

enables.

QUATUOR CORONATORUM ANTIGRAPHA.

Masonic Reprints

-the

Lodge Quatuor Coronati, No. 2076, London.

OF THE



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

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VOLUME III.

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THE HARLEIAN MANUSCRIPT,

No. 2054, fo. 29.

INTRODUCTION : TRANSCRIPT.

ceo from Malono ordono and constitutions

Ego miggt of teo faker of goanon, with too wildome of teo glowious find through the good of the soly good that be 3 years in our god, & bo with to at our bogining give to goars fo to gou us vo, in our hunding, that we may come to give thigs that now geal save owning

Good Broteon & followod our our polo it to toll y gow & in it man teid craft of Malonsio was bogun, @ aftorward founded by worky Kingd & printed & many offer wor " mon and alfo to thom y to goro, wo will doclaro to toom to cargo that dots bolongo to duy true ma= Son to Koope, for in good foots, if it take good for outo it is well worther to be Kort, for a worther trugt & a curious styoute, for the bo - Liboral sciencob of tow git is one: but to first is gram that toatests a man to goodko truly & to write turuly : the second is Rotoricko that toacgots a man to govako fino & in gubtill torme tes teine is Logique, teat toargots to deparno truts firo fallsood : " fourts is Arrotsmaticko teat toargots to attout & rocount all manor of not to fift is called goomating & it toatsols a man to moat & moguro of the parts & other things, wil stiento is majonsid te givet ib mulick wit toursots fonge & voire of zongue or organd & Sarryob = teo soawouts is called Altrologie wit toursots to know teo course of gun & moone & otser ornaud, of the soawoud, zo 7 liberal sriented too we bo all one fience, t is to gay, goomatry; tous may a man proud toat all too sciences in too world bo founded by goomatry for it toassols, to moat & moguro pondor O waigst of all man of darts, & towo is no man fat workots by any craft but go work of by four maguro & waight, & all goo: & crafto mon morreganto find no obsor of teo 7 scioucos and of orially plow mon & tillow of all man of ground bots corno foilds, synos, plants, follows of all fruits for grano, not on Aftro= nonny any of all toolo can find a man ond moafand or moald we out goomatry : wearford I tein to teat science malt wortey teat findots all obsord. gow toid works sciente wad first bogun I gal toll y: Boford Moago flood was a man callod lamote ab it is mall writton in too 4 ceapt: of gonofis, & tid lamots, gab 2 winds too one wad called Ada & too offer soala, & by too i wifer Ada go hout a contraction of the soala, & by too i wifer Ada go bogott 2 gonod to one wad called Jabol & to oty Jubol; & by otson wife 30 sad one fon & a daugston & toofo found Sildnon found to bogining of all crafts in all to world, tois Jaboll was & older

fond (20 found to craft of goomatry, & go doparted flock & of Seage 5 lambod in the foild, 5 20 first wrought sould of stone (5 troo . Eit is noted in to chapter aforroft that gid Brother Ju= ball found mugick of songs gargo & organd . 40 Brotson of Jubal

Juball found smithe craft ab of pron & Stoolo a terix fifter found wanning & teolo gildron did know teat God would take pongen to for, outer by firs or water werford to y write to sciencod teat word found in two pillast of stone teat tery might to found after to flood to oud stone wad cal= lod Marrola teat canot burno will fird, teo oteour was callod Latora w'E canot drowno with water, our intout is to toll y truly sow (in weat man teofo flonde word found, weono teofo crafte wone written in Grooks. Hormonde teat was gon to cub & cale was fon to seen we was fond to Moag, to famo Hormonde was afforward called Hor= Lud mob, top fatson of wife mon: E so found out to 2 pillond of stone wegene teo scienced word now written & toruget teom bots at y mak= ing of too towor of Babilon toor was too craft of Malon rid first found & made mines of, & too King of Babilon with was called Hombrots or Nombrots, wab a majou & loud woll to craft ad it is faid of g maistor of too storid, & woon too citty of Minivio & offor city of malond at 50 dofind of too Kingd of ninius gid colon & tout toiten findet Malond at 50 dofind of too Kingd of ninius gid colon & tout fonts, o so 1 gand toom coargo in too manon. toat too fould be true & line toga: (13 toor truly), & teat too tould same for be bud to toud tor truly, & teat to fould sorred to Lord trudy for tong yag= mont : fo teat so miggt sand work? for gonding teom, & other can go gano teom ; & teis was to first tomo teat any majon sad any Gargo of Craft; morrow ween Abraham & sarrai gib wife wont into Equyt toor word tanget too > sciontob outo to Equytiand 5 30 gad a worten Strollor called Eutsild & go loarnod riggt woll & Twad me of all to > siloned Eit bofol in gib dayob that y longo & gues of tes Rolmo sad go many goudd that they had bogotton, four by toor wind & fomo by ladged of the Roalus for y land it a Soly land & ylong goudraton & too Sad no compotent hisoing for to one cildron woond for they mad mut sorrow) & too King of too land made a counfell & a ghiam to Know Low tooy might find toon ceilloron woand & tooy could find no good way di ; & canfod a cry to be made to word, out too Realmo toat if toone word any man that could il is a sin to have the mat of too word and man that could inform o gim, that 20 gould como to gim & 60 woll wowardod & gould ginfolfo woll payod; & after this cary was made came this worky clarke Euchill & fayd to the King O all gid groat Lordo: if " will gave " chiller on goulud & taught Soull all gid groat Lordo: if " will gave " chiller on goulud & taught Sonofte, ab gouttom: gould be puder condition, if i will graunt mo a consistion that I may sand yower to rule from go= nofter ab toole since and to be miled for kinge will gib noftly), as toof scienced ougst to be ruled; And tes Kings with gib connfoll granntod toon & goald that consifion; 5 toon & wonter doctor tooko tes Lond' fond & tauget teom tend srionts of Goomatory in practico to work Majousio all man of wortzy worked toat bolongots to building cafted all manders of lowed tomplod 3 cenerced with all dear buildingd E 20 gand from

teom garge in tsib mander : first teat toy Bould be true to y King & to teo lowed toy gowned, & teat y Bould low well togats or 600 towns one to an oteor, & teat toy call on anoteor followed & not germants or Knafeb nor oteor fouls named & teat toy Bould tarnly gorno to mo your to to an oteor fouls named & teat toy Bould tarnly form tsorre gaymt to tsorre Lourd tsat tso gorred, o tsoy gould ordaine y wifogt to be mi of tso Lourd's works, 3 noitson for lond, groat huving, nor Rices, to get anotser teat sate little curing to be m: of teo Lordo worke weardby so gould be ouil gorned or toy af= Jamod & teat ter fould call teo gownor of to worke M! of y worke weilest teoy worke with sim, & many otsor clarged with and too longo to toll. And to all topo gange so made term from to great cates that mon wood at that tyme, and ordaned for m voafonable payment teat tooy migst his by it sonofthe & allo y too gould comd & afformble with obsowed, that so might gave council in teoro crafte, teor niget works bolt to forme teoro for for teoro profik & worflipp & conroct from goluod if they gad troff gaffod. Ind true to craft goomatry was gowned tooro & that worthy M? gand it to name of goomotry, & it is called Majourio in teis land longo affor it is now amought us in the country of Journfalour, King David Bogand to tomple of Journfalour, teat is wits too tomplum doi, & famo Kingo David louod Malongit woll & certifed toom, & gand for good payment & so gand cearge teat y gould gowoaftor wards, & after to docoals of King Danid Soloman feat wab for to david goormad out too tomple gib fator Sad bogun & go gout aftorwards majoud of divorfo lands & gateonod team togateon to teat so gad fourfiord trougand workand of stone Etsoy word named Malond, E'so gad tendo touland of toom with worre ordained mailforr's & gownourd: & torre was a King in an obser Region that men called Hyrram & go loued well King So= Coman & gaus gim timber for gib worker, & go gad a fon y wab named Aynon & 30 was m? of goomotory & so was croife m: of all gib Malond, & m': of all gib graving worked & of all offer majond teat bolongod to go tomple & teid withuffors to Bible in libro - 2 . Sam: capito . 5. & trid formo Solomon confirmed bots to Egarged & manord, that gib fatson gad given to malond . & this was the worth craft of malond conformed in the countrie of

Johr galom and in many offer Kingdo mod glosioud craft mon walking abroad in Diverso countries, for cocaulo of parmoing mox craft, 3 offer fond to toars toars craft; 5 go it bofol y a curious Mafon wes was named Mymus Groacus & gad bins at to mak= oing of Salomond tough & camo into franco & tono tauget to craft of majonie to the man of france that was named

named Garlos Mantill 20 loued well teil craft & Indu to gin teil Naymub Groacub & loamed of gim to Craft & took open gim too coargo & manors & afterwards by to grain of God go wad eletted Kinge of france & woon go wad in gib offate go took wany majore E made Mafond tears teat word non & got team in worke & gaus tom Bots crarge & manard & good pay mout, with so gad loarned of otson Malond, & confirmed toom a gostor fire 7 to 7. to gold toort And tendo camo too craft into franco : Sud tois soafon was England voyd bots of any garge on Malourio butil teo tomo of st Albub, o in teib tymo teo Kingo of England teat was a pagan, & so wallod to towno teat is now called st Albond, I in Albond tyme a workey Kniggt wad cofon Stuard to to Kingo & Ead gow of the Roaling Ealfor of making the town wallob, & 30 loud Malon woll & Georifsod tsom & made toore paymont rigst good standing waiged ad tes Realmo did roquino, for zo gand tesm our wooks 3.6. to teoro double wagod, boforo teat tyme teougs all teo land a majon tooko but a j? a day . Thud nost to to tymo y st Albonod mondod it, go gat toom a ganton firo too Kingo & gib counful, & gano it to name of Afformbly, & to at so was singelfe, and made Ma= Jour & gano toon Garryood at y gall goard gowagtor . Aftour too Decalo of st Albonob tooro camo groucous warrow into England * terrouge nations, for y good rule of Malourio wab doftway of on= till the trung of the states till to tyme of Kingo Atgostan tgat wab a wontey Hing in Engl: (20 Brought too land into good roft & poato againo & so Build= ing many groat worked of caltled & Albond & many otsor build= ingb & eo build malen? ingt 5 30 loud majond vory woll, 5 30 zad a gono teat was named Hadrian & 30 loud Malous muty more teen sib fatsor, for go wad full of practico in goomatory, wgoroforo go doow gim: folfo to comanto with majore & to loarno of thom of craft & after wards for loud 30 gad to majoub 5 to the craft that so was made malon gungolfo, & 30 gott of too Kingo sid fatson a countor & a comfion to gold only 7 an affomble, wgowe go would within y Roalino & to corrort with the goluos statutos & tropafos, if it word dono witen teo craft, E so sold singolfo an affourble at youko & tsourd so mado majond, & gano tsom crango & tangst tsom

manard of the majore & comandod that Rule to be goldon dudary after & to tom tooko to ganton & comifion to Koopo & ourdains tgat it gould be ruled fire King to Kingd wyon teil allowby was gatgorod to gatgor, so caugod a cary to be made y all magond bots youngo () oht that gat any writting or ouderstanding of

tso czargod tzat word made bofore in tzib land or any ot hand tzat tzoz grow teom forts & & tzoro wad fomo in fronts, fomo in grooko, fomo in Englife, & fomo in otsor languagod, & tso intent tsorof wad found, & tsorof a comandod a booko to bo mado, gow to craft was first found, & made & comanded that they found 80 wood & tould wyon any majon gould be made, & to give sim gib garge, & fire tyme to tyme, butil tib day Mafonio gates bind Kopt in that for the & ourder, a field as might gowne the Jamo, & fustgowowo at diversfor affourblied, gats bind put to and addod containe Ganges mond by to bost advised of Mailton & followob .

Eard followots to worthy & godly cats of Malond

Euory man teat is a majon take good riggt woll of teis ceargo if "findo "folfo guiltio" of any of teofo "" may amond " againo, offo= tially, " teat aro to be cearged take good good it " may Koopo tere garge, for it is a groat garill for a man to for fwo and gim

folfe on a booke. i) teo first czargo is z z galbo a trub man to god & ž zoly) czuros & teat z ufo no zorifio nor orrows by your onderflanding

or boatsing of diferoat mon. 2) Alloo y geallo true foige mon to tes Kinge witsout troafon or Ingerod, c y & geall Know no troafon, but gat y amoud it if you may, on olfo warno too Kingo on gib counfol tooroof.

3) Affor & gallo true one to an obser, that is to fay to ou mailton & follows of the craft of magonino that to malous allowed & that I doo to four, as y would goy gould doo to y.

4) difoo test only major Koopo twee counfoll of Lodge & crambor O all otsor counfell teat ouget to be Kopt by tee way of Majourro 5) Alfoo teat no majon do teoofo in company, foo fawforts ab y Sall Know.

6) Algoo teat y gallo truo suto teo Lond & mailton teat y gorno & truly to goo for gib profit & aduantage 7) Alfor teat y dod no vucinility in teat gould wearaby to craft fould bo staynod .

Esofo be czargod in general with only majon Sould gold bots, maistond & followood.

Now I will rogoan fo otgor cgargod in singular for mailtond & followed i) tgat no mailton take voyon gim any gordd worke now otgor worke but tgat go know gimfolfe able & cuningo to gforme tgo famo, go t i the set go know gimfolfe able & cuningo to gforme tgo famo, go t the craft save not difwor flipp but it to lord may be forned

som of & teat truck, 2) Alloo teat nor mailton take any worke, but go take wafon allo, fo to lord may 60 trudly sorried wits gib owno good, & to mailtor to his Soudtly, & pay sid followed truly to ord yay, ab to manouro of to Craft dots roquiso 3) alfoo that not mailton now follows gall subplant offord of them worke, te at is to gay if too gave taken a worke or gland maister of a lorde worke, y geal not gut gim out of it if go so able of cuning to ond to workd . 4) alfor teat nor maigtor or follow take any approutize to be allowed approntiso but for. 7. youros, & that the approntito be able of gib Brits & limos ab go ougst to bo. 5) alfor teat not Mailtor nor follow take allowante to be made a Magon witcout to affort of gib followood, to at at to loaft. 5. or 6. O to to to to to to to affort to bo allo ou all Syrod. to to to fay teat go bo frod bourne & of good Kindrod & no Boudman & 200 Sand gib riggt himob ab a man ougst to gand. 6) alfoo teat no maigton put a lond man to tagko teat is blod to goo to Journay. 7) alfoo teat ou'y majon geall give no you for gib followed but ab so may diforruo, for teat so bo not docoined by fallo work mon. 8) alloo no follow with in the lodge our without angworr an obser ongode, witgout woafonable cauge. 9) alfoo teat not follows slandor oter fally boginde gid back to make sin loofe sid good name on sid worldly good. io) alfoo only Majon gally proforme sid Eldor to put sin to worsered Il allos teat no o Mafon gall play at Hagasito our any otsour on lawfull game, wegenby tooy may bo flandowed 12) alfor teat no majon gallo a comon Ry Bald in Locgorio to make & craft glandorod, & teat no followe goo into teo towno weoro is a lodge of followed without a follow with give, that may Board Sim withnoffe, teat go wad in gonoft company is) allos teat only mi & follow come to the affombly, if it be within fino miles about sin, if 30 gand any warnoing, 5 to stand at 5 vowardt of mailton's & followood. 14 alfoo teat ou' mailton & follow if teoy gave troppaffod geall gtand at to now and of mailton's & followood to make teom accord (if teom man) but if teom on not day to to com on law.

(if they may) But if they may not, got to the comon have. is alfoo teat nod maton make moulds, square or will to any srouge lay our . ib) alfor that no mafon got not lay of within a lodget our without to gand mould stond with one mould of gib workeing.

i) alfoo ween too come ou too countroy to gott toom on workt ab too manor ib (to at ib to fay) if tooy saw mould stond in place go geall got sun a fortniggt in works at too loaft & give sim gib Syno, 5 if to no groud for sim, toon wof roge sim with Some money to bring gim to teo nort lodge 18) alfor y gal & surry majon gall former truchy, to worked () truoly make an oud of i worke, so it tagko or journey if y may gave y' pay as y ouggt to gave. tune vnud og soniexibus tonoat libre ot illi uol illo tonoat libre ot ----tunt incorp. git juward 50 dalos.

