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Revenables.

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Masonic Reprints

OF THE

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FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD. MSS., 18,851,
CIRCA, 1500 A.D.

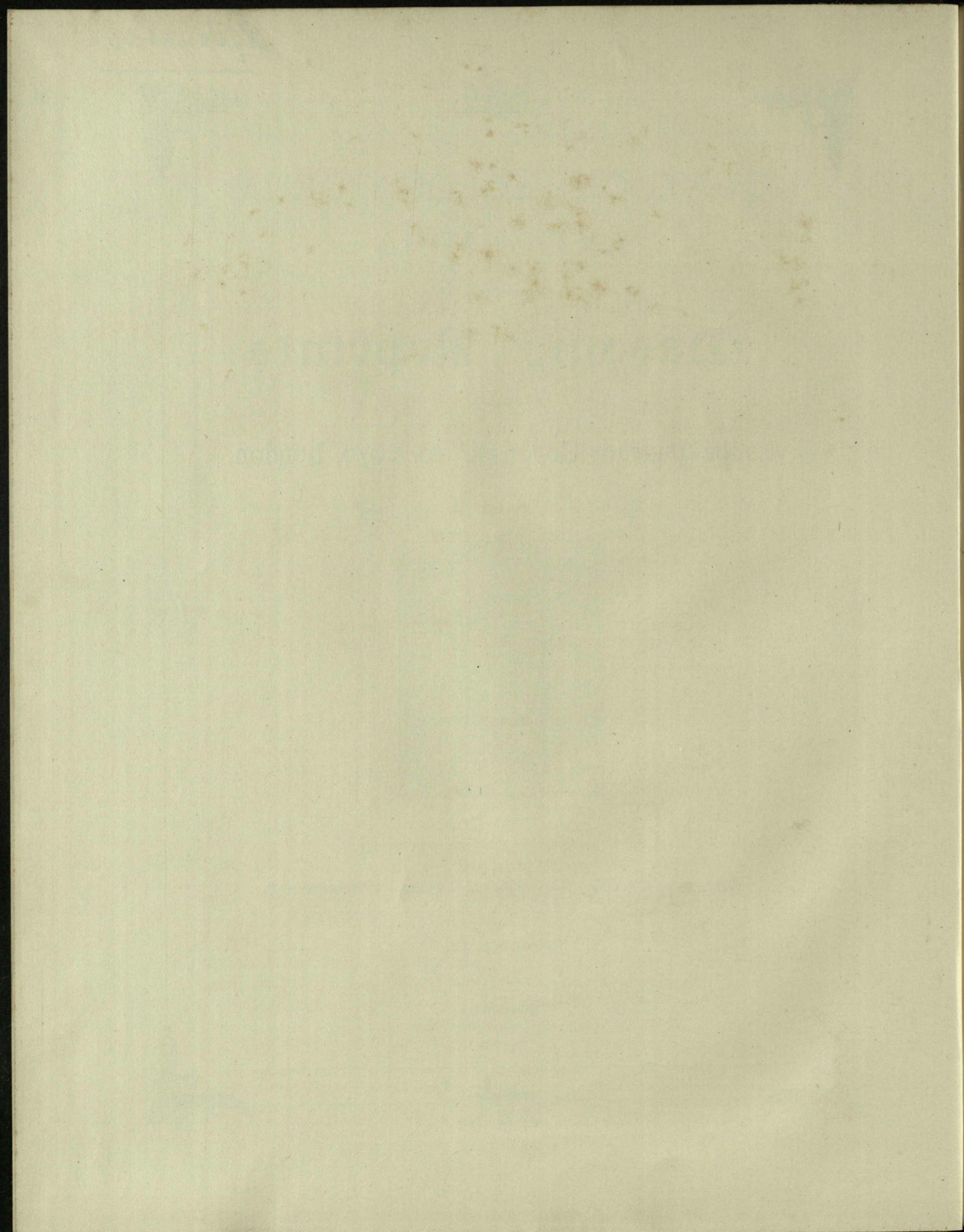


EDITED BY G. W. SPETH, P.M., SECRETARY.

VOLUME IV.

