

# Masonic Reprints.

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Reproductions  
of  
Masonic Manuscripts, Books  
and Pamphlets.

WITH NOTES.

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By JOHN T. THORP, F.R.Hist.S.,  
P.M. 2076 and 2429 ; P.G.D. (Eng.).

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XI.

“Solomon in all his Glory.”  
1768.



LEICESTER :

PRINTED BY BROS. JOHNSON, WYKES AND PAINE, MARBLE STREET.

1928.



SOLOMON in all his GLORY :  
OR, THE  
**MASTER-MASON.**

BEING A  
TRUE GUIDE  
To the inmost Recesses of  
**FREE-MASONRY,**  
Both ANCIENT and MODERN.

CONTAINING,  
A minute Account of the Proceedings from an  
ENTERED APPRENTICE to a PAST MASTER,  
with the different Signs, Words, and Gripes.

Illustrated with  
Several elegant COPPER-PLATES, exhibiting the  
different LODGES, FREE-MASONS CYPHERS, &c.

To which is added,  
A Complete LIST of all the English Regular Lodges in the  
World, according to their Seniority, with the Dates of each  
Constitution, and Days of Meeting.

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By T. W. an Officer in the Army, and late Master of the  
Swan Tavern Lodge in the Strand.

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The SECOND EDITION, with the Addition of two beautiful  
COPPER-PLATES.

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Translated from the French Original published at Berlin; and  
burnt by Order of the King of Prussia, at the Intercession of  
the Free-Masons.

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L O N D O N :  
Printed for ROBINSON and ROBERTS, N<sup>o</sup> 25 in Pater-noster-row.  
MDCCLXVIII. [Price 2s.

# Masonic Reprints XI.

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## General Foreword.

(1907.)

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In the flood of Masonic literature, more or less ephemeral, which appears year by year, one class, and that certainly not the least entertaining and instructive, seems of late to have been entirely absent. These are the Reprints, with notes, of old Masonic manuscripts, books and pamphlets, or portions of such, which are curious, rare or valuable.

This work carried out in so splendid a manner by the "Quatuor Coronati" Lodge, No. 2076 London, in the years 1889 to 1900, has, alas, been discontinued, to the deep regret of all Masonic students.\* The unique character of the Reprints already produced, and the excellence of their execution, has laid the Masonic fraternity under a permanent obligation to that well-known and distinguished Lodge, and it is sincerely to be hoped that, ere long, the valuable work may be recommenced, as very much in that direction still remains to be done.

Meanwhile, something on a smaller and less pretentious scale may be undertaken with advantage by the "Lodge of Research," No. 2429 Leicester. It is therefore proposed to issue from time to time, as circumstances will allow, reprints of portions of little known Masonic manuscripts, books and pamphlets, which may be considered of sufficient interest, and are not easily obtainable by the ordinary Masonic reader.

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\*A further Vol. was published in 1913.

Much of the Masonic literature of the eighteenth century would not prove of sufficient value or interest, much could not be reprinted without incurring the displeasure of the Masonic authorities, but enough remains to form a valuable series, even although it may be necessary in some cases, for obvious reasons, seriously to mutilate the work.

Some of these proposed reprints will be in exact fac-simile, others will be printed *verbatim et literatim*, with the same pagination and with type as nearly matching the originals as can be obtained. Plates of frontispieces or title-pages will be added, in order to make the volumes as valuable and useful as possible, to those who desire to become acquainted with some of the early literature of Freemasonry.

J. T. T.

54 PRINCESS ROAD,  
LEICESTER.



## Foreword to Vol. XI.

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Continuing the series of Reprints, which have become so marked a feature of the annual publications of the Lodge of Research, and which are so well received by Masonic students everywhere, the little-known and very rare "Exposure," SOLOMON in all his GLORY has been selected for reproduction this year as Masonic Reprints XI.

This pamphlet is a translation of the French *Le Maçon Démasqué* (*The Mason unmasked*) of 1751, which is, in its turn, a lineal descendant of *L'Ordre des Francs-Maçons Trahi* (*The Order of the Free-Masons betrayed*), published in Amsterdam in 1745. This latter work came from the same root as the earlier *Masonry Farther Dissected* of 1738.\*

The first edition of SOLOMON in all his GLORY, which bears many marks of its foreign origin, was published in London in 1766. It is exceedingly rare, not more than half a dozen copies, some imperfect, being known. This was followed two years later by a second edition, with two extra plates. This edition is equally rare, and as my library contains a very fine copy, it is this edition which is now reproduced.

The differences between the two editions are quite unimportant, viz. :—

1ST ED. Upon the Title-page, following the paragraph "Translated———Mafons," is the following Latin quotation—

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\* Vide A.Q.C., vol. XV., p. 106.

*“Sit mihi fas audita loqui, fit numini vestro  
Pandere res altâ terrâ & caligine merfas.”*

VIRG. AEn. VI.

The imprint is—

“LONDON :

Printed for G. Robinson and J. Roberts, in Pater-  
[nofter-row. Price 2s.”

MDCCLXVI.

2ND ED. The two additional plates, referred to in the Title-page, are similar to Plates III and VI in *L'Ordre des Francs-Maçons Trahi*, 1745 ed., and as they depict “portions of ceremony,” they are not reproduced here.

In this edition the List of Lodges runs from No. 1 to 416, in the first edition No. 1 to 357 only.

A total of eight editions of SOLOMON in all his GLORY has come under my personal notice during the last few years, viz. :—

1766.	1st Ed.	London,
1768.	2nd Ed.	— „ —
1771.		— „ —
1772.		Belfast,
1777.		London and Dublin,
1798.		?
1801.		Deal,
?		Glasgow.

It is quite possible that others were published, for there was quite a rage for these productions all through the latter half of the eighteenth century, and on to 1820, after which the demand fell off rapidly.

The Address to the Brethren (pp. ii and iii) is signed by Thomas Wilson, but it is not known if this is the translator's real name, or one assumed for the purpose of hiding his identity.

It has been found necessary, for obvious reasons, to omit certain portions of the description and Catechisms, but Brethren will not find much difficulty in filling up the blanks. The List of Lodges, pp. 59 to 68, is also omitted, as being of only limited interest.

The present reproduction is otherwise *verbatim et literatim*, except for some obvious printer's errors, and is as near as possible to the type and style of the original.

It is hoped that Masonic Reprints XI will be acceptable to all students of our early rituals, originals of which are virtually unobtainable at the present day.

J. T. T.

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The NOTES will be found at the end of the Transcript.

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## ADVERTISEMENT.

AFTER having perused all the pretended accounts of Free-masonry hitherto published, I remained as much in the dark, as I was before I had read a page upon the subject; and must acknowledge, I never had the least conception either of the secret, the signs, or the form of admitting a mason, till such time as the following piece was put into my hands. And, as I think, I am now as good a mason, as if I had been admitted into the most regular lodge, merely from perusing these sheets, I imagined it would be doing the public a service to communicate this little performance to them, in order to disabuse them from those impositions which the hirelings of the press have, till now, put upon them, in regard to masonry.

The TRANSLATOR.

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To all the MASTERS of LODGES,  
BROTHERS who have served  
MASTERS, FELLOW-CRAFT,  
APPRENTICES, and other Sup-  
ports of MASONRY.

BRETHREN,

I Acknowledge myself a deserter from the banners of masonry into the camp of the profane. The light which you have communicated to me should not be hid: it is time to put it into the candlestick, to open the eyes of blind mortals. Allow me to dissipate their thick clouds; and permit me to draw back the sacred veil which hides your mysteries. Murmur not at my conduct; or, if you will not allow that to be blameless, acknowledge my intention, at least, to be good. My design is to be serviceable to all mankind, and even to you yourselves. You have virtues, but they are condemned to obscurity: I will revoke their sentence, and make them shine forth in their meridian lustre.

But then you reproach me with having betrayed a secret, which I vowed and swore in your presence to keep. I must, alas! acknowledge, that my lips uttered that fatal, tremendous

## iii                    D E D I C A T I O N .

dous oath ; but my heart dare absolutely disown it. An oath interperfed with blasphemies cannot surely bind our consciences in trifling insignificant matters : an engagement must be free to be sacred : we may release ourselves without a crime from that which we pronounced through fear. The clashing of your naked swords petrified me with terror, and my faltering tongue afflicted with horror to the dreadful necessity of the circumstance.

I break my chains, to return you what I received from you, and, since my heart must, in this respect, be criminal, tell me which is the greater crime, the uttering of your tremendous oath, or the betraying of the secret which it enjoined. I am among the number of the mysterious and cherished,

BRETHREN,

Your most humble

And most obliged servant,

THOMAS WILSON.

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## P R E F A C E .

I Disclose the free-mason's secret with candour and impartiality; I do justice to virtue and blame vice; I relate what my eyes have seen, and what my hands have felt. The public will be highly culpable if they dispute the authenticity of this performance, as I have no interest to deceive them. The reason of my taking pen in hand is rather to prevent the increase of dupes, than to add to their number. I have often pitied those poor victims of curiosity, who part with eight or ten guineas to learn a fictitious history; words they do not understand, and signs which signify nothing. Children amuse themselves with dolls and toys, and why may not free-masons have their play things? for as the poet says,

“Men are but children of a larger growth.”

To be serious, ours are full as puerile as theirs; and an artist would be much better employed at work than to come to a lodge, where he loses not only his time but his money; and a rich man should have the conscience to feel for the poor in this respect.

A certain number of follies are looked over in every man, because we were born to be guilty of them; so there is some excuse to be pleaded for the prophane, who, deluded by the artful tale of the mason, pays his money to learn miracles, perhaps

## P R E F A C E .

perhaps discover the philosopher's stone, as many a one has thought: but when he finds the cheat, if he returns to such fruitless expensive follies, such noble extravagancies, he deserves flagellation more than the school-boy unable to learn his task; and those who are warned beforehand of the snare are equally culpable.

Before a man is admitted a mason, he flatters himself he shall derive great honour from the creation: but when he is received, he blushes at his credulity, and all the honour he acquires is being ashamed to retract. Men of superficial understandings, deprived of genius, may with some plausibility be allowed such childish pastimes: but surely men of sense, of superior understandings and abilities, will not knowingly associate with them, and join in their ridiculous amusements. No man of judgment can seriously approve of masonry, even after his curiosity had excited him to be acquainted with its absurd mysteries.

It is really high time that masonry should be driven off the stage; it has acted the Merry-Andrew's part long enough, and let common sense and reason now come on. In truth, it has of late years fallen much into disrepute; its fate will be like that of all great empires, which have sunk under the weight of their own grandeur. Its members have degenerated by their increase; and like the expanding branches of a tree, that can be no longer confined within their former limits, they must either be lopped, or the tree cut away at the roots.

I know many brothers, who have, long since, lost all relish for the lodge; and I know many more profane, who never intend to be taken in. The mask is dropt, and we shall see nothing left but the traces of the charcoal and chalk, which described the mysteries upon the floor. Indeed  
the

## P R E F A C E .

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the brotherhood will deserve pity upon the discovery of such a scene; the only doubt that now remains is, whether such trifles, ridiculous as they are, may not, at proper seasons, be serviceable to draw off the attention, and relax the brain of the greatest philosopher: but, I believe, no philosopher would chuse to risque his reputation by answering this question affirmatively.

This work then may be considered of no great importance, if it treats of such insignificant trifles; though, in fact, it contains a complete and exact account of all the ceremonies and mysteries belonging to masonry, without the omission of the smallest particular. But surely the reader will not think he loses much time in the perusal, when he may run through it much sooner than he could the ceremony of being admitted only an apprentice: that his curiosity was excited upon this subject, is doubtless, otherwise he would not have taken it in hand; and with respect to expence, he will certainly be a considerable sum in pocket, since I here furnish as much for two shillings, as he must pay several guineas for at the original market.

The reason of my giving my own admission at length was, that this would be the most striking manner of relating the whole ceremony, and furnishing him, at one view, with the very quintessence of masonry. Whoever has been admitted at one lodge has seen as much as he could have seen in all the rest: neither is the difference of country any thing material, as a mason admitted in England will never find any obstacle to gain access at any lodge in Europe.

I defy any free-mason, let him be ever so zealous and bigotted a partizan for the secret, to deny with any conscience the truth of what I advance, or contradict any part of my work with candour and justice. It is true, that there are few lodges  
where

where the ceremony is performed with so much exactness, as in that where I was received; and, therefore, the brethren themselves of other lodges may, probably, learn something from my work. But I do not expect they will acknowledge before the *prophane*, that I have discovered the real and only secret: this would be demolishing their whole edifice; but I believe many of them will eagerly purchase my book, not so much to be convinced of the rectitude of what I say, which they must perceive at the first glance, as to have it by them for a guide, when ignorant of their work; or as a compass to steer by, when they are out of their latitude.

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SOLOMON in all his GLORY :  
OR, THE  
MASTER-MASON.

MASONRY formerly consisted of a society of select men, whom friendship united by the ties of virtue, to give each other mutual assistance in their wants: at present, it consists of a confused jumble of obscure and distinguished people, indiscriminately drawn from almost every station, uniting in only one opinion, the love of gormandizing.

It is easier to draw off the thick veil that hides the mysteries of masonry, than to fix the epocha of its birth. The ancient masons, less tumultuous and more discreet than the moderns, fled from day-light and the eyes of the prophane. History keeps a profound silence with respect to their origin; and we are furnished with no annals or memorable events which serve to throw any light upon it.

