

THREE  
**Distinct Knocks;**  
OR,  
THE DOOR OF THE MOST ANCIENT  
**FREE-MASONRY,**

OPENING TO ALL MEN  
NEITHER  
*Naked nor clothed, Bare-footed nor Shod, &c*  
BEING  
AN UNIVERSAL DESCRIPTION  
OF ALL ITS  
**BRANCHES**  
FROM

*ITS FIRST RISE TO THIS PRESENT TIME*

AS IT IS DELIVERED IN ALL LODGES

Giving an Exact account of all their Proceedings in the making a Brother, with the Three Obligations or Oaths belonging to the First, Second, and Third Degrees of Masonry, viz. The Entered-Apprentice, Fellow-Craft, and Master-Mason ; with the Obligation belonging to the Chair and the

**GRIPE AND WORD**

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

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By **W\*\*\*\*O\*\*\* V\*\*\*\*n.**

*Member of a Lodge in England at this Time.*

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# Three Distinct Knocks

## INTRODUCTION

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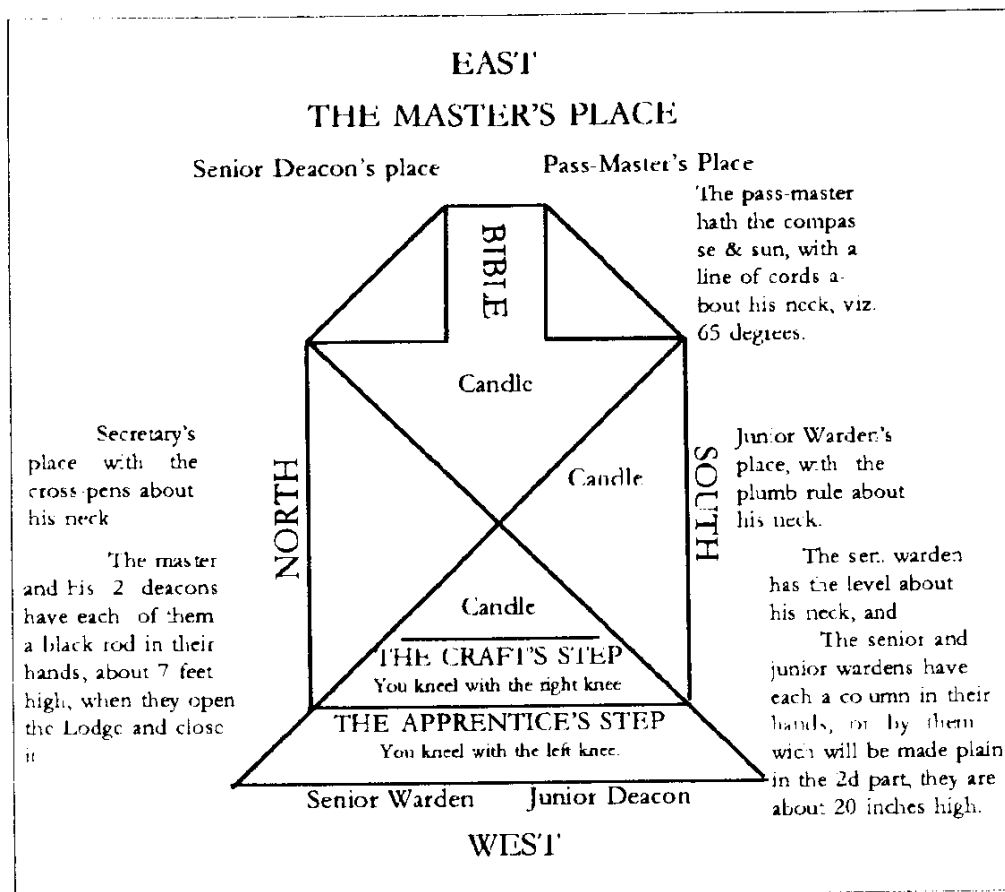
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THE Author of the following treatise is a German, born near Berlin, and being acquainted with an English family, learned a little of that language ; and, took much pleasure in reading English books ; and, at about the age of twenty years, I found in my friend's library, a pamphlet, called Masonry Dissected, which I read with much attention.

I some time after, went to Paris and wrought at my business, my employer, I learned was a mason, I asked him the question which he answered, by asking the same to me : to which I replied in the affirmative. He asked me where I was made, I answered, at Berlin. He then put some questions to me, which I answered, as I had learned from the book of Masonry Dissected, and happening to be right, he took me by the hand, and called me Brother. He then took me to his Lodge, of which I became a member; and continued such for three years. My business then led me to England : When I set out they were sorry to part with me, but gave me a Certificate ; desiring me to remember them to their Brethren in England. I went to a modern Lodge, when showing my certificate, they received me gladly, and with an eager desire to learn the state of Masonry in foreign Countries : I next visited an Irish Lodge, (calling themselves the most Ancient Masons) and which is the subject of the following Sheets, which, if perused with attention, will be found to give every necessary information.

*Your most faithful obed<sup>t</sup> serv<sup>t</sup>*  
*Humble Servant*  
*B. Smith (1764) ppz W - O - V - 12 -*

**Nota :** This hand-written mention appears on our original copy.



### EXPLANATION

It is generally done with chalk, or charcoal, on the floor ; that is the reason they want a mop and pall so often as they do ; for when a man has been made a Mason, they wash it on ; but people have taken notice, and made game of them about the mop and pall ; so some Lodges use tape and little nails to form the same thing, and so keep, the world the more ignorant of the matter.

NOTE. This plan is drawn on the floor, east and west ; the master stands in the east, with the square about his neck, and the Bible before him, which he takes up and walks forward to the west, near the first step of an oblong square ; when he kneels down, in order to give that solemn obligation to him that has already knelt down, with his left knee bare, bent upon the first step ; his right foot forms a square, with his naked hand upon the holy Bible &c.

And so to the second and third degree of Masonry, as is shewn upon the steps.

THE  
THREE DISTINCT KNOCKS  
AT THE  
DOOR OF THE  
MOST ANCIENT FREE-MASONRY

OPENING TO ALL MEN, &c.

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HOW TO OPEN THE LODGE TO SET THE MEN TO WORK

*Master to the Junior Deacon*

**WHAT** is the chief care of a mason ?

*Answer.* To see that his Lodge is tiled.

*Master.* Pray do your duty.

*N.B.* The Junior Deacon goes and gives three knocks at the door; and if there is nobody nigh, the tyler without answereth with three knocks : the Junior Deacon tells the Master, and says, Worshipful, the Lodge is tiled.

*Master to Junior Deacon.* The Junior Deacon's place in the Lodge ?

*Deacon's Answer.* At the back of the Senior Warden, or at his right hand if he permits him.

*Master.* Your business ?

*Deacon's Answer.* To carry messages from the Senior to the Junior Warden, so that they may be dispersed round the Lodge.

*Master to Senior Deacon.* The Senior Deacon's place in the Lodge ?

*Sen. Deacon's Answer.* At the back of the Master, or at his right hand if he permits him.

*Master.* Your business there ?

*Senior Deacon's Answer.* To carry messages from the Master to the Senior Warden.

*Master.* The Junior Warden's place in the Lodge ?

*Junior Warden's Answer.* 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.

*Master.* The Senior Warden's place in the Lodge ?

*Senior Warden's Answer.* As the Sun sets in the West, to close the day, so the Senior stands in the west to close the Lodge, paying the hireling their wages, and dismissing them from their labour.

*Master.* The Master's place in the Lodge ?

*Senior Warden's Answer.* As the Sun rises in the East to open the day, so the Master stands in the east to open his Lodge, to set the men at work.

*N.B.* Then the Master takes off his hat, which he always has on, but at this time, and puts it on again as soon as the Lodge is open; but all the rest keep theirs off, and he declare's the Lodge open as follows :

*Master.* This Lodge is open, in the name of God and holy St. John, forbidding all cursing and swearing, whispering, and all profane discourse whatsoever, under no less penalty than what the majority shall think proper ; not less than one penny a time, no more than six-pence.

