

Masonic Reprints.

Reproductions
of
Masonic Manuscripts, Books
and Pamphlets.

WITH NOTES.

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

X.

“The Free Mason Exam’d.”
1754.



LEICESTER :

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

1927.

Capt. Archibald THE *Grant*
F R E E M A S O N
E X A M I N ' D :

O R, T H E

World brought out of Darknefs
Into L I G H T.

B E I N G,

An Authentick Account of all the Secrets of
the Antient Society of *Free Masons*, which have
been handed down by Oral Tradition only, from
the Institution, to the present Time.

I N W H I C H

Is particularly described, the Whole Ceremony used
at making M A S O N S, as it has been hitherto practised in
all the L O D G E S round the Globe; by which any Person,
who was never made, may introduce himself into a Lodge.

W I T H

N O T E S, Explanatory, Historical, and Critical.

To which are added,

The A U T H O R ' S R E A S O N S for the Publication hereof, and
some R E M A R K S on the Conduct of the Author of a Pamphlet,
call'd, M A S O N R Y D I S S E C T E D

W I T H

A New and Correct L I S T of all the R E G U L A R L O D G E S,
under the *English* Constitution, according to their late Re-
novals, and Additions.

By A L E X A N D E R S L A D E,

Late Master of Three Regular Constituted Lodges,
In the City of NORWICH.

L O N D O N

Printed for R G R I F F I T H S, in St. Paul's Church-yard.
M.DCC.LIV.

[Price Sixpence.]

Masonic Reprints

ALREADY PUBLISHED BY THE LODGE OF RESEARCH.

- No. I. { "Masonry Dissected." 1730. (Part.)
"A Defence of Masonry." 1730.
- „ II. "Bruin in the Suds." 1751.
- „ III. "The Freemasons Accusation and Defence."
1726.
- „ IV. "Les Fri-Maçons."—Hyperdrame. 1740.
(Translation.)
- „ V. { "Free Masonry, the Highway to Hell." 1768.
"Masonry the Turnpike Road to Happiness."
1768.
- „ VI. "The Secrets of the Free-Masons Revealed by
a Disgusted Brother." 1759.
- „ VII. "The Complete Free-Mason, or Multa Paucis
for Lovers of Secrets." (Part.) 1763-64.
- „ VIII. "A Master-Key to Free-Masonry." 1760.
- „ IX. "Rite Ancien de Bouillon." An Old English
Ritual. 1740 ?
-

Masonic Reprints X.

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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 Volume X.

Twenty years ago I read a Paper before the members of the "Quatuor Coronati" Lodge, No. 2076 London, with the title "Freemasonry Parodied in 1754 by Slade's 'Free Mason Examin'd'," a few extracts from the pamphlet being given to indicate its exceedingly curious character.*

Since that time requests have been received from many quarters for a reproduction of this very rare pamphlet. Accordingly, a full photolithographic fac-simile of the First edition—of which only two copies are known—has been prepared, and is issued as Masonic Reprints X, in conjunction with the Transactions of the "Lodge of Research," No. 2429 Leicester, for the year 1926-27.

Of this curious production six editions are known, four dated 1754, followed by two undated, probably published in 1758 or 1759. At that time there seems to have been a craze for all literature that professed to reveal the secrets of the Masonic Craft, it may therefore be taken for granted, that the work had a very large circulation among both Masons and non-Masons. In spite of this, not more than a score copies of the whole of the six editions are known, of which five are in my own library.†

* A.Q.C. v. XX. (1907), pp. 95-111.

† A copy each of the 1st, 3rd, 4th, 5th and 6th editions.

Each of the six editions shows some variations, with the possible exception of the Second, which is not at hand for ready reference, so that it may be assumed they were not merely re-issues, but freshly printed editions.

The following is a detailed list of the various issues, indicating some of the differences.

First Edition. 8 vo. 32 pp. LONDON : Printed for R. GRIFFITHS, in St. Paul's Church-yard, M.DCC.LIV. [Price *Sixpence.*] List of 182 Lodges, the last being "182. Evangelist Lodge, Antigua." Advertised in the *Public Advertiser* of January 26th, 1754.*

Second Edition.† Same as the First Edition. Advertised in the *Public Advertiser* of February 4th, 1754.*

Third Edition. With additional Notes. 8 vo. 32 pp. LONDON : Printed for R. GRIFFITHS, in St. Paul's Church-yard. M.DCC.LIV. [Price Six-pence.] List of 182 Lodges, the last being "182. Evangelist Lodge, Antigua." Extra Notes on pages 9, 17, 19, 23 and 25. Several of the head and tail-pieces are different from those in the First Edition.

Fourth Edition. With additional Notes. 8 vo. 32 pp. LONDON : Printed for R. GRIFFITHS, in St. Paul's Church-yard. M.DCC.LIV. [Price Six-pence.] List of 182 Lodges, the last being "182. Evangelist Lodge, Antigua."

* A.Q.C. v. XXIX. p. 23.

† A copy is in the British Museum.

Fifth Edition. With additional Notes. 8 vo. 32 pp. (?) LONDON: Printed for R. GRIFFITHS, in Pater-noster-Row. No Date. [Price Six-pence.] List of 234 (?) Lodges, with days of meeting and date of constitution added in most cases.* There are many differences between this and the previous editions.

Sixth Edition. With additional Notes. 8 vo. 32 pp. LONDON: Printed for R. GRIFFITHS, in Pater-noster-Row. No Date. [Price Six-pence.] List of 234 Lodges, the last being "234 (printed 243 in error) Lodge at Bombay, in East Indies, March 24, 1758." There are many differences between this and the Fifth edition.

J. T. T.



* My copy is incomplete, ending with page 28, Lodge 42.

Notes on "The Free Mason Examín'd."

Among the many spurious rituals or "exposures" which were a nuisance and a pest to Freemasonry throughout the eighteenth century, professing, as they did, to give an accurate description of the ritual and ceremonial of a Masonic Lodge, two publications stand out as quite separate and distinct from the rest. Whilst the majority agree in many details, the later ones being probably copied from the earlier, these two alone differ from all the rest, and from one another, in every particular. They are—

- (a.) THE FREE MASON EXAMIN'D ; 1754, and
- (b.) THE SECRETS OF THE FREE-MASONS
REVEALED *By a disgusted BROTHER,*
1757. (?)

The latter was reproduced by the "Lodge of Research" in 1923 as Masonic Reprints VI, and the former now follows in exact fac-simile as Masonic Reprints X. It is reproduced from an original copy of the First edition.*

The pamphlet professes to be the work of ALEXANDER SLADE, *Late Master of Three Regular Constituted Lodges, In the City of NORWICH.*" Of this man nothing is known; Bro. G. W. G. Barnard (P.D.P.G.M.) of Norfolk, as well as the late Bro. Hamon le Strange (Prov. G.M.), made an exhaustive search among the Masonic archives of the Province, for a Brother of the Craft who by the year 1754 had already occupied the Chair of three Norwich Lodges. The search was absolutely

* The name of the original owner appears on the Title-page.

fruitless, so that they came to the conclusion "that Alexander Slade had nothing to do with Norwich, and only assumed a connection with what was then a somewhat remote province in order to disguise his real identity."*

In his "Address to the Reader," with which the pamphlet commences, Slade, after condemning Prichard's "Masonry Dissected," published in 1730, as utterly unworthy of credence, proceeds to give a detailed account of the manner in which he became acquainted with the ritual of Freemasonry, and familiar with its procedure. The story is ingenious, but there is probably not a word of truth in it; a similar story has been told by other "exposers."

There then follows a catechism or series of questions and answers as to the details of the ceremony of admission to the Order, between a presiding officer, and a candidate duly prompted or previously prepared.

The ceremony is divided into three parts, viz. :—

- I. The Minor's Degree,
- II. The Major's Degree, and
- III. The Officers Part.

