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BRITISH FREEMASONRY, 1717–1813

General Editor
Róbert Péter

Volume 2
Rituals I – English, Irish and Scottish Craft Rituals

Edited by
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INTRODUCTION

J. A. M. Snoek

Ritual Books *versus* Exposures

Because even the oldest texts, related to masonic ritual, include an oath, which forbids writing down those rituals, they have long been transmitted exclusively orally. This was possible as long as the target group were the elite among the stonemasons, who were generally well trained in methods for the memorization of texts. The statutes signed by William Schaw in 1599 ordained, for example,

> That ye warden of ye lug of Kilwynning ... tak tryall of ye airt of memorie and science yrof, of everie fellowe of craft and everie prenteiss according to ayr of yr vocations; and in cais yat yai haue lost ony point yrof dvided to thame To pay the penaltie as followis for yr sleuthfulness, viz., Ilk fallow of craft, xx s., Ilk prentess, x s., ...

However, when the Acception – once the elite group within the London Company of Masons – made itself independent in the decade from c. 1715 to 1725 – forming the so-called ‘Premier Grand Lodge’ – and oriented itself towards a new target group, the gentlemen, the pressure to make the rituals available to those who had to execute them must have increased significantly. Consequently, texts related to the rituals to be performed started to be printed from 1730 onwards, but in order to at least ‘play the game’ that the interdiction in the oath was still honoured, these publications were presented as ‘exposures’, published by shameless persons, who had been members, but had left, and now betrayed, the Order. These claims have long been believed, but in fact the number of real exposures is extremely limited. The most clear example is probably *Shibboleth* (1765); here the author, while in the middle of the description of the third degree, starts a train of critique, which runs until the end of the booklet (ending, even here, with a word of praise), without ever giving the second part of this ritual. Clearly such a text is useless as a guide for the work in the lodge, and thus must have been written for other reasons. But almost all other so-called ‘expos-
sures’ are in fact ‘pseudo-exposures’, written by Freemasons for Freemasons as ritual books from which one could learn the ritual for practising it in the lodge. Most of those formulate only mild criticism – mainly on supposed excessive eating and drinking during the ‘table lodges’ – while at the same time spelling-out and praising the positive sides of Freemasonry.

Four Groups of Texts

Chronologically, it has become customary to distinguish four groups of documents related to the development of masonic rituals on the British Isles in the period preceding the Union of the two English Grand Lodges in December 1813:

- the ‘Early Masonic Catechisms’ (1696–c. 1730),
- the ‘Early French Exposures’ (1737–51),
- the ‘English Masonic Exposures’ (1760–9), and
- the ‘Lectures’ (1772–1813).

In this volume, it is the editor’s intention to include not only texts which are completely unknown and almost inaccessible to the average reader, but also hardly known and rare editions of texts, of which other editions are more readily available, in order to, among others, demonstrate their wide dissemination throughout the British Isles, their being reprinted over a long period of time and their usually being not significantly corrupted. In addition, all contemporary English translations of the ‘Early French Exposures’ have been included, on the one hand because they are quite rare and have generally not been republished in modern scholarly editions, and on the other hand in order to demonstrate that they were available to interested Masons from at least the 1760s onwards, and thus possibly of real significance in the course of the development of English masonic rituals.

The ‘Early Masonic Catechisms’ (1696–c. 1730)

The earliest texts that inform us about the rituals, used by the Freemasons, are the so-called ‘Early Masonic Catechisms’, dating from 1696 to c. 1730. These were in 1943 collectively published in the famous scholarly edition of the same title by Douglas Knoop, Gwilym Peredur Jones and Douglas Hamer with the Manchester University Press. A second edition, extended by the Kevan MS and the Wilkinson MS, appeared in 1963. Since then, only one further manuscript belonging to this group has been discovered: the Airlie MS of 1705. These documents, printed pamphlets or manuscripts, come from all parts of the British Isles and are far from identical. Nevertheless, they all contain a collection of catechism questions, as well as a description of some parts of the ritual to be performed at the initiation of a candidate into Freemasonry. They contain no full-blown rituals as we know them today, but rather include those parts that someone found either most essential, or desired to have in written form in order to learn them more easily and correctly by heart. There are different groups
of catechism questions. A first group describes the ‘traditional secrets’, viz. the words, signs and grips by which one can prove in which degree one has been initiated. A second group contains so-called ‘esoteric knowledge’, i.e. additional knowledge about certain (usually biblical) stories, which is not contained in the well-known version. An example is the ‘Hiramic myth’, which extends the story about the building of the Temple of King Solomon as told in the Bible. A third group actually describes the initiation ritual concerned. This last group is at first rather modest, but becomes ever more important in the course of time.

