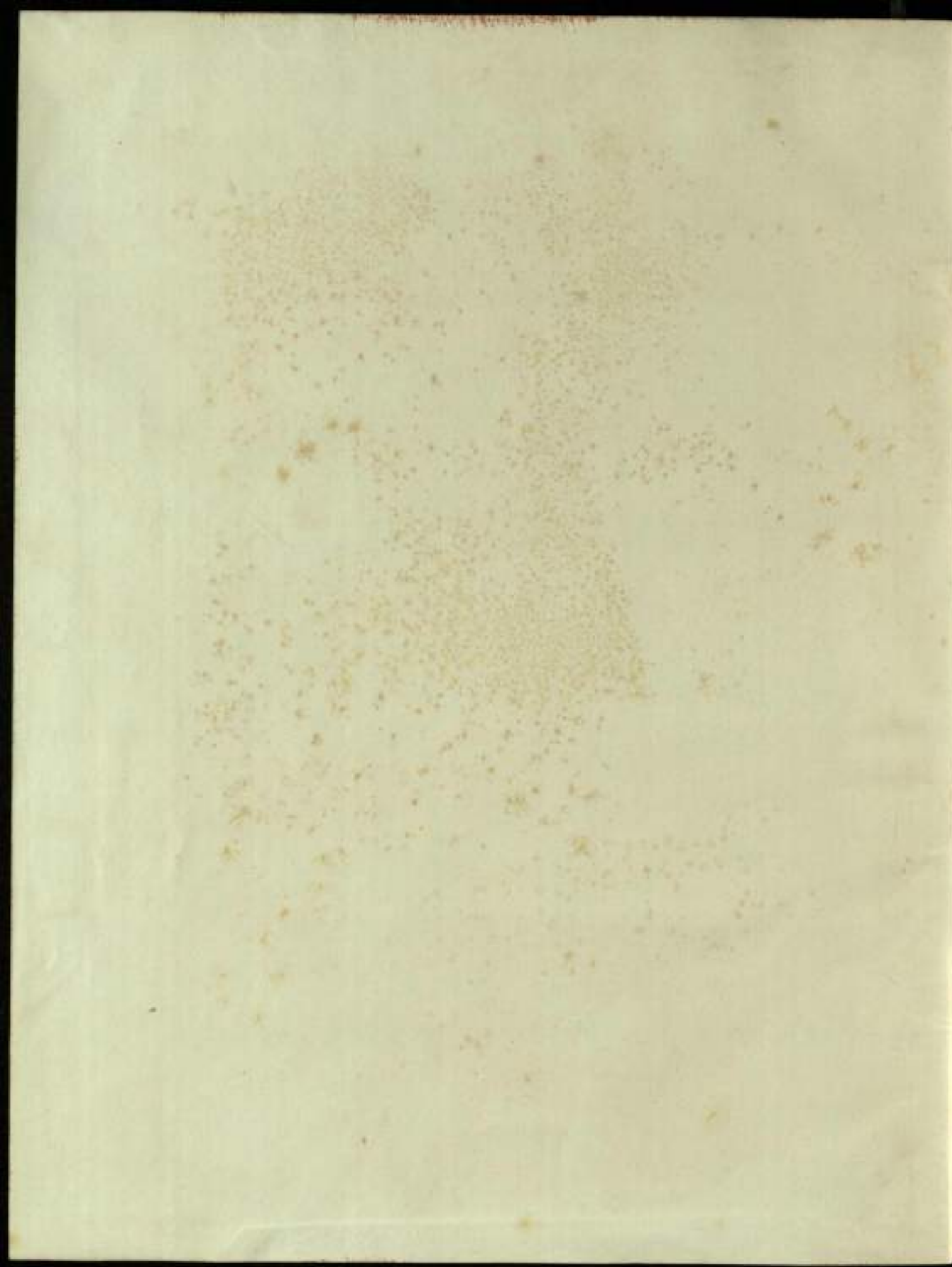




Reprintables.

QUATUOR CORONATORUM
ANTIGRAPHA.

Masonic Reprints

OF THE

Lodge Quatuor Coronati, No. 2076, London.

FROM THE ISIDELLA MSS.



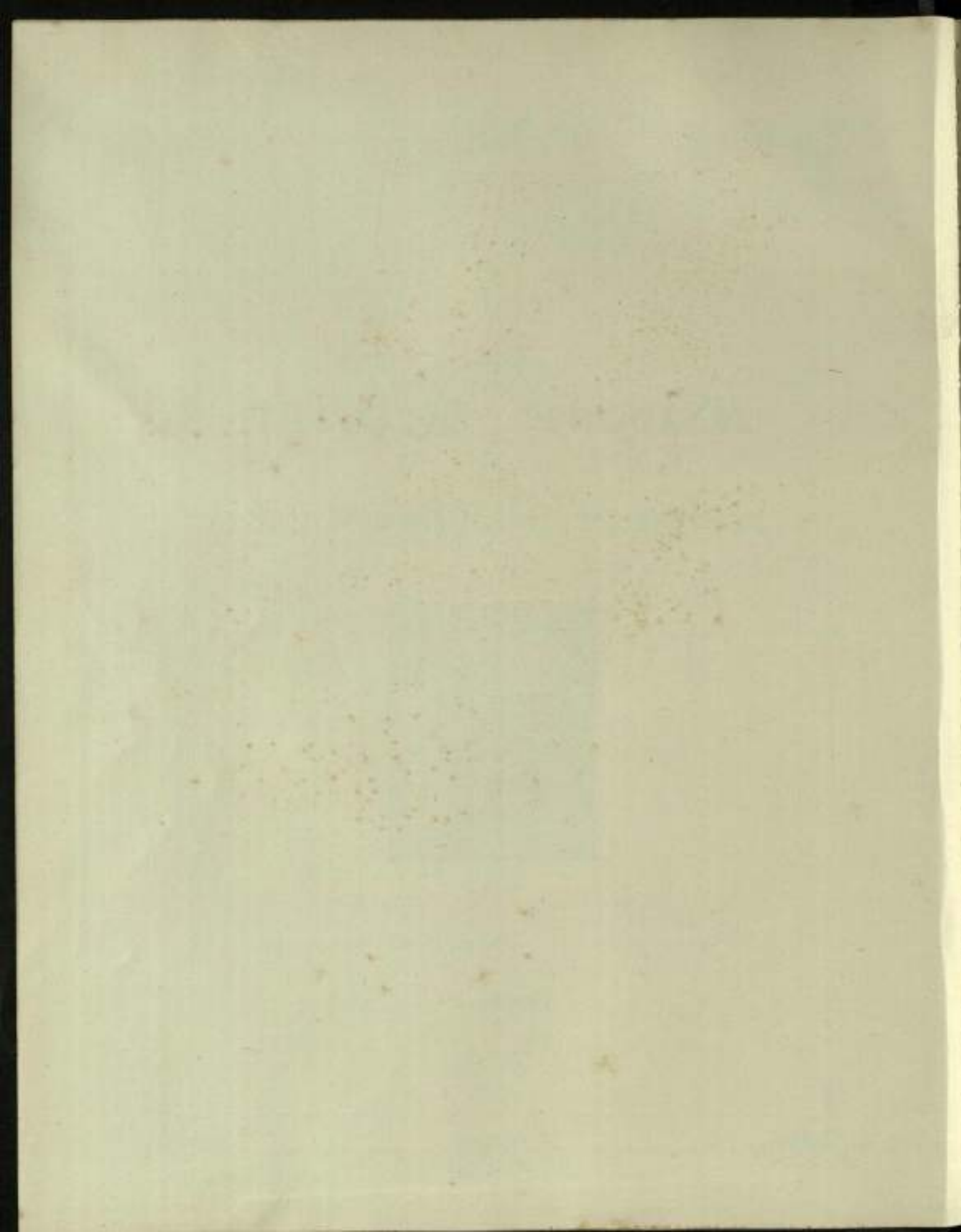
BRITISH MUSEUM, ADD. MSS., 12,007,
SIFOR. 1500 A.D.

EDITED BY G. W. SPETH, P.M., SECRETARY.

VOLUME III.

Margate:

PRINTED BY "KARL'S GAZETTE" OFFICE,
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VOLUME III.

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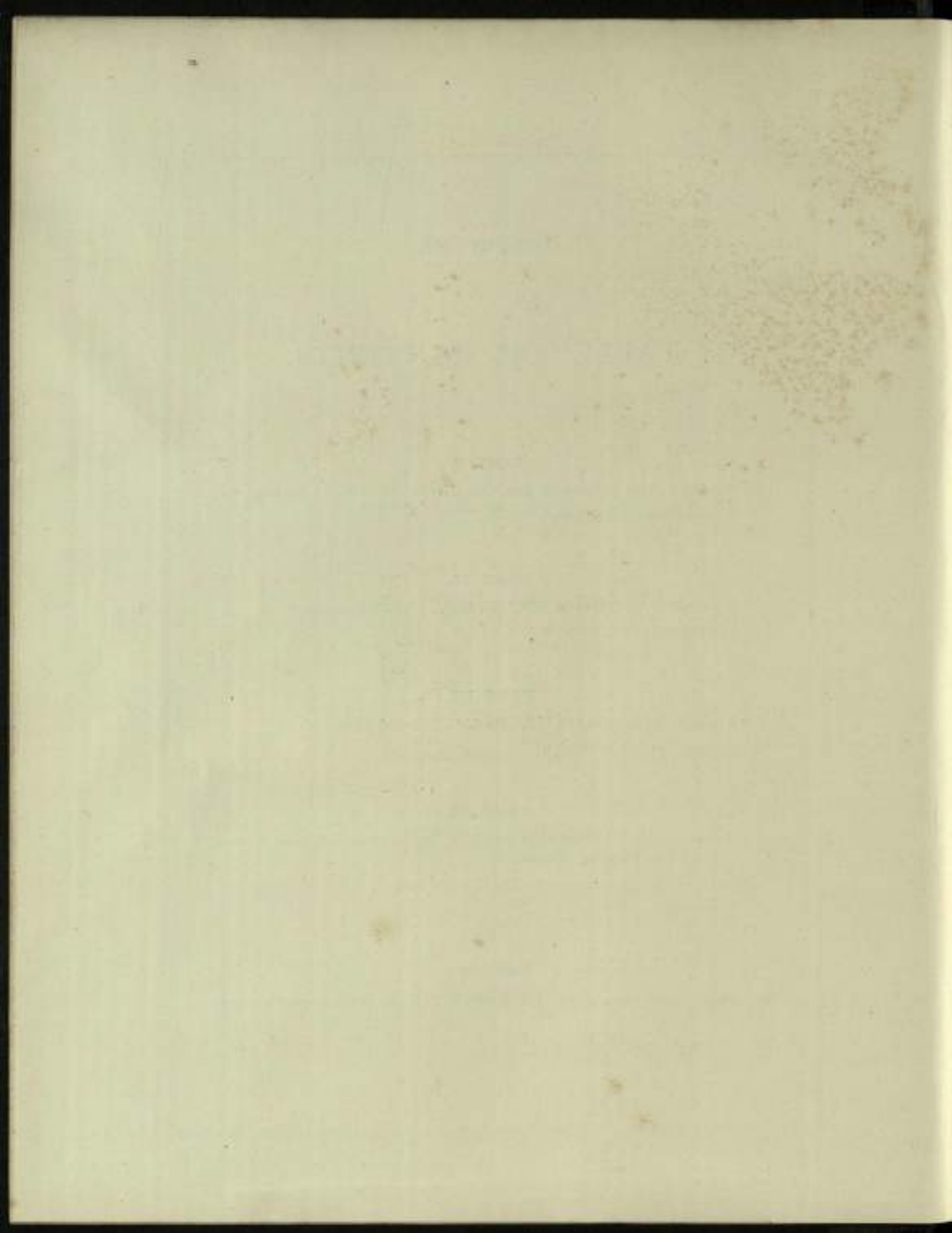
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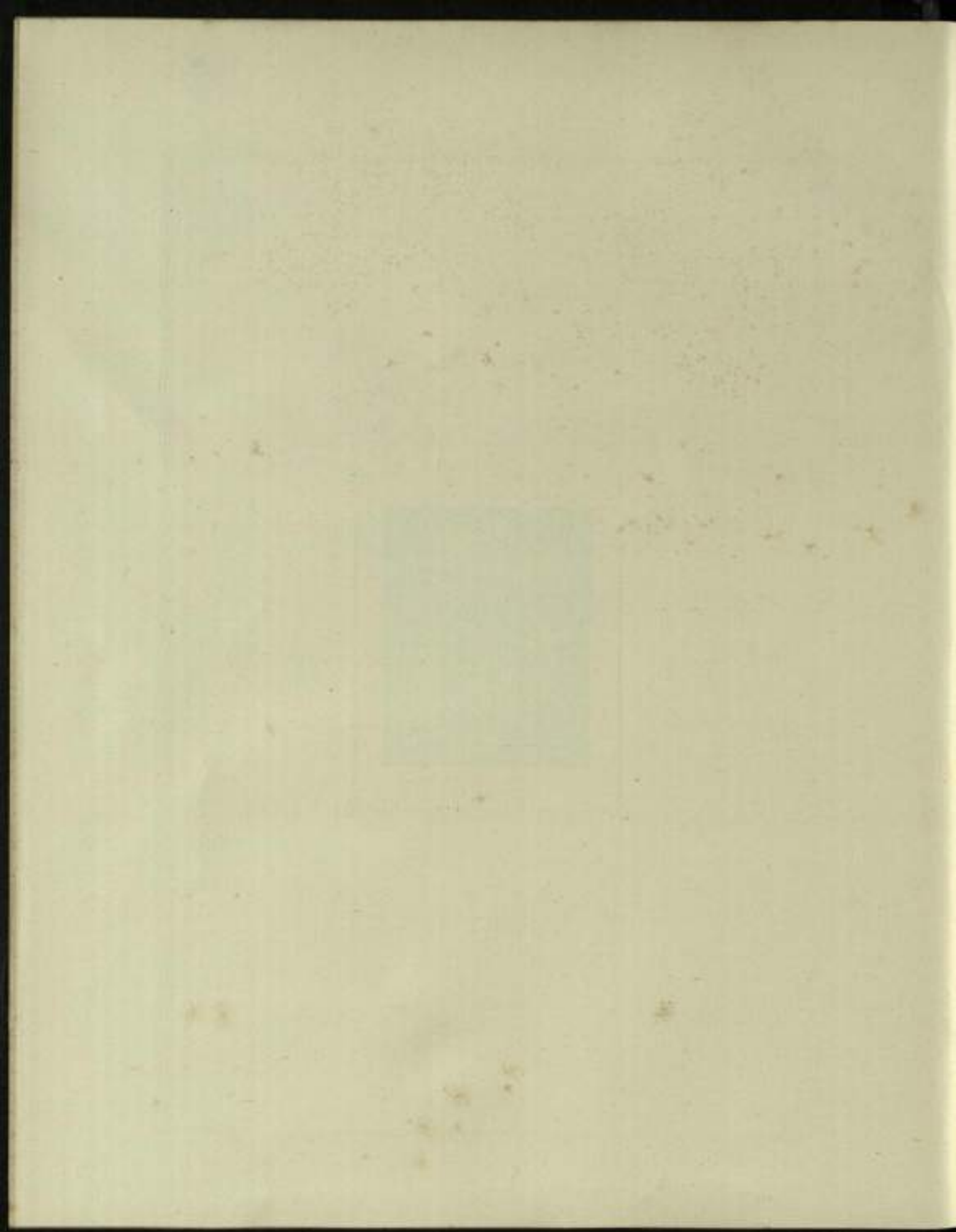
VOL. III.

FROM THE HARLEIAN MSS.



BRITISH MUSEUM, ADD. MS. 14,201.
CIRCA 1200 A.D.

PART I.



THE HARLEIAN MANUSCRIPT,

No. 2054, fo. 29.

INTRODUCTION: TRANSCRIPT.

The Great Masters orders
and constitution

The might of the father of wisdom, with the wisdom of the glorious
son, through the goodness of the holy ghost that be 3 persons in one
God, & be with us at our beginning & guide us to grace, so to govern
us, in our living, that we may come to his bliss, that now
shall have ending

Good Brethren & followers our purpose is to tell you & in it man
the craft of Masonrie was begun, & afterwards founded by worthy
Kings & princes & many other warlike men and also to show you & show
we will declare to you the charge that doth belong to duty true Ma-
son to keep, for in good sooth, if you take good heed unto it is well
worthy to be kept, for a worthy trust & a curious science, for there
be 7 liberal sciences of the which it is one: first the first is grammar
that teacheth a man to speak truly, & to write truly: the second
is Rhetoric that teacheth a man to speak fine & in subtill terms
the third is Logique, that teacheth to discern truth from falsehood: &
fourth is Arithmetike that teacheth to account & recount all manner
of numbers, the fifth is called Geometry, & it teacheth a man to
meat & measure of the earth & other things, the sixth is Masonrie
the first is Musick which teacheth songs & voices of organs or organs
& harps: the seventh is called Astrologie, which teacheth to know
the course of sun & moone & other ornaments of the heavens, the 7
liberal sciences the which be all one science, & is to say, Geometry;
thus may a man prove that all the sciences in the world be
founded by geometry, for it teacheth to meat & measure powder
& waight of all maner of parts, & there is no man that worketh by
any craft but so worketh, by some measure & waight, & all good
& crafty men, merchants find no other of the 7 sciences and
especially, plow men & tillers of all maner of ground both corn
fields, vines, plants, sellers of all fruits for grain, neither Astro-
nomie any of all these can find a man one measure or scale with-
out Geometry: wherefore I thinke that science most worthy, that
findeth all others. Now this worthy science was first begun I shall
tell you: Before Noahs flood was a man called Lamech, as it is writ-
ten in the 4 chapter of Genesis, & this Lamech had 2 wives the
one was called Ada & the other Seala, & by the 1 wife Ada he
begott 2 sons the one was called Jabell & the other Jubell; & by his
other wife he had one son & a daughter & these four children found
the beginning of all crafts in all the world, the Jabell was the first
son & he found the craft of Geometry, & he departed flockes of
sheepe & lambs in the field, & he first wrought houses of stone
& trees. & it is noted in the chapter afore said that his brother Ju-
ball found musick of songs & organs. the brother of
Juball

Lub

full found smelted craft as of iron & Steele & their sister found waunding
& those children did know that God would take vengeance for ^{sin} ~~sin~~ by fire
or water wherefore they writt the sciences that were found in two pillars
of stone that they might be found after the flood the one stone was cal-
led Marvel that cannot burne with fire, the other was called Latona
we cannot burne with water, our intent is to tell y^e truly how in
what man those stones were found, where those crafts were writton
in Greeke. Hermones that was son to Cub & Cato was son to Seom
we was son to Noag, the same Hermones was afterward called Her-
mes, the father of wise men: & so found out the 2 pillars of stone
where the sciences were now writton & taught them both at y^e mak-
ing of the tower of Babilon there was the craft of Masonrie first
found & made much of, & the King of Babilon we was called Humbrot
or Nembrot, was a mason & loved well the craft as it is said of y^e
maister of the stonewall, & when the city of Ninivie & other cities
of Est Asia should be made, the King of Babilon sent his son first
maisons at the desire of the King of Ninivie his cousin & they went forth, & so
gave them charge in this manner. that they should be true & live toge-
ther truly, & that they should serve the Lord truly, for their pay-
ment: so that so might have with for sending them, & their charge
so gave them; & this was the first time that any mason had any
charge of craft; moreover when Abraham & Sarai his wife went
into Egypt there were taught the 7 sciences unto the Egyptians
& so had a worthy scholar called Eucilde & so learned might well
& was mst of all the 7 sciences & it befell in his dayes that y^e Lords
& Jures of the Realme had so many sonnes that they had begotten, some
by their wives & some by Ladies of the Realme (for y^e land is a
holy land & plentiful generation & they had no competent living
for their children wherefore they had much sorrow) & the King
of the land made a counsell & a pliant to know how they might find
their children maidens & they could find no good wayes; & caused
a cry to be made through out the Realme that if there were any
man that could informe him, that he should come to him & be well
rewarded & should himselfe well payed; & after this cry was
made came this worthy clerk Eucilde & said to the King &
all his great Lords: if y^e will have y^e children governed & taught
conveniently as gentlemen: should be under condition, if y^e will graunt
to me a commission that I may have power to rule them con-
veniently, as those sciences ought to be ruled; And the King with his
counsell graunted them & sealed that commission; & then y^e worthy
doctor took the Lords sonnes & taught them the sciences of
Geometry, in practice to worke Masonrie all manner of worthy
workes that belongeth to building castles all manner of Lords
temples & churches with all other buildings & so gave them

these charges in this manner: first that they should be true to y^e King
to the Lord they served, & that y^e should live well together & be true
one to another, & that they call on another fellows & not servants
or knaves nor other foule names & that they should truly serve
their paym^t to their Lord that he served, & they should ordaine y^e
wisest to be m^r of the Lord's works, & neither for love, great
husing, nor Rivalry, to get another that hath little cunning to be m^r
of the Lord's works whereby he should be well served or they af-
famed & that they should call the governor of the works m^r of y^e
works wisest they work with him, & many other charges w^{ch}
are too longe to tell. And to all these charges he made them know
the great order that men used at that tyme, and ordained for y^e
reasonable paym^t, that they might live by it honestly & also y^e they
should come & assemble with others, that he might have counsell in
these crafts, they might work best to serve their Lord for their
profit & working & correct them selves if they had trespassed.
And thus the craft Geometry was governed then & that worthy
m^r gave it the name of Geometry, & it is called Masonrie in
this land longe after: it is now amongst us in the countrey of
Jerusalem, King David began the temple of Jerusalem, that is
with the templum dei, & same King David loved Masonrie
well & compassed them, & gave them good paym^t & so gave charge
that y^e should hereafter warde, & after the decease of King David
Solomon that was son to David. Flowred out the temple & it fasten
had begun & so sent afterwards masons of diverse lands & gathered
them together so that he had fourscore thousand workmen of stone
& they were named Masons, & so had ten thousand of them w^{ch}
were ordained Maistors & governors: & there was a King in an
other Region that men called Hyram & he loved well King So-
lomon & gave him timber for his works, & so had a son y^e was
named Aymon & he was m^r of Geometry, & he was chief m^r of
all his Masons, & m^r of all his graving workes & of all other
masons that belonged to the temple & this witnesseth the Bible in
libro. 2. Sam. capite. 5. & this sonne Solomon confirmed both the
charges & manners, that his father had given to masons. & this
was the worthy craft of Masons conserved in the countrey of
Jerusalem and in many other Kingdomes glorious crafts men
walking abroad in diverse countries, some because of learning more
craft, & other some to teach their craft; & so it befell y^e a curious
Mason who was named Nymus Grosacus & had bin at the mak-
ing of Solomon's temple & came into France & there taught the
craft of Masonrie to the men of France that was named

named Charles Martell so loved well this craft & drew to him this
Naymab Gracub & learned of him the craft & took upon him the
charge & maner & afterwards by the grace of God he was elected
King of France & when he was in his estate he took many masons
& made masons there that were none & got them in works & gave
them both charge & maner & good payment, w^{ch} he had learned of
other masons, & confirmed them a charter fro 7 to 7. to hold them
and thus came the craft into France: And this season was England
void both of any charge or masonry until the tyme of st Albans, &
in this tyme the King of England that was a pagan, & he walked
the town that is now called st Albans, & in Albans tyme a worthy
Knight was chosen steward to the King & had gouern^t of the Realme
& also of making the town walled, & he loved masons well &
enriched them & made them payment right good standing wages
as the Realme did require, for he gave them only w^{ch} was 3. 6. to
them double wages, before that tyme though all the land a mason
took but a 1. a day. And next to the tyme of st Albans mended
it, he got them a charter fro the King & his counsell, & gave it
the name of Assambley, & thereat he was himselfe, and made Ma-
sons & gave them charges at y^e Hall under governance. After the
decease of st Albans there came grievous warre into England &
strange nations, for y^e good rule of masonry was destroyed un-
till the tyme of King Alcestan that was a worthy King in Engl.
& he brought the land into good rest & peace againe & he build-
ing many great workes of castles & Albans & many other build-
ings & he loved masons very well, & he had a son that was
named Hadrian & he loved masons more than his father,
for he was full of practice in geometry, wherefore he drew him-
selfe to converse with masons & to learn of them y^e craft & after
ward he loved he had to masons & to the craft that he was made
mason himselfe, & he got of the King his father a charter & a
comission to hold only 7 an assambley, where he would w^{ch} in y^e
Realme & to correct with them solus statutes & trespasses, if it
were done within the craft, & he got himselfe an assambley at
york & there he made masons, & gave them charge & taught them
maner of the mason & commanded that rule to be holden under
after & to them took the charter & comission to keep & ordaine
that it should be ruled fro King to King when this assambley
was gathered to gether, he caused a cry to be made y^e all masons
both yonge & old that had any writting or understanding of
the

the charges that were made before in this land or any other land that they knew from forth; & there was some in French, some in Greek, some in English, & some in other languages, & the intent thereof was found, & thereof a command a booke to be made, how the craft was first found, & made & commanded that they should be read & to be upon any mason should be made, & to give him his charge, & from tyme to tyme, untill this day Masonrie hath bene kept in that forme & order, as well as might growe the same, & furthermore at divers assemblies, hath bene put to and added certaine charges more by the best advice of Maistres & fellows.

Now followeth the worthy & goodly cate of Masons

Every man that is a mason take good right well of this charge if y^e finde y^e selfe guilty of any of these y^e may amend y^e againe, especially, y^e that are to be charged take good heed y^e may keepe this charge, for it is a great prill for a man to forswear him selfe on a booke.

1) The first charge is y^e shall be a true man to God & y^e holy church & that y^e use no heresie nor error by your understanding or bearing of diverse men.

2) Also y^e shall be true to the King without treason or disloyalty, & y^e shall know no treason, but that y^e amend it if you may, or else warn the King or his counsell thereof.

3) Also y^e shall be true one to an other, that is to say, to our Maister & fellows of the craft of Masonrie that be Masons allowed & that y^e doe to them, as y^e would they should doe to y^e.

4) Also that only Mason keepe true counsell of Lodge & chamber & all other counsell that ought to be kept by the way of Masonrie.

5) Also that no mason be trespass in company, so far forth as y^e shall know.

6) Also that y^e shall be true unto the Lord & Maister that y^e serve & truly to see for his profit & advantage.

7) Also that y^e doe no viciousity in that house whereby the craft should be stayned.

These be charges in generall wh^{ch} every mason should hold both Maistres & fellows.

Now I will rehearse other charges in singular for Maistres & fellows
1) that no Maister take upon him any Lords works nor other works but that he know himselfe able & cunning to performe the same, so that the craft have no disworshipping, but y^e the Lord may be served.

served & that truly,

2) Also that no master take any work, but so take reasonable, so that
lord may be truly served with his own good, & the master to live
honestly, & pay his fellows truly, & so pay, as the manner of the
craft doth require.

3) Also that no master nor fellow shall subplant others of their
work, that is to say, if they have taken a work or stand master
of a lord's work, yet shall not put him out of it if he be able of
cunning to end the work.

4) Also that no master or fellow take any apprentice to be allowed
apprentice but for 7. years, & that the apprentice be able of his
wits & limed as he ought to be.

5) Also that no master nor fellow take allowance to be made a
mason without the assent of his fellows, that at the least 5. or 6.
& that so that he be made a mason to be able on all sydes. that is to
say, that he be free borne & of good kindred & no bondman & yet
have his right limed as a man ought to have.

6) Also that no master put a lord's man to task that is used to
go to journey.

7) Also that only mason shall give no pay for his fellows but as he
may deserve, for that he be not deceived by false workmen.

8) Also no fellow within the lodge or without answer an other ungodly,
without reasonable cause.

9) Also that no fellow slander other falsely, beginne his back to
make him lose his good name or his worldly goods.

10) Also only mason shall ~~profer~~ profer his elder to put him to
work.

11) Also that no mason shall play at Hufants or any other unlawfull
game, whereby they may be slandered.

12) Also that no mason shall be a common Rybald in Lodges to make
craft slandered, & that no fellow go into the towns where is a
lodge of fellows without a fellow with him, that may bear him with-
ness, that he was in honest company.

13) Also that only m^r & fellow come to the assembly, if it be within
fives miles about him, if he have any warning, & to stand at
ward of masters & fellows.

14) Also that only master & fellow if they have trespasses shall
stand at the ward of masters & fellows to make them accord
(if they may) but if they may not, go to the common law.

15) Also that no mason make moulds, square or rule to any
rough lay out.

16) Also that no mason get not lays within a lodge or without
to have mould stones with one mould of his working.

17) also when the come out the country to sett them on worke
as the manner is (that is to say) if they have mould stones in place
so shall set him a fortnight in worke at the least & give him six
pence, & if there be no stones for him, then refresh him with
some money to bring him to the next lodge.

18) also y^e shall & every mason shall serve truly, the workes &
truly, make an end of y^e worke, as it taketh or journey, if y^e
may have y^e pay as y^e ought to have.

tunc vnuus de sociis librum de illi uel ille tuncat
librum de

tunc incip. sit iuramentum sodales.

These charges that we have rehearsed & all other that belong
to Masonrie, y^e shall keep to the uttermost of y^e knowledge
for so say you to God, & by the contents of this booke.

finis.

~~seemed to be truly~~

Now is followeth ~~the~~ words & signes of
a free mason to be revealed to y^e w^{ch} as
y^e will assew. before God at the great &
terrible day of judgement. ^{Keep secret & not}
to reveal to any, but to the m^{as} & fellows
of the said society of free masons so
help us God p^r.

William Wadd w^t give for to be a free mason

	20
	10
	15
	5
	8

Robert Morris
William Street Alden
John Hugges
Sam Pike Taylor
William Wadd

William Harvey	20
Mrs Holden	20
Pat Downham	20
Geo Boulton	10
Will Hugges	8
Jo Fletcher	10
Sts Hilton	15
Ran Holms	10
Rid Taylor	10
Rid Ratcliffe	20
Will Woods	5
Jo Parry	10
Geo Morris	10
Geo May	10
Will Robinson	20
James Mox	20
Jo Lloyd	20
Geo Harvey	20
Will Jackson	10
Robt Harvey	20
John Madock	10

for 1	9
for 10	9
for 15	1
for 5	1
for 8	1



The Harleian, No. 2054, Manuscript.



THE Harleian Collection, made by Mr. Robert Harley (afterwards Earl of Oxford and Mortimer,) consists of about 10,000 volumes of Manuscripts, and more than 16,000 original Rolls, Charters, etc., the main tendency of which is to illustrate the history, laws, customs and antiquities of England. In all this large collection there are but two manuscripts relating to Freemasonry: one in volume 1942, which we reproduced in volume II. of this series of Reprints; and another in volume 2054, which is now given.

This volume, 2054, is thus described in the official catalogue of the British Museum:—
“A book in folio consisting of many tracts and loose papers by the second Randle Holme and others . . . and the third Randle Holme's account of the principal matters contained in this book.” It contains transcripts of charters granted to a great many different trades, guilds or companies of Chester. They are transcribed by the second and third Randle Holme, sometimes dated and sometimes not, but the originals of all are supposed to be previous to 1600.

The particular MS. with which we are dealing is undoubtedly in the handwriting of the third Randle Holme. The Holmes of Chester, grandfather, father and son, all bearing the name of Randle, were each in turn deputy to Garter King at Arms for Cheshire, Lancashire, Shropshire, and North Wales, and they were followed by two others of the same name. The first died 1654-5, the second in 1649 (according to Bro. W. H. Rylands, who has corrected the usually received date of 1659), and the third was born Dec. 24th, 1627, and died March 12th, 1699-1700. Bro. R. F. Gould therefore suggests that “1650 is quite early enough for the Transcription” of this document, but the original was obviously earlier. He however, from internal evidence suggested by the list of names, prefers the date of *circa* 1665 as more probable. Randle Holme III. was himself a Freemason, not by trade, being a herald, but by affiliation, as is evident by the following quotation from his work, “Academie of Armory” (1688)—“I cannot but Honor the Fellowship of the Masons because of its Antiquity; and the more, as being a Member of that Society, called Free-Masons.”