Sofo Gargod tgat we gave rogoarfod & all otgord tgat bolong: ots to Mafonrie, y^w ggall Koope to to vtormost of y^{\$} Knowlodge Joe golge you be god, & by tso contents of tgib booke.

finis .

somed of gat - trusty Egond is gowall fight would & figues of a first majon to be invailed to y we ab y will augu: bofow God at to Groat () torrible day of Judgen Goop Socret (Not to rovaile to any but to gom of any your of to faid souty of first majour so Eolopo mo god pt:



William Wadd in give for to bo a ford Majon 6 Robert Monrib 20 Willie Staroot Alon -10 111111 Jogn Huggod. Sam piko taylos with Wado 15 5 8 With Harroy - 20 mug Holdon ____ 20 Pot downgam ____ 20 will Huggod _____ 8 - 8 Jo flotigour _____ - 10 Sole Hilton _____ 15 Ran Holmo 10 ____ 10 Rie - caylow ____ Rie Ratelifo -----20 with wood _____ 5 Jo parroy _____ 10 - 280 Mossilo ---- 10 -20 May ____ 10 will Robin for ____ 20 Jamob most ____ 20 Jo Doyd _____ 20 --- 20 Goo Harrody _____ 20 well Jackgon _____ 10 Robe Harrody _____ 20 Jogn Madock _____ 10 for 9 for 10 -9 for 15.



The Darkelan, 20, 2054, Blanmacript,

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HE 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 11. 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 1 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.

The ffree Masons orders and constitutions.

The might of the father of heauen, with the wisdome of the glorious sone through the goodnesse of the holy ghost that be 3 psons in one God, & be with vs at our begining & giue vs grace so to gou'ne vs in our lyueing, that we may come to his blisse that neu^r shall have ending

Good Brethern & fellowes our purpose is to tell yw how & in wt man^r this craft of Masonrie was begun, & afterwards founded by worthy kings & princes & many other world men and also to them y^t be here, we will declare to them the charge that doth belonge to eury true Mason to keepe, for in good sooth if yu take heed thervnto it is well worthy to be kept, for a worthy trust & a curious Scyence, for ther be 7 Liberall Sciences of the wch it is one: vidlt the first is Gram' that teacheth a man to speake truly & to write truly : the Second is Retoricke that teacheth a man to speake fine & in subtill termes the third is Logigue, that teacheth to diserne truth fro falshood : ye fourth is Arethmaticke that teacheth to account and recount all maner of numbs, the fift is called Geomatry & it teacheth a man to meat & mesure of the earth and other things, wch science is Masonrie the sixt is Musick wch 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^t is to say Geomatry ; thus may a man proue that all the Sciences in the world be founded by geomatry for it teacheth to meat & mesure 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, vynes, plants, sellers of all fruits for grane, nether Astronomy any of all these can find a man one

ii.

measure or meate wthout Geomatry : wherfore I thinke that Science most worthy that findeth all others. how this worthy Science was first begun I shall tell y^w: Before Noahs flood was a man called Lameth as it is written in the 4th chapt : of Genesis, & this Lameth had 2 wines the one was called Ada & the other Seala, & by the L 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 ye elder sone & he found the craft of Geomatry, & he departed flockes of sheepe& lambes in the feild, & he first wrought house of Stone & tree. & it is noted in the chapter aforesd that his Brother Juball found Musick of Songs harpe & organs. the Brother of Juball found Smiths craft as of Iron & steele & their sister found waueing & these children did know that God would take vengence 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 canot burne with fire, the other was called Latera w^{ch} canot drowne with water, our intent is to tell y" truly how & in what man" these stones were found, where these crafts were written in Greeke. Hermenes that was son to Cus & Cas was son to Shem weh was sone to Noah, the same Hermenes was afterward called Hermes, the father of wise men; & he found out the 2 pillers of Stone where the Sciences were now written & taught them both : & at ye making of the tower of Babilon there was the craft of Masonrie first found & made much of, & the King of Babilon weh was called Hembroth or Nembroth was a Mason & loued well the craft as it is said of ye Maister of the Stories, & when the citty of Ninivie & other cittyes of Est Azia should be made, the Kinge of Babilon sent thither sixty masons at the desire of the Kinge of Niniuie his cosen and when they went forth, he gaue them charge in this maner. that the should be true & line togather truly, and that the should Serue the Lord truely for there payment: so that he might have worpp for sending them, & other charg he gaue them ; & this was the first tyme that any Mason had any charge of craft; moreour when Abraham and Sarai his wife went into Egypt there were taught the 7 Sciences vnto the Egyptians & he had a worthy Scholler called Euchild & he learned right well & was Mr of all the 7 Sciences & it befell in his dayss that ye Lords and such of the Relme had so many sones that they had begotten, some by there wives & some by Ladyes of the Realme (for yt land is a holy land & plenyshed generacon & they had no competent liueing for there children wherefore 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 & hould himselfe well payed ; & after this cry was made came this worthy clarke Euchild & sayd to the King & all his great Lords : if yw will have yr children gourned & taught honestly as gentlem : should be vnder condicon, if y" 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' worthy Doctor tooke the Lords sones & taught them this Science of Geomatry 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 gaue them charge in this maner : first that they should be true to ye King & to the lords they served, & that y° should love well togather & be true one to an other, & that they call on another fellowes & not seruants or Knafes nor other foule names & that they should truly serue there paymt to there Lord that the serue, & they should ordaine ye wisest to be Mr of the Lords worke, & neither for lone, great lineing, nor Riches, to get another that hath little cuning to be Mr of the Lords worke whereby he should be euill serued or they ashamed & that they should call the gournor of the worke Mr of ye worke whilest they worke with him, & many other charges wch are too longe to tell. And to all these chargs he made

them swere the great oathe that men vsed at that tyme, and ordained for y^m reasonable paym^t, that they might line by it honestly & also y^t they should come and assemble with others, that he might have counsell in there crafts, they might worke best to serve there Lord for there profitt & worshipp & correct them selves if they had tresspassed.

And thus the craft Geomatry was gourned there & that worthy Mr. 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 Dauid begane the temple of Jerusalem, that is with the templum dei, & same Kinge Dauid loued Masons well & cherished them, & gaue them good paymt & he gaue charge that y" should hereafterwards, & after the decease of King Dauid Soloman that was son to Dauid pformed out the temple his father had begun & he sent afterwards Masons of diuerse lands & gathered them togather so that he had fourscore thousand workers of Stone & they were named Masons, & he had three thousand of them w^{ch} were ordained Maisters & gou^rnours: & there was a King in an other Region that men called Hyram & he loued well King Soloman & gaue him timber for his worke, & he had a son yt was named Aynon & he was Mr of Geometry & he was cheife Mr of all his Masons, & M^r of all his grauing workes & of all other Masons that belonged to the temple & this wittnesseth 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 Masons conserved 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 yt a curious Mason who was named Nymus Greacus & had bine at the makeing of Salomons temple & came into firance & there taught the craft of Masonrie to the man of ffrance 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 ffrance & when he was in his estate he took many Masons & made Masons there that were non & get them in worke & gaue them both charge & maners & good payment, wch he had learned of other Masons, & confirmed them a cherter fro 7 to 7 to hold there. And thus came the craft into ffrance: And this season was England voyd both of any charge or Masonrie vntill the tyme of St Albns, & in this tyme the Kinge of England that was a pagan, & he walled the towne that is now called St Albons, and in Albons tyme a worthy Knight was cosen Stuard to the Kinge & had gourmt 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 eury weeke 3s 6d to there double wages, before that tyme though all the land a Mason took but a 1^d a day. And next to the tyme yt St Albones mended it, he get 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 yw shall heare hereafter. After the decease of St Albones there came greiuous warrs into England through nations, for yt 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 Geomatry wherefore he drew himself to comance with Masons & to lerne of them ye craft & afterwards for loue 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 eury 7 an assemble, where he would within ye Realme & to correct with themselues 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

iv.

them tooke the charter & comission to keepe & ordaine that it should be ruled fro King to Kinge when this assembly was gathered togather, 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^rne the same, & furthermore at diuerse assemblies, hath bine put to and added certaine charges more by the best advises of Maisters & fellowes. —

here ffolloweth the Worthy & godly oath of Masons.

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

1) The first charge is $y^t y^w$ shalbe a true man to God & y^e holy church & that y^w use no herisie nor errour by your vnderstanding or teaching of discreat men.

2) Also y^w shall be true Leige men to the Kinge without treason or falshood, & $y^t y^w$ shall know no treason, but that y^w amend it if you may, or else warne the Kinge or his counsell thereof.

3) Also y^w shall 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^w doe to them, as y^w would they should doe to y^w .

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) Also ethat no Mason be theefe in company soe far forth as y^u shall know.

6) Alsoe that y^w shalbe true vnto the Lord & Maister that y^w serue & truely to see for his profitt & aduantage.

7) Also ethat y^w doe no vnciuillity 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 reherse other charges in singular for Maisters & ffellowes

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 served and that truely.

2) Also that noe Maister take any worke, but he take reasonable, so $y^t y^e$ lord may be truely served with his owne good, & the Maister to live honestly, & pay his fellowes truly there pay as the manours of the craft doth require

3) also that noe Maister nor fellowe shall subplant others of their worke, that is to say, if they have taken a worke or stand Maister of a lords worke, y^w shall not put him out of it if he be able of cuning to end the worke.

4) also ethat noe Maister or fellow take any apprentize to be allowed apprentize but for 7 yeares, & that the apprentice be able of his brith & limes as he ought to be.

5) also 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 shall made a mason to be able ou^r all Syres. that is to say that he be free borne & of good kindred & no bondman & y^t he have his right limes as a man ought to have.

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

7) also ethat eu^ry Mason shall giue no pay for his fellowes but as he may discrue, for that he be not deceiued by false workmen.

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

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

10) alsoe eury Mason shall preferre his Elder to put him to worshippe

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

12) also ethat 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 bear him wittnesse, that he was in honest company.

13) also ethat $eu^r y M^r \&$ fellow come to the assembly if it be within fine miles about him, if he have any warneing, & to stand at y^e rewarde of Maisters & fellowes.

14) also that eury Maister & fellow if they have 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) also ethat noe Mason make moulds, square or rule to any rough layers.

16) also ethat no Mason set noe layes within a lodge or without to have Mould Stones with one Mould of his workeing.

17) also when the come ou^r the countrey to set them on worke as the maner is (that is to say) if they have mould stones in place he shall set him a fortnight in worke at the least & give him his hyre, & if there be noe stones for him, then refresh him with some money to bring him to the next lodge

18) also y^w shall & euery mason shall serve truly the workes & truly make an end of y^r worke, be it taske or journey if y^w may have y^r pay as y^w ought to have.

tunc vnus ex senioribus teneat libru et illi uel ille teneat

libra et

tunc incip. hic jurare sodales.

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

finis.

There is seu^rall words & signes of a free Mason to be revailed to y^w w^{ch} as y^w will answ: before God at the Great & terrible day of Judgm^t y^w keep secret & not to revaile the same in the heares of any pson but to the M^{rs} & fellows of the said Soiety of free Masons so helpe me God xt:



Willm Harvey		20
Mich Holden		20
Pet downham		20
Tho ffoulkes		10
Will Hughes		8
Jo ffletcher		10
Seth Hilton		15
Ran Holme		10
Ric ^d Taylor		10
Ric ^d Ratcliffe		20
Will Woods	Contraction of the second	5
Jo Parry		10
Tho Morris		10
Tho May	Contraction of the local data	10
Will Robinson	and the second	20
James Mort		20
Jo Lloyd		20
Geo Harvey		20
Will Jackson	·	10
Robt Harvey		20
John Madock		10

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



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











The might of y fathor of hearsen; not y no forme of y glorious somo, for rough y goodnob of y holy ghoft ; & Poo Steroo & fons in onortoo; et. boonst us at & Bodmingto; and gisso us grato foo to fit topsonno us: font in our linoingo; y noo may tomo fo his bliffo it novor Ball havo Endingo. 1 Jood Brothron & followood our purposo is to tall you house in ishat mannor; tois Draft of Matonnio is as bogun; and after is and foundout by isouffy kings and Trintoe; c many other work mon; and alfoo to y'm FRat and Roand; woo will Sorland to ym foo thango that and hoand, 1000 10 10 of taxo to you the that do if dots bolongo to Esony frue Ma for to board for r to od foots if you take Roado the resource is it is up to the this to boardost; for a soorthis draft and runious stisn this for boardost; for a soorthis of y is this is one for from boards soason hiberall, frients; of y is this is one the first is brannow; to to athots amon to poake frue the first is one to be the to be the the the and vorito fruly) he & forond is Aothorito & toathots aman to food faine of in fubfill toarmos the firit Logain, if toathots to difformo fruts from falsohoods The fourty is Arithmoticko; it toachots to actount Cho found all monnor of numbers; The fift idrales C rotount all monnor of numbers; The fift idrales (Deomootroo; and it fourholds of moafune of y carte; and other things users no Majourio; the: sint is mulithe; with fouthold fonge (source of fongue; of the norrow; The fourte of source of fongue; of touthole to harpo; The fourte of source of moono; that touthole to horoo y tour fo of source (horor of moono; out touthole to horoo y tour fo of source of moono; out other to mamonts of y headsourd; The for y is to be for Stiouss: y white four all one Ssionso; That is to far Boomotup, The may a man prouse; it all spinne in t Boomoting, This may a man prous of all Brions in y world boo founds by Bromoting; for it four of mouto

And moafund 20 on Doration of maight of all mannor of kind oante: And thoro is noo man y workots by any fraft but hoo is onkots by fomo moafuro o noo man of byod and folg; but by moafuno o' us sight; and all Somo= friarians of draftfmon and Monstante find nod offer of y Joabon friontod; and of porially Moromon and fillows of all mannow of gramo; bots of tornob foods sinos plaintes; sollows of all of for fruitos; for Gramor noithor aftronomio; nor any of all thefo for findo a man ono moafuro or moatogist Rout (Boomoto); Sporoforo A Frinko that friouro most worthy Agat moto all oteors; Son find montes Sionto was first bogun & shall foll you; bofore Nood flood usas a man sallow Samots, ab it is voribon in of A shapp of Bond and fit & amote had 2 no not i yk ono voar rallods Hoar; y other Bolla: and by Moan hoo bogott 2 formod Cho ono war rallod faboll y other Juball; And by 1/ ofgor voite had had a formo o a Daughtorjand Grogo fours shits ron found y bodinings of all Crafts in y sourles ; Chis fabot us as y Eldor foono; and hoo founds y Craft of Beomotry; and how Soytos florted at Shoopod of lambod in & field, And how fir ff worought house of Hono of two and it is noted in y that aforofaros of his brotzon Juball found Mufisto of Songe hargo & trained; The 3 Brother Cuball found out Smith's Drafts of from & stoolo ; and thors fifton found us concompo; and fogo strits non side knows fat goo would take monto for finno Eatgon by fine on usator; MC honofond is with Stiomed with woard founds in 2 pillars of Honof it y might boo found after y flood The one fond was ralloos Marblo fat sannot burno with fixe;

for usas salloos Lotora fat tannot Drovono water; Dur infort is to fell you truly horse of NSO.M in 16 hat mannow food foros 120ano found job how Orafte Moand porition in Groops; Siermonos for Frat was formo to Dus; O Dud was Somo to with was if formo of Noats; Cho famo Lorma after voarde flermos fro-Lats Di 12 yomon spag have found out y 2 pillang of Hono engos spoaro por for plang of Hono third was the craft of maloura furt formal malound of y core row of Babilon j Siensoe Moard E How was the char y makering o Sabilon 15th 150 fallos Sombroto Mom Brots with & major o Couod 150 de y swat - as it is and of y Martt. of g storios; And when y Ditio of O otfor fified of Laftazia Bout boo mad Babilon fout thithow fips at y Dofin kindo of I ting of Keimino his sozon; and for worm and how gano y' a Change on fis manor hat y pouto boo true o line fruly to gothor Frug for 120 that is should forme to no long frule for A paymont for 13 at how might hand 1500. 190 -Jondinge m; O other Phangod hoo gabo form; and Fis was for find fino fam Malon had any thango of his Graft; Moroow vohon Abraham OBara his wife wont in to Eggpt how woard fing ht for Joabon friousos sonto y Espetians; And hoo had a voortigy Schollow sallos Duskitos and hos Loarnos zight vool and voas maift of all foo 7. Stiontos j tud it bofoll in his Daros tgat y Lords and fator of i Doalmo had for many foonos it y had gotton fomo by thoro isomos jo fomo by Ladios of y Coalmo; for y Lands is a holy Lands