*N.B.* Then he gives three knocks upon the table, with a wooden hammer, and puts on his hat; then they all sit down, and begin their lecture, as follows :

## THE ENTERED APPRENTICE'S LECTURE

*Master.* Brother, is there any thing between you and I ?

*Answer.* There is Worshipful.

*Master.* What is it Brother ?

*Answer.* A secret.

*Master.* What is that secret, Brother ?

*Answer.* Masonry.

*Master.* Then I presume you are a Mason ?

*Answer.* I am so taken and accepted amongst brothers and fellows.

*Master.* Pray what manner of man ought a Mason to be ?

*Answer.* A man that is born of a free woman.

*Master.* Where was you first prepared to be made a Mason ?

*Answer.* In my heart.

*Master.* Where was you next prepared ?

*Answer.* In a room adjoining the Lodge.

*Master.* How was you prepared, Brother ?

*Answer.* I was neither naked nor clothed, barefoot nor shod, deprived of all metal, hoodwinked 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.

*Master.* How do you know it to be a door, you being blinded ?

*Answer.* By finding a stoppage, and afterwards an entrance, or admission.

*Master.* How got you admittance ?

*Answer.* By three distinct knocks.

*Master.* What was said to you ?

*Answer.* Who comes there.

*Master.* Your answer, Brother ?

*Answer.* 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.

*Master.* How do you expect to obtain it ?

*Answer.* By being free born and well reported.

*Master.* What was said to you then ?

*Answer.* Enter.

*Master.* How did you enter, and upon what ?

*Answer.* Upon the point of a sword or spear, or some war-like instrument, presented to my naked left breast.

*Master.* What was said to you then ?

*Answer.* I was asked if I felt any thing.

*Master.* What was your answer ?

*Answer.* I did, but I could see nothing.

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

*Answer.* The Junior Warden.

*Master.* How did he dispose of you ?

*Answer.* He delivered me to the master, who ordered me to kneel down and receive the benefit of prayer.

*Brethren, let us pray.*

O Lord God, thou great and Universal Mason of the World, and first builder of man, as it were a temple; be with us, O Lord, as thou hast promised, when two or three are gathered together in thy name, thou will be in the midst of them; be with us, O Lord, and bless all our undertakings, and grant that this our friend, may become a faithful brother. Let grace and peace be multiplied unto him, through the knowledge of our Lord Jesus Christ; and grant, O Lord, as he putteth forth his hand to thy holy word, that he may also put forth his hand to serve a brother, but not to hurt himself or his family; that whereby may be given to us great and precious promises, that by this we may be partakers of thy divine nature, having escaped the corruption that is in the world: through lust.

O Lord God, add to our faith virtue, and to our virtue knowledge, and to knowledge temperance, and to temperance prudence, and to prudence patience, and to patience godliness, and to godliness brotherly love, and to brotherly love charity; and grant, O Lord, that Masonry may be blest throughout the world, and thy peace be upon us, O Lord; and grant that we may be all united as one, through our Lord Jesus Christ, who liveth and reigneth for ever and ever. Amen.

*Master.* After you have received this prayer, what was said to you ?

*Answer.* I was asked who I put my trust in.

*Master.* Your answer, Brother ?

*Answer.* In God.

*Master.* What was the next thing said to you ?

*Answer.* I was taken by the right hand and he said, rise up and follow your leader and fear no danger.

*Master.* After all this, how was you disposed of ?

*Answer.* I was led three times round the Lodge.

*Master.* Where did you meet with the first opposition ?

*Answer.* At the back of the Junior Warden in the South, where I gave the same three knocks as at the door.

*Master.* What answer did he give you ?

*Answer.* He said, who comes there.

*Master.* Your answer ?

*Answer.* The same as at the door, one who begs to have and receive, &c.

*Master.* Where did you meet with the second opposition ?

*Answer.* 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.



*Master.* Where did you meet with the third opposition ?

*Answer.* At the back of the Master in the East, where I made the same repetition as before.

*Master.* What did the master do with you ?

*Answer.* He ordered me back to the Senior Warden, in the West, to receive instructions.

*Master.* What was the instructions he gave you ?

*Answer.* 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 up-right, 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.

*Master.* Brother, can you repeat that obligation ?

*Answer.* I will do my endeavour, with your assistance, Worshipful.

*Master.* Stand up and begin.

*Answer.* I, W.... V....,

Of my own free will and accord, and in the presence of Almighty God, and this right worshipful Lodge, dedicated to St. John, do hereby and hereon most solemnly and sincerely swear, that I will always hail, conceal, and never will reveal any of the secret mysteries of free masonry, that shall be delivered to me now, or any time hereafter, except it be in a true and lawful brother, or in a just and lawful Lodge of brothers and fellows, him or them whom I shall find to be such, after just trial and due examination.

I furthermore do swear, that I will not write it, print it, cut it, paint it, or stint it, mark it, stain it, or engrave it, or cause so to be done, upon any thing moveable or immoveable, under the canopy of heaven, whereby it may become legible or intelligible, or the least appearance of the character of a letter, whereby the secret art may be unlawfully obtained. All this I swear, with a strong and steady resolution to perform the same, without any hesitation, mental reservation, or self evasion of mind in me whatsoever, under no less penalty than my throat cut across, my tongue torn out by the root, and that to be buried in the sands of the sea, at low-water mark, a cable's length from the shore, where the tide ebbs and flows twice in twenty-four hours; so help me God, and keep me stedfast, in this my entered Apprentice's obligation.

*(He kisses the Book.)*

FUNDE MERUM GENIO

N.B. After this obligation they drink a toast to the heart that conceals and to the tongue that never reveals.

The master in the chair gives it, and they all say ditto, and they draw the glasses across their throats, as aforesaid.

*Master.* Now, Brother, after you received this obligation, what was the first that was said to you ?

*Answer.* I was asked what I most desired.

*Master.* What was your answer ?

*Answer.* To be brought to light.

*Master.* Who brought you to light ?

*Answer.* The master and the rest of the brethren.

*Master.* When you was thus brought to light, what were the first things you saw ?

*Answer.* Bible, square, and compass.

*Master.* What was it they told you they signified ?

*Answer.* Three great lights in masonry.

*Master.* Explain them, Brother ?

*Answer.* The Bible, to rule and govern our faith; the square to square our actions; the compass to keep us within bounds with all men, particularly with a brother.

*Master.* What were the next things that were shewn to you ?

*Answer.* Three candles, which I was told was three lesser lights in masonry.

*Master.* What do they represent ?

*Answer.* The sun, moon and Master-mason.

*Master.* Why so, Brother ?

*Answer.* 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.

*Master.* What then was done to you ?

*Answer.* The master took me by the right hand, and gave me gripe and the word of an entered apprentice, and said, rise up brother BOAZ.

N.B. Sometimes they shew you the sign before the 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.

*Master.* Have you got this gripe and word, Brother ?

*Answer.* I have, worshipful.

*Master.* Give it to your next brother.

N.B. Then he takes his next brother by the right hand, and gives him the gripe and the word, as before described; he tells the master that is right.

According to the following proof

The 1st Brother gives him the gripe.

The 2d Brother says, What is this ?

1st Bro. The gripe of an entered apprentice.

2d Bro. Has it got a name ?

1st Bro. It has.

2d Bro. Will you give it to me ?

1st Bro. I will letter it with you, or halve it.

2d Bro. I will halve it with you.

1st Bro. Begin.

2d Bro. No, you begin first.

1st Bro. BO.

2d Bro. AZ.

1st Bro. BOAZ

2d Bro. It is right, worshipful master.

*Master.* What was the next thing that was shewn to you ?

*Answer.* The due guard, or sign of an entered apprentice.

N.B. The due guard or sign, as they call it, is by drawing your right hand across your throat edgeways, which is to put you in mind of the penalty of your obligation; that you would sooner have your throat cut across, than discover the secrets of masonry : which I call mere nonsense, and all that peruse this will say the same, when they are convinced that this is the whole thing; which they will soon find out, only by talking out of this book to some that you know to be masons; but not to let them know that you have read it : you may say that you was made at some lodge in the country, and then show them the signs and gripes, and the words thereunto belonging; all which are fully described in this book : then he will soon own you for one of the fraternity, and take you to his lodge, as they did me.

