

Masonic Reprints.

Reproductions
of
Masonic Manuscripts, Books
and Pamphlets.

WITH NOTES.

By JOHN T. THORP, F.R.Hist.S.,
P.G.D. (Eng.).

VI.

“The Secrets of the Free-Masons Revealed
By a disgusted Brother.” 1759.

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LEICESTER:

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

1923.

T H E
S E C R E T S
O F T H E
F R E E - M A S O N S
R E V E A L E D

By a disgusted B R O T H E R.

C O N T A I N I N G

An ingenuous Account of their Origin, their Practices;
in the LODGES, SIGNS and WATCH-WORDS;
Proceedings at the MAKING, and the Method used
to find a MASON, when in a foreign Country, &c.
&c. as it ever was, and ever will be.

To which is added

The favourite Songs of the MASONS, as sung in every
LODGE; and an exact List of all the regular LODGES.

The SECOND EDITION.

L O N D O N:

Printed for the AUTHOR, and sold by J. SCOTT, at the
Black-Swan, in *Pater-Noster-Row*, and all the Book-
fellers in Town and Country. M, DCC, LIX.

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General Foreword.

(1907.)

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.

* 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. VI.

BY THE EDITOR.

The series of Masonic Reprints, Nos. I to V, issued by the Lodge of Research during the last few years, has been so well received, and a desire that the series should be continued so widely expressed, that another volume, No. VI, has been published, and is distributed with the Lodge Transactions for the year 1922-23.

The pamphlet selected for reproduction has for its title

“THE SECRETS OF THE FREE-MASONS REVEALED
By a disgusted BROTHER.”

It is a small octavo booklet of thirty-two pages, dated 1759. It was printed in London “for the AUTHOR, and sold by J. SCOTT, at the *Black-Swan*, in *Pater-Noster-Row*, and all the Booksellers in Town and Country. M,DCC,LIX.”

The last seven pages contain a “LIST of the REGULAR LODGES in ENGLAND according to their Seniority, Year of erection, and Time of meeting.” This list gives details of 237 Lodges, numbered 1 to 237, the last being “No. 237. *Three Crowns*, 2d Division of Marines, Plymouth,” which was constituted in January, 1759.*

Of this pamphlet six editions are believed to have been published. The first edition was probably issued in the year 1757, but unfortunately

* Lane says the list must have been copied or compiled from some official document. *Handy-book*, p. 54.

no copy is preserved in any of the larger Masonic Libraries of England or America, although even now one might be discovered in some out-of-the-way place. The second edition, the one here reproduced*, followed in 1759, and of this several copies are in existence, as well as a transcript in the *Masonic Magazine* of May, 1881. Of the 3rd., 4th. and 5th. editions of the pamphlet not a single copy has been traced, although it is quite fair to assume that they were published. Several copies of the 6th. edition, however, are still in existence, one of which, a very fine copy, is preserved in the Leicester Freemasons' Hall Library. This edition is practically the same as the 2nd., but is not a reprint, although it consists of the same number of pages; it includes an additional song and a longer list of Lodges, the last being "No. 255. *St. Andrew*, at the Hermitage, The MARINERS Lodge, 1st. and 2nd. Friday," which was constituted in 1760. This edition was also sold by J. SCOTT; it is undated, but may be assigned to the year 1761 or perhaps 1762.

This pamphlet is one of a long list of so-called "exposures" which appeared in the eighteenth century, and must have caused much perturbation in the Lodges.

In a previous volume of this series, reference was made to the rapid growth of speculative or philosophical Freemasonry, in the years immediately following the establishment of the Grand Lodge of England in 1717. As a result of this growth, Freemasonry seems to have become almost a popular craze. It was the subject of conversation in almost every class of society; it was discussed and criticised in pamphlets as

* In the Library of Bro. J. T. Thorp.

well as in the newspapers of the day; it was praised by friends, lampooned and besmirched by enemies, and each one probably of all those who heard or read of this "new fancy," desired to know something more about it. This desire proved a stimulus to the production of a large number of so-called "disclosures" or "exposures," in the form of tracts or in the public press. While these varied very much in detail, they one and all professed to reveal the origin of Freemasonry, its history, objects, ceremonial and secrets, the study of which was declared to be "a safe and easy Method . . . by which a Man may obtain Admittance into any Lodge, without passing through the Form required, and thereby save a Guinea or two in his Pocket." (J— and B—1762.)

These "exposures" appeared in shoals, for wherever a demand for any article arises, there is almost sure to be a supply forthcoming sooner or later. There were at that time charlatans and unworthy Brethren of the Order, even as there were unworthy members of every other Society, and from the various titles and the number of editions which followed one another with great rapidity, the publication of these pamphlets must have been a widely-spread and lucrative business.

The following are some of the titles under which these catch-penny "exposures" were issued, many of them being extensively advertised in the public press of the day. The date given is in each case that of the publication of the first edition.

A Mason's Examination. 1723.

The Secret History of the Free Masons. 1724?

The Grand Mystery of the Free-Masons Discover'd. 1724.

Mason's Confession. 1727?

The Mystery and Motions of Free-Masonry Discover'd. 1730.

The Mystery of Free-Masons. 1730.

