

# MASONRY

DISSECTED:

Being a Universal and Genuine

DESCRIPTION

of All its BRANCHES from the Original to this Present Time.

As it is deliver'd in the

*Constituted Regular Lodges*

Both in CITY and COUNTRY,

According to the

Several Degrees of ADMISSION.

Giving an Impartial ACCOUNT of their Regular Proceeding  
in Initiating their New Members in the whole Three Degrees of MASONRY.

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*CONSTITUTED LODGE*

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L O N D O N

1730



THE ORIGINAL Institution of Masonry consisteth on the Foundation of the Liberal Arts and Sciences; but more especially on the Fifth, *viz. Geometry*. For at the Building of the Tower of *Babel*, the Art and Mystery of Masonry was first introduc'd, and from thence handed down by *Euclid*, a worthy and excellent Mathematician of the *Egyptians*, and he communicated it to *Hiram*, the Master-Mason concern'd in the Building of *Solomon's Temple* in *Jerusalem*, where was an excellent and curious Mason that was the chief under their Grand-Master *Hiram*, whose Name was *Mannon Grecus*, who taught the Art of Masonry to one *Carolos Marcil* in *France*, and from thence was brought into *England* in the Time of King *Athestone*, who order'd an Assembly to be held once every Year at *York*, which was the first Introduction of it into *England*, and Masons were made in the Manner following.

*Tunc unus ex Senioribus tenet Librum, ut illi vel ille pponant vel ponat Manus supra Librum  
; tum Praecepta debeant legi. i. e. Whilst one of the Seniors holdeth the Book, that he or they  
put their Hands upon the Book, whilst the Master ought to read the Laws or Charges.*

Which Charges were, That they should be true to one another without Exception, and should be obliged to relieve their Brothers and Fellows Necessities, or put them to labour and reward them accordingly.

But in these latter Days Masonry is not composed of Artificers, as it was in its primaeval State, when some few Catechetical Questions were necessary to declare a Man sufficiently qualified for an Operative Mason.

The Terms of Free and Accepted Masonry (as it now is) has not been heard of till within these few Years ; no Constituted Lodges or Quarterly Communications were heard of till 1691, when Lords and Dukes, Lawyers and Shopkeepers, and other inferior Tradesmen, Porters not excepted, were admitted into this Mystery or no Mystery ; the first sort being introduc'd at a very great Expence, the second sort at a moderate Rate, and the latter for the Expence of six or seven Shillings, for which they receive that Badge of Honour, which (as they term it) is more ancient and more honourable than is the Star and Garter, which Antiquity is accounted, according to the Rules of Masonry, as delivered by their Tradition, ever since *Adam*, which I shall leave the candid Reader to determine.

From the Accepted Masons sprang the Real Masons, from both sprang the *Gormogons*, whose Grand-Master the *Volgi* deduces his Original from the *Chinese*, whose Writings, if to be credited, maintains the *Hypotheses* of the *Pre-Adamites*, and consequently must be more antique than Masonry.

The most free and open Society is that of the *Grand Kaihebar*, which consists of a select Company of Responsible People, whose chief Discourse is concerning Trade and Business, and promoting mutual Friendship without Compulsion or Restriction.

But if after the Admission into the Secrets of Masonry, and new Brother should dislike their Proceedings, and reflect upon himself for being so easily cajoled out of his Money, declines the Fraternity or secludes himself upon the Account of the Quarterly Expences of the Lodge and Quarterly Communications, notwithstanding he had be legally admitted into a Constituted and Regular Lodge, shall be denied Privilege (as a Visiting Brother) of knowing the Mystery for which he has already paid, which is a manifest Contradiction according to the Institution of Masonry itself, as will evidently appear by the following Treatise.