In this labyrinth of obscurity, where we grope at the risk of falling, we may, however, venture to make some conjectures, which will appear tolerably well grounded, by consulting tradition, and the motives for the original institution of this order.

England claims the honour of the invention of masonry. It is too credulously adopting fables  
for

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for facts, to attempt tracing it to the times of Solomon and Adoniram: this supposition is only symbolical, and has no relation to its real history. Solomon is the symbolic name of wisdom; so his temple represents the union and fellowship of the brethren, or rather the lodge wherein they assemble. A society of friends was intended to be established, which must certainly have been the real design of masonry; and these characters were chosen to distinguish and separate them, as we see the officer give the sentinel the watch-word.

Some people have imagined that masonry was instituted in order to accomplish the rebuilding of the temple of Solomon, or to the replacing of the house of Stuart upon the throne of England: but these are groundless suspicions, which have no foundation in reason. Masons trouble themselves neither with religion or politics; the sole object they aim at in their meetings, is pleasure: by this I would be understood innocent pleasures, no way tending to the indulgence of brutal passions, or to a crime of which they have been also accused. If in our days, we have seen drunkenness and debauchery introduce themselves amongst them in their regales, if a thirst of gain, ever industrious, has united to the great art of making dupes; these melancholy abuses are the effects of human weaknesses, and the depravity of the age.

Other speculative masons would have us recur to the Knights Hospitallers of Jerusalem, in order to find the first fathers and original founders of masonry: this is another mistake, that has not probability for its foundation. What gives rise to this notion, is, that these knights chose St. John for their patron, and that all lodges are dedicated to St. John: from whence they would infer, that the English and French lords, who formerly engaged in the Croisades, were free-masons. But these people,

people, who either forget, or are ignorant of the motive of the institution of our order, do not consider, that St. John having always preached to his disciples union and brotherly love, in these words, which he incessantly repeated, "My dear children, "love one another;" the Free-Masons, who have founded the basis of their society upon charity and equality, were desirous, by ranging themselves under the auspices of that apostle, to make known the spirit which animated them.

It were to be wished that history had handed down to us, the name of him who laid the first stone of this vast edifice. This man, who has a claim to immortality, was possessed of good sense, and generous sentiments. He perceived that all men were by nature equal; that nothing but accident made distinction; and that nothing is wanting to complete their happiness, but to enforce this equality in a loving manner. As human passions and honours are the great barriers to the progress of felicity, he thought by banishing them from society, to renovate ancient simplicity. This thought had no sooner struck him, than he conceived a system, which in my opinion, he borrowed from Plato's republic. I once more say it, and it is with truth I repeat it, every thing in masonry is allegorical.

The temple of Solomon represents the majesty of the lodge where the brothers work.

The two brazen columns express the immutable support of the edifice.

The blazing star, is the torch which enlightens them.

The canopy, interspersed with stars, the free communication they have with heaven, in separating themselves from the profane, and also from vice.

The level, the equality of states.

The

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The rule and compass, prudence and circumspection in their conduct.

The white gloves, the purity of their manners.

The eyes of a new member are veiled upon his being admitted, to point out to him the blindness of men, who have their own happiness within their reach, and the power constantly of procuring it, and yet who do not see it.

He is dispossessed of all sorts of metal, to shew disinterestedness, and contempt for riches.

His left breast is exposed, to represent the innocence of his heart, and the purity of his intentions.\*

A slipper is put upon his left foot, in allusion to what God said to Moses near the burning bush: "Take off thy shoes from thy feet, for the ground "on which thou treadest is holy ground."

His right knee is held out naked, in commemoration of the Cerus, which St. John, the patron of the order, had at his knees.

In fine, he is made to *travel*, to make him sensible that a man in *darkness* should advance towards the *light*, and seek it.

The other ceremonies are the effects of the imagination and caprice. They are used as a sort of cement to the rest, to give the whole a kind of form and meaning; just as we see the soldier, in performing his exercise, make many evolutions that are no way necessary in the day of battle. The principal ceremony attended to at present, is the money which the candidate is to draw out of his pocket; with this same *res pecuniaria*, the ancient brethren drink his health, laugh at his expence, and shew him very fine things.

The *xxxxx*, *xxxxx* and *xxxxxxx*, are solely to know one another by. These are kept secret, because

\* Those masons who aver that this ceremony is to ascertain the sex of the candidate, are mistaken.

caufe in fhewing them, every one would be able to make them, and thereby impofe himfelf for a mafon: they are therefore looked upon as a great myftery, and highly cried up by the mafons, in order to excite the curiofity of the prophane.

Nothing can have been finer than the fyftem invented by the author, I take him to have been an Englifhman; he deferves at leaft to have been one, becaufe that nation alone are capable of thinking juftly, and to pay thofe honours which are due to it. He was an excellent architect, but he has been fucceeded by very indifferent mafons, and vices, more than the ravage of time, have diffigured his work.

In whatever region of the earth mafonry made its firft appearance, it certainly has exifted, fince we ftill perceive its ruins: I am initiated into its myfteries, I know their greateft depths, and I reveal them with the utmoft fincerity. I fhall begin by giving a circumftantial detail of my reception, in order to difplay, in the cleareft manner, the infide of lodges.

The pretender's fon had made a defcent in Scotland, and had even gained fome advantage over the king's troops, when my friend, Mr. Cowen, came to acquaint me, that our regiment was ordered to march againft the enemy: "What," faid he, "are you going to leave London, without being admitted a mafon!" I underftood by this that he wanted me to enter into the *grand order*, and as I knew that the modern Solomons do not unlock the gates of their temple but with a golden key, I afked how many guineas it would coft me to gain admittance? "How prophane you are," he replied; "methinks I fee Simon the magician bargaining for the gift of the apoftles. We are not actuated by any interefted motives; it will coft you twelve pounds fterling—that you know is a trifle."

The

The propofal being agreed to, I was conducted to Mr. Fielding, who exercifed the function of maf-ter ; he approved of me, and I faw the light.

### The RECEPTION of an APPRENTICE.

THE Swan tavern in the Strand was the place where I was to throw off the prophane, and open my eyes unto light. The brethren went thither with me. I converfed for near half an hour with fome, in a room fronting the freet : during this time fome others were at work backwards in a room that was every where fecured from obfervers without. Every one complimented me upon the occafion, faying, they wifhed me joy upon my approaching admiffion amongft the number of their brethren. The advantages of mafonry were highly extolled : according to them, I was juft going to fee the moft aftonifhing wonders in the univerfe ; I made no reply, but liftened with great attention, and was credulous enough to believe what they told me. The treafurer of the lodge now appeared with his book under his arm, faluted me very politely, and civilly asked me if I was defirous of having my name inrolled in his register ? I reckoned my money, he infcribed my name, and retired. Now my friend came to me, and told me, it was time to go into the next room ; and I accordingly followed him. It was a dark place with the windows fhut, and curtains drawn. “ This, faid he, we call the “ black room : it is .ftill in` your power to go “ through with the ceremony, or to relinquifh it ; “ I leave you to your own reflections.” After uttering thefe words he remained filent, without giving the leaft answer to any queftion I put to him : a thoufand chimeras revolved in my mind, which however all centered, in concluding I was going to be the dupe ; as they did not tell me I was at liberty to do as I would

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would, till such time as they had got hold of my money. He at length broke silence, to tell me, I must dispose myself of all kinds of metal, whether gold, silver, brass, iron, or steel; take off my left shoe, and put on a flipper; expose my ~~xxxx xxxxxx~~ and ~~xxxx xxxx~~ naked, and allow my ~~xxxx~~ to be ~~xxxxxxx~~ with a ~~xxxxxxxxxxxxx~~. He at the same time assured me, upon the faith of a friend, that I need be under no apprehensions for the money that was in my pocket, and that it would remain in the greatest safety with my other effects in the table drawer. What was I to do in such a situation? I subscribed with great docility to all his terms, he disposed of me just as he pleased, and he was so scrupulous, that he made me take off my coat, because it had yellow metal buttons. He blinded my eyes, and I heard him knock twice at a door.

In the mean time, the grand-master prepared his lodge with the usual ceremonies. When my sponsor had knocked, the second warden said to the first, "Brother, they knock at this door," and the first warden carried this news to the grand-master, saying, "Most venerable, Sir, they knock at this door." My conductor carefully observed to knock only twice, that I might not hear the sacred number, 'till such time as I had seen the light, See, dear brother, said the master, what is that "prophane noise which I hear, and make your report to me." The first warden turned towards the second, and repeated the same to him. "I come from the grand-master, brother second warden; see what prophane knocks at that door, and make your report." The door then opened; but the brother, who was to shew a mason, trembled at the sight of a prophane, and shut it again with indignation. My friend knocked a second time, and the warden being recovered from his mystical surprize, half opened the door, saying, "What  
"do

[ 8 ]

“do you want?” “Brother, said my conductor, “it is a gentleman of my acquaintance, whom I present to be received a mason.” The door was thereupon shut again; the warden putting his hand upon his xxxxxx, the xxxxx and xxxx-xxxxxx forming an angle, resumed his place, which was towards the west, after saluting the master. Then addressing the senior warden, said to him, “It is a gentleman who desires to be admitted a mason;” and the senior warden, after making a profound bow, having his hand in the same form upon his xxxxxx, made his report thus, “Most venerable master, it is a gentleman who desires to be admitted a mason.”

To avoid prolixity in the relation of this ceremony, I shall omit the future reports that passed between the first and second. These ceremonies are observed, because every thing is done by three, and also to testify the respect that is due to the master of a lodge.

The grand-master being informed by his warden, that a gentleman (for so every candidate is called, though he were the meanest mechanic) presents himself to be received a mason, gravely replies, “Has this gentleman the necessary dispositions? Is he presented by a brother who is known? Ask him his name, his surname, and his age.” These questions being transmitted to the second, he appeared, and put them to me. I replied, that my name was *Thomas Wilson*, and that I was about twenty-four years of age. “You answer like a profane, said my conductor; you should say my name is Wilson, and my surname Tom, and I am five years and a half old: a mysterious age, which perfectly expresses the innocence and candour of a free mason.”

My answer being thus corrected, it was communicated by three different messengers to the altar of the

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the grand master, who approved, adding these words: " Brother senior warden, you may present him to me, but be sure that he is dispossessed of all kinds of xxxxxx, that his xxxx are xxxxxxxx, his xxxx xxxxxx and xxxxx xxxx xxxxx, and his xxxx xxxx in " a xxxxxxxx." These orders were signified to my conductor, while I was in this attitude, which was related to the master, and I heard him say with a loud voice, *let him come in.*

I was thus introduced into the respectable temple, without seeing the edifice. My sponsor accompanied me, and the junior warden took fast hold of my hand. As soon as I appeared towards the West, the master cried out to me from the eastern point, where he was placed; " Ragh prophane, dare you tread this ground? What is your motive for appearing in this august temple? Do you come here to be instructed in our mysteries, or to insult them, and discover them to such like yourself? You are silent, prophane; speak, answer me."

I acknowledge this speech gave me a little palpitation of heart: as I did not see this distributor of masonry light, who addressed himself to me, I did not know on which side to direct my answer. I plucked up courage, however, and said, I came to supplicate him to inscribe me amongst the number of his brethren, and to grant me a place with them. " Are you not, said he, animated by a spirit of curiosity? Tremble, prophane, at what this temerity of yours may cost you." I replied, that I had consulted nothing, but a desire of entering into an agreeable society, of which I was willing to become a member. " Well then, said the grand master, let this prophane travel under the iron vault, from east to west, in search of the light."

The brother who held me by the hand made me take three turns in the lodge; at every step they cried

cried out, "Raife your foot—lower your head—" take care—falute." I constantly heard over my head a noise like the clashing of swords; this is what we call the *iron vault*. I now and then run my forehead against a naked sword, which was held by a brother, and I was at that instant instructed to sink my head, then my feet run against something that was put upon the ground, which obliged me to raise my feet and step over it; so that at every step, there were fresh obstacles to retard my march, or terrify me.

After much labour, and more terror, I found myself at the very spot from whence we set out; my face against a wall, tranquilly waiting my doom. "I take pity of this prophane, said the master; brethren, let him see the light." At this signal, the xxxxxxxxxxxx was instantly taken from my xxxx, and the wardens made me take half a turn to the right—when, good Lord! what fine things did I see! I saw upon my right and left, brothers with naked swords in their hands, their points turned towards me, with menacing looks; the master with the hammer raised, a table before him, whereon was a book, three candles, and two swords sheathed. When I had appeared sufficiently terrified, the master let fall his hammer, striking a blow; the brothers sheathed their swords, and putting on a softer aspect, they put themselves into the posture of an apprentice, having their hands, with white gloves, in the form of an angle upon their xxxxxxxx, and their aprons round their waists. Upon casting my eyes downwards, I perceived the august temple of Solomon drawn upon the floor. It is true I did not then know it to be such, as I imagined the children had drawn something with chalk to amuse themselves. "Brother warden, said the master, make him go up the temple steps, place his feet in the form of an angle, and present him to me in tak-  
"ing

[ 11 ]

“ing three steps at a time.” I lifted my legs and feet, seven times, as if the imaginary steps had been real stone or marble: I disposed my feet into an angle, and I walked like an apprentice; that is to say, in putting my right foot foremost, and in closing my left foot behind, so that the two shoes formed an angle, and I described a right line.