- The Puerile Signs and Wonders of the Free-Masons. 1730.
 The Perjured Free Mason Detected. 1730.
 Masonry Dissected. 1730.
 The Secrets of Masonry made known to all Men. 1737.
 The Mysterious Reception of the . . . Freemasons. 1738.
 Masonry further Dissected. 1738.
 The Secret of the Order of Free-Masons. 1738.
 The Free Mason Examin'd. 1754.
 A Discovery of the Secrets of Masonry. 1755.
 The Secrets of the Free-Masons Revealed. 1757 ?
 A Master-key to Free-Masonry. 1760.
 The Three Distinct Knocks. 1760 ?
 J— and B— . 1762.
 Hiram, or the Grand Master Key. 1764.
 Every Young Man's Companion. 1765.
 Shibboleth, or Every Man a Free Mason. 1765.
 Solomon in All His Glory. 1766.
 M——, or the Grand Lodge Door open'd. 1766.
 Tubal Kain. 1770 ?
 The Free Mason Stripped Naked. 1770 ?

Although of many of these several editions were published, some of them are now amongst the rarest of Masonic curiosities.

Whilst the great majority of these publications followed along similar lines, two of them must be placed in a special category by themselves, viz. :—

- “ The Free Mason Examin'd,” and
 “ The Secrets of the Free-Masons Revealed.”

The former of these was sufficiently dealt with in a Paper read before the members of the *Quatuor Coronati* Lodge, No. 2076 London*, in the year 1907, under the title of “ Freemasonry parodied in 1754.” It was reprinted in *Masonic Papers*, No. IV, in 1911. The latter is now reproduced as No. VI of the present series of *Masonic Reprints*.

* A. Q. C., vol. XX., p. 93.

Notes on "The Secrets of the Free-Masons Revealed."

The full title of the tract now reproduced is "THE SECRETS OF THE FREE-MASONS REVEALED *By a disgusted* BROTHER. Containing An ingenious Account of their Origin, their Practices in the LODGES, SIGNS and WATCH-WORDS; Proceedings at the MAKING, and the Method used to find a MASON, when in a foreign Country, &c. &c. as it ever was, and ever will be. To which is added The favourite Songs of the MASONS, as sung in every LODGE; and an exact List of all the regular Lodges."

In this, as in the majority of these tracts, the author's name does not appear, but is hidden under the description of a "Disgusted Brother." If it were ever known who he was, the knowledge has long been lost. It is more than probable that the epithet was adopted in order to ensure a sale for the pamphlet, on the assumption that the public would argue, that no-one would be so competent, or so likely, to reveal the secrets, as one who had retired disgusted from the Order.

The pamphlet commences with an Account—true or false, one knows not which—that prompted the publication. "I quitted them," the writer says, "with a full Determination to be revenged for the Affronts I received, by unravelling to Mankind *the whole Mystery of the Free-Masons; their Beginning, their Transactions in the Lodges,*

&c. &c. &c. *as it ever was, and ever will be.*" He alludes also to the necessity of hiding his identity under the epithet of a "Disgusted Brother." "I daresay," he proceeds, "those who affronted me will gnash their Teeth, and bite their Fingers for mere Madness, upon the Perusal of this Book; and I make no Doubt but the whole Fraternity, if they knew the Author, would throw their Libels at me."

It is interesting in this connection to know the reasons usually given by the writers of these "exposures," for the publication of their revelations. With scarcely an exception they pose as good Brothers to the Freemasons, and friends to the public; their actions spring, they declare, from the best and purest of motives, and they doubt not that their work will be received with enthusiasm, alike by Masons and others.

Samuel Prichard, who wrote "Masonry Dissected" in 1730, while doubting that his revelations would gain "the universal Applause of so worthy a Society," yet anticipates that "its general Character will be diffused and esteemed among the remaining Polite Part of Mankind." He declares that he "was induced to publish this mighty Secret for the publick Good, at the Request of several Masons; and it will," he hopes, "give entire Satisfaction, and have its desired Effect in preventing so many credulous Persons being drawn into so pernicious a Society."

The writer of "J— and B—, 1762," lays bare his mind and ostensible motive in the following curious statement, viz. :—

"His Regard for the Society, and Respect to the Public, is the only Inducement to this Publication, which is intended not only to assist those

who, perhaps, have been lately made, and still remain ignorant of the true Foundation of the Art, but also to give all that have an Inclination to become Masons an Opportunity of judging for themselves, as to the Obligation and Nature of the Society they are going to enter into ; . . . Such is the Intention of this Undertaking ; and the Author flatters himself the Brotherhood will rather applaud than condemn his Officiousness in this Respect ; . . . His Ambition is to please ; and the Work is submitted to the only proper Judges, viz. his Brethren the *Free-Masons* ; to whom he begs leave to declare, that no private or public Quarrel, the View of Gain, nor any other Motive than the Public Good, could ever have induced him to write on this Subject."

The author of "Solomon in all his Glory, 1766" is frankness itself. In the preface he makes the following open confession, viz. :—"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."

The motives given in the above extracts were probably entirely false, but it is quite possible that some of these "exposures" proved of considerable usefulness and value to the Masons of the period.

Thus the writer of "Hiram, the Grand Master Key, 1764," declares that his object was "to obviate and clear up reproaches and false conclusions drawn from the perplexed and inaccurate accounts of Freemasonry which have lately appeared . . .