The single most influential publication from this group is *Masonry Dissected*, first published in London on 20 October 1730.\(^5\) J. T. Thorp lists fifteen reprints before 1760 and another seven before 1800 in the UK alone.\(^6\) The present volume includes as its last text: *Jachin and Boaz: or The Free Mason’s Catechism to which is subjoined The Mason Word*, by Samuel Prichard, Glasgow. Despite its title, this is a Scottish reprint of *Masonry Dissected*, printed as late as c. 1810. It is included here, despite the fact that the text of several early editions is easily available,\(^7\) in order to demonstrate, firstly, that it was not only reprinted in England, but throughout the British Isles, and, secondly, that this very early text was still being reprinted at the end of the period here considered.

**The ‘Early French Exposures’ (1737–51)**

The second group of publications of masonic rituals is generally known as the ‘Early French Exposures’, dating from 1737 to 1751. All of them are written in French, and a scholarly publication of modern English translations was published by Harry Carr in 1971.\(^8\) Three of them, however, were translated into English already in the 1760s, and the present volume includes editions of all of those. The earliest text of this corpus is that which was published by René Hérault, Lieutenant-General of Police in Paris, in the middle of December 1737.\(^9\) It was published in English translation already once in December 1737 and three times in January 1738. The first text reproduced in this volume, *Masonry farther Dissected*, is also from 1738, whereas the sixth text, *The Secret of the Order of Free Masons*, is from 1797, which makes it the latest English publication of this text known to scholars, again demonstrating how long such texts were reprinted.

One year after Hérault’s text followed the publication of *La Réception Mystérieuse*, which contained among others a French translation of a Dutch translation of *Masonry Dissected*.\(^10\) However, systematic publication of the masonic rituals in use by the lodges in France, especially in Paris, started only after the election of the Duke of Clermont as the new French Grand Master in December 1743. It began with *Le secret des Francs-maçons*, published by Abbé Gabriel Louis Calabre Perau, possibly in Geneva, in 1744, which gave proper rituals of the first two degrees.\(^11\) What Perau wrote about the third degree, however, was utterly useless, showing that he did not know that ritual. This was compensated by the *Catéchisme des Francs-Maçons*, published only a few months later by Louis Travenol
under the pen name ‘Leonard Gabanon’.\(^\text{12}\) Besides the catechism, mentioned in the title, it also gave a proper ritual for the third degree, as well as the first pictures of the ‘tableaux’ (tracing boards): one for the first and second, and one for the third degree. The next year, 1745, appeared the anonymous pamphlet \textit{Le sceau rompu}, giving corrections of \textit{Le Secret} and the \textit{Catéchisme}, as well as catechisms for the three degrees.\(^\text{13}\) This meant that from now on, for working in the lodge, the officers needed to have all these three booklets before them, which was obviously not very practical. An anonymous compiler in Amsterdam evidently realized that this was a chance to make some money. He made a compilation of all three, to which he even added a text about the newly created mixed Order of the Mopses, and published it as \textit{L’Ordre des francs-maçons trahi, et le secret des Mopses relevé}, Amsterdam 1745.\(^\text{14}\) This included the complete text of \textit{Le secret}, as the compiler admitted openly, followed by much of the \textit{Catéchisme}, including many of the corrections offered by \textit{Le sceau}. Our third text, \textit{A Master-Key to Free-Masonry}, published in 1760, is an English translation of much of the material from the \textit{Trahi}, including all of \textit{Le secret}, though lacking not only the part concerning the Mopses, but also the proper material about the third degree.

With \textit{A Master-Key} started the next group of published rituals in English, all from the 1760s. Only one month later appeared \textit{Three Distinct Knocks} (1760), wherefore it is often assumed that the publication of \textit{A Master-Key} was irrelevant.\(^\text{15}\) However, \textit{A Master-Key} introduced the typical French form of descriptions of the masonic rituals in England, which was more or less adopted by all the published rituals in this group. The most clear example is \textit{Jachin and Boaz} (1762), which starts with not one but two versions of the first degree, of which the first one is a typical French ritual, largely based on \textit{A Master-Key}. Since \textit{A Master-Key} is thus more important than generally assumed, and since no scholarly edition of it is available, it is reproduced in this volume.