## *Entr'd 'Prentice's* DEGREE.

- Q<sup>1</sup> From whence came you?  
A. From the Holy Lodge of St. *John's*.  
Q<sup>2</sup> What Recommendations brought you from thence?  
A. The Recommendations which I brought from the Right Worshipful Brothers and Fellows of the Right Worshipful and Holy Lodge of St. *John's*, from whence I came, and Greet you thrice heartily well.  
Q<sup>3</sup> What do you come here to do?  
A. Not to do my own proper Will,  
But to subdue my Passion still;  
The Rules of Masonry in hand to take,  
And daily Progress therein make.  
Q<sup>4</sup> Are you a Mason?  
A. I am so taken and Accepted to be amongst Brothers and Fellows.  
Q<sup>5</sup> How shall I know that you are a Mason?  
A. By Signs and Tokens and perfect Points of my Entrance.  
Q<sup>6</sup> What are Signs?  
A. All Squares, Angles and Perpendiculars.  
Q<sup>7</sup> What are Tokens?  
A. Certain Regular and Brotherly Gripes.  
Exam<sup>8</sup> Give me the Points of your Entrance.  
Resp. Give me the first, and I'll give you the second.  
Exam<sup>9</sup> I Hail it.  
Resp. I Concel it.  
Exam<sup>10</sup> What do you Conceal?  
Resp. All the Secrets of Secrecy of Masons and Masonry, unless to a True and Lawful Brother after due Examination, or in a just and worshipful Lodge of Brothers and Fellows well met.  
Q<sup>11</sup> Where was you made a Mason?  
A. In a Just and Perfect Lodge.  
Q<sup>12</sup> What make a Just and Perfect Lodge?  
A. Seven or more.  
Q<sup>13</sup> What do they consist of?  
A. One Master, two Wardens, two Fellow-Crafts and two Enter'd 'Prentices.  
Q<sup>14</sup> What makes a Lodge?  
A. Five.  
Q<sup>15</sup> What do they consist of?  
A. One Master, two Wardens, one Fellow-Craft, one Enter'd 'Prentice.  
Q<sup>16</sup> Who brought you to the Lodge?  
A. An Entr'd 'Prentice.  
Q<sup>17</sup> How did he bring you?  
A. Neither naked nor clothed, bare-foot nor shod, deprived of all Metal and in a right moving Posture.  
Q<sup>18</sup> How got you Admittance?  
A. By three great Knocks.

Q<sup>19</sup> Who receiv'd you?

A. A Junior Warden.

Q<sup>20</sup> How did he dispose of you?

A. He carried me up to the North-East Part of the Lodge, and brought me back again to the West and deliver'd me to the Senior Warden.

Q<sup>21</sup> What did the Senior Warden do with you?

A. He presented me, and shew'd me how to walk up (by three steps) to the Master.

Q<sup>22</sup> What did the Master do with you?

A. He made me a Mason.

Q<sup>23</sup> How did he make you a Mason?

A. With my bare-bended Knee and Body within the Square, the Compass extended to my naked Left Breast, my naked Right Hand on the Holy Bible ; there I took the Obligation (or Oath) of a Mason.

Q<sup>24</sup> Can you repeat that Obligation?

A. I'll do my Endeavour. (*Which is as follows.*)



*HEREBY solemnly Vow and Swear in the Presence of Almighty God and this Right Worshipful Assembly, that I will Hail and Conceal, and never Reveal the Secrets or Secrecy of Masons or Masonry, that shall be Revealed unto me ; unless to a True and Lawful Brother, after due Examination, or in a Just and Worshipful Lodge of Brothers and Fellows well met.*

*I furthermore Promise and Vow, that I will not Write them, Print them, Mark them, Carve them or Engrave them, or cause them to be Written, Printed, Marked, Carved or Engraved on Wood or Stone, so as the Visible Character or Impression of a Letter may appear, whereby it may be unlawfully obtain'd.*

*All this under no less Penalty than to have my Throat cut, my Tongue taken from the Roof of my Mouth, my Heart pluck'd from under my Left Breast, them to be buried in the Sands of the Seas, the Length of a Cable-rope from Shore, where the Tide ebbs and flows twice in 24 Hours, my Body to be burnt to Ashes, my Ashes to be scatter'd upon the Face of the Earth, so that there shall be no more Remembrance of me among Masons.*

So help me God.

Q<sup>25</sup> What form is the Lodge?

A. A long Square.

Q<sup>26</sup> How long?

A. From East to West.

Q<sup>27</sup> How broad?

A. From North to South.

Q<sup>28</sup> How high?

A. Inches, Feet and Yards innumerable, as high as the Heavens.

Q<sup>29</sup> How deep?