—to be of the utmost use to all the Brotherhood,” to acquaint every Mason “with the manner of performing his duty in a Lodge, but also improve him in the Lectures used in each degree; by perusing which he will soon become a useful member, and be an ornament to the Society.”

The present-day reader can put his own value upon these professions, and in the exercise of his judgment will probably arrive at the following conclusion, viz., that pecuniary gain was the principal motive for their production, for there can be no doubt that some of them were very valuable properties. As a second motive, but ranking far behind the former, may be set—quarrels and jealousies among the Brethren, resulting in actions prompted by spite and revenge. But whilst this estimate is probably correct, it is unnecessary to disguise the fact, that some of these “disclosures” were very useful to the Brethren at the time they were produced. It was then mostly “mouth to ear” work, and whilst these books may have bristled with errors, they were no doubt of great assistance to newly-admitted Brethren, as well as to older members of the Craft, thus preventing a much greater divergence, and a greater variety of “working” than was the case.

Much of the foregoing, and many of the reasons given by the authors of these pamphlets for their publication, count for nothing in this case; the substance is so different from that contained in the majority of these tracts, that the author cannot honestly claim that it serves any similar useful purpose.

After explaining his reason for the publication, a chapter follows on the *Origin of Masonry*. This contains many of the details generally met with in the *Histories of Freemasonry*, and *Pocket Com-*

panions for Freemasons. Many of these had already been published, so that the "Disgusted Brother" would have no difficulty in obtaining a copy. He then describes the way in which the Masons occupy themselves during the time the Lodge is meeting; they proceed, he says, "to explain the *Scriptures*, to preserve the Knowledge of *Architecture* . . . to cultivate *Brotherly Love, Friendship, and Hospitality*, . . . also to study how to be *useful and beneficial to Mankind in general.*" The study of **Morality** and "the Observance of ALL THE SOCIAL VIRTUES" is strongly recommended. Along with this they teach "the *Rudiments of Geometry and Algebra*", and discuss "the Elements of EUCLID." Indeed the whole of this chapter may be said to be a setting-forth of the principles and practices of a most estimable body of men, and one wonders how it came about, that the Brother—if he ever existed—became so disgusted as to separate himself from them.

The next chapter deals with THE MAKING PART. From the description there given it would seem that **Geometry, Architecture**, and kindred studies occupy most of the time of this body of Masons. They distinguish their Brethren by the names of the Noble Orders of Architecture, according to their qualifications and work, as well as their genius and capacity therein.

Thus a Mason of the 1st degree is called a Brother of the Tuscan Order.—The list runs as follows—

A Mason,	1st degree,	Tuscan,
A Good Mason,	2nd ,, ,	Doric,
A Very Good Mason	3rd ,, ,	Ionic,
An Excellent Mason,	4th ,, ,	Corinthian,
A Compleat Mason,	5th ,, ,	Composite.

This is a curious custom, and one not found referred to in any other of these tracts.

Of the SIGNS and WATCH-WORDS

is the heading of the next chapter, and is perhaps the most absurd portion of the book. The reader is asked to believe that there are fourteen Watch-words, one for each period of twelve hours through the week, with different signs for each day of the week, and that every Brother must be thoroughly familiar with them all. Neither words nor signs seem to have especial significance, but to have been selected in a purely haphazard manner. These words are

For Sunday	—	GERA, GOMER.
Monday	—	IONIA, IOCKSHEAN.
Tuesday	—	PELEG, SAPTECA.
Wednesday	—	SHEBA, GAD.
Thursday	—	KEDAR, KAHATH.
Friday	—	ONAN, SHELA.
Saturday	—	ZIDON, UZAL.

Finding a MASON when in a Strange Place

is the title of the last chapter, and in it there is pointed out how strange Brethren are assisted in many ways by the Brethren of the Society. The "Disgusted Brother" declares that "there are Privileges which the Masons boast to be peculiar to themselves, and say that they challenge any Society in the Universe to cement *Brotherly Love, Relief* and *Truth* together, upon so strong and permanent a Foundation as theirs."

A careful perusal of this curious production will not have been a waste of time, if it has only furnished the reader with a good example of the

rubbish, which was foisted upon the credulous of 150 years ago, as a genuine revelation of the secrets and mysteries of Freemasonry. How utterly worthless the description and details are, only members of the Order can know, and surprise will be great that the British public could have been so gullable, as to buy up six editions of this pamphlet within a few years.

The question naturally rises and lingers in the mind—What was the motive behind the publication? As already premised, it may have been purely a monetary venture. There were many similar productions at the time that were paying propositions; why not one more?

Or, again, it *may* have emanated from some Masonic authority, from some Lodge even. It can do no harm to confess that many of these “exposures” contained a certain amount—more or less—of genuine, truthful revelation; it can well be imagined how irritating the issue of these tracts must have been to the legitimate, honourable member of the Fraternity. It is quite possible, therefore, that this pamphlet was the production of some well-meaning Brother, who sought to combine “drawing a red herring” across the trail of the Masonic ceremonial, with turning an honest penny by catering to the credulity of “would-be discoverers of the Art.”

On pp. 21–25 are three Masonic Songs, which the “Disgusted Brother” says “are in great Esteem among the Masons,”—a statement with which no fault can be found. One is the well-known “Entered Apprentices Song.” The others are

- I. “Ye thrice happy few
Whose Hearts have been true, etc. etc.”