*Master.* Have you got that due guard or sign, of an entered apprentice ?

N.B. He draws his right hand across his throat (as aforesaid) to shew the master that he has.

*Master.* After this, what was said to you ?

*Answer.* 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.

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

*Answer.* I was brought back to the north-west corner of the lodge, in order to return thanks.

*Master.* How did you return thanks ?

*Answer.* I stood in the north-west corner of the lodge, and with the instruction of a brother, I said : Master, Senior and Junior Wardens, Senior and Junior Deacons, and the rest of the 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.

*Master.* What was said to you then ?

*Answer.* The Master called me up to the north-east corner of the lodge, or at his right hand.

*Master.* Did he present you with any thing ?

*Answer.* He presented me with an apron, which he put on me, he told me it was the badge of innocency, more ancient 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.

*Master.* What were the next things that were shewn to you ?

*Answer.* I was set down by the master's right hand, and he shewed me the working tools of an entered apprentice.

*Master.* What were they ?

*Answer.* The twenty-four inch gauge, the square, and common gavel, or setting maul.

*Master.* What was their uses ?

*Answer.* The square to square my work, the 24 inch gauge to measure the work, the common gavel to knock off all superfluous matters, whereby the square may sit easy and just.

*Master.* Brother, as we are not all working masons, we apply then to our morals, which we call spiritualizing; explain them.

*Answer.* The 24 inch gauge represents the twenty-four hours of the day.

*Master.* How do you spend them, brother ?

*Answer.* Six hours to work in, six hours to serve God, and six to serve a friend or a brother, as far as lies in my power without being detrimental to myself or family.

*N.B.* This is all the entered Apprentice's lecture, which gives the full description of his making, and is enough for an apprentice to learn to get admittance into a lodge; but there are some foolish reasons why a man should be served so, which I shall shew you hereafter. But methinks I hear some say, I am surprised that gentlemen of good sense and reason would suffer themselves to be used so : to be robbed of all their money, and all manner of metal, and almost stripped naked, and blinded, with a halter about their necks ! so say I. But the reason is, no man ever was made a mason, but had some friends there, that were masons already, and perhaps under some obligation, who will say, we were served so before, and were not afraid, but you will hear the reason for it all, then you will be satisfied, and say our meaning is good. I myself have seen several that would not go through it, till their friends have preached the aforesaid doctrine. I know several that have receive the first step, and would go no further : for there was one Mr. T-----s, a clergyman, and curate of St. Mary Over's, Southwark, so angry and so surprised, that he would have been glad to have made his escape from them, provided it had been in his power; but they would not permit him, till he had received the apprentice's obligations, which they call the first pill, that you shall not discover what you have seen; but when he got away, he never came near them more, and thought himself very ill-used. Two or three more were surprised in that manner at the same Lodge, viz. at No. II, held then at T-----s, at the Mitre, on the Broad Wall, Christ Church, Surry, and several other Lodges that I have heard of, but this I know to be fact. Also the Master of a Lodge, who had made a great many fools, by getting one pound five shillings from each of them : there was half the money spent, and the other half kept in the box for charitable uses; but when they had got to the amount of many pounds, the master in the chair, who is sworn most wickedly not to rob the Lodge, but to serve it, which he did, by carrying it all off, and said he wanted charity, therefore he would keep it, and they might do their worst and be d-----d; and several more that I have known to do such tricks, but do not care to mention their names, having said enough to be understood. I think the above number confirms the character, before they would serve a brother, they would rob him, or take away his character, whereby he may lose his business. I could tell you a great number of bad things they have done to another, although they have sworn so bitterly to the contrary; but it would swell my

pamphlet into a large volume. Therefore, I shall proceed to the Apprentice's reasons, as I promised you; but there is one bad thing that I cannot leave out, which one brother did to another.

A distressed brother, being a little in debt, was obliged to abscond from his habitation, until his affairs were settled. He owned a brother thirteen or fourteen shillings, it was no more, I declare. He came into this distressed brother's house, whilst he was far from home, and brought proper officers to seize effects, which frightened his wife and children greatly, for he said he would take them all. The brother's wife said, what for fourteen shillings ? and told him, if he would stay till Sunday, her husband would be at home, and hoped would bring some money with him; but if he did not it should be paid on the Sunday following, by some means or other; but he said he would not stay; she desired he would, as it was but two or three days, but to no purpose; so he took to the value of three pounds for the fourteen shillings and carried them off. Here is an instance of masonry ! which the world takes to be a charitable good thing.

But, observe what a forsworn villain he must be, as you will find when you examine all the obligations and oaths : fourteen shillings could not hurt him or his family, for he was worth hundreds.

I shall say no more, because I would not be too severe; though I have said enough to display their villainy, which I hope will be a caution to all others.

Now, I shall proceed to the entered Apprentices's  
**REASONS**

*Master.* Why was you neither naked nor clothed, barefoot nor shod, with a cable-tow (or halter) about your neck ?

*Answer.* If I had recanted and run out in the street, the people would have said I was mad; but if a brother had seen me, he would have brought me back, and seen me done justice by.

*N.B.* What a foolish reason is this, for men of understanding to dispute about !

*Master.* Why was you hoodwinked ?

*Answer.* That my heart might conceal, before my eyes did discover.

*Master.* The second reason, Brother ?

*Answer.* As I was in the darkness at that time, I should keep all the world in darkness.

*Master.* Why was you deprived of all metal ?

*Answer.* That I should bring nothing offensive, or defensive, in the Lodge.

*Master.* Give me the second reason, Brother ?

*Answer.* As I was poor and penniless, when I was made a Mason, it informed me, that I should assist all poor and penniless brethren, as far as lay in my power.

*Master.* Brother, you told me you gave three distinct knocks at the door; pray what do they signify ?

*Answer.* A certain text in Scripture.

*Master.* What is that text, Brother ?

*Answer.* Ask, and you shall have; seek, and you shall find; knock, and it shall be opened to you.

*Master.* How do you apply this text in Masonry ?

*Answer.* I sought in my mind; I asked of my friends; I knocked, and the door of Masonry became open unto me.

*Master.* Why had you a sword, spear, or some other warlike instrument, presented to your naked left-breast particularly ?

*Answer.* Because the left-breast is nearest the heart, that it might be the more a prick to my conscience, as it pricked my flesh at that time.

*Master.* Why was you led three times round the Lodge ?

*Answer.* That all the brethren might see I was duly prepared.

*Master.* When you was made an apprentice, why was your left-knee bare bent ?

*Answer.* 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.

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

*Master.* Brother, you have been talking a great while about a Lodge; pray what make a Lodge ?

*Answer.* A certain number of Masons met together to work.

*Master.* Pray what number makes a Lodge ?

*Answer.* Three, five, seven or eleven.

*Master.* Why do three make a Lodge, Brother ?

*Answer.* Because they 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 ancients began their architecture by the same rules.

*Master.* The second reason, Brother ?

*Answer.* There were three Grand Masons at the building of Solomon's temple.

*Master.* Why do five make a Lodge ?

*Answer.* Because every man is endued with five senses.

*Master.* What are the five senses ?

*Answer.* Hearing, seeing, smelling, tasting, and feeling.

*Master.* What use are the five senses to you in Masonry ?

*Answer.* Three are of great use to me, *viz.* hearing, seeing and feeling.

*Master.* What use are they, Brother ?

*Answer.* Hearing to hear the word; seeing to see the sign; feeling to feel the gripe: that I may know a brother, as well in the dark as in the light.

*Master.* Why should seven make a Lodge ?

*Answer.* Because there are seven liberal sciences.

*Master.* Will you name them, Brother ?

*Answer.* Grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy.

*Master.* Brother, what do those sciences teach you ?

*Answer.* Grammar teacheth me the art of writing and speaking the language, wherein I learn according to the first, second and third concord.

*Master.* What doth rhetoric teach you ?

*Answer.* The art of speaking and discoursing upon any topic whatsoever.

*Master.* What doth logic teach you ?

*Answer.* The art of reasoning well, whereby you may find out truth from falsehood.