Further ritual books in French were published after the \textit{Trahi}: Travenol published \textit{La désolation des entrepreneurs modernes du temple de Jérusalem} in 1747,\(^\text{16}\) after which followed the next year \textit{L’Anti-maçon} by an anonymous author.\(^\text{17}\) The last one of this group was \textit{Le maçon démasqué} from 1751, probably written by George Smith under the pen name ‘Thomas Wolson’.\(^\text{18}\) This was published in English translation as \textit{Solomon in all his Glory} in 1766. It is known that Smith, as Master of his lodge in Woolwich, lectured about the masonic practices in Continental lodges\(^\text{19}\) and William Preston (1742–1818), the author of the influential \textit{Illustrations of Masonry}, expressed his thanks ‘to my very worthy friend and brother Captain George Smith, Inspector of the Royal Academy at Woolwich, from whom I had the pleasure to receive many valuable annotations’.\(^\text{20}\) What Smith informed his English Brethren about is probably accurately expressed in \textit{Solomon}, and in order to show that this publication too found its way not only in England, but throughout the British Isles, an edition of 1777 is reproduced here, published in both London and Dublin.
An Overlooked Publication from 1754

In English, no masonic ritual was published between 1730 and 1760, with possibly one exception: Alexander Slade’s *The Free Mason Examin’d* of 1754. The rituals Slade describes are highly deviant from any masonic ritual known to us from other sources. The building featuring in it is not King Solomon’s Temple but the Tower of Babel, not characteristic at all for mainstream Freemasonry. Yet, the title as well as the rest of the publication claim it to be masonic. As shown in Volume 3, there did exist at that time a masonic tradition in which the Tower of Babel was counted as one of the Wonders of the World. Possibly, therefore, the second text in this volume belongs more in Volume 3. But then again, this ritual is in other respects also very deviant from those included there.

In 1942, Knoop and Jones wrote:

> It is still ... very doubtful ... whether Prichard's *Masonry Dissected* of 1730 is, as it claims to be, an accurate account of the masonic ceremonies of the period. This ... type of document may have been largely, if not entirely, based on imagination, like much of the so-called masonic history written at that period. On the other hand, what Thorp (*AQC*, xx, 95) held to be a parody, and Vibert (Rare Books, 27) an elaborate skit, viz., the catechism entitled *The Free Mason Examin’d* of 1754, may, as Songhurst has suggested (*AQC*, xx, 108), more or less correctly represent a masonic working based on a legend associating freemasonry with the Tower of Babel. As Bro. Lepper has recently pointed out (*AQC*, li, 237), a lucky discovery may still enrich us with such a legend.21

Indeed, when Carr published translations of a collection of the ‘Early French Exposures’, he decided to include both *La Franc Maçonne* and *Le Parfait Maçon*,22 despite the fact that he assumed both of them to be forgeries. However, as I have recently argued, they probably do represent a non-mainstream masonic tradition.23 So, it is prudent not to exclude a possible ritual too early. Whatever the nature of this ritual may be, at least Slade’s text is both quite rare and unknown to the average researcher of masonic ritual, wherefore we have included it in this volume.

The ‘English Masonic Exposures’ (1760–9)

The next group of ritual texts in English are those published in the 1760s. The most important two, which were reprinted many times, no doubt for Freemasons’ use, were *Three Distinct Knocks* (1760) and *Jachin and Boaz* (1762), which are both available in modern scholarly publications,24 hence they have not been reproduced here. The others were *Hiram or the Grand Master-Key* (1764); W. Gordon’s ‘Mystery of Free Masonry Explained’, being chapter 21 in the fourth and later editions of *Every Young Man’s Companion* (1765); *Shibboleth* (1765);25 *Mahhabone* (1766); and *The Free-Mason Stripped Naked* (1769). As an example, a reprint of the third edition of *Hiram or the Grand Master-Key*, ([Dublin, [c. 1777]]) is reproduced here. Of this publication, again, the editors know of no modern scholarly edition, and it demonstrates once again the spread of those texts beyond London.
The ‘Lectures’ (1772–1813)
The last group of masonic ritual texts in English within the period under study here are the so-called ‘Lectures’ (catechisms) from the late eighteenth and early nineteenth century. This concerns publications by three authors: William Preston, John Browne and William Finch (c. 1772–1818). Colin Dyer speculates that the system of lectures developed by Hemming and Broadfoot, which formed the basis for the working demonstrated in the ‘Lodge of Stability’ from 1817 onwards, was based on Preston’s system. However, a second system, demonstrated in the Grand Stewards’ Lodge, had been developed side by side this one: ‘Hemming’s work was probably done in 1814 or very early [in] 1815, and the Grand Stewards’ first draft made in 1815 and could have been made quite early in the year’. Indeed, in December 1815 took place the ‘Grand Stewards’ Public Night at which the new Lectures, afterwards to be known as the Grand Stewards’ Lodge system, were first worked. And this Grand Stewards’ Lodge system, which would be adopted by the Emulation Lodge of Improvement founded in 1823, was based on the publications by Browne and Finch. This indicates the importance of these authors’ publications in relation to the development of the English masonic rituals.

