

**THE MASON'S CONFESSION**  
**commonly called the**  
**THE DUNDEE MANUSCRIPT**  
**attributed to the year 1727**

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**Transcribed from the Scots Magazine**  
**for March, 1755. vol.xvii. pp 132-7.**

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**The Scots Magazine MDCCLV Volume XVII.**

Ne quid falsi dicere audent. ne quid veri non audeat.

Edinburgh; Printed by Sands, Donaldson, Murray and Cochran.

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Part for March, 1755. Pages 132 to 137:-

To the author of the Scots Magazine.

SIR.

Some time ago a Mason living at a considerable distance from me, whom I knew to have the character of a religious man, sent me a long paper, all of his own handwriting, and subscribed by of the oath word, and other secrets of his craft. . When he wrote that paper, and for a good time before, he was by bodily distress; and he represents his having been brought under a His narrative is intermixed with reasonings from many texts of scripture, and otherwise, about the He considers the oath as profane and abominable, what was sinful for him to take and sinful to keep; he treats secrets which are therein sworn to, as a compound of superstitious ceremonies, ly the whole as a horrid wickedness. At the same time, he urges me to be engaged in that oath, and for warning others to beware of the snare; engaged in that oath, and for warning others to be and the Lodge he belonged to.

However, I have only drawn out his narrative, which I here offer you, in leaving the world to judge of the matter as they please.

He informs me that the account he gives is only of what he informs me that the account he gives is which he entered; without regard to some circumstantial variations they agree in substance. And indeed an absolute uniformity among th follows, the whole affair must be committed only to their memories, and share in the common fate of oral traditions.

**A mason's confession of the oath, word**  
**and other secrets of his craft.**

These are to testify, concerning that oath, word and other secrets held among the corporation









street,street, with his right foot at his master, a left, sword point, within strokestreet, with his right foot at his master, a left, sword point, feetfeet andfeet and an half of the lodge-door, there he prentice leaves him. And he goes to sort up thefeet and an half of the lodge-door, order; after which, he calls in the men to work.

And this is the amount of that inventer matter; or all I can remember that is material in it.

P.S. There was printed, in the year 1747 (ix.404)

A protestation and declinature from the society of Operative masons in the lodge at Torphichen, to meet atA protestation  
kirk.kirk. Dec 27, 1739: subscribed, of that dat, at Kirknewton, by James Chrystie: with a subscribed adherence, at the same  
place ofplace of the same date, by James Aikman, Andrew Purdie and and John Chrystie: and with another subscribed adherence,  
at Dalkeith, July 27, 1747, by John Miller.

InIn that paper, they renounce the mason-oath, asIn that paper, they renounce the mason-oath, as finding the same "sinful and unlawful".  
andand thereforeand therefore not binding upon their conscience." They declare, that it is imposed andand therefore not binding upon the  
ceremoniesceremonies andceremonies and circumstances as are in themselves sinful and unwarrantable andceremonies and circumstance  
kneelingkneeling upon their bare knees, and the naked arm upon the Bible;"kneeling upon their bare knees, and the naked arm upon the Bi  
withoutwithout allowing a copy of the said oath and time duly and delwithout allowing a copy of the said oath and time duly and  
thereof,thereof, or things, sworn to therein, never being under their seriousthereof, or things, sworn to therein, never being under their ser  
seeingseeing the person swearing knows what he is swearing to;" -- That they "do look upon the dreadful wseeing the person sw  
superstition,superstition, idolatory, blasphemy and profanation of the namesuperstition, idolatory, blasphemy and profanation of the name  
to to that oath, alto to that oath, altogether to that oath, altogether unbecoming the name and professions of Christians; by the which unl  
manymany are rashlymanymany are rashly and inconsiderately precipitated and sliely drawnmanymany are rashly and inconsiderately precipitated and  
ereere ever theyere ever they can be aware of it." --- What "it isere ever they can be aware of it." --- What "it is an appending the seal of a  
uncommonuncommon imprecations, to a blank, yea to worse, to ridiculous nonsense and superstition: nonsense,uncommon imprecations,  
aggravation,aggravation, ofaggravation, of profaning the sacred scriptures, by intermixing them therewith), only fit for the amusementag  
in in a winter-evening; most of the se crets being idle in a winter-evening; most of the secrets being idle stuff or lyes, and other parts of it super  
andand idolaters." -- Moreover, they declare,and idolaters." -- Moreover, they declare, that the secrecyand idolaters." -- Moreover, the  
world in print; concerning which, (they say)  
therethere have been many lyes andthere have been many lyes and equivocations, in denying the same, though they containthere have been

I am etc.

D.B.

N.B. With With his letter, ab With his letter, above inserted, Mr. D.B. sent us the paper he mentions (132), which is dated Nov 13, 17  
anotheranother of the same handwriting and subscription, dated Febanother of the same handwriting and subscription, dated Feb 20, 1752  
sentent to the mason, for explaining some things in his papers, and the mason's answers. Having compared thesent to the mason  
narrativenarrative with these papers, we findnarrative with these papers, we find that it is faithful taken from them; so that whatever shall  
conduct,conduct, which itconduct, which it does not become usconduct, which it does not become us either to justify or condemn, the auther

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