The officers of the Lodge are six in number, viz. :—

- Belus, the Master,
- Sabas, the Superintendent,
- Evilas, } the two Wardens,
- Sabathes, }
- Sabactas, } the two Deacons.
- Ramus, }

* A.Q.C. XX. 1907, p. 111.

These are the names of the six sons of Cush, the eldest son of Ham, and grand-son of Noah. The sons of Cush are variously named, *e.g.*, in Genesis X. and I. Chronicles I. they are called Seba, Havilah, Sabtah, Raamah, Sabtechah and Nimrod, while in Josephus—Ant. Bk. I., p. 34—they are named Sabas, Evilas, Sabathes, Ragmus, Sabactas and Nimrod. It is clear, therefore, that Slade adopted the names of his Lodge officers from Josephus, substituting the name of Belus for Nimrod. For this substitution a reason is given on page 9, which is taken virtually *verbatim* from the 1723 Book of Constitutions, p. 4.

Slade also explains (p. 23) that Belus, the youngest Brother of the six, became their Master “Because he was an active, enterprising Man, and was the first Person who proposed the Building of the Tower; he was likewise the original Projector of forming Men into Society, for which he will always be celebrated by the Masons, which is the most antient Society on Earth.”

Now what is known of Nimrod or Belus?

In Genesis X. we read “And Cush begat Nimrod : he began to be a mighty one in the earth. He was a mighty hunter before the Lord : wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel [Babylon], and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur [*or*, he went out into Assyria], and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah : the same is a great city.”

Josephus writes thus of Nimrod and his share in the building of the Tower of Babel :—*

“ Now the sons of Noah were three, . . . These first of all descended from the mountains into the plains, and fixed their habitation there ; . . . Now the plain in which they first dwelt was called Shinar. God also commanded them to send colonies abroad for the thorough peopling of the earth, . . . but they were so ill instructed, that they did not obey God ; . . . Now it was Nimrod who excited them to such an affront and contempt of God. . . . Now the multitude were very ready to follow the determination of Nimrod, . . . and they built a tower, neither sparing any pains, nor being in any degree negligent about the work ; When God saw that they acted so madly, . . . He caused a tumult among them, by producing in them divers languages ; and causing that, through the multitude of those languages, they should not be able to understand one another. The place wherein they built the tower is now called Babylon ; . . . After this they were dispersed abroad, on account of their languages, . . . But Nimrod, the son of Chus, stayed and tyrannized at Babylon.”

In this pamphlet then we have a ritual and ceremonial declared to be Masonic, and foisted upon the public as such, and yet having no resemblance whatever to that with which we are now familiar. What was the object of the publication of this curious pamphlet ?

Before attempting to answer this question, let us take a hasty glance at the condition of English Freemasonry just prior to the year 1754.

* Ant., Book i., chaps. 4, 5 and 6 ; Whiston's translation.

The middle of the eighteenth century was a time of great unrest among the Freemasons of England. The "Antients" Grand Lodge had just been established, and had made a good beginning, thirty-six Lodges having been constituted by the end of the year 1754. The absence abroad of Lord Byron, the Grand Master of the "Moderns," and the discontinuance of the Quarterly Communications tended to unsettle the Lodges, so that it causes us no surprise to find, that in the space of eleven years—1745 to 1755—no less than fifty-three Lodges had, from one cause or another, been erased from the Roll. The advent of "A Mason's Examination" in 1723 had caused a great stir, and Freemasonry was, in consequence, so much discussed by Masons and others, that when Prichard published his "Masonry Dissected" in 1730, four editions were required within thirty days to satisfy the public demand, and by the year 1754 it had run to nearly twenty editions. If we accept as an axiom, that it is the demand for any article that ensures a supply, then there was clearly a wide-spread interest in these publications, either because they did really contain some useful information for the members of the Fraternity, or because they professed, and were believed, to contain such, and consequently were sought out and purchased both by Masons and non-Masons, for there is nothing like a little mystery to stimulate curiosity. It is true that "Masonry Dissected" was contemptuously described by Dep. G. Master Blackerby "as a foolish thing not to be regarded," but nevertheless the sale of it continued, and the demand being there, the supply naturally followed. The "Scald Miserables," a body organised and directed about 1741 to 1745, by a few disappointed members of the Craft, had also done their utmost to bring discredit on Freemasonry by their mock

processions, which could not fail to deter many desirable recruits from joining the Fraternity. All these things combined must have tended seriously to unsettle the Brotherhood. Some Brethren would, no doubt, retire altogether, disgusted by the unenviable prominence given thereto by these attempts to crush the Society out of existence, or if that should prove impossible, so to damage its reputation, that no one with any self-respect would care to be openly associated therewith; while others, still continuing their membership, would take at best a luke-warm interest in the Society and its concerns. This was the condition of Freemasonry when, in 1754, "The Free Mason Examin'd" was published by Alexander Slade.

It is, of course, quite impossible to ascertain the precise object and purpose which lie behind the publication of this curious pamphlet. No one would take the trouble and incur the expense of producing such a work, without some definite object in view, which to his mind warranted the expenditure of time and money. What was the object? Several hypotheses suggest themselves, of which four may be mentioned here.

Firstly,—That the statement contained in the Title-page is true, and that this curious production really represented the ritual and ceremonial of some Masonic Lodges actively at work in 1754. Although the name of Nimrod does not appear in our present-day Masonic ritual, he nevertheless occupied a somewhat prominent position in early Masonic literature.

Thus in the "Grand Lodge No. I. MS." of 1583, we read: "and at the making of the Tower of

Babilon their was Massonrey made muche of. And the kyng of Babylon that heighte Nemroth was A masson himself and loved well the Crafte as y^t said wth maist^s of stories. And when the Cittie of Nynyvie & other Cities of the Est shoulde be made Nembroth the Kyng of Babylon sent thith^r fortie Massons at the Rogaçon of the kyng of Nynyvie his Cossen. And when he sent them forth he gaue them A chardge on this manner that they should be trwe one to another & that they should live truely together and that they should sve their Lorde truely for their paie so that their m^r maye haue woorship and all y^t long to him and other moe Chardges he gaue them. And this was the first tyme that eu' any Masson had any chardge of his Crafte."

In other of the "Old Charges," too, Nimrod is named as the earliest builder in the world to organize workmen, and to place them under authority, subject to rules and regulations.

This tradition was naturally introduced by Anderson into the historical portion of the first Book of Constitutions, published in 1723, while in the 1738 edition he designates Nimrod "Grand Master," and the Masons "Noachidæ," which, according to some old traditions, was the first name of Masons.* He also affirms that the Confusion of Dialects "gave Rise to the *Masons Faculty* and universal Practice of conversing without speaking, and of knowing each other by *Signs* and *Tokens*."†

In "Masonry Dissected" which Slade condemns as unreliable, we are informed that "at the Building of the Tower of *Babel*, the Art and Mystery of Masonry was first introduced."‡

* B. of C., 1738, p. 4. † B. of C., 1738, p. 6. ‡ M.D., p. 3.

Indeed, in most Masonic writings of the first half of the eighteenth century, there is some reference to Nimrod and the Tower of Babel.

This continued association of Nimrod (or Belus) with the oldest traditions of Masonry, amply justified Slade in adopting, and incorporating him and his work in the supposititious Lodge of Freemasons which he describes. It is quite clear that Slade obtained many of the details of Nimrod's work from the 1738 Book of Constitutions, a copy of which, although not a Mason, he would find no difficulty in obtaining.

Nor is the name of Nimrod entirely absent from those "side degrees" which have grown up around the main stream of the Masonic Brotherhood. Indeed Fellows associates the ritual here transcribed with the Order of Noachites or Chevaliers Prussiens,* although it bears no resemblance whatever to the Noachite ritual as quoted in "Les Plus Secrets Mysteres . . . de la Maçonnerie" of 1774.

It is just possible that at the date Slade mentions—viz. 1708—there may have been some Lodges working this Nimrod Masonry, in which Noah's Ark, the Tower of Babel, etc., were prominent features.