Margate:

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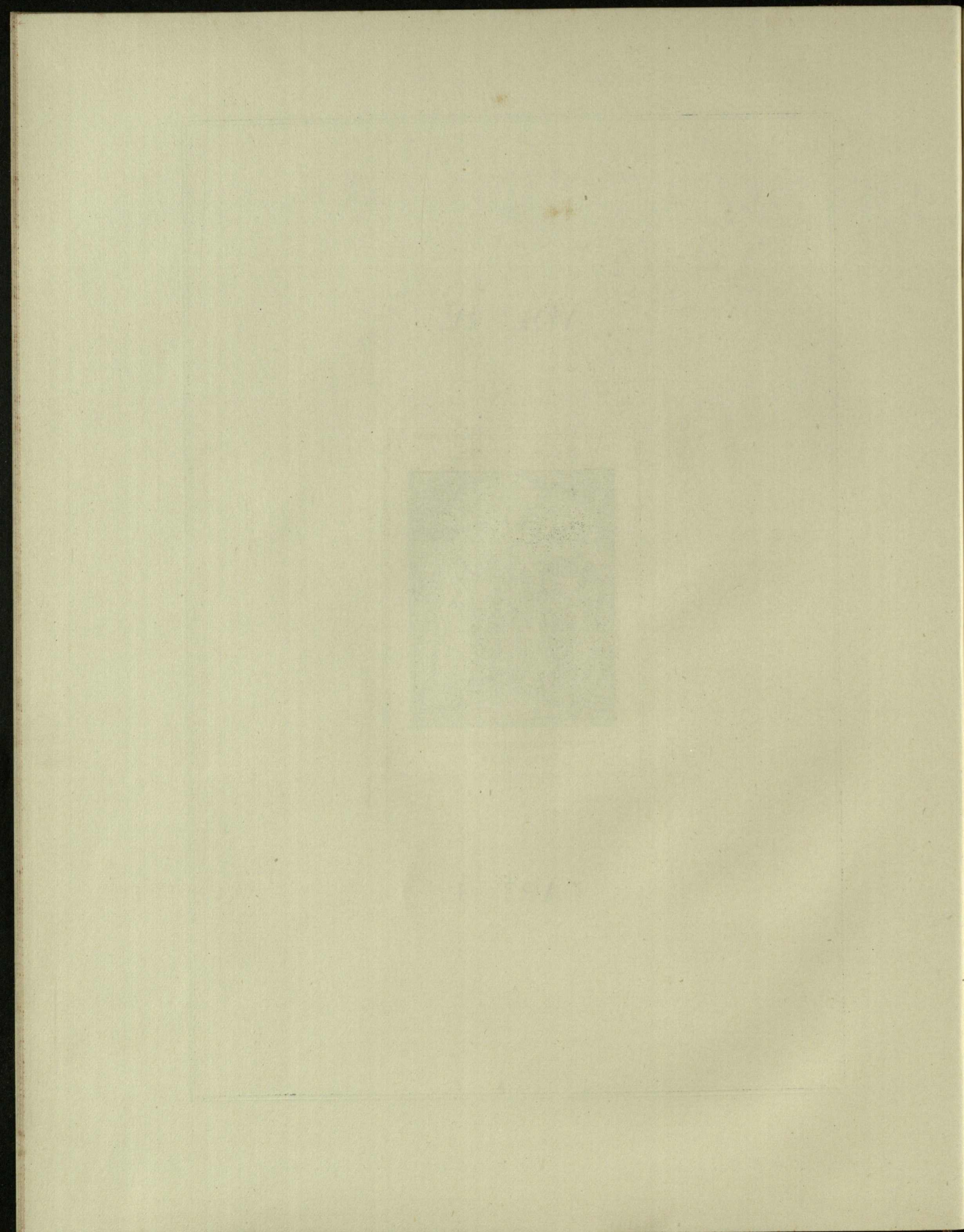
VOL. IV.

FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD. MSS., 18,851,
CIRCA, 1500 A.D.

PART I.



THE GRAND LODGE
No. 1 MANUSCRIPT ROLL.

INTRODUCTION : TRANSCRIPT.

Chambers, John H.