The manuscript itself consists of four leaves, containing six-and-a-half pages of close writing. The water-mark is indistinct and bears no date. It is followed on fo. 33 by a scrap of paper torn off irregularly, as shown by the contour of our facsimile, on which is written in the same hand, what was apparently a form of oath administered to the candidates in those days, the initial statement being of great importance, revealing, as it seems to do, the fact that the Masonic tokens of recognition were even then of a complex nature. To save space this fragment has been reproduced at the foot of the “Constitutions” proper; instead of occupying a page to itself as in the original.

Following this, on fo. 34, is a list of names, doubtless the members of a lodge, and I fancy it represents a memorandum by the "Box-master" of payments made for initiation. As regards the second list and the summary thereof at foot, all is fairly plain sailing, but the five names at the top of the page with the marks across the lines are not so easily accounted for. They are not included in the summary, neither do the strokes quite agree with it. Bro. Rylands has laboriously traced the wills of most of these brethren, and from his exhaustive article in the *Masonic Magazine*, 1882, it may be assumed that only four were Masons by trade.

According to Dr. Begemann's classification, the manuscript is of the Sloane branch of the Sloane Family. Gould places it in (his) class 2, among those now or formerly in Lodge custody; thus according it high (almost the highest) value as evidence from a legal point of view.

It has previously been printed in Hughan's *Masonic Sketches and Reprints*, and in the *Masonic Magazine*, 1873. Parts of it were also reproduced in facsimile by Bro. Rylands, prefixed to his essay in the *Masonic Magazine*, 1882. It is now for the first time wholly presented in facsimile, and is, from various points of view, one of the most interesting of these documents extant.

The Harleian, No. 2054, Manuscript.

[A. Q. C. V. 1. 1. 1.]

The free Masons orders and constitutions.

THE might of the father of heauen, with the wisdom of the glorious sone through the goodnesse of the holy ghost that be 3 psona in one God, & be with vs at our begining & giue vs grace so to gouerne vs in our lyuing, that we may come to his blisse that neu^r shall haue ending

Good Brethern & fellowes our purpose is to tell y^e how & in w^h man^r this craft of Masonrie was begun, & afterwards founded by worthy kings & princes & many other war^l men and also to them y^e be here, we will declare to them the charge that doth belonge to eu^{er}y true Mason to keepe, for in good sooth if y^e take heed therunto it is well worthy to be kept, for a worthy trust & a curious Seyence, for ther be 7 Liberall Sciences of the w^{ch} it is one: vidlt the first is Gram^r that teacheth a man to speake truly & to write truly: the Second is Reticke that teacheth a man to speake fine & in subtill termes the third is Logique, that teacheth to discern truth fro falshood: y^e fourth is Arithmaticke that teacheth to account and recount all maner of numbs, the fift is called Geomaty & it teacheth a man to meat & measure of the earth and other things, w^{ch} science is Masonrie the sixt is Musick w^{ch} teacheth songe ~~and~~ voice of Tongue or Organs & harpes: the Seauenth is called Astrologie w^{ch} teacheth to know the course of sun ~~and~~ moone ~~and~~ other ornam^{ts} of the heauens, The 7 liberall Sciences the w^{ch} be all one science, y^e is to say Geomaty; thus may a man proue that all the Sciences in the world be founded by geomaty for it teacheth to meat & measure ponder & waight of all man^r of earth & there is no man that worketh by any craft but he worketh by some measure and waight, & all Geo: & crafts men & merchants find no other of the 7 Sciences and especially plow men & tillers of all man^r of ground both corne feilds, ryues, plants, sellers of all fruits for grane, nether Astronomy any of all these can find a man one

measure or meate wthout Geomaty: wherfore I thinke that Science most worthy that findeth all others. how this worthy Science was first began I shall tell y^e: Before Noahs flood was a man called Lameth as it is written in the 4th chapt: of Genesis, & this Lameth had 2 wives the one was called Ada & the other Seala, & by the 1st wife Ada he begott 2 sones the one was called Jabell & the oth^r Jubell; & by y^e other wife he had one son & a daughter & these foure children found the begining of all crafts in all the world, this Jabell was y^e elder sone & he found the craft of Geomaty, & he departed flockes of sheepe & lambes in the feild, & he first wrought house of Stone & tree. & it is noted in the chapter aforesaid that his Brother Juball found Musick of Songs harpe & organs. the Brother of Juball found Smiths craft as of Iron & steele & their sister found waucing & these children did know that God would take vengeance for Sin either by fire or water wherfore they writt the Sciences that were found in two pillars of stone that they might be found after the flood the one stone was called marble that cannot burne with fire, the other was called Latere w^{ch} cannot drowne with water, our intent is to tell y^e truly how & in what man^r these stones were found, where these crafts were written in Greeke. Hermeneas that was son to Cus & Cas was son to Shem w^{ch} was sone to Noah, the same Hermeneas was afterward called Hermes, the father of wise men; & he found out the 2 pillars of Stone where the Sciences were now written & taught them both: & at y^e making of the tower of Babilon there was the craft of Masonrie first found & made much of, & the King of Babilon w^{ch} was called Hembroth or Nembroth was a Mason & loved well the craft as it is said of y^e Maister of the Storics, & when the city of Ninivie & other cittyes of Bat Axia should be made, the Kinge of Babilon sent thither sixty masons at the desire of the Kinge of Ninivie his cosen ~~and~~ when they went forth, he gave them charge in this maner. that the should be true & live together truly, and that the should serve the Lord truly for there payment: so that he might have worth for sending them, & other charge he gave them; & this was the first tyme that any Mason had any charge of craft; moreo^r when Abraham and Sarai his wife went into Egypt there were taught the 7 Sciences vnto the Egyptians & he had a worthy Scholler called Euechild & he learned right well & was M^r of all the 7 Sciences & it befell in his dayes that y^e Lords and such of the Realme had so many sones that they had begotten, some by there wives & some by Ladyes of the Realme (for y^e land is a holy land & plentyshed generacon & they had no competent lining for there children wherfore they mad much sorrow) & the King of the land made a counsell & a pliam^t to know how they might find there children meanes & they could find no good wayes; & caused a cry to be made through out the Realme that if there were any man that could informe him, that he should come to him & be well rewarded & should himselfe well payed; & after this cry was made came this worthy clarke Euechild & sayd to the King & all his great Lords: if y^e will have y^e children gou^rned & taught honestly as gentlem: should be vnder condicon, if y^e will graunt me a comission that I may have power to rule them honestly, as these Sciences ought to be ruled; And the Kinge with his counsell graunted them & sealed that comission; & then y^e worthy Doctor tooke the Lords sones & taught them this Science of Geomaty in practice to worke Masonrie all man^r of worthy workes that belongeth to building castles all maners of Lords temples & churches with all other buildings & he gave them charge in this maner: first that they should be true to y^e King & to the lords they serued, & that y^e should live well together & be true one to an other, & that they call on another fellowes & not seruaunts or Knafes nor other foule names & that they should truly serve there paym^t to there Lord that the serue, & they should ordaine y^e wisest to be M^r of the Lords worke, & neither for lone, great lining, nor Riches, to get another that hath little cuning to be M^r of the Lords worke whereby he should be euill serued or they ashamed & that they should call the gou^rnor of the worke M^r of y^e worke whilst they worke with him, & many other charges w^{ch} are too longe to tell. And to all these charges he made

them swore the great oathe that men vued at that tyme, and ordained for y^r reasonable paym^t, that they might liue by it honestly & also y^t they should come ~~and~~ assemble with others, that he might haue counsell in there crafts, they might worke best to serue there Lord for there profit & worshipp & correct them selues if they had trespassed.

And thus the craft Geomaty was gouⁿed there & that worthy M^r. gaue it the name of Geometry, & it is called Masonrie in this land longe after: it is now amongst vs in the countrey of Jerusalem, King David begane the temple of Jerusalem, that is with the templum dei, & same Kinge David loued Masons well & cherished them, & gaue them good paym^t & he gaue charge that y^r should hereafterwards, & after the decease of King David Solomon that was son to David pformed out the temple his father had begun & he sent afterwards Masons of diuerse lands & gathered them together so that he had fourscore thousand workers of Stone & they were named Masons, & he had three thousand of them w^{ch} were ordained Maisters & gouⁿours: & there was a King in an other Region that men called Hiram & he loued well King Solomon & gaue him timber for his worke, & he had a son y^t was named Aynon & he was M^r of Geometry & he was cheife M^r of all his Masons, & M^r of all his grasing workes & of all other Masons that belonged to the temple & this wittneseth the Bible in libro 2 Sam: capite 5. & this sonne Solomon confirmed both the charges & maners, that his father had giuen to Masons. & this was the worthy craft of Masonrie conserued in the countrey of Jerusalem and in many other Kingdomes glorious crafts men walking abroad in diuerse countries, some because of learneing mor craft, & other some to teach there craft: & so it befell y^t a curious Mason who was named Nymus Greacus & had bine at the makeing of Salomons temple & came into france & there taught the craft of Masonrie to the man of france that was named Charles Martill he loued well this craft & drew to him this Naymus Greacus & learned of him the Craft & took vpon him the charge & maners & afterwards by the grace of God he was elected Kinge of france & when he was in his estate he took many Masons & made Masons there that were non & ~~set~~ get them in worke & gaue them both charge & maners & good payment, w^{ch} he had learned of other Masons, & confirmed them a chertier fro 7 to 7 to hold there. And thus came the craft into france: And this season was England voyd both of any charge or Masonrie vntill the tyme of S^t Albns, & in this tyme the Kinge of England that was a pagan, & he walled the towne that is now called S^t Albons, and in Albons tyme a worthy Knight was cosen Stuard to the Kinge & had gou^mt of the Realme & alsoe of makeing the towne walles, & he loued Masons well & cherished them & made there payment right good standing waiges as the Realme did require, for he gaue them eu^y weeke 3^s 6^d to there double wages, before that tyme though all the land a Mason took but a 1^s a day. And next to the tyme y^t S^t Albones mended it, he got them a charter fro the Kinge & his counsell, & gaue it the name of Assembly, & thereat he was himselfe, and made Masons & gaue them charges as y^r shall heare hereafter. After the decease of S^t Albones there came greinous warre into England through nations, for y^t good rule of Masonrie was destroyed vntil the tyme of Kinge Athestan that was a worthy King in Engl: & he brought the land into good rest & peace againe & he building many great workes of Castles & Abbons & many other buildings & he loued Masons very well, & he had a sone that was named Hadrian & he loued Masons much more then his father, for he was full of practice in Geomaty wherefore he drew himself to comance with Masons & to lerne of them y^t craft & afterwards for lone he had to Masons & to the craft that he was made Mason himselfe, & he gott of the Kinge his father a charter & a comission to hold eu^y 7 an assemble, where he would within y^r Realme & to correct with themselves statutes & trespasses, if it were done within the craft, & he held himselfe an assembly at Yorke & there he made Masons, & gaue them charge & taught them maners of the masons & comanded that Rule to be holden euer after & to

them tooke the charter & comission to keepe & ordaine that it should be ruled fro King to Kinge when this assembly was gathered together, he caused a cry to be made y^t all Masons both yonge & old that had any writting or vnderstanding of the charges that were made before in this land or any oth^r land that they shew them forth, & there was some in french, some in greeke, some in English & some in other languages, & the intent therof was found, & therof a comanded a booke to be made, how the craft was first found, & made & comanded that they should be read & tould when any mason should be made, & to giue him his charge, & fro tyme to tyme, vntill this day Masonrie hath bine kept in that forme & order, as well as might gou^{er}ne the same, & furthermore at diuerse assemblies, hath bine put to and added certaine charges more by the best advises of Maisters & fellowes. —

here followeth the Worthy & godly oath of Masons.

Every man that is a Mason take heed right well of this charge if y^e finde y^rselfe guiltie of any of these y^t y^e may amend y^e againe, especially y^e that are to be charged take good heed y^t y^e may keepe this charge, for it is a great prill for a man to foresweare himselfe on a booke.

- 1) The first charge is y^t y^e shalbe a true man to God & y^e holy church & that y^e use no herisie nor error by your vnderstanding or teaching of discreat men.
- 2) Alsoe y^e shalbe true Leige men to the Kinge without treason or falshood, & y^t y^e shall know no treason, but that y^e amend it if you may, or else warne the Kinge or his counsell thereof.
- 3) Alsoe y^e shalbe true one to an other, that is to say to eu^r Maister & fellowe of the craft of Masonrie that be Masons allowed & that y^e doe to them, as y^e would they should doe to y^e.
- 4) Alsoe that eu^ry Mason keepe true counsell of Lodge & Chamber & all other counsell that ought to be kept by the way of Masonrie
- 5) Alsoe that no Mason be theefe in company soe far forth as y^e shall know.
- 6) Alsoe that y^e shalbe true vnto the Lord & Maister that y^e serue & truly to see for his profitt & advantage.
- 7) Alsoe that y^e doe no vncinillity in that house whereby the craft should be stayned.

These be charges in generall w^{ch} eu^ry Mason should hold both Maisters & fellowes.

Now I will rehearse other charges in singular for Maisters & fellowes

- 1) that no maister take vpon him any Lords worke nor other worke but that he know himselfe able & cuninge to pforme the same, so y^t the craft have noe disworshipp but y^t the Lord may be serued ~~and~~ that truly.
- 2) Alsoe that noe Maister take any worke, but he take reasonable, so y^t y^e lord may be truly serued with his owne good, & the Maister to liue honestly, & pay his fellowes truly there pay as the manours of the craft doth require
- 3) alsoe that noe Maister nor fellowe shall subplant others of their worke, that is to say, if they haue taken a worke or stand Maister of a lords worke, y^e shall not put him out of it if he be able of cuning to end the worke.
- 4) alsoe that noe Maister or fellow take any apprentice to be allowed apprentice but for 7 yeares, & that the apprentice be able of his brith & limes as he ought to be.

5) alsoe that noe Maister nor fellow take allowance to be made a Mason without the assent of his fellowes, that at the least 5 or 6, & that he that shalbe made a mason to be able ou' all Syres. that is to say that he be free borne & of good kindred & no bondman & y^e he haue his right limes as a man ought to haue.

6) alsoe that no Maister put a Lords man to taske that is vsed to goe to journey.

7) alsoe that en'y Mason shall giue no pay for his fellowes but as he may deserue, for that he be not deceiued by false workmen.

8) alsoe no fellow within the lodge or without answer an other vngodly without reasonable cause.

9) alsoe that noe fellowe slander other falsly behinde his back to make him loose his good name or his worldly goods.

10) alsoe en'y Mason shall preferre his Elder to put him to worshippe

11) alsoe that noe Mason shall play at Hasarts or any other vnlawfull game, wherby they may be slandered

12) alsoe that no Mason shalbe a comon Rybald in Lecherie to make y^e craft slandered, & that no fellowe goe into the towne where is a lodge of fellowes without a fellow with him, that may beare him wittnesse, that he was in honest company.

13) alsoe that en'y M^r & fellow come to the assembly if it be within fve miles about him, if he haue any warneing, & to stand at y^e rewarde of Maisters & fellowes.

14) alsoe that en'y Maister & fellow if they haue trespassed shall stand at the reward of Maisters & fellowes to make them accord (if they may) but if they may not, goe to the comon law.

15) alsoe that noe Mason make moulds, square or rule to any rough layers.

16) alsoe that no Mason set noe layes within a lodge or without to haue Mould Stones with one Mould of his workeing.

17) alsoe when the come en' the countrey to sett them on worke as the maner is (that is to say) if they haue mould stones in place he shall set him a fortnight in worke at the least & giue him his hyre, & if there be noe stones for him, then refresh him with some money to bring him to the next lodge

18) alsoe y^e shall & euery mason shall serue truly the workes & truly make an end of y^e worke, be it taske or journey if y^e may haue y^e pay as y^e ought to haue.

tunc vnus ex senioribus teneat libru et illi vel ille tenent
libru et
tunc incip. hic iurare sodales.

These charges that we haue rehearsed & all others that belongeth to Masonrie, y^e shall keepe to the vttermost of y^e knowledge soe helpe you be God, & by the contents of this booke.

finis.

There is son'all words & signes of a free Mason to be reuaild to y^e w^{ch} as y^e will answ: before God at the Great & terrible day of Judgm^t y^e keep secret & not to reuaild the same in the heares of any pson but to the M^r & fellowes of the said Society of free Masons so helpe me God xt:

William Wade w^t giue for to be a free Mason

	20	Robert Morris
	10	Willm Street Aldm
	15	John Hughes.
	5	Sam Pike taylor
	8	Willm Wade

Willm Harvey	20
Mich Holden	20
Pet downham	20
Tho Boulkes	10
Will Hughes	8
Jo Fletcher	10
Seth Hilton	15
Ran Holme	10
Ric ^d Taylor	10
Ric ^d Ratcliffe	20
Will Woods	5
Jo Parry	10
Tho Morris	10
Tho May	10
Will Robinson	20
James Mort	20
Jo Lloyd	20
Geo Harvey	20
Will Jackson	10
Robt Harvey	20
John Madoek	10

for 1^{li} — 9
 for 10^s — 9
 for 15^s — 1
 for 5^s — 1
 for 8^s — 1



THE HISTORY OF THE

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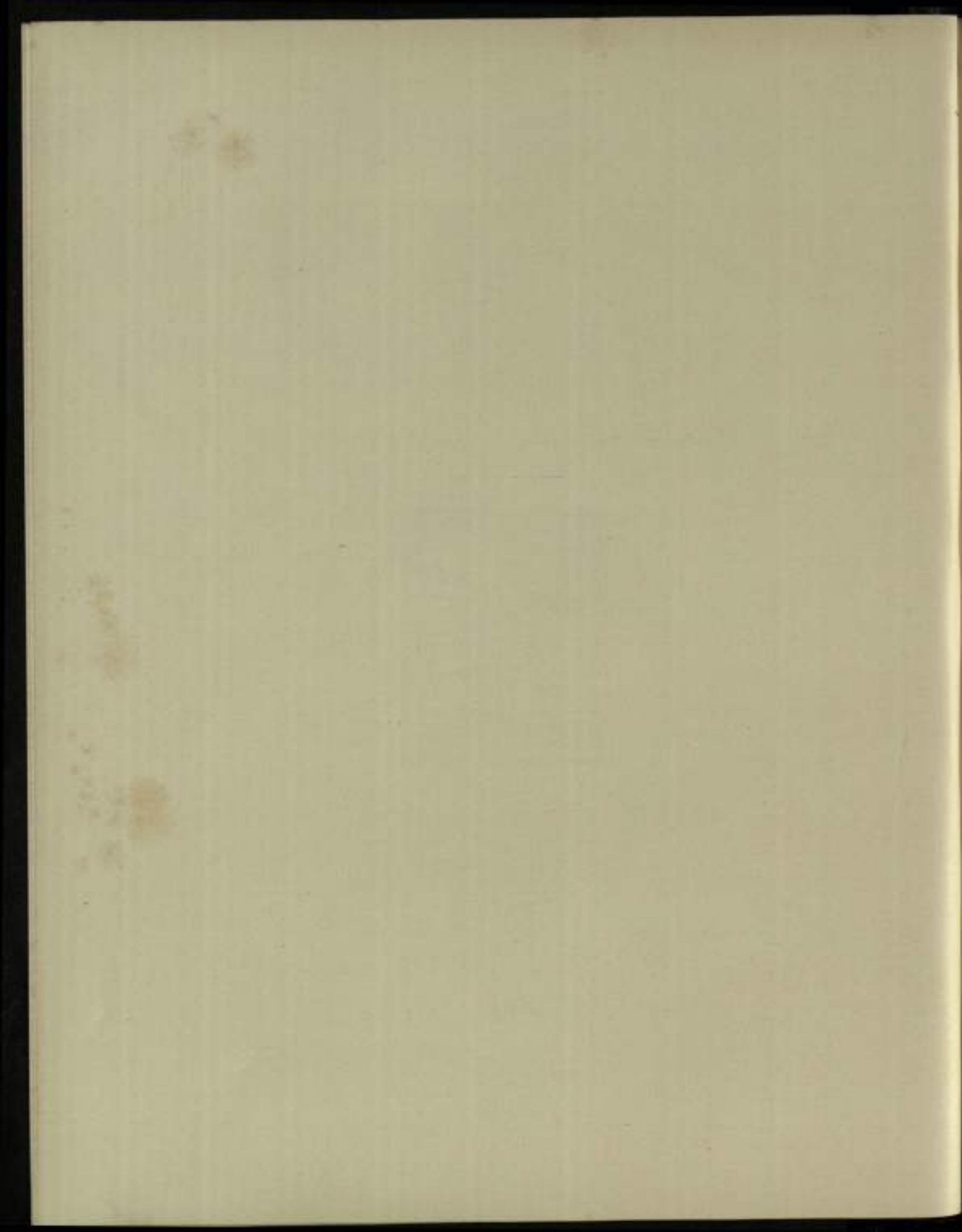
VOL. III.

FROM THE ISABELLE MIRAL.



BRITISH MUSEUM, ADD. MS. 12,891.
C. 1400, 1500 A.D.

PART II.



THE SLOANE, No. 3848, MANUSCRIPT,
fol. 179.

INTRODUCTION : TRANSCRIPT.



The might of y^e Father of heaven; wth y^e wisdom
of y^e glorious Sonne, through y^e goodness of y^e holy
ghost, & his three S^{ons} in oneness; & becom
us at a beginning; and give us grace for to be
governed us ~~that~~ in our livinge; & we may come
to his bliss & never shall have endinge.

Good Brethren & Followers our purpose is to tell you
howe in what manner, this Craft of Masonrie was
begun; and afterwards founded by worthy Kings and
Princes; & many other worthie men; and also to y^e
that we have; we will declare to y^e in the charge
of duty belongs to every true Mason he keeps for
good hope, if you take heed thereto it is well
tho to be kept; for a worthy Craft and curious Skill
for to be kept, & reason liberrally given, & y^e wth it is one
The first is Grammar, & teacheth a man to speake truly
and write truly; The 2^d science is Rhetorick & teacheth
a man to speake faire & in subtil learning. The 3^d science
Logick, & teacheth to discern true from falshood
The 4th is Arithmetick; & teacheth to account
& to count all manner of numbers; The 5th is Geometrie
& teacheth y^e mease & measure of y^e
craft; and other things w^{ch} are to be measured; The 6th is
Musicke, & teacheth songs & words of tongue, of
Organs & harpe; The 7th is Astronomie; & teacheth
to knowe y^e course of Sonne & Moone; and
other ornaments of heave; The 8th liberrall 7th
Science: & w^{ch} is for all one Science; That is to say
Promethee, & w^{ch} may a man prove, of all Sciences in y^e
world be found by Promethee; for it teacheth meane

And measure ponderation & weight of all manner of kind
part; And there is no man of worth by any craft
but has worth by some measure; & no man of byes
and fols; but by measure & weight; and all Com-
fratians & Craftmen and Merchants find no Arg-
of y^e Justice froward; and especially Whoremongers and
Fillows of all manner of crimes; both of common law
and private; sellers of all other fruits; for Quene
neither Astronomer; nor any of all these you finde
a man one measure or measure with out Promote;
Wherefore I thinke that Justice must worthy that
finde all these; For this worthy Justice was first
begun I shall tell you; before Noe flood was a man
called Sameth; as it is written in 4 chap of Gene
and this Sameth had 2 wives; y^e one was called
Dor; & other Bella; and by Dor he begot 2 sonnes
The one was called Gabell & other Tuball; And by
y^e other wife he had a sonne & a daughter; and
these four children found y^e beginninge of all Crafts
in y^e world; This Gabell was y^e first founde
founde y^e Craft of Commetry; and hee deposed flocks
of Sheepe & lambs in y^e field; And hee first brought
house of stone & tree; and it is noted in y^e chap
aforesaid of his brother Tuball founde Musike of Songe
harpe & Argumens; The 3 Brother Tuball founde
out Smiths Crafts of Iron & Steele; and these
four founde weavynge; and these four men
knowe that god would take vengeance for sinne
eaten by fire or water; Wherefore y^e first
Strikes with weare founde in 2 pillars of stone; y^e
y^e might be founde after y^e flood; The one stone
was called Marble that cannot burne to the fire;

The fter was called Letora that cannot I know
with water; His intent is to tell you truly how
in what manner these stones were found; where
these Crafts were written in Greek; & examined
that was found to be; & that was found to be
with was of found of Neat; The same German
was afterwards found; the fter of wisdom
and has found out y^e 2 pillars of stone where
Christos were written; & taught y^e fter of
at y^e making of y^e tower of Babilon; y^e King
of Babilon was called Sambreth or Membrath
he was a mason & lived with y^e craft as it is
said y^e Mast. of y^e stories; And when y^e City of
Niniva & fter of Eastaxia should be made
The King of Babilon sent thither first at y^e desire
of y^e King of Niniva his son; and they went
forth; and he gave y^e a charge on this matter;
that y^e should be true & live truly together; and
that y^e should serve there long truly for their
payment; for that he might have more for
sendings y^e; & other charges he gave them; and
this was y^e first time y^e any Mason had any charge
of his Craft; Moreover when Abraham & Sara
his wife went into Egypt; there were brought
the seven fter of y^e Egyptians; And he
had a worthy scholar called Daphid; and he
learned right well and was mast^r of all the
7. fter of y^e Realm; And it befell in his days that y^e Lord
and fter of y^e Realm; had for many years y^e
y^e had gotten some by these means; & some by
Ladies of y^e Realm; for y^e Land is a holy
Land

And plentifully generous; And I had no compe-
tent Livinge for these children; so have I
made more servants; And I King of I Land
made greates Countell & a Chamberlaine to know
howe I might finde these children means; &
see what I did not good ways; And I gave a way
to be made throughout of Realme; if if there
were any man that wold informe him; if he
should come to him and be well rewarded;
and hold himselfe well asunder; And after this
I was made some this worthy Clarke & child
and said to I King and all his great Lords;
if you will have yo children goodly & taught
as gentlemen should be; Under condition that
you will grant ym & mee a Commission; yt I may
have power to rule from henceforth of this Realme
ought to be ruled; And I King with his coun-
sell granted them; & sealed y^e Commission;
And I worthy Doctor took the Lords goods
and taught ym his science of Geometry; in
particuler to worthy Mafonrie all manner of wor-
ke & workes; & belongeth to buildinge & Daffled
all manner of temples and Churches; with
all other buildinges; and he gave ym charge in
this manner; First that y^e should be true to
y^e King & to y^e Land & loved; & that they
should love well together; and be true one
to another; & that they should call one another
fellowes; and not servants nor knaves nor other
foule names; and that I should truly love
I have paynt to y^e Land & loved; And that I
should exaine y^e wisest of them to be made

m^e of y^e Lords worke; And neither for lone great
Livings nor arkes; to sell another that hath little
running to bee m^e of y^e Lords worke; whereby
hee should bee doubly sorowed or they aghamod
And that y^e should sell the goodnow of y^e worke
m^e of y^e worke whilst y^e worke is with him; many
other charges whiche were too long to tell;
And to all these charges hee made y^m freewill the
great oate; men wold in y^e time; and ordained
for them reasonable payment; y^e y^e might live
by it honestly; & also that y^e should come to offer
by wth these that y^e might have Countroll in y^e
these crafts; yea might worke best to serve these
lords; for his profit and weal. And to these
themselves if y^e had true p^{er}fect; And thus y^e
Craft of Geometry was goodnow these; and
y^e master m^e gave it y^e name of Geometry
it is called Masonrie in the Land long after
It is now amongst us in y^e Country of Jerusalem
King David began the temple of Jerusalem
that is wth from temple of Dei; And y^e same
King David loved Masons well; and they
had them; and gave y^m good payment
And hee gave y^m charges that you shall
heare after wards; And after y^e decesse
of King David; Solomon was come to David
affirmed out y^e temple his father had begun; and
hee sent afterwards Masons of divers Lands; and
gathered y^m together; for y^e hee had founde
thousand workers of Stone; And they were named
Masons; And hee had 3 thousand of them; wth

which were ordained M. and ^{ed} ^{of y^e worke} ^{ed} And there
was a King of an other Region I now called Tyrram
and hee loved well Kinge Solomon; and gave him five
hox for his worke; And hee had a sonne that was
named Tyrron & hee was m^e of Geometry; and hee
was chiefe m^e of all his Masons; and m^e of all his
grained worke; and of all other Masons that be-
longed to y^e Temple; & this is written in the Bible
in Libro 2. Solo: Capite 5. And this sonne Solomon
confermed both charges & manners; & his father
had given to Masons; And thus was y^e worke of y^e
Craft of Masons confermed in y^e Countrey of Jeru-
salem; And in many other Kingdomes: Glorious Craft-
men walkinge abroad in diverse Countreys; Some
because of Learninge more craft; And other some
to teach there Craft; And for it befell that a wri-
ous workman who was named Nimus Treasurer
had bene at y^e makinge of Solomons Temple;
and came into ffraunce; & there taught y^e Craft
of Masonrie; to y^e man of ffraunce that was named
Charles Martell; hee loved well this Craft and
drew to him this Nimus: Treasurer; and learned
of him y^e Craft; and took upon him y^e charges
and Manner. And afterwards by y^e grace of god hee
was elected Kinge of ffraunce; And when hee was
in his estate hee took many Masons; and made
Masons there of newe none; and sett y^m in worke;
and gave y^m both charges & Manner & good payment;
with hee had learned of other Masons; And confermed
y^m a Charter full of years to come to hold these
assembly;

And for same y^e craft into frame; All this while
England was void of any charge or masonry
untill y^e time of S^t Albons; and in his time y^e King
of England that was y^e Dragon; And has called y^e
Cornewth is now called S^t Albons; And for in
Albons time a worthy knight; was the first forwarded
to y^e King y^e had govern^t of y^e Realm; and also of y^e
makinge y^e Cornewth is now called S^t Albons; And has loved Masons
well; y^e cherished them; y^e made there paym^t &
right good standinge wages; as y^e Realm did requir^e
for hee gave y^m every week iii^d. vi^d. to those dou-
ble wages: before y^e time forough all y^e Land a
Mason took but i^d. a day; And next to y^e time of
S^t Albons mandod it; has got y^m a Charter from
y^e King and his Council; and gave it y^e name of Assault
y^e threat hee was himselfe; And made Masons; and
gave y^m charges as you shall heere hereafter &
After y^e deathe of S^t Albons there came greivous wars
into England; through Nations; Soe y^e good rule
of Masonrie was destroyed; untill y^e time of King
Alfred; it was a worthy King in England; and
has brought y^e Land into rest & peace againe; and
has builded many great workes y^e Castles y^e Abbies;
and many other Buildinges; and has loved Masons
very well; y^e has had a sonne y^e was named Egri-
an; and hee loved Masons much more then his Father
for hee was full of practise in Arithmetick; where
for hee has drew himselfe to becommen^t Masons;
and to leaerne of y^m y^e craft; and after wards for
y^e love hee had to Masons y^e to y^e craft; y^e hee
was made mason himselfe;

And hee hath of his Statute of King a Charter, and
a permission to hold every year an assembly, where
they should with in y^e Realm; And to receive with in
joining Statutes and suggestions; if it were done with in
y^e Craft; And hee hath himselfe assembly at York
and there hee made Masons, and gave y^m Charges
and taught them manner of Masons; and commanded
that rule to be kept on ever after. And to them
he gave of Charter a permission to be so; And y^e
ordained, if it should be ruled from King to King,
When this assembly was gathered together, hee
taught a way to be made, if all Masons be young
old, if had any writings or understanding of y^e Charges
that were made before in this land; or in any other
Land; if y^e should there y^m forte; and there was in
French; some in French; some in English; and
some in other Languages; and y^e intent thereof was
found; y^e thereof hee commanded a book to be made
how y^e Craft was first found; made; and commanded
that y^e should be read and told when any Mason
should be made; and to give him his Charge;
And from time to time Masons until this day
have been kept in y^e forme of old, as well might
quene of same; And furthermore at dy^e assemblies
have been put to an added certaine Charges;
more by y^e best advised; of Malt. and follows;
These followeth the words and gylde of
Masons: Every man that is a Mason take

Good night well to this Charge; if you finde y^e
false guilty of any of thes; if you amends you againe
especially you y^e are to bee charged, take good heed
that you may keepe this Charge; for it is a
great perill for man to forswear himselfe
on a othe;

- 1 The first Charge is that you shall bee true
to god; and y^e holy Church; and that you refuse
heresie nor excuse by y^e understanding or by fearning
of a Discreet man.)
- 2 Also you shall bee true Lighmen to the King th out
treason or falsehood; and that you shall knowe no
treason; but that you amends it if you may; or else
warne the King or y^e Counsell thereof;
- 3 Also you shall bee true one to another that is to sa
to every ^{we} fellowe of y^e trust of Masonrie; y^e
bee Masons allowed; & that you doe to them as you
would y^e should doe to you.
- 4 Also that no Mason bee trespas in Companie for
faw fortye as you shall knowe. /
- 5 Also every Mason shall keepe true Counsell of
lodges and Chamber; and all other Counsell that
ought to bee kept by y^e way of Masonrie. /

6. Also that you shall bee true unto y^e lord & m^e that
you serve and truly to see for his & his advantage.

7. Also if you doe no wilanie in that house whereby
the craft shall bee slanderous.

These bee charges in godall wth wth Mason &
shoulde be to Maister and followers.