No doubt it was Preston who, inspired by the long catechisms practised within the Harodim tradition (see Volume 3), first developed such a system of catechisms for the instruction of the Brethren of the ‘Lodge of Antiquity’, of which he was the Master. From 21 May 1772 onwards, Preston organized special events where these Lectures were demonstrated for the instruction of all the members of the Premier Grand Lodge. His *Illustrations of Masonry* published that part of it which was regarded as not esoteric, i.e. not falling under the obligation of secrecy about the rituals. But the parts regarded as esoteric, i.e. the actual catechisms, were made available to those members of the Lodge of Antiquity directly involved in their demonstration, in the form of manuscripts, known as the *Syllabus*. Around 1796/7 the *Syllabus* books for the first and second lectures were published for the first time, followed in 1812/13 by the publication of the lectures for all the three degrees under the auspices of H. J. Da Costa. After Preston’s death, a further edition, adapted to the new rituals of the new United Grand Lodge of England, was published in 1827 (first) and 1831/2 (second lecture). All of the known versions of the *Syllabus* are so strongly abbreviated and/or ciphered, that they can only be understood by someone who basically knows the text concerned. Taking all versions, manuscripts as well as publications, into account, James published a modern scholarly deciphered reconstruction of the full text of all three lectures, which needs not be reprinted here.

The first edition of *Browne’s Master-key* of 1798 contains questions only, but the second edition, which appeared late in 1802, has also the answers. The most interesting parts of both versions are completely ciphered, which make them
very difficult to read. A typescript deciphered version of the ciphered parts of both editions, made in 1931 by E. H. Cartwright, is kept in the Library and Museum of Freemasonry, London, whereas K. C. F. Krause published his deciphered transcription of the first degree lecture from the second edition already in 1810.\(^{32}\) It seems that the only full deciphered version of Browne’s *Master-key* ever published, is F. Sonnenkalb’s today extremely rare publication of the second edition, which appeared in 1922 also in Germany.\(^{33}\) This second edition seems to best reflect the working of the lodges under the Premier Grand Lodge of that time, and also to have influenced strongly the new rituals, created after the Union of the two Grand Lodges in 1813. Therefore, it is included here in a deciphered transcript, based on Sonnenkalb’s version, but corrected sometimes on the basis of, as well as following the layout of, Browne’s original publication.

Finch’s lectures were first published as *A Masonic Key* in 1801, while the second, very extended, edition announced in May 1802 was called *A Masonic Treatise*. These publications contain many words and phrases in cipher again, though using very different keys and methods from those used by Browne. Furthermore, Finch gave first all the questions and then all the answers, and presented the sections in a rather random order, which all increases the difficulty of consulting these texts. However, the second edition especially, although different from Browne’s publication of the same year, seems to reflect again the working of the lodges under the Premier Grand Lodge of that time, and also to have influenced strongly the new rituals, created after the Union of the two Grand Lodges in 1813. This text too is thus quite important for the study of the development of English masonic ritual. Yet, no decoded modern transcription has been published to date. Since the second edition is the more comprehensive and extended version of these two, it is included here, deciphered and reordered in the more usual way.

Finch continued publishing new versions of his lectures until 1815 and these show a development that brings them with almost each new edition closer to what eventually would become the Emulation working of today. Especially the editions from 1808 to 1810 seem not only to be influenced by his own as well as Browne’s 1802 versions, but also in their turn to have strongly influenced the new rituals developed for the newly created United Grand Lodge of England. We therefore include one of those (undated, but either the 1809 or the 1810 edition).