THE GRAND LODGE

No. 1 MANUSCRIPT ROLL

INTRODUCTION: TRANSCRIPT

The mighte of the ffather of heauen
and the wysedome of the glorious sonne through the grace
the goodnes of the holly ghesto y been thre persons in one
god be wth us at o^r beginning And geve us grace so to
gouerne us here in this lyfing that we maye come to his
blisse that we shall haue ending Amen

Good bretheren and fellowes our
purpose is to tell you howe in what maner wylle this worthy
craft of masonrie was begun & afterward howe yt was
kept by moost kynges & prynces & by many other wor-
thy men & also to telle that becominge we will re-
late by the reasone that longith to our freemason
to kepe, for in good fautes (and they take good heed to yt
yt is moostly to be well kepte, for yt is a worthy craft
& a vniuersall science, for their boon shal be liberall this
mod of the w^l shal be yt is one of the m and the names
of the shal be Giomies be the, first is Gramme
and that teacheth a man to speake french and to
wryte french. The second is Rhetorique and
that teacheth a man to speake faier in suttill termes
and the third is Dialletike and that teacheth a
man to deuise or knowe trouthe from falshe and
the fourth is Arismetrike and that teacheth
a man to wryte & to counte all maner of numbers
And the fyfte is Geometrie and that teacheth a man
the moost & measure of eache and all othe thinges, the
sixte Giomie is called Musike & that teacheth
a man the traite of song and pipe of lute and
organe & harpe & tympan / And the viij science
is called Astronomie and that teacheth a man
to knowe the course of the heuene & the moone
and of the starres. These be the viij libe-
rall sciences. These w^l be all found by one science
that is to saye Geometrie and this maye a man knowe
where that the Giomie of Geometrie is found by
Geometrie, for Geometrie teacheth a man to

[illegible]

they had found in y^e pyllers of stone that they
might be found after no o^r s^till and the
and stone was marble for that will not
burne wth any fyre and the o^r stone was
pallid I thought for that woulde not drowne
in any water Our intent is to tell y^e truly
howe in what maner these stones were
found that these stones were wrytten in the
greate Hieronimus that was dubyed some
the wth dubyed was Commend some that was
Also some his same Hieronimus was after
ward called Hieron the father of wyssdom
he found one of the y^e pyllers of stone and
found the stone wrytten therein and he
taught yt to o^r men and at the making of
the tower of Babilon there was masonry
made mure of and the tyng of Babilon that
greatest Comrode was a mason him self and
labored well the quaste he yt said the maister
of stories and when the vittio of Nymphio
o^r the vittio of the Est Gouto he made an
Combrote the tyng of Babilon sent teites
fortie masons at the tyng of the tyng
of Nymphio his Gassen And when he sent
them forth he gave them a charge on
this maner that they shoulde be true
one to another & that they shoulde love
truly togither and that they shoulde be
their Lordes truly for their paye so that
their m^{en} maye have woe & joy and all y^e
long to him and o^r men of the wth god
gave them And this was the first tyme
that an any mason had any charge
of his quaste u u u u u

Moreouer when Abraham

and Sarah his wyfe went into Egypt and tere
he taught the by the riuer vnto the Egyptians
and he had a woorthie stogholer that he kepte with
hede & he learned right well and was a me
of all the by the riuer & in his daies yf he fell
that the Land and the estate of the Realme
had so many poore that they had gotten some
by their wyse and some by other daies of
the Realme for that Land yf a fott Land
is plantours of good aron & they had no rom =
petent to fynd their children
wherefore they made manye rare, and then the
king of the Land made a greate counsell
and a parliament to wylt howe they myght
fynde their children honestly as gentylmen
and then they fynd no man good wyse And
then did they tounge all the Realme that
yf they woold any man that woulde becom the
that he shoulde come vnto them and he shoulde
be so rewarded for his trewe all that he shoulde
telle him woulde please After that this wyse
was made then came the woorthie clarke
Eustace and said to the king and to all his grete
Lorde, if ye will take me to be a child to good me
and to teache them one of by the riuer wylt
they myghte fynd honestly as gentylmen shoulde
vnder a condicion that ye will graunt me and
them that I myghte haue power to rule the
vnto the man that the shoulde becom to be
ruled. And that the king and all his counsell
granted anon, and assayed the comission
And then the woorthie toke to him these Lorde
poore and taught them this science of the =
metron, in which he for to worke in stones
all maner of woorthie worke he taught longly to
bygging of churches, temples, castles, towers
and other maner, and all other maner of bygging
And he gave them a charge on this maner