As soon as I touched the altar, the master rose from his chair, and told me to kneel upon one knee. He then put the point of a xxxxxxxx to my xxxx xxxxxx, which was xxxx, and I there held it with my xxxx xxxx. He took my xxxxx xxxx, and placed it upon two swords, which lay crosswise, under which were the books of the Hxxx Sxxxxxxxxx, opened at the part of the xxxxxxx according to Sx Jxxx; then holding up the mallet, he made me pronounce this flocking oath; which I call to mind with horror, and which made me tremble to repeat.

### FORM of the OATH.

“ I swear in the presence of the great architect  
 “ of the Universe, who is God, never to reveal the  
 “ secret of the masons and masonry, directly or in-  
 “ directly: neither to betray by word of mouth or  
 “ writing, nor to discover or trace any thing that  
 “ may relate to it, by signs, gesticulations, or in any  
 “ manner whatsoever: and in case of being guilty  
 “ of any infraction, I consent to have my xxxxxxx  
 “ xxx, my xxxx xxxx xxx, my xxxxxx xxx xxxx, my  
 “ xxxxx xxxx xxx, my xxxxxxxx xxxxx, xxxxx, and  
 “ when xxxxxxxx to xxxxx, cast into the abyss of the  
 “ sea, or blown by the four winds over the surface  
 “ of the earth, that no traces of my memory may  
 “ remain amongst men.

“ So help me God, and the Holy Evangelists.”

Amen.  
 The

[ 12 ]

The mafter pronounced the fentences, and I repeated them after him : he then raifed me up, laid down his mallet, took the compafs which I held out of my hands, and made me place myfelf on the fide of the altar ; then taking the apron, which was intended for me, he faid, “ I alter the name of this gentleman from prophane to brother, which ought to be facred to you. Receive, dear brother, this apron, which entitles you to a feat amongft us in this lodge. Kifs the ftrings of this refpectable apron.” I tied it round my waift, with the flap on the infide, an apprentice not being intitled to wear it otherways. “ Put on thefe gloves, faid the mafter, their whitenefs is the fymbol of purity, and of the innocence of a mafon’s manners. This other pair is for the ufe of the ladies, you will prefent them to her who holds the firft place in your heart. By this we would fhew the fair fex, that we have all the efteem for them which they deferve, as we do not lofe fight of them even in our very myfteries. If the entrance into this refpectable temple is not acceffible to them, it is, that we dread their beauty and the force of their charms. You are now, continued he, drefsed like a brother, but you are ftill ignorant of mafonry in many refpects. Do you know, dear brother, that mafons make ufe of x x x x x, x x x x x, and x x x x x x x, to know one another. The apprentice’s x x x x is made by extending the x x x x x x x x x, and putting your x x x x to your xxxxxx, and then drawing it horizontally along the x x x x x x x x, and letting it fall in a x x x - x x x x x x x x x line.

“ The xxxxx is given, by putting your xxxxx into a brother’s xxxxx xxxx, the xxxxxxxx xxxxxxxx, the xxxxx outwards, to fupport it upon the firft xxxxx of the xxxx xxxxxxx.

“ The x x x x which ’prentices are diftinguifhed  
“ by,

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“by, is xxxxx; a respectable and sacred name,  
 “which was formerly given to one of the x x x x x  
 “xxxxxxx which Solomon placed at the xxxxxxxx  
 “of his temple, and at the foot of which the ‘pre-  
 “ntices received their wages.

“But do not imagine that it is necessary to pro-  
 “nounce this word precipitately, when you want  
 “to know another, or to make yourself known.  
 “We take wise precautions. If any one wants to  
 “be known for a brother, he will make some angu-  
 “lar sign, either with his hat, his handkerchief,  
 “his hands, or his feet. He will then hold out  
 “his hand to you, and apply his xxxxx to his xxxxx  
 “xxxxx; you must then say, *Brother what does this*  
 “*mean?* he will answer, *Brother the word: give me*  
 “*the word:* then you say, *I will give you the xxxxx*  
 “xxxxx, he will reply, *And do you give me the xxxxxx:*  
 “he says x, you answer x, he adds x, you say x,  
 “and he finishes with x: then in embracing you  
 “he will divide this word in two, and he will say  
 “at your right ear x x, and at your left x x x,  
 “which being united form the mysterious word  
 “x x x x x, which you see inscribed upon this  
 “column.”

He then continued. “Let us see what progress  
 “you have made—give me the xxxx—very well  
 “—do the angle gracefully—the touch not bad—  
 “the word—you’ll do. Now give them to the  
 “brother wardens, to the brother who has served  
 “master, to the brother speaker, to the trea-  
 “surer, to the secretary, and to all the members  
 “of this lodge; then come to the altar, and re-  
 “ceive fresh instructions.

I went round, and kissed the brothers each three  
 times, with all the grimace above described. I  
 thought that upon my return to the altar, I  
 was to be initiated into some important mystery,  
 or at least that I should be acquainted with some-  
 thing

thing not quite so trifling as what went before. The master perceiving my eager curiosity, hastened to increase it. Said he, "We apprehend, dear brother, that the word *x x x x* has come to the knowledge of the profane by the perfidy or carelessness of some brother, and masonry being ever attentive to veil its profound mysteries from the profane, has remedied this inconvenience by the ingenious invention of a watch-word, whereby our secret is doubly guarded. This word is *x x x x x x x x*, which we have adopted on account of the intimate connection there must be between us and the first Vulcan in the universe. We call it a watch-word, because we require its being uttered before that which was formerly used, namely, *x x x x*. The profane surrounded with the clouds of darkness, will be ever ignorant of its excellence and use. But take care, dear brother, that we have not one day cause to repent having introduced you into this sacred retreat, where the light shines forth. Your weak reason does not yet comprehend what your eyes perceive: I shall give you the key to those mysteries which you see chalked out under your feet, when I confer upon you the second rank, which is that of a fellow-craft. Content yourself a little with having this first step towards being initiated amongst us. Shut the apprentices lodge with three knocks."

He then addressed himself to the warden, to tell him to signify to the brothers, that the lodge should be shut up; the first warden gave this notice on the right, and his second communicated it to the left wing. The master gave three knocks, the two wardens repeated them, with the little mallets that hung at their waists. The master made the apprentice's sign, saying, "Brethren, the apprentices

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“prentices lodge is shut with striking three “knocks,” which was successively repeated, and according to the mystery of three upon the right and left; then three knocks were given with the hands, crying at the same time, Huzza! Huzza! Huzza!

You now see me an apprentice, and highly flattered at being so. The brethren, who were no longer to order, had leave to mingle; every one paid me his compliments, or repeated the signs with me, to impress them stronger upon my memory, and train me to exercise. *You have seen nothing yet,* says one. *Was you frightened?* says another. *Your eyes begin to open, but we shall show you a great deal more,* says a third. What will they show? said I to myself. If their mysteries resemble those which I saw chalked out upon the ground, I do not think the value of my knowledge will be equal to those shining guineas I have paid for it.

### The RECEPTION of a FELLOW CRAFT.

I returned again into the next room, with the same friend who conducted me; the master having taken his seat, gave a knock, crying *Brothers, to order.* The brothers receiving the informations from the two wardens, who were at the end towards the west, ranged themselves upon the two wings, towards the north and south: then the master having asked the first warden, if he was a mason, what was the first care of a mason, who answering to see the lodge well tyled; he continued his questions by asking *what is o'clock?* the brother having answered *past seven,* the master then said, “Since it is past seven it is time to begin our work: brother wardens, tell the brothers to assist me in the work I am going to begin; we are going to open the fellow crafts’ lodge with three  
“knocks.”

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“knocks.” This speech was communicated to the brothers by the wardens; three knocks were given, and in making the sign, he said, the fellow craft’s lodge is open.

My conductor gave three knocks to acquaint them he was there: the master being informed, the second warden appeared, asked what I wanted, carried the news, brought back an answer, gave me the xxxx, the xxxx, and the xxxxx of my first dignity of apprentice; and after this long ceremony, which he performed without laughing, he introduced me into the lodge, and put me into the hands of the first warden. *Which is the brother that you present me?* said the master. *He is,* replied the wardens, *an apprentice who wants to be admitted a fellow craft. Has he served his time, said the master, is his master contented with him?* As soon as the wardens had answered favourably for me, the master said, *let him travel, and present him to me by three steps.* I travelled then, a second time, but with more tranquility and less dread: I was not afraid now of my head or my feet. The brothers remained quiet in their places, their right hands spread upon their xxxxxx, whilst I kept mine upon my xxxxxx. They observed to me, that I went quite a different road from the first time, and that instead of going towards the east to seek for light, I travelled towards the west to spread it. This double satisfaction, joined to that of seeing all obstacles removed, highly flattered me. Being come to the west, I formed an angle with my feet, in order to approach the master with three steps. I was going to advance in a straight line, which would have been bad and prophane, so that I advanced with my right foot towards the south, drawing behind it my left; then I formed a like angle towards the north, and a third towards the east.

Here

[ 17 ]

Here I bent my right knee, in order to kneel, and having my right hand upon the Bible, I again swore, according to the form which the Master dictated, as follows: "I promise under the same obligations to keep the secret of the fellow-craft among the apprentices, as I shall that of the apprentices with the profane."

The grand oath is not usually repeated, probably on account of the terror that it inspires. This secret of the fellow-craft, which I was going to learn, highly excited my curiosity; and I imagined that the great knowledge I was to acquire was reserved for this moment.

They began by politely helping me up, and taking me to the side of the altar, they then drew the flap of my apron, which I was now entitled to wear outside, and fixed it to one of my waistcoat buttons; another mystery, which extends the rights of the craft, but which distinguishes them from the master.

"You are now no longer profane, said the grand-master; our mysteries have begun to shine upon your eyes; you have already obtained the privilege to salute your brothers as an apprentice, and to give them the word: now receive that of fellow-craft with the touch and sign. This sign, my dear brother, is given, in stretching your  $x \times x \times x \times x \times x$  along your  $x \times x \times x$ , and raising it perpendicularly to apply it to your  $x \times x \times x$ , the  $x \times x \times x$  and  $x \times x \times x - x \times x \times x$  open, forming an angle; you then draw it horizontally across the  $x \times x \times x \times x$  and then drop it level, to form another angle, which is a mark we never lose sight of in our signs.

"To give the touch, you must open your  $x \times x \times x$   $x \times x \times x$ , as the apprentices do; but they apply the  $x \times x \times x$  to the  $x \times x \times x \times x \times x$  of the  $x \times x \times x - x \times x \times x$ ; where-  
" as

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“as the fellow-craft applies it to the next, or  
“*xxxxxx xxxxxx.*”

“When two brothers are in this posture, he to whom you want to make yourself known, asks what it means: you answer *the word*; and this word is not to be given without great precautions: too much care cannot be taken to conceal the grandeur of our mysteries. So that to advance with prudence and circumspection, you say *Give me the xxxxx xxxxxx, and I will give you the xxxxxx.* He says *x*, you reply *x*, he says *x*, and you *x*; you then embrace him as a true brother, and in giving him these three fraternal embraces, he is to utter in a low voice, lest he should be overheard by any profane, at the first embrace *xx*, at the second *xx*, and at the third *xxx.*”

It may be easily imagined from the respect with which I am inspired for masonry, with what secret joy I found myself gradually enriching with such valuable knowledge. I made the tour of the temple, in order to inculcate by practice their instructions, and I received the embraces of all the brethren. Upon my return, the grand-master allowed the brothers to be seated; he then desired the brother-speaker to intimate to me the advantages of my situation, and the excellence of masonry. The speaker rose up with much gravity, coughed, spit, and then pronounced his harangue with great emphasis,

### The SPEAKER'S HARANGUE.

DEAR BROTHER,

THE fatal veil that blinded your eyes is now taken off, and the torch of truth begins to blaze to enlighten your steps. Formerly enveloped in a thick cloud, you lost yourself in the paths of the profane, and the sun of justice did not beam forth upon you. But now the mask is dropt, the  
light

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light appears, and our mysteries are disclosed to your astonished sight. See these respectable figures delineated with the pencil—these steps—the columns—this temple of the king of Israel, the wise Solomon—that temple so famous in history—destroyed by the Romans, and rebuilt by the brother-masons. Yes, my dear brother, it is to give a fresh lustre to this temple, which exists no where but in our hearts, that being assembled under the auspices of wisdom, we renovate in an agreeable fraternity the virtues of the golden age, and the age of Astraea. Armed with the rule and compass, we compass our actions, we measure our actions; the light which the profane is in want of is a torch that never leaves us; and this level, which we carry in our hands, teaches us to estimate men, to revere their humanity, and not to be dazzled with honors. Observe this sweet union, this cherished peace which reigns amongst us; it is the fruit of equality, which we establish in our temples; never does the poisonous breath of discord tarnish its brilliancy, or change its beauty. In what ever distant climate fate may conduct you, upon earth or water, you will find the mason support his lodge with all the pompous titles that appertain to it, admire virtue in his brethren, believe him his equal, because they are men, share their pains, participate their ills, lend a beneficent hand in time of want, concealing no impostures in the intricate mazes of a false heart, speaking ingenuously, and acting with candour, goodness, and affability seated on his brow; despising all affected disdain, the offspring of pride, that would mark out distinctions amongst mankind; ready to forgive injuries without offering any; cherishing goodness, and detesting nought but vice; simple in his manners, easy in his behaviour,

haviour, affable in society, a faithful subject, a constant friend; knowing how to temper the austerity of wisdom with chaste voluptuousness, his heart being ever open to taste innocent and allowable pleasures with his brethren.