Secondly—That it was published with the express intention of bringing ridicule upon the Grand Lodge of the "Antients," by attributing its foundation to the semi-mythical period of Nimrod and the Tower of Babel. It is well known that this body claimed to perpetuate the "old working," which it declared the earlier

* Vide *The Mysteries of Freemasonry*, by John Fellows. London, 1877, pp. 324-327.

Grand Lodge, designated by it the "Moderns," had discontinued. Is it not quite within the bounds of possibility, that the publication of the pamphlet was intended as a counterblast to this claim, with the express object of inducing those who became possessed of a copy, to accept it as a true and faithful exposition of the working of this recently-established Grand Lodge, and thus to bring it into ridicule on account of the claim it made to a remote antiquity?

Thirdly—That it was an ingenious and cleverly-constructed parody of the work generally practised in the Masonic Lodges of the time, with the object of misleading those into whose hands a copy of Prichard's "Masonry Dissected," or other exposure, had fallen. As I have previously stated, about twenty editions of "Masonry Dissected" had already, by the year 1754, been issued from the Press, so that many copies of that pamphlet must have been in the possession of those who were not Masons, and who would not fail to use their surreptitiously obtained knowledge for the irritation, annoyance and hurt of the genuine members of the Fraternity. It can easily be imagined that a publication on fresh lines altogether, and differing in every detail from "Masonry Dissected," and from other productions of a similar kind, would create confusion in the minds of those who read them, and tend to cast serious doubts on the genuineness of Prichard's work. From Slade's reference to Prichard as a "sham Dissector of Free-masonry," it is clear that there was a desire thus to discredit him and his work, and to induce those who had accepted Prichard's pamphlet as a genuine revelation, to discard it for the new version, or even to throw both aside as equally unworthy of credence.

Fourthly—That the brochure was a bit of pure invention, prompted by pure greed. Seeing how eager and gullible the public was, as shown by the ready sale of Prichard's pamphlet, Slade seems to have said—"there is money in this, humbug will bring grist to the mill."*

The whole object and purpose of the production of "The Free Mason Examin'd" is shrouded in mystery. Whatever the motive, the fact remains that four editions were issued from the Press during the year 1754, the author's object, whatever it was, being probably fully attained by the publicity achieved.

J. T. T.

* A.Q.C., v. XX. (1907), p. III.

Capt. Archibald THE *Grant*
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T O T H E

R E A D E R.

AS Free-Masonry is to be the Subject of the following Sheets, I suppose the Reader would gladly be informed by what means I obtained this mighty Secret, which has been actually kept from all Ranks of People, (except those who have been regularly initiated) ever since the Institution; which, according to oral Tradition, was at the Building of *Babel's* Tower: The Bulls of the Pope, nor the Tortures of that Infernal Place the Inquisition; could never extort the Secret from any faithful Brother, neither was the Secrets of this Craft (for so it is called) ever exposed till now, though many have pretended to it, as well in *France* as in *England*. A Pamphlet, called *MASONRY DISSECTED*, was published here several Years ago, by one *Samuel Pritchard*, who, for a Confirmation of the Truth of what he had written, annexed an Affidavit to it, which he had sworn before an Alderman of *London*, that what he was going to publish was a true and perfect Copy in every Particular; notwithstanding he has, in the same Pamphlet, inserted an Oath, or Obligation, (which he says he took when he was made a Mason) by which he was solemnly bound not to reveal, or cause to be revealed,

(iv)

any of the Secrets of Free-Masonry ; therefore an impartial Person will be greatly puzzled to determine which of these Oaths he may with any Certainty believe.

It may likewise be a Matter of great Wonder, how the Magistrate could be guilty of so gross an Error, as to administer an Oath to this *Anatomist*, after he had taken (as he said) so solemn an Obligation, which certainly the Magistrate could no by means contradict ; for which Reason he must appear to him actually forsworn, unless the Alderman thought the former Oath was of no Force, because it was administer'd by a Person who had not the same Authority with himself.

Now as some of my Readers may possibly be of the same Opinion, tho' it is certainly a very weak one, I shall introduce the Opinion of Bishop *Sanderfon*, the greatest Casuist that ever treated upon the Subject of *Oaths*; who says, " When a Thing is not by any Precept or Interdict, Divine or Human, so determin'd ; but every Man, *pro hic & nunc*, may at his own Choice do or not do, as he sees expedient ; *Let him do what he will, he sinneth not*, 1 Cor. vii. 36. As if *Caius* should swear to sell his Land to *Titius*, or to lend him an hundred Crowns : The Answer is brief, an Oath in this Case is both lawful and binding."

Now this judicious Author mentions nothing concerning the Authority of those who are to administer Oaths, but positively affirms, that if one Man swears to another, that he will sell him his Land, or lend him an hundred Crowns, &c. that he is bound to fulfil his Oath.

Therefore if a Man binds himself by an Oath, in a Matter of the least Moment, whether before a Magistrate

(v)

strate or not, he should still remember that he is before the Supreme Judge, and is therefore obliged to perform it, otherwise he is certainly guilty of the horrible Sin of Perjury.

If therefore this sham *Dissector of Free-Masonry* had ever taken so solemn an Obligation, (which he swore he did) when he was made a Mason, he was certainly forsworn by making the Secret publick; and as he really never did, as every impartial Reader will believe, he nevertheless was perjur'd for making Oath that he had; therefore what Man in his Senses would ever give Credit to a Wretch that had been guilty of so detestable a Crime *!

The Reader will wonder then by what Means I obtain'd the Secrets, having never been initiated; and for my own Part, I am surpriz'd they were never made publick before, having pass'd for so many Centuries, through so many Countries, Languages, Sects, and Parties: But however, as they never were, I shall no longer suspend the Reader's Curiosity, who will now have a fair Opportunity of being as good a Mason as the best, by Time, Patience, and his own Industry; for without a close Application, he cannot be sufficiently expert, to pass an Examination before his Admission into a Lodge.

'Tis now upwards of ten Years since this grand Secret fell into my Hands, which was in the following Manner :

My Father was made a Free-Mason about the Year 1708, when Sir *Christopher Wren* was Grand Master, at the oldest Lodge in *London*, then held at the *Goose and Gridiron* Alehouse in *St. Paul's Church-Yard*; at that Time many Persons of Distinction were admitted,

* See *The Whole Duty of Man*, Chap. 4, on the Subject of Oaths.

(vi)

admitted, and he being known to understand Masonry well, has often been sent for by Noblemen, and other eminent Persons, to instruct them in the Art: He continued a Member of that Lodge about 34 Years, which was as long as he lived; and at his Death, I became Master of all his Effects, with a small Freehold Estate.

As I was one Day looking over some Papers in my Father's Bureau, I found one folded up, and laid in a private Drawer by itself, upon which I hastily open'd it; thinking it was something very extraordinary, and so it was; for this was the Title, *A FREE-MASON'S Instruction*. I thought this extremely valuable, knowing my Father had been a Mason many Years, and therefore I made not the least Doubt but the Account was authentick. I immediately applied myself to the Study of Masonry, and shortly became Master of the whole Art.