The first ye that they shoulde

Be thence to the King and to the Lords that they
 forbear and that they shoulde love well together &
 be frendes & go one to other and that they shoulde
 talke & go of for his followe or old his knotte
 and not his servant nor his knave nor none of his
 foule name And that they shoulde fawlye deservise
 their paye of the Lord or the one that they forbear
 and they shoulde ordeinge the way best of them
 to be m^{ch} of the woorte and not for love nor
 Lynage nor myght nor flakour to sett another
 that Gate hithe running to be m^{ch} of the Lord
 woorte whereby the Lord shoulde be still served
 And they appoynted And also that they shoulde
 talke & go of the woorte m^{ch} in the tyme
 that they were wth him And of the whiche one
 shoulde that how long to toll And to all their
 shoulde he made them sweare & sweate of the
 that men shoulde in that tyme and ordeyned for
 them reasonable paye that they might live
 honestly by And also that they shoulde come
 and assemble together only yow one howe they
 might woorte best to serve their Lord for his
 proffitt And to their own woortship And to
 correct wth in them selves him that had be
 passed against the Statute and that was
 for waite groundes & so And that
 woortly & that the blood & and of the name
 of geometrie, and now in is called the right
 of the Land & Massonry sytten long after
 when the right of the Land was come into the
 Land of the right that is now called among
 the countreys of Jerusalem King David
 began the Temple that is called Temple
 Domi and is named to the Temple of

Jerusalem And this same King David loved
well masons and engraving mure and
gave them good paye and he gave the
wardes and the masons as he had learned
in Egypt given by the lord And after
wardes moe that ye shall here after
And after the death of the King David
Salomo that was King David's sonne
reformed out the Temple that his father
had begun And he sent for masons into
Egypt Countie and dyne Lande and
gathered them together so that he had more than
sawe of masons that were workers of stone
and mure all named Masons And he
gave of them in thousands that were
ordained to be maistres and Counters of the
workes

And further more there was
a kynge of another reigne that me callen Jeram
and he loved well King Salomon and he gave
him a ymber to his worke and had a sonne
that height dyne and he was a m^e of goode
fey And was chief maist^r of all his masons
and was m^e of all his working & carving and
all other anⁿ of masonrye that belongeth
to the Temple And this he witnessed in the
Bible in the my booke of the Kings the
my of the prophet and the Salomon confirmed
both the wardes and the masons that his father
had given to masons And thus was that
workes of masons confirmed
in the Countie of Jerusalem And in many
other Kingdomes / Various Craftes men

walked about full ryde in dydd countre
som to lerne more craft and conyng
som to lerne from that had but litte con-
yng and so yt he fell that he was with on the
fyrst Mason that he met at the temple of Salomon
that had byn at the making of Salomon's
Temple & he came into the temple and there
he taught the Masons of masonry to
men of the temple and there was one of the
Royal lynes of the temple that he met at the
temple and he was a man that loved
well such a craft and drew to the navy
and there he learned of him the craft
and to paye him the wages of his manship.
And afterwards by the grace of god he was
elect to be King of the temple and when
he was in the temple he took masonry
and did so to make men Masons &
wrote downe a booke of the craft and
gave them booke the charge & maner
and good paye that he had learned of
other Masons and confirmed them a
charter from yere to yere to have their
assembly in yere they went to, and likewise
from right mure and the same the
craft into the temple of England in all the
reign of the rege of any charge of masonry untill
the reign of the rege and in his dayes the King of England
that was a day now he did walk the temple about
that is called the temple and the temple was a
worthy King & steward of the temple how he
and had the government of the temple & also of the
temple walls and loved Masons well and rejoyced
them much and he made their paye right good
(standing as the temple do) for that he was
a worthy & true man to the temple & he had
that time he was the temple and a Mason took but
a penny a day and his meate untill the reign of
Edward the first and gave them a charter of the
King & his counsell for to have a genall
counsell and gave them the name of an Assen-
bly and was thereat him self and so forth for
to make Masons and gave the wages as now
shall here afterwards right so.