“These are the out-lines of a free-mason’s picture; the character with which you have just been invested intitles you to his virtues; practise them throughout the whole universe, of which you become a citizen. You are a brother, enjoy with us the happy advantages of being so.”

This is nearly the discourse usually made by the speakers of lodges. Nothing true, much tinsel, and no solidity: the master gave three knocks with his hands; the brothers did the same, and the modest orator, covered with glory, resumed his place. Another brother now appeared, holding a naked sword in his hand, who is called the brother-demonstrator. The master had appointed him to acquaint me with the meaning of the hieroglyphics which I saw, and which I did not comprehend. This man, who knows how to unfold mysteries, and level them to any human understanding, placed his feet in the form of an angle, made a bow, and then began as follows:

## EXPLANATION of the PICTURE.

DEAR BROTHER,

**Y**OU are here in a respectable lodge, or rather in the temple of Solomon itself. Cast your eyes upon this picture (Plate I) and attend to me, while I explain to you these mysteries. This staircase, made in the form of a vice, conducts to Solomon’s temple. You go up in a circular manner by 3, 5, and 7: it was this that you went up by three steps, before you was presented to the master.

“These

“These little speckled lozenges, which should be diversified by colours, form the Mosaic pavement: these two columns, placed at the entrance of the temple, are those at the foot of which the craft and apprentices assembled at night to receive their wages. As they were very numerous, it was necessary to give them different words to avoid confusion. The apprentices repaired to the northern side toward the column *x x x x*: the master came, gave them the sign, the touch, and the word, then distributed the wages to the apprentices, and returned. The fellow-craft performed the same ceremony towards the south, to obtain the price of their labour. Observe the initial letters *x x* which signify *x x x x* and *x x x x*, engraved upon these columns. Each of these pillars was eight cubits high, twelve in circumference, and four fingers thick.

“Upon the capital of these columns at the eastern point, the words WISDOM, STRENGTH, and BEAUTY are inscribed. That is to say, it is necessary to have *wisdom* to invent, *strength* to support, and *beauty* to ornament. *Solomon*, in the construction of his temple, did not lose sight of these three points; and they form the basis upon which our lodges are founded.

“As soon as your eyes were opened, by the veil that covered them being taken off, you perceived three great lights: the first is the Sun, the second the Moon, and the third our most venerable Master, whom you see seated upon that respectable chair to enlighten the lodge. Besides these two torches of day and night, you observe another in the center, issuing flames, this is what we call the blazing star which goes before us, like that column of fire which shone to guide the people in the desert. The letter *x* inscribed upon it signifies *x x x*.

“Another

“ Another interpretation is given to it ; which we render by the words, *Glory, Grandeur* and *Geometry*. Glory is to God, Grandeur to the master of the lodge, and Geometry, which is ranked as the fifth science, for all the brothers.

“ There are but three windows in the temple, one towards the east, the second towards the west, and the other to the south : there is none towards the north, as the sun does not extend his rays to that quarter.

“ You observe here several jewels : there are six ; *viz.* three moveable, and three immoveable. The first is the rule worn by the master ; the level, which hangs to the senior warden’s neck, and the plumb-line, worn by the junior warden.

“ We consider the other three jewels to be, the floor to be chalked out, which belongs to the masters : the cubical pointed stone, whereon the craft sharpen their tools, and the rough stone for the apprentices.

“ Observe round the picture these triangular figures, alternately full and empty : they represent the intended tuft, which covered the extremities of the temple : add to this the Mosaic pavement and the flaming torch, and you unite the three ornaments which we employ in our lodges.

“ I wish I were allowed to conduct you into the interior parts of the sanctuary ; but you are only a fellow-craft, and here your knowledge must be limited.”

So much for my twelve guineas : a very interesting observation was added, which was that the lodge was covered over with a celestial canopy of azure colour, interspersed with golden stars, to intimate that a true mason may freely carry his observations up to the heavens, when once he has thrown off the passions of the profane.

The

The mafter fubjoined to the valuable inftructions I had juft received, the apprentice and fellow-craft's catechifm, which he made all the brothers repeat by interrogatories. But as I intend to add the queftions which relate to the reception of a mafter, I fhall not yet introduce it, in order to bring into one point of view, without interruption, thefe wonderful *arcana*.

The catechifm being finifhed, the mafter rofe and left his place, which was immediately filled by a brother, who had paffed mafter, becaufe it fhould never remain vacant; he then approached me, made the fellow-craft's fign, and held out his hand to me, his *x x x x* being properly difpofed. "This, my dear brother, faid he, is to teach you "the watch-word; we have fixed upon the word " *x x x x x x x x* for the fellow-craft, and you have a "right to exact it from every one who takes "upon himfelf the title of brother; and you "may, by means of what we have been teach- "ing you, have the doors of every apprentice's "and fellow-craft's lodge opened to you, in order "to work as fuch."

After being arrived at this frefh point of perfection which is conferred upon the freedom of all the mafons companies in the world, this worthy mafter refumed the chair; called *to order*, that is, that every brother fhould put his *x x x x* to his *x x x x*, and afk the brothers if anything had been omitted. "Speak, my brethren, faid he, "you are equally interefted with myfelf; the com- "mon advantage and general good of the whole "order are in queftion." None having replied, the mafter faid, "As we have not finned in any "thing, let us congratulate each other, my bre- "thren, upon having worked fo well to day. "Brother warden, What is it o'Clock?" He an- "fwered, "Moft venerable fir, it is full midnight."

"As

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“As it is full midnight, said the master, it is time to finish our work: Brother, inform the officers, masters, fellow-crafts, and apprentices of this lodge, that we are going to shut the apprentices and fellow-crafts lodge, with three knocks.”

The custom is to communicate this speech of the master to the brethren upon both wings: though they heard it very distinctly as being present, the mythic rules exact the repetition to keep up the majesty of the lodges. As soon as it was declared by the wardens, the master gave three knocks with his wooden mallet, the wardens did the same, which is done by going over the two first hastily, to give the last with deliberation and gravity: the master made the apprentices sign, and letting his *x x x x* drop upon his *x x x x x*, after having drawn it along his *x x x x x x*, and concluded with these words. “Brother warden, acquaint our brothers that the apprentices and fellow-crafts lodge is shut up with three knocks.”

It was necessary to hear the repetition of the two echoes, which began to be tedious and very irksome, by reason of the length of the ceremony; but I had my ears very agreeably tickled with the civil expressions which our worthy master subjoined, “Let us congratulate ourselves, my brethren, upon the acquisition we have made of so amiable a brother:” at that instant, every one gave three knocks with his hand, and cried out lustily huzza, huzza, huzza. I joined with them, though I could not help laughing, at the bottom of my heart, to think what fools we all were.

A torrent of compliments succeeded: the brothers now freely intermixed, and were very solicitous for their suppers, their appetites being very keen.

keen after so much labour. The two brother waiters effaced all the marks that had been made with a wet cloth, taking great care that not the least vestige of chalk should remain, that the profane might not thereby gain any insight into our mysteries. It was with regret that I saw so ingenious a piece of drawing entirely defaced: but the table, which was elegantly served, at my expence, now attracted all our attention. Before we took our seats, a brother taking up a bottle, asked me, "What I called it? A bottle, I answered. You are wrong, said he, this is called a barrel. And this, said he, taking up a glass, What do you call this; a tumbler, or drinking-glass, said I: "Not at all, said he, this is a cannon, and perhaps you do not know, that we call wine red powder, and water white powder; and every brother has a barrel of red powder before him, "and charges his own cannon."

### The TABLE-LODGE.

**S**UPPER being ended, every one took a seat without ceremony; though the same disposition as in the lodge was nearly observed. As the table was in the form of a long-square, the four cardinal points were easily distinguished: that is to say, the east where the master presided; the west, where the wardens were to catch his orders; the south and north, where the craft worked as well as the masters. The repast was elegant, nothing was wanting but sobriety. The same liberty was given us as to the profane, with respect to talking and eating. By that time we had drank our bottle a-piece, the conversation began to be very gay, when all of a sudden, the master giving a knock, cried out, "Brother warden, to order." He and his deputy distributed this command on each side, "Brothers, to order."

This

This knock immediately produced silence, and our attention was attracted by this advertisement. The master asked his brother warden if he was a mason, if the lodge was tiled, from whence he came, what he brought, and what was o'clock? In a word, he opened the lodge.

It would be finning against the rules, to pass over any of the ceremonies of the table lodges, of reception, or business: I have omitted them to avoid prolixity; the catechism, of which I shall give a correct transcript, contains, together with the questions, the manner of opening and shutting the lodges. Though my brother masons may have the patience to repeat ten or a dozen times the same thing, I must have more respect for the reader, than to tire him with such tedious repetitions.

As our venerable master had my instruction greatly at heart, he interrogated the brothers, that I might learn by their answers. I must ingenuously acknowledge, I was extremely surprized to hear reasonable people giving serious and grave answers to such childish questions. I, at first, imagined every one was at liberty to make what answers he pleased; but as the learned brothers laughed at those who were embarrassed in their replies, I soon found out that there was a form, written or received by verbal tradition. These interrogations were concluded by an order for the brothers to charge, and form a line with their cannon. Every one laid hold of the barrel of red powder, and charged accordingly. Brother, said the master, Are the cannons charged? and he answering they were all, the master rose from his chair; we rose up with him, having a napkin upon our arm, and the apron before us. "Brothers, said the master, it is to have the pleasure and advantage of drinking the health of  
" lord

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“lord ———, grand master of all the lodges  
 “in England, with all the honours of masonry,  
 “by three times three—to order—put your right  
 “hand to your arms — present — fire — well fired,  
 “very well fired, brother.”

The cannon being discharged, it was kept applied to the lips, while we were looking at the master, and he said—*Have your eye on him who commands the exercise—present your arms—one—two—three.* The arms were presented in describing three angles, of which the *x x x x x x* was the basis; the lateral lines rise from the two points of the *x x x x x x x x*, and incline towards a junction at the summit, which corresponds with the middle of the *x x x x x x*. Then the master added, lower your arms — one — two — three — then all the cannon were brought at once upon the table at one strong stroke pretty smartly: we then clapped our hands nine times, by three and three, in pressing the middle *x x x x x x* against the *x x x x x*, and huzzaed three times, pretty vociferously.

The room, as well as the adjacent apartments, re-echoed with these joyful outcries. We then fired for every one of the royal family; for the masters of all lodges; for our own; for the brother visitors; for myself, as a newly created brother; and concluded with the masons wives. These general firings no way diminished those for the particular emolument of the brethren: for the more one drinks, the more one would drink.

This is the only vice, I believe, that the masons have retained from the prophane; or at least the greatest, which the depravity of human nature has introduced into our lodges. The sumptuousness of the table brings on intemperance, and the variety of wines often engenders a confusion of languages. The master's mallet strikes *to order*, but his voice cannot be heard through the incessant

ceffant clamour ; reason is obfcured in the very center of light itfelf.

This blemifh, which, at firft fight, feems to tarnifh the virtues of mafonry, ferves only as a foil to its brilliancy. This is the fhade that gives relief to the colouring of a picture. The prophane, in this condition, would give into the moft unpardonable exceffes ; but a mafon always preferves a certain referve, which fprings from the fountain of virtue wherewith mafonry infpires him.

I muft do juftice to all the lodges in which I have been, as well in France as England, and own that I never heard the leaft indecency of expreffion, which bordered upon libertinifm. If a brother fhould make a flip this way, he would be punifhed by being fined, according to the nature of the fault : that is to fay, he muft either pay a fhilling, half a crown, or a crown, more or lefs, and this money is faithfully diftributed to the poor.

A brother has a right to impeach another when he finds him ftray beyond the limits of his duty ; the mafter pronounces fentence, and the culprit begins by doing penance ; if his fentence is a pecuniary mulct, he fays, “ Brethren, “ I forfeit this fum for a fault committed.” If he is condemned to fwallow a certain number of glaffes of water, he fills them himfelf, and fays, “ Brethren, I fire this cannon of white powder “ for a fault committed.”

If he has any remonftrances to make, he addreffes himfelf to the junior warden to afk leave to fpeak, and when his petition is granted by the mafter, he makes his apology to the whole lodge : but he muft take care to make ufe of no falfe arguments, or exprefs any acrimony againft any brother, to juftify himfelf.

Faults

Faults committed without the lodge are also cognizable at this tribunal. Misunderstandings are rectified, and disputes amicably decided. If it be an intricate affair, some brothers are appointed to examine into the merits of it with deliberation and attention; and they always decide with candour and impartiality. These last cases are usually referred for the apparatus lodge.

After having made several discharges of artillery, we began to think of closing the lodge: we had passed our time in a melancholy manner enough ever since it had been opened, because we were denied that liberty of conversation, which so agreeably finishes a repast. We looked at one another without saying a word; Morpheus began to extend his influence; and, to own the truth, we made a very foolish appearance.