II. " Tho' *Bigots* storm, and *Fools* declaim,
And Masons some thro' *Ign'rance* blame,
etc. etc."

Both of these songs were commonly printed in
the *Pocket Companions* of 1754-1792.

J. T. T.

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O F T H E
F R E E - M A S O N S
R E V E A L E D

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L O N D O N :

Printed for the AUTHOR, and sold by J. SCOTT, at the *Black-Swan*, in *Patcr-Nofter-Row*, and all the Book-sellers in Town and Country. M,DCC,LIX,



T H E
S E C R E T S
O F T H E
F R E E - M A S O N S
R E V E A L E D , & c .

THE World, no doubt, will ask my Reason for this candid and ingenuous *Discovery* of the whole Secrets of Free Masonry. I answer, in very few Words, that having closely applied myself for a considerable Time to the Study of its Principles and Precepts, at length I became introduced as a Principal at the . . . e, where I continued some Months. But (as I have learned since) the Decrees of this . . . e were ever arbitrary and uncontrollable, which occasioned the Decline of the LODGE, so, upon its Revival, they took care not to deviate from their Predecessors; and finding myself ill used, contrary to all the Laws and Regulations of the Fraternity, I quitted them, with

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with a full Determination to be revenged for the Affronts I received, by unravelling to Mankind *the whole Mystery of the Free-Masons; their Beginning, their Transactions in the Lodges, &c. &c. &c. as it ever was, and ever will be*; which have remained a profound Secret from its first Institution to this Time, to the great Surprize of the whole World; and by its being thus secreted from the Eyes and Knowledge of the rest of the Universe; Mankind has been induced to think, and led into the erroneous Opinion, so as to conclude, the Masons were *bound to this Secrefy by Oath*. I dare say those who affronted me will gnash their Teeth, and bite their Fingers for mere Madness, upon the Perusal of this Book; and I make no doubt but the whole Fraternity, if they knew the Author, would throw their Libels at me; and I don't question but they will take a great deal of Pains to tell the World, *that this is not Masonry*; but I assure them it is.

Origin of Masonry.

SOME Persons are of Opinion, that the *Human Species* existed before ADAM. But the *Masons* say, they take *their Warrant from Holy Writ*; and not finding *there* any Authority to ground a Supposition upon that there was such an Existence, either East, West, North or South, before *him*, they content themselves with saying, There were

were MASONS in the *First Age* of the World, as recorded in *Sacred History*; and that the first MASONS after the Flood (which they believe was universal) were SHEM, HAM, and JAPHET. But HAM is in very little Repute among them, upon Account, *as they say*, of the Crime he committed, *Gen. ix. 22.* Yet they alledge that the GREAT CREATOR, by his Vicegerent, implanted in all rational Beings, a Belief that the Children were not to answer, or suffer, for the iniquitous Proceedings of their Fathers; as was afterwards declared by the DEITY *in express Words*, or by such Means as in his Infinite Wisdom he thought proper to use in his Converse with Mankind. So that they admit the Descendants of HAM, with those of SHEM and JAPHET, to have attained in a few Years, so great a Knowledge of **Architecture**, as to build many Cities, and superb Edifices, in particular that of *Babel*; and that the Survivors of these, and the Successors of the Deceased after them, having a hearty Zeal for the Promotion of **the Craft**, spared no Pains to bring up their Children to the understanding of **Architecture**; and by unwearied Diligence, close Application, and indefatigable Industry, gave Instructions themselves till such Time as they were so compleat, as the Knowledge of **the Art** in their Age could or would admit; and that the Younger, emulating the Examples of
 their

their Parents and Predecessors, with *Benevolence*, and even *Affection*, to each other, endeavoured each to excel therein. And thus, from Generation to Generation, they proceeded till the Time of SOLOMON; who, *they say*, by a supernatural Gift, excelled all that had been before him, and will never be excelled by any. *They further say*, Those Antient MASONS associated to explain the *Scriptures*, to preserve the Knowledge of *Architecture*, and to endeavour to make *Improvements* therein, to cultivate *Brotherly Love*, *Friendship*, and *Hospitality*, not only between themselves, but also to study how to be *useful* and *beneficial* to *Mankind in general*. This *sacred Rite*, or *Custom* (*as they term it*;) is still kept up among them: They meet twice a Month. Thus far it has been *suggested* to me by Masons. But what follows my Ears and Eyes have been Witnesses of, and my Tongue hath confirmed it to others, when I was a Principal among them. When they are assembled together, and free from Interruptions and Disturbance (*which is the Reason for their having a Man at the Door of the Lodge*;) the Principals of the Lodge begin to expound and clear up the *dark Sayings* and *hard Sentences of Old*, by comparing one Passage with another; and thereby endeavour to determine the *Meaning* and *Intention* of those *intricate Phrases*.