After the decease of Saynte

the same dide mure into England of dyd's nation
that for good rule of myshie was destroyed untill
the tyme of King Alfrede that was a worthy
king of England: he brought all his land into one
and peace and brought many grete works of
abyss and towres and many other bygginges and
losed well manors and had a forme that height
Edwin and he losed manors much more than
his flatter did and he was a grete party
for of Geometry and he desired him much to
tauler a romen of manors to learn of them
the craft and afterwards he losed that he
did to manors and to the craft he was
made a manor and he gat of the byng
his flatter a charter and a commission to
come in the year asemble one a year more
the wote of him the realm of England
and to correct the in them best faults and
trepasss that were done to him the craft
and he held him self in asemble at York
there he made manors and gave them charge
and taught them manors and commanded that
rules to be kept for and after and gave them
the charter and the commission to keep and
made in ordynance that it should be rendered
from byng to byng. And when the assembly
was gathered together he made a wyse that
all the manors shoulde that had any writing or
understanding of the craft and the manors that
want wote be in the land or in any other
they shoulde bring and send them forth and
when it was received to be rendered some
in frengyshe some in Breton and some in English
and some in other language and they were found.

alle to one intent And ye made a booke of
 of some of the craftes was founded / And ye him
 self badde and commaunded that ye should be hold
 or told wpen any mason should be made And
 for to give his charge and from that daie
 untill his tyme and m^d of masons shal be
 kept in that forme as well as men might
 to and yet. And yet more at dyvers assen-
 blies w^{ch}ein of bridge shal be made and
 ordeyned by the best and wisest of m^e & becomen
 Tunc Vnus ex Senioribus tenentibus & illi vel illi
 appoſuerunt manus sub libris et tunc precepta
 deberent legi &c.

Every man that is or mason-
 take right good heed to these charge yf that
 any man fynde him self gylty in any of these
 charge that ye amone him self w^{ch}aynste
 god and especially ye that have to be charged
 take good heed that ye maye keepe these
 charge right well for yf it is great will a
 man to forswore him self upon a booke. The
 first charge ye is that ye shal be
 true men to god and holy church and
 your wife no trewour nor charyte by ye kind
 standing or distouryng but be you distrust men
 in anye maner in anye thing and also that ye
 shoulde be true to the king of any
 land w^{ch}oute treason or any other fals hood
 and that ye knowe no treason nor treason
 but yf ye amone yt freely w^{ch} ye maye
 or els w^{ch} ye maye or shal roundly
 trespasse And also ye shal be true to each one
 to another that is to saye to any mason
 of the craft of masonry that be masons al-
 lowed, ye shal do unto them as ye would

that they should do unto you And lest that
ye be called to runnells of ye followed
truly be it in lodge or in chamber And
all other counsels that ought to be kept by
the way of mappinhood And also that no
masson shall be a taylor or otherwise as
far forth as ye maye with out knowe / And
also that ye shall be true eargh out to day
And to the Lord or me that ye shall And
truly to the to his office & his wantadge And
also ye shall call massons ye followed or
any other and none other should knowe And also
ye shall not take ye followed with in byllam, nor
doffe nor pagedly his daung for nor his sake And nor
put him to no disworre And also that ye shall
truly for his mate And dryn for his mate
you goe to boorde And also ye shall doe no byllam
in that place where ye goe to boorde nor byllam
Orate might be clamoured & ye shall be
O shewes in ye shall that cometh to my hand
masson to boorde both in the and followed /
Rehearse I will other charge singular for
me & followed first that no me or followed
shall take upon him any lordes worke nor any
other mans worke but his owne & no other
able and sufficient of coming to reforme the same
so that they maye be savede of laundry or disworre
for the by, but if the lordes maye be well & handy
forbid. Also that no me take no worke but
he take it reasonably so that the lordes maye
be well served & his owne good And the me
to lyke & honestly And to paye to his followed truly
to the waye as the on him is / Also that no me nor
followed shall not supplant any other of his worke
worke that is to saye if he have taken a worke
in hand, or else stand me of the lordes worke &
shall put him out, except he shall be unable of
coming to end the worke **Item** also that no
me or followed take no prentice but he be
forme of byznes, and the prentice be able of
byznes that is to saye free borne, & sole of byznes
as a man ought to be. And also that no me nor
followed take no allowance to be made masson nor
assent & counsell of his followed. And that ye take

him for no loss tyme tyeu by or by godd and
that he w^e shall be in a mason be able in
all maner dogges that is to saye free borne, some
of godd by nowed, true and no bondman And also
that he shal his right tyme, as a man ought to
haue / Also that no mason take any p^reminture
but he shal haue sufficient occupacion for to sett
him on / or to sett in of his followers for if at tyme
waist on worke And also that no m^an now
followe shall take no maner worke to caste
that was wont to go to forwarde / Also that our
m^an shall take paye to his followers but as tyme
deserue, so that he be not deuoured by false
workmen. ~ ~ ~ ~ ~