Our master, at length, ordered the last firing, for the prosperity of all our brothers; we discharged our pieces in the best manner it was possible, and when we resumed our places, we were acquainted with the day of our next meeting; then the senior warden was asked the hour, who answered it was full midnight; then said the master, as it is full midnight, it is time to finish our work; inform our brothers, that the apprentices and fellow-crafts lodge is going to be closed with three knocks. We were compelled to hear the tedious repetition of these words. The master gave three knocks; the wardens gave also three knocks with their hammers: the master then gave the apprentices and fellow-crafts sign, in saying that the apprentices and fellow-crafts lodge was closed with three knocks: the wardens made the signs, and repeated the same, after which we roared out, Huzza! Huzza! Huzza!

This

This is an exact recital of the ceremony of my being received a free mason; and the same is practised in all the lodges in the world.

I imagine the reader is not very curious to know what I thought of my day's work upon my return home, and being alone. However, I must inform him, there were two things I very much regretted, the loss of my time, and the loss of my money. I had sacrificed both, and I considered this action as one of those foeries, that a man may be guilty of once in his life. I could not help looking upon masonry with the highest contempt, now I was acquainted with it. Nevertheless, the excellent morals, which I had heard so much preached up, had made some impression upon me, and I was desirous of seeing it put in practice.

A young mason's acquaintance soon increase; "So many brothers, so many friends," say they. This may be true in some respects, that is to say, where money or good wine is the case. I had perpetual visits paid me by my brother masons. I believe a mason would sooner do a good office to a brother than any other; but then it must not cost him much: the fraternity extend their friendship as far as the purse-strings: here it expires, without their having the power to open them.

All are masons in the lodge: all are profane out of it. He that was your brother round the picture, or the table, looks upon you disdainfully in the street, if you are not upon a level with him in point of fortune: and if he should touch his hat to you, it is with the utmost concern, lest the profane should observe him. These scruples were utterly unknown at the first institution of the order, when this false delicacy never drew the line of distinction between the brotherhood.

Masonry

Mafonry owed the progrefs it made to the practice of virtues, which it enforced, and to the equality of conditions, which it reftored; and by the fame reafon, its decline and the difcredit which it is at prefent held in, is entirely owing to thofe innovations.

The brother-craft ufually work three months before they are received mafters. This period is allowed them to gain instruction, and make trial of their fkill. Great care is taken to increafe their folicitude, and excite their defire to be admitted mafters; which, fay they, "contains the key of "all that they have feen, and is the fecret of "fecrets."

Mr. Cowen, who had *unprophanized* me, was defirous of compleating the work, and conferring upon me the character of a mafon in its greateft amplitude, by introducing me to the third and laft degree. I had conceived a diftafte to this accomplifhment; he, neverthelefs, had the addrefs and fkill to prevail upon my weaknefs to part with four more guineas for this new reception.

I accordingly repaired to the deftined fpot; and when the brethren had *charcoalized*, according to their fancy and caprice, *Adoniram's tomb* and the *branch of Acacia*, they told me to prepare.

### The RECEPTION of a MASTER.

THE mafter's lodge opens with the fame ceremonies as that of the apprentices and fellow-crafts, with this difference, that *nine* knocks are given inftead of *three*. The prefident is, upon this occafion, called *moft respectable*, and the name of *venerable* devolves to the wardens and mafters.

The receiver puts on his habit, that is to fay, his apron and gloves: he keeps, however, his monee and other metals, becaufe as a mafon, he ought  
to

to make good use of them. Neither the x x x x nor the xxxxxx is xxxx xxxx; nor are the xxxx xxxxx—x x x x x x, as he is supposed already to have seen the light. The lodge being opened, the venerable deputy being sent by the most respectable master, was by him allowed to be admitted, he being previously informed, "Whether I had worked well, "and whether my master was contented with me," and having also given the signs, words, and touches, belonging to the apprentice as well as to the fellow-craft.

I underwent this examination, and acquitted myself with honour: whereupon the junior warden took me by the hand, and conducted me in.

At the first step I took, I was terrified at the sight of two naked swords, which brother-terrible held in his hands, one with the point upwards, and the other with the point downwards.

The warden laid hold of the sword which brother-terrible held in his right hand, and rested the point against my x x x x x x x, in bidding me support the blade with my arm.

In this attitude, I went nine times round the lodge, the warden holding my right arm with one hand, and the sword in the other. My face was turned towards the wall, the brethren kept a profound silence, which was broke in upon, only to inform me, to salute the *most respectable master*, in passing before the altar.

When I came to the west, after nine mysterious rounds, the two venerable wardens gave nine knocks with their mallets, one deputy saying to the other, that I was a brother fellow-craft, who desired to be admitted to the degree of master. He accordingly carried the message to the most respectable master, who seemed to shudder at the name of fellow-craft. "Is he not, said he, one of those "wretches, who have steeped their hands in the  
" blood

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“ blood of our most respectable mafter, Ado-  
 “ niram ?

I was then examined from head to foot, and they feriously faid, “ I had fome refemblance of  
 “ them, but that I was not however one.”

I fhould have burft into a fit of laughter at this  
 reply, if I had not obferved a brother extended at  
 full length like a x x x x x x, his face covered over  
 with a x x x x x x x x x x x, fpinkled with fome drops of  
 x x x x x, and, as I apprehended, I was going to be  
 ferved in the fame manner, I imagined they would  
 be revenged of my indecent rifibility.

The respectable mafter ordered me to have my  
 feet placed upon an angle chalked out at the foot  
 of the picture, and that I fhould be prefented to  
 him at three steps.

I now learnt a new march ; I took three steps  
 zig-zag fafhion like a fellow-craft, with this dif-  
 ference, that I placed my feet out of the picture,  
 by way of refpect ; and I was directed how to  
 draw the fecond to the firft, and keep it fufpended,  
 or at leaft only put the point of the toe to the  
 ground, to avoid rubbing out the marks of the  
 charcoal.

I went down upon one knee before the altar,  
 to take a frefh oath, and I repeated that hor-  
 rible oath, the remembrance of which ftill fhocks  
 my memory. When I had thus bound myfelf by  
 thefe promifes, the moft respectable mafter raifed  
 me up with his hand, and whilst I was between  
 the two wardens, he fpoke this difcourfe to me.

DEAR BROTHER,

“ **Y**OU are unacquainted with the caufe of our  
 meeting. We are convened here to com-  
 memorate the memory of Adoniram our father,  
 to whom Solomon the Wife had formerly in-  
 trusted the care of the temple which he con-  
 ftructed.

fructed. Adoniram, being acquainted with the work, had a great number of workmen under him, whose wages were not alike. In order to avoid paying an apprentice the price of a fellow-craft, or a fellow-craft that of a master, he paid the apprentices at the column x x x x x, towards the north, and the brother-craft at the column x x x x, towards the south, and the masters in the middle chamber.

“The thirst of gain excited three wretched fellow-craft, to resolve either to get the master’s word from the mouth of Adoniram, or to let him perish under their hands. They posted themselves at three different gates of the temple, each armed with a club to execute their design. Adoniram, who did not suspect the treachery of his brothers, entered without fear into the temple, and when he was upon the point of going out towards the west, he met with one of these assassins, who asked of him, with threats, the master’s word. Adoniram replied, that he had not received it in that manner; upon this refusal, the fellow-craft struck him with the weapon he had in his hand; (*at this place the warden laid his x x x x x upon my x x x x, and the most respectable master continued*). Adoniram, though he had received the blow, gained the south door, where he found another murderer, who gave him a second blow (at this word I received x x x from the senior warden) which brought him to the ground: he had, however, strength enough left to escape from them, and run towards the east, to avoid the danger which threatened him; but the third assassin appeared with his club, and gave him such a violent blow upon his head——”

In uttering these words, the most respectable master raised his voice, and lifted up his x x x x x x, as if he designed to x x x x x x x x x x; I thought he was going seriously about it, and I drew back; but the two wardens who held me by the shoulders,

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shoulders, xxxxxxxxxxxx me at xxxxx xxxxxxxx upon the xxxxx, and another instantly threw a linen cloth over my xxxxx: my xxxxx xxxxx was stretched out upon my side, my xxxxxx xxxxx, which covered my xxxxx as the fellow-crafts xxxxx, was wrapped up in my xxxxx, and my xxxxx xxxxx placed upon my xxxxx xxxxx, to form an angle.

You are to remain in this posture till such time as the xxxxx is found. The most respectable master says, *Brothers, the master has lost his xxxxx, let us travel to find it.* They took three tours round the xxxxxxxx (who was all this while xxxxxxxxxx under the xxxxxxxxxx xxxxxxxx;) then the most respectable master struck the xxxxx, and said, "Brethren, "the first xxxxx which is xxxxxxx amongst us, "shall be that which we will take for the master's xxxxx."

Every one now kept a profound silence, and all the brethren came round me in the form of a circle. The most respectable master got in the middle, took off my xxxxx, laid hold of my xxxxx and xxxxxxx xxxxxxxx, without saying any thing; he then went to the others, who formed a chain by being arm in arm, and said to the warden in his ear, xxx-xxxxx. The warden repeated it to his neighbour, and he to the next, till it went successively round; so that it returned to the most respectable master by the junior warden. He then approached me, took hold of my xxxxx, placed his xxxxx xxxxx upon my xxxxxxxx, his xxxxx xxxxx upon my xxxxx, and xxxxxxx me xx, saying, xxx-xxxxx.

The ceremony being finished, he then continued his history with as much solemnity as if he had related nothing but matters of fact. "Adoniram having expired with the blows these affains gave him at the east door, the villains "thought of nothing now but to conceal their "crime

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" crime from the eyes of men, to escape the  
 " vengeance that threatened them. They haftily  
 " buried the body of our unfortunate father, till  
 " fuch time as they could conveniently carry it  
 " elfewhere, and they planted over it a branch  
 " of acacia, that they might know it again. In  
 " the mean while, Solomon finding Adoniram mif-  
 " fing in the temple, exerted his utmoft efforts  
 " to find out a man who was fo useful to him.  
 " At the end of feven days, he fent out nine ma-  
 " fters, who feparated into three divifions, and fet  
 " forward from the three points, Eaft, Weft and  
 " South, to make the moft regular fearch.

" They were already wearied in this fruitlefs  
 " purfuit, when one of them laying hold of a  
 " branch of acacia to help him to fit down, he  
 " was furprized to find that it remained in his  
 " hand, and that the earth wherein it had been  
 " planted had been newly dug. He fufpected that  
 " our respectable mafter might be buried there,  
 " after he was murdered. His brothers, to whom  
 " he communicated this fufpicion, refolved that  
 " moment to be fatisfied, and to dig up Ado-  
 " niram, if there, to depofit him in a place more  
 " worthy of him.

" They began to remove the earth that co-  
 " vered him; but they were under apprehenfions,  
 " that the unfortunate fituation Adoniram might  
 " have been in, might have forced him to reveal  
 " the mafter's word: they deliberated what to do  
 " in fo critical a fituation, and they unanimoufly  
 " agreed to change it, in adopting that which  
 " they uttered at the firft fight of Adoniram. The  
 " appearance of his dead corpfie ftruck them  
 " with horror; they receded in terror, and their  
 " hands which they had extended in form of an  
 " angle to the top of their x x x x x x x, dropt upon  
 " their x x x x x x by natural impulfe. The mafters  
 adopted

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“ adopted the sign from that time, which is only  
 “ given in the lodge.

“ One of the masters approached to *xxxx* Ado-  
 “ niram, took hold of his *xxxx*, and the two  
 “ first *xxxxxxxx* together by *xxxxxxxxxxxx*, he in-  
 “ formed his brethren in making use of the  
 “ Hebrew word *xxxxxxxx*, that is to say,  
 “ *the xxxxx came from the xxxx*. As this was the  
 “ first word which they uttered, it was eagerly  
 “ adopted for the master’s word, in the place of  
 “ *xxxxxxxx*, which till then was used.

“ Solomon ordered magnificent obsequies to be  
 “ paid to the illustrious master deceased, whose  
 “ loss occasioned so great a vacancy in the temple :  
 “ he was accordingly buried with great funeral  
 “ pomp, and all the honours ; upon his tomb-  
 “ stone was engraved the ancient word, crowned  
 “ with two branches of acacia.”

The master’s *xxxx*, *xxxx* and *xxxxx* are sacred  
 things for a mason : he should act with circum-  
 spection, when he is asked to give them, and lay  
 it down as a fixed rule never to give them, but in  
 a real and complete lodge.

The apprentice puts his *xxxx* to his *xxxxxx*,  
 the fellow-craft to his *xxxxx*, and the master raises  
 it to his *xxxx*, his *xxxxx* being applied to his  
*xxxxxxxx*, to let it afterwards drop to his *xxxxxxx*.

If he is required to give the *xxxxx*, he presents  
 his *xxxxx xxxx* open, puts it into his brother’s,  
 and advancing his *xxxxxxxx* beyond the *xxxx* of his  
*xxxx*, in order to bend them and *xxxxxxxx* the *xxxx* :  
 this is called the *xxxxx*.

To give the *xxxxx*, you place your *xxxxx xxxx*  
 against his *xxxx*, pass your *xxxx xxx* over each of  
 his *xxxxxxxxxx*, and pronounce in a soft tone in his  
*xxxxx xxx xxx*, and in his *xxxxxxxx xxx*.

Let us see, now, says the most respectable ma-  
 ster, whether you remember perfectly the three  
 things

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things which compose the effence of masonry: make the tour of the lodge, and give your brothers the master's salute.