A. To the Centre of the Earth.

Q<sup>30</sup> Where does the Lodge stand?

A. Upon Holy Ground, or the highest Hill or lowest Vale, or in the Vale of *Jehosaphat*, or any other secret Place.

Q<sup>31</sup> How is it situated?

A. Due East and West.

Q<sup>32</sup> Why so?

A. Because all Churches and Chappels are or ought to be so.

Q<sup>33</sup> What supports a Lodge?

A. Three great Pillars.

Q<sup>34</sup> What are they called?

A. Wisdom, Strength and Beauty.

Q<sup>35</sup> Why so?

A. Wisdom to contrive, Strength to support, and Beauty to adorn.

Q<sup>36</sup> What Covering have you to the Lodge?

- A. A clouded Canopy of divers Colours (or the Clouds.)
- Q<sup>37</sup> Have you and Furniture in your Lodge?
- A. Yes.
- Q<sup>38</sup> What is it?
- A. *Mosaick* Pavement, Blazing Star and Indented Tarsel.
- Q<sup>39</sup> What are they?
- A. *Mosaick* Pavement, the Ground Floor of the Lodge, Blazing Star the Centre, and Indented Tarsel the Border around about it.
- Q<sup>40</sup> What is the other Furniture of a Lodge?
- A. Bible, Compass and Square.
- Q<sup>41</sup> Who do they properly belong to?
- A. Bible to God, Compass to Master, and Square to Fellow-Craft.
- Q<sup>42</sup> Have you any Jewels in the Lodge?
- A. Yes.
- Q<sup>43</sup> How many?
- A. Six. Three Moveable, and three Immoveable.
- Q<sup>44</sup> What are the Moveable Jewels?
- A. Square, Level and Plumb-Rule.
- Q<sup>45</sup> What are their Uses?
- A. Square to lay down True and Right Lines, Level to try all Horizontals, and the Plumb-Rule to try all Uprights.
- Q<sup>46</sup> What are the Immoveable Jewels?
- A. Trasel Board, Rough Ashler, and Broach'd Thurnel.
- Q<sup>47</sup> What are their Uses?
- A. Trasel Board for the Master to draw his Designs upon, Rough Ashler for the Fellow-Craft to try their Jewels upon, and the Broach'd Thurnel for the Enter'd 'Prentice to learn to work upon.
- Q<sup>48</sup> Have you any Lights in your Lodge?
- A. Yes, Three.
- Q<sup>49</sup> What do they represent?
- A. Sun, Moon and Master-Mason.
- N.B. *These Lights are three large Candles placed on high Candlesticks.*
- Q<sup>50</sup> Why so?
- A. Sun to rule the Day, Moon the Night, and Master-Mason his Lodge.
- Q<sup>51</sup> Have you any fix'd Lights in your Lodge?
- A. Yes.
- Q<sup>52</sup> How many?
- A. Three.
- N.B. *These fix'd Lights are Three Windows, suppos'd (tho' vainly) to be, in every Room where a Lodge is held, but more properly the four Cardinal Points according to the antique Rules of Masonry.*
- Q<sup>53</sup> How are they situated?
- A. East, South and West.
- Q<sup>54</sup> What are their Uses?
- A. To light the Men to, at and from their Work.
- Q<sup>55</sup> Why are there no Lights in the North?
- A. Because the Sun darts no Rays from thence.
- Q<sup>56</sup> Where stands your Master?
- A. In the East.
- Q<sup>57</sup> Why so?
- A. As the Sun rises in the East and opens the Day, so the Master stands in the East [*with his Right Hand upon his Left Breast being a Sign, and the Square about his Neck*] to open the Lodge and to set his Men to Work.
- Q<sup>58</sup> Where stands your Wardens?
- A. In the West.

Q<sup>59</sup> What's their Business?

A. As the Sun sets in the West to close the Day, so the Wardens stand in the West [*with their Right Hands upon their Left Breasts being a Sign, and the Level and Plumb-Rule about their Necks*] so close the Lodge and dismiss the Men from Labour, paying their Wages.

Q<sup>60</sup> Where stands the Senior Enter'd 'Prentice?

A. In the South.

Q<sup>61</sup> What is his Business?