*Master.* What doth Arithmetic teach you ?

*Answer.* The virtue of numbers.

*Master.* What doth Geometry teach you ?

*Answer.* The art of measuring, whereby the Egyptians found out their own land, or the same quantity of which they had before the overflowing of the river Nile, which frequently used to flow to water their country : at which time they fled to the mountains till it went off again; for every man thought he was robbed and had not his right, till Euclid found out geometry, and measured every man's ground, and gave them plans of each man's ground, with the just quantity that belonged to him; then they were all satisfied; and the same rule is continued in all nations till this day.

*Master.* What doth music teach you, Brother ?

*Answer.* The virtue of sounds.



*Master.* What doth astronomy teach you ?

*Answer.* The knowledge of the heavenly bodies.

*N.B.* See Brandt's Astronomical Tables, and you will have a full description of the last science. But I believe you may content yourself without any other authors upon this head, for I go as far as any of the free masons in their lectures, and rather farther, which I am obliged to do to make it plain, that it may be understood by the meanest capacity. That which is not in the lecture, is marked thus : *N.B.*

*Master.* Why should eleven make a Lodge, Brother ?

*Answer.* There were eleven patriarchs, when Joseph was sold into Egypt, and supposed to be lost.

*Master.* The second reason, Brother ?

*Answer.* There were but eleven Apostles when Judas has betrayed Christ.

*Master.* What form is your Lodge ?

*Answer.* An oblong square.

*Master.* How long, Brother ?

*Answer.* From East to West.

*Master.* How wide, Brother ?

*Answer.* Between North and South.

*Master.* How high, Brother ?

*Answer.* From Earth to the Heavens.

*Master.* How deep, Brother ?

*Answer.* From the surface of the Earth to the centre<sup>9</sup>.

*Master.* Why is your Lodge said to be from the surface to the centre of the Earth ?

*Answer.* Because that masonry is universal.

*Master.* Why is your Lodge situated East and West ?

*Answer.* Because all churches or chapels are or ought to be so.

*Master.* Why so, Brother ?

*Answer.* Because the gospel was first preached in the east, and extended itself to the West.

*Master.* What supports your Lodge ?

*Answer.* Three great pillars.

*Master.* What are their names ?

*Answer.* Wisdom, Strength and Beauty.

*Master.* What doth the pillar of wisdom represent ?

*Answer.* The master in the East.

*Master.* What doth the pillar of strength represent ?

*Answer.* The senior warden in the West.

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<sup>9</sup> Le texte porte bien « centre » et non « center ». Ce sera corrigé en 1764.

*Master.* Who doth the pillar of beauty represent ?

*Answer.* The junior warden in the South.

*Master.* Why should the Master represent the pillar of wisdom ?

*Answer.* Because he gives instructions to the craft to carry their work in a proper manner, with good harmony.

*Master.* Why should the senior warden represent the pillar of strength ?

*Answer.* As the sun sets to finish the day, so the senior warden stands in the West to pay the hirelings their wages, which is the strength and support of all business.

*Master.* Why should the junior warden represent the pillar of beauty ?

*Answer.* 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.

*Master.* Why is it said that your lodge is supported by those three great pillars, wisdom, strength, and beauty ?

*Answer.* Because wisdom, strength and beauty are the finishers of all works, and nothing can be carried without them.

*Master.* Why so, Brother ?

*Answer.* Because there is wisdom to contrive, strength to support, and beauty to adorn.

*Master.* Have you any covering to your lodge ?

*Answer.* Yes, a cloudy canopy of divers colours, or the clouds.

*Master.* How blows a mason's wind, Brother ?

*Answer.* Due East and West.

*Master.* What is it o'clock, Brother ?

*Answer.* High Twelve.

*Master.* Call all the men from work to refreshment, and see that they come on again in due time.

*(The End of the Apprentice's Lecture)*

**THE  
ENTERED APPRENTICE'S SONG**

*Which is sung after great business is done; or, after making  
a Brother*

COME let us prepare  
We brothers that are,  
Assembled on merry occasion;  
Let's drink, laugh, and sing,  
Our wine has a spring;  
Here's a health to an accepted Mason.

The world is in pain  
Our secrets to gain,  
And still let them wonder and gaze on;  
They ne'er can divine,  
The word nor sign  
Of a free and accepted mason.

'Tis this, and 'tis that,  
They cannot tell what,  
Why so many great men of the nation  
Should apron put on  
To make themselves one  
With a free and 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  
To hear themselves nam'd  
With a free and accepted Mason.

Antiquity's pride  
We have on our side,  
And it maketh men just in their station;  
There's nought but what's good,  
To be understood  
By a free and 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 accepted Mason.

Then join hand in hand  
To each other firm stand,  
Let's be merry and put a bright face on :  
No mortal can boast  
So noble a toast  
As a free and accepted Mason.

*N.B.* When they sing the aforesaid song, they all stand round a great table, and join hands across, that is your right-hand takes hold of your left-hand man left-hand; and your left-hand man with his right-hand, takes hold of his left man's left-hand, and so crossing all round. But when they say the last verse, they jump up all together, ready to shake the floor down. I myself have been below where there has been a lodge, and have heard the people say, *L---d D---n their bloods what they are doing ? They will shake the place down, I will stay here no longer.* This they call driving of piles, to amuse the world; but they shall not be amused no longer, but shall know every particular, and the foolish reasons they give for them.

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#### HOW THEY CALL OFF THE MEN FROM WORK TO REFRESHMENT

The master whispers to the senior deacon at his right-hand, and says, it is my will and pleasure that this Lodge be called off from work to refreshment, during pleasure; the senior deacon carries it to the junior warden<sup>10</sup>, and whispers the same words in his ear, and he whispers it in the ear of the junior deacon at his right-hand, and he carries it to the junior warden and whispers the same to him, who declares it with a loud voice, and says, it is our master will and pleasure, that this lodge is called from work to refreshment, during pleasure; then he sets up his column, and the senior lays his down; for the care of the Lodge is in the hands of the junior warden, while they are at refreshment.

*N.B.* The Senior and Junior Wardens have each of them a column in their hand, about twenty inches long, which represents the two columns of the porch at Solomon's temple, Boaz and Jachin\*.

The Senior is Boaz, or Strength.

The Junior is Jachin, or to establish.

\* *Vide* 1 Kings, Chap. 7.

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<sup>10</sup> In facts, the senior warden, as corrected in the 1764 edition.

## HOW TO CALL ON WORK AGAIN

it is the same as calling off from work, only with the difference : it is our master's will and pleasure that this Lodge is called off from refreshment to work; then the Junior lays down his column, and the Senior Warden sets up his; so they proceed to a lecture which they call work.

*N.B.* If time does not permit for the craft's lecture, as it seldom does, having gone through the aforesaid lecture, then they close the lodge; which is much the same as opening, only with this difference : the senior warden declares it, and says,

It is our master's will and pleasure, that this Lodge stands closed till the first, or third Wednesday in next month (or, according to the nights that their lodge is held on) except a lodge of emergency, and that you shall have notice of; then they take off their jewels, and get as drunk as free-masons may be; and sing and get drunk and that is all, &c.

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## THE FELLOW CRAFT'S PART

*Master.* Brother, are you a Fellow-craft ?

*Answer.* I am; try me; prove me.

*Master.* Where was you made a Craft ?

*Answer.* In a just and lawful Lodge of Craft.

*Master.* How was you prepared to be made a Craft ?

*Answer.* I was neither naked nor clothed, 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.

*Master.* How got you your admittance ?

*Answer.* By three distinct knocks.

*Master.* What was said to you within ?

*Answer.* Who comes here.

*Master.* Your answer, Brother ?

*Answer.* One who hath served his time justly and lawfully as an entered Apprentice, and now begs to become more perfect in Masonry, by being admitted a Fellow-Craft.

*Master.* How do you expect to attain it ?