I accordingly went round, and I had the pleasure of making all my brothers throw themselves into ridiculous attitudes, by raising their x x x x extended like an angle, then dropping it, then retiring a step, gripping my x x x x, in bending their x x x x x x, pushing forward their x x x x, passing their x x x x over my x x x x x x x x, and softly whispering to me, x x x and x x x x.

After this round, the master undid the flap of my apron, which was fastened to one of my waistcoat buttons, and told me, that in quality of master, I was at liberty to let it fall down: this extension of my prerogatives could not fail of gratifying my vanity. He then continued, I have recommended it to you, dear brother, to be particularly careful not to display any where but in the lodge, the distinguishing character of a master. Nevertheless, if a brother should press you in a prophane place, you must answer him with these words, *the acacia is known to me*, and, in case he insists upon it, you may give him the x x x x, but with precaution, in adding the watchword x x x x x, without pronouncing the other. Our brother speaker will instruct you as to the rest.

A DISCOURSE from the BROTHER SPEAKER  
in the MASTER'S LODGE.

DEAR BROTHER,

YOU have hitherto been only in the isle of the temple; you may now go forward as far as the sanctuary; the veil which covered it is drawn aside, that you may view it. Cast your eyes over this picture drawn by the hands of the artist; it is the representation of the x x x x which  
the

the wisest of monarchs erected over the respectable master, whose memory we celebrate. The tears which surround it, express the grief with which our hearts are penetrated, the branches recall to our memory the villainy of those fellow-craft who steeped their hands in his blood, and this death makes us remember the tribute which we must pay to nature.

You observe a Hebrew name, the signification of which you should be acquainted with ; it was formerly consecrated for the master of the ancient lodge, but by reason of our ignorance of what passed at the tragical end of Adoniram, the brethren were not allowed to use it after his death ; and we rather chose to bury it with him, than to expose ourselves to the risk of using a word, which the profane were acquainted with. These initial letters inscribed upon the head of the tomb, intimate the words your most respectable masters have adopted, your ears have heard it, and my tongue fears to profane it by the repetition.

You know, dear brother, and use must have taught it you, that the privilege of a mason is to circumscribe the passions, and to manacle vice. His empire extends over virtue to make his mate faithful, and to make it as a compass whereby to guide his actions. The profane, whose eyes are dazzled by the rays of light which we expand, suspects that pleasure only is our object ; alas ! we forgive his error on account of his blindness : our innocence is a flattering testimony that sufficiently satisfies our hearts : and the grandeur of our works sufficiently avenges his atrocious calumnies. *Dixit.*

After repeating this speech, the solemn orator resumed his place.

He received general applause by the clapping of hands, and nine knocks, three by three. The most

most respectable mafter, who had given the brothers leave to be feated to liften to the panegyrist of the virtues which are poffeffed, or which ought to be poffeffed by free-mafons, told them, that they could not exert themselves too much with respect to the myfteries of the order; and that the better to inculcate them and instruct me, he begged to ask them the ufual questions, inftead of reverfing them for the table-lodge.

As I intend giving a complete catechifm in this place, I fhall range all the queftions in order, that they may appear in one point of view, together with the manner of opening and clofing the lodge. As fome of the answers are erroneouf, I fhall rectify them by notes at the bottom of the page; and, with respect to their precise meaning, I fhall leave the mafons and the prophane to give them juft what conftitution they please.

### The FREEMASON'S CATECHISM.

**W**HEN the free-mafons affemble to hold a lodge of bufinefs, the mafter opens it in the following manner. He gives a knock upon the table with his mallet, faying, "Brothers, to order." The two tylers knock, and fay the fame, "Brothers, to order." The grand mafter then asks the following queftions.

*Mafter.* Brother warden, are you a mafon?

*Warden.* Yes, moft venerable mafter, my brother and fellow-craft know me to be fuch.

*M.* What is the firft care of a mafon?

*W.* To fee that the lodge is well tyled.

*M.* See, dear brother, if the lodge is well tyled.\*

\* The warden rifes up, goes to the doors and windows, and tries the fcrews.

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W. Yes, moft venerable, it is well tyled.

M. Whence come you ?

W. From the lodge of St. John.

M. What news do you bring ?

W. A gracious reception to all the brothers and fellow-craft of this lodge.

M. Do you bring nothing elfe ?

W. The grand mafter falutes you, by three times three.

M. What is it o'clock ?

W. It is paft feven.

M. Since it is paft feven, dear brother, it is time to begin to work ; acquaint the brothers, officers, mafters, apprentices, and fellow-craft of this lodge, that we are going to open the apprentices lodge with three knocks : \* *here three knocks are given, and the figns ; and then the mafter continues*, Brethren, the apprentices and fellow-crafts lodge is opened with three knocks—Brother warden, why did you become a mafon ?

W. Becaufe I was in darknefs, and I wanted to fee the light.

M. How old are you ?

W. Five years and a half.†

M. Where was you received mafter ?

W. In a regular and complete lodge.

M. What is neceffary to make a lodge regular and perfect ?

W. Three compofe a lodge, five make it regular, and feven perfect.

M. Which are they ?

\* Or, if it is a mafter's lodge, they do not mention the fellow-craft, and inftead of three knocks, they fay three times three.

† The brothers who are not mafters are always under feven years old, becaufe they reckon their age from the time of their reception. Thefe five years and a half are alfo to fignify innocence and candour.

W. The

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*W.* The mafter, two wardens, two fellow-craft, and two apprentices.

*M.* In what lodge was you received ?

*W.* In St. John's.

*M.* Why are our lodges dedicated to St. John ?

*W.* Because the brother mafons who united to conquer the Holy Land, chofe that faint for their patron.\*

*M.* Where is your lodge fituated ?

*W.* Upon an inacceffible mountain to the prophane ; where no cock ever crowed, lion roared, or woman chattered ; or in a deep valley.†

*M.* What is the name of this deep valley ?

*W.* It is the valley of Jofaphat, fituated in the Holy Land.

*M.* How did you find out this lodge ?

*W.* By the help of an apprentice, who fhewed me the way.

*M.* Who was this apprentice ?

*W.* A fincere friend, whom I afterwards acknowledged for a brother.

*M.* How was you admitted ?

*W.* By three loud knocks.

*M.* What do thefe three knocks signify ?

*W.* Three words of the evangelift : ask, and you fhall have ; feek, and you fhall find ; knock, and it fhall be opened.

*M.* What did thefe three knocks produce ?

*W.* The junior warden.

*M.* What did he with you ?

*W.* He made me travel three times round the lodge.

*M.* How do the apprentices travel ?

\*The anfwer fhould be, to point out to mafons, that they fhould live with the fpirit of peace, in teaching them that they are united under the aufpices of him who preached nothing but concord and fraternal love.

† This deep valley, and this inacceffible mountain signify the tranquility that reigns in the lodges.

*W.* From

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*W.* From weft to eaft.

*M.* Why ?

*W.* To feek the light.

*M.* In what pofture was you ?

*W.* Neither naked or drefsed, but in a decent pofture.\*

*M.* Who ordered you to do this ?

*W.* The friend who prefented me.

*M.* Had you any metal about you ?

*W.* No, moft venerable mafter, my eyes were blinded, my xxxx xxxxxx xxxx, my xxxxx xxxx xxxxxx, a xxxxxxx upon my xxxx xxxx, and I was difpoffeffed of all kinds of xxxxx.

*M.* Why had you none about you ?

*W.* Befaufe Hiram, king of Tyre, fent Solomon the cedar trees of Liba ready cut ; and there was no noife of mallets heard in the conftitution of the temple.†

*M.* Where did the junior warden place you after this journey ?

*W.* He placed me in the hands of the tyler himfelf.

*M.* What did he with you ?

*W.* He placed me at the bottom of the fteps of the temple, and light was fhewed unto me.

*M.* What did you obferve in the lodge ?

*W.* Nothing that the human understanding can comprehend.

*M.* Did you not perceive fome light ?

*W.* Yes, moft venerable mafter, I faw three lights.

\*That is to fay, half drefsed, and half-naked, without any thing appearing contrary to decency.

† To underftand this anfwer requires the penetration of a mafon. What connexion is there between the gold they fqueeze from you at your reception, and the workmen's mallets in the temple ? It would be more reasonable to fay, I was difpoffeffed of all kinds of xxxxx to testify a generous contempt for it, which arifes upon feeing the light.

*M.* Which

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*M.* Which were they ?

*W.* The sun, the moon, and the venerable master of the lodge.

*M.* How was the master dressed ?

*W.* In gold and azure.\*

*M.* Which side of the temple did you enter at ?

*W.* On the west-side by the stair-case, in the shape of a vice, which you go up by three, five and seven.

*M.* Where was you after this ?

*W.* I placed my feet in the form of an angle, and I was presented to the master by three steps.

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

*W.* Considering the sincere desire I had to be received, he made me take the obligatory oaths of masonry.

*M.* Give me the apprentice's word.

*W.* Tell me the first letter, and I will tell you the second.

*M.* x .

*W.* x .

*M.* x .

*W.* x .

*M.* x .

*W.* x x x x x .

*M.* Why is this word made use of ?

*W.* To teach me that I was to receive my wages as an apprentice at the column x x x x x , which was situated towards the north, at the entrance of the temple.

*M.* Make the signs of an apprentice (*here the brother rises and makes them*). Give the touch to

\* This is a curious turn : it alludes to the brass compasses being yellow, and the two steel points, which, upon being taken out of the fire, appear blue. It must be acknowledged, this is, however, mighty interesting. Others reply, that the master is dressed in yellow with blue stockings. The first answer is much the noblest.

[ 45 ]

the junior warden, (*which he does*). Is it right, brother junior warden?

*W.* Yes, moft venerable mafter, it is right.

*M.* What does the apprentice's fign fignify?

*W.* It fignifies, that we confent to have our  
x x x x x x x x x rather than reveal the mafon's fetret,  
and that of mafonry.

*M.* Are you a fellow-craft?

*W.* Yes, moft venerable mafter, my brothers  
and fellow-craft acknowledged me for fuch.

*M.* Give me the fellow-craft's word.

*W.* Give me the firft letter, and I will give you  
the fecond.

*M.* x .

*W.* x .

*M.* x .

*W.* x .

*M.* x x x x . How do you give the fign of the  
fellow-craft?

*W.* By applying the xxxxx xxxxx opened in the  
form of an angle to my xxxxx.

*M.* Why do you apply it there?

*W.* To fhew that we hide the mafon's fetret and  
that of mafonry in our x x x x x x .

*M.* Give the touch to your brother junior war-  
den, (*which is done accordingly*). Brother, is it  
right?

*W.* Yes, moft venerable mafter, it is right.

*M.* Why did you get to be received a fellow-  
craft?

*W.* On the account of the letter G, which is in-  
clofed in a great light.\*

*M.* What does this letter G fignify?

*W.* Three things, glory, grandeur, and geome-  
try, or the fifth fcience.—Glory for God, gran-  
deur for the mafter of the lodge, and geometry for  
the brothers.

\* The flaming torch.

*M.* Does

[ 46 ]

*M.* Does it signify nothing else ?

*W.* Something greater than you, most venerable master.

*M.* Ah ! what can be greater than me, who am master of a regular and perfect lodge ?

*W.* It means x x x x x x x x x x .

*M.* Where did you receive the fellow-craft's wages ?

*W.* At the column x x x x , which is on the fourth side of the entrance of the temple.

*M.* Of what height were these two columns ?

*W.* Feet, inches and cubits, without number.

*M.* What circumference are they of ?

*W.* Twelve cubits.

*M.* And what thickness ?

*W.* Four fingers.\*

*M.* What is your lodge built upon ?

*W.* Upon three columns, which signify Wisdom, Strength and Beauty.

*M.* What do these words imply ?

*W.* Wisdom is to invent, strength to support, and beauty to ornament.

*M.* What form is your lodge of ?

*W.* A long square.

*M.* What is its length ?

*W.* From east to west.

*M.* And what breadth is it ?

*W.* From north to south.

*M.* What is its depth ?

*W.* From the surface to the center of the earth.

*M.* How do the brothers place themselves in the lodge ?

*W.* The venerable master is on the east side, the two wardens on the west, the masters on the south,

\* Never were the ænigmas of the Sphinx more perplexed than this answer. The circumference should be three times its diameter ; but, according to this account, it is more than a hundred times.

the fellow-craft in every part of the lodge, and the apprentices upon the north.

*M.* Why is the master placed towards the east ?

*W.* Because as the sun appears in the east to begin his daily career, so the venerable master should be towards the east, to open the lodge, and order the works.

*M.* Why are the wardens on the west ?

*W.* Because as the sun terminates his career in the west, so the wardens should be there placed, to pay the workmen their wages, and shut up the lodge.

*M.* Why are the fellow-craft dispersed all over the lodge, and the masters towards the south ?

*W.* This is to strengthen the lodge.

*M.* Why are the apprentices placed on the north ?

*W.* This is to receive the brothers who present themselves, and that they may learn to work by looking on.

*M.* Have you got any ornaments in your lodge ?

*W.* Yes, most venerable master, we have three.

*M.* Name them.

*W.* The Mosaic pavement, the indented tuft, and the flaming star.

*M.* What use are they applied to ?

*W.* The Mosaic pavement ornamented the inside of the temple, the indented tuft covered its extremities, and the flaming star enlightened the chamber in the middle.

*M.* Were there any windows in the lodge ?

*W.* Yes, most venerable master, there were three.