And plomishow gono rason; And y had noo sompo fout Linoingo for foro thitoron; No hove foro y mado mure sorrono; And y king of & Land mado groato Countol o a pliant, fo thoro land horro ye might finde foro shitoron moanes; O fee sould finde not food wayos; the faufor a sug fo boo mado throughout & foolmo of if foons woard any man fat sould informe him; it hoo should some to him and boo rooll worder too: and hoto him folfo voll aparto; And after byg) Dry 16as made tome this 160x by Dlaxby Curhito and fands to y kinge and all his great Loxos; if you isill hand yo shitdron gownod O faught howsilly home should bee pondor Dondison fat you will grant que o more a formifion ; of I may have ponon to vulo from honoftly as for ssionob ought to boo suloor; Anor & kingo voth his soun soll grantoos from; O Joaloos y Pommiffion; and faught ym frid friento of Beomotry: in Prartiso to voorfo Mafonxio all manualis and faught of the Mafonxis all mannow of Noor. Prantiso to noorfo Mafonxis all mannow of Noor. Esio voordog if bolongote to buildinge Daftlod all mannow Dots tomolog and Ohurspod in all other buildings and how shango in all other buildings and how should boo fruo to fois mannow fint soat of should boo fruo to engo o to of the formed of the food formed chouse laws more fourbeles in the food food formed Chould low woold for gor jand boo frud one Fo anoteor jo that froy thouto sall one anoteor followes; and not for sants nor know low offer full mane i for bank to the form for the form foulo namos and that the should find formo 2 Some say mit fo g low of form to boo mado should on Daimo y isifoff of thom to boo mado

M? of y Lende worke; And nortgor for love queat Lineinge non nished; fo fott anoteor for hatelitte runinge to bee M? of y lorde rooxfo schoroby has should bee 26 illy someon or for a framode that y should sall the gownow of y worke M? of y worke whill y worke 15th him jo many other Changed whill y worke 15th him jo many And to all fasto Ohangos hoo made y' fiboano 180 for thom roafonable paymont; if is might line by it honoffly O alfoo feat if should some to affon BBD with of going teat if might have to untole in y for swafts; you might worke boff to forme there lord; has been also an interfection of the forme there low for the efill and mor int and sourosto from folios if y had two for a for; And to us y Praft of Beomotion was downoor foro jands it is talloo Mafonino in for law of for after It is now amongft us in y Duntry of for ufalom Ringo Dunio Control (Control of Jor ufalom Amgo Dapio, Bogam too somplo of forufalo that is not from fomplum Doi; And glamo king Subio loud Malong wol in show in from the month And Roo dano ym Ohangos 1844 you shall hoard Attor wands ; And aftor y Doroafo of king Sation Bolomon & roas formo to Jubid Sformos out y comple his fathor had bogun and how font afformands Majons of isons Lands; and on the rod y M togother for the had found for the thou fands isontons of Stone; And they reason nameds Mafonsjotnos hoo had 3 thoufands of from ; 10

of y worke 20 which roand ordamod M. and Bowno that thoro was a fing of an other potion & mon sallos En wam and hoo louds woll kings Solomon; and gaso himfim: box for his sorto ; This has had a formo that was normos dynon o has me of Geomobry; and has was thiofo m of all his Majons; and me of all his granod voxfor; and of all other Malons Fat bo= longod to y Somple; of this Klitting foto the Biblo in libro. 2. Golo: Davito. 5. And this formo Solomon sonformod, bots Dhangos o mannors; this flathor had gibon to Mafons; due thus was y worthis p. Draft of Majons sonformod, in y Counting of form falom; And in many offor kingdomos: Glowious Orafff: mon valloingo abraado into Sibong Countros; Somo botaufo of Loarning moxo traft; And of for fond to toark feoro Graft And foo it bofold for a suri= ous workeman : who was nomed Nimus Broaruse had boond at y matoings of Solomons Complej and ramo into franci of the so faught y Draft of Mafourio to y man of frants That was named Charlog Maxtill; hoo loud mod this Draft and drove to kim this Kimus: Broasus; and loarnod of him y Onaft's and tooko sopon him y Ohangos and Manno? And after wands by y grate of goo hoo was Elortoos Ringe of Aramo; And when hoo was in his Eftato Rose of Aramo; in his Eftato how took Many Mafons; and made Malong thoro of no and nono; and foll y min works; and gabo y boto thangos O Mann ? o good paymont; with how had loan of other Mafons; And tonformed " a Charton from yours to your to how thorse affembly;

shap

And four road sorrow boto of any charge or Mafonito; England road borrow boto of any charge or Mafonito; Infill of time of St Albons; and Im his find of king of England fat was & Dagan john has wallow ye Connoroth is now sallos St Albong; The foom Albong fime a Montgio Ringht ; was theofo Stowards to y' kind o had gownt of y (poalmo; and alfor of 7. matoinge y Torono No allog ; And have Conod Mafons rooll jo therighod thom jo made there payment p right good Handingo wages jab y poalmo did roquin for how gano ym Ebory woodo iii vor to thore don Ble wages: before yt time frough all y Land a Masonn foodo but 1? a day ; And noot to it fime y et Allone maded it ? a day ; And noot to it fime y St Albong mondod it has dott y m a tharton from p thousand how was him folfo; And made Mafons; and Jano you thangod as you shall hoard horo after p. Aftor y Doroalo of St Albong thono tamo gribous wars into England; through Nations; Sor y good rulo of Magon rio roas Doffroyod; Entill y timo of king Afgolftono; it roas a rookthy king in England; and hoo brought i Lands into rolt o poars againo; and how buildow many) twoat woxfog of Daftloo of Abbios; and many offer Buildings; and hose loud Mafons wory) wood jo hoo had a formo y was namoo fagri= an; and has loud Mayons much move then his fate for hov Drow himfolfo to Dommuno the Malons; and to Loanno of ym y Oraft; and aftor roand for y loud how had to Malong: O to y Oraft; I how 15 ad made majon Rimfolfo
And have gott of his flatgor y? Ring a Charfor; and a sommiffion to hald 2 borry years an affombly whore they would with in y? foalme; And to rox rosto with ym forios flatutos and fresportos; if it woone down with y traft; And how hoto him folfo affombly at yorko and thow how made Majons, and dance y' Changes and fought from Manned of Majons; and tommandor y swaft that rule to bos hotson sbox after: The to thom took of Anton d sommiffion to boose; And. P ordained y it should boo ruled from king to king; 1) hon tois affombly was gathorods togotson; has tangod a try to boo mado if all Mafond boto yong (ob if had any withings or sondoult and mad of if thangod feat ware mado bo for in toid land; or in any offor Sat novaro mado bo for in frid land; or in any offor Landi 2 1 1800 Show ym forts ; and thord was in fronth; Sumo in trooks; of fomo in English; and find in offor Languagos; and i intent thowas founds; of the woof how romandods a books to boo made how I swaft was first found o made and sommandoor FRaty Bould boo road and fold when any Mafon Bould box made and to give him his thange And from, timo to timo Mafon rio sontill this day hate boond fopt in & forme o ord. ad roll might towno i famo; And furthormore at dyn affomblog hat & boono put to and adod sor famo & arojos; more by & boff adpired; of Maft. and followog; 8 2, von followoty to sport gio and goth oats of Elbory man that is a Maform take Mafons:

good wight woll; fo this DRango; if you find o yo folfo quilty of any of the foi if you amond you agains of stially you y and to boo thangoos take good hood That you may toopo this Sharge for it is a to intoffe groat porvill for amon to for froard himfolfe on a bolo Cho first tharge is that you shall boo frue to god; and y holy thurth; and that you bfo nod horofio non Errour by your boarfanding or by fourhing of a diftroat man. 2. Alfor you Shall bos four Loighmon to the king the out froafon or falfhood; and that you shall know nod troafon; but teat you amonds it if you man jor offe warne the King or y Formfoll FRoro of, 3. Alfoo you Shall boo fruo one to another that is to sa to Elong man of follow of y truft of Mafon rioj f boe Majour allowed's of that you doo to thom as you nouted ye ghould doo to you. & Olfoo that noo Mafon boo feisfo in Dompanio foo far forte as you Thall known. \$ Alfor Ebory Majon Ball Loopo frud Sounsoll of lodge and Ohamber: and all other Dounfoll that ought to boo toget by y way of Mafonxio /-

6. Alfoo that you shall boo true onto y lond o m that you formon and truly to goo for his offitte advantage. 7. Alfoo & you doo no pilamo in that houso whore by the Araft shall be glandoroo./ Chofe bos Phangos in gowall it. Ewyo Mafon P. Should hout bots in Mailt. and followos. Nono field ro hoase fo othor thangos in fingular for M. Ed and followos. 1 Hint that noo maiston take spon him any lords worke or other worke; but that hoo know himfolfo ablo o sunningo to ze formo the famo j 300 y the pp. Graft have nod Signor spor but that i lovos may bor foruso o that truly . 1 Alfoo that not Mailton take any north but take it roafonable; soo t y lond may boo fruit formoon not a his orono good; cy m. to line honoftly; and to pay his followood truly thoro pay at the man of i traft Alfor that now maifton non followo fall Supplant othors of thors working (that it to fay) if y 3. hand taken a roombo jour fland m. of a Lond works you Shall not put him out of it; if has boo able of Quining to & formo y famo ./

4 Alfoo tgat noo m. nor followo take any approntizo; Le boo alowood approntizo; but for foabon youros; and f & approntizo boo alfoo of his birts and limbs as hoo ought to boo./ 2 0 montake alowanto 5 Alfoo that noo m'nor followo take a lowanto to box made Maton without y afont of his follows, tat the loaft find on find, and that had that Ball 600 made Mafori to bas able on all Byors; (fib to fap) that have boo from borno, and of good kin rods and noo bonds man; and t how have his right Limos as a man ought to Rand. 6. Alfor Chat noo me put a Londe man to tafke it is sfor to goo to goo fo / Joyanog. 7. Alfor Ebory Mafon Shall give noo pay to his follows but as how shall diformer; flor that have boo not Doremon by falle rourbomon. 8. Alfoo Chat noo follows flandor offor falfly lokmos his barko, fo make him loofe his. good name or blowdy goods ./ 9. Alfor of noo followo with in the Lodgo or without pp angroor an otor brigod liky with out reafonable ranfo 10. Alfoo EW may Mayon Shall & for his Dor and Dut him to work Kipp. /

Alfoo that noo Matin Ball play at S, azande or and offor onlarofull game; whoreby they may boo 11. flandoroo. 12. Alfoo that not Ma for Shall bes a rommon by bolo in lothoxio to make y draft flandorod; and that noo-followo goo into y corono rohoro is a Lodge of followod; noth out a followo roth him; that map hours in the out a followo roth him; that map board withod; that have used in honoff for parie; 13. Alfor & Elony Mand followor romo to y affombly if it boo with in fiftio Mylog; about him; if how have any rearringe ; and to fand at y woround of M. and followors . 14. Alfoo hat Ewro Maistor and followo if the hand frofpafoos; Ball stands at y woward of ME Sollowog to make thom attond if & may; (but if & may not to goo to y' Dommon Laroo: 15. Alfoo Chat noo Mafon malo Moutos Jquano or rule to any rough drong . 16. Algoo Chat noo Maton fot noo layor with a Lodgo on with out to have mouth fond, with noomould of his onono wookongo. 17. Alfor whon & rome ow & Country to gott thom

Chom on roox of Mannor is (tib to fap) if they hand mouth founds in plato; has thall gott him a forth = night in works; o give him his hiro; And is thore boo noo fonos for him; chou refrofh him with fomo monoo; to bring fin to of noof Lodgo. 18. Alfoo you Shall O Ebuyo Majon shall forme truly y wortog; and fruly make an ond of yo wortog; boo it tafte or (Loynon; if you man have yo pay; as you ought to hand; Those Sharges that now hand ve hoarfod e all ofgor it bolongots to Malourio you shall stooper; to i settor most of you know lodge; Boo holes you good e. by the Contouts of tsid books. Amio z mo Conardu : Sankon Dosimo focto Die Detobrig Anno Domini i 646



IB 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.m. 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 to. 200, of vol. 3323. Both are reproduced in this present volume of Reprints.

Sione Manacript 3848, a facsimile of which precedes these remarks, consists of 13 pages, 64-inches by 84-inches. Intespective of the text, it has a peculiar interest of its own, the conclusion reading "Finis p. me Eduardu Sankey, decime serto, die Octobris Anno Domini, 1646." This is the very day when, according to his own diary, she celebrated antiquary. Elins Ashmole, was initiated into Presenasomy at Warnington. Her W. H. Rylands has proved that Mr. Rishard Sankey, (and his family for generations before him), motiquary "Eduards has proved that Mr. Rishard Sankey, (and his family for generations before him), was at that time a hardownes in Warnington, and that in the Warnington registers is the entry "Edward, son to Bichard Sankey, Grut, Bapt, End February 1621-2." There can hardly be a doubt that this is the Edward Sankey who transcribed this manascript, and although twore than one of our "Old Constitutions" is signed, this is almost the only instance where it has been possible to identify the saribe. The Harloyian MS, wartten by Handle Holme 11, also given in this manuscript the saribe. The Harloyian MS, wartten by initiation, being either prepared (or that parpose or copied from the one than is there initiation, being either prepared (or that parpose or copied from the one that note initiation, being either prepared (or that parpose or copied from the one that note initiation, being either prepared (or that parpose or copied from the one that note initiation, being either prepared (or that parpose or copied from the one that note is an ofly, but the conneidence of the date and naturally have been phoned by conly, but the conneidence of the date and name of the transcriber in scale date in the initiation, being either prepared (or that parpose or copied from the one that note in only, but the conneidence of the date and name of the transcriber in scale date in the endity but the conneidence of the date and name of the transcriber in scale date of the only but the conneidence of the date and name of the tran

Textually it is, however, one of the process we possess. The punctuation is very ouriens, and it heeded, would uttack destroy all senses the language may have been introded to , convey. If alreads looks as if bidward Sankey and placed a semi-colon wherever he lifted his pon and eyes from the paper in order to read a few more works of his original. When the proofs of the first pages completed (not the first in order) were submitted to ma, is at once because hyperent that sime of the numerous competients and indeptions were not as Sinkey's last in a reater, divided area making how works and indeptions were not as





IR 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 $\pounds 20,000$ 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, $6\frac{1}{4}$ -inches by $8\frac{1}{4}$ -inches. Irrespective of the text, it has a peculiar interest of its own, the conclusion reading "Finis p. me Eduardu 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 illadvised 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 Ars 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 Floane, No. 3848, Manuscript.

HE 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^t bee three psons in one god; &c bee wth us at o^r begininge; and give us grace soe to governe us: in our liveinge; y^t wee may come to his blisse y^t never shall have endinge.