Nowe I will rehearse other charges in singular for
m^e and followers.

1. First that noe maister take upon him any lordes
worke or other worke, but that hee knowe himselfe
able & cunninge to reforme the same; for if the
craft have noe discre^{et} but that y^e lord may bee
served & that truly.

2. Also that noe Maister take any worke but take it
reasonable; soe that y^e lord may bee truly served wth
his owne goods; & y^e m^e to live honestly; and to pay
his followers truly there pay as the maner of y^e craft
doth require.

3. Also that noe maister nor follower shall supplant
others of there worke; (that is to say) if y^e
have taken a worke; or stand m^e of a lordes worke
you shall not put him out of it; if hee bee able of
cunninge to reforme y^e same.

4. Also that no m^e nor fellows take any apprentice;
he be allowed apprentice; but for season years;
and if he apprentice be also of his birth and limbs
as he ought to be.
5. Also that no m^e nor fellows take a lowant
to be made Mason without y^e assent of his fellows
at the least five or six; and that hee that
shall be made Mason, be able in all thyngs,
(it is to say) that hee be free borne, and of good
Reverend and no bondman; and that hee have his right
Limbs as a man ought to have.
6. Also that no m^e put a Lords man to talke if
is glad ~~to go~~ to go to Guyenage.
7. Also every mason shall give no pay, to his fellows
but as hee shall deserve, for that hee be not
detained by false workmen.
8. Also that no fellows slander upon falsely, be him
his brother, so make him lose his good name or worldly
goods.
9. Also if no fellows wth in the Lodge or wth out of
answer an other ungodly wth out reasonable cause.
10. Also every Mason shall before his door and
put him to workship.

11. Also that noe Mason shall play at Laxards or any other vulgar full game; whereby they may bee slandered. /
12. Also that noe Mason shall bee a common by-blow in lothario; to make y^e Craft slandered; and that noe fellows goe into y^e Courts where is a Lodge of fellows; wth out a fellow wth him; that may beare witness; that hee was in honest company; /
13. Also y^e every Mst and fellowes come to y^e assembly if it bee wth in fiftie Myles; about him; if hee have any wearings; and to stand at y^e command of Mst and fellowes. /
14. Also that every Maister and fellowes if the have fregholders; shall stand at y^e command of Mst or fellowes to make them attend if y^e may; (but if y^e may not he goe to y^e Common Lawd. /
15. Also that noe Mason make moulds square or rule to any rough Loggs. /
16. Also that noe Mason sell noe lyes wth in a Lodge or wth out to have mould stono; wth noe mould of his owne workings. /
17. Also when y^e some ow y^e Country to sell them

them on words as of manner is (it is to say) if they
have moud stones in place, hee shall sett him a forty
night in words; & give him his hire; And if there
bee no stones for him; then refresh him wth some
money; to bring him to the next Lodge.

18. Also you shall & every Mason shall serve truly &
workes; and truly make an end of yo^r workes; bee it
task or Journey; if you may have yo^r pay; as you
ought to have; These Charges that we have
rehearsed & all other of belongeth to M^asonrie
you shall keepe; to the uttermost of yo^r knowledge;
God helpe you god & by the Contents of this booke.

Finis & mo

Edward: Gantrey

Scrivo for the dit^h October

Anno Domini 1646



The Sloane, No. 3848, Manuscript.



DR HANS SLOANE, physician, naturalist, and antiquary, conditionally bequeathed his immense collection of 50,000 volumes of printed books and manuscripts, and about 70,000 objects of art. By an act of Parliament, A.D. 1753, these were secured at the small cost of £20,000 for the use of the public. Among the manuscripts are two copies of the old Constitutions of the Freemasons, one at fo. 179, of vol. 3848, and the other at fo. 209, of vol. 3323. Both are reproduced in this present volume of Reprints.

Sloane Manuscript 3848, a facsimile of which precedes these remarks, consists of 13 pages, 6½-inches by 8½-inches. Irrespective of the text, it has a peculiar interest of its own, the conclusion reading "Finis p. me Eduarda Sankey, decimo sexto die Octobris Anno Domini, 1646." This is the very day when, according to his own diary, the celebrated antiquary, Elias Ashmole, was initiated into Freemasonry at Warrington. Bro. W. H. Rylands has proved that Mr. Richard Sankey, (and his family for generations before him), was at that time a landowner in Warrington, and that in the Warrington registers is the entry "Edward, son to Richard Sankey, Gent., Bapt. 3rd February 1621-2." There can hardly be a doubt that this is the Edward Sankey who transcribed this manuscript, and although more than one of our "Old Constitutions" is signed, this is almost the only instance where it has been possible to identify the scribe. The Harleyian MS., written by Randle Holme III., also given in this volume of Reprints, is perhaps the only other. Further there is the possibility that this manuscript was in some way connected with Ashmole's initiation, being either prepared for that purpose or copied from the one then used on the same day. As a mere copy on paper, the document would naturally have been placed by Bro. Gould in his Class 5, consisting of copies probably prepared for antiquarian purposes only, but the coincidence of the date and name of the transcriber has enabled him to enrol it in Class 2, as having at some time apparently been in Lodge custody: thus considerably enhancing its value as legal evidence.

Textually it is, however, one of the poorest we possess. The punctuation is very curious, and, if heeded, would utterly destroy any sense the language may have been intended to convey. It almost looks as if Edward Sankey had placed a semi-colon wherever he lifted his pen and eyes from the paper in order to read a few more words of his original. When the proofs of the first pages completed (not the first in order) were submitted to me, it at once became apparent that some of the numerous corrections and interlineations were not in Sankey's but in a neater, slightly more modern handwriting, with a peculiar tendency to slope backwards. As it happened, some of these particular corrections were not very judicious. Desirous of preserving Sankey's original handiwork, I ordered them to be omitted and the text restored; and the pages were printed before further consideration showed me how ill-advised I had been; and that probably the very corrections might prove of interest to the student. The handwriting might lead to the identification of a later owner,¹ or the amend-

¹ Perhaps some Brother who has the opportunity, would compare it with Ashmole's; I have always thought it might have been prepared for Ashmole's use, and if so, the subsequent corrections might be his.

ments might point out the MS. with which Sankey's production had been compared. But I repented me of the evil too late to repair all its consequences, certain sheets were pulled and the stones cleaned off. All the others, however, represent the manuscript in its present state. To remedy as far as possible the error in judgment, I have, in transcribing the document, given in the body of the text Sankey's unamended words only; and have annotated it, showing *all* the corrections, both those still left in the *facsimile* and those omitted therefrom. Some of the former, I think, are Sankey's own.

In Bro. Begemann's classification this manuscript gives the name to the Sloane family, consisting of four sub-branches, and it is placed by him in the Sloane branch. Whether the fact, which will probably be new to him, that many passages are interlineations by another hand will affect his conclusions, he will possibly kindly let us know in the next number of *Are Quatuor Coronatorum*.

The Manuscript was printed in Bro. Hughan's "Old Charges," and in the *Masonic Magazine*, 1873; but no portion of it has been reproduced in *facsimile* previous to the present publication.

The Sloane, No. 3848, Manuscript.

[A. G. C. vol. 4, 49]

THE might of y^e ffather of heaven; wth y^e wisdome of y^e glorious sonne, through y^e goodnes of y^e holy ghost; y^e bee three psons in one god; &c bee wth us at o^r begininge; and give us grace soe to governe us: in our livinge; y^e wee may come to his blisse y^e never shall have endinge.

Good Brethren & fellowes our purpose is to tell you, how & in what manner; this Craft of Masonrie was begun; and afterwards founded by worthy Kings and Princes; & many other wor^d men; and alsoe to y^e that are heere; wee will declare to y^e the Charge y^e doth belange to every true Mason to keepe for good sooth if you take heede thereto it is well wothie to bee kept; for a wothie Craft and curious scien for there bee seaven liberall sciences; of y^e w^{ch} it is one. The first is Grammer; y^e teacheth aman to speake troth and write truly; The second is Rethericke y^e teacheth aman to speake faire & in subtile termes. The third Loggick; y^e teacheth to disearne truth from falcehood. The fourth is Arithmeticke; y^e teacheth to account & recount all manner of numbers; The fift is called Geomeestree; and it teacheth y^e mente & measure of y^e earth; and other things which is Masonrie; The Sixt is Musicke; w^{ch} teacheth songs & voyce of tongue; of Organes & harpe. The seaventh is Astronomie; that teacheth to knowe y^e course of sonne & moone; and other Ornamentals of y^e heavens; These 7 liberall Sciences; y^e which bee all one Science; That is to say Geometry. Thus may a man prove; y^e all Sciences in y^e world bee found by Geometry; for it teacheth mente And measure ponderation & wright of all manner of kind earth. And there is noe man y^e worketh by any Craft but bee worketh by some measure; & noe man y^e byes and sels; but by measure & weight; and all Geometriarians & Craftsmen and Merchants find noe other of y^e seaven Sciences; and especially Plowmen

¹ "ym that are heere";—are underlined and so written above.

² "to bee kept";—well interlined after bee.

³ "which is";—science interlined after which.

⁴ "is Astronomie";—called interlined after is.

⁵ "ye which be";—seven interlined after which.

- and tillers of all manner of graine; both of coores seeds vines plants; sellers of all other fruites; For Gramer neither Astronomie; nor any of all these can finde a man one measure or meate; without Geometry; Wherefore I thinke that science most worthy that findeth all others; How this worthy science was first begun I shall tell you; before Noes flood was a man called Lameth as it is written in y^e 4 chapt of Gene and this Lameth had 2 wives; y^e one was called Adar; y^e other Sella; and by Adar hee begott 2 sonnes. The one was called Jabell y^e other Jaball; And by y^e other wife hee had a sonne & a Daughter; and these four children found y^e begininge of all Crafts in y^e world; This Jabell was y^e elder soone; and hee found y^e Craft of Geometry; and heelected flockes of sheepes & lumbes in y^e field, And hee first wrought house of stone & tree; and it is noted in y^e chapt aforesaide y^t his brother Juball found Musike of Songe harpe & Orgaines; The 3 Brother Taball found out Smiths Crafts of Iron & steele; and there sister found weavering; and these children did knowe that god would take vengeance for sinne eather by fire or water; Wherefore y^e writ y^e Sciences wth weare found in 2 pillars of stone; y^t y^e might bee found after y^e flood; The one stone was called Marble that cannot burne wth fire; The other was called Leters that cannot drowne wth water; Our intent is to tell you truly how & in what manner these stones weare found; where these Crafts weare written in Greeke; Hermenes that was sonne to Cus; & Cus was sonne to Shem wth was y^e sonne of Noath: The same Hermenes was afterwards Hermes; the flather of wise men and hee found out y^e 2 pillars of stone where y^e Sciences weare written, & taught y^m forth; And at y^e makeinge of y^e Towre of Babilon; y^e Kings of Babilon wth was called Hambroth or Membroth hee was a mason & loved well y^e craft; as it is saide of y^e maist^r of y^e Stories; And when y^e Citie of Ninuie & other cities of Eastaxia should hee made The Kinge of Babilon sent thither sixe at y^e desir of y^e King of Ninuie his coven; and they went forth; and hee gave y^m a Charge on this maner; That y^e should bee true & live truly together; and that y^e should serve there lord truly for their payment; see that hee might have worth for sendinge y^m; & other Charges hee gave them; and this was y^e first time y^t any Mason had any charge of his Craft; Moruon^r, when Abraham & Sara his wife went into Egypt; there weare taught the seven sciences unto y^e Egyptians; And hee had a worthy Scholler called Enchild and hee Learned right well and was Maist^r of all the 7 Sciences; And it befell in his daies that y^e Lords and states of y^e Realme; had sue many soones y^t y^e had gotten; some by their wives; & some by Ladies of y^e Realme; For y^e Land is a holy Land And plenished generacon; And y^e had noe competent Lineinge for there children; wherefore y^e made much sorrowe; And y^e King of y^e Land made greate Councell & a pliam^t to knowe how y^e might finde there children meanes; & the could finde noe good wayes; And caused a cry to bee made throughout y^e Realme; y^t if there weare any man that could inferme him; y^t hee should come to him and bee well rewarded; and hold himselfe well apaide; And after this Cry was made came this worthy Clarke Enchild and said to y^e Kinge and all his great Lords; if you will have yo^r children gouⁿed & taught as gentlemen should bee; vnder Condiicon that you will grant y^m & mee a Comission; y^t I may have power to rule them honestly as theise Sciences ought to bee ruled; and y^e Kinge wth his counsell granted them; & sealed y^e commission; And y^t

* "and by Adar" ¹—the first wife interlined after by.

† "and these children" ²—these underlined and their written above.

* "Wherefore ye writ" ³—ye crossed out and they written in above.

* "Babilon; ye Kinge" ⁴—after Babilon interlined there was the craft of Masonrie first found & made much of.

† "saide of ye" ⁵—of underlined; with written over.

† "ye had gotten" ⁶—he interlined before gotten.

† "taught as gentlemen" ⁷—honestly interlined before as.

† "And yt" ⁸—then interlined before yt.

- worthy Docter took the Lordes sonnes and taught y^m this Science of Geometry; in practice to worke Masonrie all manner of worthy^{er} workes; y^e belongeth to buildinge Castles all manner Co^ts temples and Churohes; w^{ch} all other buildings; and hee gave y^m charge in this manner; first that y^e should bee true to y^e Kinge and to y^e Lords y^e served; & that they should love well together; and bee true one to another; & that they should call one another fellows; and not servants nor kins nor other foule names; and that y^e should truly serue there paym^t to y^e lords y^e serue; And that y^e should ordaine y^e wisest of them to bee made M^r of y^e Lords worke; And neither for love great lineage nor riches; to sett another that hath little cunninge to bee M^r of y^e lords worke, wherebye hee should bee evilly serued or they ashamed; And that y^e should call the gouⁿor of y^e worke M^r of y^e worke whilst y^e worke w^{ch} him; & many other Charges which weare too long to tell; And to all these Charges hee made y^m sweare the great oath: men used in y^e time; and ordained for them
- reasonable payment; y^e y^e might live by it honestly; & alsoe that y^e should come to assembly w^{ch} others that y^e might have Councell in there crafts; yea might worke best to serue there lord; for his pfit and worth and to correcte themselves if y^e had trespassed; And thus y^e Craft of Geometree was gouⁿed there; and y^e worthy Mr gave it y^e name of Geometry & it is called Masonrie in this Land long after; It is now amongst us in y^e Cuntry of Jerusalem Kinge David began the temple of Jerusalem that is w^{ch} them templum Dei; And y^e same King David loved Masons well; and cherished them; and gave y^m good payment; And hee gave y^m Charges that you shall heere Afterwards; And after y^e decess of King David; Solomon y^e was sonne to David pformed out y^e Temple his ffather had begun: And hee sent afterwards Masons of Divers Lands; and gathered y^m together; soe y^e hee had fourescore thousand workers of stone; And they weare named Masons; and hee had 3 thousand of them; w^{ch} which weare ordained M^rs and Gouⁿors. And there was a King of an other Region y^e men called Hiram and hee loved well Kinge Solomon; and gave him timber for his worke; And hee had a sonne that was named Aynon & hee was M^r of Geometry; and hee was chiefe M^r of all his Masons; and M^r of all his graved workes; and of all other Masons that belonged to y^e Temple; & this Witneseth the Bible in libro 2 Solo Capite 5. And this sonne Solomon confirmed both Charges & manners; y^e his ffather had given to Masons; And thus was y^e worthie Craft of Masons confirmed in y^e Country of Jerusalem; And in many other Kingdomes: Glorious Craftsmen walkeinge abroade into divers Countres; some because of Learninge more craft; And other some to teach there Craft; And soe it befell
- that a curious workman; who was named Nimus Grecus & had bene at y^e makinge of Solomons Temple; and came into france: & there taught y^e Craft of Masonrie; to y^e man of france that was named Charles Martill; hee loved well this Craft and drew to him this Nimus Grecus; and learned of him y^e Craft; and tooke vpon him y^e Charges and Manno^r And afterwards by y^e grace of god hee was elected Kinge of france; And when hee was in his estate hee tooke Many Masons; and made Masons there y^e weare none; and sett y^m in worke; and gave y^m both charges & mann^r & good payment; w^{ch} hee had learned of other Masons; And conferred y^m a Charter freere yeare to yeare to hold there assembly; And thus came y^e Craft into france; All this while England was voyde both of any charge

¹⁴ "lords ye serue";—ye crossed out, and that they written in above.

¹⁵ "to assembly"; to crossed out, & written over; final y corrected to s, so as to read, "& assembly."

¹⁶ "Land long after";—a hyphen inserted after Land, so as to throw long after into the next sentence, and behind after is interlined, the Children of Israel were come into the land of.

¹⁷ "M^rs and Gouⁿors";—after Gouⁿors interlined, of y^e worke.

¹⁸ "Nimus Grecus";—Nimus underlined and Nymus written over.

¹⁹ "man of france";—man altered to m^r.

²⁰ "freere yeare to yeare";—freere crossed out, from written above.

or Masonrie; vntill y^e time of S^t Albons; and in his time y^e King of England that was a Pagan; and hee walled y^e Towne wth is now called S^t Albons; and soe in Albons time a worthie Knight; was cheefe Stewarde to y^e King & had gou^rm^t of y^e Realme; and alsoe of makeinge y^e Towne Walles; And hee loued Masons well; & Cherished them; & made there paym^t right good standinge wages; as y^e Realme did requir. for hee gaue y^e every weeke iij^s vi^d to there double wages: before y^e time through all y^e Land a Mason tooke but i^s a day; And next to y^e time y^e S^t Albons mended it; he gott y^e a Charter from y^e King and his counsell; and gaue it y^e name of assembly & thereat hee was himselfe; And made Masons; and gaue y^e Charges as you shall heare hereafter. After y^e decease of S^t Albons
 21 there came grivous wars into England; through Nations; soe y^e y^e good rule of Masonrie was destroyed; vntill y^e time of King Athelstone; y^e was a worthy King in England; and
 22 hee brought y^e Land into rest ~~and~~ peace againe; and hee builded many great workes & Castles & Abbies; and many other Buildings; and hee loued Masons very well; & hee had a sonne y^e was named Hadrian: and hee loued Masons much more then his ffather. for he was full of practice in Geometry; wherefore hee drew himselfe to Commune wth Masons; and to Learne of y^e y^e Craft; and afterwards for y^e loue hee had to Masons: & to y^e Craft: y^e hee was made mason himselfe; And hee gott of his ffather y^e King a Charter; and a commission to hold every yeare an assembly where they would wthin y^e Realme; And to correcte wth y^e selues statutes and trespasses; if it weare done wthin y^e craft; And hee held himselfe assembly at Yorke and there hee made Masons, and gaue y^e Charges and taught
 23 them Mann^r of Masons; and commanded that rule to bee holden ever after: And to them tooke y^e Charter & commission to keepe; And ordained y^e it should bee ruled from King to King; When this assembly was gathered together; hee caused a cry to bee made; y^e all Masons both yong and old y^e had any writinge or vnderstandinge of y^e charges that weare
 24 made before in this land; or in any other Land; y^e y^e should shew y^e forth; and there was in frenche; some in greeke; & some in English; and some in other Languages; and y^e intent thereof was found; & thereof hee commanded a booke to bee made how y^e craft was first found & made; and commanded that y^e should bee read and told when any Mason
 25 should bee made; and to give him his Charge; And from time to time Masonrie vntill this
 26 day hath bene kept in y^e forme & ord^r as well might gov^rne y^e same; And furthermore at dyu^s assemblies hath bene put to and aded certaine Charges; more by y^e best advices; of Mast^r and fellowes; Heare followeth the worthe and godly oath of Masons; Every man that is a Mason take Heede right well; to this Charge; if you finde yo^rselfe guilty of any of these; y^e you amend you; againe especially you y^e are to bee charged take good heed that you may keepe this Charge; for it is a great perrill for aman to forswear himselfe on a book;

- 27 1 The first Charge is that you shall bee true to god; and y^e holy Church; and that you vse noe heresie nor errour by yo^r vnderstanding or by teaching of a discreat man.
 2 Alsoe you shall bee true Leighmen to the King wthout treason or falshood; and that you shall knowe noe treason, but that you amend it if you may; or else warne the King or y^e Counsell thereof;

21 "grivous";—an *e* inserted above between the *r* and the *l*.

22 "into rest";—*rest* is interlined after *into*.

23 "them Mann^r";—*the* interlined before *Mann^r*.

24 "and there was";—*some* interlined after *was*.

25 "from time to time";—after *from*, *that* interlined: is crossed out and until this written over; so as to read "from that time vntill this time"; an injudicious correction.

26 "as well might";—after *well*, *as men* interlined.

27 "true to god";—after *true*, *man* is interlined.

3. Alsoe you shall bee true one to another that is to say to every man & fellowe of ye trust of Masonrie; y^e bee Masons allowed; & that you doe to them as you would y^e should doe to you.
4. Alsoe that noe Mason bee thiefe in Companie soe far forth as you shall knowe.
5. Alsoe every Mason shall keepe true Councell of lodge and Chamber; and all other Counsell that ought to bee kept by y^e way of Masonrie.
6. Alsoe that you shall bee true vnto y^e lord & M^r. that you serue; and truly to see for his pfit & advantage.
7. Alsoe y^e you doe noe vilanie in that house whereby the Craft shall bee slandered.
- These bee Charges in gen^lall w^{ch} eu^{er}y Mason should hould both in Maist^r and fellowes.

Nowe I will rehearse other Charges in singular for M^r and fellowes.

1. first that noe maister take vpon him any Lords worke or other worke; but that hee knowe himselfe able & cunninge to pforme the same; soe y^e the Craft haue noe disworth but that y^e lord may bee serued & that truly.
2. Alsoe that noe Maister take any worke but take it reasonable; soe y^e y^e lord may bee truly serued wth his owne good; & y^e M^r to line honestly; and to pay his fellowes truly there pay as the mann^r of y^e Craft doth require.
3. Alsoe that noe Maister nor fellowe shall supplant others of there worke; (that is to say) if y^e haue taken a worke; or stand M^r of a Lords worke you shall not put him out of it; if hee bee able of Cunning to pforme y^e same.
4. Alsoe that noe M^r nor fellowe take any apprentice; to bee allowed apprentice; but for seauen yeares; and y^e y^e apprentice bee alsoe of his birth and limbs as hee ought to bee.
5. Alsoe that noe M^r. nor fellowe take allowance to bee made Mason wthout y^e asent of his fellowes y^e at the least five or sixe; and that hee that shall bee made Mason; to bee able on^l all Syerx; (y^e is to say) that hee bee free borne; and of good Kinned and noe bondman; and y^e hee haue his right Limes as a man ought to haue.
6. Alsoe That noe M^r put a Lords man to taske y^e is used to goe to goe to Joyrney.
7. Alsoe every Mason shall giue noe pay to his fellowes but as hee shall discerne; for that hee bee not deceiued by false workemen.
8. Alsoe That noe fellowe slander other falsly behind his backe; to make him loose his good name or Worldly goods.
9. Alsoe y^e noe fellowe wthin the Lodge or wthout answer an other vngodlily wthout reasonable cause.
10. Alsoe eu^{er}y Mason shall pferr his elder and put him to worshipp.
11. Alsoe that noe Mason shall play at Hazards or any other vnlawfull game; whereby they may bee slandered.

²⁸ "man & fellowe";—man is crossed out and M^r written in above.

²⁹ "that noe Mason";—noe is crossed out and eu^{er}y written over; either a foolish or a malicious correction.

³⁰ "both in Maist^r";—is crossed through.

³¹ "noe maister take";—after maister, shall interlined.

³² "but take it";—after but, he interlined.

³³ "to bee allowed apprentice";—after allowed, he interlined.

³⁴ "to goe to goe";—the first to goe struck out.

³⁵ "hee shall discerne; for";—shall underlined, may written over; for struck through, soe written over.

12. Alsoe that noe Mason shall bee a common Rybold in lecherie; to make y^e Craft stand-
ered; and that noe fellowe goe into y^e Towne where is a Lodge of fellowes; wthout
34 a fellowe wth him; that may beare witnes; that hee was in honest companie;
13. Alsoe y^e every M^r and fellowe come to y^e assembly if it bee wthin fiftie Myles; about
him; if hee haue any warninge; and to stand at y^e reward of M^rs and fellowes.
14. Alsoe That eu^e Maister and fellowe if the haue trespassed; shall stand at y^e reward of
M^rs & fellowes to make them accord if y^e may; (but if y^e may not to goe to y^e
Common Lawe.
15. Alsoe That noe Mason make Moulds square or rule to any rough Lyers.
16. Alsoe That noe Mason sett noe layes wthin a Lodge or wthout to haue mould stone; wth
37 noe mould of his owne workinge.
17. Alsoe when y^e come ou^r y^e Country to sett them Them on worke as y^e manner is (y^e is
38 to say) if they haue mould stones in place; he shall sett him a fortnight in worke;
& giue him his hire; And if there bee noe stones for him; Then refresh him wth
some money; to bring him to y^e next Lodge.
18. Alsoe you shall & eu^e Mason shall serue truly y^e workes; and truly make an end of
yo^r workes; bee it taske or Joyrney; if you may haue yo^r pay; as you ought to
haue; These Charges that wee haue rehearsed & all other y^e belongeth to Maonrie
you shall keepe; to y^e vttermost of yo^r knowledge; See helpe you God & by the
Contents of this booke.

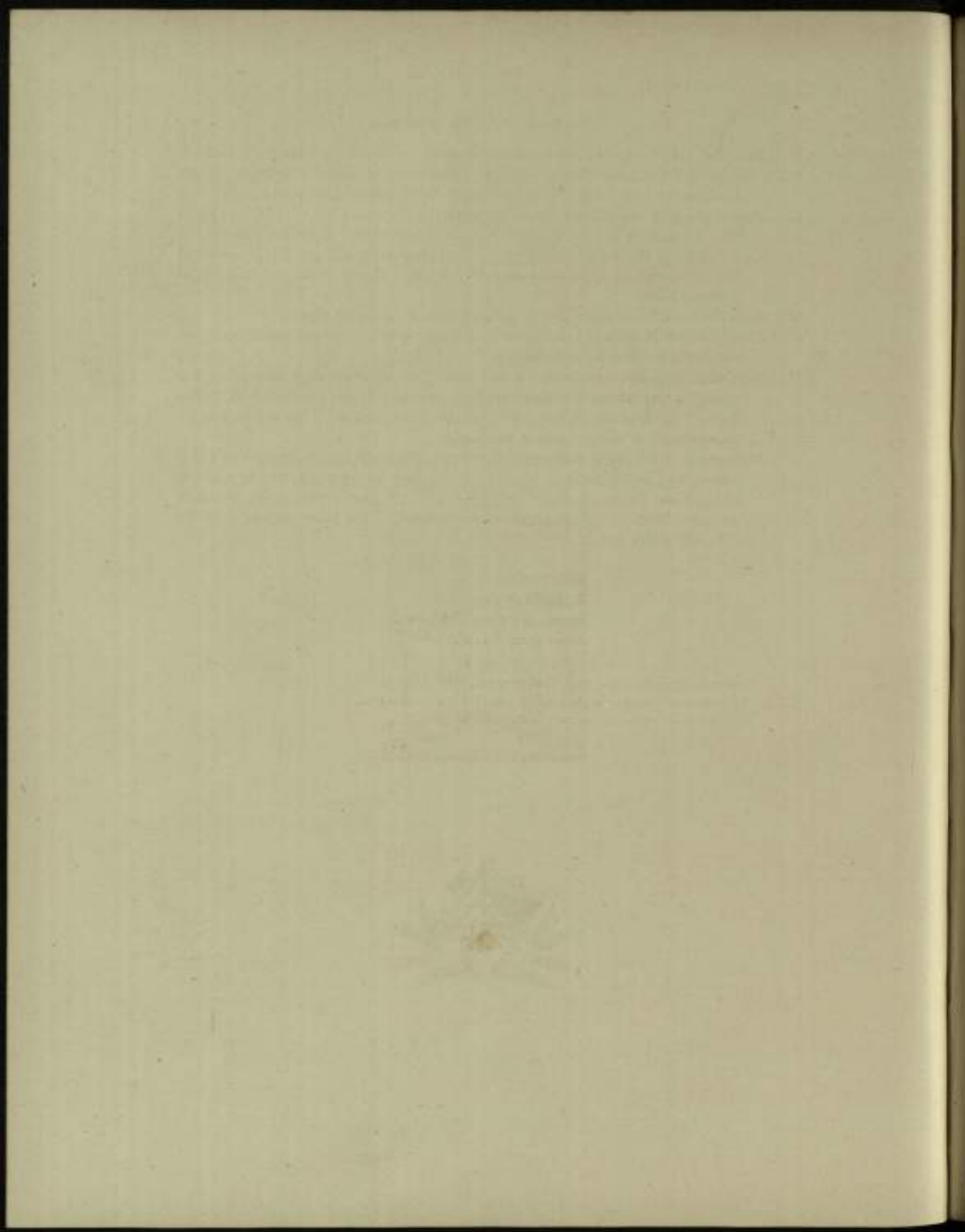
finis p me
Edwardu Sankey
decimo sexto die Octobris
Anno Domini 1646.

³⁴ "beare witnes";—after beare, *his* interlined.

³⁷ "workinge";—this word is underlined and *making* written over.

³⁸ "fortnight";—the redundant *h* is crossed out.