A. To hear and receive Instructions and welcome strange Brothers.

Q<sup>62</sup> Where stands the Junior Enter'd 'Prentice?

A. In the North.

Q<sup>63</sup> What is his Business?

A. To keep off all Cowans and Eves-droppers.

Q<sup>64</sup> If a Cowan (or Listner) is catch'd, how is he to be punished?

A. To be plac'd under the Eves of the Houses (in rainy Weather) till the Water runs in at his Shoulders and out at his Shoos.

Q<sup>65</sup> What are the Secrets of a Mason?

A. Signs, Tokens and many Words.

Q<sup>66</sup> Where do you keep those Secrets?

A. Under my Left Breast.

Q<sup>67</sup> Have you any Key to those Secrets?

A. Yes.

Q<sup>68</sup> Where do you keep it?

A. In a Bone Bone box that neither opens nor shuts but with Ivory Keys.

Q<sup>69</sup> Does it hang or does it lie?

A. It hangs.

Q<sup>70</sup> What does it hang by?

A. A Tow-Line 9 Inches or a Span.

Q<sup>71</sup> What Metal is it of?

A. No manner of Metal at all, but a Tongue of good Report is as good behind a Brother's Back as before his Face.

N.B. *The Key is the Tongue, the Bone Bone Box the Teeth, the Tow-Line the Roof of the Mouth.*

Q<sup>72</sup> How many Principles are there in Masonry?

A. Four.

Q<sup>73</sup> What are they?

A. Point, Line, Superfices and Solid.

Q<sup>74</sup> Explain them.

A. Point the Centre (*round which the Master cannot ere*) Line Length without Breadth, Superfices Length and Breadth, Solid comprehends the whole.

Q<sup>75</sup> How many Principle-Signs?

A. Four.

Q<sup>76</sup> What are they?

A. Guttural [*sic*], Pectoral, Manual and Pedestal.

Q<sup>77</sup> Explain them.

A. Guttural the Throat, Pectoral the Breast, Manual the Hand, Pedestal the Feet.

Q<sup>78</sup> What do you learn by being a Gentleman-Mason?

A. Secresy, Morality and Goodfellowship.

Q<sup>79</sup> What do you learn by being an Operative Mason?

A. Hue, Square, Mould-stone, lay a Level and raise a Perpendicular.

Q<sup>80</sup> Have you seen your Master to-day?

A. Yes.

Q<sup>81</sup> How was he Cloathed?

A. In a Yellow Jacket and Blue Pair of Breeches.

N.B. *The Yelloe Jacket is the Compasses, and Blue Breeches the Steel Points.*

Q<sup>82</sup> How long do you serve your Master?

A. From Monday Morning to Saturday Night.

Q<sup>83</sup> How do you serve him?

A. With Chalk, Charcoal and Earthen Pan.

Q<sup>84</sup> What do they denote?

A. Freedom, Fervency and Zeal.

Exam<sup>85</sup> Give me the Enter'd 'Prentices Sign.

Resp. Extending the Four Fingers of the Right Hand and drawing of them cross his Throat, is the Sign, and demands a Token.

N.B. A Token is by joining the Ball of the Thumb of the Right Hand upon the first Knuckle of the Fore-finger of the Brother's Right Hand that demands a Word.

Q<sup>86</sup> Give me the Word.

A. I'll letter it with You.

Exam<sup>87</sup> B O A Z. [N.B. *The Exam. says B, Resp. O, Exam. A, Resp. Z, i. e. Boaz.*] Give me another.

Resp. J A C H I N. [N.B. *Boaz and Jachin were two Pillars in Solomon's Porch. 1 Kings, chap. vii. ver. 21.*]

Q<sup>88</sup> How old are you?

A. Under Seven. [*Denoting he has not pass'd Master.*]

Q<sup>89</sup> What's the Day for?

A. To See in.

Q<sup>90</sup> What's the Night for?

A. To Hear.

Q<sup>91</sup> How blows the Wind?

A. Due East and West.

Q<sup>92</sup> What's a Clock?

A. High Twelve.

*The End of the Enter'd 'Prentice's Part.*



### *Fellow-Craft's DEGREE.*

Q<sup>93</sup> Are you a Fellow-Craft?