Good Brethren & ffellowes 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 worll men; and also to y^m that are heare; wee will declare to y^m the Charge y^t 1 doth belonge to every true Mason to keepe ffor good sooth if you take heede therevnto it is well wothie to bee kept; for a worthie Craft and curious scien ffor there bee seaven liberall 2 sciencs; of ye wch it is one The first is Grammer; yt teacheth aman to speake truth and write truly; The second is Rethoricke yt teacheth aman to speake faire & in subtill tearmes. The third Loggick ; yt teacheth to disearne truth from falcehood The fourth is Arithmeticke; yt teacheth to account & recount all manner of numbers; The fift is called 3 Geomeetree; and it teacheth ye meate & measure of ye earth; and other things which is Masonrie; The Sixt is Musicke; weh teacheth songe & voyce of tongue; of Organes & harpe, The seaventh is Astronomie; that teacheth to knowe ye course of sonne & moone; 4 and other Ornaments of ye heavens; These 7 liberall Sciencs: ye which bee all one Science; That is to say Geometry, Thus may a man proue; yt all Sciencs in ye world bee found by Geometry; for it teacheth meate And measure ponderation & waight of all manner of kind earth: And there is noe man yt worketh by any Craft but hee worketh by some measure; & noe man y^t byes and sels; but by measure & weight; and all Geometriarians & Craftsmen and Merchants find noe other of ye seaven Sciences; and especially Plowmen

- " "ym that are heare";-are underlined and be 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";—seaven interlined after which.

and tillars of all manner of graine; both of cornes seeds vines plaints; sellers of all other fruites; ffor Gramer neither Astronomie; nor any of all these can finde a man one measure or meate; wthout 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 ye 4 chapt of Gene and this Lameth had 2 wives; ye 6 one was called Adar; y^e other Sella: and by Adar hee begott 2 sonnes The one was called Jabell y^c other Juball; And by y^c other wife hee had a sonne & a Daughter; and these foure children found ye begininge of all Crafts in ye world; This Jabell was ye elder soone; and hee found ye Craft of Geometry ; and heedepted flockes of sheepes & lambes in ye field, And hee first wrought house of stone & tree; and it is noted in y^c chapt aforesaide y^t his brother Juball found Musicke of Songe harpe & Orgaines; The 3 Brother Tuball found out Smiths Crafts of Iron & steele; and there sister found weaueinge; and these children did knowe that god would take vengence for sinne eather by fire or water; Wherefore ye writ ye Sciences wch weare found in 2 pillars of stone; yt ye might bee found after ye flood; The one stone was called Marble that cannot burne wth fire; The other was called Letera 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 w^{ch} was v^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, & tanght ym forth; And at ye makeinge of ye Towre of Babilon; ye Kinge of Babilon w^{ch} was called Hembroth or Membroth hee was a mason & loued well y^e craft : as 10 it is saide of ye maistr of ye Stories; And when ye Citie of Niniuie & other cities of Eastazia should bee made The Kinge of Babilon sent thither sixe at ye desir of ye King of Niniuie his cozen; and they went forth; and hee gaue y^m a Charge on this maner; That y^e should bee true & line truly together; and that ye should serve there lord truly for theire payment; soe that hee might have wor^{ipp} for sendinge y^m; & other Charges hee gave them; and this was y^c first time y^t any Mason had any charge of his Craft; Moreou', when Abraham & Sara his wife went into Egypt ; there weare taught the seaven sciences vnto ye Egyptians; And hee had a worthy Scholler called Euchild and hee Learned right well and was Maist^r of all the 7 Sciences; And it befell in his daies that ye Lords and states of ye 11 Realme; had soe many soones yt ye had gotten; some by their wives; & some by Ladies of ye Realme; for yt Land is a holy Land And plenished generacon; And ye had noe competent Liueinge for there children ; wherefore ye made much sorrowe ; And ye King of ye Land made greate Councell & a pliamt to knowe how ye might finde there children meanes: & the could finde noe good wayes; And caused a cry to bee made throughout ye Realme; yt if there weare any man that could informe him; yt hee should come to him and bee well rewarded; and hold himselfe well apaide; And after this Cry was made came this worthy Clarke Euchild and said to ye Kinge and all his great Lords; if you will have yor children gon'ned & taught as gentlemen should bee; vnder Condicon that you will grant y^m & mee a Comission; y' I may have power to rule them honestly as theise Sciences ought to

13

12

⁶ "and by Adar";-the first wife interlined after by.

7 "and these children";-these underlined and their written above.

- ⁸ "Wherefore ye writ"; -ye crossed out and they written in above.
- 9 "Babilon ; ye Kinge" ;- after Babilon interlined there was the craft of Masonrie first found & made much offer

bee ruled; and y^e Kinge wth his councell granted them; & sealed y^t commission; And y^t

¹⁰ " saide of ye"; -of underlined; with written over.

" "ye had gotten";-be interlined before gotten.

- ¹² "taught as gentlemen";-honestly interlined before as.
- 13 "And yt";-then interlined before yt.

worthy Docter took the Lordes soones and taught ym this Science of Geometry ; in practice to worke Masonrie all manner of worth workes; yt belongeth to buildinge, Castles all manner Cots temples and Churches; wth all other buildings; and hee gaue ym charge in this manner: ffirst that ye should bee true to ye Kinge and to ye Lords ye served; & that they should love well together; and bee true one to another; & that they should call one another fellowes; and not servants nor knaue nor other foule names; and that ye should truly serue there paymt to ye lords ye serue; And that ye should ordaine ye wisest of them to bee made Mr of ye Lords worke; And neither for loue great liueinge nor riches; to sett another that hath litle cunimge to bee Mr of ye lords worke wherebye hee should bee evilly served or they ashamed; And that ye should call the gou'nor of ye worke Mr of ye worke whilst ye worke wth him; & many other Charges which weare two long to tell; And to all these Charges hee made y^m sweare the great oath : men vsed in y^t time ; and ordained for them reasonable payment; yt ye might line by it honestly; & alsoe that ye should come to assembly 15 wth others that ye might have Councell in there crafts ; yea might worke best to serve there lord; for his pfitt and wor^{ipp} and to correcte themselues if ye had trespased; And thus ye Craft of Geometree was gou'ned there; and y^t worthy Mr gaue it y^e name of Geometry & it is called Masonrie in this Land long after; It is now amongst us in ye Cuntry of Jerusalem 16 Kinge David begann the temple of Jerusalem that is wth them templum Dei; And ye same King David loued Masons well; and cherished them; and gaue ym good payment; And hee gaue ym Charges that you shall heare Afterwards; And after ye decease of King David; Solomon yt was sonne to David pformed out yc Temple his ffather had begun : And hee sent afterwards Masons of Divers Lands; and gathered y^m together; soe y^t hee had fourescore thousand workers of stone; And they weare named Masons; and hee had 3 thousand of them; weh which weare ordained Mrs and Gou'nors. And there was a King of an other 17 Region yt men called Hyram and hee loued well Kinge Solomon; and gave him timber for his worke; And hee had a sonne that was named Aynon & hee was Mr of Geometry; and hee was chiefe Mr of all his Masons ; and Mr of all his graued works; and of all other Masons that belonged to ye Temple; & this Witneseth the Bible in libro 2 Solo Capite 5. And this sonne Solomon confermed both Charges & manners; yt his ffather had given to Masons; And thus was y^c worthie Craft of Masons confermed in y^c 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 Greacus & had beene at ye makeinge of 18 Solomons Temple; and came into ffrance: & there taught y^c Craft of Masonrie; to y^c man of firance that was named Charles Martill; hee loued well this Craft and drew to him 19 this Nimus Greacus; and learned of him ye Craft; and tooke vpon him ye Charges and Mannors And afterwards by ye grace of god hee was elected Kinge of ffrance; And when hee was in his estate hee tooke Many Masons; and made Masons there yt weare none; and sett ym in worke; and gave ym both charges & mann^{rs} & good payment; w^{ch} hee had learned of other Masons; And conferned y^m a Charter freare yeare to yeare to hold there assembly; 20 And thus came y^c Craft into firance; 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, \mathcal{F} written over; final y corrected to e, so as to read, "& assemble."

- 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 Israell were come into the land of.
- 17 "Mrs and Gou'nors"; after Gou'nors interlined, of yt worke.

¹⁸ "Nimus Greacus";—Nimus underlined and Naymus written over.

¹⁹ "man of ffrance"; -man altered to men.

²⁰ "freare yeare to yeare"; -freare crossed out, from written above.

iv.

v.

or Masonrie; vntill ye time of St Albons; and in his time ye King of England that was a Pagan; and hee walled ye Towne weh is now called St Albons; and soe in Albons time a worthie Knight; was cheefe Stewarde to ye King & had gou'mt of ye Realme; and alsoe of makeinge ye TowneWalles; And hee loued Masons well; & Cherished them; & made there paym^t right good standinge wages; as y^e Realme did requir. ffor hee gaue y^m every weeke iij^s vj^d to there double wages : before y^t time through all y^e Land a Masonn tooke but i^d a day; And next to yt time yt St Albons mended it; he gott ym a Charter from ye King and his councell; and gaue it ye name of assembly & thereat hee was himselfe; And made Masons; and gaue y^m Charges as you shall heare hereafter. After y^e decease of S^t Albons 21 there came grivous wars into England; through Nations; soe yt ye good rule of Masonrie was destroyed; vntill ye time of King Athelstone; yt was a worthy King in England; and 22 hee brought ye 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 yt was named Hadrian : and hee loued Masons much more then his flather. ffor he was full of practice in Geometry; wherefore hee drew himselfe to Commune wth Masons; and to Learne of y^m y^e Craft; and afterwards for y^e loue hee had to Masons: & to y^e Craft: yt hee was made mason himselfe; And hee gott of his ffather ye King a Charter; and a commission to hold every yeare an assembly where they would wthin ye Realme; And to correcte wth y^m selues statutes and trespases; if it weare done wthin y^e craft; And hee held himselfe assembly at Yorke and there hee made Masons, and gaue ym Charges and taught them Mann^{rs} of Masons; and commanded that rule to bee holden ever after: And to them 23 tooke ye Charter & commission to keepe; And ordained yt it should bee ruled from King to King; When this assembly was gathered together; hee caused a cry to bee made; v^t all Masons both yong and old yt had any writinge or vnderstandinge of ye charges that weare 24 made before in this land; or in any other Land; yt ye should shew ym forth; and there was in ffrench; sume in greeke; & some in English; and sume in other Languages; and ye intent thereof was found; & thereof hee commanded a booke to bee made how ye craft was first found & made; and commanded that ye 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 beene kept in yt forme & ordr as well might gov'ne ye same; And furthermore at dyn^{rs} assembles hath beene put to and aded certaine Charges; more by y^e best advices; of Mastrs and fellowes; Heare followeth the worthie and godly oath of Masons: Every man that is a Masonn take Heede right well; to this Charge; if you finde yo'selfe guilty of any of these; yt you amend you; againe especially you yt are to bee charged take good heed that you may keepe this Charge; for it is a great perrill for aman to foresweare himselfe on a Greens and learned of him ve Craft and tooks your him ve Charac; sood

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 i.
- 22 "into rest"; -good is interlined after into.
- 23 "them Mannrs" ;- the interlined before Manners.
- 24 " and there was " ;- some interlined after was.
- ²⁵ "from time to time"; -after from, that interlined: to crossed out and *vntill this* written over; so as to read "from that time vntill this time"; an injudicious correction.
- ²⁶ "as well mighte";-after well, as men interlined.
- 27 "true to god";-after true, man is interlined.

28 3. Alsoe you shall bee true one to another that is to say to every man & fellowe of ye trust of Masonrie; y^t bee Masons allowed; & that you doe to them as you would y^e should doe to you.

²⁹ 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.

- Alsoe that you shall bee true vnto y^c lord & M^r. that you serue; and truly to see for his pfitt & advantage.
- 7. Alsoe y^t you doe noe vilanie in that house whereby the Craft shall bee slandered.

30 These bee Charges in gen'all w^{ch} eu ye Mason should hould both in Maist^{rs} and fellowes.

Nowe I will rehearse other Charges in singular for Mrs and fellowes.

- ³¹ 1. ffirst 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^t the Craft haue noe diswor^{ipp} but that y^e lord may bee serued & that truly.
- ³³ 2. Also that noe Maister take any worke but take it reasonable; so y^t y^c lord may bee truly served wth his owne good; & y^c M^r to line honestly; and to pay his fellowes truly there pay as the mann' of y^c Craft doth require.
 - 3. Also that noe Maister nor fellowe shall supplant others of there worke; (that is to say) if y^e have 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.
 - Alsoe that noe M^r nor fellowe take any apprentize; to bee alowed apprentize; but for seaven yeares; and y^t y^e apprentize bee alsoe of his birth and limbs as hee ought to bee.
 - 5. Also that noe M^r. nor fellow take alowance to bee made Mason wthout y^e asent of his fellows y^t at the least fine or sixe; and that hee that shall bee made Mason; to bee able ou' all Syers; (y^t is to say) that hee bee free borne; and of good Kinred and noe bondman; and y^t hee haue his right Limes as a man ought to haue.

³⁴ 6. Also eThat noe M^r put a Lords man to taske y^t is vsed to goe to goe to Joyrney.

- 7. Also every Mason shall give noe pay to his fellowes but as hee shall discrue; for that hee bee not deceived by falce workemen.
- 8. Alsoe That noe fellowe slander other falsly behind his backe; to make him loose his good name or Worldly goods.
- 9. Also y^t noe fellowe wthin the Lodge or wthout answer an other vngodlily wthout reasonable cause.
- 10. Alsoe eu'ry Mason shall pferr his elder and put him to worshipp.
- 11. Also ethat noe Mason shall play at Hazards or any other vnlawfull game; whereby they may bee slandered.
 - ²⁸ "man & fellowe";—man is crossed out and Mr written in above.
 - ²⁹ "that noe Mason";—noe is crossed out and eu' [every] written over; either a foolish or a malicious correction.
 - ³⁰ "both in Maistrs";—in crossed through.
 - ³¹ "noe maister take"; after maister, shall interlined.
 - ³² "but take it";—after but, he interlined.
 - ³³ "to bee alowed apprentize";—after alowed, his interlined.
 - ³⁴ "to goe to goe" ;—the first to goe struck out.
 - ³⁵ "hee shall diserne; ffor ";-shall underlined, may written over; ffor struck through, soe written over.

vi.

33

35

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- 12. Also that noe Mason shall be a common Rybold in lecherie; to make y^e Craft slandered; and that noe fellowe goe into y^e Towne where is a Lodge of fellowes; wthout a fellowe wth him; that may beare witnes; that hee was in honest companie;
- 36

37

38

- 13. Also yt 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'ye Maister and fellowe if the haue trespased; 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.
- Alsoe That noe Mason sett noe layes wthin a Lodge or wthout to have mould stone; wth noe mould of his owne workeinge.
- 17. Alsoe when y^e come ou' y^e Country to sett them Them on worke as y^e manner is (y^t is to say) if they have mould stones in place; he shall sett him a forthnight 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 & evulye Mason shall serue truly y^e workes; and truly make an end of yo^r workes; bee it taske or Joyrney; if you may have yo^r pay; as you ought to have; These Charges that wee have rehearsed & all other y^t belongeth to Masonrie you shall keepe; to y^e vttermost of yo^r knowledge; Soe helpe you God & by the Contents of this booke.

ffinis p me Eduardu Sankey decimo sexto die Octobris Anno Domini 1646.

³⁶ " beare witnes " ;- after beare, him interlined.

³⁷ "workeinge";-this word is underlined and making written over.

³⁸ "forthnight";—the redundant h is crossed out.