- Answer.* By the benefit of a pass-word.  
*Master.* Have you got that pass-word ?  
*Answer.* I have.  
*Master.* Give it to me ?  
*Answer.* SHIBBOLETH\*.  
*Master.* What did he say to you then ?  
*Answer.* Pass Shibboleth.  
*Master.* What became of you ?  
*Answer.* I was led twice round the Lodge.  
*Master.* Where did you meet with the first opposition ?  
*Answer.* At the back of the Senior Warden, where I made the same repetition as at the door.  
*Master.* Where did you meet with the second opposition ?  
*Answer.* At the back of the Master, where I made the same repetition as at the door.  
*Master.* What did he do with you ?  
*Answer.* He ordered me back to the Senior Warden, to receive instructions.  
*Master.* What instructions did he give you ?  
*Answer.* He taught me to shew the Master my due-guard, and to take two steps upon the second step of a right angled oblong square, with my right-knee bent bare, my left-foot forming a square, my body upright, my right-hand upon the holy Bible, my left-arm supported by the point of the compasses, forming a square; where I took the obligation of a Fellow-craft.  
*Master.* Have you got the Obligation, Brother ?  
*Answer.* I have, Worshipful.  
*Master.* Will you repeat it, Brother ?  
*Answer.* I will do my endeavour, with your assistance, Worshipful.  
*Master.* Stand up and begin.  
*Answer.* I, W----- V-----,

Of my own will and accord, and in the presence of Almighty God, and this right worshipful lodge, dedicated to ST. JOHN, do hereby, and hereon, most solemnly and sincerely swear, that I will always heal, conceal and never will reveal that part of a fellowcraft to an entered apprentice, or either of them, except in a true and lawful lodge of crafts, him or them, whom I shall find to be such after just trial and due examination.

I furthermore do swear, that I will answer all signs and summonses sent to me from a lodge of crafts, within the length of my cable-tow.

\* *Vide* Judges, Chap. 12.

I also swear that I will not wrong a brother, or see him wronged, but give him timely notice of all approaching dangers whatsoever, as far as my knowledge lends me. I will also serve a brother as far as lies in my power, without being detrimental to myself or family; and, I will keep all my brother's secrets as my own, that shall be delivered to me as such, murder and treason excepted.

And that at my own free will, all this I swear with a firm and steady resolution to perform the same, without any equivocation or hesitation in me whatsoever, under no less penalty than to have my heart torn from under my naked left-breast, and given to the vultures of the air as a prey. So help me God, and keep me steadfast in this craft's obligation.

*(He kisses the Book)*

*N.B.* The length of a cable-tow is three miles; therefore if a brother is three miles from his lodge, he is clear of all fines, and of this obligation; *for it saith within the length of my cable-tow.*

*Master.* After you received this obligation, what was shewn to you ?

*Answer.* The sign of a Fellow-craft.

*N.B.* The sign is by putting your right-hand to your left-breast, and keeping your thumb square, and your left-hand upright, forming a square.

*Master.* What was next done to you ?

*Answer.* He took me by the right-hand, and gave me the gripe and word of a Fellow-craft, and pass-gripe.

*N.B.* The pass-gripe is by putting your thumb-nail between the first and the second joint of the right-hand, and the word is Shibboleth. The craft's gripe is on the second joint of the aforesaid hand, and the word is Jachin.

*Master.* What did he then do to you ?

*Answer.* He took me by the right-hand, and said, rise up brother Jachin.

*Master.* What did he then do to you ?

*Answer.* He ordered me back, and to be invested of what I had been divested of, and brought me back in order to return thanks.

*N.B.* He returns thanks in the same manner as the apprentice, only with this difference, for admitting a fellow-craft.

*Master.* After you was thus admitted a fellow-craft, did you ever work as a craft ?

*Answer.* Yes, in the building of the temple.

*Master.* Where did you receive your wages ?

*Answer.* In the middle chamber.

*Master.* When you came to the door of the middle chamber, who did you see ?

*Answer.* A Warden.

*Master.* What did he demand to you ?

*Answer.* The pass-word of a Craft.

*Master.* Did you give it him ?

*Answer.* I did.

*Master.* What is it ?

*Answer.* SHIBBOLETH.

*Master.* How got you to the middle chamber ?

*Answer.* Through the Porch.

*Master.* Did you see any thing worth your notice ?

*Answer.* Two fine Brass Pillars.

*Master.* What were they called ?

*Answer.* BOAZ and JACHIN.

*Master.* How high were these pillars ?

*Answer.* Thirty-five cubits, with a chapter five cubits, which makes them forty high\*.

*N.B.* In the first of Kings, chap. VII, v. 20, it says, "They were but eighteen cubits high, and a line of twelve cubits measured them round", that is, about four cubits diameter, which is greatly out of proportion, according to all orders that ever were, or ever will be; as any one must say, that understands architecture, for it is not quite four diameters and a half, which is too short by four diameters at least : for if they were in the Doric order, they should be eight diameters. Therefore, how thick and clumsy must they look, to be but half the height they should be, or a little better. As for an example, suppose the monument upon *Fish-street hill*, which is after the Doric order, was built but half the height, and the same diameter, how would it look ? very thick and clumsy, like as it were all of a lump. But this cannot be the thing with these two columns, for it is plain that *Solomon's temple was a grand building, and every thing in proportion*, and it answers exactly with the Corinthian or Composite order, for it was ten

\* *Vide* II Chron. Chap iii. 15



diameters high, or thereabouts; and it is said in chapter iii. ver. 15, of second book of Chronicles, thirty-five cubits high, and the chapters five cubits each, which makes forty cubits; the diameter four cubits and the aforesaid order is ten diameters high; that is, four times ten is forty, which is just sixty feet high of our English measure\*.

*Master.* What were they adorned with, Brother ?

*Answer.* Two chapters, five cubits high each.

*Master.* What else were they adorned with, Brother ?

*Answer.* Net-work, lily-work, and pomegranates.

*Master.* Were they hollow, Brother ?

*Answer.* They were hollow.

*Master.* How thick were the rind or shell, Brother ?

*Answer.* Four inches, or a hand's breadth.

*Master.* Where were they cast, Brother ?

*Answer.* On the plain of Jordan, in clay-ground, between Succoth and Zartha, where the rest of Solomon's holy vessels were cast.

*Master.* Who cast them, Brother ?

*Answer.* Hiram Abiff, the Widow's son.

*N.B.* Some masters of lodges will argue upon reasons about the holy vessels in the Temple, and the windows and doors, the length, breadth and height of every things in the Temple. Saying, why was it so and so ? One will give one reason, and another will give another reason, and thus they will continue for two or three hours in this part, and the master-part; but this happens but very seldom, except an Irishman should come, who likes to hear himself talk, asking, why were they round ? Why were they square ? Why were they hollow ? Why were they costly ? Why were they hewn stone and sawed stone, &c ? Some give one reason, and some give another : thus you see every man's is not alike. Therefore, if I give you my reason, it may not be like another : but any man that read the foregoing and following work, and consults the 5th, 6th, 7th and 8th chapters of the first Book of Kings, and the 2d, 3d and 4th of the second Book of the Chronicles, may reason as well as the best of them; for I have laid all the rules down to go by.

*(End of the Fellow-Craft's Part.)*

\* There are three sorts of Cubits, -viz, the King's Cubit, three feet English measure; the Holy Cubit, one foot six inches; the common Cubit, one foot nine inches; therefore, whenever you read the word Cubit in the Bible, it is one foot six inches.

THE  
FELLOW CRAFT'S SONG

HAIL Masonry ! thou Craft Divine !  
    Glory on earth, from heav'n reveal'd;  
Which do'st with jewels precious shine,  
    From all but Mason's eyes conceal'd.  
    Thy praises due who can rehearse  
    In nervous prose, or flowing verse ?

As men from brutes distinguis'd are,  
    A Mason other men excels;  
For what's in knowledge choice and rare  
    But in his breast securely dwells ?  
    His silent breast and faithful heart  
    Preserves the secrets of the art.

From scorching heat, and piercing cold;  
    From beats, whose roar the forest rends;  
From the assaults of warriors bold,  
    The Mason's art mankind defends,  
    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 :  
    Art's free-born sons such toys disdain;  
    Ennobled by the name they bear,  
    Distinguish'd by the badge they wear.