*M.* Where were they situated ?

*W.* East, west and south.

*M.* Why were there none upon the north ?

*W.* Because the rays of the sun extend but feebly to that quarter.

*M.* Have you got any jewels in the lodge ?

*W.* Yes,

[ 48 ]

*W.* Yes, moft venerable mafter, we have two different forts ; the one moveable, and the other immoveable.

*M.* Which are the moveable jewels ?

*W.* The rule, worn by the mafter ; the level, which the fenior warden wears at his neck ; and the plumb line, which the junior warden wears.

*M.* What do you mean by the immoveable jewels ?

*W.* I underftand by them the board which the mafters draw their deligns upon, the cubical pointed ftone upon which the brother-craft whet their tools, and the rough ftone ufed by the apprentices.

*M.* What is your lodge covered with ?

*W.* An azure blue canopy, interperfed with golden ftars.

*M.* How old are you ?

*W.* Upwards of feven years old.

*M.* You are a mafter then ?

*W.* Make trial whether I am or not.

*M.* How muft I know you are a mafter ?

*W.* By my figns, words and touches.

*M.* Give me the mafter's word.

*W.* I have loft it with you, moft venerable mafter ; but the acacia is known to me.

*M.* Give me the firft point of your entrance.

*W.* Give me the firft, and I will give you the fecond.

*M.* I hold.

*W.* I hide.

*M.* What do you hide ?

*W.* The fecret of the mafons and mafonry.

*M.* Where do you hide it ?

*W.* In a box which is only opened with ivory keys, that is to fay my heart.

*M.* Who did you meet with, when you offered yourself to be received mafter ?

*W.* A terrible brother, who oppofed my entrance, fword in hand, and a warden.

*M.* Why

[ 49 ]

*M.* Why did he carry a sword ?

*W.* To drive away the prophane.

*M.* How do the mafters travel ?

*W.* From eaft to weft.

*M.* Why ?

*W.* To fpread the light.

*M.* What road did you take to become a warden ?

*W.* I advanced from the rule to the compafs.

*M.* How was you received ?

*W.* By three knocks.

*M.* What do thefe three knocks fignify ?

*W.* The word xxxxxxxx, our respectable mafter.

*M.* How was he affaffinated ?

*W.* By three fellow-craft, who wanted to force the mafter's word from him, in order to receive their wages.

*M.* How was the body of xxxxxxxx found ?

*W.* By a branch of acacia, which the fellow-craft had planted upon the fpot where they had buried him, which is the reafon that it is engraved upon his tomb.

*M.* Is there nothing elfe engraved upon it ?

*W.* Solomon caufed alfo the ancient word to be infcribed.

*M.* What word is it ?

*W.* xxxxxxx, that is, xxx in Hebrew.

*M.* Why is it not ufed now ?

*W.* Becaufe it was apprehended the fellow-craft had forced it from Adoniram's lips by torturing him.

*M.* Have you received any wages ?

*W.* Yes, moft venerable mafter, I have received fome in the middle chamber, and I am contented.

*M.* How do you work ?

*W.* From Monday morning to Saturday night.

*M.* What do you work with ?

*W.* With chalk and charcoal.

*M.* What does thefe words fignify ?

*W.* They fignify liberty, fervor and confancy.

*M.* What

[ 50 ]

*M.* What works do you undertake ?

*W.* To square ftones, making them level, and drawing a wall with a line.

*M.* Why do we make use of a trowel ?

*W.* It ferves to hide our brothers faults.

*M.* What is a mafter's name ?

*W.* x x x x x x x .

*M.* What is his fon called ?

*W.* Louffton.

*M.* What privileges has he ?

*W.* To be received before any others who pre-  
ferent themfelves.

*M.* What are the watch words ?

*W.* x x x x x x x x x for the apprentice, x x x x x x x x x  
for the fellow-craft, and x x x x x x for the mafter.

*M.* If you were in any danger, what would  
you do ?

*W.* I would put my hand upon my head, and  
cry out, *The widow's children are mine.*

*M.* What does that fignify ?

*W.* My brothers are mine.

*M.* Why fo ?

*W.* Because Adoniram, our father, having been  
affaffinated, all brother-mafons are looked upon  
as his wife's children.

*M.* What did you come into the lodge for ?

*W.* I came there to conquer my paffions, and  
correct my vices.

*M.* If a brother fhould be loft, where would you  
feek him ?

*W.* Between the rule and the compafs.

*M.* If a prophane were to come into your lodge,  
what would you do ?

*W.* I would put him under a gutter, till he was  
wet from head to foot.

*M.* What is it o'clock, brother ?

*W.* It is full midnight—[but if it is in day-time,  
he replies] it is twelve o'clock and paft.

*M.* Since

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*M.* Since it is full midnight, it is time to finish our work: inform the brothers that we are going to shut the apprentices and fellow-crafts lodge by three knocks; or the master's lodge by three times three. But has no one beforehand any representations to make upon the manner in which we have worked? Speak, brothers.

If any one has observed that any thing has been omitted, he rises, and asks leave of the junior warden to speak: if not, the master knocks with his mallet, the sign is given, and notice is given that the lodge is shutting—that it is shut—they clap their hands nine times, and in snapping the fingers, cry huzza! huzza! huzza! and now the whole mystery is revealed.

This is a natural and just description of the lodge where I learnt the ineffable secrets of a master.

The brothers never meet without having a good repast to requite them for their work, though this is often confined to the table only. The four guineas which I paid to be received a master, were applied to the moistening of our throats, and setting our jaws to work. There were copious discharges of the artillery, with hundreds of huzzas; so that none deserted his piece as long as he was able to charge.

Singing is allowed in these lodges: the musicians are called brothers of talents as well as the draughtsmen: but I thought their talents in this respect greatly misapplied; for their songs were so stupid, and their music and voices so bad, that I could not prevail upon myself to give attention enough to remember any of these harmonious productions.

I believe the reader is, by this time, pretty well satisfied with respect to masonry, and I know nothing that can be added, except some eclairsiffements, with respect to the constitution of the bro-

thers,

thers, their furniture and signs, which the following *addenda* will amply supply.

## The CONSTITUTION of the FREE-MASONS.

**A** Profane who offers himself to be received a mason, must be known by the brothers, and proposed in a lodge.

He will not be admitted a master, if there is a single voice against him.

None of mean condition or bad morals can be admitted.

The brother-waiters cannot be admitted to a higher degree than apprentice or fellow-craft.

They must be on the outside of the lodge, when a mason is received.

They cannot be allowed to be seated at table, till the desert is brought in.

The treasurer is to pay them every lodge-night.

The brothers of talents are not to take upon them any office, however well qualified to execute it.

The lodge is to chuse the master by ballot.

The master is to hold his office one year; when a new election takes place, he may be re-elected; the election is upon St. John's day, he being the patron of the order.

The master may appoint his own officers, namely, two wardens, a speaker, a treasurer, and a secretary; but he will take care to chuse those that are agreeable to the brothers.

Every brother-member of the lodge is to furnish a picture of himself, and no others will be looked upon as established members.

The brother-visitors who attend, are to be politely received, and the master is to place them by the side of him.

There

There must be a monthly meeting to settle the treasurer's accounts.

The alms arising from fines are to be kept in a separate box.

The master is to appoint a brother to take care of it, and distribute to the poor of the neighbourhood.

If it be known that any brother is in want, he shall be assisted, without making application, to prevent his being put to shame.

If a brother commits a fault, he shall be informed of it three times ; and if he proves refractory, he shall be expelled.

The master must not be addressed in the lodge, till after the word is asked.

There are to be no disputes—no swearing—no indecent talk, or double entendres.

He who is culpable may be informed against by any brother who heard him, and the master is to punish him.

When any misunderstanding arises between the brothers, they must be entreated to agree ; and they are not to be received in the lodge, till after their reconciliation.

No lodge can be erected in any part of the kingdom, without the approbation of the grand master.

A good understanding is to be kept up between the lodges, and all the brothers are to look upon themselves as one and the same family.

The brothers are to give each other mutual assistance, let them be of whatsoever religion ; and any one who shall have refused to give this assistance, without injuring himself, will be proscribed.

EXPLANATION of the Furniture of a Lodge,  
and of the Signs and Inſcriptions of the  
Free-maſons.

THE free-maſons have four ſorts of ſigns, which are taught them in the lodge ; namely, the manual, the pedeftral, the guttural, and the pectoral : theſe names ſufficiently explain themſelves ; but as a maſon is frequently not near enough his brother to give the touch, or to whiſper, this defect is ſupplied by other methods of making himſelf known ; and all the ſigns are founded upon the ſame principle, which is the rule, or plumb-line.

When you are at table, form a rule or angle with your knife and fork ; the maſon who obſerves, will know that you have ſeen the light.

When you drink, puſh your glaſs about a foot before your ſtomach, then draw it back in a ſtrait line, and draw another line from the point of its termination, which together makes an angle.

When you make uſe of your knife, hold it ſtrait, the end of the handle upon the table, the finger extended upon the end of the blade.

When a pinch of ſnuff is offered you, give three knocks upon the ſnuff-box : in putting your hand forward, keep your fingers extended, and let your thumb form an angle with your fore-finger : in putting the ſnuff to your noſe, ſmell at it three different times.

When you have occaſion for your handkerchief, extend your arm, let your handkerchief fall to unfold it, and this will form a regular angle.

When you give a ſalute, deſcribe an horizontal line with your hat, in keeping it as high as your head, and then letting it drop in a ſtrait line.

When

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When you have occasion to touch these things, you must hold yourself straight up with your hand upon your *x x x x x*; a good mason cannot mistake these signs, and must therefore come and give you the brotherly embrace.

Sometimes it happens that indiscreet brothers will say too much before the profane: in order to make them silent, you must say, *It rains*.

When free-masons write, they fold their letter in the shape of an angle.

The writing in the lodges is quite different from that of the profane. The first letters of their alphabet are formed by the junction of two perpendiculars, and two horizontal lines which intersect each other, and right angles, the last of which form two equal angles obliquely disposed, see Pl. 3, fig. 1 and 2.

All the letters are there except \* \* \* \* \*  
 — \*\*\* — \* — \* — \* — \* — \* — \* — \* — \* — \*  
 — \*\*\* — \* — \* — \* — \* — \* — \* — \* — \* — \* —  
 — \*\*\* — \* — \* — \* — \* — \* — \* — \* — \* — \* — \*  
 — \*\*\* — \* — \* — \* — \* — \* — \* — \* — \* — \* — \*

No round candlesticks are used in the lodges; they are all triangular, as may be seen, fig. 3.

The grand master's apron is white leather lined with silk, and bound round with ribbons, fig. 4. The gloves they use are common, fig. 5.

The trowel is an instrument used only emblematically, to plaster over the faults of the brothers. Upon the side of it are the rule and compass; see fig. 6.

Fig. 7 contains the master's collar, fig. 8 the senior warden's collar, fig. 9 that of the junior warden. They take off these marks of honour when they shut the lodge, and they are shut up in a box, the keys of which are kept by the master and secretary.

Fig.

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Fig. 10 is a level and plumb, which are sometimes drawn instead of the others.

Fig. 11. The mallet.

Fig. 12. The cross-swords, which are laid upon the Bible, when the oath of reception is administered.

Fig. 13. Barrel of red powder, or wine: fig. 14. Barrel of white powder, or water: fig. 15. Cannon, or drinking-glass.

In the regular lodges, the speaker; treasurer, and secretary wear medals, which bear these inscriptions.

Medal 1st. Three branches, one of olive, one of laurel, and one of acacia. Upon the exergue, *Hic pacem mutuo damus accipimusque viciffim.* In English, "Here we give and receive peace."

Medal 2d. Three hearts united. Upon the exergue, *Pectora jungit amor, pietasque ligavit amantes.* In English, "Love unites our hearts, and "piety ties the knot."

Medal 3d. Wisdom, strength and beauty, with their attributes. Upon the exergue, *Hic posuere locum virtus, sapientia forma.* In English, "Strength, "wisdom and beauty have here fixed their abode."

In some lodges, the following Latin verses are hung up, said to be the true portrait of a mason; how much the features resemble, let the reader determine.

*Fide Deo, diffide tibi, fac propria castas  
Funde preces, paucis utere, magna fuge.  
Multa audi, dic pauca, tace abdita, disce minori  
Parcere, majori cedere, ferre parem.  
Tolle moras, minare nihil, contemne superbos,  
Fer mala, disce Deo vivere, nisce mori.*

#### TRANSLATION.

"Free-mason, know thyself; place thy trust in  
"God; pray; avoid shew; content thyself with  
"little;

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“ little ; hear without speaking ; be discreet ; fly  
 “ from traitors ; assist your equals ; be docile to  
 “ your masters ; always active and agreeable ; hum-  
 “ ble and ready to endure hardships ; learn the  
 “ art of living well, and that of dying.”

I have been in most lodges in England, France and Holland, and even board of ship, where lodges were held : and never any thing occurred, that I have not inserted in these sheets.

I have nothing to add, but beg my brother-masons will accept of my humble thanks, and believe me penetrated with sentiments of the highest esteem for their respectable mysteries. Let them continue the works of the temple, I mean of Bacchus, for he, in fact, is their deity. As to me, who have seen their performances, I am very well contented not to assist ; and I think, if justice prevails, they should return me my money, as I here give them back their secret.

FINIS.