My Affairs, soon after this, requir'd me to settle in *Norwich*, in which City are several Regular Lodges, and I was determin'd to pay a Visit to some of them the first Opportunity. The Day after I came there, I sent to a particular Acquaintance, a very eminent Attorney, to ask him to dine and spend the Evening with me; he accordingly came, and spent the whole Afternoon, but he declin'd staying the Evening, saying, "He was particularly engaged with some Gentlemen, whom he must meet precisely at 7 o'Clock, and wish'd I was qualified to make one of the Company." I then desir'd he would explain himself, which he accordingly did, and said, "I am at present Master of a Free-Mason's Lodge, and am to meet two Gentlemen whom I have propos'd to be made this Night; and if you have an Inclination that Way, you may make the third." Upon this, I thought that I had now a good Opportunity to put my before-mention'd Design in Execution, and immediately

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mediately saluted him with a * Sign, he directly answered it, by filling his Glas, and drank [Success to the Craft] and then he gave me the same Sign again; upon which I answered it, by filling my Glas, and drank [to the aforefaid Health.] He was extremely well pleased, to think he had found a Brother so unexpectedly, and said, " Pray Mr. *Slade*, how long have you been a Mason, and where was you made?" " You may remember, said I, about five Years ago, I went to *Antigua* with my Uncle *Slade*, who you know was a Mason; and, at his Request, I was made at *Parbam Lodge*, as soon as we arrived." This I exprest with so grave a Countenance, that he believed what I said to be Fact, and said, " Sir, I have no Reason to doubt what you tell me, but pray answer me two or three Questions;" which I did, so much to his Satisfaction, that he † took me by the Hand, and said, " Brother *Slade*, I am so far convinced that you are a Mason, that you, shall go with me, and see these Gentlemen made." I accordingly went, and saw the whole Ceremony, which fully convinced me that the Instructions I had found in the Bureau were genuine. My Friend asked me to become a Member of that Lodge, which I agreed to, and was accordingly accepted, and in two Years I was installed Master. Some Time after this, I entered myself a Member of two other Lodges, in both which, I had the Honour of serving that Office; but as some unforeseen Misfortunes occasioned me to leave *Norwich*, (a Recital of which would be needless and tedious to the Reader) I came to *London*, where I was advised by some of my Friends, who are not Masons, to publish this Account of Free-Masonry, for a small Support in my necessitous Circumstances.

Therefore

* See this Sign explained, Page 20.

† See this explained, Page 21.

Therefore those Ladies who have hitherto censured the Free-Masons so hard, as to think them guilty of the worst of Crimes, and those Gentlemen who have long neglected to be made, thinking the Secret too dear a Purchase, have at length an Opportunity, for a Trifle, of knowing the whole Mystery, which now absolutely remains no longer a Secret.





T H E
 F R E E M A S O N Examined.
 P A R T I.

Call'd the MINOR'S DEGREE.

Quest. **W**HEN did *Free Masonry* begin?
Answ. About one hundred and fifty - four Years after *Noah's* Flood, at the Building of *Babel's* Tower.

Q. Who was Grand Master there?

A. * *Nimrod*, called by *Masons* *Belus*.

Q. Where was the first Lodge held?

A. In a pleatant Plain of *Babylon*, called *Sbinar*, on the Banks of the River *Tygris*.

Q. On what Account was this Lodge held?

A. In order to contrive and lay a Plan for a Building of Friendship, and also for the Building of that stupendous Edifice.

Q. When was this Lodge held?

A. An hundred and one Years after the Flood.

Q. Did they finish the Work which they began?

B

A. No,

* *Nimrod*, which signifies a Rebel in the *Jewish* and *Chaldean* Languages, was the Name given him by the Holy Family, and by *Moses*; but among his Friends in *Chaldæa* he was called *Belus*, which signifies Lord; and afterwards was worshipped as a God by many Nations, under the Name of *Bel*, or *Baal*, and became the *Bacchus* of the Antients, or *Bar-Cbus*, the Son of *Cbus*.

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A. No, it was not compleatly finished, for God confounded their Language, that they could not understand what each other called for.

Q. What succeeded the Confusion of Tongues ?

A. When *Belus* was baffled in this Grand Design, he assembled another Grand Lodge, and instructed his Men how to converse by * Signs, &c. whereby they were capable of executing his future Designs.

Q. What Success attended his Instructions ?

A. The Success was great, for soon the Plain of *Shinar* became far more splendid than all other Parts, in the Magnificence of its Buildings.

Q. What were the first Injunctions *Belus* laid on the Masons ?

A. Silence, Secrecy, and Brotherly Love.

Q. Why so ?

A. Silence and Secrecy were enjoined us, that none but the Initiated should ever know our Art, and Mystery, and Brotherly Love; that, by our unparallel'd Esteem and Regard for each other's Welfare, and of the Craft in general, our Fame might spread over the Face of the whole Earth and Waters, so that we might be remembered among the Sons of Men till Time shall be no more.

Q. Did they travel into any other Country ?

A. Yes, they traveled into *Assyria*, where they built several Cities, for which Reason *Belus* was called the Founder of that Monarchy; they afterwards dispersed, and multiplied over the Earth, and formed themselves into Lodges, in which they made, and instructed Masons in the usual Manner.

Q. Do they continue to make after that Manner ?

A. Yes.

Q. In what Manner was you made ?

A. Tell

* This was what gave Rise to what is called Free-Masonry, being fifty-three Years after the first Assembly, or Lodge held. This Tradition is firmly believed.

A. Tell me by what Authority,
Thus strictly you examine me,
How I was made a Mason Free? }

Ex. From *Belus* great I had this Power,
Who laid the Plan of *Babel's* Tower,
Then who has such Authority
As I, who Master am to thee?

A. Since from that Mighty Man of Fame
The Pow'r you have, you justly claim;
From thee the Secret I'll not hide,
Who art my true and faithful Guide.

Q. Give me then an exact Account how you was made?

A. I was led to a Door, where a Man stood with a drawn Sword in his Hand, who asked my Friend what he wanted.

Q. What did your Friend reply?

A. To have me made a Mason.

Q. Did he admit you?

A. Yes, he struck the Door with his Sword, upon which it instantly flew open; my Friend then led me by the Hand into a very dark Room, and then the Door was shut.

Q. What succeeded this?

A. My Friend then said with a loud Voice thus:

“ Here stands a Candidate for Masonry,
“ Who feign wou'd know our Art and Mystery :
“ Shew him the Light* by which we work, and then
“ Perhaps he'll learn the Art, like other Men.”

Upon this a Door flew open, and discovered a Room extremely light, out of which came three Men, with drawn Swords, one of whom said, {Deliver your Friend to us.} Upon this, my Friend delivered me into their Care, and I was ushered into

* That is, Take him into your Care, and give him all due Instructions.

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the Lodge, one Walking before, and one on each Side, and my Friend in the Rear. Thus was I brought out of Darknefs into Light.

Q. What did they do after this?

A. They informed the Master, they were ready to execute his Orders.

Q. What did he order?

A. He ordered them to strip me naked.

Q. Did they strip you naked?

A. Yes.

Q. What was the Reason they stripped you?

A. In order that all the Lodge might be well assured, they were not imposed on by a Woman.

Q. What Reason have they for not admitting Women into this Myftery?

A. Because it is well known that Women in general cannot keep their own Secrets, much less those they are entrusted with.

Q. What Proof have you of this?

A. We have many Proofs of this, both in sacred and profane History; but as one may serve, the Story of *Sampson* and *Dalilab* will be sufficient: This Man had no sooner revealed the Secret, wherein his great Strength lay, to his dearly beloved Mistress, than she discovered it, and betray'd him to the *Philistines*, *Judges* xvi. for which Reason, Women are thought not proper to be trusted with the Secrets of Masonry, and *Sampson* was never after that numbred among * Free-Masons.

Q. Suppose a Brother should prove so weak, as to betray the Secrets to his Wife or any Body else, what is his Punishment?

A. If it should ever be known, he would be immediately expelled the Lodge to which he belonged, and never admitted to visit any other Lodge what-ever.

Q. If

* The Word Free, was added, because they taught their Art to the Free born only.

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Q. If a Woman should rashly swear, that she would never cohabit with her Husband, unless he told her the Secrets, would that excuse him ?

A. No, by no means; because he may as easily persuade her that there is nothing more in it, than a Set of Friends well met and assembled to be merry, or tell her any Tale that is plausible.

Q. Proceed now to tell me what they did with you after you was stripped ?

A. The Master clothed me with the * Badge of Innocence.

Q. What did he do after that ?

A. He took me by the Right-hand, and placed me in the Center of the Brethren ; he then ordered me to kneel down on both my Knees, and held the Point of a Sword which he had in his Hand to my Throat ; and then he addressed me as follows :

“ S I R,

You are now going to be admitted a Member of this antient and honourable Fraternity, and it is expected that you will lay yourself under the following Obligation.