A. I am.

Q<sup>94</sup> Why was you made a Fellow-Craft?

A. For the sake of the Letter-G.

Q<sup>95</sup> What does that G. denote?

- A. Geometry, or the fifth Science.
- Q<sup>96</sup> Did you ever travel?
- A. Yes, East to West.
- Q<sup>97</sup> Did you ever work?
- A. Yes, in the Building of the Temple.
- Q<sup>98</sup> Where did you receive your Wages?
- A. In the middle Chamber.
- Q<sup>99</sup> How came you to the middle Chamber?
- A. Through the Porch.
- Q<sup>100</sup> When you came through the Porch, what did to see?
- A. Two great Pillars.
- Q<sup>101</sup> What are they called?
- A. J. B. *i. e.* *Jachim and Boaz.*
- Q<sup>102</sup> How high are they?
- A. Eighteen Cubits.
- Q<sup>103</sup> How much in Circumference?
- A. Twelve Cubits.
- Q<sup>104</sup> What were they adorn'd with?
- A. Two Chapiters.
- Q<sup>105</sup> How high were the Chapiters?
- A. Five Cubits.
- Q<sup>106</sup> What were they adorn'd with?
- A. Net-Work and Pomegranates.
- Q<sup>107</sup> How came you to the middle Chamber?
- A. By a winding Pair of Stairs.
- Q<sup>108</sup> How many?
- A. Seven or more.
- Q<sup>109</sup> Why Seven or more?
- A. Because Seven or more makes a Just and Perfect Lodge.
- Q<sup>110</sup> When you came to the Door of the middle Chamber, who did you see?
- A. A Warden.
- Q<sup>111</sup> What did he demand of you?
- A. Three things.
- Q<sup>112</sup> What were they?
- A. Sign, Token, and a Word.
- N.B. *The Sign is placing the Right Hand on the Left Breast,*  
*the Token is by joining your Right Hand to the Person that demands it,*  
*and squeezing him with the Ball of your Thumb on the first Knuckle of*  
*the middle Finger, and the Word is Jachim.*
- Q<sup>113</sup> How high was the Door of the middle Chamber?
- A. So high that a Cowan could not reach to stick a Pin in.
- Q<sup>114</sup> When you came into the middle, what did you see?
- A. The Resemblance of the Letter G.
- Q<sup>115</sup> Who doth that G denote?
- A. One that's greater than you.
- Q<sup>116</sup> Who's greater than I, that am a Free and Accepted Mason, the Master of a Lodge.
- A. The Grand Architect and Contriver of the Universe, or He that was taken up to the top  
of the Pinnacle of the Holy Temple.
- Q<sup>117</sup> Can you repeat the Letter G?
- A. I'll do my Endeavor.

*Vide 1 Kings  
Chap. 7.*

*The Repeating of the Letter G.*

Resp. In the midst of *Solomon's* Temple  
there stands a G,

A Letter fair for all to read and see,  
But few there be that understands

What means that Letter G.  
 Ex<sup>118</sup> My Friend, if you pretend to be  
 Of this Fraternity,  
 You can forthwith and rightly tell  
 What means that Letter G.  
 Resp. By Sciences are brought to Light  
 Bodies of various Kinds,  
 Which do appear to perfect Sight;  
 But none but Males shall know my Mind.

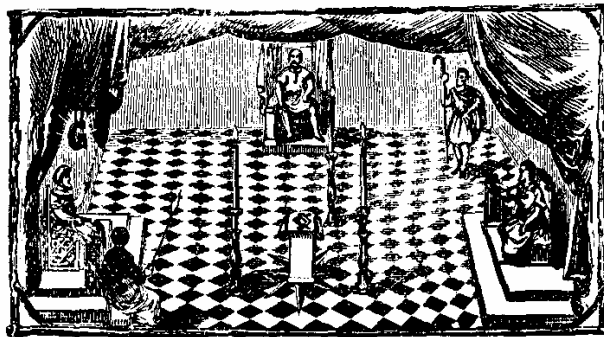
Ex<sup>119</sup> The Right shall.  
 Resp. If Worshipful.  
 Ex<sup>120</sup> Both Right and Worshipful I am,  
 To Hail you I have Command,

That you do forthwith let me know,  
 As I you may understand.  
 Resp. By Letters Four and Science Five  
 This G aright doth stand,  
 In a due Art and Proportion,  
 You have your Answer, Friend.  
 Ex<sup>121</sup> My Friend, you answer well,  
 If Right and Free Principles you discover,  
 I'll change your name from Friend,  
 And henceforth call you Brother.  
 Resp. The Sciences are well compos'd  
 Of noble Structure's Verse,  
 A Point, a Line, and an Outside ;  
 But a Solid is the last.