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The next Topic they go upon is **Mora-**
lity. They display this Subject very copi-
 ously. In the first Place, they endeavour
 to implant in the Minds of new-made Bro-
 thers, the many Advantages attending *Tem-*
perance, Forecast, and a well regulated
Conduct; and enumerate the long Chain
 of bad Consequences that always follow
Intemperance, Sloth, and the Want of mak-
 ing a proper Use of that *Forefight, Reason,*
 or *Reflection,* which distinguishes the Hu-
 man Species from the inferior Animal Crea-
 tion, and which is given them to make a
 suitable Self-preservation from approaching
 or impendent Evil. They trace out, tho-
 roughly weigh, and consider, the good or
 bad Consequences, that naturally, or in all
 Probability will attend the Commission of
 such and such Actions, and the Omission
 of others. They strongly recommend the
 Observance of ALL THE SOCIAL VIRTUES,
 in administering *Justice impartially,* and ob-
 serving those Things which *unbiass'd Rea-*
son dictates, and *Experience* proves to be
 most advantageous to *the Whole Community.*

The next Head is **Moral Theology**.
 Here they trace and point out *Cases of Con-*
science.

In the next Place they proceed to the
 teaching the *Rudiments* of **Geometry** and
Algebra. They discuss and nicely sift the
 Elements of EUCLID; then they proceed
 with

with indefatigable Pains to draught and erect in Miniature, and to model the stately PALACES and BUILDINGS of the Antients, agreeable to the Taste of former Times, and compare them with those of modern Times ; by which Means they are able to judge of the Proportion or Disproportion both of the Antient and Modern Structures.

It was agreed on by the MASONS, a little before I left them, to have the superb Edifices, and spacious Domes, erected by all the known LODGES in the World, published, with the laborious Translations and Remarks of each LODGE thereon, so soon as they could be procured from Abroad, and the Plates finished. For which Purpose Copies of their Resolution have been sent all through *Europe*, to the LODGES in *Asia*, *Africa* and *America*, that they may send their Performances to the Year 1756, so soon as possible to *England*, from whence they took their Charter. But this must be a Work of Time.

Sometimes they discourse upon the Lives of Persons of all Ranks and Characters, in order to excite and stimulate the Brotherhood to imitate and emulate the Examples of the Good, by shewing them the happy End, or final Exit, they always made ; and to give them suitable Opinions of the Bad, and a strong Detestation of Vice in general.

Notwithstanding all that has been said, which, upon the Whole, I think (to judge and speak impartially) is not much to the Discredit

Discredit of the MASONS ; yet there are several that have been made MASONS who have led very profligate Lives after. But I must, in spite of my Spleen and Repentment, in Justice tell the World, that it is a Law universally observed by the MASONS, if a Brother will not be conformable to the Precepts and Principles of MASONRY, but abandon himself to unlawful Pleasures, and give himself over to Vice, and the Commission of enormous Crimes, and thereby render himself unworthy the Society, and a Scandal thereto, they first remonstrate with him, and then, if their Admonition proves ineffectual, they immediately exclude him the LODGE, and seldom or never receive him again. And though he may by some Persons in the Town where he was made, be known to *bear the Name of a MASON*, yet he is *rejected* of *them* as *unworthy their Society* ; and they say he is undeserving of associating with Mankind.

During my Stay in one LODGE I knew four of this bad Stamp, and heard of many more ; all which were expelled the LODGE, but one of these four Out-casts, who was ejected for being frequently intoxicated, and found in many Untruths, upon his hearty Solicitations for Re-admission, and solemn Promises to *amend*, was re-admitted, and in a short Time, after he had acquir'd a greater and truer Knowledge of MASONRY, *entirely*

tirely reformed, and became worthy of the Society, and the Esteem of Mankind.

The Reader probably may ask, if the Masons are not bound to Secrecy by any sacred Tye, and so much Good in it as they talk of, why was it not revealed many Years ago for the Good of the World in general, as many Men, upon the least Appearance of Good in it, would have been fond of coming into the Society. I must confess I ever was as much surprized, and as much wondered at it, as any Man in the World, both before and since I was a Mason. I cannot pretend to account for the Reasons of particular Persons, nor of each particular Brother ; but for *myself* I can say, if I had not been affronted I should not have gone from their general Rule or Maxim, which is not to give it *gratis*. They say if any Man that they think is *worthy* to be a MASON will apply for it, he may be made if he will pay for it, as each of them have done before ; and further, should they give it *gratis*, how could that *extensive Charity*, which distributes so much Yearly to the Relief of distressed Brothers be supported ?

I come next to the making Part.

SO soon as a Man enters the *Lodge Room*, he is examined, to find if he knows any Thing of **Geometry** ; if not, he is immediately instructed therein. They teach him
to

to draw parallel Lines, to raise and let fall Perpendiculars, and to make Angles, right, obtuse, and acute; or if he does understand this, and all Lineal Geometry, or if not, at his first Entrance, then after he has acquired it in the Lodge they give him the *first Degree of Masonry*, there being Five Degrees or Orders of Masons, representing, or answering to, the FIVE NOBLE ORDERS of **Architecture**, viz. *Tuscan, Doric, Ionic, Corinthian, and Composite*. Originally there was but one Degree amongst the *Free-Masons*: But as soon as they began to improve in *Architecture*, and some had clearer and greater Ideas of the Proportions, Bigness, Strength, and Beauty of the Work intended, as each ORDER became named, the Masons thought proper to confer those Names by way of Eminence upon such as merited it, and ever since all Free-Masons are called amongst themselves by one or other of these ORDERS or DEGREES. The Masons never were cautious to keep this Part secret from the World; for many Times, before I was a Mason, I have heard them say, that such a one is *a Mason*, another *a good Mason*, another *a very good Mason*, another an *excellent Mason*, and another *a compleat Mason*. Now this Distinction arises from the Degree that each Mason has, owing to his Genius and Capacity therein; for a Mason of the *Tuscan Order*, or *first Degree*, and the *good Mason* of the *Doric Order*, or *second Degree*