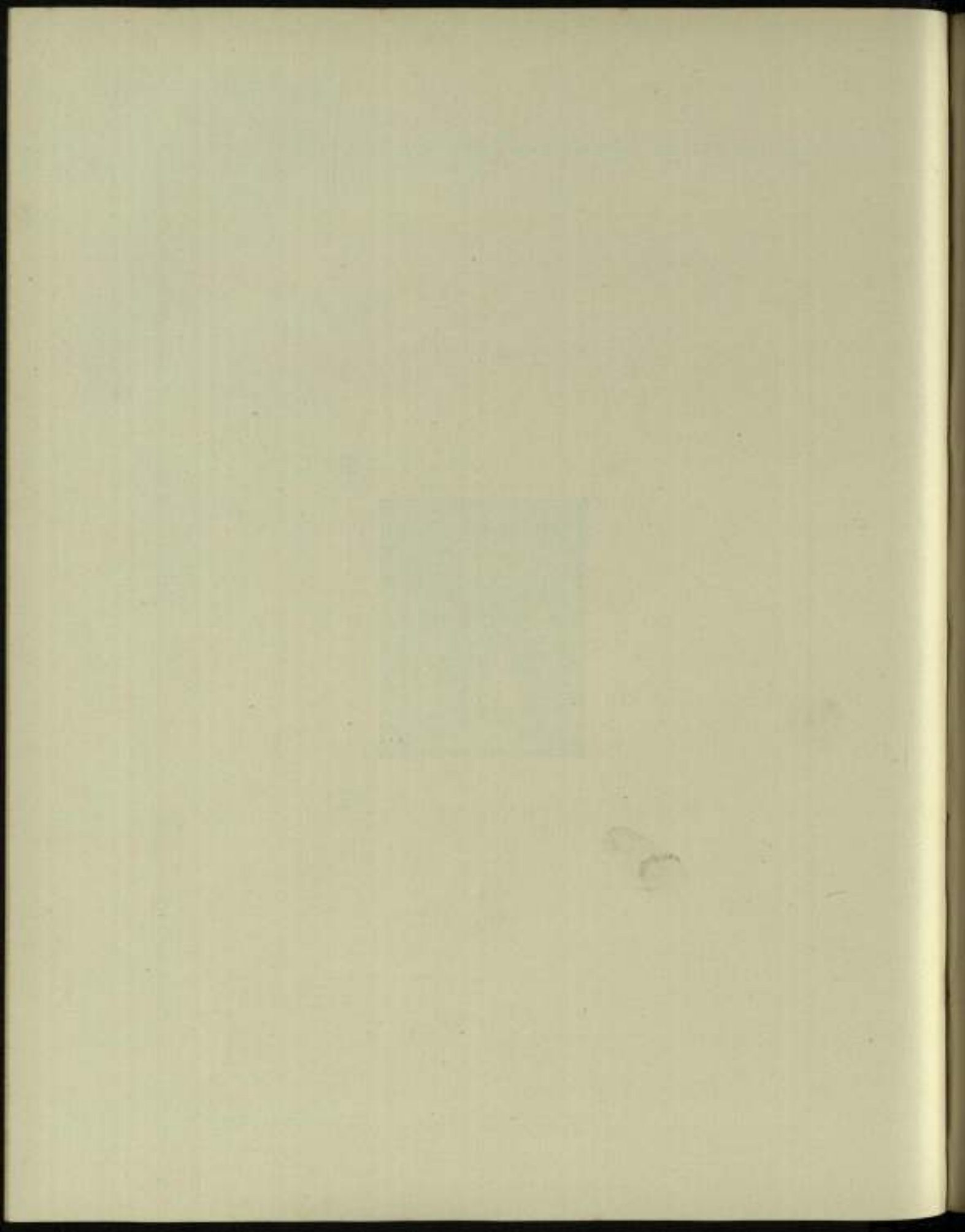
VOL. III.

FROM THE ISABELLA MISSEL.



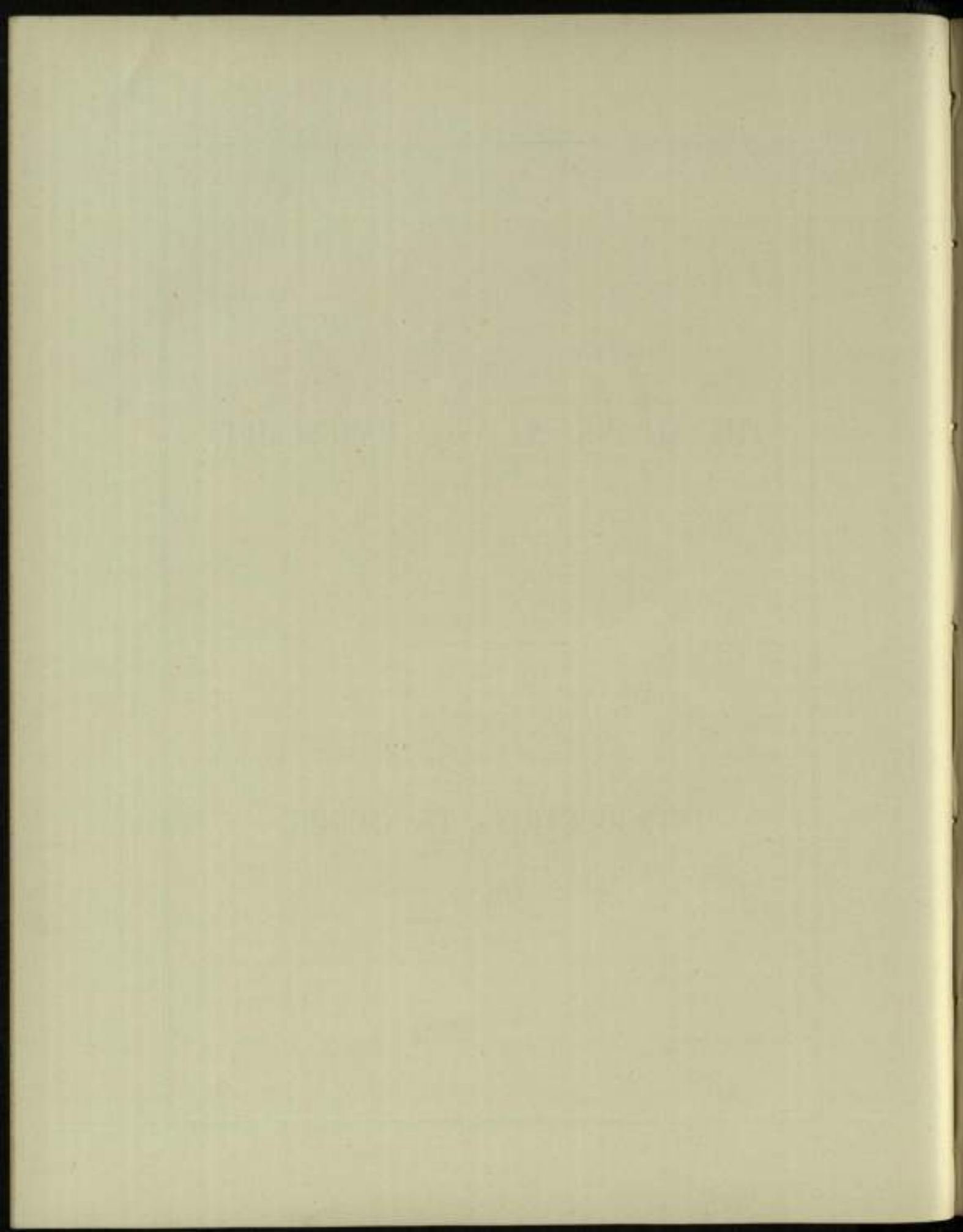
BRITISH MUSEUM, ADD. MS., 16891.
CIRCA. 1200 A.D.

PART III.



THE SLOANE, No. 3323, MANUSCRIPT,
fo. 209.

INTRODUCTION: TRANSCRIPT.



The might of the father of Mason, & the wisdom
of the glorious Son through the goodness of the holy ghost to
be shew in one God our Father with us at our beginning and give us
grace to be given us in our living if we may come to that bliss
that never shall have ending.

Our Brethren and Followers our purpose is to tell how in what
manner this craft of Masonry was begun and afterwards finished by
worthy Kings & Princes & many other worthy men. As also to give you
here we will declare that the charge that doth belong to every Master
son to know, for a good faith if you take charge on to it it will worth to be
well kept for a worthy son to know, for there be seven liberal sciences of
the which the first is Grammar that teacheth to speak truly and
to write truly. The second is Rhetoric & teacheth men to speak fairly
in publick places; the 3^d is Logic & teacheth to discern truth from falsehood.
The 4th is Arithmetick & that teacheth to account and to count all manner
of numbers; the 5th is called Geometry and it teacheth them to mete &
measure the Earth and other things with lines & squares. The 6th is mu-
sicke & teacheth how to keep of tuning organs & harp. The 7th is called Astro-
nomy that teacheth to know the course of Sun & Moon and other ornaments of
the Heavens. These be the seven liberal sciences the which becometh every
scholar that is to say Geometry, thus may a man perceive of all the sciences in
the world to be found by Geometry, for it teacheth men to measure ponderation &
weight of all manner of kind of Earth. And there is no man that is not
by any kind of craft but is not both by some measure and not man that is not
or holds not by measure & weight, and all Geometry & Crafts men Merchants
and no other of the liberal sciences, and especially plowmen & tillers of all
manner of ground both corn, woods, vines, plants & flowers of all other
fruits, for Geometry neither Astronomy nor any of all these we find a man
or measure or mole is not Geometry. Therefore I think that science most
worthy that is of all other

Since long after the Children of Israel were come in to the land of Canaan
it is now among us the Country of Jerusalem. King David began the Temple
of Jerusalem that is with them, Temple of David. And the King David loved of
Masons well and Cherished them well and gave them good payment and
gave them charge that you shall here afterwards, and after the decease of King
David Solomon his son performed out the temple his father had begun, and he
sent afterwards Masters of Stone, Laid and gathered them together with that
four score thousand workers of Stone and thirty thousand masons, and he had three
thousand of them which were ordained Masters and governors of the work,
and there was another King of another Region that was called Hiram and
loved well King Solomon and gave him timber for his work, and he had a son
who was named Buzai and he was Master of Geometry and he was Chief Master
of all his masons and Master of all his Graving work and of all other
masons that belonged to the Temple and this witnesseth the holy bible,
in 2nd Reg. chapter 7th verse 13. To this son Solomon conferred both Charges
and manners that his father had given to masons. And thus was the worthy
craft of masonry comprised in the Country of Jerusalem and in many other
Kingdoms glorious crafts were working abroad into divers Countries, some be-
cause of learning more craft than others to teach their craft, and so it fell
that a curious mason named Hiramus Giron had been at the making
of Solomons Temple and came into France and there taught the craft of
masonry to the men of France that was named Charles Martell he loved
well his craft and drew unto him Hiramus Giron and learned of
him the craft and took upon him the Charges and manners and after
wards by the grace of God he was elected King of France and when he
was in estate he looked to him many masons and made masons there that
were there and let them in work and gave them both Charges and manners
and good payment which he learned of other masons and conferred them
a Charter from year to year to hold their assemblies and thus came the
craft into France.

By that all that ston was void both of any charge and mastery until the
time of Saint Albans and in his time the king of England was
a Pagan, and he wold the town w^{ch} is call'd St Albans, and to w^{ch} Albans
was a worthy knight was chief baron to the king and his Goodman
of the Realme and also of making to town walls and loved the masons
well and cherisshed them and made them payment Right good standing
wages as the Realme did require for he gave them very good bypays
to shordable wages, before that time throughout the whole land a mason
wold but a penny day, and w^{ch} to that time St Albans wold not and got
thun a Charter from the King and his Council and gave the that name
of assembly and therat he was his self and made masons and gave
them Charges that you shall here of After the Death of St Albans
there came great woes into England through diversions so that good
Rule of masonry was destroyed until the time of King Ethelstone that was
a worthy King in England and he brought that land into good rest and
grow againe and his God many good workes of Castles, abbeys and
many other building and holowed masonry very well and holied of him
that he nam'd Heymo he loved masons much more then his father
for he was of practice a Goodmason wherefore he drew himself to
commune with masons and to learn of them the craft and after w^{ch}
for the love he had for masonry and to the craft that he was made master
of himself, and he got of his father the King a Charter and Commission to
hold every year an assembly where they wold within the Realme and to
counsel within themselves statutes and bylaws if it was needfull in
the craft and he held himself an assembly all yorke and there he made
masons and gave them Charges and taught them manners of the masons
and commaunded that well to be holden ever afterwarde to themselves
toke the Charter and a Commission to keep, and admaid it shold be made
from King to King When this assembly was gathered together he caried
a Bay to be made, that all masons both young and old that had any
writing or understanding of the Charges that were made in this land
before or in any other land that they shold show themselves forth
and there was some in French some in Greek some in English and some
in other languages and the w^{ch} there was found and made and

Commaunded that they shoud be wad and leald when any Great out shoud
be made and geve them his charge and from then to this time Ma-
sonry hath been kept in that forme and order as well as men might
govern the same, And furthermore of Divers assemblies hath been put
to and added several charges more by the best advice of the Masters
and followes.

Here followeth the worthy oath of - Masonry

Every man that is a mason take heed Right well of this charge, if you find y^e self
guilty of any of these that you may amend again and especially you that are to be
charged take good heed you keep this charge, for it is great peril for any man
to forswear himself on such a

1. The charge is you shall be a true man to God and the holy Church and
that you use no craftie by your understanding or by backing discretion.
 2. Also you shall be true to the King without Treason or falsehood
and that you shall love no treason, that you amend it if you may or blame the
King or his Counsell thereof.
 3. Also you shall be true one to another that is to say every master and followe
of the trust of masonry that be masons allowed & if you as you would they shoud do unto you.
 4. Also that every master keep true Counsell of Lodge or Chamber and alledge
Counsell that ought to be kept by way of masonry.
 5. Also that no mason be chosen except any be so far forth as shall be known.
 6. Also that you shall be true unto thy Lord and Master that you love and
truly be for his profit and advantage.
- & altho y^e you do no villany in that house whereby the craft may be hindered

These be the Charge in Generall all which every mason shoud
have both Master and followe now I will rehearse the charge
in singular for Masters and followes.

- 1st That no master shall take up on him any Lord's ~~Worke~~ Worke nor other worke but that he know himselfe able and cunning to performe the same soe that the craft have no dishonour but that the Lord may be truly served.
- 2^d That no master take upon him any worke but that he take it wth rathly for that the Lord may be truly served wth his own goods and the master to be honestly and pay his fellows truly their pay as the manner of their craft doth require.
- 3^d That no master or fellow shall supplant another of their word, viz. if they have taken a work on hand master of a Lord's work you shall not put him out if he be able of cunning to decide the worke.
- 4th That no master or fellow take any apprentice to be allowed the apprenticeship but for seven years and that y^e apprentice be able of his birth & climes as brought.
- 5th That no master or fellow take allowance to be made masons wth out the assent of his fellows and that at best five or six, and that he that shall be made mason be wth able over all honest that is to say that he be free born and of good kindred & no coward and that he have his right limbs as a man ought to have.
- 6th That no master put a Lord's man to task that it used to go on a journey.
- 7th That no master shall wth pay to his fellows but as he may deserve so that he be not deceived by false workmen.
- 8th That no fellow slander one another falsely behind his backe to make him lose his good name or his worldly good.
- 9th That no fellows within the lodge or without answere another ungrudgingly, wth out reasonable cause.
- 10th That every mason should prefer his Elbow & put him to worship.
- 11th That no mason shall play att hazard or any other unlawfull game whereby they may be slandered.
- 12th That no master be a common ribbald or Lecher to make the craft slandered and no fellow go into the town where is a lodge of fellows wth out a fellow wth him that may bear him witness that he was in honest company.
- 13th That every fellow and master come to assembly, sit wth within fifty miles a bout him. if he have warning and to stand to the demand of master and fellows.
- 14th That every master and fellow if they have trespasses shall stand to the award of master and fellows to make the award if they may but if they may not to go to the Common Law.

15. That no mason work mould square or Rule to any rough Loges.
16. That no mason take on layes within a Lodge or without the haire on out Stone wth moulds of his own making.
17. That every mason shall receive and cherish strange fellows when they come over the Country to set them on worke at the manors: that is to say if they mould Stone in place he shall sett him in a fortnight in word at the best and give him his hyre and if there be no Stone for him then refresh him wth some money and bring him to the next Lodge, and also you shall and every mason shall be bound to the words & truly make an end of your worke if it be fath or four way if you have your pay as you ought to have.
18. That no fellow shall take upon him to call a Lodge to make any fellow or fellows wth out the consent of Master or wardens, if they be wth in fifteen miles these things and all other matters that shall be devised to which belongeth this reasoning you shall faithfully keep to help you God and by the contents of that Book.

His most humble servant Thosmas Morrice.

1659.

Capra vero.



The Sloane, No. 3323, Manuscript.



THIS is the second of the Manuscript Constitutions of the Freemasons preserved in the famous Sloane collection. It will be found at fo. 209 of vol. 3323; which volume is endorsed, in the writing of Sir Hans Sloane, "Loose papers of mine concerning curiosities."

In the case of this Manuscript, as in that of its fellow, we need not depend upon the judgment of experts as to its age, for it is signed by Thomas Martin the transcriber, and dated 1659. It is written on 6 pages (3 leaves) of paper, each 6 inches by 7½ inches. Bro. Hughan in his "Old Charges" has curiously fallen into a mistake in describing it as 5 inches by 4, possibly an undetected printer's error, which, however, has been copied by Bro. Gould in his "History of Freemasonry."

According to Dr. Begemann's classification, this Manuscript, like its fellow, belongs to the Sloane Branch of the Sloane Family. By Gould it is placed in class 5, ordinary MSS. on paper, presumably only made for antiquarian purposes, thus according it little weight from a strictly legal point of view.

The text has been once previously printed by W. J. Hughan in his "Masonic Sketches and Reprints," and no portion of it has hitherto been reproduced in facsimile.

The Sloane, No. 3323, Manuscript.

The might of the father of Heaven, wth y^e wisdom of the glorious son through the goodness of the holy gobat, y^e be three in one God &c. Be with us att our beginning and give us grace so to govern us in our living y^e we may come to his bliss that never shall have ending.

Good Brethren and fellowes our purpose is to tell how & in w^{ht} manner this craft of Masonry was began and afterwards founded by worthy Kings & Princes & many other worshipfull men As alsoe to y^e y^e be here we will declare, that the charge that doth belong to every true Mason to keep, for in good faith if you take thereunto it is well worth to be well kept for a worthy true science, for there be seven liberall sciences of the which it one; The first is Grammer that teacheth to speak truly and to write truly; The second is Rhetorick y^e teacheth men to speake faire & in subtil termes; the 3 is Logick y^e teacheth to discern truth from falshood; The 4th is Arithmetick & that teacheth to account and recount all manner of numbers; The 5th is caled Geometry and it teacheth them to mete & measure the

Earth and other things wth Science is Masonry, The 6th is musick w^{ch} teacheth song and voice of tunning organ & harp. The 7th is cal'd Astronomy that teacheth to know the course of Sun & Moon and other ornaments of the Heavens. These be the seven liberrall sciences the which seaven be all one science, that is to say Geometry. Thus may a man prove y^t all the science in the world be found by Geometry, for it teacheth men to measure ponderation or weight of all manner of kind of Earth. And there is no man that worketh by any craft but he worketh by some measure and noe man that byes or sells but by measure & weight, and all Geometty & Craftsmen & Merchants and no other of the seven sciences, and especially plowmen & Tillers of all manner of Graine, both, corne, seeds, vines, plants, setters of all other fruits, for Grammer neither Astronomy nor any of all these confine a man on Measure or Meta w^{thout} Geometry. Wherefore I thinke that science most worthy that findeth all other

Since long after the Children of Israell were come into the land of Beehest it is now among us the Geometry of Jerusalem. King David began the Temple of Jerusalem that is wth them, Templum Dei And the s^t King David loved y^e Masons well and Cherished them well and gave them good payment and gave them charge that you shall heare afterwards and after the discease of King David Solomon his son perform'd out the temple his father had begun, And he sent afterwards Masons of Divers Lands and gathered them together see that fourscore thousand workers of stone and they named masons, And he had three thousand of them which were ordained masters and governours of the work, And there was another King of another Region that Men cal'd Hiram and loved well King Solomon and gave him timber for his work, And he had a son y^e was named Dynon and he was master of Geometry and he was choife master of all his masons and master of all his Graving workes and of all other masons that belonged to the Temple and this witnesseth the Holy bible, in libr Regni quarto pris capt. To this son Solomon confirm'd both Charges and manners that his father had given to masons. And thus was the worthy craft of masons confirm'd in the Cuntry of Jerusalem and in many other Kingdoms glorious craftsmen waking abroad into divers Cntrys, some because of learning more craft then others to teach their craft, And so it fell that a Curious mason nam'd Naymus Green had been at the making of Solomons Temple and came into ffraunce and there taught the craft of masonry to the men of ffraunce that was named Charles Mastill he loved well his Craft and drew unto him Naymus Greacus and learned of him the craft and took upon him the Charges and manners and afterwards by the grace of God he was Elected King of ffraunce and when he was in Estate he tooke to him many masons and made masons there that were there and sett them in worke and gave them both Charges and manners and good payment which he learnd of other masons and confirm'd then a Charter from yeare to yeare to hold their assemblies and thus came the craft into ffraunce.

England all that season was void both of any charge and Masonry untill the time of Saint Alban, And in his time the king of England was a Pagan, and he wal'd the town w^{ch} is cal'd St. Albans, And so in S^t Alban's time A worthy knight was cheif steward to the King and had Government of the Realme and alsoe of making to town walls and loved the masons well and Cherished them and made their payment Right good standing wages as the Realme did require for he gave them every week sixpence to their duple wages, before that time throughout the whole land a mason took but a penny aday; And next to that time St. Albans mended it and gott them a Charter from the King and his Counsell and gave it to that name of assembly, and therout he was himself and made masons and gave them Charges that you shall heare of. After the Death of St. Albans there came great wars into England through divers nations so that good Rule of Masonry was destroyed untill the time of King Athelstone that was a worthy King in England and he brought that land into good rest and

peace againe and builded many good workes of Castles & abbys and many other buildings and he loved masoury very well and he had a sonn that he named Heyme he loved masons much more then his father for he was of practice in Geometry wherefore he drew himselfe to commune with masons and to learn of them the craft and afterwards for the love he had for masons and to the craft that he was made mason of himself, and he gott of his father the King a Charter and Comission to hold every year an assembly where they would within the Realm and to correct within themselves statutes and trespasses if it was never done wth in the craft and he held himself an assembly att Yorke and there he made masons and gave them Charges and taught them manners of the Masons and commanded that rule to be holden ever afterwards to themselves tooke the Charter and a Comission to keep, and ordain'd it shou'd be rul'd from King to King. When this assembly was gathered together he caused a Cry to be made, that all masons both yong and old that had any writing or understanding of the Charges that were made in this land before or in any other land that they shou'd shew themselves forth and there was some in ffrench some in Greek some in English and some in other languages and the intent thereof was found and made and commanded that they shoud be read and tould when any Masons shou'd be made and give him his charge and from then to this time Masonry hath been kept in that forme and order as well as men might govern the same, And furthermore of Divers Assemblies hath been put to and added severall charges more by the best advice of the Master and fellowes —

Here followeth the worthy oath of
Masonry

Every man that is a mason take heed Right well of this charge if you find y^e self guilty of any of these that you may amend again and especially you that are to be charged take good heed you keep this Charge, for it is great perill for any man to forswear himself on a book &c.

1. The charge is you shall be a true man to God and the holy Church and that you use no heresie by your understanding or by teaching discreet men.
2. Alsoe you shall be true leigh men to the King without Treason or falshood and that you shall know no treason, that you amend it if you may or warne the King or his Counsell thereof.
3. Alsoe you shall be true one to another that is to say Every master and fellow of the trust of Masonry that be masons allowed & y^e you as you wou'd they shou'd doe unto you.
4. Alsoe that Every mason keep true Counsell of lodge or Chamber and all other Counsell that ought to be kept by way of masonry.
5. Alsoe that no mason be cheife in Company soe far forth as shall be known.
6. Alsoe that you shall be true unto thy lord and Master that you serve and truly see for his profit and advantage.
7. Alsoe y^e you do no villany in that house whereby the craft may be slandered

These be the Charge in Generall all which Every mason should hold both
master and fellows now I will rehearse the charge in singular for masters
and fellows.

1st. That noe master shall take upon him any Lords Worke nor other worke butt that he know himselfe able and cunning to performe the same soe that the craft have no disworshid butt that the lord may be truly serv'd.

2nd. Alsoe that noe master take upon him any worke but that he take it reasonably soe that the Lord may be truly serv'd wth his own goods, and the master to live honestly and pay his fellows truly their pay as the manner of their craft doth require.

- 3^d. That no master or fellow shall supplant another of their work, viz. if they have taken a work or stand master of a lords work you shall not put him out if he be able of cunning to decide the worke.
- 4^d. That no master or fellow take any apprentice to be allowed this apprentice but for seven years and that y^e apprentice be able of his birth & limbs as he ought.
- 5^d. That no master or fellow take allowance to be made masons wth out the assent of his fellows and that at least five or six, and that he that shall be made mason to be able over all sciences, that is to say that he be free born and of good kindred & no bondman and that he have his right limbs as a man ought to have.
- 6^d. That no master put A Lord man to task that is used to go on a Journey.
7. That no master shall give no pay to his fellowes but as he may deserve so that he be not deceiv'd by false workmen.
8. That no fellow slander one another falsely behind his backe to make him loose his good name or his worldly goods.
9. That no fellows within the Lodge or without answer another ungodly, wth out Reasonable cause.
10. That Every mason shou'd prefer his Elder & put him to worship.
11. That no mason shall play att hazard or any other unlawfull game whereby they may be slandred.
12. That no mason be a common Ribbald in Lechery to make the craft slandred and no fellow goe into the town where is a Lodge of fellows wth out a fellow wth him that may bear him wittness that he was in honest company.
13. That Every fellow and master come to assembly if it be within fifty miles about him if he have warning and to stand to the award of masters and fellows.
14. That every master and fellow if they have trespassed shall stand to the award of master and fellows to make the accord if they may but if they may not to go to the Common law.
15. That no mason work moulds square or Rule to any rough Lyers.
16. That no mason settis or layes within a lodge or wth out to have mould stone wth mould of his own making.
17. That Every mason shall receive and cherish strange fellows when they come over the Cuntry to sett them on worke as the manner is, that is to say if they mould stones in place he shall sett him in a fortnight in work att the least and give him his hyre and if there be no stone for him then refresh himself wth some mony and bring him to the next lodge, and alsoe you shall and every Mason shall serve truly the works & truly make an end of your worke if it be task or Journey if you have your pay as you ought to have.
18. That no fellow shall take upon him to call a lodge to make any fellow or fellows wth out the consent of Master or Wardens; if they be wth in fifteen miles these things and all other matters that shall be discoursed to which belongeth the free masonry you shall faithfully keep see help you God and by the contents of that book.

Hæc scripta fuerunt p me

Thomam Martin.

1659.

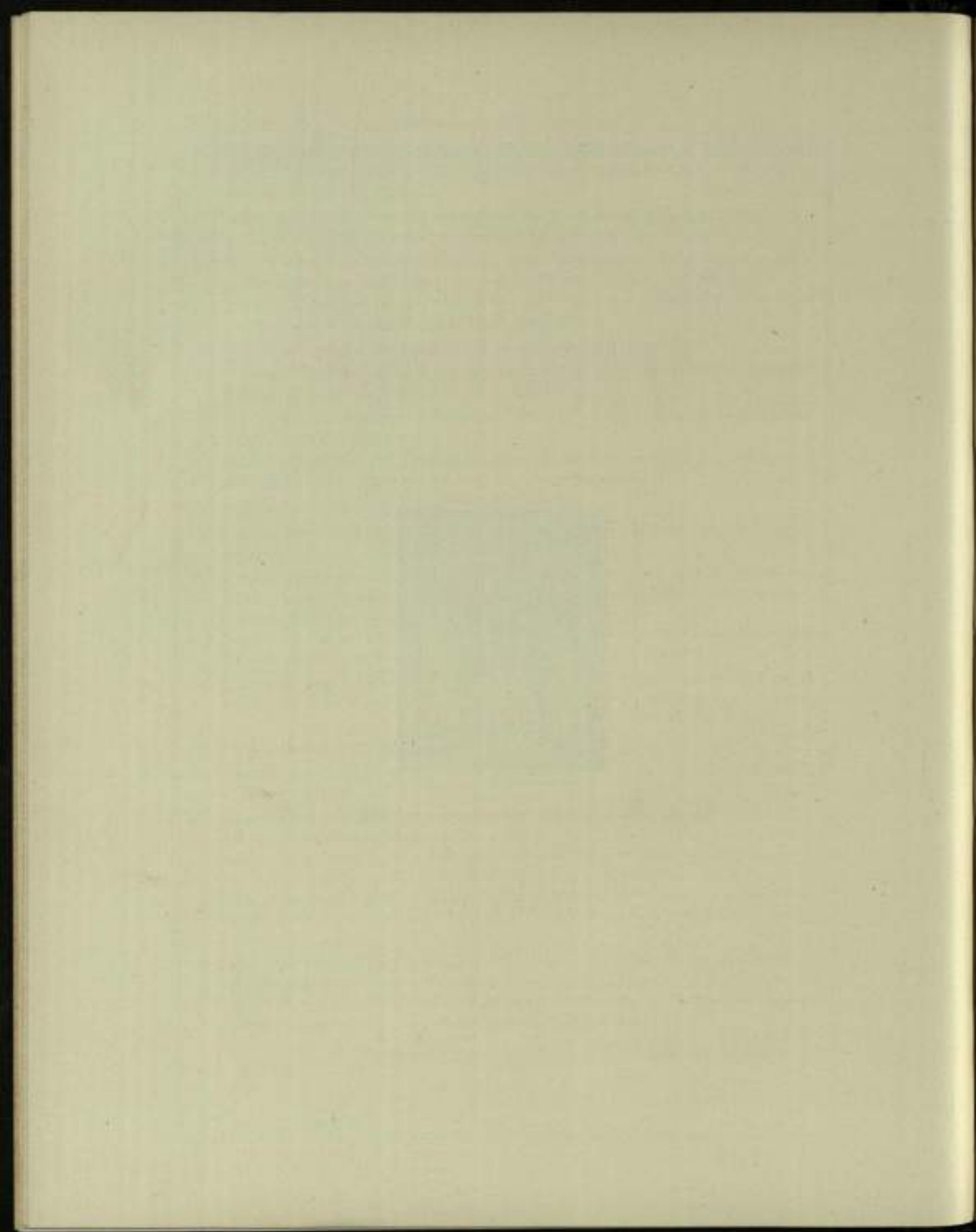
VOL. III.

FROM THE ISABELLA MIRROR.



BRITISH MUSEUM, ADD. MSS. 16,007,
CIRC. 1000 A.D.

PART IV.

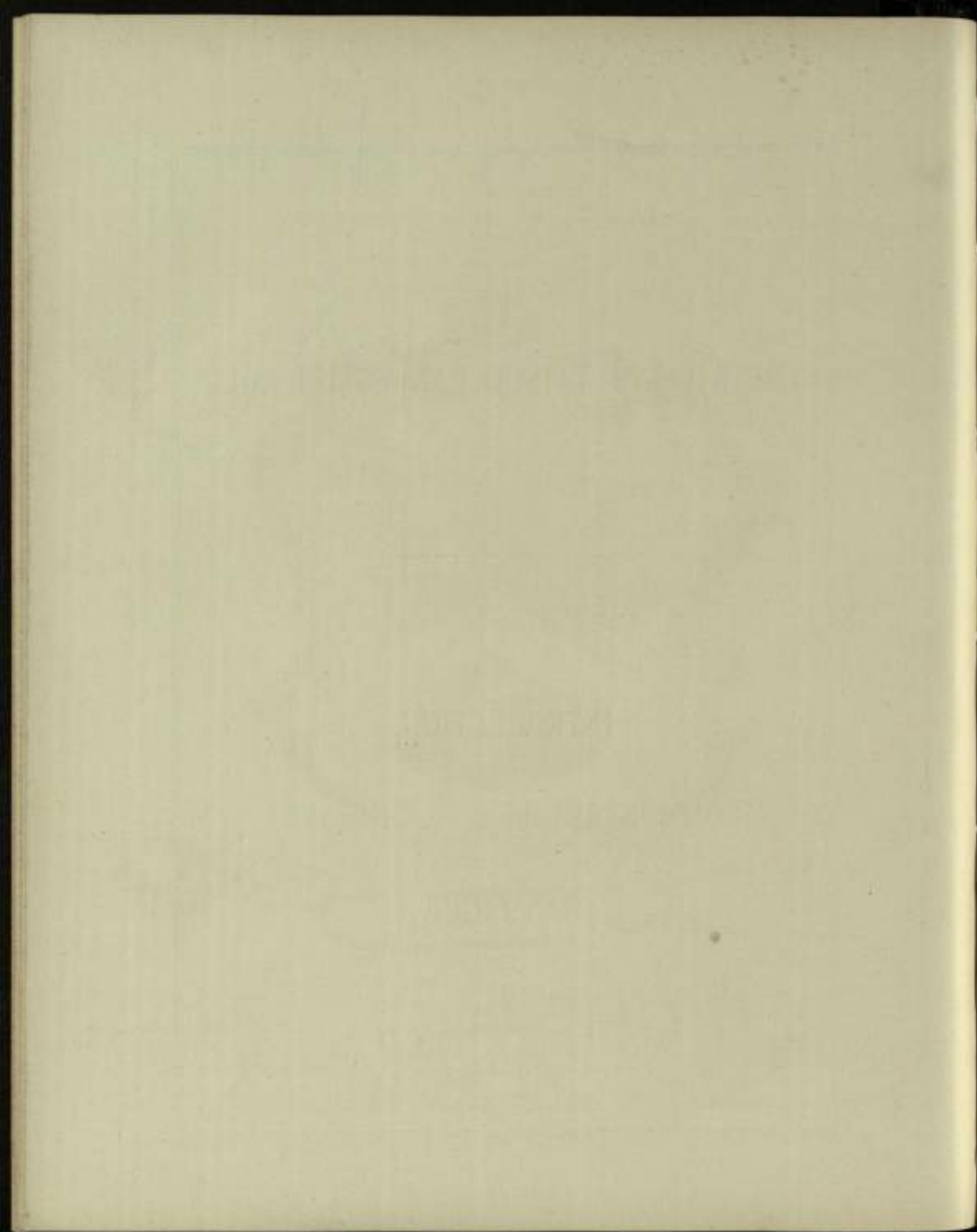


THE WILLIAM WATSON MANUSCRIPT ROLL.