You shall not reveal to any Person or Persons, either by Word of Mouth, or your own Hand-writing, or cause to be revealed in any Manner whatever, any Part or Parts, Point or Points, or any Traditions, which have been, are now, or shall hereafter be held as a Secret among Free-Masons, unless to an † honest Man, whom you know is a Mason, or to the Master or Wardens of any regular Lodge.

And

* This is a loose white Garment, generally made of Holland, or some other fine Linnen, and sometimes of Silk. It shews that when a Man is made a Mason, he is believed to be a Man of good Morals, and unfully'd Character, or else he cannot be made.

† If a Mason proves otherwise, no Mason dare farther instruct him, on pain of being expelled all Lodges.

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And as it was always esteemed by the Masons of old, that to swear by the Sword, * was the most binding of all Obligations, so we do insist and require you solemnly to kiss the Edge of this Sword presented to your Throat, as a Signification of your full Consent and Approbation of the above Particulars,

Your well performing this, will make you ever esteemed by this venerable Body, as the contrary will render you guilty of a Breach of the most sacred Band of human Society, and consequently degrade you from the Character of a Man of Honour, which every Mason ought to preserve more carefully than his Life."

Q. What was the first Thing the Master did with you after this?

A. He ordered the Wardens, who stood on each side me, to raise me on my Feet, and take off the white Robe.

Q. What did he order after that?

A. He ordered all the Brethren to assist in putting on my Cloaths again, which they accordingly did; the Master then informed me, that as all the Lodge had assisted in cloathing me when naked, so I should at all times (without Prejudice to myself or Family) relieve the Distressed, but especially Brethren, their Wives and their Children.

Q. What did the Master do with you after this?

A. He presented me, with a White Leather Apron, to wear while at work, and told Me that I was now become a Fellow and Brother to Kings and Princes.

Q. How do you prove that?

A. Because the greatest Monarchs in all Ages, for the Sake of knowing our Mystery, have freely consented

* Masons always swore by the Sword, because they were always dutiful Subjects, conforming chearfully to the Government under which they lived, and were ever ready (as they now are) to defend it (when Necessity required it) Sword in Hand.

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ſented to be made Maſons, by which they were levelled with the pooreſt Maſon on Earth*.

Q. What do you call yourſelf ?

A. A Minor.

Q. What is the chief Care and Buſineſs of a Minor ?

A. The Minors chief Care and Buſineſs, is to ſharpen the Tools, clear the Shop from Rubbiſh, and ſometimes to carry the Hod, &c. He is likewiſe to attend the Senior Brethren, to take care that none enter but Maſons, and to keep a watchful Guard all round the Lodge.

Q. Can you give me a Sign ?

A. No, becauſe Signs, Tokens and Words, we are not entrusted with, while we are in this Degree.

Q. Why ſo ?

A. Becauſe this is only a Degree of Probation, which all muſt paſs thro', who are made Maſons ; it being neceſſary the Lodge ſhould have ſome Trial of their Behaviour, before they are admitted into the next Degree.

Q. What Proof of their Behaviour is neceſſary ?

A. The Proof they Deſire is this :

The Minor is enjoined to Secrecy
 Before he can be made a Major Free ;
 Before he can receive the Major's Word,
 He oft muſt guard the Lodge with flaming Sword :
 He muſt be ſilent, ſober, and diſcreet,
 And to his Brethren all affectionate ;
 Then may he to great *Babel's* Tow'r repair,
 And on him take a Major's Character.

Q. Are you deſirous of knowing the Major's Secrets ?

A. Yes.

Ex.

* Tho' all Maſons are upon the ſame Level in the Lodge, they are to pay a due Deference to their Superiors ; and from Inferiors they are rather to receive Honour with ſome Reluctance, than to extort it.

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Ex. Your good Behaviour alone will not obtain them.

A. By that alone they could not be obtain'd,
But I by that a Golden Signet gain'd ;
Which will admit Me into that Degree,
That I may work among the Major's Free.

Q. What is that Signet?

A. A Ring.

Ex. Produce it.

A. Behold it here. [Here he shows the Ring.]

Ex. Attend my Brethren all that round me stand,
While I obey great *Belus*' dread Command,
Our Brother here, upon Examination,
Desires I'll place him in a higher Station ;
A Minor's Character has well maintain'd,
And answer'd all things well ; by which he's gain'd
The Signet rare, which *Belus* did ordain
For such as could the Minor's Art attain
That they may to the Tow'r repair, and be
Receiv'd to work among the Major's Free.
'Tis then my Will and Pleasure, that he may
Begin to work, and enter into Pay.

The End of Part the First.

N. B. A Minor is always thus examined before his Admission into the Major's Degree ; which Examination, if he cannot learn, he must give every Member of the Lodge a Pair of Gloves for himself, and a Pair for his Wife, which will entitle him to the Ring before-mentioned ; which he must have, it being a Warrant for his Admission ; but he must not commit any Part of this to Writing, because it may be exposed, by Negligence or Accidents. [Witness this Book.]

T H E



T H E
 F R E E M A S O N Examined.
 P A R T II.

Call'd the MAJOR'S DEGREE.

Q. **W**HAT are You?

A. A Mason.

Q. In what Degree?

A. The Major's.

Q. How came you to arrive at that Honour?

A. By Virtue of a Signet.

Q. How came you by that Signet?

A. By my good Behaviour, and also after a true and just Examination.

Q. Where did you pass that Examination?

A. In a secret Arbour, on the Banks of the *Tygris*.

Q. Who examined you?

A. A Man whose Name was *Sabas*.

Q. Have you then serv'd your Time?

A. And can the Ladder climb.

Q. Know you the Art full well?

A. In that I do excell.

Q. What is the Art?

A. The Art of Masonry, that is, cutting Stones according to Geometry, by means of Square, Level and Plumb, and cementing them to each other; and also the Art of Examination, by which one Mason may know another.

C

Q. What

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Q. What did *Sabas* do with you ?

A. After he had examined me, he led me round the Tower, and then knocked at the Brazen Gate nine Times.

Q. Why did he knock nine Times ?

A. In Order that the Watchman of the Gate might know, that he had been with me round the Tower, which was nine Miles.

Q. What was the Diameter ?

A. Three Miles.

Q. How high was it ?

A. 5146 Paces.

Q. Give me a farther Account of it ?

A. The Passage that went to the Top, was on the Outside, and, like a Winding Stair-Case, of a very great Breadth, so that Camels and Carriages might go up and down, and turn with Ease.

Q. How many Men were employed in this Building ?

A. 500,000.

Q. How many Years were they employed in this Work ?

A. 53.

Q. What was the Reason this Tower was built so very extensive ?

A. To make them a great Name, and also to save them from a second Deluge.

Q. When *Sabas* had knocked, did the Gate open ?

A. Yes.

Q. Who was *Sabas* ?

A. The eldest Brother of *Belus*.

Q. Why was the eldest Brother set to examine you ?

A. Because he was Superintendent and Examiner Extraordinary to *Belus*.

Q. What did *Sabas* do with you ?

A. He led me to *Belus*.

Q. What did *Belus* say to you ?

A. He asked me what I came there for.

Q. What

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Q. What was your Reply ?

A. I told him, that as I had served my Time duly and truly, I hoped he would now employ me, and give me Wages.

Q. What did he reply ?

A. He asked me for the Warrant, and I gave him the Signet, and then he addressed me as follows :

“ Will you obey your Master, Superintendent,
 “ Wardens and Deacons of your Lodge ? Will you
 “ submit to their Directions, and do your Daily
 “ Task with Freedom, Chearfulness and Sobriety ? ”

A. I will.

Q. Will you readily answer all lawful Signs and Summons's given or sent you, and attend the Duties of your Lodge, closely applying yourself to the Business of Mafonry ?

A. I will.

Q. Will you behave like a true * Noachidæ, and instruct the younger Brethren, using all Endeavours to encrease Brotherly Love ?