gree, provided they are conformable to the Precepts before mentioned, are acknowledged and careſſed by the *Compoſite* or *compleat Maſon* of the *ſiſth Degree*, as worthy the Regard of the whole Society, notwithstanding their Knowledge is not ſo extenſive. But to return to the Making. The Principals of the Lodge muſt underſtand the Whole, to inſtruct the younger Brethren. So they give to the Brother juſt admitted (being duly qualified as obſerved before) the *Tuſcan Order*, with *Problems* and *Definitions* ſuitable thereto ; upon which he is kept ſome Time, till he has made a good Progreſs therein ; then he is taught to meaſure *Solids*, and receives the *ſecond Degree* or *Doric Order*, with ſuitable *Problems* and *Definitions*. Then they inſtruct him in the making and meaſuring of Spheres, Spheroids, Priſms, Pyramids, Priſmoids, ſtrait, ſquare, round, and elliptic Pyramidoids, &c. and when he tolerably well comprehends this, they give him *Trigonometry* plain and ſpheric, and the *third Degree* or *Ionic Order*. Here he continues for a conſiderable Time, till by Dint of Study and cloſe Application he becomes capable of erecting ſomething in the three Orders. Then they confer the *fourth Degree* or *Corinthian Order*, upon him ; and when they find his Knowledge ſufficient in this, by making ſeveral *Corinthian Capitals*, &c. they *compleat* him, by giving the *Compoſite Order* to him.

Of the SIGNS and WATCH-WORDS.

AND first, of the SIGNS that the Masons make use of to know each other by. They be seven in Number, that is, one for each Day in the Week ; which is the Reason that no one could ever impose himself upon a Mason, in order to be taken by him as such ; for *Strangers*, i.e. those who are not Masons, always concluded that the Sign for *Monday* would serve for any other Day in the Week ; or else they imagined that one Sign served always. But in this they greatly deceived themselves, and gave Room for the Masons, when they met with a mis-applied or wrong Day Sign, to banter and joke as they thought proper, at the Cost of Shame and Confusion to the deligning Impostor. Several of them in my Time I have met with, and have taken great Pleasure to return the *Roasting* they intended for me. The Masons took great Care, when they first invented those Signs, that they should be of so simple a Nature, and accidentally common to all Men, that when they made or gave them to any one, no Person should suspect them to have a Meaning, or the least Tendency thereto, but merely accidental, as will plainly appear in the Description of them. Some Masons are of Opinion that when those SIGNS were first invented Pockets were not made use of ; but they

they all agree in this, that the Hands were put to those Places where the Pockets now are, and that they shut their Hands, or bowed their Fingers inwards, except those made use of in or for the Signs. But be that as it will, this is certain, that for many Ages past they have been handed down in the following Manner: The first, or *Sunday* Sign, is by putting the Right Hand in the Right-side Pocket of your Breeches, with the Thumb out, and pointing to the Left Side. The second, or *Monday* Sign, is the Left Hand in the Left-side Breeches Pocket, with the Thumb out, and pointing to the Right Side. The third, or *Tuesday* Sign, is the Right Hand in the Right-side Waistcoat Pocket, with the Thumb out, and extended towards the Left Side. The fourth, or *Wednesday* Sign, is the Left Hand in the Left-side Waistcoat Pocket, with the Thumb out and extended towards the Right Side. The fifth, or *Thursday* Sign, is the Right Hand in the Right-side Coat Pocket, with the Thumb and Fore-finger out, and pointing downwards. The sixth, or *Friday* Sign, is the Left Hand in the Left-side Coat Pocket, with the Thumb and Fore-finger out, and inclining downward. The seventh, or *Saturday* Sign, is by putting the three first Fingers of the Right Hand to that Part of the Right Eye-brow next the Ear, and so drawing it along till the third Finger touches the Nose.

From

From this laſt Sign ariſes that miſapprehended one, which ſome People addreſs or give to Maſons, by putting the Fore-finger of the Right Hand to or acroſs the Noſe. Theſe *Signs* are obſerved exactly the ſame by all Maſons throughout the Globe.

The next in Courſe are the WATCH-WORDS, which are fourteen in Number, one for each Day and one for each Night in the Week, as follows : *Sunday*, from One o'Clock in the Morning till One at Noon, GERA ; the ſame Day from One o'Clock at Noon till One o'Clock *Monday* Morning, GOMER ;* from One o'Clock *Monday* Morning till One o'Clock at Noon, IONIA ; from that Time till One o'Clock on *Tueſday* Morning the Watch Word is IOCKSHEAN. So that there is no intermediate Time between the Morning and Afternoon or Evening Words. And if any Maſon is remiſs in his Words, or takes no Pains to remember the proper one for each Hour in the whole ſeven Days, but gives an improper Word, he generally incurs a ſevere Cenſure from the Lodge.

For the Sake of Brevity, and to avoid the uncouth Repetition of the Words from One o'Clock in the Morning, &c. I ſhall ſet the Words down regularly with the ſeven Days ; the firſt Watch-Word to each Day is for the Morning, the laſt for the Afternoon or Evening :

Sunday

* At the Hour of One in the Morning all the Words for the fore Parts of the Seven Days begin.