Also that no mason slander an =

other brother under his barke to make him lose his good
name or his worldly good / also that no follower in
the lodge or in tyme my^e influence and tyme tyeu
by no reuerend fully w^e shal putt some reasonable cause
Also that our mason shall reuerend his othe and
putt him to worke / And also that no mason
shall be no common player at Gasard or at digne
nor at none of the vnlawfull playes, nor by
the draughte / myght be slandered And also that
no mason shall be no lecherous nor be no
bawdy nor by the draughte myght be slandered
And also that no follower goe into the court
A myght tyme tyeu as is a lodge of followers
w^e shal that he shal a follower in him that
myght beare him w^e shal that he shal in
some place / Also that our m^an and follower
shall come to the assembly if that it be w^e in
fustie mylde about him, if he saw him war
ning / And if he sawe trespass against
the draughte then for to abyde the inward of
the m^an & followers / Also that our m^an & follower
that sawe trespass against the draughte shal
stand by him at the inward of the m^an and
followers to make him awared if he ran
And if he w^e not awared him to goe to
the common lawd / Also that no m^an nor
follower make no mouthe nor squay or nor
poule to no lay nor sett no lay w^e in the lodge
nor w^e shal to some no mouthe / Some And

also that our mason receive & enjoy
 staying followed upon to go on to
 countryes and set from a work if they
 will be to be maimed it is to saye if they
 have maimed in his place, or else if he
 shall receive him to be maimed into his
 logging. Also that every mason shall
 truly serve his lord for his paye and
 any mason to make maimed of his
 work be it by craft or forney if he have
 no commandment and that he go out for
 to land ~ ~ ~ ~ ~

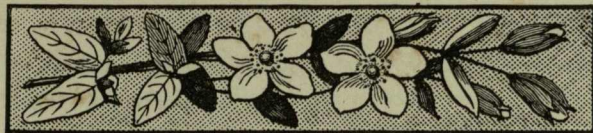
These charges that we have
 now set forth unto you all and all others that belong
 to masons you shall keep, so heape you god and your
 hallydom, And by this booke in your hande unto your
 power Amen Robert ~ ~ ~

Scriptum Anno domini 1583
 Die Decembrie 25^o

(Endorsement.)

In the beginning was the Word,
 And the Word was with God -
 And the Word was God.

Whose Sacred and universal Law
 I will endeavour to observe
 So help me God ...



The Grand Lodge No. 1 Manuscript Roll.



HIS is our earliest Masonic document *with a date attached*. It consists of a roll of parchment, nine feet long by five inches in width, the writing extending from edge to edge so as to leave practically no margin, and is composed of four strips pasted together at the ends. The first mention made of this important member of the family of Manuscript Constitutions is in an article in the *Freemasons' Quarterly Review* for 1842, p. 148, one of a series descriptive of the treasures in the Library at Freemasons' Hall. We there learn that "Miss Siddall, an elderly spinster, grand-daughter to the second wife of the late Brother Dunckerly, having mentioned to Brother the Rev. H. R. Slade that she possessed an interesting Masonic relic, which she wished to dispose of, he offered to place it in the hands of Dr. Crucefix, for examination. The doctor, after perusal, considering that it ought not to fall into other hands than the Grand Lodge, entered into an arrangement with the Board of General Purposes, in 1839, for twenty-five pounds, which sum was a very acceptable relief for Miss Siddall."

The writer of the article, who signs himself "Fidus," states that "It bears date 25th December, 1183, and that this date is very nearly correct, may be inferred from the writing which is in the court hand of that time." A reference to the original will shew that the skin is either erased or rubbed rather severely in the immediate neighbourhood of the date, and that to one unaccustomed to old writing, the figures might easily be read as 1183, whereas one more accustomed to the task would have no hesitation in giving the correct reading of 1583. The mistake of our Brother Fidus would therefore be pardonable, had he not inferentially posed as an expert, with the consequent disadvantage of showing that he absolutely knew nothing about the matter. He is indeed forced, later on, to admit that Dr. Oliver was of opinion that the writing must be referred to the time of Elizabeth; a much better guess, for which he was probably indebted to a more correct reading of the date.