A. I will.

Q. Will you be cautious in your Words and Carriage, that the most penetrating Stranger may not discover or find out, what is not proper to be intimated, having always your Breast fortified against all Attempts that may be made by the Artful and Designing ?

A. I will endeavour so to be.

Q. If a Brother comes to visit your Lodge, will you prudently and cautiously examine him, (if ordered) that you may not be imposed on by an ignorant Pretender, and beware of giving him any Hints of Knowledge ; but if he proves a true and faith-

C 2

ful

* This was the first Name of Mafons, according to some Traditions, and signifies one of *Noab's* Race, who were all Mafons, at the Building of this Tower.

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ful Brother of a Regular Lodge ; especially an Officer, be sure you admit him, otherwise you strike at the very Foundation of Masonry, and in Time will destroy our glorious Building of Friendship, by denying a true Brother that Freedom, which our Society alone, so many Centuries, has boasted of.

A. All this I will readily and gladly perform.

Q. Will you relieve your distressed Brethren, if it is in your Power, or else direct them how they may be relieved ? Will you employ them, or recommend them to be employed, always preferring a poor Brother, that is a good Man and true, before any other poor Person whatever ?

A. I will.

Q. Will you be a peaceable Subject, and conform chearfully to the Government under which you do now, or may hereafter live ? Will you be a good Parent, and a good Husband, loving your Wife as yourself, being always careful that you defile not your Neighbour's Wife, but more especially a Brother's Wife, Sister or Daughter ?

A. To this I will chearfully conform.

Q. Finally, all these Laws you shall faithfully keep and perform, to the utmost of your Power, without any Equivocation, Mental Reservation, or Self evasion of Mind ; that all Mankind may see the benign Influence of Masonry, and that the Praise thereof may endure till the general Conflagration.

A. All these I will perform to the utmost of my Power.

Q. What succeeded this ?

A. After this, I was instructed in the Nature of Signs, Tokens and Words.

Q. Can you give me the first Sign of a Mason ?

A. Yes*.

Q. Can you give me the Second ?

A. Yes.

* Here he gives the Sign, by pointing the Fore-Finger of his Right-Hand to his Mouth, which is an Emblem of Silence.

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A. Yes *.

Q. Can you give me the first Token ?

A. Yes ||.

Q. Can you give me the second ?

A. Yes * *.

Q. Give me the first Word ?

A. † EUREKA.

Q. Give me the second ?

A. § PHILADELPHIA.

Q. Of

* Here he gives the Second, by drawing his Hand across his Mouth, which is much like the former, and likewise signifies Silence, or Secrecy ; but some other Traditions affirm, that this is of later Date than *Babel*, and that it took its Rise from the Story of *Sampson*, *Judges xv.* who, after he had slain a Thousand with the Jaw - Bone of an Ass, he was sore athirst, and he prayed, and behold a Spring proceeded from a Rock, called the *Jaw* ; by reason of this Exploit, the *Masons*, after this, frequently used this Method of asking a Brother to drink, by drawing their Hand across their Mouth, or Under-Jaw. This Victory over the *Philistines* happened before *Sampson* had revealed the great Secret wherein his Strength lay, to his Mistress ; for which Reason, this will be always celebrated by the *Masons*.

|| This Token is given by shaking Hands, and, at the same Time, pressing the Fore-Finger hard into the Palm of the other's Hand.

** This Token is likewise given by shaking Hands, and at the same Time placing the Fore-Finger on one Side the other's Wrist, and the Middle-Finger on the other. The *Antigallicans* frequently make use of this Method of shaking Hands, having stolen other Ceremonies, as well as this, from the *Masons*.

The *Masons* Faculty, and antient, universal Practice of conversing, and knowing each other at a Distance, by Signs, &c. is supposed to be greatly lost, by Reason there is so very little remaining ; but however trifling the Remains, a *Mason* is oblig'd to answer all lawful Signs ; therefore, if he be at work on the Top of a Building, he is obliged to come down, and answer, if such a Sign be given.

† EUREKA, which signifies Truth, or Fidelity, is very properly used by the *Masons*, as a Tessa, or Watch-Word, to distinguish those they stile True and Faithful ; and its often occurring amongst them, reminds them of that Secrecy they undertake to observe, and which, to do them Justice, they have so religiously preserved, even to a Proverb.

§ PHILADELPHIA, or Brotherly Love. This their second Word, must likewise be allowed no less judiciously chosen, and doubtless has inspired and given Rise to many generous Acts of Esteem and Benevolence among them ; therefore, as I have now spread their

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Q. Of what Use are Signs, Tokens and Words ?

A. To make ourfelves known to each other, wherefoever difperfed over the Face of the Earth and Sea ; fo that we may be admitted into all Lodges, and, if in Diftreff, find Relief.

Q. What did *Belus* present you with after this ?

A. He prefented me with the Square, Level, Plumb-Rule, and Compafs.

Q. What are their Ufes ?

A. That we may work both regular and true,
And Virtue's Paths moft ardently purfue ;
For by thefe Tools we learn Morality,
As well as learn the Art of Mafonry.

Q. How many make a regular Lodge ?

A. Six, becaufe the firft Lodge was compofed of fix Mafons only.

Q. Who were the Six ?

A. *Belus*, *Sabas*, *Evilas*, *Sabatbes*, *Sabaftas*, and *Ramus*.

Q. Who was their Father ?

A. *Cbus*, the eldeft Son of *Ham*, the youngeft Son of *Noah*.

Q What

their boasted Myftery to publick View, I hope their Brotherly Love will become univerfal ; which, to ufe their own Phrafe, ought to be the Wifdom of all True and Faithful.

I have heard it objected by many critical Brethren, That as *Belus* did not perfect the System of Free-Mafonry, or deliver out his Signs, Tokens, and Words, till after the Confufion of Tongues, it muft, of confequence, follow, that the Words, now in ufe, are at leaft uncertain, as to their Authenticity ; but fuch Cavillers would do well to confider, that though indeed, the Diverfity of Language then intended as an immediate Punifhment of their Prefumption, might prevent Part of that Affembly from their immediate gaining them ; yet the Art of attaining different Languages, which Necessity foon fet them in purfuit of, brought alfo the Knowledge of the true Senfe of thofe Words with it ; for it is abfurd to fuppose they have the Words themfelves, as literally delivered by *Belus* ; the Meaning of them is fufficient for their Purpose, and, without Doubt, Oral Tradition has done that for them, fince all foreign Lodges agree in the exact Meaning of the Words, though not in the abfolute, literal Exprefion.

Q. What Form was the Lodge?

A. A Circle.

Q. Why so?

A. Because the Foundation of the Tower was a Circle.

Q. In what Form did the Brethren stand?

A. They stood circular, *Belus* the Master, and *Sabas* the Superintendent, stood diametrically opposite; *Evilas* and *Sabatbes*, the two Wardens, and *Sabaſtas* and *Ramus*, the two Deacons, stood opposite likewise.

Q. Can a Maſon be made without theſe Officers being preſent?

A. No; the Officers muſt be preſent, or elſe the Lodge is not regular; and every Officer takes his Name according to the Seniority of his Office. The Maſter of a Lodge is always called *Belus*, the Superintendent *Sabas*, and ſo on.

Q. How came *Belus*, who was the youngeſt Brother of the Six, to become their Maſter?

A. Becauſe he was an active, enterprizing Man, and was the firſt Perſon who propoſed the Building of the Tower; he was likewiſe the original Projector of forming Men into Society, for which he will be always celebrated by the Maſons, which is the moſt antient Society on Earth.

Ex. If thou to *Babel's* Tow'r haſt been,
And haſt our firſt Grand Maſter ſeen;
Of that ſame Tow'r thou had'ſt the Plan,
From that renown'd and mighty Man.

A. The Plan of *Babel's* Tow'r I have,
Which laſt of all great *Belus* gave.

Ex. Welcome loving faithful Brother,
Thou well haſt answer'd all;
If we keep true to one another,
The Craft will never fall.

The End of the ſecond Part.