The might of the father of Hoaven, w & window of the glorious low through the good wifs of the holy golit & to three in one God or Be with us at our bog inning and give as graw to to gowen us in our Going of we may come to his blip that novor that have ouding . 1000 Grethre wand followors our purpose is to toll how pin what mannor this craft of majorry was logun and afterwards founded by. worthy Kings & Princes & many other wor shipsful mon a allow to g" y to hove we will declare, that the charge that dott to long to overy trusting son to keys, for in good faith if you take those un to it is well would to be well heft for a wor they town deivans for those to toron Chosall Sysness of it is a for a wor they town deivans for those to toron the sall sysness of the which it one; The first is Grammor that toachoth to Speak bruly and to write buly. The forond is Revtorich of boar hoth mon to peake faire of in Tablill thinos; the 3 is Logick y backoth to dif our truth from fallhood . the q is anthem tick - that toachoth to account and how win tall manner of humbors; the A is calod from bry and it loac both thom to mote e more use the Earth and other things is ficonis is malonry, the 6 his mulick w toachoth long of voice of lunning organ cherp. The I is call after nomy that bachoff to know the course of Sun & moon and other or nasmonts of the Hoavons. These to the foron blorad Trioned the which baron to all one tioner that is to Tay Goomolog, Thus may a man prove of all the Tions in the worth of found by Goomolog, for it backott more to invature provideration on weight of all manner of kind of Earth. and there is no man that wor hold by wight of all mannor of kind of Eath. and there is no man that wor hat by any today craft but to workoth by some invalure and not man that byst or falls but by wature curight, and all forms try & Cra fts mon proschaut and no other of the loven fionest, and officially ploumon of fillors of all manuor of Graine both, come boods vinor, plants to Hors of all other finits, for grammer norther altronomy nor any of all these in fine a man fruit for on Invalure or mole wont formotry. Whore fore I this he that tion wort worthy that findo that other

Since long after the Children of ytradle wore come in to the land of Bookest it is now a mong us the ground try of gourdalow. King David Egun the Tomple Joursalom that is we them, Tomp lum Doi and the Do King David loved & masons well and Chough of them woll and gave them good pay mont and gave them charge that you that heare afterwards and after the discoupe of King David Tolomon his Son por for and out the tomple his father had begun Que he Sont after wards masous of Divers Lands and gallored them to go there soothat four score thousand workers of some and they named masous, and to had the thousand of thom which wore ordained matters and govornours of the work, and those was another king of another Rogion that mon Cald Haram and loved woll king folomon and gave him lim bor for his work and he had a lon y was harmed Synon and he was master of formotry and he was choise master of all his malous and master face his graving workes and of all other masons that bolongod to the Tomple and this withofseth the Holy bible, in hit Requiquarto pris Capt? Fothis Son Solomon confirmed both Charges and manword that his father had given to malous. And thus was the worthy craft of masous confirmed in the Cantry of your laton and in many other _ Hingdows glorious on fis mon waking abroad into divors Cuntrys, Tomo to = cause of loarning more on ff show others to teach their craft, and to il foll that a Curious maton nam'd nay mus given had boon at the making flotomous fourpole and came in to framo and those taught the craft of matoury to the mon of frand that was named Charlos Mashit holows wole his frast and Irow unto him naymus Groacus and toarnoo of him the craft and too k upon him the Charges and mannors and after wards by the graw of God he was Eloctor King of franco and whom he was in Estate he looke to him many masous and made malous there that wore there and bott thom in worke and gave thom both Charges and mannors and good paymont which he barns of other matous and confirmed them a Charton from youre to youre to how their affomblios and thus came the craft into frant,

Bug Cand all that Baton was void both of any charge and madonry unlill the time of faint alban and in his time the king of England was a Pagan, and hervald the lown whis cald It Albans, and to in It albang time A worthy knight was chose flow and to the King and had Goverment of the hoaline and also of making to low walls and loved the matons woll and Chori thoo them and made thois payment Right good flanding ways as the Realmedid require for he gave them overy wook brefore to thorduble wages, bofore that time throughout the whole tand a maton look but a ponny aday; and nort to that line It al band mondod it and got thom a Charton from the King and his Countod and gavoitto that name of aftombly and threat he was him tolf and made matous and gave them Chargos that you that he was of alfor the Doath of Halbans there came great wars will England through diversuations to that good Rule of malonry was dothroyod unlit the line of King alhollone that was a worthy King in England and the brought that land into good wort and _ poar agains and buildod many good workes of Callot cabbys and many other buildings and holovod maloury vory word and twheed a form that to have Hoy no ho loved malous much more then hill father for howas of practice in gooms by whorefore ho down tim whe to _ communa with malous and to barn of them the craft and ag low wards for the low he had for malons and to the craft that he was mado malon of him will, and he got of his falter the ting a Chartor and Ponifion to how overy your an afformbly where they would within the healm and to convert within thompoliers statutes and two papers if it was nover done to in the waft and he had timber off an affembly att yorke and there ho made malous and gave then Charges and langht the in mannors of the malous and commanded that well to be holdon over afterwards to them toleved looke the Charlos and a Comiflious to koop, and ordain'd it thous bounts from King to King. When this aftom by was guther to carford a Cy to hounde, that all masons both yourg and ob that had any willing or undorstanding of the Charges that wore made in this land to fore or in any other land that they Shoud thou thous bolives for the and those was some in flouch some in Grook some in English and some inother Canguages and the is tout there of was found and made and

Commandod that they thous to was and tould whom any quatous there Comade and gico tim his charge and from then to this time masoury hath boon left in that forme and ordor as well as mon might govorn the Pamo, and further more of Divory afform blios hath boonfrit to and added brouch charges more by the bytadi to of the matter and followst -Here followeth the worthy oath of -masonry Evory man that is a mason take hood Right wold of this change if you find y" bilf -guilty of any of these that you may amound again and os poundly you that are to be changed take good hood you hoop this Change, for it is good poult for any man to for survare him foll on about of The charge is you thall be a true man to God and the holy funch and that you use no torotic by your understanding a by tou ching discortinom. 2. alloe you thad to true wigh mon to the King without water on falshood and that you thall know is to alow that you amond it if you may or warne the King on his Counter there of. 3. also you that to five one to another that it to lay Evory master and follow of the brust of matomy that to matoms allowed cytyon as you would they thous doounteyou, 4. alloo that Evory maton loop true Count tole of lodge on Cham for and all ther countole that ought to be topt by way of matomy. 5. alion that us mason to chorifin company too far forth as that to known. 6. allow that you thall to have unto they lord and may to that you tow and _ Truly bo for his profitt and advantage. Talloog you to se villary in that house whereby the craft may to fland 200 These be the Charge in Jonorall all which Evory maton thouts hots bo the master and follows now I will whom se the charge in ting to be marked and follows now I will whom se the charge in hingular for masters and followos.

J. That nos master that take up on him any Lords Der Worke nor other worke but that ho know himsolf able and cuming to porforme the tare loe that the craft have no dis working but that the low may be truly foreid. 2. all se that noo master lade upon him any worke but that to take it wats nably low that the Lord may & truly brod withis own goods, and the master to how they 3. That no master or follow that supplant another of their craft doth wquire. I shat no master or follow that supplant a nother of their work, viz. if they have saken a work or stand master of a lorde work you that not put him out if he be able of Cunning to decide the worke. 4" That no was to a follow lake any approntice to ballowod this approntico but for Jovon yoars and that y't appontio & able of his birth climbs as bought 5. Shat no master or follow take allowant to be made majour wout the aftor I of his follows and that at bast fivor tie, and that he that that he winde maton to wable over all leiones that is to Jay that he to five born and of good kindwed of 6. That see master put alord man to task that is used to go on a four way 7. That us maile thally over pay to his follows but as he may dolow to that ho ho not do not by false working. 8. That no follow Handor one another false of bohind his backe to make him loope hil good name or his worldy goods. 9. That we follows within the Lodge or without an two and ther ungod by, wont -Roatonable caupe. 10. That Every maton thous profer his Elor cput him to worthip. 11. Shatus maton that play att hazard or any other unlaw full game schore by they may to Man 200 12. That us malou bo a common Ribbald in Lochory to make the craft Mandred and us follow gov into the lown whore is a lodge of follows whom a follow whim that may bear him without that he was in honost company. 13. That every follow and master come to afombly if it to within fifty milos a bout him. The haw war using and to Mand to the dward of master and follows. 14. That overy master and follow if they have broppafed that thand to the award of master and follows to make the accord of they may bet if they may not togo to the Common law.

15. That us maton work mould's Iquare or hule to any rough Lyord. 16. That us maton lots on layor within a lodge on wout to have mould flore with moute of his own making 7. That Evory mason that wesive and charish thrange follows when they come over the Centry to 10 H them on worke as the man nor is that is to lay if they mould somed in plaw he shall lot him in a fortnight in work att the bast and _ give liter his hyre and if there to us some for him then whoth him to f w Some mony and bring him to the west lodge, and also you that and overy maton thall bruo bruly the works chuly make an oud of your worke if it to talk or four may if you have your pay as you ought to have. Hackeripta furunt pre Thomam Martin-

1659-

Capia tora.



The Floane, No. 3323, Manuscript.



HIS 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 $7\frac{1}{2}$ 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 Floane, No. 3323, Manuscript.

The might of the father of Heaven, wth y^e wisdom of the glorious son through the goodness of the holy gohst, y^t be three in one God &c. Be with us att our beginning and give us grace so to govern us in our living y^t 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 begun and afterwards founded by worthy Kings & Princes & many other worshipfull men As also to $y^m y^t$ 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 syences of the which it one; The first is Grammer that teacheth to speak truly and to write truly; The second is Rhetorick y^t teacheth men to speake faire & in subtill termes; the 3 is Logick y^t 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 w^{ch} 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 liberall 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 Geometery & 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 Mete wthout 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 begun the Temple of Jerusalem that is wth them, Templum Dei And the sd King David loved ye 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 soe 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 Haram and loved well King Solomon and gave him timber for his work, And he had a son y^t was named Dynon and he was master of Geometry and he was cheife 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 Cuntrys, 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 ffrance and there taught the craft of masonry to the men of ffrane 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 firance 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 ffrane.

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 Govertment 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 duble 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 thereat 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 masonry 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 firench 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^r 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 forsweare 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. Allsoe 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. Also eyou shall be true one to another that is to say Every master and fellow of the trust of Masonry that be masons allowed & y^t you as you wou'd they shou'd doe unto you.

4. Also ethat 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. Also e that you shall be true unto thy lord and Master that you serve and truly see for his profitt and advantage.

7 Alsoe y^t you do no villany in that house whereby the craft may be slandred

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 fellowes.

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 but that the lord may be truly serv'd.

2^{ly}. Allsoe 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^{by}. 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^y. That no master or fellow take any apprentice to be allowed this apprentice but for seven years and that y^t apprentice be able of his birth & limbs as he ought.
- 5^{1y}. 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^{1y}. 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 setts 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 soe help you God and by the contents of that book.

Hæc scripta fuerunt p me

Thomam Martin. 1659.

Copia vera.

iv.





THE WILLIAM WATSON MANUSCRIPT ROLL.

INTRODUCTION.

COMMENTARY by C. C. HOWARD.

TRANSCRIPT.





obdisit & Subjet to man out things of bon Grundes of wholford nature, ho ondained for man food Sufferance, Calloo to hath given to man wit o undon franding of divore Stionto crafte by frotung wo may bravel in this work to get our Susings with do make Tovord y Hungo to Godo plaguro calloo for our safe profilt, the with things if fwords to hoards them it wors too long to toll on to write who wood & will band, but & will show of toll of thom I sow o in what wife if Stioned of Goomotrio full bogom o who word of foundard thorsof to of y other trafto moo, ad y tio noted in y Bible in other Stories mos, how o in what manner this worthy Stionto of Goomstrie fint bogan, Jwill tothe y and S. Boforo, 10 Shall underfand of these boon Stavon horal Sionroe by of white Souvon Stientos all y Stientos & Trafto in y worth word fings found Copposidily out of Goomstrie for the is y raufor of all y other, the with Gavon Stientos boon takes thus. I. S. for if first he is taked foundament of Stientos live name is Grammer he toather a man night fully to write to Spoarte husly . The Soron is Anstoning to toashots) a man to spoabo formable fair, the Hino is Sogur for ho toarhots a man to diftome y trusts from y fals, and most somonly it is ralled yart of Sophisting, Stofourty is ration Arithmotique w. toastick a man y raft of number for to rotton anabo acrounto of all mannor of Hungo The fifty is (joomstris w. Foartiste) a man motto emserfuros o pondorationo or woightings of all manner of the fit of Shi Sight is Mufirde uf tourhoff a man y maft of Songo' of boyoe corgano hrump champo o at other apportaining to them. The Seasont is offerenomie " toashot a man to Frow ghourse of y Sun & y moon callothor planotto Stampo of boavon, our intent is principally to troat of

"fint foundation of y worthy Stionro of Gometrie, puto wore yo foundare thereof as for Bofono, y there boon Doaron liberal Science y is to day Soavon Stionoo on mafter y boon froo in Hompluse yo with Soavon Stiontos bom all by one of to Goomstinis, I Goomitro, is as murs to day as y moafurs of y Earles of fo as of good tore takes et metron inenfure, on Geometrie, i me fure torno noo fra y tio to Say in Buglish y Geometry is of said of goo in Groop Carlo o metron of its to Say meafure, and thus is this name Geometrie tompounded, oil S. y moafurs of y Early, mansails yo not y fs. all Sismos boan only by y? Siions of Gometry, for these is not christinal non handimage y is wrought by mand hand but it is wrought by goomstry C a notable saufo for if a man work w. This hands to worker w. Jomo manner of tool, offiero is noo inflormout of material Hungo in this worth, but it romet of y" Pine of Parth of Eurof it with refurne agains That there is not infloring of it to Say Itook to worth w. But it hat Some proportion sitter more on los, o proportion is moafure and 4 tool sarth, Hissofono svory inflormont is Canth, goomstry to Said y measure of y Canto, whome for of many Say y all mon how by Goomstry, for all mon in y work hive by y labour of thom hands, many more probations fwonts tole of with of Goomstry is the Stionto y hoafonable mon lino by, whoreford & Baw it al this time for y long ploto of writeing, and now fwith protood further on my matter. You shall under stand y annong tall y realto in y?

World of manual Frafts, Mafoninis hath y most notability, omost pla of this Stisme of Goomstry as it is notod & Said as work in y Hiftories c in posible my Male Stories and in poturomon, it is a Story provod calloo in Dor cono of Stories of Boon named, Boda de imagine we imagino mudoi chilidoro othomologiore mothodius opus and
marton & others, Supposit may woll 60 S. for it was forme as it is noted in yo Bible in y fingt boot of gonosio, Mam this furly (mait soon aft y Son do frondos down y Soavonte) ago of Barn bofond loaks flood thors was a man rakes Samethy w. had two winde y Bot Adala o y offer Ziker, by y finft wife it was raked Adala ho got two Jond y one was named Jabak of the other het Jubak, y Didon Son Jabak was y furth if over found Goometry intentores atal paftor of is to say of fattier of men rame of mafter Malon & governour of this works when to made if City of Benoth of was of first (itty of over was made, o of made and Some Son & gans it to his owned son Crost game y Citty y name of his owno Son Enorth talks it guty of Enorth now it is raches forheramo thore was of Srismo of Goomstry Mafonny first orrupied & rontrived for a Science for a frage Siono way son uf the was y fint tout of formedaton of all Cad y matter of Stories Sails Boda imagino immer polotroniton Cothers mod Sails of the was of finity over made pour titon of land y overy man might bnow his owno ground & labour thorongon as his owno, ho partod florto of Shoop Soo y overy man might know Pue owno Shoop, Soo we man Soup of ho was if fint foundor of y Sriemo, & his brothon Jubak was y fint foundor of Mulitoo as pithagonad Saits in polorromiron, oy Samo Saits foidons in two Ethomologue in y Sich book Bo Saits y the wad y fingt foundor of Mufirto in Song & of Organ of hrump & to found Sismo of Smiths Graft by yo Sound opondowation of his brothone bammone of was Juball ain Southly as y Bible Saith in y Samo Prayoton of Gonofic y & Samor & Obgaton his Brothono wife y high Zillah a Son & a Doughton who fe

name word ration Suball Camo y was his Song stind Daughors name Madmake as polornominon Sail y Some onon did Say of Sto was another mand wife, whether it to Soo or not we affirme it not, but this Subatt ains was y fingt foundor of Smithe mafter of y other trafto of metally is to Say of from of bras of goto & of Silver as forming dorton doo ontroat, o his Silter Madmaks was fight foundon of woavon mast for bofono of time thoro was noo + toat) worren, but Him they die Spin yarns & Britt & made them Surg cloatting as they tout out as it woman Madmarsformed if traff of wooming, CHoro for it was talke womans traff; CHof hor Brottionon has Suowedge boforo yf god would table vongranno for Sin oithow by fire or by water, CHiby had great rand how Hay night doo to Sand y Srienoe if they had there found cto table their tommole togother, c by all their witte they Said of there wore two manner of Stones of Surg worther of your would nover burne cy Stone is named martes, c another Stone of would not Sin & in waters of y Stone is ralles Saterue, and Soo Hisy dovided to write ally Stionroe of Hoy had found in Hose two Stones Soo of if God should take wongsamo by fire y then y Martos Stond Should not Ourno, cif Goo Son wingrour By water then yother Should not drown Soo they provided, there of other brother faball of the would make two pillane of up two Stones y to to Say marte Satorno Cy howould write in ytwo pillaro all y Stiomos O trafto y thoy all had found Soo he did, therefore we may say if he was if suningoft in Stientes, for he first began coffer med if last and before Noaho flood Findly Anowing of y vongoano y Goo would Sond whathar il Should be fire on by water, y Brothmon_ - thow it not by manner of profits they wift yf god would doo

one thorof thorofore they wrote them Stientos in if two pilland of Stone Some mon doo affirme y they write all them Soason Science in yo Said Stone, and they had their minde yt wongoomro would romo doo it was yt good Sont it by wator for at that there same Surg a flood y all y worth was drownod o all mon wor o doad there in Sawing sight porfone, y twas Moak This wife a two sono of their wives, of with three Sono all y worte rame off of their name was in this mannor, Som ham & fap hott, this flood was rathed loaks flood for ho & mo Filteron wore Saved, onoo moo, o many your after as Privaries totely these two pillars wore found as polotroniton Sail yf a groat Parto y mon rathed pithagoras forms yo and c Dommer yo philosopher found yo other, othey tought forth the Snonros y Hay found thorsin writton overy Promitto Story, and many other Brood of Bibbs principally witnessold of Hos madeing of yo Sowon of Babilon ait is written in yo Bibbs Genores Capit doirin how up tham Moako Son Nimrod choward of mighty man upon up Canto and howas a Strong man tito unto a Giant cho was a groat Amy cin of Bogining of his Raigno