INTRODUCTION.

COMMENTARY by C. C. HOWARD.

TRANSCRIPT.





Thanked be our glorious God Father & former
 of Heaven & Earth & of all things & in them is if he would
 pourthout of his glorious Godhead for to make so many things
 of divers vertues for mankinde for he made all worldly things to be

addition & Subject to man & all things of good Counties of wholesome
nature, he ordained for man food sustenance, & also he hath given
to man wit & understanding of diverse Sciences & crafts by which
we may travel in this world to get our Livings wth to make
divers y^e things to Gods pleasure & also for our ease & profit, this
is things if I would rehearse them it were too long to tell or to
write, whereof I will leave, but I will shew & tell y^e of them
& how & in what wise y^e Science of Geometrie first began & who
were y^e founders thereof & of y^e other crafts too, as y^e is noted, in
y^e Bible & in other stories too, how & in what manner this worthy
Science of Geometrie first began, I will tell y^e as I before, y^e
shall understand y^e there been seven liberal Sciences by which
seven Sciences all y^e Science & crafts in y^e world were first found
& especially out of Geometrie for he is y^e cause of all y^e other, this
is seven Sciences been called thus. 1st for y^e first he is
called fundament of Sciences his name is Grammar he teacheth
a man right fully to write & to speake truly. The second is
Rhetorick & he teacheth a man to speake formally & fair, The
third is Logick for he teacheth a man to discern y^e truth from
y^e false, and most commonly it is called y^e art of sophistrie, The fourth
is called Arithmetique & he teacheth a man y^e craft of number for to
number & make account of all manner of things. The fifth is
Geometrie & he teacheth a man mettes & measure & ponderations or
weightings of all manner of crafts, The sixth is Musick y^e
teacheth a man y^e craft of songs of Organs & organs & trump & harp
& all other appertaining to them. The seventh is Astronomie
y^e teacheth a man to know y^e houses of y^e Sun & y^e moon & all other
planets & Stars of Heaven, our intent is principally to treat of

y^e first foundation of y^e worthy Science of Geometrie, & who were y^e
 founders thereof as y^e S. before, y^e there been seven lib^{er}all Science
 y^e is to say seven Sciences or crafts y^e even free in themselves y^e
 w^{ch} seven Science be all by one y^e is Geometrie, Arithmetique,
 is as much to say as y^e measure of y^e Earth of fr^o d^o q^u of a term lat^e &
 et measure measure, in Geometrie, i measure learn^{ed} now find y^e is to say in
 English y^e Geometrie is ^{all} said of god in Gen^{es} Earth & measure y^e is
 to say measure, and thus is this name Geometrie compounded, & is S.
 y^e measure of y^e Earth, mannaile y^e not y^e S. all Science be all only
 by y^e Science of Geometrie, for there is no artificiall nor handicraft
 y^e is wrought by mans hand but it is wrought by Geometrie & a
 notable cause, for if a man worke wth his hand he worke wth some
 manner of tool, & there is no instrument of materiall thinge in this
 world, but it cometh of y^e Power of Earth & to Earth it will returne againe,
 And there is no instrument, y^e is to say a tool to worke wth. But it hath
 some proportion either more or lesse, & proportion is measure and
 y^e tool earth, & therefore every instrument is Earth, & Geometrie
 is said y^e measure of y^e Earth, wherefore I may say y^e all men live by
 Geometrie, for all men in y^e world live by y^e labour of their hand,
 many more probations I woulde tell y^e wherefore Geometrie is the
 Science of reasonable men live by, wherefore I leave it at this time
 for y^e long p^{er}iod of writing, and now I will proceed further on
 my matter. You shall understand y^e amongst all y^e crafts in y^e

World of manum Crafts, Masonrie hath y^e most notability, & most ple
of this Science of Geometry as it is noted & said as well in y^e Historie
& in y^e Bible & in y^e Mass Historie and in Speculation, it is a story proved
& also in Doctors of Stories of oden named, Bede de imaginib^{us} wd
imaginib^{us} mundi & hitherto etimologionu methoduac &c and

marten & others; I suppose it may well be S. for it was found as
it is noted in y^e Bible in y^e first booke of Genesis, Adam this first
maile been aft y^e son descended downe y^e heavenly age of Adam
before Noahs flood there was a man called Sameth y^e 10th had
two wives y^e first Noala & y^e other Zillah, by y^e first wife y^e was
called Noala he got two sons y^e one was named Jaball & the
other his Iuball, y^e elder son Jaball was y^e first y^e ever found
Geometry, intenterre ataly pastor y^e is to say y^e father of
men came y^e master Mason & governour of this worlde when he
made y^e City of Penock y^e was y^e first City y^e ever was made, &
y^e made Can-Deans son & gave it to his owne son Enock, &
gave y^e City y^e name of his owne son Enock & called it y^e City of
Enock & now it is called Phuram & there was y^e Science of Geometry
& Masonry first occupied & contrived for a Science & for a craft
& soe we may say y^e this was y^e first cause & foundation of all
Science & craft, & alsoe this man Jaball was called pastor pastor
& as y^e master of stories saith & Boda imagine inunde politeron
& others mee saith y^e he was y^e first y^e ever made partition of land
y^e every man might know his owne ground & labour thereupon as
his owne, he parted flocks of sheep soe y^e every man might know
his owne sheep, & soe we may say y^e he was y^e first founder of
y^e Science, & his brother Iuball was y^e first founder of Musick
as y^e pithagoras saith in politeron, & y^e same saith y^e isidore in
his Etimologue in y^e first booke he saith y^e he was y^e first
founder of Musick in song & of Organ & of Trump & he found
y^e Science of Smiths Craft by y^e some ponderation of his
brothers hammers & y^e was Iuball Can-Deans as y^e Bible
saith in y^e same Chapter of Genesis y^e Sameth begat on his
Brothers wife y^e high Zillah a son & a daughter whose

name were called Tuball Caine y^e was his son & his Daughters
name Madmah & as y^e story saith y^e some men did say y^e
he was another mans wife, whether it be soe or not we affirme
it not, but this Tuball Caine was y^e first founder of Smiths craft
of y^e other crafts of metall y^e is to say of Iron & of brass & of gold & of
silver as for the doctor too outcreat, & his sister Madmah was first
founder of weaver craft for before y^e time there was no cloth
woven, but then they did spin yarn & knit & made them surt
cloathing as they could, but as y^e woman Madmah found y^e craft
of weaving, & therefore it was called womans craft, & these her
brothers had knowledg before y^e God would take vengeance
for sin either by fire or by water, & they had great care
how they might doe to save y^e science y^e they had there found
& to labe them touned together, & by all their wille they said
y^e there were two manner of stones of surt vertue y^e if one
would never burne & y^e stone is named Marble, & another stone
y^e would not sink in waters & y^e stone is called Satorus, and
soe they devised to write all y^e science y^e they had found in
these two stones soe y^e if God should take vengeance by fire
y^e then y^e Marble stone should not burne, & if God sent vengeance
by water then y^e other should not drowne & soe they provided
their elder brother Tuball y^e he would make two pillars of y^e
two stones y^e is to say Marble & Satorus & y^e he would write
in y^e two pillars all y^e science & crafts y^e they all had found
& soe he did, therefore we may say y^e he was y^e cunningest in
science, for he first began & performed y^e last end before
Noahs flood comen, knowing y^e vengeance y^e God would
send whether it should be fire or by water, y^e brethren
knew it not by manner of profit they wist y^e God would doe

one thereof & therefore they wrote their Sciences in y^e two
pillars of Stone & some men doe affirme y^t they write all
their Heaven Sciences in y^e said Stones, & as they had their minds
y^t vengance woud come soe it was y^t God sent it by water
for y^t that there came surly a flood y^t all y^e world was drowned
& all men were dead therein saving eight persons y^t was Noah
& his wife & his three sons & their wives, of w^{ch} three sons
all y^e world came off, & their names was in this manner, —
Shem Cham & Japheth, & this flood was called Noahs flood for
he & his Children were saved, & not mee, & many years after
as (Chronicles telleth) these two pillars were found & as poliostron
saith y^t a great number of men called Pythagoras found y^e one, &
Democritus y^e philosopher found y^e other, & they taught forth

the Sciences y^t they found therein written every (Chronicle & Story,
and many other Books & y^e Books principally witnesses of the
making of y^e Tower of Babel & it is written in y^e Books Genesis
Capit^l xiiij how y^t Cham Noahs son Minned & he waxed
mighty man upon y^e Earth and he was a strong man like unto a
Giant & he was a great King & in y^e beginning of his Reigne
Kingdom he was y^e true King of Babel & amad, ruler of y^e land
of Shinar & these same mens Brethren began y^e Tower of Babel
& he taught to his workmen y^e Craft of Masonry & had with him
many Masons more then forty thousand & he loved them and
cherished them well & as it is written in y^e Poliostron & in the
Mass Stories & in other Stories moe, & a part of the witness
y^e Bible & in y^e said lenty Chapter, where he saith y^t Shur was near
a Sun to Nimrod soe out of y^e Land of Shinar & he built y^e
City of Nimrod in place as & other moe & the he saith we illa

laine in deservare digne oft Affham of deservare Nimrod of
imphorand amitate of calath of Affham of Nimrod calath of
wiltaw mag. Reason would it should declare openly how & in what manner
if charge of Masons craft was first found & who gave first to it
the name of Masonry & if I shall show well if it is plainly proved
in Poliorumton & in Methuene & in the story of Affham if
was a worthy Lord sent to Nimrod of King to send him Masons
& workmen of craft if might help him to make his City if which he
was purposed to make & finish Nimrod sent him thirty
hundred of Masons & when he should see & send them forth he
called them before him & said, ye must go to my City Affham to
help him to build him a City but look ye be well governed wth Surg
a charge if it may be profitable betwixt you & me & truly doe
if labour & craft & take reasonable for ye pains attending at
if may deserve & I would if ye love together as if were brethren
hold together trustly & be if truly most ruling toward it to his
brother or fellow, and look if governs ye & behave well toward
ye Lord & amongst ye & behave so if if may have worship and
thanks for sending ye & teaching ye craft. And they received
their charge of if King if was then Lord and master & went forth
to Affham & builded if City of Nimrod in if Country of Plaroad
& other Cities more if men call Calath. Reason if is a great
City between Calath & Nimrod & in this manner if craft of
Masonry was profound first & charged for a Science & craft,
Reason would if we should show ye how if if Elders if were
before if time had if charge written in Patten & in Affham, & now
if Curious came to Geometrie we should tell ye as it is noted
in if Bible & in other Stories in duodecimo Capit. Genes. he
told how if Abraham came into if Land of Canaan & if Lord

appeared unto him & said I shall give this land to thee & to thy
seed, but there fell a great hunger in y^e land & Abraham tooke
Sara his wife wth him & went into Egypt in pilgrimage while
y^e hunger endured he would abide there & Abraham as y^e storie
saye was a wise man & a great Clerk & he taught all the
Heaven Science & taught y^e Egyptians y^e Science of Grammar
this worthy Clerk Eridanus was his Schollar & learned of him
Majesty & he gave y^e first y^e name of Geometry, but it is said
of Ptoleme Astronologer in y^e first booke, Ptoleme in his Cosmologie
in y^e fifth booke Theomogior Capitule p^o Saltus Eridanus was one of
y^e first foundere of Geometry & he gave it name for in his time
there was a water in y^e land of Egypt y^e was called Nile, & it
flowed so far in y^e land y^e men might not dwell therein, and
Eridanus taught them to make great walls & ditches to hold out y^e
water & he by Geometry measured out y^e land & parted it into
diverse parts, & made every man to reape the one part 10th walle
& ditch, & then it became a plentiful Country of all manner of
fruit & young people both of men & women y^e there was so many
people of young fruit y^e y^e Country might not well live & y^e Sord
of y^e Country drew them together & made a Councell how they
might help their Children y^e had not live hood competent &
able to find them & their Children for they were many amongst
them in Councell, & there was this worthy Clerk Eridanus, & when
he perceived they all were not able to bring about this matter
he said to them will y^e take to me y^e Sord in government & will
I shall leave them in such a Science y^e they shall live there by
gentlemen hood, under condition y^e will be sworn to me the
performance y^e government y^e I will tell y^e, for asafon would that
every man should grant to y^e things y^e are profitable to themselves

and they took them down to Euclid's to govern them at his own
will, & he taught them y^e craft of Masonry & gave it y^e name
of Geometry because of parting y^e ground y^e he had taught y^e
people in making their walls & ditches before said to those
out y^e water, & Euclid's said in his Etimologie y^e only talky
y^e craft Geometry & this worthy Euclid gave it name and

taught it y^e Sons of y^e Land that he had in his teaching, and he
gave them charge y^e they should call every other fellow & not otherwise
because they were all of one Craft & of gentle birth borne & of good
Sons & also he y^e was most ruling should be governor of y^e world
& should be called Master, & other charges more y^e been written
in y^e book of charges, & so they wrought wth y^e Sons of y^e
Land & made Cities & Townes Castles & Temples & Sons placed
did his honestly & truly by y^e said craft. Then the
Children of Israel dwelling in Egypt they learned y^e craft of
Masonry & afterwards they were driven out of Egypt they
came into y^e Land of Behest w^{ch} now is called Jerusalem and
there it was occupied & y^e charges taken & kept, and at y^e making
of Solomon's Temple y^e King David began & King David loved well
Masons, & he gave them charge right near as they be now & y^e
making of Solomon's Temple as it is said in y^e Bible in y^e
third Book of Regum in tenth & again again & quinto that
Solomon had four thousand Masons at his work & y^e King's Son
of Tyre was his Master Mason & in other Chronicles as it is said
in old Book of Masonry y^e Solomon confirmed y^e charges y^e
his Father David had given y^e Masons, & Solomon himself
taught them their manners, very little differing from the

manner of now are used, And from thence this worthy Science
was brought into France by y^e grace of God & into many other
worthy Regions, and in France there was a worthy Knight y^e
was named Charles Desormes y^e is to say Charles y^e Second and
this Charles was elected King of France by y^e grace of God & by
Sinsage & yet some men will say y^e he was elected by fortune
only w^{ch} is false & untrue as appereth by y^e records plainly
for he was of y^e Kings blood royal & this same King Charles
was a Mason before y^e he was King & afterwards when he
was King he loved well Masons & cherished them & gave y^e charge &
manner of his device wherof some be used at this present in France and
ordained y^e they should have reasonable pay & also y^e they should assemble
once in a year & come together of such things as were unis & y^e same
to be rewarded by Masons and Masters, every honest Mason or any other
worthy workman y^e hath any love to y^e craft of Masonry & would know
how y^e craft of Masonry came first into England & by whom it was
grounded & confirmed as he noted & written in Records of England &
in old charges of St Albans time & King Ethelred y^e first y^e said y^e
Amphibal came out of France into England & he brought St Albans
into Christianity & made him a Christian man & he brought wth him
y^e charge of Masons as they were in France & in other Landes, and in that
time y^e King of y^e Land y^e was a Pagan dwelt there as St Albans is
now & he had many Masons working on y^e Town walls, & at y^e time
St Albans was y^e Kings Steward pay master & Governor of y^e Kings
works & loved well Masons & cherished them well & made them good
pay for a Mason foot but a penny a day and more & much & St Albans
got of y^e King y^e every Mason should have & a week & more for
their working & he got them charges & manners as St Amphibal
had taught him, & they be but a little differ from y^e charges y^e be used
now at this time & for those charges & manners were used many years,

afterwardes they were almost next hand left bargains were made wth him of King Christophers wth said King Christophers & of same time loved well Geometry and applied himself busily in learning of Arithmetick and also he desired to have y^e practice thereof wherefore he called unto him of y^e best Masons y^e were in y^e Realme for he knew well y^e they had y^e practice of Geometry best of any craft in y^e Realme & he learned of them Masonry & chiselling & loved them well & he took upon him y^e charge & learned y^e manner, & afterwardes for y^e love y^e he had unto y^e craft, & for y^e good grounding y^e it was found in he purchased a free charter of y^e King his father y^e they should have Jurisdiction to have correction within themselves, & y^e they might have communication together to correct such things as were amiss within themselves, and they made a good Congregation of Masons to assemble together at at York where he was himself, & he called y^e old Masons of the Realme to y^e congregation, & commanded them to bring to him all y^e writings of y^e old booke of y^e craft that they had, out of w^{ch} booke they retrieved y^e charges by y^e devise of y^e wisest Masons y^e were there, & commanded y^e these charges might be kept & holden & he ordained y^e such congregation might be called assembly, & he ordained for them good pay y^e they might live honestly y^e w^{ch} charges I will declare hereafter, & this was y^e craft of Masonry thus grounded and considered, In England might were many full masters & fellows y^e been of orders & guilds and congregations w^{ch} y^e consent of y^e Lords of this Realme hath ordained & made charges by them best advise y^e all manner of men y^e shall be made & allowed Masons, must be sworn upon a booke to keep the same in all y^e they may be y^e uttermost of their power, & also they have ordained y^e when any fellow shall be ordained & allowed y^e these charges must be read unto him, & he to take the charges, and these charges have been seen & perused by our late Sovereigns & now King Henry y^e Sixth & y^e Lords of y^e Honourable Council, and they have allowed them well & said they were right good & reasonable to be holden

and these charges have been drawn & gathered out of diverse ancient book
 both of y^e old Law and new Law as they were confirmed and made
 in Egypt by y^e King and by y^e great Charles Emperor & at y^e
 making of Solomon Temple by King David & by Salom his son
 and in France by Charles King of France and in England by St. Albion
 that was y^e Steward to y^e King y^e was at y^e time, & afterward by King
 Edward y^e was King of England, & by his son Edm^{und} y^e was King
 after his father as it is rehearsed in many and diverse histories
 & Annals and Chapters & on such y^e charges following particularly and
 severally y^e first and principall charge is

- 1 That ye shall be true man or true men to God and y^e holy Church, and
 that ye shall use neither treachery nor sorcery by y^e own understanding
 or distrust or wise men teaching.
- 2 That ye be true to y^e King without treason or falseness
 and if ye know either Treason or Treachery betwixt ye and ye King
 or else privately warn y^e King or his Council or his deputy or officers.
- 3 That ye shall be true one to another, y^e is to say to every
 Master & fellow of y^e Stients and craft of Masonry y^e been allowed
 Masons, & to do unto them as ye would they should do unto you.
- 4 That every Mason keep true comite both of Lodge & Chamber
 and all other Comites y^e ought to be kept by way of Masonrie.
- 5 That no Mason be Thief or Swearer for as far forth as he
 knoweth.
- 6 That he shall be true to his Lord and Master y^e he doth
 serve, & truly both to his masters profit and advantage.
- 7 You shall call Masons y^e fellowes or y^e Brethren and by no
 other foul name, nor shall ye take y^e fellowes wife in matrimony nor
 further desire his Daughter nor servant.

And also if ye pay truly for ye meat & ye drink whosoever
ye goe to board, also ye shall doe no villany in ye house whereby
ye craft shall be slandered. These beon y^e charges in
generall that every Mason should hold by both masters and
fellowes. Now other singular charges for masters and fellowes.

1st That no Master or fellow take upon him no wordes
nor other name but he know himselfe able and off cunning
enough to performe it, soe yf ye craft have no slander
nor disworshipp soe yf ye wordes be well and truly
servod.

2nd That no master take no wordes but he take it reasonable
soe yf ye wordes may be well and truly servod with his owne good
and yf Master may bee honeste and pay his fellowes truly
their pay as yf manner of craft affecte.

3rd That no Master nor fellow shall supplant other of thorn
wordes, yf it to say yf he have taken a worde, or else stand
Master of any wordes or other, ye shall not put him
out unless he be uncke of cunning yf one yf worde.

4th That no Master nor fellow take no apprentice to be
allowed his apprentice but for seven years, and yf apprentice to
be able of body and of living as he ought to be.

5th That no Mason nor fellow take no allowaunce to be made
Mason without y^e consent of x or xj. of his fellowes
at least and he yf shall be made mason to be anoma
within all sides, yf it to say yf he be free borne and of good
kindred and not bondman and yf he have his right limbs as
a man ought to have.

6. That no Master or Fellow take any Sord words to task
if they been accustomed to be journey words
7. That every one give pay to his Fellow but as he may deserve
So if y^e worthy Lord of y^e words may not be deceived through
false workmen
8. That no Fellow doe stander offen behind his back
to make him lose his good name or his worthy godde
9. That no Fellow within Lodge nor without doe minister
evil answer to other, ungedly without reasonable cause.
10. That every Master shall doe reverence to his better and
and shall put him at worshipping
11. That no Master shall play at hazard, or at y^e dice nor
nor other unlawfull game whereby y^e craft should be y^e
shandred.
12. That no Master be nor Abound in getting to make the
craft shandred
13. That no Fellow goe into y^e Towne in y^e night time without
a Fellow to beare him witness yf he hath been in honest company
for if he doe doe there a Lodge of Fellowes to punish y^e
sinne.
14. That every Master and Fellow shall come to y^e Assembly
and it be within five miles of him, and if he have any
warning to stand there at y^e reward of Masters & Fellowes.
15. That every Master & Fellow if they have trespasses to stand at y^e
reward of Masters & Fellowes to make them amends there if they may, and if
they may not amends them, they to goe to y^e Common Law.

16. That no Master make no mould nor square, nor rule
to save.

17. That no Master nor fellow shall set a laye within Lodge
nor without to show any moulded stone with any mould or
his own making.

18. That every Master shall receive and receive strange Masons
when they come out of y^e Country and set them to work as
the manner is y^e to say, if they have moulded stone up to
ye shall set them a fortnight at y^e best in work, and give
him his pay, and if he have not stone for him to work, that
then he shall respect him to y^e use of Lodge.

19. That y^e shall truly serve y^e Lord for y^e pay, and justly
and truly make an end of y^e work as it is after four day
work, if y^e may have y^e pay truly according as y^e ought
to have.

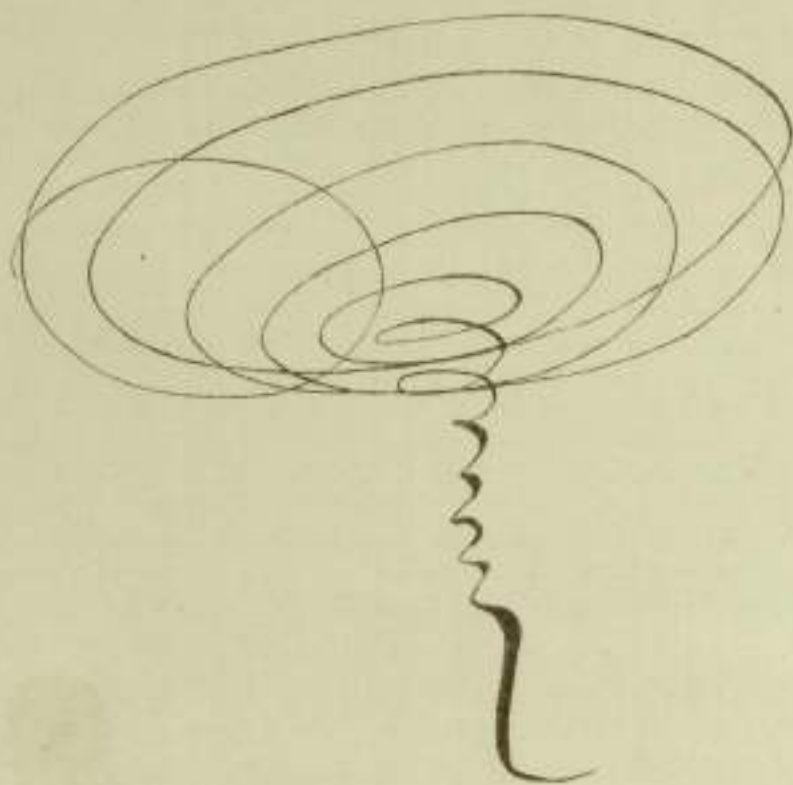
20. That every Mason work truly upon y^e working day, so
if he may receive his pay and deserve it so to may him honestly
upon y^e holy day, and if y^e and every Mason receive y^e pay
goodly of y^e paymaster and that y^e shall keep due time of
travails in y^e work as y^e it is ordained by the
Masters Council.

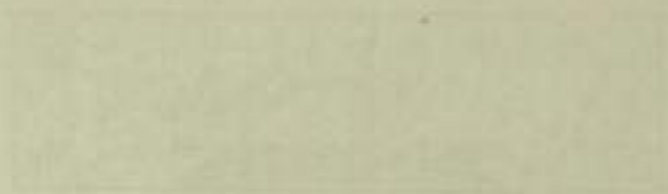
21. That if any fellow shall be at discord or dissention,
y^e shall truly treat between them to make an end and agreement
show no favour upon either part, but justly and truly for
both y^e parties, and if it be done in such time as y^e Lodge
work be not hindered.

22. Also if ye stand warden or have any power under the
Master where ye be, ye shall be true to y^e s^r master
while ye be with him, & be a true mediator betwene
Master and his followers to y^e uttermost of y^e power.
23. Also if ye stand Steward either of Lodge (hambur or of
common house used), ye shall give true account of y^e followers
good how y^e is disposed, at what time they will take
account, and also if y^e have more tynning than y^e
follower y^e stande by y^e in his worke and see him in
danger to spoile his Stone and wante some of y^e
ye shall informe and teach him hereby so y^e y^e Lords
worke be not spoiled

These charges that we have declared
hereto unto y^e ye shall well and truly keep
to y^e power. So help y^e God & Holyombe
& by y^e holy contents of this book.

 Edward Thompson
ANNO
DOMINI
1687





THE UNIVERSITY OF CHICAGO

18



The William Watson Manuscript Roll.



ATTENTION was first drawn to this hitherto unknown copy of the "MS. Constitutions" by Mr. Walter Hamilton, of London, in "Notes and Queries," for December 6th, 1890, wherein he asked for information respecting the rarity and value of the document, as to which, not being a member of the Craft, he was naturally in ignorance.

Many Masonic students immediately placed themselves in communication with Mr. Hamilton, but whilst some were seeking to discover the nature of the text and others hesitating, Brother William Watson of Leeds, the hon. librarian of the Province of West Yorkshire, stepped in and secured the prize, probably foreseeing that the R.W. Bro. Thomas W. Tew, J.P., Provincial Grand Master of West Yorks, would wish to acquire the treasure for the Prov. Grand Library. With his usual and well-known liberality Bro. Tew immediately did so, thus adding one more to the many valuable gifts he has made to this library. At the desire of Bro. Tew the manuscript was named "William Watson," but it must not be confounded with the "Watson MS." in the possession of Bro. T. M. Watson, of Sunderland.

The previous known history of the roll is a short one. It was presented to Mr. Hamilton some three years ago by a relative at Newcastle-on-Tyne, who found it in an old iron safe, which, owing to the loss of the key, had not been opened for a long time. It cannot, therefore, be traced to Lodge custody, but there can be little doubt that it was originally used for Masonic purposes, and is not a mere copy prepared for some antiquary.

The roll is 12-feet long by 7 $\frac{1}{4}$ -inches wide (one of the longest known), and is written on six strips of parchment, sewn together at the ends. The publication of the text in the *Freemason*, 24th and 31st January, 1890, by Bro. Hughan, at once evoked much interest, as it is the only known MS. which follows on the lines of the Matthew Cooke MS. (published in Vol. II. of this series of Reprints). I myself took occasion to acknowledge that it controverted some of the remarks in my commentary on the Matthew Cooke MS., and Dr. Begemann, by letters to the *Freemason* and an article in Vol. IV. of our *Transactions*, has shown that, with the exception of one fragment, it is the sole representative at present known of some eight or nine manuscripts which must have belonged to the same family. He has therefore added a new group to his classification, which he calls the Plot Family, whereof this MS., the Crane No. 2 MS., a MS. probably used by Anderson, and three other unknown ones would be members.

In the antipodes the text, as given in the *Freemason*, attracted the immediate attention of our Bro. C. C. Howard, of Picton, Marlboro', New Zealand, who forwarded me a number of notes on the subject, written at different times. These were not meant for publication,

but merely for my eye and to elicit my opinion. There is, however, so much in them of a very valuable nature, that I shall be indiscreet enough to publish them herewith, and trust this explanation of their origin will excuse their fragmentary appearance. Had time permitted, I would have requested Bro. Howard to rewrite his notes in a more connected form. Bro. Begemann will find some of his suggestions supported, and will doubtless recognize in Bro. Howard a man after his own heart, who devotes the same infinite patience to microscopical points, but is not so fortunate as he in possessing transcripts of nearly all the versions of the Old Charges.

The MS. has already been published, as stated above, in the *Freemason*, 24th and 31st January, 1891; and this was reprinted in pamphlet form with a valuable introduction by Bro. Hagan, and a reduced photographic facsimile of the heading and first six lines.





The 'Cooke' in the Light of the 'Watson.'

NOTES BY C. C. HOWARD.

THE close relationship existing between the very old Cooke MS. and the comparatively modern William Watson MS., makes each a valuable commentary on the other, and a minute enquiry into their points of likeness and difference might enable an expert to form an accurate idea of that primitive form, which they alike represent. That there were other equally ancient types is to my mind certain, and I am sanguine enough to believe that equally old but diverse forms may yet be brought to light. It may be heretical to say so, but I do not, for one moment, believe that the date, *circa* 1560 A.D., assigned by Mr. Wyatt Papworth and accepted by Bro. Hughan, is the date of the introduction of *Naymus Grecus* into the Craft legend. The conclusion seems to me based on false assumptions, (a) that the MSS. we have of that date are originals; (b) that there is no possibility or reasonable likelihood of discovering earlier evidence. It is one thing to say that we have not as yet found earlier mention of *Naymus Grecus*, it is quite a different thing to say that he was not mentioned prior to that date. The date seems to me a very unfortunate one. The night of mediæval ignorance was passing, the day of the Renaissance had long since dawned. The age of blind faith had closed, an era of critical enquiry had opened. The foundations of belief of every sort were being subjected to a close examination. Legends of all kinds, traditions cherished from time immemorial, had been tried, found wanting, and rejected accordingly. Men of all ranks were earnestly seeking for truth. The Bible was accessible to the people, and most diligently read and studied. Was *that* a time when a story of a man who had worked at Solomon's temple, and 1727 years afterwards had instructed a king of France in the art of Masonry, would find credence? Of course, if 1560 is the date of the introduction of the name *Naymus Grecus* into the Craft legend, it is also the time when that particular part of the Craft legend assumed *that particular shape*. Is it at all likely? I cannot think so. And until I am shewn my error, I shall cling to the belief that other MSS. as old as the Cooke, but of divergent type, are still existent, and only await systematic search to reveal themselves. Organized systematic enquiry is wanted. Individual enterprise has done much, and too much honour cannot be given to Bros. Hughan, Woodford, Gould, and other pioneers in the enquiry, but a much richer harvest of documentary treasures of priceless value would, I feel certain, reward united authoritative action.