N. B.

N. B. When a Maſon is admitted into this Degree, a Tower is raiſed in the Lodge-Room, about eight Feet high, and in ſome of the Grand Lodges, it is really a very curious Piece of Workmanſhip; it is made of Wood, and though in many Pieces, can be raiſed in about two Hours; the Joints being made to fit with great Eaſe, and ſuch Exactneſs, that they are ſcarcely perceptible. A Plan of this Tower is likewiſe given him at the ſame Time.





T H E
OFFICERS PART;
 O R,
 CEREMONY of INSTALLMENT.

Q. **W**HAT is your Name?

A. [Here he mentions his Name according to his Office.]

Q. What is your Office?

A. [Here he mentions his Office.]

Q. What Tools belong to the Officers?

A. *Belus*, the Master, wears the Compass, pendant, in a white Ribbon, round his Neck; *Sabas*, the Superintendent, wears the Square; *Evilas* and *Sabatbes*, the two Wardens, wear the Level and Plumb-Rule, and *Sabaftas* and *Ramus*, a twenty-four-Inch-Rule, in each of their Hands.

Q. Where was you installed?

A. In the Observatory.

Q. How high was that?

A. On the Top of the Tower.

Q. How got you there?

A. By a winding Ascent.

Q. Who did you see when you came to the Door?

A. Three Men with drawn Swords.

Q. What did they demand of you?

D

A. One

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A. One demanded two Signs, another demanded two Tokens, and the Third demanded two Words.

Q. What was the Reason of that?

A. To let them know I was qualified for an Office.

Q. Did that gain you Admittance?

A. Yes.

Q. In what Manner was you installed?

A. I first passed the Minor's Examination and then the Major's; after which I was installed in proper Form.

Q. How was that?

A. *Belus* informed me, the Brethren had unanimously agreed to chuse me into that Office, and then he invested me with a Badge of the same.

Q. What was that Badge?

A. [Here he names the Tool, which he wore in a white Ribbon.]

Q. Have the Officers a secret Word?

A. Yes.

Q. How did you receive it?

A. On my two Knees he order'd me to kneel,
 Before he could the secret Word reveal;
 A Word to all but Officers unknown,
 Because we give it when we are alone;
 The Word is *Belus*, be it known to thee,
 'Twas that great Man gave Birth to Masonry.

N. B. As it may be difficult for me to persuade the Reader to believe what I have here written to be Fact, I think I am under an Obligation to give him some Instruction, whereby he may, if he pleases, have an Opportunity of proving the whole of this, or any Part thereof, to be so: And first, let him go to any Lodge he thinks proper, and go boldly up to the Door, and give the Man who stands to guard the Lodge the first Sign of a Mason, and tell him he wants Admittance, and be sure to say he belongs to some Lodge in the Country; then the

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the Man will ask him his Name, which he must tell him, and then, he informs the Master that such a Brother desires to visit the Lodge ; upon this the Master, or another Officer, will come out to examine him ; and if he can pass an Examination, he need not doubt gaining Admittance. The Publication of this Pamphlet may possibly put the Masons more upon their Guard, therefore it is highly necessary, that the Person who would do this, should be very perfect, and quite undaunted.





A

NEW and CORRECT
 LIST
 OF ALL

Regular LODGES, according to their
 Seniority and Constitution :

With the Days of their Assembling, &c.

1. **Q**UEEN's Arms, St. Paul's Church-yard, 2d Tuesday in the Month.
2. HORN, New Palace-yard, Westminster, 2d Thursday.
3. George, Grafton-street, St. Ann's, 1st and 3d Thursday.
4. Braund's Head, New Bond-street, 2d and 4th Tuesday.
5. Tower, Tower-street, Seven Dials, 1st and 3d Wednesday.
6. Sun, Milk-street, Cheap-side, 1st and 3d Wednesday.
7. King's Arms, New Bond-street, 2d and last Thursday.
8. Fish and Bell, Charles-street, Soho-square, 1st & 3d Wednesday.
9. Dundee Arms, Wapping New-stairs, 2d and 4th Thursday.
10. Bunch of Grapes, Chatham, 1st and 3d Monday.
11. Turk's Head, Wandsworth, 1st and 3d Tuesday.
12. Swan, West-Smithfield, 1st and 3d Monday.
13. Mourning-bush, Alder-gate, 2d and 4th Friday.
14. Baptist's Head and Anchor, Chancery-lane, 2d and last Tuesday.
15. The Royal Magazine, Greenwich, 2d and 4th Tuesday.
16. Half-moon, Cheap-side, 1st and 3d Tuesday.
17. Greyhound, Garlick-hill, last Wednesday.
18. Blue Lion and Ball, Gray's Inn Passage, 3d Monday.
19. Three Tuns, Norwich, 1st Thursday.
20. Dolphin, Chichester, 3d Wednesday.
21. Thistle and Crown, and Hand in Hand, Chester, 1st Tuesday.
22. Bunch

22. Bunch of Grapes, Carmarthen, South-Wales.
23. Three Tuns, Portsmouth, Hampshire, 1st and 3d Friday.
24. Red Lion, Congleton in Cheshire.
25. Castle, Lombard-street, 2d and 4th Monday.
26. Pope's Head, Corn-hill, 1st and 3d Thursday.
27. Sun, Ludgate-street, 4th Monday.
28. Bear and Rummer, Gerrard-street, Soho, 1st Tuesday.
29. King's Head, Salford near Manchester, 1st Monday.
30. St. Alban, St. Alban's street, Pall-mall, 3d Monday.
31. Three Flower de Lucas, St. Bernard's-street, Madrid, 1st Sunday.
32. Woolpack, Warwick, 1st and 3d Friday.
33. Baptist's Head, Old Bailey, 3d Wednesday.
34. George, Piccadilly, 1st and 3d Friday.
35. Gibraltar, 1st Tuesday.
36. George, St Mary Ax, 2d and 4th Monday.
37. Horn, Fleet-street, 1st and 3d Thursday.
38. Peacock, King's-street, St. James's-square, 2d and 4th Tuesday.
39. St. Rook's Hill, near Chichester, Tuesday in Easter Week.
40. Red Lion, Canterbury, 1st and 3d Wednesday.
41. Red Cross, Barbican, 1st Thursday.
42. Bowling-green, Putney, 1st and 3d Saturday.
43. Saracen's Head, Lincoln, 1st Tuesday.
44. George, Northampton, 1st Saturday.
45. Pewter-platter, White Lion-yard, Norton Falgate, 1st Friday.
46. East-India Arms, Bengall, East-Indies.
47. Fountain, Ludgate-hill, 2d and 4th Monday.
48. Windmill, Rosemary-lane, 1st Monday.
49. Angel, Macclesfield, Cheshire.
50. Fleece, Bury St. Edmund's, 1st and 3d Thursday.
51. Three Tons, Smithfield, 2d and 4th Wednesday.
52. St. Paul's Head, Cateaton-street, 1st Tuesday.
53. Salutation and Cat, Newgate-street, 1st and 3d Monday.
54. King's Arms, St. Margaret's-hill, Southwark, 3d Monday.
55. King's Arms, Leigh in Lancashire.
56. Bird and Bell, Woolverhampton, 1st Monday.
57. A la Ville de Tonnerre, Rue des Boucheries a Paris.
58. Turk's Head, Greek-street, Soho, 1st and 3d Wednesday.
59. Red Lion, York-street, St. James's-square, 2d and 4th Thursday.
60. Black Lion, Salt-petre-Bank, Rosemary-lane, 1st Friday.
61. White Horse, Ipswich, 2d and 4th Thursday.
62. New Inn, Exeter, 1st and 3d Wednesday.
63. London-Bridge Punch-house, 1st Tuesday.
64. Virgin's Inn, Derby.
65. A Private Room, Bolton le Moor, Lancashire, next Wednesday to every Full-moon.
66. Ben Johnson's Head, Pelham street, Spittal-Fields, 2d and 4th Wednesday.