Kingdomo howas y true Aine of Babilon amad, rahustis of land of Shimar & those Same mond Brotheon bogan if dowow of Babilon he taught to the workman yo (naft of Majonry o had wits) him many Malono more then forty thougand a he loved them and thoriftood thom woll a do it is writton in y polorrono a in the Male Storioo o in other Storios mos, o a part of this witnofood yBible oin y Said tonto Praptor, whois has saited if offsur was noam a tim to ammodo Sood out of if Sand of Shimon o ho built yp Aty of Uniooh in plaroas o other mos o this ho saited wo illa

faira in dofomaro ogrofino of Afshun of Difiravit amore of impbrow aintatos of ralath It Aito qui Minivolot ralate to of woitas mag? roa for would yf Should dor tare oponly how o in what mannor Thangos of majono reaff was first forms who gans first to it this name of Mafonry of Shall Gnow woll of it is plainly oponod in polorromion in Methoduio ciftopue of marton of Afshim of was a worthy Sond Sout to Nimrod up King to Sond him Malone o wortemon of Praft up might holp him to made his City up white ho was pumpo for to make finish Dimrod Sont him thinky hundred of majono's when he should goo Sond them forty ho ralled thom before him & Jaid, yo must goo to my Gin Afthur to holp him to build him a litty but look yo a woll govornod w the Surg a thargo y it may be profitable bot for y and mo & truly doo y labour craft fato roafonable for yo paino autording ab y may dofor us of would yt y hous fogother ad y wore the thron chots togother fruity a ho yt hat? molt runing toard it to hit brothom on follow, and look y govorno yo Soluce woll towardo yo Lord c amonght yo Solwor Soo y & may have won the and thanks for Sonding y towning y rraft. This they nor oived How thargo of y Ang y was thour Sord and matter won forg to Afstum & buildod of Citty of Minovots in y cunting of plaroad cother ation now yf mon rall afath Dofon yf io a gnoat littis botwoon afait Minovolo in this mannon up raft of mafonry was proformed fint a thargod for a Stionto o traft, Sford of time had y thorgo writton in Sattin cin fromo), onow if Curtique rame to goometrie we should tothe year it is no tod in y Bibb in other Stories in duodorimo apit gonofor ho 10th how if Abraham ramo into y Sand o timaan of Sono

appeared unto hom & Said & Shall quie this land to those to the 8000, but there fort a groat hunger in of Sand Abraham for Samai his wife w? him & wont into Eaufor in pilowimage while of hunger onduned to would abroe there albraham as of Stories Source was a wife man o a great tonto of tattod all the Source was a finne of Guiptions of Science of Gramman this worthy Cortes Curtidues was his Schotlan of Barnod of firm Ma formy & has gave ut fint of name of goomoting, but it is Said of foodus other motogor in of fint book, foodus in his Homologie in a fifth book the mogios apitule possited Eurhous was one of up fint foundons of goometry a to gow it name for in his time How was a wator in yo loind of Egipt it was taked the o, out flowed Sos far in y land y mon might not dwoll thorow, and Curtiduo taught them to make great wallo Site hole to hole out up water cho by goomoting insafurod out yo hand partos it into Divere parte, a made door man to the two owno part is watto Ditched, a them it wanted a bention and my of all manner of fruit a young poople bold of mon a woman of there was doo murs poople of young print if if annhay might not woll hus a for murs of it annhay now them together anado a Buntoll how they inight holp them thildron if had not hoo hihood tompotont of able to find thom thom the for they have many among I Hom in Connorth, CHow was this worthy land Curtidue, C whon to portivod they all word not able to bring about this matter for Said to thom with y take to mo yo Sono in govormanto and I shall loars thom in Surg a Stion of they shall his thomas of gonttomon hoo, under rondition y will be Swornd to me to porformo y govername ut fwill loll yoo, Soonsafen would that overy man should grant to if Hingo if and profitable to thempluso)

and they took them Sono to Curtiduo' to governo them at his own will, a to taught Hom y' traft of Malonmy a gaw it yo name of Goomotmy boroule of parting y ground y to had taught y? poop to in mations there wallo a ditter bofono said to these out yo water, a fordus Saits in his chinologios yt only talling of traft goomstrie, this worthy Parts gaw it name and faught it y & Sonde Sone of y Sand that he had in the toathing, and the gave Him Harge up they Should tall oats) other fottow c not other with Brauge they wore all of one (raft c of gentle bind bone c of Sord) Sono & alloo he y was molt turing Should be governour of y worth Should be talked Matter other tharge mos y toos withon in y boot of their goo, & Soothey wrought wor y boon written hand c theore of their goo, & Soothey wrought wor y boon written the hand of their goo, & Soothey wrought work of y boon written was boot of their goo, & Soothey wrought work of y boot of y band of their good, & Soothey wrought work of the sold of y band of the c Jowner after of John that Matheward of the sold of they wrough a sold that of the hand of the sold wolling in Gipt they barned y that of the sold of they when driven out of gypt they there it was orthoged of Bohst with now in talks John and of Solomono Jomps y Ang Said bogan of y and aly mothing they be found of Bohst with now in talks John and of Solomono Jomps y Ang Said bogan of y they work of they work they when driven out of gypt they there it was orthoged of they wrong bring david lood wolf mathem of the gave they wrong they are drive they and aly mothing faught it y Soude Some of y Sand that he had in the foathing, and the malono cho gaus Hom thargos night noar as they be now e up malong of Solomond Tompole as it is Said in y Bible in yo third book agnum in torthe rogen rapitud quinto that Solomon had four thousand Malono at the worth y Amejo Son of Syro was the Maffor Mafon o in offor monistor as it is faid in ot & book of Majonry y Solomon ronfin mod y thargos y his Hathon David had given y Majone & Solomon humfold taught thom How mannows vory little differing from the

warmone ytuow are upod, And from thouse the worthy Stions was brought into france by y grate of god o into many other worthy Rogions, and in france there was a worthy Kinght yt was named another Sotundus of is to Say Prartie yo Sotond and this hourse was obsited Ang of france by y grave of God C by Sindage o yet Some mon will Say of the was abiliod by fortune only while falle untrus as appoards by yo monito plainly for howar of y Ango blood royal othis Samo Ang Chordo was a Mafon bofow y to was Aing aftorwards whom ho was King to loved woll Malons & therifted them & your of theirgo mannows of two dovife who voof Some boulos at this post in france and ondoined yf they should have neasonable pay a alfor y they should alsombe one in a your somon fogother of Surg things as wors amile of Jamo to be warood by maftoro and follower, overy honoft Mafon on any other wonthy work man yt hat any low to y raft of Malonny & would know how y mak of Majoning tame first into England of whom it was grounded & ronfirmed as it is noted curillon in Storied of Orgland C in glo rharesoe of S. Albande time Ring Chollow Jost Larson y dimphable rame out of franco into England & Bo brought S. Moon into Curiftondono Emado huma Curiftian man o Bo brought w? Sim y shargoe of Malone as they work in france o in offse Sando, and on that time y Ang of y Gand if was a panom dwo the How as St Albano is now of that many Mafone won ting on y Jowno watte, o at if time St Albans was up Ango Stoward pay mafter gooonnour of y Ange wonte o tood woll Mafons o thenified Hom woll Emade them good pay for a Malon took but a ponny a day and most divinte of Albons got of y Ling y overy malon Should have go a wood o my. for thour non finding the got thom thargos o manno to as St Itomphabols had faught him, o thoy doo but a little differ from y chargos it. boufod now at this time Soo this sharger promonor wor ufor many yours,

safterwards they were almost near hand loft bargaris wars until yo time of Ang Cholfton w. A Said Aing Cholfton o yo Same Cowine loved will Gometry and apphes timber bufily in Barning if Stients and alfor ho defined to have y prartife thouse whom for be ralled unto Sim of yo bolt Majono yours in y Roalmo for ho know woll y thoy has y prartifs of Gometry bolt of any makin y Balmo to barnso of How Majonny & storighod & lood thom with a to took upon him yo thargoe & barnod y mannare, Cafforward for y low y to had into y inaft, C for y good grounding y it was forme in the purchased a fiso thanton of y Ang his father if they should have Surga for dome to have torrortion within Hompluse, of Hoy night have tomministation together to connect Surg Hingo as word amiles within them folue, and Hoy made a great Engragation of Malono to afsomothe togother at at youth whom ho was tim folgs, of tally oto Majons' of the Adation to y rongrogation, oromandos them to bring to tim all yronitingo of y oto book of y traff that they had, out of w. book Hoy contrived thargod by yo divis of yo wifer Malone y worst how promandod of Hogo than goo might of topt botton cho ondained of Surg tonger squiron might be ralled a from bly to to on dained for thom good pay if they might hus honefty y w. thargos fwith dortare boroafton this was ys traft of majonry those grounded and tonstidened on England night won Jup full maytone of thowse up bon of droin Somotivo and rong ogalions w. y ronfont of & Londo of this Balmo hale ordainse C made rharges by them bop adoigs y all manner of mon y Shall B made attowed Malono, mult be Sworms upon a book to bop the Same in all if they may to youttormost of their power callos they hous ordings y when any fother Shall be stowed a howed if these thargos mult be to ad unlo him, a toto take two thargos and Hoge thargos hand woon Soon porulad by our lats Sovering no Sond Aing Houry y Sictor yo Sondo of yo Bononnable Connote, and Hisy haw allowed Hom wollo Said they worse right good or rafonable to be holdon

and House thougos have been drawno o gathered out of divers antient book both of yp' oth Saw and now Sow as they ware ton firmed and made in Egypt by you King and by yo groat Clarto Curtidue c at you matomig of Solomono Sompto by King Devoid & by Salom the Sorm and in Aranto by Prartes Sing of franto and in England by St Albon that was yo Stoward to yo King y was at y time, caftor ward by Sing Sholftons y was King of England, c by his Son Edwin y was King aftor his flather as it is, no hoar for in many and divors higtorio Atomiso and (haptono confust) as yo thangoe following pon finelarly and Sovoraky, y first and principal thargo is Shart yo shall os true man on true mon to God and yo holy (hurry), and that yo Shall use noither errour nor borgio by yo own under flanding Shar yo bo how toidgo mon to y Ring without troa fon o' fallshood 2 and if y Gnow oither I roa fon on hoar bory bot yo amond it if yo ran on off privatoly warns up Sing on two Aularo or his dopatioe cofficers.) a Hat yo shall betrue one to another, y to for Say to overy. 3 Mafter & fothow of y Stiento and raft of Mafoury y woon allowed Malono, to dod unto thom as yo would they should dod unto you. OShat, soony Ma fon boop true rountoke both of godge & homose 4 and all offish Connolls y bught to be boopt by way of Ma formies Shat noo Mafon & Histor Thois of for as for for to as for forth as he 5 - Enowolg) (Strat ho shall be true to his gond and Matton of ho dots) Some chulflood to two mafford profits and advantage. 7 You Shall rak Malono yo followoo on yo Brothion and by noo ot son fout name non shall y tabo yo followe wife in pillany nor furthor do joro ho Daughtor nor Doroant

And alloo y y pay trush for yo moat & yo drin & who soover 0 y goo to boord, alfor yo Shall doo noo villany in y Boulo whoroby y maft shall be Standorod. Stop boon yo thargoo in gonorall that openy major should bold by boty maftoro and followood. Now other Singular thargod for maftors and follows. Rett noo Mafter on follow tabe upon him noo Sordo works non other mano but to bnow tumfolfs abls and of running onough to porforms it, Soo yt up Praft have noo blaunder non difwor fhipp Soo if up & brow work and truck Somod -9 What noo mafter tabe noo works but be fathe it reasonable Loo y y gord may be well and trusty Sourved with this owne good and y Mafton may how honoffly and pay his followor frushy Hovir pay as y moumor of mast afferded) Chat noo Maffor nor fortow Shall Supplant of thom works, y is to Say if Bo Band tabon a works, or olfo Stand Mafton of any gorde worde on other, up shall not put him out untils the be unable of turing y and y worke Shad noo Maftor non follow take noo dependentio to B attowed his dependenties but for Sowoon youro, and of dependenties to to able of birty and of hooms as ho ought to be. Stat noo Mafon now follow take nos allowanto to & mado Ma fon without y ron font of 2 or 101. of this follow of at baff and be if Strak & made malon to be anona _ withom all Sides, if is to say if the be free borns and of good findrod and not fondman and if the trans his right limber at a man ought fo trand.

6. Shall noo Mafton non follow take any Sorde works to tafk "I hat woon anuftomod to be journey works "I That soory one give pay to his flottow but no to may dopone Soo of y wonthy & ord of y works may not as dotoirood through Galfe worksmon Alt nos fottow dos Stonidor offor bothing his Carto To make him lofe two good name on his workship good I hat nos follow within & dage non without dos ministor will an fuero to other, ungody without & a fona be tauf That overy Mayon shak doo poveroure to two bollows and 11% That not Majon Shall play at brazard, on at yo diro non Standonod. 12. Stat nos majon Brios Riband in Sottomy to marte the +raft Standordd 13. That no follow god into of Jowno in y night fime without affollow to bar him without of the bate won in bourk tompany for if he dod there a godge of follower to punish of Jimo. 14. That overy Marfon and follow Shall some to yo' alfsombly and it bo within fur inthe of him, and if ha have any warring to Stand Hors at yo'roward of Mafloro's followood. 15 Det ov ory Maflor offollow if they hous troppafios to Stand at yo' woward of Maflore & Blow to make thom arrord thore if they may; and if they may not arrord thom, they to goo to y'formon & aw.

Rat noo mafter make noo moute nor Sware, nor wuld 6. La faro. That noo mafter non follow shall sot a layor within googs non without to Stow any montos House with any mouth of his wind marting . Stat overy Mafton Strall wotows and thoright Steany Mafone 101. when they rome out of y country and sof them to works as the monther is y is to Day, if they have mouldod Stoned in plane yo shall sof thom a fortnight at y Baft in worth and give tim the pay, and if the have not stoned for him to work, that the Hon he shall rofe for him to young Sodge . Shat y Shall trusty Some good for yo pay, and fuffy and trucky make an one of yo worke B it faffor fourney works, it y may have you pay trusty arrowing as y ought the bours. 20. That overy Malon worker trusty upon y working day Sod upon if hoty day, and if up and overy majon notoice yo. pay gooty of you pay may ton land that yo Shall Dop dus time of trasaile in yo worke of roll as it is ordoined by the Mafford Jumos 21 Shat if any follow of Shall boat disrord on difsontion, up Shall trusky twat botwoon thom to marto artoro and agroment Show nos forour upon noithor part, but Jufty and Frushy for bold y parties, and y it to dond in Surg time ad up & other worth 60 not Sindwood .

