand, and press the four Finger Nails hard under the Wrist of his |
| Right Hand; put your Right Foot to his Right Foot; your Right Knee |
| to his Right Knee; and his Right Breast to your's, with your Left Hand |
| supporting his Back. |
| The Word is MAHHABONE; or in some Lodges MAC-BENACH. |
| The Pass-Word is TUBAL-CAIN. |
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| [P. 52] |
| The Master's Clap, is by holding both your Hands above your Head, and strik- |
| ing them down at once upon your Apron, both Feet keeping Time. They assign |
| two Reasons for this Sign, viz. When the twelve Fellow-Crafts saw their Master |
| lie dead, they lifted up their Hands in Surprize and said, 0 Lord our God! and that |
| when Solomon dedicated the Temple to the Lord, he stood up, and lifting up both |
| his Hands, exclaimed, 0 Lord my God, great art thou above all Gods. |
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| The Fellow-Craft's Sign, Grip, Word and Clap. |
| Sign. Put your Right Hand to your Left Breast, keeping your Thumb |
| square, and your Left Hand upright, forming a Square. |
| The Pass-Grip, is by putting the Thumb-Nail of your Right Hand between |
| the first and second Joint of a Brother's Right Hand. |
| The Pass-Word, is SHIBBOLETH. |
| The Grip is the same as the Pass Grip, except pressing your Thumb-Nail |
| on the second Joint, instead of between the first and second. |
| The Word is JACHIN. |
| The Fellow Craft's Clap, is by forming the Sign of a Craft, as above, |
| holding your Left Hand square and upright; then clap your Right and Left |
| Hand together; and afterwards strike your Left Breast with your Right |
| Hand, and from thence give a Slap on your Apron, your Right Foot going |
| at the same Time. |
|  |
| The Entered Apprentice's Sign, Grip, and Word. |
| The Sign. Draw your Hand across your Throat edgeways. The Penalty of |
| the Obligation being |
|  |
| [P. 53} |
| this, that an Apprentice would sooner have his Throat cut, than discover the |
| Secrets of Masonry. |
| The Grip. Take a Brother with your Right Hand, and press hard with |
| your Thumb Nail upon the first Joint of the Fore Finger of his Right |
| Hand. |
| The Word. Whisper in his Ear, BOAZ. |
| The Master kneels upon both Knees in the Ceremony of making. |
| The Craft kneels with the Right Knee. |
| The Apprentice with the Left Knee. |
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| III. The Form observed in Drinking. |
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| The Table being plentifully stored with Wine and Punch, &c. every Man |
| has a Glass set before him, and fills it with what he chuses, and as often as |
| he pleases. But he must drink his Glass in turn, or at least keep the Motion |
| with the rest. When therefore a public Health is given, the Master fills first, |
| and desires the Brethren to charge their Glasses; and when this is supposed to |
| be done, the Master says, Brethren, are you all charged? The Senior and Junior |
| Wardens answer, We are all charged in the South and West. Then they all stand |
| up, and observing the Master's Motion (like the Soldier his Right Hand Man) |
| drink their Glasses off; and if the Master proposes the Toast with three Times |
| three Claps, they throw the Glasses with the Right Hand at full Length, bring- |
| ing them across their Throats three Times, and making three Motions to put |
| them down on the Table; at the third they are set down. (though perhaps fifty |
| in Number) as if it was but one; then raising their Hands Breast-high, they |
| clap nine Times against the Right, divided into three Divi- |
|  |
| [P. 54] |
| sions, which they term Drinking with three times three; and at the End they |
| give a Huzza. |
|  |
| Having at length gone through my Plan, I have nothing further to add, than |
| this, that the following is the best Method for a Stranger to gain Admittance, |
| being what I have often tried in many Places, in order to be fully satisfied. |
| As soon as you come to the Door of the Lodge, you will find a Man on the |
| Outside, with a drawn Sword in his Hand, and a white Apron on. You must |
| put on the Appearance of Carelessness, or rather Ease in your Behaviour. Ask |
| him if there is a full Lodge, and tell him you should be glad of Admittance as |
| a visiting Member; taking care to provide yourself with a white leather Apron, |
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| which you may shew him as if by Accident. He will, perhaps, ask you what |
| Degree you are of, and desire a Sign, which you must shew him with great |
| Readiness, and likewise inform him what Lodge you belong to. |
| It being contrary to the Rules of the Society that the Tyler should admit a |
| Stranger, he will go in, and acquaint the Master, that such a Person, (mentioning your |
| Name, and the Lodge you told him you belonged to) craves Admittance. On which |
| one of the Wardens will come out to examine you. Draw you Right Hand across |
| your Throat edgeways, and he will say, "What's that?" Your Answer must be, "The |
| due Guard of an Apprentice:' Then he will take you by the first Joint of your Right- |
| Hand, and press it hard with the Thumb-Nail of his Right-Hand, and ask, "What |
| that isr—You must immediately answer,"The Grip of an Entered Apprentice:' If he |
| is not fully satisfied with this, he will go farther on in this Manner: |
|  |
| [P. 55] |
| Ques. Has it got a Name?—You must answer, "It has." Then he will ask |
| you to give it him. |
| Ans. I'll half it with you.—Begin, says he.—Ans. BO. Mas. AZ. Ans. BOAZ. |
| Ques. Will you be off or from. Ans. From. |
| Ques. From what? Ans. From an Entered Apprentice to a Fellow-Craft. |
| He will then shift his Thumb from the Apprentice's Grip towards the Fellow- |
| Craft's, and ask. What's this? Ans. The Pass-Word of a Fellow-Craft. Give |
| it me, says he. Whisper in his Ear, SHIBBOLETH. On this he will put his |
| Thumb to the second Joint, and say, What's this? Ans. The Grip of a Fellow- |
| Craft. Has it a Name, says he? Ans. It has—Pray give it me. Ans. I will letter it, |
| or half it with you. Mason. I'll letter it with you—Ans. Begin. Mason. No, you |
| begin. Ans. J. —Mas. A. Ans. C. Mas. H. Ans. I. Mas. N. Ans. JACHIN. |
|  |
| What I have here offered being more than sufficient, you will be admitted, |
| and you must put your Apron on, and take your Seat. If there should be a Making |
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| that Night, you will be perfect in the first Principles, and know more than one in |
| ten who have been made many Years, and have never read this Book. |
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| If you should after this chuse to go to a Lodge of Masters, the Ceremony |
| is the same as above; but you are interrogated as to the Grip, Pass-Grip and |
| Word of a Master, which you cannot fail of answering by reading the Master's |
| Part before mentioned. In all this you must take Care not to betray any Fear, |
| but put on an Air of Assurance. |
|  |
| [P. 56] |
| This is the Whole of Masonry, in all its Branches; and I hereby defy any |
| Mason to prove the contrary, being ready to answer any Question proposed, |
| which must be carefully sealed up, and directed for R.S. to be left with my |
| Publisher, mentioning the Name and Residence of every Person desiring any |
| farther Information. And as to any anonymous Letters or Threatenings on |
| Account of this Publication, they will be treated with Contempt, let them |
| come from what Quarter they will. I also declare, that I will always attend and |
| visit the Lodges mentioned in the Introduction, as I have for some Years past. |
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| The END |
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