67. Seven Stars, Bury St Edmund's, 2d and 4th Thursday.
68. Three Swans, Winchester-street, Salisbury, 1st and 3d Wednesday.
69. Sampson and Lion, East-Smithfield, 1st and 3d Thursday.
70. City of Norwich, Winford-street, Spittal-Fields, 1st and 3d Thursday.
71. Virgin's Head, Chelsea, 2d and 4th Thursday.
72. Bear, at Bath, 1st and 3d Friday.
73. Five Bells, behind the New Church, Strand, 1st Tuesday.
74. Red Lion, Bury, Lancashire, next Thursday to every Full-moon.
75. Talbot, Stourbridge, Worcestershire, every Wednesday.
76. Sun, St. Paul's Church-yard, 2d and 4th Wednesday.
77. The English Tavern, Abfalon, at Hambro, every other Wednesday.
78. Swan, Birmingham, last Monday.
79. Royal Exchange, Boston, New England, 2d & 4th Saturday.
80. Valenciennes, French Flanders.
81. Maions Arms, Plymouth, 1st and 3d Friday.
82. King's Head, High Holborn, 2d and 4th Wednesday.
83. Bedford's Head, Stewards Lodge, Southampton-street, Covent-garden, 3d Wednesday in March and December.
84. At the Hague.
85. Fencing Masters, near Newcastle upon Tyne, 1st Monday.
86. Aubigny, in France, 1st Monday.
87. Maions Arms, Oswestry, Shropshire, 2d and 4th Thursday.
88. Fountain, High-street, Bristol, 1st and 3d Tuesday.
89. Savannah Province, Georgia.
90. Angel, Colchester, 2d and 4th Monday.
91. Fountain, Gateshead, Bishoprick of Durham, 2d and 4th Wednesday.
92. Fountain, Shrewsbury, 1st Monday.
93. Rising-Sun, Fashion-street, Spittal-Fields, 1st & 3d Tuesday.
94. Three Crowns, Weymouth and Melcomb Regis, Dorsetshire.
95. King's Head, Norwich, every other Thursday.
96. George, Tythe-Barn-street, Liverpool, 1st Wednesday.
97. Cock and Lion, St. Michael's-alley, Cornhill, 1st and 3d Monday.
98. Rose, Edgebaston-street, Birmingham, 2d and last Tuesday.
99. Bell, Friday-street, 1st and 3d Tuesday.
100. George, Ironmonger-lane, 2d and 4th Tuesday.
101. Fountain, Bartholomew-lane, 2d and 4th Friday.
102. Blue Posts, Southampton-Buildings, Holborn, 3d Tuesday.
103. Crown, West-Smithfield, 2d and 4th Monday.
104. Horn, Braintree, Essex, 3d Thursday.
105. Three Tuns, Spittal-Fields, 2d and 4th Friday.
106. Blue Posts, Old Bond-street, 1st and 3d Tuesday.
107. Rummer, Labour-in-Vain-hill, near Queen-hithe, 1st and 3d Monday.
108. Bull's Head and three Tuns, Cheapside, 2d and 4th Tuesday.
109. Angel,

109. Angel, Shipton-Mallet, Somersfetshire, 1st and 3d Monday.
 110. Angel, Above-Hill, in the Bailiwick, Lincoln, 1st and 3d Monday.
 111. Swan and Pigeon, Hereford, 1st and 3d Monday.
 112. Parham Lodge, Parham, Antigua.
 113. Swan, Gloucester, 1st and 3d Friday.
 114. Black Dog, Shoreditch, 2d and 4th Tuesday.
 115. Black Bull, Halifax, Yorkshire, last Monday.
 116. Swan, Tewksbury, Gloucestershire, 1st and 3d Tuesday.
 117. The Great Lodge of St. John's, Antigua, 2d and 4th Wednesday.
 118. Fox, near the Square, Manchester, 1st and 3d Monday.
 119. Crown and Anchor, King-street, Seven Dials, 2d and 4th Monday.
 120. Coach and Horses, Northgate-street, Chester, 2d Monday.
 121. Woolpack, St. Alban's, 2d and 4th Thursday.
 122. Sun and Rummer, Rumford, Essex, 1st and 3d Friday.
 123. Baker's Lodge, St. Mary's-street, St John's, Antigua.
 124. King William's Head, Portsmouth-Common, Southampton, 1st Tuesday.
 125. Basseterre Lodge, St. Christopher's.
 126. Black Bull, Spalding, Lincolnshire.
 127. Crown and Ball, Play-house Yard, Black-friars, 1st Tuesday.
 128. One Tun, Strand, 2d and 4th Monday.
 129. White Horse, Hyde-park Corner, 2d and 4th Wednesday.
 130. Red Bull, Long-lane, West-Smithfield, 2d and 4th Thursday.
 131. King's Head, Poultry, 3d Wednesday.
 132. Three Lions, Banbury, Oxfordshire, every Full-moon, if on Thursday, or Thursday before.
 133. Ship, James-street, Covent-garden, 2d Tuesday.
 134. Red Lion, Tower-street, Bristol.
 135. Third Lodge, Calcutta, East-India.
 136. St. Michael's Lodge, Barbadoes.
 137. Private Room, Laufanne, in the Canton of Bern, Switzerland.
 138. George, Whitehaven, Cumberland, 1st Monday.
 139. Ship and Castle, High-street, Haverford-West, South Wales.
 140. Hoop and Bunch of Grapes, Coventry-street, 2d and 4th Wednesday.
 141. Three Horse-Shoes, Leominster, Herefordshire.
 142. Union Lodge, Francfort, Germany, 2d and 4th Tuesday.
 143. Port-Royal Lodge, Jamaica.
 144. Angel, Dolgelly in Merionethshire, North Wales, 1st Tuesday.
 145. White Lion Inn, Broad-street, Bristol.
 146. St George, Emperor's Court, Hamburgh.
 147. New Lodge, Copenhagen, Denmark.
 148. Bear, Norwich, 2d and 4th Tuesday.

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149. Maid's Head, Norwich, 2d Thursday.
150. Mitre, Plymouth, 1st and 3d Monday.
151. Bear, Cambridge, 2d Monday.
152. Lodge of Orange, at Rotterdam.
153. Pope's Head, at Plymouth.
154. St. Martin's Lodge, Copenhagen, Denmark.
155. Guild, in Norwich, 1st and 3d Monday.
156. St. Christopher's, at Sandy Point.
157. Hole in the Wall, Norwich.
158. St. Jago de la Vego, in Jamaica.
159. King's Arms, Falmouth, 2d and last Thursday.
160. Angel, Great Yarmouth, Norfolk.
161. King's Head, West-street, Gravesend, 1st & 3d Thursday.
162. St. Andrew, at the Hermitage, Wapping, 2d & 4th Friday
163. First Lodge, at Minorca, 1st Thursday.
164. Second Lodge, at Minorca, 2d Tuesday.
165. Third Lodge, at Minorca, 1st Wednesday.
166. Fourth Lodge, at Minorca, 1st Monday.
167. King's Arms, Helstone in Cornwall, 1st & 3d Tuesday.
168. Bell, without Aldgate, 2d and 4th Monday.
169. Rainbow Coffee-house, Cornhill, 1st and 3d Tuesday.
170. At Chardenagore, the Chief French Settlement, Bengal,
East-India.
171. At Madrafs, East-India.
172. At the Hague.
173. Blackamoor's Head, Nottingham.
174. Lion and Goat, Grosvenor-street, 2d and 4th Monday.
175. Burton's Coffee-house, Crane-court, St. Peter's-hill, near
Doctors-Commons, last Wednesday.
176. Angel, Picadilly.
177. In the Island of Guernsey
178. The Exchange Tavern, Bristol.
179. Queen's Head, Great Queen-street, Lincoln's Inn-Fields, 3d
Tuesday.
180. Queen's Head, Holles-street, Cavendish-square, 2d and 4th
Tuesday
181. Castle and Lion, White Lion Lane, Norwich.
182. Evangelist Lodge, Antigua.