2.2. Alson if yo Stand wardon or hand any power under the mafter where yo Some, yo Shall be this to yo? S. mafter while yo be with him, o be a true modiator botwoon o matter and the followood to youttor most of yo power. 23. Alsocif yo Stand Stowardo silter of Sodge hander or of romon Trough nood, up Shall give true anount of up followse good how if is silponfor, at what time they will take arount, and alfor if y whom more running than you fotow of Stands by you ho works and Sod tim in ranger to Spoits this Stone and wanto comtoflog you up Shall informe and toarts him Bonstily Soby up Sondo worko be not Sporto MESS tharge that we haw dertarde CO to yo powon Sob Bolo y God Bolion the Solo Bolion







The William Watson Manuscript Roll.



TTENTION 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 forseeing 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 $7\frac{1}{2}$ -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 shewn 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,

The William Watson Manuscript Roll.

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. Hughan, 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.

HE 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 Græcus, 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 Græcus 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.

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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 ye sciens of gemetry for he is ye causer of alle other yt be." Allowing for possible differences of contraction, the copy was apparently spaced somewhat as follows :--COOKE MS.

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

for

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 .- "Ponderacon 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 "Pro"= 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, if 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, "yseyd," 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. Cj. 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" (profitt-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 forwarned 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

yt

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.

Et sic dicetur a gel graece quod est pro terra Latine et metrona quod est Original { mensura unum Geometria ie mensura terrae vel terrarum.

Cooke $\begin{cases}
Et sic dicet^r a geo g^e qn^2 - pr tera latine & metroñ quod ē mensura. uñ Gemetria i mensure terre uel terrār.
\end{cases}$

"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 the " 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 cue. 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 howsis" we should insert "and the father alsoe of schepherds or herdsmen," or some equivalent phrase. And "alsoe of schepherds " would

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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 ponderacon" 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^t we should shew y^w how y^t y^e Eldars," 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 Bœotia and Ionia, carried by them westward to Marseilles and on to Nismes, there combining with another body of traditions modified in transit through Magna Grœca, 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 565) 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 "placis." 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.

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Line 597.—After "have" we should insert "resonable 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] ordayned 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 together of such things as were amiss, & the same to be *received* 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:

	Line 44.—That is to sey out of ye sciens of Gemetry	= 41 le	etter a	spaces.
Actual .	, 538& did lyve honestly & truly by y° seyd craft	= 43	"	"
	(,, 597.—resonable pay & alsoe y^t they scholde have	= 41	, ,,	"
D'11.	(Line 177.—& alsoe y ^e father of schepherds or herdsmen	= 42	,,	"
rossiole	, 417Reson wolde y ^t 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 laches 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 $2\frac{3}{8}$ -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."



viii.



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

ET 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 leue hit at this tyme for the long processe of wrytynge." 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 Re	ADING.				WATSON READING.
1.	Comestible	-	-	(line	13)	con'mble (? consumable)
2.	as -	-	-	("	48)	А. Н.
3.	cours -	-	-	("	74)	houres
4.	And Gemetry	-	-	("	85)	A. Geomitro
5.	mannes -	-	-	("	134)	manuell
6.	Mast' of Stories	-	-	("	140)	Mass stories (bis)
				("	351)	
7.	His other wyffe		-	("	231)	His brothers wife
8.	was Noes wyffe	-	-	("	237)	Another mans wife
9.	prayed -	-	-	("	277)	provided
10.	This same Nemb	roth beg	gan	1(,,	343)	These same men's brethren began
11.	Nembroth yedeox	wt of ye	londe	("	356)	Nimrod's seed out &c.
12.	Gemetry	-	-	("	445)	Grammar

	Co	OOKE]	READIN	IG.			WATSON READING.
13.	sawe		-		(,,	488)	perceived
14.	Enclide	-			(,,	517)	only
15.	Come &	speke		T a Tring	(,,	598)	com'on
16.	reuled	-			("	600)	received

I have omited 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.

(1	Restored	Original	Et sic dicetur a	Ge or Gea	graecē	quod e	est pro terra	Latine
17	Vatson	and the	Et fo — a	qr	-	qd e	et — teru	lati.e
10	Jooke	102000029	Et sic dicet ^r a	geo	ge	qn -	- P ter a	latine
(1	Restored	Original	et metrona quod	est mensi	ira una	or unun	n Geometria	ie
11	Vatson		et metron	mensu	ire	vn	Geometrie	i
10	looke	and and	& metron quod	ē mensu	ıra	Uñ	Gemetria	i
()	Restored	Original	mensura terrae	vel terr	arum			
{1	Vatson		mesure terre	nos fi	a			
10	Jooke	-	mensure terre	uel terra	ār			

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 1942.

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 359-64) 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	Orig	inal	Nine	even $\begin{cases} et \\ in \end{cases}$	pla Pla	teas civit ateis civit	atis ate	} et	Cale[n]] et	Resen	quoqu	ie est
1	Cooke	-	1.	Nun	yven &	pla	teas civit	at'	&	Cale	&	jesu	qºqe	
1	Watson	-	-	Nine	evi et in	ple	cens anits	ates.	et	calath	et	Rifio	qr	is
	Restored	Orig	inal	inter	Nineven	et	Cale[n]	haec	est	civitas	m	agna		
-	Cooke	-	-	intr	Nunyven	&	10 11	hec	ē	civitas	ma	agna		
	Watson	-	-		Ninivehe	t	Calath	he	est	civitas	ma	agr.		

In the words Defemare and Rifio 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.

Resen was contracted into Resn—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 ir* of the Hebrew and of the Revised Version. The marginal reading of the A.V. is "the streets of the city." Wordsworth says "Rehoboth *ir*," *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 seyd 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 seyd 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 aforesayd accordeth thereto. And summe of hem seythe hit more openly and playnly right as hit seithe in the Bybulle 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 Euclidius, 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 "cou" (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:

		circa.
<i>(a)</i>	meny mo seyd yt masonry is principall of gemetry-as (Cooke 146)	50
(b)	in the iiii chapet. And also all the doctours aforsayde acordeth yr 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 howsis & is namyd in ye bybull Patr habitancm.	
· ·	(Cooke 171.)	70
(<i>d</i>)	dwellyng in tentis yt is dwellyng howsis and the fader alsoe of schepherds	
	or herdsmen. (Cooke 176 restored.)	85
(e)	When ye come to y ^t 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 owr chargys of ye story of Euclidnis as we	
0,	have seyn hem write. (Cooke 420.)	86
(a)	all be yt hit was ocupied befor hit had no name of gemetry. (Cooke 449.)	59
(h)	and hem bothe and the Kyng of the londe and all ye lordys by one assent	
	grauntyd y ^r 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 $8\frac{1}{4}$ -inches, to which we may add another inch for margins, making a page of $9-9\frac{1}{2}$ -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 makeing of Solomon's temple" (lines 24 and 26), p. xxii., Transcript, "by ye grace of God" (lines 31 and 33). "Worthy," lines 31 and 32. "Worthy science," "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 "Ffrance" 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 "Ffrance" (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 Etemologie 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

xiv.

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 — sone 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 lynyalle of sonys descendynge downe. It was apparently merely a title, and the paragraph proper began with : The VII. age of Adam, etc.

Bro. Hughan 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	3.		WATSON MS.
Thonkyd -	(line) 1)	Thanked
soget	("	12)	subject
connynge -	("	17)	understanding
plesans	("	22)	pleasure
Arsmetryk -	(,,	60)	Arithmetique
Dioleticus -	("	56)	Logicke
Me thenkyth -	("	148)	I suppose
deperceson -	("	204)	particon
in wylle to make	(,,	379)	was purposed to make
mede	("	395)	pains
ayenst yowr lord	1 (,,	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 *Thonked*, 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.



xvi.



Y 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 "S^t. 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 understand 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" nccessarily imply a previous mention of that prince. And as the previous reference to "bargarie 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 past 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 Free*masonry 11., 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, "*arounded* and confirmed in England."

The phrase "Right Worshipfull" is applied by the Dr. in one place to the Craft, "both as to Masters and Fellows of this Right Worshipfull Craft." (*Hist.* 1., 164.) But in a later part of his narrative (*Hist.* 1., 165) he corroborates the reading of the Watson MS., "these right worshipfull Masters and Fellows 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 Winlaton about 1690 (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.



xviii.



The "William Watson" Manuscript.

Arms of the Freemasons (Rough Drawing). Motto--" In the Lord is al our Trust."

Thanked be our glorious God ffather & former of Heaven & Earth & of all things yt in them is yt 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 yt been Conmble of wholsome nature, he ordained for man food sustenance, and alsoe he hath given to man wit & understanding of divers sciences & crafts by ye which we may travell in this world to get our Lineings wth. To make divers ye things to Gods pleasure & alsoe for our ease & profitt, the weh things if I would rehearse them it were too long to tell or to write, whereof I will leave, but I will shew & tell yw pte of them & how & in what wise ye science of Geometrie first began & who were ye founders thereof & of ye other crafts moe, as yt is noted in ye Bible & in other stories moe, how & in what manner this worthy science of Geometrie first began, I will tell yw as I sd before, ye shall understand yt there been seaven liberall sciences by ye which seaven sciences all ye sciences & Crafts in ye world were first found & especially out of Geometrie for he is ye causer of all ye other, the wan seaven sciences been called thus. A. H. for ye first he is called foundament 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 discerne ye trueth from ye false, and most comonly it is called ye art of Sophistrie, The fourth is called Arithmetique weh teacheth a man ye craft of number for to reckon & make accounts of all manner of things The fifth is Geometrie weh teacheth a man mette & measures & ponderations or weightines of all manner of crafts, The sixth is Musicke yt teacheth a man ye craft of songs of boyes & organs trump & harpe & all other appertaining to them. The seaventh is Astronomie yt teacheth a man to know ye houres of ye sun and ye moon & all other planetts & starrs of Heaven, our intent is principally to treat of ye first foundation of ye worthy Science of Geometrie, & who were ye founders thereof as I sd before, yt there been seaven liberall sciences yt is to say seaven sciences or crafts yt been free in themselues ye wch seaven sciences lean all by one and yt is Geometrie, A Geomitro, is as much to say as ye measure of ye Earth et fo a qr qd et teru lati e et metron mensure, vn Geometrie, i mesure terre nos fra yt is to say in English yt Geomitry is as I said of geo in Greek Earth & metron yt is to say measure, and thus is this name Geometrie compounded, & is s^d y^e measure of y^e Earth, marvaile ye not y^t I s^d all sciences lean only by ye science of Geometry, for there is noe Artificiall nor handicraft yt 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 ye kind of Earth & to Earth it will returne againe, And there is noe instrument, yt is to say A tooll to worke wth but it hath some proportion either more or les, & proportion is measure and ye tool earth, & therefore every instrument is Earth, & Geometry is said ye measure of ye Earth, wherefore I may say yt all men live by

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

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they write all their seaven sciences in ye said stones, & as they had their minde yt vengeance would come soe it was y^t God sent it by water for y^t that there came such a flood y^t all y^e world was drowned & all men were dead therein saueing eight persons, yt was Noah & his wife & his three sons & their wives, of wch three sons all ye world came off, & their names was in this manner,-Sem Cham & Japhett, & 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 yt a great Clarke yt men called Pithagoras found ye one, & Hermes ye Philosopher found ye other, & they taught forth the sciences yt they found therein written every Chronickle & story, and many other Clerks & ye Bible principally witnesseth of the makeing of ye Tower of Babilon & it is written in ye Bible Geneces Capit decim how yt Cham Noahs son Nimrod & he waxed A mighty man upon ye Earth and he was a strong man like unto a Giant & he was a great King & in ye begining of his Raigne & Kingdome he was ye true King of Babilon & amad, calneth & ye land of Shinar & these same mens Brethren began ye Tower of Babilon & he taught to his workmen ye Craft of Masonry & had with him many Masons more than fforty thousand & he loved them and cherished them well & as it is written in ye Polocrone & in the mass stories & in other stories moe, & a part of this witnessed ye Bible & in ye said tenth Chapter, where he saith yt Assur was near a kin to Nimrods seed out of ye Land of Shiner & he built ye Citty of Nineveh in placeas & other moe & this he saith ve illa taira in defemare egressus est Asshur et edificavit Ninevi et implecens anitates et calath et Rifio qr is Ninivehet calath he est civitas mag^r. reason would y^t should declare openly how & in what manner y^e charges of Masons craft was first found & who gaue first to it this name of Masonry & yw shall know well yt it is plainly opened in Polocronicon & in Methoduis epistopus et marten yt Asshur yt was a worthy Lord sent to Nimrod ye King to send him Masons & workmen of Craft yt might help him to make his Citty ye which he was purposed to make & finish & Nimrod sent him thirty hundred of Masons & 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 be well governed wth such a charge y^t it may be profitable both for y^w and me & truly doe yor labour & craft & take reasonable for yor pains according as yw may deserue, & I would $y^t y^w$ loue together as y^w were brethren & hold together truely & he y^t hath most cuning teach it to his brother or fellow, and look yw governe yor selues well towards yor Lord and amongst yor selues soe yt I may have worship and thanks for sending yw & teaching ye craft. And they received their charge of ye King yt was there Lord and master & went forth to Asshur & builded ye Citty of Nineveh in ye Country of Placeas & other Citties more y^t men call Calath Resen y^t is a great Cittie between Calath & Nineveh & in this manner y^e craft of Masonry was preferred first & charged for a science & craft, reason would yt we should shew yw how yt ye Eldars yt were before yt time had ye charge written in Lattin & in ffrench, & now yt Euclidus came to Geometrie we should tell yw as it is noted in ye Bible & in other stories in duodecimo Capit Geneses he telleth how yt Abraham came into ye Land o Canaan & ye Lord appeared unto him and said I shall give this land to thee & to thy seed, but there fell a great hunger in ye Land & Abraham took Sarai his wife wth him & went into Egipt in pilgrimage while ye hunger endured he would abide there & Abraham as ye stories sayes was a wise man & a great Clerke & he called all the seaven sciences & taught ye Egiptians ye science of Grammar this worthy Clerke Euclidus was his Schollar & learned of him Masonry & he gaue yt first ye name of Geometry, but it is said of Isodus ethemologor in ye first book, Isodus in his Etemologie in ye fifth book Ethemogior Capitulo pis saith Euclidus was one of ye first founders of Geometry & he gaue it name for in his time there was a water in ye land of Egipt yt was called Nilo, & it flowed soe far in yt land yt men might not dwell therein, and Euclidus taught them to make great walls & ditches to hold
out ye water & he by Geometry measured out ye 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 yt there was soe much people of young fruit yt ye Country might not well live & ye Lords of yt Country drew them together & made a Councell how they might help their Children yt had not livelihood competent & able to find them & their Children for they have many amongst them in Councell. and there was this worthy Clarke Euclidus, & when he perceived they all were not able to bring about this matter, he said to them will y" take to me yor sons in governance and I shall teach them in such a science yt they shall live thereby gentlemen like, under condition y" will be sworne to me to performe y^c governance y^t I will tell yee, soe reason would that every man should grant to yo things yt are profitable to themselues and they took their sons to Euclidus to governe them at his owne will, & he taught them ye craft of Masonry & gaue it ye name of Geometry because of parting ye ground yt he had taught ye people in makeing their walls & ditches beforesaid to close out ye water, & Isodus saith in his Etimologies yt only calleth ye craft Geometrie, & this worthy Clarke gaue it name and taught it v^c Lords sons of v^c Land that he had in his teaching, and he gaue them charge y^t they should call each other fiellow & not otherwise because they were all of one Craft & of gentle birth borne & of Lords sons & alsoe he yt was most cuning should be governour of ye worke & should be called Master, & other charges moe yt been written in ye book of charges, & soe they wrought wth y^e Lords of y^t land & made Citties and Townes Castles & Temples & Lords places & did liue honestly & truely by ye said craft. WHEN the Children of Israell dwelling in Egipt they learned ye craft of Masonry & afterwards they were driven out of Egypt they came into ve land of Behest weh now is called Jerusalem and there it was occupied & ve charges holden & kept, and at y° makeing of Solomons Temple yt King David began & King David loved well Masons, & he gaue them charges right near as they be now & ye makeing of Solomons Temple as it is said in ye Bible in ye third book Regnum in tertio regun regn capitul quinto that Solomon had fouer thousand Masons at his worke & ye Kings son of Tyre was his Master Mason & in other Cronicles as it is said in old books of Masonry yt Solomon confirmed ye charges yt his ffather David had given ye Masons, & Solomon himselfe taught them their manners, very little differing from the manners yt now are used, And from thence this worthy science was brought into firance by y^e grace of God & into many other worthy Regions, and in firance there was a worthy Knight yt was named Carolus Secundus yt is to say Charles ye second and this Charles was elected King of firance by ye grace of God & by Lineage & yet some men will say yt he was elected by fortune only weh is false & untrue as appeareth by ye Cronicle plainly for he was of ye Kings blood royall & this same King Charles was a Mason before yt he was King & afterwards when he was King he loved well Masons & cherished them and gaue y^e charge & manners of his devise whereof some be used at this p^ssent in ffrance 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 & ye same to be received by Masters and fiellowes, every honest Mason or any other worthy workman y^t hath any loue to ye craft of Masonry & would know how ye 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. Albanes time & King Ethelstone declared yt Amphabell came out of ffrance into England & he brought St. Albone into Christendone & made him a Christian man & he brought wth him ye charges of Masons as they were in ffrance & in other Lands, and & in that time ye King of ye Land yt was a Panem dwelled there as St. Albans is now & he had many Masons working on ye Towne walls, and at yt time St. Albane was ye Kings Steward pay master & Governour of ye Kings worke & loved well Masons & cherished them well & made them good pay for a Mason took but a penny a