And now to call attention to a few points of interest, and of more or less importance, in the Cooke MS., when read in the light of the Watson. I think we shall be able to prove (a) that in spite of many little mistakes, omitted words, or misreadings of particular words, it is on the whole a fairly accurate representation of the original, although there are a few serious omissions; (b) That some of these were not the fault of the Cooke scribe, but were in the copy he was transcribing, although others must be laid to his particular charge; (c) That the Cooke MS. is therefore a transcript of a transcript, and not of an original; and (d) That its immediate ancestor was apparently a MS. of about six inches in breadth, which may perhaps help us to determine its pedigree accurately, should other members of the family be happily, at some future time, brought to light.

Perhaps the most convenient way of dealing with the matter will be to go regularly through the MS., noticing the principal points of interest in the order of their textual occurrence.

Lines 44-46.—The involved construction of which is only too obvious, should read: "And in especialle that is to sey out of y^e sciens of gemetry for he is y^e causer of alle other y^e be." Allowing for possible differences of contraction, the copy was apparently spaced somewhat as follows:—

COOKE MS.

. And in especialle	and in especiall
y ^e is to sey out of y ^e sciens of gemetry	for he is causer of all ^e y ^e is to
for he is y ^e causer of alle other y ^e be, etc.	sey y ^e sciens of gemetry all ^e other y ^e be.

The transcriber missed the middle line, but discovered his mistake before he had gone very far, and tried to make the best sense he could by transposing the passage without disfiguring his MS. This involved the omission of "out of" and the repetition of "of alle." The device was a clumsy one, but without erasure it is not easy to see what alternative there was.

Line 59.—Art or sophistry should evidently be art of sophistry.

There is another apparent instance of confusion between *of* and *or* in

Line 67.—"Ponderacion of wyghtis." The Watson reading "sound and ponderation," seems preferable. "Ponderation or weights" is doubtless what was intended.

Lines 89-92.—The classical quotations of the Cooke MS. are evidently infinitely truer to the original than those in the Watson, which are plainly not based on the Cooke reading since they contain words omitted in the Cooke, as we shall show when dealing with them; but are, however, very corrupt versions of the same prime exemplar. The transcript attached to the Cooke MS. is itself, I venture to think, inaccurate in one detail. The character rendered R, line 89, is a contracted "Pr" = the same as. The scribe knew an R when he saw one, and the text furnishes ample evidence that he knew how to make one. This, $\overline{y}$ an R, is certainly not a creditable specimen of his powers, and it is utterly unlike any other in the whole MS. Under a magnifier it seems distinctly Pr.

And in this connection may I offer the suggestion that, perhaps, "yscyd," line 94, is i-seyd, another form of y-seyd, an old participial form that was evidently fast disappearing at the time the copy we are considering was penned. This is a point of agreement between the MS. and the language of the Canterbury Tales, another being discernible in the vocabulary, e.g., "Arsmetryke" is Chaucerian.

And while I am calling attention to the transcript let me risk another criticism. The force of lines 290 *et seqq.* does not seem to me to be quite as stated in Commentary. *Kyndly* Knowing, is *Naturally* Knowing, or as we say *Instinctively* or *Intuitively*—*Kyndly* = *Kind* like = like nature = naturally. Cf. Hamlet's remark "A little more than *kin* but less than *Kind*," and "*Kindly* Knowing" is opposed to "*being told*," to "*having it by a manner of a prophecy*" (*profit-Watson*), and is the same as they *wist*, i.e. No one told them this. They *knew* it instinctively. They *wist*. "*Whether*" in line 292 and its correlative "*or*" in line 293 are, in combination = to our modern *either*. The whole force of the passage is that the brethren had an inward premonition of a coming vengeance *either* by fire or water. No one had forewarned them; they *knew* that calamity, in one shape or the other, was approaching, and therefore they wrote, etc. "*But as*," in line 301, may = "*whereas*" possibly; although "*and as*" makes the better sense. And, as they had it [*knew*] in *their mind* (= *kindly*) that a vengeance should come, so it was that God, etc. This is the Watson reading, but on further inspection it seems that the Cooke throws the first part of it into the preceding sentence. Its reading, therefore, is—"all the vii. sciences *whereas* they *knew* in

their mind that a vengeance should come. And so it was," etc. But to return to our classical quotations.

As the scribe was apparently not a classical scholar, he would naturally take especial pains to accurately reproduce the Latin quotations. We are thus driven to the conclusion that his model was inexact, though not very seriously so. Mirabile dictu, the Watson MS., ludicrously faulty as it is, yet enables us to detect in the Cooke MS. two variations from the original which had not crept into the copy "Edward Thompson" had before him. The most reasonable supposition is that the Cooke MS. was not a direct copy of that original, but a transcript of a transcript. The fewness of the variations points to the conclusion that it was a near relative of the original, perhaps separated from it by only two removes. However this may be, we are justified in asserting that there were at least two older copies of this particular type of the ancient craft legends. The following comparison with what I take to be the original text will establish the general fidelity of the Cooke MS., and its infinite superiority to the Watson will be forcibly brought out when by-and-by we institute a similar comparison between that MS. and the original text.

Original	{	Et sic dicetur a ge ^l græcè quod est pro terra Latine et metrona quod est mensura unam Geometria ie mensura terræ vel terrarum.
Cooke	{	Et sic diect ^r a geo g ^e qn ³ — pr tera latine & metroñ quod ē mensura. nñ Gemetria i mesure terre nel terrâr.

"Terre" may be a trace of Norman influence. The phrase "Et sic dicetur" suggests that the words following it are a quotation and they are apparently taken from some treatise on geometry. Bro. Gould in that treasury of information, the Regius Commentary, tells us that Euclid's Elements were translated by Athelard of Bath, about 1110—1120 AD. This would seem to be the time limit of the Cooke variety of the Old Charges, which may thus be carried back to within about 200 years of the York meeting. The interval is considerable, but not much greater than the interval since the foundation of Grand Lodges, and there seems no sufficient reason to doubt the transmission of accurate traditions on the subject of the York meeting. Building was vigorously carried on by Dunstan, Canute, Edward the Confessor, and our Norman kings. Masons would have frequent opportunities of intercourse, and would in their own interests avail themselves of them to secure the perpetuation of the privileges traditionally bestowed by Athelstan.

Line 118 *et seqq.* should apparently read, "the tole *erthe*. Therefor the instrument is *erthe*, & Gemetry is said the mesure of *erthe*," etc., etc. Before reading the Watson MS., I thought "*er*" in line 118 was a mistake for "*or*," and the logic of the passage would seem to be satisfied by this simple alteration. But the Watson MS. favours the hypothesis that the original reading was "*erthe*." That at least was the reading transmitted in that line of descent. And as there is ample evidence that the Cooke MS. was not one of the direct ancestors of the Watson, we can come to no other reasonable conclusion than that the "*er*" of the Cooke represents the "*erthe*" which, under the form "*earth*," reappears in the Watson MS.

The Cooke scribe was apparently in a blundering mood (*vide* line 116). Bad spacing caused him to mistake his case. Most likely his copy read a little later, "Therefore *the* instrument," where the Watson has "*every* instrument," and one "*the*" was mistaken for another. It must have been the fault of this particular scribe. Had his copy read "*er*" the common sense would have dictated the change of "*er*" into "*or*."

Line 178.—After "*dwellyng howais*" we should insert "and the father alsoe of schepberds or herdsmen," or some equivalent phrase. And "*alsoe* of schepberds" would

¹ Possibly "*gea*" an older form.

² The Watson has "*qd et*" here.

suffice to complete the translation of the Latin quotation (lines 174-5), but whether it would satisfy the old translators' love of complexity is another matter. The man who felt it necessary to explain "in tentis — that is dwellyng howsis"—and who displays such a marked tendency to double his substantives, would probably prefer some such rendering as I have given. That his translation ended in "men" can be almost demonstrated from the Watson MS. As the point is one of considerable interest in its bearing on that MS., I shall reserve it for further consideration in that connexion. I should not wonder if the Latin text, line 175, originally read "atque pater pastorum," as at line 198. But even if it did not, the translator would be quite justified in repeating the word father.

Line 224.—"Sowne of ponderacōn" should certainly be "sound and ponderation," as the Watson reads. It is another instance of a mistake in the word *of*, to which the Cooke scribe was from some uncertain cause apparently prone.

Line 363.—"Cale et" should be inserted after "inter," to bring the passage into conformity with the sacred text. Its retention in the Watson, under the modernized form, Calath, shows that it stood part of the original as transmitted to Edward Thompson in 1687.

Lines 418 and 419.—The Watson begins this passage with the words "Reason would y^e we should shew y^e how y^e y^e Elders," and I am disposed to think that although not accurate in some other respects, here the Watson is right in thus commencing the sentence. Its structure is thus brought into closer accord with its earlier and later context. The phrase occurs a little later in the Cooke MS., and I am led by various considerations to adopt the view that the words had been previously omitted by the scribe, but he discovered his mistake, and was fortunately able to remedy it without erasing what he had written, and to remedy it more neatly too than he had been able to correct some previous ones. But what is the *force* of the passage? To what does "*these* chargys" refer? I think it has been taken for granted that the reference is to the *Euclid* charges which constitute the next section of the document. But literally construed this can hardly be the case. The demonstrative will naturally refer to the *Nimrod* charges just recited. Freely paraphrasing the passage, its force seems to be,—These *Nimrod* charges were embodied in the written charges of our ancient brethren just as we have the story of *Euclid* in our charges. This we can positively testify, having seen both Latin and French versions of the documents in question.

Turning to the Watson MS. what do we find? "Elders that were before that time" had the charge written, etc. As it stands the words are nonsensical, the word "*of*" has evidently dropped out before "that time." "Elders of that time had the charge written." Note it is *the charge* (singular), not *chargys*. The charge. The subtle force of the definite article must not be overlooked. It always has a subjective reference, to a matter of which the person addressed is already conscious, to something which has previously been the subject of conversation, etc. It is then to the *Nimrod* charge which has been mentioned and not to the *Euclid* charge, which is about to be mentioned, that the reference lies.

The point is of interest in many ways. First as yet more closely defining—delimiting the scope of the Book of *Chargys*, with which the persons addressed in the Cooke MS. were supposed to be familiar. Not only did it contain the *Euclid* Charge, but it did *not* contain the *Nimrod* Charge. This is a further aid to its positive identification in the second part of the MS.

Curiously enough, this *Nimrod* story and Charge form an integral part of all the old MSS., and now it decidedly gains in interest. Those other MSS., with the single exception of the Watson, are not from the Cooke family. How came they by the legend? It formed no part of the original Book of Charges. Was it a picturesque addition thereto by some highly imaginative unscrupulous penman? Not so. It was a part of the original deposit, an article of the old, time-hallowed, Masonic Creed, contained in a much older Book of

Charges. It was a tradition handed down from time immemorial, at first orally, afterwards in writing. It formed a part of the general heritage of Masons, as Latin and French documents extant when the Cooke Charge was compiled, sufficiently testified.

These documents were accessible to others besides the author of that particular MS., and were liberally drawn on, doubtless in the preparation of other types of the Old Charges as we know them. Thus these legends of our ancient brethren have been transmitted to us by many divergent lines of descent, and the various versions of the Old Charges undesignedly corroborate one another and prove the common veracity of their compilers.

And this Nimrod Charge is vouched for as a part of the traditions of pure ancient Masonry.

What a long vista is thus opened up to us. In the dim distance one seems to see Phœnicia, a centre of Assyrian, Jewish and Egyptian tradition, transmitted thence down the stream of time to Greeks of Boeotia and Ionia, carried by them westward to Marseilles and on to Nîmes, there combining with another body of traditions modified in transit through Magna Græcia, Etruria, and Rome, and ultimately carried on to St. Albans and York, there again supplemented by other traditions, surviving fruits of that direct intercourse between Phœnicia and Britain, known to have been established before the Christian era.

The Nimrod Charge thus seems to corroborate Sir Charles Warren's theory, shadowed forth in his paper on the Orientation of Temples.

Our author subsequently (line 365) mentions "*Olde Bokys of Masonry*," as recording the confirmation of the charges by king Solomon. May not the reference be to these same old documents by which the Nimrod Charge had been handed down. It would seem that both traditions must have had a common origin, and the probability is that the writings containing the one story contained the other. And if I rightly interpret the meaning of the Cooke MS. in reference to these two matters, it seems to furnish us with a clue to the classification of the several parts of our composite craft legend, according to difference of origin.

A variety of questions of much interest are involved, but we must pass on, contenting ourselves with the final remark that the drift of the whole passage seems to drive another, and a very big nail into the coffin of the mendacious Steinmetzen theory.

Lines 476-7.—The MSS. are in agreement here, but are they not both wrong? It seems a daring thing to say, yet ought not the phrase to be "*so myche frute of younge pepulle*" rather than "*so myche pepulle of younge frute*."

If the conjecture be right, the passage is a singular proof of what a dead, mechanical exercise the transcription of old MSS. became. Another instance of the persistency of error is the agreement of both copies in reading *Methodius*, line 144, and rendering the same name *Methodus* in line 393. But for overwhelming *per contra* evidence, one would naturally think that the Watson MS. was a transcript of the Cooke. But the mistake must have been in the original and perpetuated for, perhaps, 500 years in the Watson line of transmission.

Lines 538-9.—The words "*& did live honestly & truly by the said craft*," should probably be inserted here after "*placia*." They seem to be the natural complement of Euclid's contract "*to teach them such a science that they should live thereby gentlemanly*" (492-3), and they give a much better finish to the sentence. The Cooke MS. at once commences a new paragraph, and at a first glance it seems unlikely that the scribe would have omitted a line there, unless we suppose his attention to be distracted by the thought of the approaching capital with its attendant opportunities for embellishment and display of skill. But a comparison of the two MSS. shows us that there is no uniformity in the paragraphing, which was left to the judgment of the particular scribe. Probably the original was not paragraphed at all, and there were very few capital letters. The fashion of beginning fresh sentences with capitals had not established itself even in Wiclif's days, as his Bible shows us.

Line 597.—After "have" we should insert "reasonable pay & also that they should have," as in the W. Watson MS. One "have" was apparently mistaken for another, and the intervening words were omitted. "A semly," in the course of time, became "assemble," as in the Watson MS., and then the second "have" was omitted.

Lines 597-600. There is a noticeable difference of reading here. The Cooke says Charles [Martel] enlayned that they should "come and speke togedyr and for to be reuled by masters & felows of alle thyngys amysse."

The Watson—that they should "com'on togedyr of such things as were amiss, & the same to be receiued by masters & fellows."

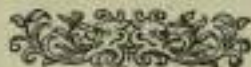
The Cooke MS. is so much the more correct, and in point of time so much nearer to the original that we must, I think, give it the preference, more particularly as it seems to assert a fundamental principle of the Craft—the recognition of lawful authority. The Watson MS. may represent a late transcriber's emendation of the original in the days of republican rather than of monarchical tendencies, asserting the right of the *body* to rule, and the subordination of masters and fellows to the will of the majority.

It remains to note a remarkable equality in the length of the apparent omissions. Allowance must of course be made for vagaries of spelling and arbitrary processes of contraction suited to the exigencies of space, but taking the Cooke MS. as a guide, the omissions actual and possible stand thus:

Actual	{	Line 44.—That is to sey out of y ^e sciens of Gemetry	= 41 letter spaces.
	{	" 538.—& did lyve honestly & truly by y ^e seyde craft	= 43 " "
	{	" 597.—reasonable pay & also y ^e they scholde haue	= 41 " "
Possible	{	Line 177.—& alsoe y ^e father of schepherds or herdsmen	= 42 " "
	{	" 417.—Reason wolde y ^e we scholde shew you how y ^e	= 40 " "

Perhaps line 177 should be omitted on account of the uncertainty as to the precise words of the translation. But whether we include it or not, we have a series of striking coincidences. The simplest explanation of them all appears to be that they are the inches of the one scribe, and that each represents a line of the text he was copying, and which from some cause or other, from the recurrence of the same word in a similar position, or from careless tracing, was left out of his transcript.

Apparently then, the text the Cooke scribe had before him contained on an average about forty-two letter spaces to the line. As it was doubtless in black letter, the Cooke MS. furnishes us with a useful standard of comparison. An average line of that manuscript contains about twenty-four letter spaces, and the actual text is 2½-inches wide. On the same scale the text which was its immediate exemplar would be about 5-inches wide, and if we allow for half-inch margins, we have a folio about 6-inches in width. This estimate can only be approximate, as much will naturally depend on the size of the writing, but the knowledge that the Cooke MS. is a transcript of one containing forty-two letter spaces in a line may be of help in determining its pedigree accurately should any older copies of the type reward future search—"a consummation devoutly to be wished."





The Watson MS., Part. I, in the Light of the Cooke.

LET us now turn the Cooke light on to the Watson MS. What does it reveal? Many points of interest, but these plainly:—

- (a) That the latter is not a transcript of the former nor directly derived therefrom, but that its pedigree is traceable to the same common ancestor, though by a different line of descent.
- (b) That it is so extremely inaccurate in the parts where it can be tested that no weight can be attached to its readings, except where they are corroborated by other MSS., or where they supply palpable omissions in those MSS., or are in strict harmony with the contexts as given in those MSS.

The variations between the two MSS. are so numerous that, following a venerable precedent, "I leave hit at this tyme for the long processe of wrytyng." They are to be reckoned by the hundred. There are 78 differences in the passage answering to the first 124 lines of the Cooke MS., and as the variations often occur where no possible excuse for misreading that text could be offered, it is plain that it was not the parent of the Watson. The following examples will suffice to demonstrate the point:—

COOKE READING.				WATSON READING.	
1. Comestible	-	-	(line 13)	con'mble (? consumable)	
2. as	-	-	(" 48)	A. H.	
3. cours	-	-	(" 74)	houres	
4. And Gemetry	-	-	(" 85)	A. Geomitro	
5. mannes	-	-	(" 134)	mannell	
6. Mast' of Stories	-	-	(" 140)	Mass stories (bis)	
			(" 351)		
7. His ether wyffe	-	-	(" 231)	His brothers wife	
8. was Noes wyffe	-	-	(" 237)	Another mans wife	
9. prayed	-	-	(" 277)	provided	
10. This same Nembroth began	((	(	(" 343)	These same men's brethren began	
11. Nembroth yedeowt of y ^e londe	(	(	(" 356)	Nimrod's seed out &c.	
12. Gemetry	-	-	(" 445)	Grammar	

COOKE READING.				WATSON READING.	
13. sawe	-	-	(" 488)	perceived	
14. Enclide	-	-	(" 517)	only	
15. Come & speke	-	-	(" 598)	com'on	
16. reuled	-	-	(" 600)	received	

I have omitted proper names and instances which might be deemed merely modernizations of the ancient phraseology.

Examples 10 and 11 are interesting. In the former the Cooke scribe wrote at first Nembroth, but it was subsequently corrected to read Cam. In the latter he wrote Cam, and it was altered to Nembroth.

A comparison with the Watson, faulty as that text is, proves that Nembroth was the original reading in both cases. I fancy the scribe discovered his mistake and corrected it in red ink in Example 11, but that the alteration in No. 10 was made by a subsequent possessor of the MS. to bring it into closer accord with the received Biblical chronology, which makes the building of Babel antedate the birth of Nimrod by about eighteen years.

The classical quotations, absurdly wrong as they are, are interesting studies, and throw a certain amount of light on the original. If we bring the Original (restored) Text, the Cooke, and the Watson into juxtaposition it will facilitate our enquiries, and exhibit more clearly the traces of independent descent from the same primitive form of Charge. It will be seen that each contains some portion of the original omitted in the other.

Restored Original	Et sic dicetur a Ge or Gea	graccē quod est pro terra	Latine
Watson	- - Et fo - - a gr	- - qd et - - tern	lati. e
Cooke	- - Et sic dicet' a geo	g ^e qn - - p ^r ter a latine	
Restored Original	et metrona quod est mensura una or unum	Geometria i e	
Watson	- - et metron - - - - -	vn	Geometrie i
Cooke	- - & metrōn quod ē mensura	Un	Gemetria i
Restored Original	mensura terrae vel terrarum		
Watson	- - mensura terre nos fra		
Cooke	- - mensura terre uel terrar		

Had some transcriber attempted to Anglicize certain portions of the passage? It almost looks as if "sic" had been rendered "so," and some later copyist had been misled by a long "s." One is inclined to hazard the conjecture that "Geometrie i mesure" is another attempt of the same kind, and surely "de imagine, *we imagine*" (Watson transcript, xx, 7), must be a third example.

Nos for vel was probably a late mistake made in copying from a text written in the style of Harleian 1042.

Of the second Latin quotation (Cooke 174-5) we have only the mutilated remains, a point to which we shall again refer when discussing the Watson omissions.

Cooke	-	Pater habitancium in tentoriis atque Pastorum
Watson	-	- - - - - intentores atatqr pastor

The third quotation (Cooke 339-64) is fully given in the Watson, and what an amusingly instructive muddle it is! But faulty though it be, it serves to point out an omission in the Cooke, and it certainly furnishes a valuable insight into the Natural History of Blunders.

The quotation is probably from the Vulgate, a point of some importance in determining questions of authorship and of age. But I have no means of settling it, unfortunately, and so can only reconstruct the original approximately. It evidently differed in one or two interesting particulars from our A. V. rendering of the Hebrew. Whether it read "in the

country [state] of Plateas," as the Cooke MS. 410-414, the corresponding passage in the Watson, and the Watson version of Cooke 357-8, alike seem to suggest, or whether it read, "and the streets of the city," as the Cooke 358 and 362 suggest I cannot decide. The Watson perversion combines characteristic features of both, so I give alternate forms, bringing the Cooke and the Watson version into juxtaposition with a Restored Original for the purposes of comparison as before.

Restored Original	De terra illa in de Sennare egressus est Assur et edificavit
Cooke	- - De t'ra illa i de sennare egressus est Asur & edificavit
Watson	- - Ve illa taira in defemare egressus est Asshur et edificavit
Restored Original	Nineven { et plateas civitatis } et Cale[n] et Resen quoque est
	in Plateis civitate }
Cooke	- - Nunyven & plateas civitat' & Cale & jesu q'qe —
Watson	- - Ninevi et implecens anitates et calath et Rifo qr is
Restored Original	inter Nineven et Cale[n] haec est civitas magna
Cooke	- - int' Nanyven & — hec ē civitas magna
Watson	- - — Ninivehet Calath he est civitas magr.

In the words Defemare and Rifo we have fresh instances of confusion between the long old-fashioned s and f. The mistakes might be readily made in reproducing a script text, but would not be so likely to occur in transcribing from black letter.

Rosen was contracted into Resh—the Cooke transcriber mistook the initial and final and twisted it into Jesu—but the word got so distorted before it reached the Watson scribe that only one of its original constituents remained, but on the recurrence of the word (Cooke 413), Thompson has it Resen, while the Cooke reads jesen, again mistaking the initial.

"Plateas civitatis, or in Plateis civitate," whichever may be the true rendering, has been, I think, a difficulty to some critics. It appears to be the Latin equivalent of the *Rehoboth* of our A.V.—the *Rehoboth* is of the Hebrew and of the Revised Version. The marginal reading of the A.V. is "the streets of the city." Wordsworth says "*Rehoboth* is," i.e., "the markets' city." The root *Rehob* seems to mean streets or "open spaces." The next time the word Plateas occurs, the Watson MS. renders it "Placeas," an error easily explained by the similarity between c and t in the script of the Harleian 1942 period. "Implecens" contains a trace of the same blunder. These are very probably Edward Thompson's own mistakes, but *anitates* for *civitates* is more likely to have originated in transcribing from black letter.

The omissions in the William Watson MS. are very numerous, and some of them are particularly interesting. Let us note the chief in order, and explain them as best we may, drawing attention to their points of importance.

The first long omission occurs at page xx., line 8, of our Transcript. The scribe had apparently considerable difficulty in deciphering his MS. hereabouts, and the paragraph abounds in faults. After "*martan &*" (Cooke 145-7), we should read in "*other meny mo seyð that Masonry is principalle of Gemetry and*"—before "*I suppose*." A reference to the Cooke MS. shows how the mistake arose. The original read, "*Methodius Episcopus & Martiris and other meny mo seyð that Masonry is principalle of Gemetry and methinks it may well be said &c.*" One word beginning with *me* was mistaken for another, and all the words between *other* and *methinks* dropped out. Then *other* got changed into *others*, and *methinks* was modernized into *I suppose*, perhaps later still. Very likely by Thompson himself, as we have other evidence, I think, that he to some extent modernized his text, of which more anon.

In the very next line, after "*Genesis*," the whole passage (Cooke 152-158), is left out. We should insert "*in the 4th chapter. And also alle the doctours aforaysyd accordeth thereto. And summe of hem saythe hit more openly and playnly right as hit seith in the Hygulle Genesis.*" The cause of the mistake is obvious—a false cue—the latter *Genesis* taken instead of the former.

The next serious omission occurs at line 3 of the same page of our Transcript. After the word "*Geometry*" we ought to read (following Cooke 171-174), "*and masonry and he made houses and is named in the Bible Pater Habitancium.*" The "*c*" in this word, I presume, represents a "*t*"—*Habitantum* or *Habitantium* (gen. plu. of the participle *Habitans*), either this or *Habitatorum* (gen. plu. of *Habitator*) would seem preferable. A reference to the Vulgate would decide the point. I cannot account for the omission of this passage except by an incorrect tracing of the lines.

The MS. is very inaccurate hereabouts. One would almost think that one of the series of MSS., of which the Watson is the last representative, was very imperfect. There seems no reason why a number of independent writers should all have blundered at this point. It seems more reasonable to suppose that one text was, for some reason or other, particularly hard to decipher here.

The omission we have now to notice is a very interesting one, and occurs in the same line after the word "*men.*"

It may seem strange that an omission in one MS. should enable us to detect a different one in another, and should furnish us with some clue to the omitted words, but this appears to do so. A reference to the Cooke MS. as it stands (176), shews that the Watson leaves out after "*father of men,*" these words, "*dwelling in tents that is dwelling houses.*" It is difficult to account for this except on the ground of gross carelessness or crass stupidity. But if we add to the Cooke MS. these words as I propose (to supply the evident hiatus in the text), "*and the father also of shepherds or herdsmen,*" the mistake is at once intelligible. The recurrence of the word "*men*" caused it. The writer took up his parable at the latter instead of the former, and omitted the intervening passage.

After "*men,*" therefore, in the Watson, I submit that we ought to read, "*dwelling in tents that is dwelling houses and the father also of shepherds or herdsmen.*" The word "*was*" appears to have been left out also a little later, and an unfortunate scribe trying to make sense of "*Father of men and he caym is master mason,*" deleted *and he*, turned *caym* into a verb "*came,*" and "*is*" into "*the,*" and so did his best to impart some intelligibility to a hopelessly obscure passage.

We pass on now to Trans. xxi., end of line 28, answering to Cooke 389. Here, after "*me,*" we must insert "*When ye come to that lord look that ye be true to him like as ye would be to me.*" The scribe mistook the final "*me*" for the earlier one.

On the same page, in line 37, after "*written*" (Cooke 420) we must read in the important words, "*to them, as we have now in our charges of the story of Euclidian, as we have seen them written.*"

The mistake is of the same type as the last, the repetition of the word "*written*" causing it.

Closely following this, at line 5 from the bottom of the page (Cooke 449), after the word "*Geometry*" must be interpolated "*all be that it was occupied before it had no name of geometry.*"

On page 22, line 4, we note a varied reading. The Cooke has "*that they couthe not well lyue.*" The Watson reads that the "*country might not well live.*" Probably it was the occurrence of "*con*" (*couthe* and *country*), at about the same point in two consecutive lines that misled the scribe, who, however, detected the mistake and inserted "*might*" to

make sense of the passage. If so we get a clue to the amount of matter there was in a line of that copy.

On the same page, 6 lines lower down (line 10, answering to Cooke 498), we find another interesting omission. It is apparently not Thompson's mistake, but in his copy. How much older we cannot tell. But a reference to the Cooke MS. shows that where the Watson reads "*that I will tell yee,*" the true reading is "*that I shall set you to.*" The omitted passage is "*and them both and the King of the land and all the lords by one assent granted thereto.*"

This was plainly the reading of the Charge when the mistake on which we are commenting was first made. The repetition of the word "to" caused the error. The eye of the transcriber caught the second one, when he should have taken up his text at the first.

The words "shall set you to" were subsequently altered to "I will tell ye." Tell may have been a mis-reading of "sett" in a script copy.

I have now noticed the more important corruptions of the text. They are sufficient to show that the W. Watson MS. is infinitely less trustworthy than the Cooke, having in its list of ancestors some very carelessly copied texts.

The fact that it contains passages, however, which are not in the Cooke MS., proves conclusively that whatever family likeness there be, they are not in the same line of descent.

Before leaving the subject of the omissions, however, there are a few interesting facts deducible from a tabulated comparison of them. Taking them in order and using the Cooke text as a standard, allowing for larger capital letters (ten spaces) and for ever varying spelling and contractions, the greater omissions stand thus:

	Letter spaces omitted.
(a) meny mo seyde y ^e masonry is principall of gemetry—as (Cooke 146)	50
(b) in the iii chap ^r . And also all the doctours aforseyde acordeth y ^e to and sume of hem seythe hit more openly and playnly ryght as hit seithe in the bybull Genesis. (Cooke 152-158).	160
(c) and masonry and he mad howeis & is namyd in y ^e bybull Pat ^r habitancē. (Cooke 171.)	70
(d) dwellyng in tentis y ^e is dwellyng howeis and the fader alace of shepherds or herdemen. (Cooke 176 restored.)	85
(e) When ye come to y ^e lord loke that ye be trewe to hym lyke as ye wolde be to me. (Cooke 390.)	85
(f) to hem as we have now in our chargys of y ^e story of Euclidis as we have seyn hem write. (Cooke 420.)	86
(g) all be y ^e hit was occupied befor hit had no name of gemetry. (Cooke 449.)	50
(h) and hem bothe and the Kyng of the londe and all y ^e lordys by one assent grauntyd y ^e too. (Cooke 498.)	84

There is such a noticeable uniformity in the length of examples—'d,' 'e,' 'f,' 'h,' and 'b,' is so nearly a multiple of the same number that one is almost driven to the conclusion that one of the earlier versions in the Watson line was a folio averaging about eighty-four letter-spaces to a line. This, on the scale of the Cooke, would, if a black letter text, give a line of print of about 8½-inches, to which we may add another inch for margins, making a page of 9—9½-inches wide.

If a script copy, on the scale of the Lansdowne, it would be an inch wider.

However this may be, the general uniformity of the omitted passages points to the fact that this particular copy was the cause of most of the mistakes. Either it must have been very imperfect or the copyist must have been extremely careless.

And further, it looks as if there were at least four copies intervening between the W. Watson MS. and the original. So that including the Cooke versions there must have been altogether eight or nine copies of that highly interesting prime text.

Turning now to some of the hundreds of minor deviations from the Cooke standard text. Some of them are plainly enough the right reading, supplying the words required to make perfect sense of the Cooke. Some are unimportant as not affecting the interpretation of the document, a large number being merely modernizations of the original, to be hereafter noticed. Others are almost certainly errors on the part of transcribers. Among these latter are some in the two last of those portions which have a counterpart in the Cooke text. As we read these, we can hardly fail to notice the repetition of the same phrase without any sufficient pretext, or, indeed, any apparent cause, e.g., "*ye making of Solomon's temple*" (lines 24 and 25), p. xxii., Transcript, "*by ye grace of God*" (lines 31 and 33). "*Worthy,*" lines 31 and 32. "*Worthy sciences,*" "*worthy regions,*" "*worthy knight.*" A comparison with the Cooke MS. shews us at a glance that these are not the true readings. Regarding the words, "*By the grace of God,*" evidently the juxtaposition of the phrase to the same word "*Pfrance*" a little lower down his page, misled the copyist. Probably the text from which he copied was not paragraphed, and the eye had not the guide that would have afforded. The scribe having written the word "*Pfrance*" (in line 31), caught sight of the same word (in line 33) and wrote the context to it, but let it stand when he had discovered his mistake, as it did no great violence to the text. Then again "*worthy regions.*" An English Mason would never consciously have penned a phrase implying the unworthiness of his own country—which had not been among the favoured lands on whom the light reflected from King Solomon's temple had first shone. The writer's eye fell on the very similar phrase "*any other worthy,*" etc. (in line 10 from the bottom), and caused him to write in the word "*worthy*" before region. He too, apparently, found out his mistake, but saw no necessity for altering it.