Ex<sup>122</sup> God's good Greeting be to this our happy Meeting.  
 Resp. And all the Right Worshipful Brothers and Fellows.  
 Ex<sup>123</sup> Of the Right Worshipful and Holy Lodge of St. *John's*.  
 Resp. From whence I came.  
 Ex<sup>124</sup> Greet you, greet you, greet you thrice, heartily well, craving your Name.  
 Resp. *Timothy Ridicule*.  
 Exam<sup>125</sup> Welcome, Brother, by the Grace of God.

*N.B. The Reason why they Denominate themselves of the Holy Lodge of St. John's, is, because he was the Fore-runner of our Saviour, and laid the first Parallel Line to the Gospel (others do assert, that our Saviour himself was accepted a Free-Mason whilst he was in the Flesh) but how ridiculous and prophane it seems, I leave to judicious Readers to consider.*

*The End of the Fellow-Craft Part.*



## *The Master's DEGREE*

Q<sup>126</sup> Are you a Master-Mason?  
 A. I am ; try me, prove me, disprove me if you can.  
 Q<sup>127</sup> Where was you pass'd Master?  
 A. In a Perfect Lodge of Masters.  
 Q<sup>128</sup> What makes a Perfect Lodge of Masters?  
 A. Three.  
 Q<sup>129</sup> How came you to be pass'd Master?  
 A. By the Help of God, the Square and my own Industry.



Q<sup>130</sup> How was you pass'd Master?  
A. From the Square to the Compass.  
Ex<sup>131</sup> An Enter'd 'Prentis I presume you have been.  
Resp. *Jachin* and *Boaz* I have seen  
A Master-Mason I was made most rare,  
With Diamond, Ashler and the Square.  
Ex<sup>132</sup> If a Master-Mason you would be,  
You must rightly understand the Rule of Three.  
And \*M.B. shall make you free; \*Machvenah  
And what you want in Masonry,  
Shall in this Lodge be shewn to thee.  
Resp. Good Masonry I understand;  
The Keys of all Lodges are all at my command.  
Ex<sup>133</sup> You're an heroick Fellow ; from whence came you?  
Resp. From the East.  
Ex<sup>134</sup> Where are you going?  
Resp. To the West.  
Ex<sup>135</sup> What are you going to do there?  
Resp. To seek for that which was lost and is now found.  
Ex<sup>136</sup> What was that which was lost and is now found?  
Resp. The Master-Mason's Word.  
Ex<sup>137</sup> How was it lost?  
Resp. By Three Great Knocks, or the Death of our Master *Hiram*.  
Ex<sup>138</sup> How came he be his Death?  
Resp. In the Building of *Solomon's* Temple he was Master-Mason, and at high 12  
at Noon, when the Men was gone to refresh themselves, as was his usual Custom, he  
came to survey the Works, and when he was enter'd into the Temple, there were Three  
Ruffians, suppos'd to be Three Fellow-Crafts, planted themselves at the Three Entrances  
of the Temple, and when he came out, one demanded the Master's Word of him, and he  
reply'd he did not receive it in such a manner, but Time and a little Patience would bring  
him to it : He, not satisfied with that Answer, gave him a Blow, which made him reel ; he  
went to the other Gate, where being accosted in the same manner, and making the same  
Reply, he received a greater Blow, and at the third his *Quietus*.  
Ex<sup>139</sup> What did the Ruffians kill him with?  
Resp. A Setting Maul, Setting Tool and Setting Beadle.  
Ex<sup>140</sup> How did they dispose of him?  
Resp. Carried him out at the West Door of the Temple, and hid him under some  
Rubbish till High 12 again.