There is an endorsement on the roll, beginning with the opening verse of the first chapter of the Gospel of St. John. Fidus states that this is "in the handwriting of the late Brother Thomas Dunckerly." We may fairly assume that he jumped at this conclusion from the fact that the document had been discovered in the possession of one of Dunckerley's connections. Brother H. Sadler, however, who from his position as Sub-Librarian, has seen perhaps more of Dunckerley's handwriting than any brother living, says,¹ "having made a comparison, I have no hesitation in saying that there is not the faintest resemblance to his handwriting on this parchment." Personally, I am inclined to endorse Bro. Sadler's opinion. It would have been satisfactory to trace this interesting scroll to Dunckerley, but I fear we must content ourselves with his wife's grand-daughter.

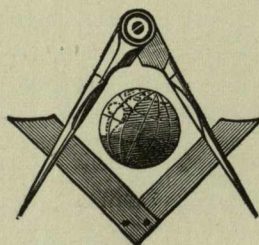
¹ *Masonic Facts and Fictions*, 91.

Mr. Henry Jenner, F.S.A., writing critically of this manuscript in the appendix to Bro. Sadler's book, says, "The handwriting of the Roll is certainly of the date appended to it, 1583 or thereabouts, but the language of the Charges is considerably earlier, as may easily be seen by a comparison of the expressions used with those of Shakespere or of the Authorised Version of the Bible. I am of opinion that, making allowance for traditional corruption of the text, one may date the composition of the document some century earlier than the copy."

Curiously enough, our late Brother Rev. A. F. A. Woodford, in his scholarly preface to Bro. Hughan's "Old Charges," gives the date of this manuscript as 1632, and the mistake is repeated in the body of the work. This would appear quite incomprehensible, and I can only attribute the error to the peculiarly undecipherable nature of our dear brother's handwriting, far more difficult to read, as many of us can testify, than even the document which we are now discussing; and a glance at the *facsimile* will show that this is itself no light task.

The Grand Lodge No. 1 Manuscript Roll has been previously published in Hughan's "Old Charges," 1872, and in Sadler's "Masonic Facts and Fictions," 1887, accompanied in the latter case by a *facsimile* of a small portion of the last strip. No complete *facsimile* has heretofore been published. It is as well to call attention to the fact that the last six lines of our *facsimile*, in the more modern handwriting, are not placed at the end of the charges in the original roll, but are an endorsement on the reverse of the document.

In Dr. Begemann's classification this roll gives its name to the Grand Lodge Branch of the Grand Lodge Family, and it is placed by Bro. Gould in his class 3.



Grand Lodge No. 1 Manuscript.

The mighte of the ffather of heaven and the wysedome of the glorious soonne through the grace & the goodnes of the holly ghoste y^t been three psons & one god be wth vs at o^r beginning And give vs grace so to gou'ne vs here in o^r lyving that wee maye come to his blisse that neu' shall have ending. **Amen.**

Good bretheren and fellowes our purpose is to tell yow howe & in what mann' wise this woorthy crafte of Massonrie was begon & afterwards howe yt was kept by woorthy kings & prynces & by many other woorshipfull men & also to those that been heire we will charge by the chardgs that longith to eu'y trewe Masson to keepe, for in good faithe and they take good heed to yt yt is woorthy to be well kepte, ffor yt is a woorthy craft & a Curious science, for their been seaven liberall Sciences of the w^{ch} seaven yt is one of them And the names of the seaven Sciences been these. ffirst is Gramm' and that teacheth A man to speake trewly and to wryte trewly. The Second is Rethorique and that teacheth a man to speake faier in suttile tearmes And the thirde is Dialecticke and that teacheth A man to decerne or knowe trought from false. And the fourth is Arsemstricke and that teacheth A mann to reckon & to coumpt all mann' of numbers And the fyfte is Geometrye And that teacheth a man the mett & measure of earth and all other things, the which Science is called geometrey. And the vjth Science is called Musicke & that teacheth a man the Crafte of song and vice of tonge and Orgaine Harpe & Trompe. And the vijth science is called Astronomie And that teacheth A mann to knowe the course of the Soonne & the Mone and of the Starrs. These be the vij liberall Sciences. The w^h vij be all found by one scyence that is to saye geometrey, and this maye A manne prove that the Science of the worlde is found by Geometrey, ffor geometrey teacheth A man to measure, ponderaçon & weight of all mann' thing on earthe, for there is no man that woorketh any crafte, but he woorketh by some mett or by some measure nor no man buyeth or sellith but by some measure or some weight and all this is geometrey. And these martchants and all Craftsmen and all other of the vj Sciences and especially the Ploweman and the Tillers of all mann' of graine and seeds Vyne planters and setters of other fructs. ffor by Gramm' nor Arsemetricke nor Astronomy nor none of all the other vi can no man fynde mett nor measure wthout Geometrey Wherefore methincketh that the Science of geometrey is moste woorthey that fyndith all other &c.