Sweet fellowship, from envy free :  
    Friendly converse to brotherhood ;  
The lodge's lasting cement be !  
    Which has for ages firmly stood.  
    A lodge, thus built, for ages past,  
    Has lasted, and will ever last.

Then in our songs be justice done  
    To those who have enriched the art,  
From Jabal down to Burlington,  
    And let each brother bear a part.  
    Let noble Masons' health go round ;  
    Their praise in lofty Lodge resound.

*N.B.* The Fellow-craft's Clap is by forming the Craft's Sign, *i. e.* by holding your left-hand up, keeping it square; then clap with your right-hand and left together, and from thence strike your left-breast with your right-hand; then strike your apron, and your right-foot going at the same time. This is done altogether as one clap, or at least should be, which make a great shaking on the floor, and what they call driving the piles to amuse the world; but they shall not amuse any longer, but shall have truth. Nay, I have known some lodges that have had shores set below to support the floor, while they have been at work as they call it.

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HOW TO DISCOVER A MASON, BY DRINKING WITH HIM IN COMPANY, AND WHAT DEGREE HE HAS PAST, AND NONE OF THE COMPANY CAN DISCOVER BUT MASONS.

IF he takes his pot or glass, and draws it across his throat before or after he drinks, then he is an Apprentice, because that is the penalty of his obligation, that he would have his throat cut across before he would discover any thing of masonry.

Or, if he draws it across his left-breast, touching the same, he is a Craft, for that is the penalty of the Craft's obligation, *i. e.* he would sooner have his heart torn from under his naked left-breast, and given to the vultures of the air as a prey, than discover any part of masonry.

Or, if he draws it across his belly, he is a Master, for that is the penalty of the master's obligation, *i. e.* he would sooner have his body severed in two, one part carried to the South and the other to the North, his bowels burnt to ashes in the South, than he would discover any part of masonry.

*N.B.* He may do the same with his naked right-hand as with a pot or glass, but it is less taken notice of with a pot or glass than with your hand.

But in the lodge they always drink out of glasses, and put them down (as is said) in the apprentice's part; but if it is a lodge of all master-masons, before they set the glass down upon the table where they all sit round, as aforesaid, they draw it across their throat, from thence across their left-breast, touching the same, from thence across their belly, and then making three motions to set it down, at the third set it down altogether : the master gives the word, here goes one, two

and three, setting it down; but if it is a Craft's lodge, they draw it twice across their throats and once to their breasts; and, if it is an Apprentice's lodge, they draw it three times across their throats, and set it down at the third motion, as aforesaid.

Thus they will many times continue exercising till morning, though their families want them at home. "Come," they say, "let us have the other fire, then we will go!". Says another, "we cannot for our bowl is out". Then says another "Let us have it filled again!". This has been the ruin of masonry, which is far from the first design of it; but liquor makes men forget they are men, and makes all good things become corrupted and bad.

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

Full bowls, or chase, or else dissolve our cares,  
Then far away are banish'd griefs and fears,  
Not thoughtful wrinkle in the fate appears.

Thus a great many people think that it is a great service for a man to be made a mason; so it is, to his ruin; and when he is in the greatest distress, they will talk against him, because he cannot pay what they demand. I cannot say that I ever knew a mason of late years get any thing by going in lodges, without it is the publican that keeps the house. Although they are sworn to serve a brother, I never knew they did, but hurt him. I have known masons to arrest a brother, summon a brother to the court of request, and seize a brother's goods, for less than twenty shillings. I have likewise known them put a brother in goal, and do him a great deal of mischief, which I do not care to speak too plain to their consciences, which I am in hope to soften; for when it has been in their power to serve a brother, they have at the same time, endeavoured to ruin him. Therefore I hope this will be a warning to all honest men to keep from these oaths, without they intend to perform them, for they are very solemn.

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

There is a great many good men, members of lodges, that little think of the villainy that is carried on among some of them; but when he finds them out, he will leave the lodge, and be no more concerned with them, but he will not tell his reasons to the world; if he did, he would be perjured. I have known

some young brethren to have found them out a little after they were made, and have left the lodge upon that account. This is the reason that they act so contrary to their obligation, because honest men cannot bear it long, so the scum of the earth are left to be masters of lodges.

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## THE MASTER'S PART

*Master.* WHERE have you been, Brother ?

*Answer.* I have been to the West.

*Master.* And where are you going ?

*Answer.* To the East.

*Master.* What makes you leave the West, and go to the East ?

*Answer.* Because the light of the gospel was first shewn in the East.

*Master.* What are you going to do in the East, Brother ?

*Answer.* To seek for a lodge of masters.

*Master.* Then I presume you are a master mason, Brother ?

*Answer.* I am so taken amongst masters.

*Master.* Where was you past master ?

*Answer.* In a lodge of masters.

*Master.* How was you prepared to be made a master ?

*Answer.* I had my shoes taken off my feet, with both my arms and breast naked, deprived of all metal, I was led to the door of the lodge.

*N.B.* In the Craft's part, the right breast is naked, and the right shoe off, and in the Apprentice's part, the left arm and breast are naked, with the left shoe off, and the Master's part as aforesaid in the lecture.

*Master.* How got you admittance ?

*Answer.* By three distinct knocks.

*Master.* What was said to you within ?

*Answer.* Who comes here.

*Master.* Your answer, Brother ?

*Answer.* One who hath justly and lawfully served his time as an entered Apprentice, and some time Fellow-Craft, now begs to become more perfect in masonry to be made a Master.

*Master.* How do you expect to attain it ?

*Answer.* By the benefit of a pass-word.

*Master.* Will you give me that pass-word ?

*Answer.* I will.

*Master.* Give it to me.

*Answer.* TUBAL CAIN.

*Master.* What was said to you then ?

*Answer.* Enter Tubal Cain.

*Master.* How was you disposed of ?

*Answer.* I was led once round the lodge.

*Master.* Where did you meet with the first opposition ?

*Answer.* At the back of the master.

*Master.* What did he demand of you ?

*Answer.* The same as at the door.

*Master.* How did he dispose of you ?

*Answer.* He ordered me back to the senior warden in the West, to receive instructions.

*Master.* What were the instructions you received of the senior warden ?

*Answer.* He taught me as I stood in the West to shew the master in the East my due guard, or sign of an apprentice, and to take one step upon the first step of the right-angle oblong square, my other foot forming a square.

*2dly.* I was taught to take two steps upon the same oblong square, shewing him the sign of a Fellow-craft.

*3dly.* I was taught to take three steps upon the same oblong square, with both my knees bent bare, my body upright, my right-hand upon the Bible, both points of the compasses extended to my right and left breast; where I took that solemn obligation, or oath of a master-mason.

*Master.* Can you repeat the obligation you speak of ?

*Answer.* I will do my endeavour, with your assistance.

*Master.* Stand up and begin, Brother.

*Answer.* I, W----- V-----,

On my own free will and accord, and in the presence of Almighty God, and this right worshipful lodge, dedicated to ST JOHN, do hereby, and hereon, most solemnly and sincerely swear, that I will always heal, conceal, and never reveal that part of a master-mason to a fellow-craft, no more than that of a fellow-craft to an entered apprentice, or to any of them to the rest of the world; except it be in a true and lawful lodge of masters, him or them, whom I shall find to be such, after just trial and due examination.

I further more do swear, that I will answer all signs and summonses sent me from a lodge of masters, within the length of my cable-tow.

I also will keep all my brother's secrets as my own, that is delivered to me as such, murder or treason excepted, and that at my own free will. I will not wrong a brother, or see him wronged, but give him timely notice of all approaching dangers as far as my knowledge leads me.

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

And I furthermore do promise, that I will not have any carnal conversation with a brother's wife, sister or daughter, and that I will never discover what is done in the lodge, but that I will be agreeable to all laws whatsoever. All this I swear, with a firm and steady resolution to perform the same, without any hesitation in me whatsoever, under no less penalty than to have my body severed in two, the one part carried to the South, and the other to the North; my bowels burnt to ashes in the South, and the ashes scattered before the four winds, that such a vile wretch as I should be remembered no more amongst any manner of men (particularly masons). So help me God, and keep me steadfast in this my master's obligation.