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<i>Sunday,</i>	{	GERA, GOMER.
<i>Monday,</i>	{	IONIA, IOCKSHEAN.
<i>Tuesday,</i>	{	PELEG, SABTECA.
<i>Wednesday,</i>	{	SHEBA, GAD.
<i>Thursday,</i>	{	KEDAR, KAHATH.
<i>Friday,</i>	{	ONAN, SHELA.
<i>Saturday,</i>	{	ZIDON, UZAL.

The SIGNS were invented by the first Associates in Masonry to know each other by ; but the WATCH-WORDS were not till the first Persecution of the Masons by illiterate Men, whose Ignorance raised an Aversion to the Craft ; at which Time the Masons thought it necessary, in order to preserve and secure themselves from the many Dangers and Cruelties to which they were exposed by the blind and unwarrantable Zeal of those Men of Darkness, to have WORDS OF ALARM, than when any Brother discovered one of their Enemies approaching, he should apprise those that were with him of it ; by speaking the Word of the Day or Night on which such Approach should be made and dis-

discovered, in order for the whole to separate, and prevent the threatened Danger. They have another Word for the Approach of a Brother, which is HEBER. *i.e.* a Companion.

In all Countries, since Literature has been encouraged, and the Liberal Arts and Sciences acquired and indulged, the Masons have been greatly cared for, and free from Molestation, on account of their great Skill and Abilities in GEOMETRY, ARCHITECTURE, &c. and much more so in *England* since the Protestant Succession, and in particular since the Accession of the illustrious House of *Hanover* to these Realms, some of whose ROYAL BRANCHES have given a Sanction to **Masonry** by their immediate Preference. So that these Words are made Use of (without any Apprehensions of Fear) only to advertise the Brethren of the Lodge that a Stranger is near. The Words are so expressive of the Design and End for which they were intended and invented, that no Brother could hesitate upon or suspend his Assent to them one Moment after they were explained to him: For Instance, GERA a *Stranger*, GOMER a *Consumer*, IONIA *making sad*, LOCKSHEAN *an Offence*, PELEG, a *Division*, &c. bears so near an Affinity to the End designed, that no Mason could refuse to acquiesce with them. Every Man so soon as he is made a Mason of the *Tuscan* Order, or first Degree, is obliged to get these fourteen Words by Heart, and the Word for

a Brother's Approach, before he leaves the Lodge-Room.

Of the finding a MASON when in a strange Place.

WHEN Masons travel, or go into a strange Place, and destitute of a Friend or Acquaintance, the Method they make use of to find out a Brother Mason is this: They visit the Places frequented by Gentlemen to transact Business, as Exchanges, Tolzeys, Parades, &c. and place themselves so as to be seen by every one, and whatever Day it be, they give the Sign of that Day, and every Mason will take Notice of it, and it will pass undiscovered by all others. For Instance, suppose Wednesday to be the Day, they give the Sign of the Day by putting the Left Hand in the Left-Side Waistcoat Pocket, the Thumb out, and pointing to the Right Side. A Mason will observe this, but will make no Reply till the strange Brother gives him the Signs of the two preceding Days, and then he returns the seventh Sign, which the other is to answer; and the residing Brother being fully satisfied by those Signs that the Stranger is a Mason, gives him an Invitation to his House, entertains him cheerfully, converses freely with him, introduces him into the best Company frequented by himself, or such as suits the Degree and Desire
of

of the strange Brother, supplies his Wants in all Cases agreeable to the Circumstances of each, and regrets his Departure. These are Privileges which the Masons boast to be peculiar to themselves, and say that they challenge any Society in the Universe to cement *Brotherly Love, Relief, and Truth*, together, upon so strong and permanent a Foundation as theirs; for they hold that the Intention and Design of the first FREE-MASONS was to be firm and steady to each other, by promoting the Good of a Brother in every Respect (so long as it could be done with Justice to Mankind in general,) to espouse the Cause of an injured Brother, in supporting and enabling him to maintain and vindicate himself in Justice and Equity, and never suffer him to be ill used. They say further, that they do not deviate from this *Primum Mobile* of the Masons, to abandon a Brother in case he is the Aggressor; for, say they, if he engages in Broils, Riots, Quarrels, &c. he cannot be a true Brother of ours, whose Principles are to be true to our Sovereign, peaceable with our Neighbours, and to administer Justice impartially between those who are Masons and those who are not; and as he degenerates from us, we are by no means culpable in forsaking him.

The Reader cannot suppose that all these Subjects are canvassed over each Lodge-Night. No: Some Nights two of them, some three or four, and sometimes but one;
and

and when they have the Works of several Brethren to inspect, the Corrections and Amendments in some of the Performances, takes up so much Time as to oblige them to adjourn the Examination of the Remainder till the next Lodge Night.

The Applause that each Brother meets with from the whole Society, upon his duly and proportionably finishing a Piece in Architecture, always expressed by loud Acclamations, generally alarms and surprizes those who are sitting by and under the Room where the Lodge is held.

I am not conscious to myself that I have in any one Point in this Relation of Masonry, laid more or less than what it really is. For what may be omitted in some Lodges, and what more innovated in others, I am not accountable. But in all the Lodges that I have belonged to and visited for several Years, the Transactions were neither more nor less than this Description of it sets forth ; for I took a good deal of Pains in minuting down every Transaction in each Lodge that I visited, to carry it to those of which I was a Member.