The point is interesting because, if my view of the matter be correct, the word "*worthy*" was transferred from a sentence which formed no part of the Cooke text, but of another form of the old charges ingeniously dovetailed therewith beforehand. Clearly it was not Edward Thompson's work. So there must have been an older copy of this form if we could only discover it.

The phrase "*any other worthy workman*" is a striking one and will merit further notice when we are dealing with the second part of the MS. Now to consider a few more of the minor deviations, which on some ground or other seem to call for remark.

Abraham taught the Egyptians the science of *Grammar*. Let us charitably hope the words were only the involuntary utterance of the compiler's own deep needs.

Again. Jubal "*found the science of Smith's craft by the sound and ponderation of his brother's hammers.*" What genius is responsible for this vexatious blunder, making supreme nonsense of a highly interesting scientific theory! He is condemned out of his own mouth, for Jubal's brother had evidently found out the smith's craft first.

And how are we to account for *this* muddle. "*It is said of Isodus ethemologor in the first book, Isodus in his Etimologie in the fifth book Ethemogior capitulo pis saith Euclidus was,*" etc.

Was an interlinear correction read into a text for which it should have been substituted? or did the transcriber see double! The passage in its present form certainly does not illustrate the survival of the fittest.

Again (page xxii., line 26, Reprint): *Regnum, Regun, Regn.* Three varied forms and all wrong, and all in the space of a line! Utterly bewildered, the scribe seems in a fit of

desperation to have jotted down all the possible forms that occurred to him of the mysterious word and left it to after readers to make what they could out of it.

Let us now compare the Watson reading with the Cooke 159 :

(W.) Adam this linely *maill* soon ast ye son descended downe.

(C.) Adam his linelinyalle ——— some descendyng^e doune.

The readings are both corrupt, and at their best very tautological, but putting the two versions together, it would seem that the original was—Adam his line lynyalles of sonys descendyng^e doune. It was apparently merely a title, and the paragraph proper began with: The vii. age of Adam, etc.

Bro. Hugan thinks A.H. in line 14, page xix., may stand for Ad hoc. Is it not more probably a misreading of AS, badly written or perhaps almost indecipherable? This is the reading of the Cooke text.

Our learned brother says it virtually occurs twice, as the letter A is inserted before "Geomitro" (line 27 same page). How does he explain the latter term—as a misprint of Geometria? If so, possibly the words might be the commencement of a Latin sentence—a learned repetition of the statement just made in English that the seven sciences lyven all by one, and that is Geometry. But, if so, we have no further trace of it. The infinitely superior Cooke text, however, reads "And Gemetry." And as it furnishes us (line 178) with another instance of A for And, and as it would be absolutely necessary to read in some such words as "And Gemetry" before the words "is as much to say" the most natural supposition is that this is the true explanation of A. Geomitro.

That the Watson MS. was a greatly modernized version of the Old Charges is very evident. Among the proofs of it we may adduce the following:—

COOKE MS.		WATSON MS.
Thonkyd	(line 1)	Thanked
soget	(" 12)	subject
connyng	(" 17)	understanding
plesana	(" 22)	pleasure
Arsmetryk	(" 60)	Arithmetique
Dioleticus	(" 56)	Logicke
Me thenkyth	(" 148)	I suppose
desperceson	(" 204)	particon
in wylle to make	(" 379)	was purposed to make
mede	(" 395)	pains
ayenst yowr lord	(" 402)	towards your lord
yed	(" 437)	went
couthe not	(" 477)	might not
sawe	(" 488)	perceived
couthe not	(" 489)	were not able
What time that	(" 539)	When
y-holde	(" 548)	holden
ben	(" 572)	are

For some of these modernizations Thompson seems to be himself responsible. If we examine the first word of the portion given in *facsimile* it is clear that he at first wrote *Thanked*, but changed it afterwards into *Thanked*. Possibly others might be traced to him.

Before dealing with the second part of the MS., I wish to direct attention to a point in connection with the last paragraph forming a portion of the Cooke text, and which has, I think, hitherto escaped notice. It is one in which the Antiquity of our Charges is to some

extent involved, and so, perhaps, it possesses a special interest for those who, like myself, contend for a higher antiquity for the said Charges than many learned critics are willing to grant.

To put it briefly. Must not the generous acknowledgment of England's indebtedness to France for Masonic privileges, so freely expressed in all the Old Charges, almost necessarily antedate the great hatred which for so many unhappy ages kept the two nations poles apart? I can hardly conceive a time between 1051—when Earl Godwin became the spokesman of the English antipathy to the foreigner, and of the national determination to keep England for the English—and 1851, when Waterloo was forgiven, if not forgotten, and when, by the sagacity of the Prince Consort, the ghost of that old feud was laid, let us hope for ever, in Hyde Park—I say I can hardly conceive a time in the course of those eight long centuries when Englishmen would have, as a race, acknowledged any indebtedness to a nation they so cordially detested, and to which they regarded themselves as in every way so superior. And these Old Charges of ours, be it remembered, are English to the backbone—English in spirit and English in expression.

They certainly seem to me ennobled by the thought that they are *the monuments of an old-time friendliness*, dating back as *oral traditions*, if not written ones, to times before the Battle of Hastings gave England to the foreigner, who though he could win its crown could never win its heart, and who was most cordially hated even when outwardly most strictly obeyed. And if our traditions may be thus carried back into the first half of the eleventh century, we are only about a hundred years removed from that York meeting whose proceedings they profess to record, and which I believe they do record with fair accuracy, although the precise relation of the President of that meeting to the King may have been and apparently was misunderstood.





The Watson MS., Part II.

MY remarks on the second part of the W. Watson MS., i.e., that portion not based upon the Cooke, must necessarily be more general, as the same means of testing its accuracy are not at command. But except that the original, being a more modern text, had probably passed through fewer hands and so had run less risk of deviation from the standard, I see no reason to suppose the second part to be any more accurate than the first.

There is an apparent omission in the very first sentence, for we have no predicate to the subjects "Mason" and "workman." It seems probable that a clause had dropped out after the words "St. Albanes time" (*Reprint*, p. xxii., line 7 from bottom), and that the omitted phrase ended with the same words. Guided by other MSS. I should feel disposed to hazard the conjecture that it was to this effect, "Should understaund that England stood void of any charge of Masonry until St. Alban's time."

And now that I have penned it with no other thought than to make sense, I notice a curious though quite accidental coincidence in length between it and several other omissions in the earlier part of the document, which does not diminish the probabilities of the case, even if it do not increase them.

If Dr. Plot be any authority, probably the words "and he was made" have been left out after "Kings steward" in line 2 from the bottom.

After "for" in the bottom line, we should, following the analogy of other MSS., most likely read in some such clause as "before that time throughout all England."

On page xxiii. there is a palpable omission at the end of line 5, for the next words "the same Edwine" necessarily imply a previous mention of that prince. And as the previous reference to "bargario ware," as inimical to the interests of the Craft, requires as its correlative a reference to that subsequent peace under the influence of which Masonry revived, and as, further, the MS. evidently followed the false lead of others in the matter of Edwine's relationship to Athelstan (*cf.* line 33 below), we ought probably to insert after "Ethelstone" (end of line 5), some such words as "brought the land to rest and peace and he loved well Masons and he had a son named Edwine," which, by a mere chance coincidence, seems to be just about the normal length of the majority of the omitted passages, a fact I merely state for what it may be worth, only disclaiming any studied attempt to bring the omitted phrase within these limits.

In line 12 on the same page, does not *such* a freedom require a dependent clause introduced by *as*; e.g., "as they had aforetime," or, "as had been allowed them in time past," or "as St. Alban had obtained for them from the King in his days," &c.

The new and old forms of the word "congregation" are found in close proximity, page xxiii. In lines 14 and 15 we have *congregation*, and in line 18 *congregacon*. The latter was probably an oversight on the part of the transcriber, who had modernized the other two instances of the word just before. It is more likely that Thompson is responsible for the emendations than that the two different forms were faithfully transcribed from an earlier text.

As I read the transcript I noted in the margin of my copy that "*considered*" in line 20 should probably be *confirmed*. "*This*" in the previous line being changed to "*thus*," and I noted further that the words "*In England*" seemed a strange introduction to the last phrase of the legend. After this it is interesting to read (*History of Freemasonry* ii., 164) Dr. Plot's words, "*and thus was the craft of masonry grounded and confirmed in England.*" The words "*In England*" evidently belong to the former sentence, and that which they now head should begin with "*Right Worshipful Master and Fellowes,*" etc.

Right Worshipful! Was this a title of the Master of assemblies (the Grand Master *de facto*, if not so called), or was it the designation of the Master of the Lodge?

The verb "*ground*" is one of the key words of this family of MSS. apparently. We have:—

(p. xxii., line 8 from bottom) *grounded* and confirmed.

(p. xxiii., " 11 " top) the good *grounding* that it was found in.

(p. xxiii., " 20 " top) *grounded* and considered.

And turning to Dr. Plot's statement, we find that he uses the same word as above noted, "*grounded* and confirmed in England."

The phrase "*Right Worshipfull*" is applied by the Dr. in one place to the Craft, "*both as to Masters and Fellowes of this Right Worshipfull Craft.*" (*Hist.* i., 164.) But in a later part of his narrative (*Hist.* i., 165) he corroborates the reading of the Watson MS., "*these right worshipfull Masters and Fellowes as they are called in the scrole.*"

While dealing with Dr. Plot's remarks, I may point out that beyond a vague reference to deductions "*made not only from sacred writ but profane story,*" there appears to be nothing in his statements to show that he had read the earlier Craft legends, as they stand in the Cooke and other MSS. All his points of attack are contained in the latter portion of the Watson MS., and it would be sufficient foundation for his remarks if he had seen only that portion of the craft story, which is comprised in the second part of that MS. He could not have seen the Watson. I am not clear that he even saw the immediate original of it, but am more disposed to believe that he had seen a copy of a very similar but not identical charge to that which, dovetailed into a copy of the Cooke MS., became the parent of the Watson. Or else only a portion of the "*scrole*" was unrolled for his inspection.

The phrase, "*Every honest mason or any other worthy workman,*" suggests that it was either taken from a copy designated for the use of a mixed fraternity, or that the Watson MS. was itself intended for such purpose. Bro. Hughan has pointed out a similarity between the rudely drawn Coat of Arms at the head of the Watson MS. and the Arms in the Charter of Gateshead Freemasons, A.D. 1671 (*cf.* Gould ii., 436).

By a curious coincidence the MS. was discovered in that same locality.

Could it have been drawn up for that traditionary Lodge established at Winton about 1600 (Gould ii., 261), the alleged original of the Lodge of Industry, Gateshead? If so, it was not improbably a transcript of the one in use by the Gateshead Fraternity of Freemasons and others, and the words *or any other worthy workman* were copied without recognizing that they had been inserted to meet a special case.





The "William Watson" Manuscript.

DA Q C VOL V. 57

ARMS OF THE FREEMASONS (ROUGH DRAWING).

MOTTO—"IN THE LORD IS ALL OUR TRUST."

Thanked be our glorious God father & former of Heaven & Earth & of all things y^e in them is y^e he would vouchsafe of his glorious Godhead for to make soe many things of divers vertues for mankind for he made all worldly things to be obedient & subject to man & all things y^e been Comble of wholesome nature, he ordained for man food. sustenance, and alsoe he hath given to man wit & understanding of divers sciences & crafts by y^e which we may travell in this world to get our Livings wth. To make divers y^e things to Gods pleasure & alsoe for our ease & profit, the w^{ch} things if I would rehearse them it were too long to tell or to write, whereof I will leave, but I will shew & tell y^e pte of them & how & in what wise y^e science of Geometrie first began & who were y^e founders thereof & of y^e other crafts moe, as y^e is noted in y^e Bible & in other storiea moe, how & in what manner this worthy science of Geometrie first began, I will tell y^e as I s^d before, ye shall understand y^e there been seaven liberall sciences by y^e which seaven sciences all y^e sciences & Crafts in y^e world were first found & especially out of Geometrie for he is y^e causer of all y^e other, the w^{ch} seaven sciences been called thus. A. H. for y^e first he is called fundament of sciences his name is Grammer he teacheth a man right fully to write & to speake truely. The second is Rhetoricke & he teacheth a man to speake formable & fair, The third is Logicke for he teacheth a man to discern y^e trueth from y^e falso, and most comonly it is called y^e art of Sophistrie, The fourth is called Arithmetique w^{ch} teacheth a man y^e craft of number for to reckon & make accounts of all manner of things The fifth is Geometrie w^{ch} teacheth a man mette & measures & ponderations or weightines of all manner of crafts, The sixth is Musicke y^e teacheth a man y^e craft of songs of boyes & organs trump & harpe & all other appertaining to them. The seaventh is Astronomie y^e teacheth a man to know y^e houres of y^e sun and y^e moon & all other planetts & starrs of Heaven, our intent is principally to treat of y^e first foundation of y^e worthy Science of Geometrie, & who were y^e founders thereof as I s^d before, y^e there been seaven liberall sciences y^e is to say seaven sciences or crafts y^e been free in themselves y^e w^{ch} seaven sciences lean all by one and y^e is Geometrie, A Geomitre, is as much to say as y^e measure of y^e Earth et fo a q^d q^d et toru lati e et metron measure, vn Geometrie, i measure terra nos fra y^e is to say in English y^e Geomtry is as I said of geo in Greek Earth & metron y^e is to say measure, and thus is this name Geometrie compounded, & is s^d y^e measure of y^e Earth, marvaille ye not y^e I s^d all sciences lean only by y^e science of Geometry, for there is noe Artificiall nor handicraft y^e is wrought by mans hand but it is wrought by Geometry & a notable cause, for if a man worke wth his hands he worketh wth some manner of tool, & there is noe instrument of materiall things in this world, but it cometh of y^e kind of Earth & to Earth it will retarne againe, And there is noe instrument, y^e is to say A toll to worke wth but it hath some proportion either more or les, & proportion is measure and y^e tool earth, & therefore every instrument is Earth, & Geometry is said y^e measure of y^e Earth, wherefore I may say y^e all men live by

Geometry, for all men in y^e world live by y^e labour of their hands, many more probations I would tell y^e wherefore Geometry is the science y^e reasonable men live by, wherefore I leave it at this time for y^e long p^{er}asse of writing, and now I will proceed further on my matter. You shall understand y^e amongst all y^e coasts in y^e World of manuell Crafts, Masonrie hath y^e most notability, & most p^{er}te of this science of Geometry as it is noted & said as well in y^e Histories & in y^e Bible & in y^e Mass stories and in Policronicon, it is a story proved & alsoe in Doctor of stories y^e been named, Beda de imagine we imagine mundi & helidore ethemologoru methodus ep^{us} and marton & others, I suppose it may well be s^o for it was found as it is noted in y^e Bible in y^e first book of Genesis, Adam this linely maill soon ast y^e son descended downe y^e seaventh age of Adam before Noahs flood there was a man called Lamech y^e w^{as} had two wives y^e het Adala & y^e other Zillah, by y^e first wife y^e was called Adala he got two sons y^e one was named Jaball & the other het Juball, y^e elder son Jaball was y^e first y^e ever found Geometry, intencore atatq^e pastor y^e is to say y^e father of men came y^e master Mason & governour of this worke when he made y^e City of Henoch y^e was y^e first City y^e ever was made, & y^e made Cane Adams son & gaue it to his owne son Enock, & gaue y^e City y^e name of his owne son Enock & called it y^e City of Enock & now it is called Ephraim & there was y^e science of Geometry & Masonry first occupied & contrived for a science & for a Craft & soe we may say y^e this was y^e first cause & foundacon of all sciences & crafts, & alsoe this man Jaball was called pastor pastorn & as y^e master of stories saith & Beda imagine mundi, polocronicon & others moe saith y^e he was y^e first y^e ever made particon of land y^e every man might know his owne ground & labour thereupon as his owne, he parted flocks of sheep soe y^e every man might know his owne sheep, & soe we may say y^e he was y^e first founder of y^e science, & his brother Juball was y^e first founder of Musicke as Pithagoras saith in Polocronicon, & y^e same saith Isidore in his Ethemologus in y^e sixth book he saith y^e he was y^e first founder of Musicke in Song & of Organ & of trump & he found y^e science of smiths Craft by y^e sound & ponderation of his brothera Hammers & y^e was Juball Cain Southly as y^e Bible saith in y^e same Chapter of Genesis y^e Lameck begat on his Brothers wife y^e hight Zillah a son & a Daughter whose names were called Tuball. Caine y^e was his son, & his Daughters name Madmah & as Polocronicon Saith y^e some men did say y^e she was another mans wife, whether it be soe or not we affirme it not, but this Tuball Caine was y^e first founder of smiths crafts & of y^e other crafts of metall y^e is to say of Iron & of bras of gold & of silver as forreine doctor doe entreat, and his sister Madmah was first founder of weaver craft for before y^e time there was noe cloath woven, but then they did spin yarne & knitt & made them such cloathing as they could, but as y^e woman Madmah found y^e craft of weav^{ing}, & therefore it was called womans craft, & these her bretheren had knowledge before y^e God would take vengeance for sin either by fire or by water, & they had great care how they might doe to save y^e sciences y^e they had there found & to take their counsell together, & by all their witts they said y^e there were two manner of stones of such vertue y^e y^e one would never burne & y^e stone is named Marble, & another stone y^e would not sink in waters & y^e stone is called Laterus, and soe they devised to write all y^e sciences y^e they had found in these two stones soe y^e if God should take vengeance by fire y^e then y^e Marble stone should not burne, and if God sent vengeance by water then y^e other should not drowne & soe they provided, their elder brother Jaball y^e he would make two pillars of y^e two stones y^e is to say Marble & Laterus & y^e he would write in y^e two pillars all y^e sciences & crafts y^e they all had found & soe he did, therefore we may say y^e he was y^e cunningest in sciences, for he first began & p^{er}formed y^e last end before Noahs flood kindly knowing of y^e vengeance y^e God would send whether it should be fire or by water, y^e brethren knew it not by manner of profit they wist y^e God would doe one thereof & therefore they wrote their sciences in y^e two pillars of stone & some men doe affirme y^e

they write all their heaven sciences in y^e said stones, & as they had their minde y^e vengeance would come soe it was y^e God sent it by water for y^e that there came such a flood y^e all y^e world was drowned & all men were dead therein savinge eight persons, y^e was Noah & his wife & his three sons & their wives, of w^{ch} three sons all y^e world came off, & their names was in this manner,—Sem Cham & Japheth, & this flood was called Noahs flood for he & his Children were saved, & noe moe, & many years after as Chronicle telleth these two pillars were found & as polocronicon saith y^e a great Clarke y^e men called Pithagoras found y^e one, & Hermes y^e Philosopher found y^e other, & they taught forth the sciences y^e they found therein written every Chronicle & story, and many other Clerks & y^e Bible principally witnesseth of the making of y^e Tower of Babilon & it is written in y^e Bible Geneses Capit decim how y^e Cham Noahs son Nimrod & he waxed A mighty man upon y^e Earth and he was a strong man like unto a Giant & he was a great King & in y^e begining of his Raigne & Kingdoms he was y^e true King of Babilon & amad, calneth & y^e land of Shinar & these same mens Brethren began y^e Tower of Babilon & he taught to his workmen y^e Craft of Masoury & had with him many Masens more than forty thousand & he loved them and cherished them well & as it is written in y^e Polocrone & in the mass stories & in other stories moe, & a part of this witnessed y^e Bible & in y^e said tenth Chapter, where he saith y^e Assur was near a kin to Nimrods seed out of y^e Land of Shiner & he built y^e Citty of Nineveh in placeas & other moe & this he saith ve illa taira in defemare agressus est Asshur et edificavit Ninevi et implecens anitates et calath et Rifo q^r is Ninivehet calath he est civitas mag^r. reason would y^e should declare openly how & in what manner y^e charges of Masens craft was first found & who gave first to it this name of Masoury & y^e shall know well y^e it is plainly opened in Polocronicon & in Methodis epistopus et marten y^e Asshur y^e was a worthy Lord sent to Nimrod y^e King to send him Masens & workmen of Craft y^e might help him to make his Citty y^e which he was purposed to make & finish & Nimrod sent him thirty hundred of Masens & when he should goe & send them forth he called them before him & said, ye must go to my Cosin Asshur to help him to build him a Citty but look ye he well governed w^{ch} such a charge y^e it may be profitable both for y^e and me & truly doe yo^r labour & craft & take reasonable for yo^r pains according as y^e may deserue, & I would y^e y^e loue together as y^e were brethren & hold together truly & he y^e hath most cunning teach it to his brother or fellow, and look y^e governe yo^r selues well towards yo^r Lord and amongst yo^r selues soe y^e I may have worship and thanks for sending y^e & teaching y^e craft. And they received their charge of y^e King y^e was there Lord and master & went forth to Asshur & builded y^e Citty of Nineveh in y^e Country of Placeas & other Citties more y^e men call Calath Resen y^e is a great Citty between Calath & Nineveh & in this manner y^e craft of Masoury was preferred first & charged for a science & craft, reason would y^e we should shew y^e how y^e Eldars y^e were before y^e time had y^e charge written in Lattin & in french, & now y^e Euclides came to Geometrie we should tell y^e as it is noted in y^e Bible & in other stories in duodecimo Capit Geneses he telleth how y^e Abraham came into y^e Land o Canaan & y^e Lord appeared unto him and said I shall give this land to thee & to thy seed, but there full a great hunger in y^e Land & Abraham took Sarai his wife wth him & went into Egypt in pilgrimage while y^e hunger endured he would abide there & Abraham as y^e stories sayes was a wise man & a great Clerke & he called all the heaven sciences & taught y^e Egiptians y^e science of Grammar this worthy Clerke Euclides was his Schollar & learned of him Masoury & he gave y^e first y^e name of Geometry, but it is said of Isodus ethemologor in y^e first book, Isodus in his Etimologie in y^e ffth book Etthemagior Capitulo p^r saith Euclides was one of y^e first founders of Geometry & he gave it name for in his time there was a water in y^e land of Egypt y^e was called Nilo, & it flowed soe far in y^e land y^e men might not dwell therein, and Euclides taught them to make great walls & ditches to hold

out y^e water & he by Geometry measured out y^e land & parted it into divers parts, & made every man to close his owne part wth walls and ditches, and then it became a plentious Country of all manner of fruit & young people both of men & women y^t there was soe much people of young fruit y^t y^e Country might not well line & y^e Lords of y^e Country drew them together & made a Councell how they might help their Children y^t had not livelihood competent & able to find them & their Children for they have many amongst them in Councell, and there was this worthy Clarke Euclides, & when he perceived they all were not able to bring about this matter, he said to them will y^e take to me y^e sons in governance and I shall teach them in such a science y^t they shall live thereby gentlemen like, under condition y^e will be sworne to me to performe y^e governance y^t I will tell yes, soe reason would that every man should grant to y^e things y^t are profitable to themselves and they took their sons to Euclides to governe them at his owne will, & he taught them y^e craft of Masonry & gave it y^e name of Geometry because of parting y^e ground y^t he had taught y^e people in making their walls & ditches beforesaid to close out y^e water, & Isodus saith in his Etimologies y^t only calleth y^e craft Geometrie, & this worthy Clarke gave it name and taught it y^e Lords sons of y^e Land that he had in his teaching, and he gave them charge y^t they should call each other fellow & not otherwise because they were all of one Craft & of gentle birth borne & of Lords sons & alsoe he y^t was most cunning should be governour of y^e worke & should be called Master, & other charges moe y^t been written in y^e book of charges, & soe they wrought wth y^e Lords of y^e land & made Citties and Townes Castles & Temples & Lords places & did live honestly & truly by y^e said craft. When the Children of Israell dwelling in Egypt they learned y^e craft of Masonry & afterwards they were driven out of Egypt they came into y^e land of Behest w^{ch} now is called Jerusalem and there it was occupied & y^e charges holden & kept, and at y^e making of Solomons Temple y^t King David began & King David loved well Masons, & he gave them charges right near as they be now & y^e making of Solomons Temple as it is said in y^e Bible in y^e third book Regnum in tertio regum regni capitulo quinto that Solomon had fouer thousand Masons at his worke & y^e Kings son of Tyre was his Master Mason & in other Cronicles as it is said in old books of Masonry y^t Solomon confirmed y^e charges y^t his ffather David had given y^e Masons, & Solomon himselfe taught them their manners, very little differing from the manners y^t now are used, And from thence this worthy science was brought into France by y^e grace of God & into many other worthy Regions, and in France there was a worthy Knight y^t was named Carolus Secundus y^t is to say Charles y^e second and this Charles was elected King of France by y^e grace of God & by Launce & yet some men will say y^t he was elected by fortune only w^{ch} is false & untrue as appeareth by y^e Cronicle plainly for he was of y^e Kings blood royall & this same King Charles was a Mason before y^t he was King & afterwards when he was King he loved well Masons & cherished them and gave y^e charge & manners of his devise whereof some be used at this p^{re}sent in France and ordained y^t they should have reasonable pay & alsoe y^t they should assemble once in a year & comon together of such things as were amiss & y^e same to be received by Masters and fellowes, every honest Mason or any other worthy workman y^t hath any love to y^e craft of Masonry & would know how y^e craft of Masonry came first into England & by whom it was grounded & confirmed as it is noted & written in stories of England & in old charges of St. Albans time & King Ethelstone declared y^t Amphabell came out of France into England & he brought St. Albans into Christendome & made him a Christian man & he brought wth him y^e charges of Masons as they were in France & in other Lands, and & in that time y^e King of y^e Land y^t was a Panem dwelled there as St. Albans is now & he had many Masons working on y^e Towne walls, and at y^e time St. Albans was y^e Kings Steward pay master & Governour of y^e Kings worke & loved well Masons & cherished them well & made them good pay for a Mason took but a penny a

day and meat & drink, & St. Albane got of y^e King y^e every Mason should haue xix^d. a week & iiij^d. for their non finding & he got them charges & manners as St. Amphabell had taught him, & they doe but a little differ from y^e charges y^e he used now at this time & soe these charges and manners were used many years, & afterwards they were almost near hand lost bargaris were untill y^e time of King Ethelstone wth said King Ethelstone & ye same Edwine loved well Geometry and applied himselfe busily in learning y^e science and alsoe he desired to haue y^e practise thereof wherefore he called unto him of y^e best Masons y^e were in y^e Realme for he knew well y^e they had y^e practise of Geometry best of any craft in y^e Realme & he learned of them Masonry & cherished & loved them well & he took upon him y^e charges & learned y^e manners, & afterward for y^e loue y^e he had unto y^e craft, & for y^e good grounding y^e it was found in he purchased a free charter of y^e King his ffather y^e they should haue such a fredome to haue correction within themselves, & y^e they might haue communication together to correct such things as were amiss within themselves, and they made a great Congregation of Masons to assemble together at at Yorke where he was himselfe, & let call y^e old Masons of the Realme to y^e congregation, & comanded them to bring to him all y^e writelings of y^e old books of y^e craft that they had, out of w^{ch} books they contrived y^e charges by y^e diuise of y^e wisest Masons y^e there were, & comanded y^e these charges might be kept & holden & he ordained y^e such congregacon might be called assembly, & he ordained for them good pay y^e they might liue honestly y^e w^{ch} charges I will declare hereafter, & this was y^e craft of Masonry there grounded and considered, In England right worshipfull masters & fellows y^e been of diuers Ssemblies and congregations wth y^e consent of y^e Lords of this Realme hath ordained & made charges by their best advise y^e all manner of men y^e shall be made & allowed Masons, must be sworne upon a booke to keep the same in all y^e they may to y^e uttermost of their power, & alsoe they haue ordained y^e when any fellow shall be received & allowed y^e these charges might be read unto him, & he to take his charges, and these charges haue been seen & perused by our late Sovereigne Lord King Henry y^e sixth & y^e Lords of y^e Honourable Councell, and they haue allowed them well & said they were right good & reasonable to be holden and these charges haue been drawne & gathered out of diuers antient books both of y^e old Law and new Law as they were confirmed and made in Egypt by y^e King and by y^e great Clarke Euclides & at y^e making of Solomons Temple by King David & by Salom his sonn and in ffraunce by Charles King of ffraunce and in England by St. Albou that was y^e steward to y^e King y^e was at y^e time, & afterward by King Ethelstone y^e was King of England, & by his son Edwin y^e was King after his ffather as it is rehearsed in many and diuers histories & stories and Chapters & ensueth as y^e charges following peticularly and severally, y^e first and principall charge is

- 1 That ye shall be true man or true men to God and y^e holy Church, and that ye shall use neither error nor heresie by yo^r own understanding or discreet or wisemens teaching.
- 2 That ye be true leidge men to y^e King without treason or falsehood and if y^e know either Treason or treachery look ye amound it if ye can or else privately warne y^e King or his Rulers or his deputies & officers.
- 3 That ye shall be true one to another, y^e is to say to every Master & fellow of y^e science and craft of Masonry y^e been allowed Masons, & to doe unto them as ye would they should doe unto you.
- 4 That, every Mason keep true counsell both of Lodge & Chamber and all other Councells y^e ought to be kept by way of Masonrie
- 5 That noe Mason be Theif or Thieves for as far forth as he knoweth.
- 6 That he shall be true to his Lord and Master y^e he doth serue, & truly look to his masters profit and advantage.

- 7 You shall call Masons yo^r fellowes or yo^r Brethren and by noe other feall name, nor shall y^e take yo^r fellowes wife in villany nor further desire his Daughter nor servant
- 8 And alsoe y^e pay truly for yo^r meat & yo^r drink wheresoever y^e goe to boord, alsoe ye shall doe noe villany in y^e house whereby y^e craft shall be slandered.
These been y^e charges in generall that every Mason should hold by both masters and fellowes. Now other singular charges for masters and Fellows.
- 1st **That** noe Master or fellow take upon him noe Lords worke nor other mans but he know himselfe able and of cunning enough to performe it, soe y^e y^e Craft haue noe slaunder nor disworshipp soe y^e y^e Lord may be well and truly served.
- 2^d **That** noe master take noe worke but he take it reasonable soe y^e y^e Lord may be well and truly served with his owne good and y^e Master may live honestly and pay his fellowes truly their pay as y^e manner of craft asketh
- 3^d **That** noe Master nor fellow shall supplant other of their worke, y^e is to say if he haue taken a worke, or else stand Master of any Lords worke or other, y^e shall not put him out unless he be unable of cunning y^e end y^e worke.
- 4th **That** noe Master nor fellow take noe Apprentices to be allowed his Apprentice but for Seaven years, and y^e Apprentice to be able of birth and of liveing as he ought to be.
- 5th **That** noe Mason nor fellow take noe allowance to be made Mason without y^e consent of V. or VJ. of his fellowes at least and he y^e shall be made Mason to be anens within all sides, y^e is to say y^e he be free borne and of good kindred and noe bondman and y^e he haue his right limbe as a man ought to haue.
- 6th **That** noe Master nor fellow take any Lords worke to taske y^e hath been accustomed to be journey worke
- 7th **That** every one gine pay to his fellow but as he may deserve soe y^e y^e worthy Lord of y^e worke may not be deceived through false workemen
- 8th **That** noe fellow doe slander other behind his backe to make him lose his good name or his worldly goods
- 9th **That** no fellow within Lodge nor without doe minister evill answers to other, ungodly without reasonable cause.
- 10th **That** every Mason shall doe reverence to his betters and and shall put him at worshipp
- 11th **That** noe Mason shall play at hazard, or at y^e dice nor noe other unlawfull games whereby y^e craft should be slandered.
- 12 **That** noe Mason be noe Riband in Leeberry to make the craft slandered
- 13 **That** noe fellow goe into y^e Towne in y^e night time without a fellow to bear him witnes y^e he hath been in honest company for if he see doe there a Lodge of fellows to punish y^e sinne.
- 14 **That** every Mason and fellow shall come to y^e Assembly and it be within five miles of him, and if he haue any warning to stand there at y^e reward of Masters & fellowes.
- 15 **That** every Master & fellow if they haue trespassed to stand at y^e reward of Masters & fellowes to make them accord there if they may; and if they may not accord them, they to goe to y^e Comon Law.
- 16 **That** noe Master make noe mould nor sware, nor rule to lare.
- 17 **That** noe Master nor fellow shall set a layer within Lodge nor without to shew any moulded stones with any mould of his owne makeing.