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day and meat & drink, & St. Albone got of ye King yt every Mason should have xxxd. 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 ye charges yt be used now at this time & soe these charges and manners were used many years, & afterwards they were almost near hand lost bargarie ware untill ye time of King Ethelstone weh said King Ethelstone & ye same Edwine loved well Geometry and applied himselfe busily in learning yt science and alsoe he desired to have ye practise thereof wherefore he called unto him of ye best Masons yt were in ye Realme for he knew well yt they had ye practise of Geometry best of any craft in ye Realme & he learned of them Masonry & cherished & loved them well & he took upon him ye charges & learned ye manners, & afterward for ye loue yt he had unto ye craft, & for ye good grounding y^t it was found in he purchased a free charter of y^e King his ffather y^t they should have such a fredome to have correction within themselves, & yt they might have communication together to correct such things as were amiss within themselues, and they made a great Congregation of Masons to assemble together at at Yorke where he was himselfe, & let call ye old Masons of the Realme to yt congregation, & comanded them to bring to him all ye writeings of ye old books of ye craft that they had, out of weh books they contrived ye charges by y^e divise of y^e wisest Masons y^t there were, & comanded y^t these charges might be kept & holden & he ordained y^t such congregacon might be called assembly, & he ordained for them good pay y^t they might liue honestly y^e w^{ch} charges I will declare hereafter, & this was ye craft of Masonry there grounded and considered, In England right worshipfull masters & fellowes yt been of divers Semblies and congregations wth ye consent of ye Lords of this Realme hath ordained & made charges by their best advise y^t all manner of men y^t shall be made & allowed Masons, must be sworne upon a booke to keep the same in all y^t they may to ye uttermost of their power, & alsoe they have ordained yt when any ffellow shall be received & allowed yt these charges might be read unto him, & he to take his charges, and these charges have been seen & perused by our late Soveraigne Lord King Henry ye sixth & ye Lords of ye Honourable Councell, and they have allowed them well & said they were right good & reasonable to be holden and these charges have been drawne & gathered out of divers antient books both of ye old Law and new Law as they were confirmed and made in Egypt by ye King and by ye great Clarke Euclidus & at ye makeing of Solomons Temple by King David & by Salom his sonn and in ffrance by Charles King of ffrance and in England by St. Albon that was ye steward to ye King yt was at yt time, & afterward by King Ethelstone yt was King of England, & by his son Edwin yt was King after his ffather as it is rehearsed in many and divers histories & stories and Chapters &

1 That ye shall be true man or true men to God and y^e holy Church, and that ye shall use neither errour nor heresie by yo^r own understanding or discreat or wisemens teaching.

ensueth as ye charges following perticularly and severally, ye first and principall charge is

- 2 That ye be true leidge men to y^e King without treason or falsehood and if y^w know either Treason or treachery look ye amend it if ye can or else privately warne y^e King or his Rulars or his deputies & officers.
- 3 That ye shall be true one to another, y^t is to say to every Master & fellow of y^e science and craft of Masonry y^t been allowed Masons, & to doe unto them as ye would they should doe unto you.
- 4 That, every Mason keep true councell both of Lodge & Chamber and all other Councells y^t ought to be keept by way of Masonrie
- 5 That noe Mason be Theif or Theives for as far forth as he knoweth.
- 6 That he shall be true to his Lord and Master y^t he doth serue, & truly look to his masters profitt and advantage.

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- 7 You shall call Masons yo^r ffellowes or yo^r Brethren and by noe other foull name, nor shall y^w take 'yo^r ffellows wife in villany nor further desire his Daughter nor servant
- 8 And alsoe y^t y^w pay truely for yo^r meat & yo^r drink wheresoever y^w 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 ffellowes. Now other singular charges for masters and Fellows.

- 1st Clipat noe Master or ffellow take upon him noe Lords worke nor other mans but he know himselfe able and of cunning enough to performe it, soe y^t y^e Craft haue noe slaunder nor disworshipp soe y^t y^e Lord may be well and truely served.
- 2^{ly} That noe master take noe worke but he take it reasonable soe y^t y^e Lord may be well and truely served with his owne good and y^e Master may live honestly and pay his ffellowes truely their pay as y^e manner of craft asketh
- 3^{ly} That noe Master nor ffellow shall supplant other of their worke, y^t 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^t end y^t worke.
- 4^{ly} That noe Master nor ffellow take noe Apprentice to be allowed his Apprentice but for Seaven years, and y^t Apprentice to be able of birth and of liveing as he ought to be.
- 5^{ly}. That noe Mason nor ffellow take noe allowance to be made Mason without y^e consent of V. or VJ. of his ffellowes at least and he y^t shall be made Mason to be <u>anena</u> within all sides, y^t is to say y^t he be free borne and of good kindred and noe bondman and y^t he haue his right limbs as a man ought to haue.
- 6^{ly}. That noe Master nor ffellow take any Lords worke to taske y^t hath been accustomed to be journey worke
- 7^{1y}. That every one giue pay to his ffellow but as he may deserve soe y^t y^e worthy Lord of y^e worke may not be deceived through false workemen
- 8¹y. That noe fiellow doe slander other behind his backe to make him lose his good name or his worldly goods
- 9^{1y}. That no ffellow within Lodge nor without doe minister evill answere to other, ungodly without reasonable cause.
- 10^{ly}. That every Mason shall doe reverence to his betters and and shall put him at worshipp
- 11^{1y}. 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 Lechery to make the craft slandered
- 13. That noe] ffellow goe into y^e Towne in y^e night time without a ffellow to bear him witnes y^t he hath been in honest company for if he sole doe there a Lodge of ffellows to punish y^t sinne.
- 14. That every Mason and fiellow shall come to y^e Assembly and it be within fiue miles of him, and if he have any warning to stand there at y^e reward of Masters & fiellowes.
- 15. That every Master & ffellow if they have trespassed to stand at y^e reward of Masters & ffellows 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 ffellow shall set a layer within Lodge nor without to shew any moulded stones with any mould of his owne makeing.

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- 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^t 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^w shall truely serue y^e Lord for yo^r pay, and Justly and truely make an end of yo^r worke be it task or Journey worke, if y^w may have yo^r pay truely according as y^w ought to have.
- 2)th. That every Mason worke truely upon y^e working day, soe y^t he may receiue his pay and deserue it soe he may liue honestly upon y^e holy day, and y^t ye and every Mason receiue yo^r pay godly of yo^r paymaster and that ye shall keep due time of travaile in yo^r works & of rest as it is ordained by the Masters Councell
- 21 That if any ffellowes shall be at discord or dissention, ye shall truely treat between them to make accord and agreement & shew noe favour upon neither part, but Justly and truely for both y^e parties, and y^t it be done in such time as y^e Lords worke be not hindred.
- 22. Alsoe if ye stand warden or haue any power under the Master where ye serue, ye shall be true to yo^r s^d master while ye be with him, and be a true mediator betweene Master and his ffellowes 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 ffellowes good how y^t is dispensed, at what time they will take account, and alsoe if y^w have more cuning than yo^r ffellow y^t stands by y^w in his worke and see him in danger to spoile his stone and wants councell of y^w ye shall informe and teach him honestly soe y^t y^e Lords worke be not spoiled

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

Edward Thompson

ANNO

DOMI:

1687. [Endorsed, "1687 Freemasons Charge."]









THE CAMA MANUSCRIPT.

(facsimile of first page.)

INTRODUCTION : TRANSCRIPT.



the time when Bro. Or Begemann was publishing his classification of the ⁴Old Charges ⁶ (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 beil. Hardly were his words in type, and not yet minted, before the discovery of the Cama MS proved how true was his indement, as it, corned out to be a fair example of the mesting link, a stater document fulfilling all the conditions, but not the actual link itself. That is to dive put think if the set at a state of the direct locument.

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The Cama MS consisted originally of four sheats of paper (sizteen pages), shitched together book-wise, but at the time it first connerander my notice the first outside leaf had been torn off and disappeared, having sorem heares 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 there fore covers different pages, eight inches wide by incire and a half hugb, 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 heldity so that very fittle is absolutely induced for another the document has some been marvelleasty repaired and mounted on guards.

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

At the time of its discovery (March, 1858) the Murgate Lodge was interested in a case for the Masonic Charities, and resolved in this the MS to become. It was offered to me for seventy five votes, and on applying for aid to Bro 1). P. Came, Past Grand Preasurer our hotcher immediately supplied me with the necessary number of votes, and the secured the manascript for our Lodge. Hence the name, "Cama Manuscript."

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

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



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. Brasier, 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 Brasier'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.

She Constitutions of The Masons. I ha might of the Father of Acavon and the wisdom of the glorious Son through the Grace and good nops of the Holy Gost three porsons and one God be with us, and give us Grace and so to govarn us hord in our living, that rows may come to his bligs that nover shall have ending, Amon Good Brethren and Fellows our purposed is to Left you how, and in what manner, this Worthay Craft of Masonrid was begun. And afterwards how it was Roopt and encouraged by worthey Kings and Trincos, & By many other Worthey Mon . And also to those that be hord, we will Charge by the Charges that belongsth

to every frod Mason to hosp, for in good faith if they take good head to it, it is worthey to be well hospet, for Masonris is a worthey Graft and a curious Science.



The

Constitutions of The Masons @commerces

The might of the Father of Heaven and the wisdom of the glorious Son through the Grace and goodness of the Holy Gost three persons and one God be with us, and give us Grace and so to govarn 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 keept 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 firee Mason to keep, for in good faith if they take good head to it, it is worthey to be well keept, 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 deserne 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 Qoice of toungue and Organe, Harpe &c. The seventh Science is Astronomy which teacheth a Man to know the Course of the Sun Moon and starrs 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 byeth or selleth but by some mette, Measure or weight. so that Marchants Craftsmen 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 derected, For Gramer, Arithmetick, Astronomie nor any of the other

iv.

Sciences no Man findeth mette 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 yt 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 ye name of the other Zillah, by his first wife Adah he had two sons the name of the one Jabal, 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 Naomah These four Children found out the beginning of all the Crafts in the world for Jabal 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 ye father of all such as handle the harpe and Organ. And Tubal Cain was the instructer of every artificer in Brass and Iron. and the daughter found out ye Craft of Weaving and their Children knew well yt God would doe vengeance for sinn 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

V.

for that will not burn with any fire, and y^c other stone was caled Laternes for that would not drown in any Watter.

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 Sems sone that was Noahs sone, This same Hermerines was afterword called Hermes the father of wisdom he found one of the pillars of stone wherein the Sciences where 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 Historis and when the Citie of Ninivie and other Cities of the Easte wer to be builte 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 truley togeather 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. mommon

vi.

Moreover when Abraham and Sara his wife went into Egipte and their taught the Seven Sciences to the Egiptions he had a worthey 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 plenteous of Generation, and they had no competent livelihoode to find their Children Wherefor they took councell 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 worthey Clarke Euclide, and saide to the King and the Lords. if ye will give me your Children to govarn I will teach them one of the seven Sciences whereby they may $_{\Lambda}$ 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 councell granted anon and sealed his Comision and then this worthey Clarke

vii.

The first is that, They should be true to the King, and to the lord that they serve. and to the Fellowshipe 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 truely 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 ye govarnour of the worke Master in the time that they worke with him. and other Cherges 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 Correct within themselves

viii.

him that had trespassed against the Craft and thuse was the crafte grounded their and that worthey Clarke Euclide gave it the name of Geomitrie and now it is caled through all this Land Masonrie

Sithen long after when the Children of Iserell were come into the land of the Jebusits which is now called Jarusalem 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 Egipt 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 begun 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 . Masons and he chose thre thousand of them all to be Masters and Governors of his worke. on one

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 Geomitrie, and of all his Masons Carvers, Ingravers, and workers and casters of Brass and all other mettles that was used about the

ix.

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

Curious Craftsmen 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 asemblie from year to year wher they would and he cherished them right much and thuse came the Craft into France. on

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

x.

pay right good standing as the Realme did, for he gave them $\overset{s}{2}$ a week and $\overset{d}{3}$ 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 councell for to

After the Death of St 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 worthey 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 gate of the King his father a charter and Commison to holde one Asemblie where they would within the Realme once a year, and to Correct within themselves faults and trespases 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 keept for everafter and gave them the Charter and Commison to keepe and made one Ordinance that it should be renewed from King to King And when the Asemblie was gathered together he made

xi.

made a Crye that all Old Masons and young that had any writtings or understanding of the Charges and manners, that wer 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 keept in that forme as well as men might governe it. ferthermore at divers assemblies certen charges have been made and ordained by the best advice of Masters and Fellows.

Everie man that is a Mason, ought to take right good heade to their charges, and if aney man find himse ¹/_h 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

xii.

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 truely be it in Lodge or in chambers, and all other councells that ought to be keepe by the way of Brotherhood and also that wowe 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 truely to see to his profite and his advantage. and also ye shall call Masons your fellows or Bretheren and no other foul 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 truely 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 keept both by Masters and fellowes.

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 reasonablie so that the Lorde may be well served with his one good and the Master to live honestly and to pay his fellowes truely their pay as the manner is. Also

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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 aney Aprentice but for the term of seven years, and that the Aprentice 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 alowance of any that is to be made a Mason without the asent and councel 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 aprentice 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 taske that used or was wont to be journie 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 reproachfully 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 ay other unlawful game whereby the craft might be slandered. and also no Mason shall use aney lechery nor be no baude

xiv.

whereby the craft might be slandred, 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 beare 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 crafte, 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 moulde nor square nor rule to no layer, nor stt no layer that is within the lodge or without the ladge 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 moulde stones in his place, or else he shall refresh him with money unto the next lodging. and also that every Mason shall truely serve the lord for his pay and every Master shall truely make ane end of his worke, beit Taske or Journy if he have his demands and all he ought unto you, and all other that belong to Masones ye shall keepe, so helpe you God and your Hallidom

xv.