**Editorial Principles**

All texts reproduced in this volume have been transcribed from the original publications. In most cases, the transcriptions here included try to stay as close as possible to the original publications, indicating some obvious spelling errors in the texts through the insertion of ‘*[sic]*’, less obvious errors through the insertion of what should actually be read between [square brackets] or –
in the case of Browne 1802, which uses square brackets itself – {accolades}, whereas further information, such as alternative readings in other editions, is given in notes. Original capitalization and punctuation have been retained and only the most significant typographical errors have been amended where they undermine the understanding of the text. Note that there can be significant differences not only between different editions of texts but also between individual extant copies. The texts have been proofed against a single original source and we give details of those sources in the List of Sources at the end of this volume. Any differences between our printed text and other original texts have to be considered in this light. The original pagination of the text is indicated by the inclusion of / plus the original page number within the text at the exact point of the page break. The page numbers appear between round parentheses if they are in the original document, or between square brackets when I added them. Any sections omitted from the text are indicated by […]. Any other editorial interventions are also contained within square brackets.

The exceptions to this rule are those texts which were originally printed in cipher or some other encrypted form. These are the texts by Browne (1802) and Finch (1802 and 1809 or 1810). Those texts have been decoded (as far as possible) and – in the case of Finch 1802 – brought into the normally expected order. Decoded text is in those cases distinguished from text ‘in clear’ by the use of different fonts. In those texts – especially in Browne 1802 – also punctuation and spaces between words have been added for the sake of readability, as well as (in the case of Browne, following those in Sonnenkalb 1922) numbers before the questions in order to facilitate referencing. Furthermore, Browne clearly added as well as left out letters intentionally in order to make his text even more difficult to read. Since this can be regarded as part of his encryption, it has been corrected without constantly indicating it.

Notes
2. ‘That the Warden of the Loge of Kilwinning ... takes trial of the art of memory and science thereof, of every fellow of craft and every apprentice according to either of their vocations; and in case that they have lost any point thereof devised to them to pay the penalty as follows for their slothfulness, viz., each fellow of craft, 20 shilling, each apprentice, 10 shilling,’ W. Schaw, ‘Schaw Statute of 1599,’ in Anon. (ed.), Historical Sketch of the Grand Lodge of Antient Free and Accepted Masons of Scotland, 1736–1986 (Edinburgh: Grand Lodge of Scotland, 1986), pp. 31–3, on p. 32.


19. G. Oliver describes such an occasion as follows: ‘Greeting a few of the Brethren as he [i.e. Smith] passed, he walked straight up to the pedestal, and gave the report [i.e. a knock]. The Brethren were clothed and seated round the table in a few minutes, and the R[ight] W[orshipful] M[aster] [i.e. Smith] opened the Lodge. The minutes having been read, and no particular business appearing on the books, the Master was in the act of rising to deliver the Lecture’ (G. Oliver, The Revelations of a Square (London: Spencer, 1855), p. 232). It follows a description of the table lodge as held in Smith’s lodge, about which Oliver remarks: ‘It is true, the above ceremonies cannot fairly be classed amongst the legitimate usages of English Masonry... [but] on the continent the above customs were absolutely enjoined as an indispensable part of the system, and were consequently exercised in every foreign [i.e. not English] Lodge.’ (pp. 237–8).
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Abbreviations

AQC  Ars Quatuor Coronatorum
GON  Library of the Cultureel Maçonniek Centrum ‘Prins Frederik’ of the Grootoosten der Nederlanden (Grand East of the Netherlands), The Hague.
LMFL Library and Museum of Freemasonry, London

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MASONRY FARTHER DISSECTED (1738)

Despite its title, this pamphlet has no relation whatsoever with Samuel Prichard’s famous pamphlet *Masonry Dissected* from 1730, except for the fact that it was published by the same publisher as the original edition of Prichard’s. In fact, it has four sections, containing different texts. The first, here titled ‘Masonry farther Dissected’, is an English translation of *Réception d’un Frey-Maçon*, published between 13 and 16 December 1737 in Paris as a ten-page pamphlet without covers or title-page by René Hérault, Lieutenant-General of Police in Paris. It contains a description of a ritual of one degree (in which elements can be recognized of not only all three Craft degrees as they had developed by that time in England, but even of the Scots Masters degree), as it was probably used by at least one of the lodges in Paris at that time.