*(He kisses the Book)*

*Master.* What was shewn to you after you had received this obligation ?

*Answer.* One of the master signs.

*N.B.* It is by drawing your right-hand edge-ways across your belly, which is the penalty of your master's obligation. He takes you then by the apprentice's gripe, and says, what's this ? You say, the gripe of an entered apprentice.

*Master.* Has it got a name ?

*Answer.* It has.

*Master.* Will you give it to me ?

*Answer.* BOAZ.

*Master.* Will you be off or from ?

*Answer.* From.

*Master.* From what, Brother ?

*Answer.* From an entered apprentice to a Fellow-craft.

*Master.* Pass Brother.

*N.B.* Then he puts his thumb between the first and second joint, which is the pass-gripe, and you say Shibboleth.

*Master.* What was done to you then ?

*Answer.* He took me by the gripe of a Fellow-craft, and said what is this.

*Master.* Your answer, Bother ?

*Answer.* The gripe of a Fellow-craft.

*Master.* Has it got a name ?

*Answer.* It has.

*Master.* Will you give it to me ?

*Answer.* JACHIN.

*Master.* What was said to you then ?

*Answer.* Rise up, Brother Jachin, obligated master.

*Master.* What was said to you then, Brother ?

*Answer.* He told me, I then represent one of the greatest men in the world, our grand master Hiram, who was killed just at the finishing of the first temple, as you shall hear.

There were fifteen fellow-crafts, finding the temple almost finished, and they had not received the master's word, because their time was not come, therefore they agreed to extort it from their master Hiram the first opportunity, that they might pass for masters in other countries, and have master's wages; but twelve of these crafts recanted, and the other three were resolved to carry it on; their names were Jubela, Jubelo, and Jubelum. These three crafts knowing it was always the master's custom at high twelve at noon, when the men were called off to refreshment, to go into the *sanctum sanctorum* to pray to the true and living God : these three ruffians placed themselves at the three entrances of the Temple, viz. the West door, the South and East doors.

There was no entrance in at the North, because the sun darts no rays from hence : thus they waited while he made his prayer to the Lord, to have the word or gripe as he came out, or his life; but some masons say as he went in. So Hiram came to the East door, and Jubela demanded the master's word : he told him he did not receive it in such a manner; but he must wait, and time and a little patience would bring him to it, for it was not in his power to deliver it except the three were together, viz. Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abiff. He not being satisfied with this answer, struck him across the throat with a twenty-four inch gauge; he fled from thence to the South door, where he thought to have made his way; but he was accosted in the same manner by Jubelo, to whom he gave the answer as the former; but he not being satisfied, gave him a blow with a square upon his left breast, which made him reel; but having recovered his strength, he fled to the West door, where he thought to have made his escape; he was accosted in the same manner as at the other two doors, by Jubelum, to whom he made the same reply as before; but



he, not being satisfied therewith, gave him a greater blow than either the former, with a common gavel, or setting maul, upon his head, which proved his death. After this, they carried him out at the West door, and hid him in a heap of rubbish till it was high twelve at night, when they found means to bury him on the side of a hill, in a handsome grave, six feet East and West and six feet perpendicular.

*N.B.* Some masons say, that he was not buried out at the West door, but was buried in the place where he was killed.

They hold that the three ruffians took up a stone in the Temple, and made a hole, and put him in, and covered him over with the stone, and carried the rubbish out in their aprons; but which I cannot say, nor come to the exact truth; for some masons say he was carried out, and some say not, so I leave it to them to determine.

*Master.* After you was thus knocked down, what was said to you then ?

*Answer.* He said I represented one of the greatest men in the world, our grand master Hiram, lying dead.

*N.B.* The junior warden struck you with a twenty-four inch gauge across your throat; the senior warden struck you with the square, upon your left-breast; and the master struck you upon the head, and killed you : so you are laid down upon the floor on your back, supposed to be dead, though you are not hurt; but only to represent the death of your master, Hiram.

The French have a very solemn way of representing his death; for when you are come into the lodge to be made a master, there is a brother laid down in the place where you are to lie, with his face besmeared with blood, brother do not be frightened, for one of our brothers is killed, because he would not deliver the master's word and gripe to three fellow-crafts, that had no right to it, and it is the duty of us all to die rather than deliver any part of masonry to them who have no right to it.

When you kneel down to receive the obligation, the supposed dead man lies behind you; and while you are reading the obligation and history of his death, he gets up unknown to you, and you are laid down in his place, as aforesaid, according to the English method; and this is all the difference between the French and English in their making of masons.

*Master.* What was said to you then ?

*Answer.* As I lay upon my back, he gave me the whole account how Hiram was found, and of his rising and taking the three ruffians that murdered him.

Our master Hiram being missing, as he did not come to view the work as usual, so king Solomon made great enquiry after him, but could not hear any thing of him, therefore he supposed him dead; the twelve fellow-crafts that had recanted, hearing the said report, their consciences pricking them, went and acquainted king Solomon with white aprons and gloves, as badges of their innocency; and king Solomon sent them in search of the three ruffians who had absconded : they divided into four parts, three north, three south, three east, and three west; as one of these parties travelled down to the sea of Joppa, one of them sitting himself down to rest by the side of a rock, heard the following lamentations in a cliff of the rock. "Oh ! that I had my throat cut across, and my tongue torn out by the root, and that buried in the sands of the sea at low-water mark, a cable-length from shore, where the tide ebbs and flows twice in twenty- four hours, rather than I had been concerned in the death of our master Hiram." Says the other : " Oh ! that I had had my heart torn from under my naked left-breast, and given to the vultures of the air as a prey, rather than I had been concerned in the death of so good a master." "But oh!" says Jubelum, "I struck him harder than you both, for I killed him; Oh ! that I had had my body severed in two, one part carried to the south, and the other to the north; my bowels burnt to ashes in the south, and the ashes scattered before the four winds, rather than I had been concerned in the death of our master Hiram."

The brother hearing the sorrowful lamentations, hailed the other two, and they went in the cliff of the rock, and took them, and bound them, and brought them before king Solomon, and they owned what had passed, and what they had done, and did not desire to live; therefore king Solomon ordered their own sentences to be laid upon them, saying, "They have signed their own deaths, and let it be upon them as they have said."

Jubela was taken out, and his throat cut across, &c. Jubelo's heart was torn from under his naked left-breast, &c. Jubelum's body was severed in two, and one part carried to the south, and the other to the north, &c.

After this king Solomon sent those twelve crafts to raise their master Hiram, in order that he might be interred in the *Sanctum Sanctorum*. And Solomon told them, that if they could not find a key-word in him, or about him it was lost; for there were but three in the world who knew it, and it never could be delivered

without the three were together; but as one was dead, therefore it was lost. But for the future, the first word spoken at his rising, should be the word ever after. So they went to raise him, and when they had cleared the rubbish, and saw their master lying dead, in a bruised condition, for he had already lain fifteen days, they lifted up their hands above their heads in a great surprise and said, *O Lord my God!* (which is the grand sign of a master mason).

*Master.* How was he raised, Brother, when they had thus found him lying dead?

*Answer.* By the five points of fellowship.

*Master.* What are the five points of fellowship?

*Answer.* He was taken by the Apprentice's gripe, but the skin is supposed to slip off; he was then taken by the craft's grip, and that slipped also; then he was taken by the master's gripe, i.e. your finger-nails of your right hand stuck into the wrist of his right hand, and pulling with all your might, with your right foot to his right foot, and his right knee to your right knee, and his right breast to your right breast, and your left hand supporting his back, and whisper in his ear, and say, MAHHABONE; that is, almost rotten to the bone, which is the master's word.

*Master.* Brother, it seems that you could not be raised but by the five points of fellowship; pray will you explain them.

*Answer.* *1st.* Hand-in-hand is, that I always will put forth my hand to serve a brother as far as lies my power.

*2dly.* Foot to foot is, that I never will be afraid to go out of my way to serve a brother.

*3dly.* Knee to knee is, that when I kneel down to prayers, I ought never to forget to pray for my brother as well as myself.

*4thly.* Breast to breast is, to shew I will keep my brother's secrets as my own.