18. That every Master shall receive and cherish strang Masons when they come out of y^e Country and set them to worke as the manner is y^e is to say, if they have moulded stones in place y^e shall set them a fortnight at y^e least in worke, and give him his pay, and if he have not stones for him to worke, that then he shall refresh him to y^e next Lodge.
- 19th. That y^e shall truly serve y^e Lord for yo^r pay, and Justly and truly make an end of yo^r worke be it task or Journey worke, if y^e may have yo^r pay truly according as y^e ought to have.
- 20th. That every Mason worke truly upon y^e working day, soe y^e he may receive his pay and deserve it soe he may live honestly upon y^e holy day, and y^e ye and every Mason receive yo^r pay godly of yo^r paymaster and that ye shall keep due time of travaile in yo^r worke & of rest as it is ordained by the Masters Councell
21. That if any fellowes shall be at discord or dissention, ye shall truly treat between them to make accord and agreement & shew noe favour upon neither part, but Justly and truly for both y^e parties, and y^e it be done in such time as y^e Lords worke be not hindered.
22. Alsoe if ye stand warden or have any power under the Master where ye serve, ye shall be true to yo^r mst master while ye be with him, and be a true mediator betweene Master and his fellowes to y^e uttermost of yo^r power.
23. Alsoe if ye stand stewards either of Lodge Chamber or of comon house needs, ye shall give true account of y^e fellowes good how y^e is dispensed, at what time they will take account, and alsoe if y^e have more cunning than yo^r fellow y^e stands by y^e in his worke and see him in danger to spoile his stone and wants counsell of y^e ye shall informe and teach him honestly soe y^e y^e Lords worke be not spoiled

These charges that we have declared & recorded
unto y^e ye shall well and truly keep to yo^r power,
soe helpe y^e God & Holidome & by y^e holy contents
of this booke.

Edward Thompson

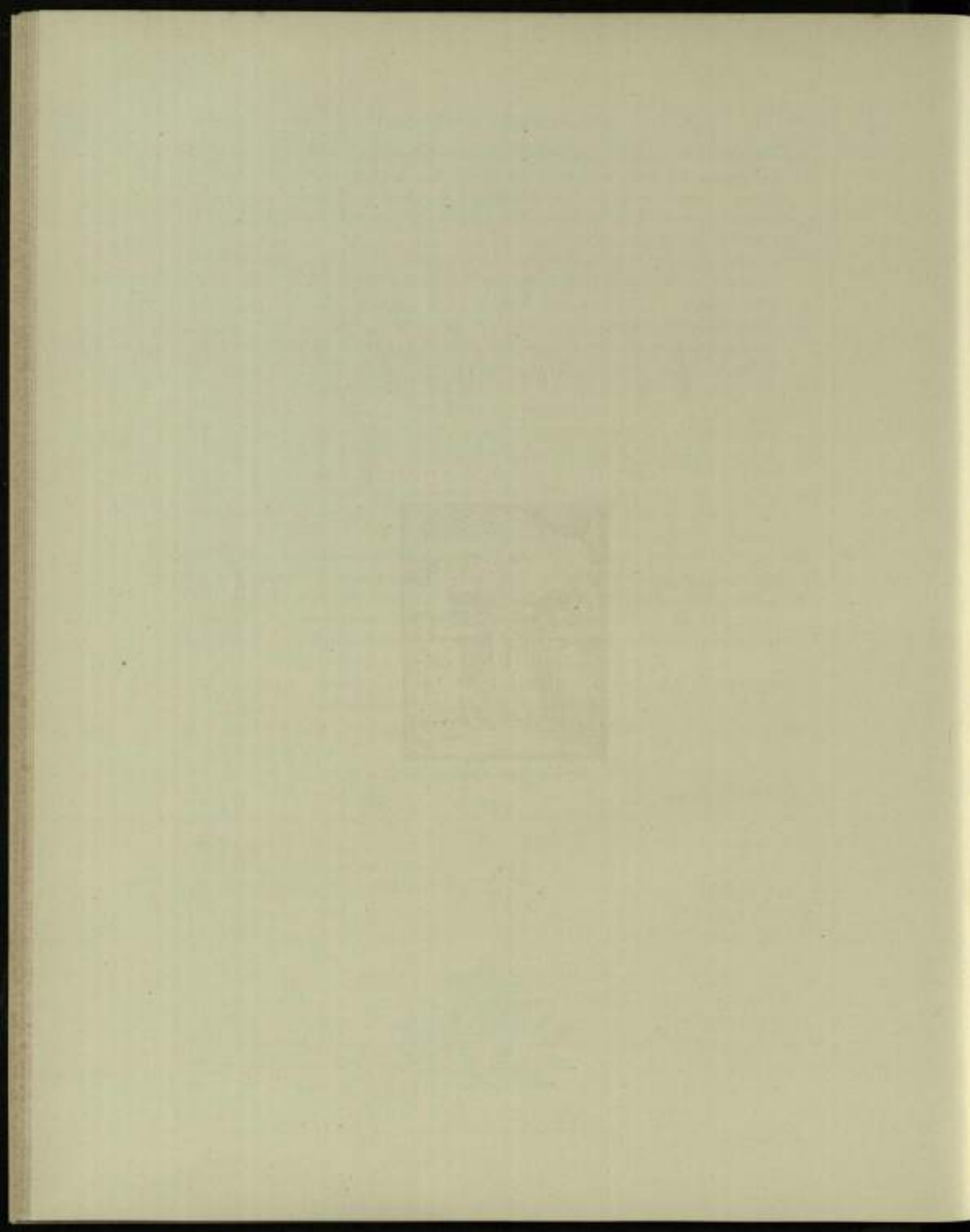
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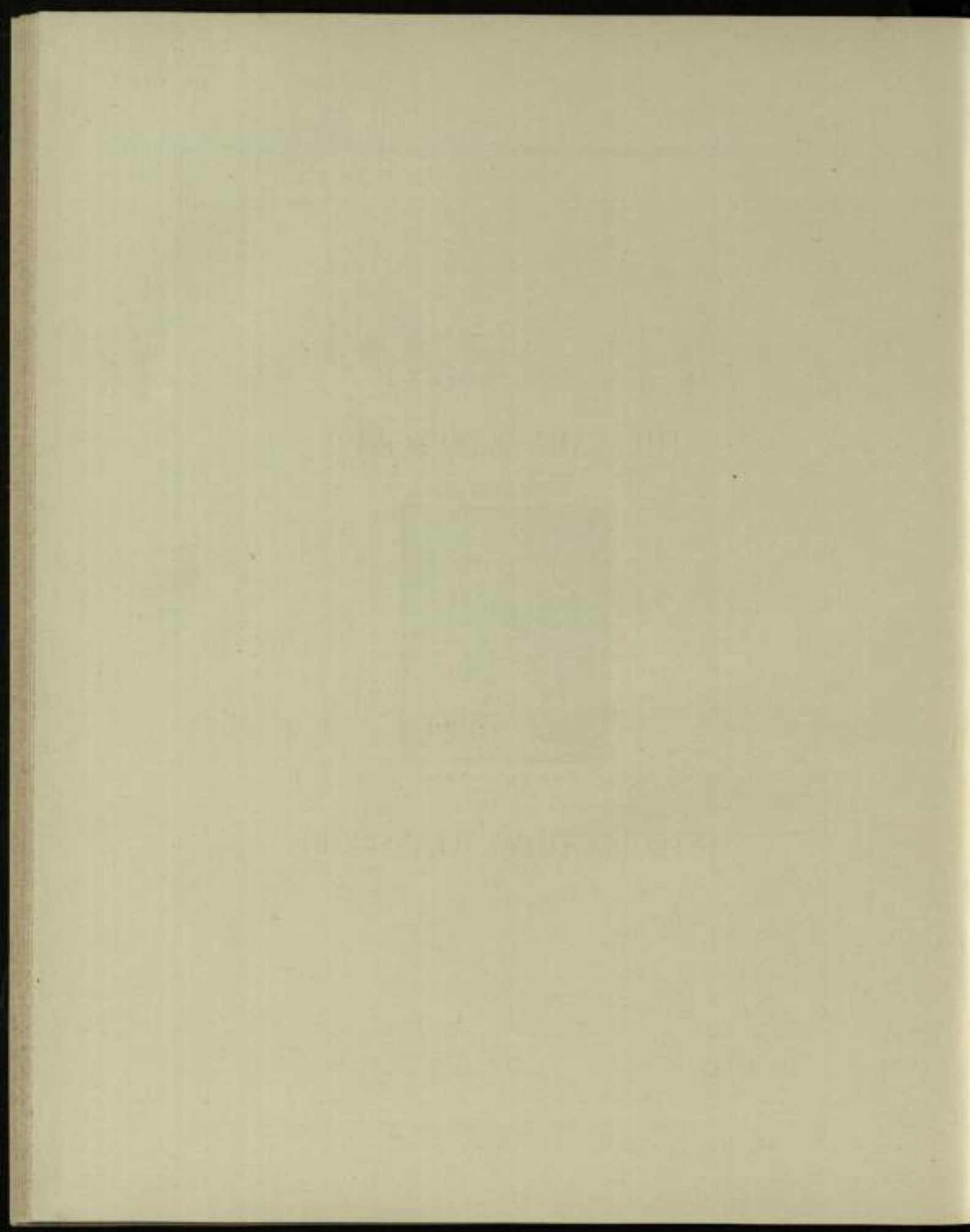
VOL. III.

FROM THE ISABELLA MEDAL.



BRITISH MUSEUM. ADD. MSS. 10,801.
KING. 1001 A.D.

PART V.



THE CAMA MANUSCRIPT.

(facsimile of first page.)

INTRODUCTION : TRANSCRIPT.

Elie Gannu Manuscript



The first of the two parts of the manuscript was written by the author of the "Elie Gannu" (1810-1811) and the second by the author of the "Elie Gannu" (1810-1811). The first part is a history of the Elie Gannu and the second is a history of the Elie Gannu.

The first part of the manuscript is a history of the Elie Gannu. It is written in a style which is both simple and elegant. The author has done his best to make the history as clear and as interesting as possible. The second part of the manuscript is a history of the Elie Gannu. It is written in a style which is both simple and elegant. The author has done his best to make the history as clear and as interesting as possible.

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The Cama Manuscript.



At the time when Bro. Dr. Begemann was publishing his classification of the "Old Charges" (*vide* A.Q.C., I., 152), he ventured the opinion that the Spencer family was derived from the Grand Lodge family through a lost intermediate version which combined the characteristics of both. Hardly were his words in type, and not yet printed, before the discovery of the Cama MS. proved how true was his judgment, as it turned out to be a fair example of the missing link, a sister document, fulfilling all the conditions, but not the actual link itself. That is to say, Dr. Begemann does not think it the actual MS. which the writer of the Spencer Version must have had before him, but practically identical in form with it.

The Cama MS. consisted originally of four sheets of paper (sixteen pages), stitched together book-wise, but at the time it first came under my notice the first outside leaf had been torn off and disappeared, leaving seven leaves only. Fortunately this leaf had not been written on (perhaps it contained a title), the MS. proper beginning on the second leaf, so that nothing of value has been lost. The last page also is blank, the text therefore covers thirteen pages, eight inches wide by twelve-and-a-half high, with a good inch margin on the left. It had been kept folded in four, twice doubled, and the paper is consequently broken cross-wise, but luckily so that very little is absolutely undecipherable. The document has since been marvellously repaired and mounted on guards.

Like most of these old manuscripts, its history cannot be carried back very far and its origin is unknown. It was found on the premises of Bro. W. J. Clarke, stationer and printer, 37, High Street, Margate. The business had formerly belonged to Bro. Brusier, a member of the Margate Lodge, and the supposition is that it had belonged to the latter's uncle, Bro. Osborne, who, after leaving the printing business, kept the King's Head Hotel, Margate. The Brusier's seem to have been quite unaware of its existence.

At the time of its discovery (March, 1888), the Margate Lodge was interested in a case for the Masonic Charities, and resolved to turn the MS. to account. It was offered to me for seventy-five votes, and on applying for aid to Bro. D. P. Cama, Past Grand Treasurer, our brother immediately supplied me with the necessary number of votes, and thus secured the manuscript for our Lodge. Hence the name, "Cama Manuscript."

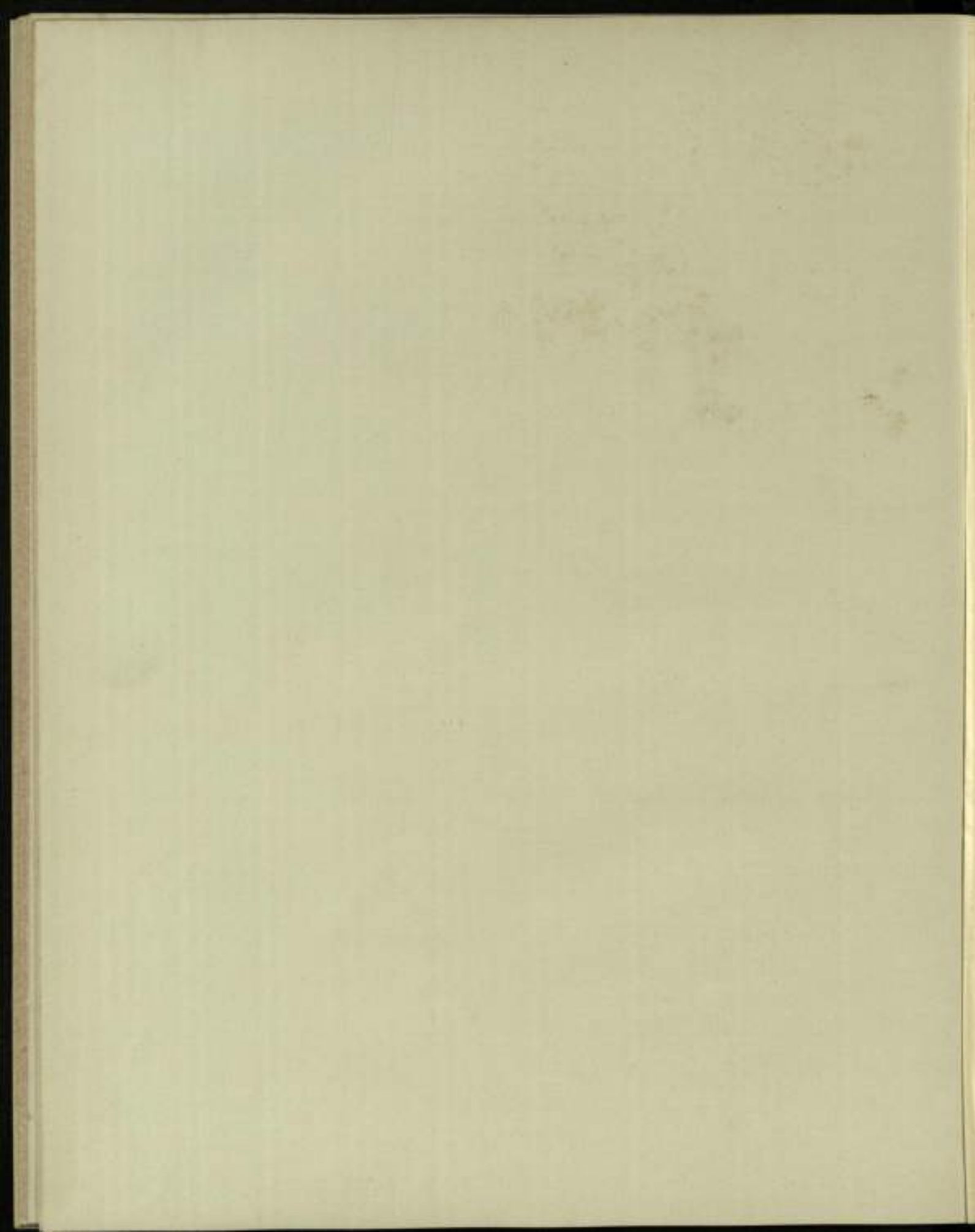
As regards the date it is impossible to fix it with any degree of precision, "early 18th century" being the nearest approach obtainable. Its place in Begemann's Classification is "Grand Lodge Family, Grand Lodge Branch."

As we only give the first page in facsimile, the Transcript has been printed line for line and page for page. It has never before been reproduced in any form.

The Constitutions of The Masons.....

The might of the Father of Heaven and the wisdom of the glorious Son through the Grace and goodness of the Holy Ghost three persons and one God be with us, and give us Grace and so to govern us here in our living, that we may come to his bliss that never shall have ending, Amen

Good Brethren and Fellows: our purpose is to tell you how, and in what manner, this Worthy Craft of Masonry was begun. And afterwards how it was kept and encouraged by worthy Kings and Princes, & by many other Worthy Men. And also to those that be here, we will Charge by the Charge that belongeth to every first Mason to keep, for in good faith if they take good heed to it, it is worthy to be well kept, for Masonry is a worthy Craft and a curious Science.



The Cama Manuscript.

The Constitutions of The Masons

The might of the Father of Heaven and the wisdom of the glorious Son through the Grace and goodness of the Holy Goat three persons and one God be with us, and give us Grace and so to govern us here in our living, that wee may come to his bliss that never shall have ending, Amen

Good Brethren and Fellows our purpose is to tell you how, and in what manner, this Worthey Craft of Masonrie was begun. And afterwards how it was kept and encouraged by worthey Kings and Princes, & by many other Worthey Men. And also to these that be here, we will Charge by the Charges that belongeth to every free Mason to keep, for in good faith if they take good head to it, it is worthey to be well kept, for Masonrie is a worthey Craft and a curiouse Science.

and one of the seaven Liberall Sciences The names of the seaven Liberall Sciences be these The first is Gramer, and that teacheth a man to spake and Write truly. The second is Rhetorick and that teacheth a man to speak fair and in soft termes. The Third is Dialectick or Logike and that teacheth a Man to deserue or know truth from falshood. And the fourth is Arithmetick which teacheth a Man to recon and Count all manner of Numbers, The fift is Geometry and that teacheth a man the Mette and Measure of the Earth and of all other things the which Science is Called Measonrie. And the sixth science is Musick and that teacheth a man the Craft of Songe and Quice of toungae and Organe, Harpe &c. The seventh Science is Astronomy which teacheth a Man to know the Course of the Sun Moon and starre. These be the seaven Liberall Sciences the which are all founded on this Science of Geomitrie, for it teacheth a man Measure, ponderation and Waight of all manner of things on Earth for there is no Man that worketh any manner of Craft but by some Mette or Measure and there is no man that buyeth or selleth but by some mette, Measure or weight. so that Marchants Craftamen and all of the seven Sciences likewise the plowmen and tillers of all sorts seeds and Graine, Vine planters and setters all sorts of fruits and Trees are hereby directed, For Gramer, Arithmetick, Astronomie nor any of the other

Sciences no Man findeth mettle or Measure without
Geometry therefore this Science of Geometry is the most
Worthey that findeth all the Others. ~~~~~

Hou this Worthy Science was first begun I
shall tell you. Before Noahs flood there was a Man yⁱ
was called Lameth as it is written in the Bible in the
fourth Chapter of Genesses. And this Lameth had
two wives the name of the one was Adah and y^e name
of the other Zillah, by his first wife Adah he had
two sons the name of the one Jubal, and the other Jubal
And by the other Wife Zilah he had a son and a
daughter the sons name was Tuball Cain and the
daughters was Naamah These four Children found
out the beginning of all the Crafts in the world for
Jubal found the Craft of Geometry and he had
flocks of sheepe and lande in the field and first
wrought a house of stone and Trees. and his Brother
Jubal, found the Craft of Musick he was y^e father
of all such as handle the harpe and Organ.
And Tubal Cain was the instructor of every artificer
in Brass and Iron. and the daughter found out y^e
Craft of Weaving and their Children knew well y^e
God would doe vengeance for sin either by fire or
watter wherefore they wrote their Sciences that they
had found in two pillars that they might be found
after Noahs flood one of the pillars was Marble for

for that will not burn with any fire, and y^e
other stone was called Laternes for that would
not drown in any Watter. ~~conclusion~~

Our intente is to tell you truly how and in what
manner these stones were found wherein these
Sciences were written. The Hermarines that was
Cubies sone the which Cube was Serna sone
that was Noulis sone, This same Hermerines was
afterward called Hermes the father of wisdom he
found one of the pillars of stone wherein the Sciences
were written. And he taught them to other men
And at the Building of the Tower of Babilon
Masonrie was made much of, and the King of
Babilon the Mighty Nimrod was a Mason himself
as it is reported by ancient Historie and when the
Citie of Ninive and other Cities of the East were to
be builde Nimrod the King of Babilon sent theither
Masons at the request of the King of Ninive his
Cousen, and when he sent them fourth he gave them
a charge in this Manner. That they should be true
to one another and Love truely together and that they
shoulde serve their lord trulie for their pay so that
their master might have Honour and all that
belong to him. Severall other Charges he gave them &
this was the first time that ever any Mason
had any Charge of his Crafte. ~~conclusion~~

Moreover when Abraham and Sara his wife went into Egipte and their taught the Seven Sciences to the Egiptions he had a worthy scholar whose name was Euclide who learned right well and became a great master of the seven Sciences, and in his days it befell that the lords and the Estates of the Realme had so many sones that they had gotten by their wives and some other ladys of the Realme for that land is a hott land and pienteous of Generation, and they had no competent livelihoode to find their Children Wherefor they took counsell together with the King of the Land how they might find their Children honestly as Gentlemen, but could find no manner of good way and then did they proclaime through all the Land that if their were any man that could informe them, that he should be well rewarded for his travell, and that he should hold him well pleased, After that this crye was made then came this worthy Clarke Euclide, and snide to the King and the Lords. if ye will give me your Children to govern I will teach them one of the seven Sciences whereby they may ^{be} honestly as Gentelmen shoulde under condition that ye will grant them, and that I may have power to rule them after the manner that the Science ought to be ruled. and that the King and his counsell granted anon and sealed his Comision and then this worthy Clarke

Clarke Euclide tooke to him those lords sones and taught them the Science of Geomitrie in practisk for to worke in stones all manner of werthey workes that belongeth to building of Churches, Temples, Towers, Castles and all other manner of buildings and he gave them a Charge in this Manner. ~~~~~

The first is that, They should be true to the King, and to the lord that they serve, and to the Fellowship whereof they are admited, and that they should love one another and be true to one another and that they should call each other his fellow or els his Brother, and not his servant, or knave nor no other foul name, and that they should truly deserve their pay of their lord or the Master of the worke that they serve and that they should ordaine the wisest of them to be the Master of the worke, and neither for love nor lynage, riches, nor favor, to sett another that hath little cunning to be Master of the lords worke whereby the lord should be evill served and they ashamed, and also that they should call y^r governour of the worke Master in the time that they worke with him. and other Charges he gave them that are to long to tell, and to all these Charges he made them sware a great Oath that men used in that time, and he ordained for them a reasonable pay whereby they might live honestly, and also that they should come and assemble together every year once to consult how they might worke best to serve the lord for his profite and to their one credite and to Correet within themselves

him that had trespassed against the Craft and those
was the crafts grounded their and that worthy Clarke
Euclide gave it the name of Geometrie and now it is
called through all this Land Masonrie ~~~~~

Sithen long after when the Children of Iserell were
come into the land of the Jehusite which is now called
Jerusalem King David began the Temple that is called,
Templum Domini, with us the Temple of Jerusalem
The same King David loved Masons and cherished them
and gave them good pay, and he gave them the charges
in manner as they wer given in Egypt by Euclide
and other Charges more as you shall here afterwards
and after the decease of King David Solomon King
Davids sone finished the Temple that his father had
began and he sent for Masons into divers countrys and
and geathered them together so that he had fourscore
thousand workemen that wer workers of stone and wer
all ~~~~~ Masons and he chose thre thousand of them
to be Masters and Governors of his worke. ~~~~~

And Hiram King of Tyre sent his
servants unto Solomon for he was ever a lover of David
and he sent Solomon Timber and workemen to help forwards
the building of the Temple and he sent them one that
was named Hiram a widows son of the Tribe of
Naptalie he as a master of Geometrie, and of all his
Masons Carvers, Ingravers, and workers and casters of
Brass and all other mettles that was used about the

Temple and King Solomon confirmed both the Charges and manners that his father had given to Masons and thus was that worthy Craft of Masonrie confirmed in Jerusalem and many other Kingdoms. ~~~~~

Curious Craftamen walked abovte full wide in divers countries some to learne more Crafte and cunning, and others to teach them that had butt little, and so it befell that there was a curious Mason that was Named Grecus that had been at the building of Solomons Temple, and he came into France and there he Taught the science of Masonrie to the men of France and there was one of the Regeler line of france named Charls Mertell, and he was a man that loved well such a Crafte and drew to this Grecus and learnt of him the Crafte and tooke upon him the Charges and Manners, and afterwards by the grace of God he was made King of France and when he was King he tooke Masons, and did helpe to make men Masons and sett them to worke and gave them that he had learned of other Masons and confirmed them a charter to holde their assemblie from year to year wher they would and he cherished them right much and thusse came the Craft into France. ~~~~~

England in all this Season stood voide of any Charge of Masonrie untile S^t Albans time, and in his days ^{the} King of England that was a paynim did wall the Town about that was called S^t Albans, and S^t Albans was a worthy Knight and steward of the Kings housholde and had gotte the government of the Realme and also the Town walls and loved Masons well and cherished them much, and he made their

pay right good standing as the Realme did, for he gave them 2^d a week and 3^d to their cheare for befor that time through all the land a Mason had but a peny a day and his meate untill S^t Alban amendid it and he gave them a Charter of the King and his counsell for to

and gave it the name of an asemblie and was thereat himselfe and helped to make Masons and gave them Charges as ye shall hear afterwards. *~~~~~*

After the Death of S^t Albans there came into England of divers Nations so that the good rule of Masonrie was destroyed untill the time of King Athestone that was a worthy King of England and brough all the land into rest and peace and builded many great works of Abbies &c. and other bildings. And he loved Masons and had a son named Edwine that loved Masons and was a great practizer of Geometrie and drew himselfe to commune and talke with Masons to learne of them the Crafte, and afterward for the love he had to Masons and to the Crafte, he gave of the King his father a charter and Commision to holde one Asemblie where they would within the Realme once a year, and to Correct within themselves faults and trespasses that ware done within the Crafte. and he held one Asemblie himselfe at at Yorke and there he made Masons and gave them Charges and taught them and commanded that rule to be kept for everafter and gave them the Charter and Commision to keepe and made one Ordinance that it should be renewed from King to King And when the Asemblie was gathered together he made

made a Crye that all Old Masons and young that had any writtings or understanding of the Charges and manners, that war made befor in this Land or in any other That they should bring and shew them and it was poved there was found some in French some in Greeke and some in English and some in other Languages and they wer all to one intent and purpose and he made a booke thereof how the Crate was founded and he himselfe commanded that it should be read or told when any Mason should be made and for to give him his charges and from that day untill this time manners of Masons have been kept in that forme as well as men might governe it. farthermore at divers assemblies certen charges have been made and ordained by the best advice of Masters and Fellows. *cor*

Everie man that is a Mason, ought to take right good heade to their charges, and if any man find himse¹_{fe} guiltey in any of these charges That he amend himselfe against God and espetially you that are to be Charged take good head that ye may keepe these Charges right well for it is a great perrill for a man to forsware himselfe upon a booke. the first charge is that ye shall be true men to God and the holy Church and that ye use no error nor herese by yovr understanding or descretion but be you wise men and decreet in every thing and also that ye should be true Liegmen to the King without Treason or any other falshood. and that yea know no Treason nor tretchery but you amend it if you may or els warne the King or his

Councell thereof and also that ye be true each one to another, that is to say to every Mason of the crafte of Masonrie that be Masons allowed ye shall doe unto them as ye would that they should doe unto you. and also that ye keepe all the councells of your fellows truly be it in Lodge or in chambers, and all other councells that ought to be keepe by the way of Brotherhood and also that woeu Mason shall be a Thiefe or so farr forth as he may writte or know. and that ye shall be true to the Lord or Master that ye serve and truly to see to his profite and his advantage. and also ye shall call Masons your fellows or Bretheren and no other fool names. and also ye shall note take your fellows wife in Villaine nor desire ungodly his daughter nor his servant nor put him to no disworship and also that ye pay truly for your meate, and drinke where ever you board whereby the Craft may not be slandred These be the charges in generall that belongeth to every true Mason to be kept both by Masters and fellowes. *cccc*

Reherse I will other charges in singular for Masters and fellowes. First, that no Master or fellowe shall take upon him any Lords worke nor any other mans worke unless he know himselfe able and sufficient to performe the same so that the craft have no slander nor disworship thereby, but that the lorde may be well and truly served also that no Master take no worke but that he take it it reasonable so that the Lorde may be well served with his one good and the Master to live honestly and to pay his fellowes truly their pay as the manner is. Also

that no Master nor fellowes shall suplant any other of their worke that is to say if he have taken any worke in hand or else stand Master of any lords worke he shall not putt him out except he be unable of cunning to performe the worke. and also no Masters nor fellowes shall take any Apprentice but for the term of seven years, and that the Apprentice be able of birth that is to say freeborne and whole of his limbs as a man ought to be. Also that no Master nor fellowes take no allowance of any that is to be made a Mason without the asent and counceel of his fellowes, and that he that is to be made a Mason be able in all manner of degrees. That is to say, freeborne, come of good kindred true and no bondman, and that he have his right limbs as a man ought to have. Also that no Mason take an apprentice unless he have [*sufficient occu*]pation for to set him one, or to sett three of his fellowes or to at least on worke. and also that no Master or fellowes shall take no mans work to taskes that used or was wont to be journe worke, also that every Master shall give pay to his fellowes according as they deserve so that he be not deceived by false worke men. Also that no Mason slander one another behind his backe to make him loose his good name or his worldly goods. Also that no fellowe within the lodge or without misansware anther reprovchfully or ungodley without some reasonable cause. Also that every Mason shall reverence his Elder and putt him to worship and also that no Mason shall be common players at hazard or at dice or at cards or any other unlawful game whereby the craft might be slandered. and also no Mason shall use any lechery nor be no bande

whereby the craft might be slandered, and also that no fellowe goe into the Citie or town in night times without he have some one or more of his with him to b^eare him wittness that he was in honest places Also that every Master and fellowe shall come to the Asemble if that it be within fifty miles about him if he have any warning. and if any have Trespased againste the craftes, Then for to abide the order of the Masters and fellowes, to make them according if they can and if they cannot then to goe to common Lawe Also that no Master nor fellowe make no moulds nor square nor rule to no layer, nor sitt no layer that is within the lodge or without the lodge to hewe no moulded stones . And also that every Mason shall receive and cherish strange fellowes when they come over the Countrys. and sett them aworke if they will as the manner is. that is to say if he have moulds stones in his place, or else he shall refresh him with money unto the next lodging. and also that every Mason shall truly serve the lord for his pay and every Master shall truly make an end of his worke, be it Taske or Journey if he have his demands and all he ought to have. ¶ These Charges that we have now reversed unto you, and all other that belong to Masones ye shall keepe, so helpe you God and your Hallidom ¶