## EXPLANATION OF PLATE I.

A true PLAN of a LODGE for the Reception of  
a FELLOW CRAFT.

1. The column J<sub>xxxx</sub>. 2. The column B<sub>xxx</sub>. 3. The seven steps to ascend the temple. 4. The Mosaic pavement. 5. The western gate. 6. The mallet. 7. The rule. 8. The floor to be delineated upon. 9. The west window. 10. The level. 11. The perpendicular, or plumb-line. 12. The portal of the interior chamber. 13. The pointed cubical stone. 14. The fourth window. 15. The fourth door. 16. The sphere. 17. The rough stone. 18. The trowel. 19. The flaming star. 20. The east window. 21. The sun. 22. The moon. 23. The compass. 24. The indented tuft. 25. The east door. 26. 26. 26. The three lights. 27. The stool. 28. The table. 29. The grand master's chair. 30. The senior warden's seat. 31. The junior warden's seat. 32. 32. 32. The masters seats. 33. 33. 33. The fellow-crafts seats, except the last member received. 34. The junior warden's plumb-line.

## PLATE II.

A true Plan of a LODGE for the Reception of  
a MASTER.

A. The grand master's seat. B. A kind of altar, whereon are a bible and a mallet. C. The compass. D. E. The coffin. F. Bones across. G. The ~~xxxxxxxx~~ ~~xxxx~~ of the ~~xxxxxxxx~~. H. A death's-head. I. The rule. K. K. K. K. Gutters. L. A mountain. M. A branch of acacia. N. N. N. Three brothers who hold a roll of paper. O. O. O. The nine lights placed three by three. P. The senior warden. Q. The junior warden. R. The speaker. S. The brother visitors. T. The secretary. V. The treasurer. X. The receiver.

N.B. Some masons are of opinion, that in those places marked with the small letters a, b, c, the sun, flaming star, and moon, should be represented. But though this custom is constantly observed in the apprentices and fellow-crafts lodges, it is not in the masters lodge.

A New

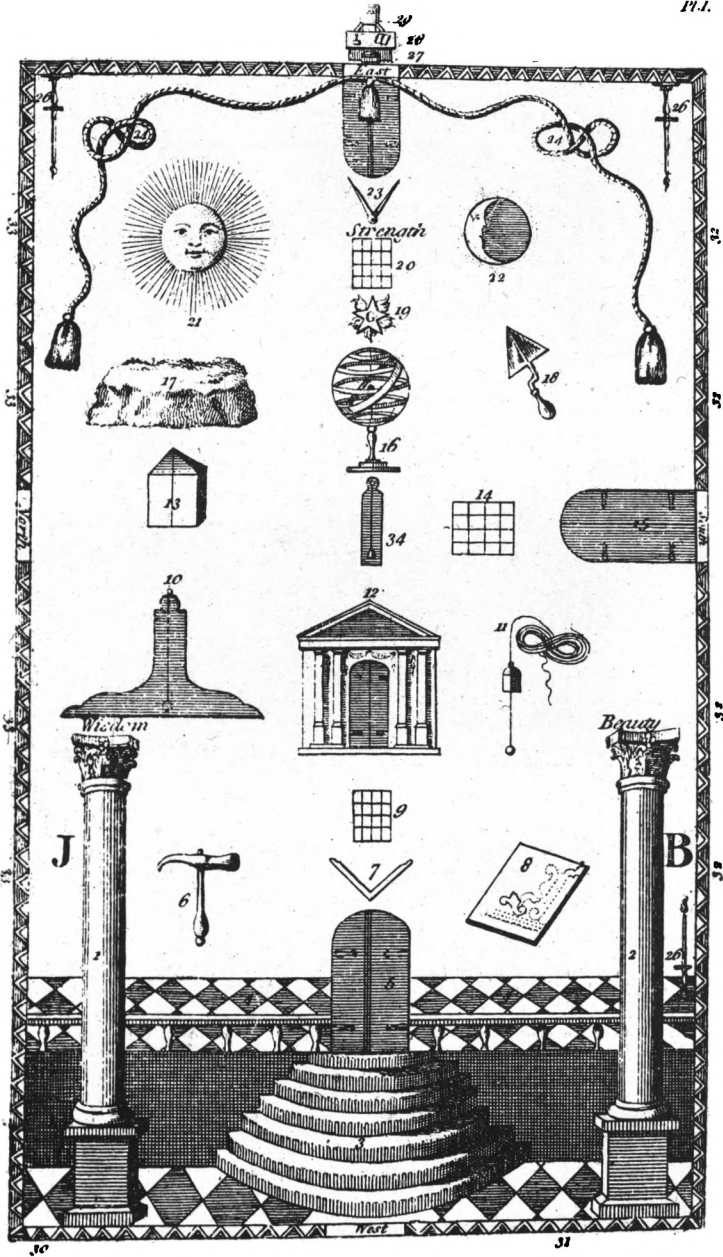
[ 59 ]

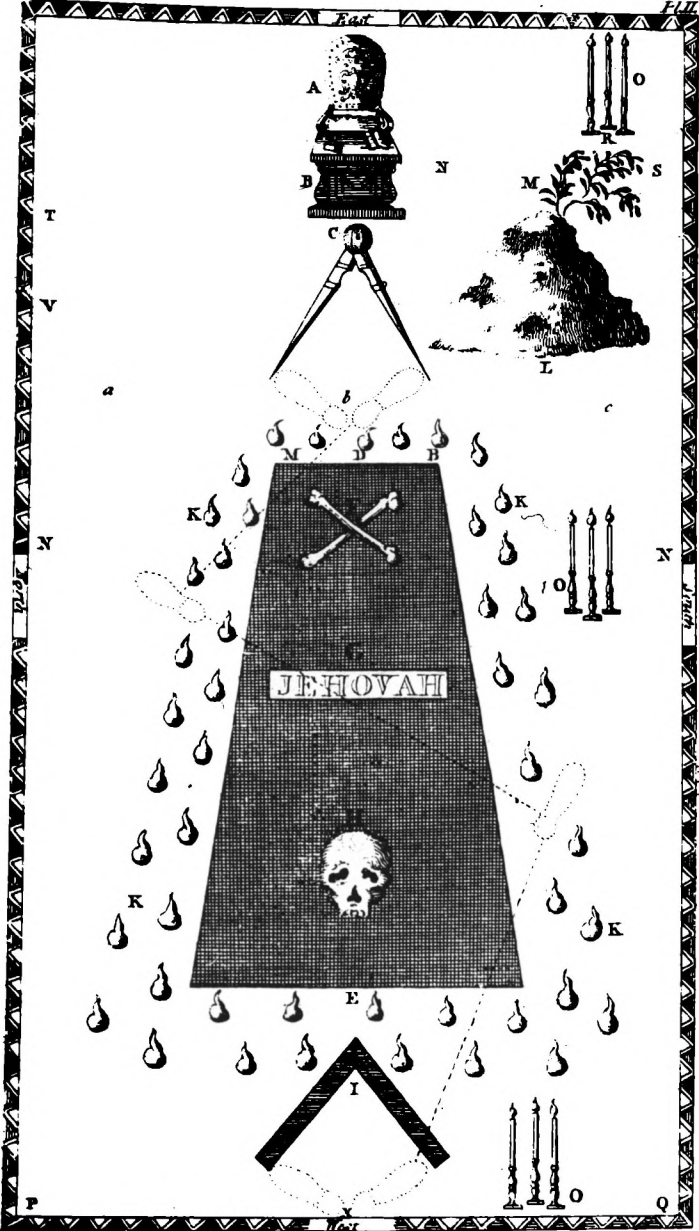
A New and Correct LIST of all the English  
REGULAR LODGES in Europe, Asia,  
Africa and America, according to their Seniority  
and Constitution.

By Order of the GRAND MASTER.  
Brought down to February 1768.

(This List consists of Lodges No. 1 to No.  
416, and occupies pp. [59] to 68. Ed.)

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## Notes on “Solomon in all his Glory.”

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Although the basis of Modern Freemasonry is undoubtedly derived from English sources, it is generally conceded that the early English ceremonial received some additions from the Continent between the years 1730 and 1745 *cir.* This will be readily seen by comparing the old MS. rituals,—Harleian, Crawley and others—and Prichard’s “Masonry Dissected (1730),” which is the best known as well as one of the earliest printed “exposures,” with others of a later date.

The translator of *Solomon in all his Glory*, whoever he was, does not hesitate to acknowledge the source of his information, but even if he had not done so, there is ample evidence of the fact in the work itself. The following may be taken as examples of its foreign character, viz., the use of words as below—

Prophane for a non-Mason,  
 Respectable for worshipful,  
 Venerable for the Worshipful Master,  
 Speaker for the Chaplain (p. [18] ),  
 Brother Terrible for the Inner Guard (pp. [32], [48] ),  
 Louffton for a Lewis (p. [50] ),  
 Touch for the grip (p. [17] ),  
 Rule } for the Square,  
 Angle }  
 Adoniram for Hiram,  
 Eclaircissements for explanations (p. [51] ),  
 Widow’s children for members of the Craft (p. [50] ).

Others will also be discovered by the careful reader, but the foregoing will suffice to indicate the continental character of the work.

Further, it must not be taken for granted that *Solomon in all his Glory* accurately represents the ritual and ceremonial used in any English Lodges at the date of its publication. Some foreign practices probably never obtained a footing in England, while others were considerably altered

It is interesting to notice several "*operative*" references on p. [16]. It was customary in France for an apprentice to travel before settling down as a craftsman.

The Speaker's Harangue or Chaplain's Address (pp. [18] to [20]), is typical of the period. There is, certainly, something of value in it, but there is in addition a mass of inferior and misleading explanations.

Explanation of the Picture (pp. [20] to [22]). This was probably the drawing on the floor of the Lodge, depicted on Plate I, in which a distinct resemblance to the present first T.B. will be noticed.

The interpretation given to the letter G (pp. [22], [45]) ; interesting and significant.

The "indented tuft" (pp. [22], [47], [58]). There seems to be some confusion here. On p. [22] it is described as "triangular figures, alternately full and empty, which covered the extremities of the temple," *i.e.* the "indented or tessellated border" of our English ritual. But on p. [58], "No. 24 The indented tuft" is shewn on Plate I as an entwined cord with tassels, figuratively representing the bond of Brotherly Love, which binds the Brethren together.

The "flaming torch" (p. [22], etc.) is the "blazing star" of the English ritual.

Repast after the Lodge at the cost of the initiate (p. [25]). This was customary as far back as Ashmole's time (1682), but has long since been discontinued.

The Table Lodge (p. [25], etc.). This was never introduced into England in its entirety. Some portions obtained a footing, for details of which *vide* Article on *Masonic Fire* in the Lodge Transactions for 1926-27.

Fines (p. [28]) ; the custom of imposing fines for errors or lapses in speech or conduct, was in general use in England for many years, but is now quite obsolete.

Apparatus Lodge (p. [29]). This probably refers to a Lodge at work, in contradistinction to a Table Lodge.

Unprophanized (p. [31]) means "initiated into the Order of Freemasons."

Charcoalized (p. [31]) refers to the drawing of emblems on the floor of the Lodge.

The Reception of a Master (pp. [31] to [38]) has little resemblance to present-day ceremonial.

Clubs used by the ruffians instead of W.T. (p. [34]). These weapons have varied very much during the last two centuries.

The Free-Masons Catechism (pp. [40] to [51]). This is exceedingly interesting, and will be useful in shewing the differences which exist in the ritual and customs of mid-eighteenth century, and those of the present day.

Cock, lion, and woman (p. [42]). These words are used to denote a solitary, silent place. They date back to *operative* times.

In the shape of a vice (p. [44]). This is a curious word to use to describe the wedge-like character of the stair-case, as depicted on Plate III.

Points of entrance (p. [48]). Apparently only two instead of three, and very different from those now in use.

Box with ivory keys (p. [48]). The mouth, which must be opened to reveal the secrets of the Craft.

The Trowel (p. [50]). The use of the trowel as a W.T. in Craft Masonry has long been generally obsolete; it is used only in a few of the older Lodges.

The Constitution of the Free-Masons (pp. [52] and [53]). This contains many admirable and useful rules, some of which still continue in vogue.

Brothers of talents (pp. [51] and [52]). These were probably musicians, singers or other entertainers. In some old Lodges fees were either not charged to such, or were considerably reduced. Hence the disability referred to.

Alms (p. [53]). The rules relating to alms are excellent, particularly that referring to "relief without application."

Explanation (pp. [54] and [55]). The so-called signs given under this heading are difficult to understand. If they were ever in general use, which is doubtful, they have been obsolete for many years.

Cypher writing (p. [55] and Plate III). This method of writing was only occasionally used in England. The example given on Plate III is one out of fifty or more, some very intricate and ingenious, which have come under my notice. In the cypher words of a French sentence given at the foot of Plate III, there are errors in the fourth, fifth, sixth and seventh words.

The Medals (p. [56]). These are quite unknown in England, as also is the Latin verse.

Plate II (explanation on p. [58]). K represents *gouttes* or tears, symbol of the grief of the Brethren.

Plate II (p. [58]). X. The receiver is the candidate.

Under a gutter (p. [50]). This refers to an old punishment among the *operatives* of the middle ages. If a listener were detected, he was placed under the eaves of the Lodge-hut, in rainy weather, while the rain went in at his shoulders and out at his heels. Hence—probably—the word "eaves-dropper."

J. T. T.