I say this is the whole of the Masons Proceedings in their Lodges, &c. and is sufficient to introduce any Person (whose Morals are well known to either of the Members to be good) to a Lodge who is inclinable to visit one, provided upon his Examination he be not deficient in giving to the
Exa-

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Examiners a full Detail and Account of it as this Book lets forth ; and no Lodge can refuse any Person thus duly qualified to visit them, but upon these two Pretences ; *First*, that he does not understand GEOMETRY, &c. and therefore may as well pay for the learning it in the Lodge as elsewhere ; and *Secondly*, that he never subscribed towards the Support of the grand Charity. But upon his tendering the customary Subscription of each Brother, they are obliged to admit him.

I come next to the Songs which are in great Esteem among the Masons, and sung each Night of their meeting in every Lodge, unless their Buildings take up so much Time as not to admit of a Song.

I.

YE thrice happy few
 Whole Hearts have been true,
 In Concord and Unity found ;
 Let us sing and rejoice,
 And unite ev'ry Voice,
 To send the gay Chorus around.

CHORUS.

*Like Pillars we stand
 An immoveable Band,
 Cemented by Power from Above ;
 Then freely let pass
 The generous Glafs
 To Masonry, Friendship, and Love.*

II. The

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II.

The GRAND ARCHITECT,
 Whose Word did erect
 Eternity, Measure, and Space,
 First laid the Fair Plan
 Whereon we began,
 The Cement of Harmony and Place.
Like Pillars we stand, &c.

III.

Whose Firmness of Hearts
 Fair Treasure of Arts,
 To the Eye of the Vulgar unknown ;
 Whose Lustre can beam
 New Dignity and Fame
 To the Pulpit, the Bar, and the Throne.
Like Pillars we stand, &c.

IV.

The Great DAVID'S Son,
 Unmatch'd SOLOMON,
 As recorded in Sacred Page,
 Through Masonry became
 The first Fav'rite of Fame,
 The Wonder and Pride of his Age.
Like Pillars we stand, &c.

V.

Indissoluble Bands
 Our Hearts and our Hands
 In social Benevolence bind ;
 For true to his Cause,
 By immutable Laws,
 A Mason's a Friend to Mankind.
Like Pillars we stand, &c.

VI.

Let Joy flow around,
 And PEACE, Olive-bound,
 Preside at our mytical Rites ;

Whose

Whose Conduct maintains
 Our auspicious Domains,
 And Freedom with Order unites.
Like Pillars we stand, &c.

VII.

Nor let the dear Maid
 Our Myſteries dread,
 Or think them repugnant to Love ;
 To Beauty we bend,
 And her Empire defend,
 Her Empire deriv'd from Above.
Like Pillars we ſtand, &c.

VIII.

Then let us unite,
 Sincere and upright,
 On the Level of Virtue to ſtand :
 No Mortal can be
 So happy as we,
 With a Brother and Friend in each Hand.
Like Pillars we ſtand, &c.

I.

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

II.

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

III. 'Tis

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III.

'Tis *this* and 'tis *that*,
 They cannot tell *what*,
 Why fo many *great Men* in the Nation
 Should *Aprons* put on
 To make themselves one
 With a *Free* and an *Accepted Mason*.

IV.

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

V.

Antiquity's *Pride*
 We have on our *Side*,
 Which maketh *Men* juft in their *Station* :
 There's nought but what's *good*
 To be understood
 By a *Free* and an *Accepted Mason*.

VI.

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

VII.

Then join *Hand in Hand*,
 To each other *firm stand* ;
 Let's be merry and put a bright *Face* on:
 What *Mortal* can boast
 So *noble* a *Toaft*
 As a *Free* and *Accepted Mason*.

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I.

THO' Bigots storm, and Fools declaim,
 And Masons some thro' Ign'rance blame,
 The Good, the Just, the Learn'd, the Wise,
 Free Masonry will ne'er despise.

*O'er all the Earth let Masons join,
 To execute one Grand Design,
 And strike Amazement into Fools,
 Who laugh at Masons and their Tools.*

II.

On Justice, Truth, and Charity,
 This Edifice shall founded be ;
 And will conspire to rear the whole
 By Wisdom's just, unerring Rule.

O'er all, &c.

III.

Let ev'ry Mason then prepare
 By Virtue's Mould his Work to square ;
 And ev'ry Task adjusted be
 By the Level of Equality.

O'er all, &c.

IV.

Let Jollity and Freedom then
 For ever in our Lodge remain,
 And still our Work cemented be
 By universal Harmony.

O'er all, &c.

V.

This Structure we will fortify
 With the Barrier of Secresy.
 A Mason-barrier we may boast
 Shall e'er impenetrable last.

O'er all, &c.

VI.

To mutual Love and Friendship rais'd,
 This Fabric shall by all be prais'd ;
 And those who strive to ridicule
 Our Craft shall but themselves befool.

Then o'er the, &c.

LIST

[There follows on pp. 26–32 a LIST of the REGULAR LODGES in ENGLAND according to their Seniority, Year of erection, and Time of meeting.

The last Lodge in the List is—
237. *Three Crowns*, 2d Division of Marines, Plymouth, (constituted in the year 1757.)
—Note by Editor.]