Hérault’s text, either in French or in translation, was republished immediately after its publication in not only France (where it was included in *La Réception Mystérieuse* (1738), and in *L’Almanach des Cocus* (1741)), Belgium (in two almost identical editions in 1737 in Brussels under the title *Réception d’un Franc-Maçon*), Germany (in *Gründliche Nachricht von den Frey-Maurern* (1738)) and the Netherlands (in Dutch translation in the ’s-Gravenhaegse Maendaegse Courant (1738), no. 9 of 20 January 1738, and in French in the *Gazette de Hollande* of Tuesday, 21 January 1738 (first part of the letter) and Friday, 24 January 1738 (second part) as well as in the *Gazette d’Utrecht*, also from 21 January 1738), but also in England (in *The Secrets of Masonry* (1737); the *Gentleman’s Magazine*, vol. 8, pp. 54–5; *Read’s Weekly Journal*; and Boyer’s *Political State of Great Britain*, vol. 55, pp. 78–9, all in January 1738).
The version in Masonry farther Dissected is extraordinary in several ways. In the first place, it seems to be extremely rare. E. H. Dring wrote in 1925, when he apparently still owned it, a note in the copy, now in the LMFL: "Up to the present the only other copy I can trace is one in the British Museum. Furthermore, it ‘is the most interesting of [all versions], as the author has added comments in a number of notes, and contemporary comments on a text are always most useful.' The author of those footnotes is apparently well versed in English Freemasonry of the Premier Grand Lodge brand (he states, for example, in footnote i (p. 8): ‘These [Jewels of the officers] I have seen often enough’), and he compares the French text to the English usages known to him. Thus, this version does not only give us information about a ritual, in use in France in 1737, but also about the way at least some lodges in England worked in 1738.

The translation in this publication does not always reflect the original text faithfully (that in the Gentleman’s Magazine, for example, stays generally much closer to the French text). Probably this can be explained by the fact that it seems to be not a translation of the original edition, but of one of the versions published in Brussels. I have indicated the most important differences with the original version in the explanatory notes.

The second section of this pamphlet, ‘The Free Masons Reception in Foreign Parts’, contains two short letters, viz. ‘From Paris, March 10. 1737’ and ‘From Rome, July 18. 1730’. Then follows ‘The Free Masons Apology. As it was Published at Paris, in March, 1737’. The fourth and last section is ‘FREE MASONS a dangerous Society. From the C/r.sc/a.sc/f.sc/t.sc/s.sc/m.sc/a.sc/n.sc, April 16. 1737’. It is an anti-masonic letter from an anonymous person, calling himself ‘Jachin’, to a ‘Mr. D’anvers’ (i.e., someone from Antwerp), ‘a pseudonym for Nicholas Amhurst (1697–1742), the editor of the Craftsman’.

Notes
4. That, according to another note, purchased it at the Dring sale, Bollmsbury Book Auctions, in June 1991.
7. This one appeared first in the *Gentleman’s Magazine*, 7 (March 1737), p. 255: ‘From Paris. The sudden increase of the Society of Freemasons in France had given such offence that the King forbid their meeting at any of their lodges, nor would the States of Holland suffer them.’ I thank Róbert Péter for his help in finding the sources of this and the following texts.
8. This one appeared first in the *Gentleman’s Magazine*, 7 (March 1737 [so: not 1730!]), p. 453: ‘From Rome, July 18. The Society of Freemasons, lately detected at Florence, makes a great noise. They pass there for Quietists, but here ‘tis said they are of the Epicurean sect, and that there’s no laws too severe to deal with them. The Pope sent for the Father Inquisitor of that office post to Florence in order to persecute them at the request of the Great Duke of Tuscany, who was absolutely resolved to exterminate the whole sect. As His Highness is since dead, and the D. of Lorrain, who was made a Freemason in England is to succeed, this persecution may not go far.’
9. This text appeared first in the *Gentleman’s Magazine*, 7 (March 1737), p. 256.
MASONRY farther DISSECTED;
OR, MORE
SECRETS
Of that Mysterious
SOCIETY
REVEAL'D.

Faithfully Englished from the French Original just publish'd at Paris, by the Permission and Privilege of M. De Harraut, Lieutenant-General of Police.

With Explanatory Notes (both serious and comical) by the Translator.

Likewise,
An Appendix, wherein are contain'd,

I. The Free-Masons Reception in Foreign Parts.
II. The Free-Masons Apology, as publish'd at Paris.
III. Free-Masons a dangerous Society; from the CRAFT'S MAN.

LONDON:
Printed for J. Wilford, at the Three Golden Flower-de-Luce, behind the Chapter-House, near St. Paul's, 1738. (Pr.6d.)

Where may be had,
Masonry Dissected. The Seventh Edition. Pr. 6d.
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Abbreviations

AQC  Ars Quatuor Coronatorum
GON  Library of the Cultuurel Maçonniek Centrum ‘Prins Frederik’ of the Grootooosten der Nederlanden (Grand East of the Netherlands), The Hague.
LMFL Library and Museum of Freemasonry, London

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