*5thly.* The left-hand supporting the back is, that I always will be willing to support a brother as far as lies in my power.

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## THE MASTER'S REASONS

*Master.* Why was you deprived of all metal?

*Answer.* Because at the building of Solomon's Temple there was neither axe, hammer, or the sound of any metal tool, heard in the building of that wonderful fabric.

*Master.* Why so, Brother ?

*Answer.* Because it should not be polluted.

*Master.* How is it possible, Brother, that such a large building should be carried on, without the sound of some metal tool ?

*Answer.* It was prepared in the forest of Lebanon, and brought down upon proper carriages, and set up with wooden mauls made for this purpose.

*Master.* Why was both your shoes taken off your feet ?

*Answer.* Because the place whereon I stood, when I was made a mason, was holy ground; for the Lord said unto Moses, pull off thy shoes, for the place whereon thou standest is holy ground.

*Master.* What supports your Lodge ?

*Answer.* Three great pillars.

*Master.* What are their names ?

*Answer.* Wisdom, Strength and Beauty.

*Master.* Who do they represent ?

*Answer.* Three grand-masters : Solomon, king of Israel; Hiram, king of Tyre; and Hiram Abiff, which was the widow's son who was killed.

*Master.* Were all those three grand-masters concerned in the building of Solomon's Temple ?

*Answer.* They were.

*Master.* What was their business ?

*Answer.* Solomon for finding provision, and money to pay the hirelings; Hiram, king of Tyre, for finding materials for the work; Hiram Abiff, for performing the work.

*(Thus concludes the master's part, which is sufficient for all lodges; but some will enlarge upon the aforesaid parts, and run out of the rules of masonry.)*

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## THE CHARGE GIVEN TO THE OFFICERS OF A LODGE

AND first to the master belonging to the chair; which they call installing a master for the chair.

*N.B.* He kneels down in the South upon both knees; and the late master gives him the following obligation before he resigns the chair.

*Answer.* I, W----- V-----,

On my own free will and accord, and in the presence of Almighty God, and this right worshipful lodge, dedicated to ST. JOHN, do hereby and hereon, most solemnly and sincerely swear, that I will not deliver the word and gripe belonging to the chair, whilst I am in the chair, or any time hereafter, except it be to a master in the chair, or past-master, him or them, whom I shall find to be such, after just trial and due examination.

I furthermore do swear, I will act as master of this lodge, till next St. John's day, and I will fill the chair every lodge-night, if I am within the length of my cable-tow.

I also further promise, that I will not wrong this lodge, but I will do all things for the good of masonry in general; nor will I reign arbitrarily, but I will be agreeable to the rest of the brethren. I will also keep good order in this lodge, as far as lies in my power, till next St. John's day.

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

My throat cut across, &c.

My tongue torn out, &c.

My heart torn from my left-breast, &c.

My body severed in two, &c.

So help me God, and keep me stedfast in this my obligation belonging to the chair.

*(He kisses the Book)*

The late master takes off his jewel and puts it upon him, and takes him by the master's gripe, and raise him off his knees, and whispers in his ear the word, which is CHIBBULUM, or an excellent mason; then he slips his hand from his master's gripe to his elbow, and strikes his nails as you do in the other gripe at the wrist. This is the word and gripe belonging to the chair.

*N.B.* The senior and junior warden, and secretary, receive the same obligation as he in the chair, only with the difference they have neither gripe nor word. Therefore I have no occasion to insert it over again, as it is the same, and the same penalties.

#### THE MASTER'S CLAP

Is by holding both hands above your head, and striking upon your apron, and both feet going at the same time ready to shake the floor down : this they call the *grand sign of a master mason*.

They give two reasons for this sign, viz. when they saw their master, Hiram, lie dead, they lifted up their hands in a surprise and said "O Lord my God!". Secondly, when Solomon dedicated the Temple to the Lord, he stood up, and lifted up both his hands, and said, "O Lord, my God, great art thou above all gods, for in this hour will I adore thy name".

*Thus I finish the whole three degrees of the most ancient Free-Masonry, with the gripe and word belonging to the chair.*

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## HOW TO GO THROUGH AN EXAMINATION AT THE DOOR OF A FREE-MASON'S LODGE; AND GET ADMITTANCE, THOUGH EVER SUCH A STRANGER

WHEN you come to the door of the lodge, where the tyler stands with a drawn sword, ask him if there is any admittance; he will say I will go in and ask. Then the master or some other man, will come out to prove you. First draw your right hand edgeways across your throat; he will say what is that; you say the due guard of an entered apprentice; then he will take you by the first joint of your right hand, and press upon it with his right thumb nail, and say, "What is this ?"

*Answer.* The gripe of an entered apprentice.

*Master.* Has it got a name ?

*Answer.* It has.

*Master.* Will you give it to me ?

*Answer.* I will letter it with you, or halve it.

*Master.* Begin.

*Answer.* BO.

*Master.* AZ.

*Answer.* BOAZ.

*Master.* Will you be off or from ?

*Answer.* From.

*Master.* From what ?

*Answer.* From an entered apprentice to a fellow-craft.

*N.B.* Then he will put his thumb from off the apprentice's gripe towards the craft's, or between both.

*Master.* What is this ?

*Answer.* The pass-word of a craft.

*Master.* Will you give it to me ?

*Answer.* SHIBBOLETH.

*Master.* Pass Shibboleth.

*N.B.* Then he puts his thumb to the second joint, and says, "What is this ?"

- Answer.* The gripe of a fellow-craft.  
*Master.* Has it got a name ?  
*Answer.* It has.  
*Master.* Will you give it to me ?  
*Answer.* I will letter it with you, or halve it with you.  
*Master.* I will letter it with you.  
*Answer.* Begin.  
*Master.* No, you begin.  
*Answer.* J.  
*Master.* A.  
*Answer.* C.  
*Master.* H.  
*Answer.* I.  
*Master.* N.  
*Answer.* JACHIN is the word you demanded.  
*Master.* Will you be off or from ?  
*Answer.* From.  
*Master.* From what ?  
*Answer.* From a Craft to a Master.  
*Master.* Give me the fellow-craft's sign.

*N.B.* Put your right hand on your left breast, your thumb upright and your left hand above your head, forming a square; then he takes you by the master's gripe.

- Master.* What is this ?  
*Answer.* The gripe of a master-mason.  
*Master.* Has it got a name ?  
*Answer.* It has, and something else thereunto belonging.  
*Master.* What is that ? Brother, as I may venture to call you so now, I believe.  
*Answer.* The five points of fellowship.  
*Master.* Will you give me them, Brother ?

*N.B.* First draw your hand across your belly, then lift both hands up above your head, and say "O Lord my God", and then take him by the master's gripe, which is your right hand to his right hand, and put your right foot to his right foot, your right knee to his right knee, and your right breast to his right breast, and your left hand to his back, and whisper in his ear and say, *Mahhabone.*

This is the five points of fellowship, and word and gripe thereunto belonging, as has been before described. These are all the signs, gripes and words, that are used amongst masons at this day.

## COMMENTS

The *Three Distinct Knocks* was first published in 1760 and had a second edition in 1764, with a few corrections. The publisher was T. Hughes, of London.

Three points will be noticed about this book :

- first, the author used some middle English figures, as *doth* instead of *does*, *shew* instead of *show*, either he used a former document or he wants to give his text an antiquated look;

- second, the author was certainly a mason though he wants to appear as a German who has read *Masonry Dissected* and was never made a mason;

- third, he was certainly deeply disappointed by some brothers' behaviour, such as drunkenness after closing the works or deficiency in helping a distressed brother.

Some judgments he gives on Masonry, such as

« *This is the reason that they act so contrary to their obligation, because honest men cannot bear it long, so the scum of the earth are left to be masters of lodges.* »

are very severe, and rather unpleasant to read.

But, as a whole, the *Three Distinct Knocks* gives a very valuable account on Antients' Masonry.

Finally, it must be emphasized that the French Lodge, Saint-Jean d'Ecosse, has used a very close translation of the Antients' working and that this translation is the very genuine form of Scottish Rite symbolic rituals.





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