how that this woorthye Science was fyrste begon I shall you tell Before Noes fludd their was A man that was called Lameth as yt was wrytten in the Byble in the fourth chapt' of genesis, And this Lameth had twoe wyves & the one wyfe heighte Adaa and the other height Sella by this first wyfe Adaa he gat twoe Soonnes and the one heighte Jabell, and the other heighte Juball and by the other wyfe Sella he begat a soonne & a daughter and theis iiij or Children found the beginning of all the Crafts in the worlde and this eldest soonne Jabell found the Crafte of Geometrey and he deputed flocke of sheepe and lands in the feild & frste wraught A house of stone & tree as yt is noted in the Chapter abovesaid And his broother Juball founde the Crafte of Musicke, song of toonge, harp and orgain And the third Broother Tubalcain found Smight Crafte of golde sylu' and Copper yron & steele, And the Daughter founde the Crafte of weaving And these Children knewe well that god would take vengeance for synne ether by fyre or water. Wherefore they wrytten their Science y^t they had found in ij pyllers of stone that

they might be found after noes fludd And the ane stone was Marble for that will not burne wth any fyer And the other stone was Called Laterns for that woulde not drown in any water Our Intent is to tell yo^w treuly howe & in what mann' these Stones weare found that these sciences were wrytten in the greate Hermarines that was Cubyes soonne the w^{ch} Cubye was Semms soonne that was Noes soonne this same Hermarines was aft^rward called Hernes the father of wysdome he found one of the ij pyllers of stone and found the science wrytten therein And he taught yt to other men, and at the making of the Tower of Babilon their was Massonrey made muche of And the kyng of Babylon that heighte Nemroth was A masson himself and loved well the Crafte as yt said wth maist^{rs} of stories And when the Cittie of Nynyvie & other Cities of the Est shoulde be made Nembroth the Kyng of Babylon sent thith^r fortie Massons at the Rogaçon of the kyng of Nynyvie his Cossen And when he sent them forth he gaue them A chardge on this manner that they should be trwe one to another & that they should live truely together and that they should sve their Lorde truely for their paie so that their m^r maye haue woorship and all y^t long to him and other moe Chardges he gaue them And this was the first tyme that eu' any Masson had any chardge of his Crafte.

Moreover when Abraham and Sara his wyfe went into Egypt and there he taught the vij Sciences vnto the Egiptians & he had A woorthy scholler that heighte Ewckled & he Learned right well and was A m^r of all the vij sciences & in his daies yt befell that the Lords and the Estats of the Realme had so many soonnes that they had gotten some by their wyves and some by other Ladies of thee Realme for that Land ys A hott Land & plenteous of gen'açon & they had no competent Lyvelehod to fynd their children wherefore they made muche care, and then the Kyng of the Land made a greate counsell and A parleament to wytt howe they maye fynde their children honestly as gentlemē and they could fynd no mann' godd waye And then did they through all the Realme that yf there weare any man that could enforme thē that he should come vnto them and he shoulde be so rewarded for his travell that he shoulde holde him well pleased After that this crye was made then came this woorthy clarke Ewklad and said to the kyng and to all his greate Lords if ye will take me yo^r children to gou'ne and to teache them one of vij sciences wherwth they maye Lyve honestly as gentlemē should vnder A condiçon, that ye will grant me and them that I maye haue power to rule thē after the mann' that the scyence ought to be ruled. And that the kynge and all his couzell graunted anon, and assayled the Comission And then this woorthy tooke to him these Lordes soonnes and taught them this Science of geometrey, in prackticke for to woorke in stones all mann' of woorthy woorke that longith to buylding Churches, Temples, Castles, Towers and Manners, and all other mann' of buylding And he gave them A Chardge on this mann'

The ffirst ys that they shoulde Be trewe to the king and to the Lordse that they serve And that they should love well together & be trewe eche one to other and that they should calle eache other his ffellowe or els his broother and not his servant nor his knave nor none other foule name And that thei shoulde trwly deserue their paye of the Lorde or the m^r that they serve and they shoulde ordeinge the wysest of them to be m^r of the woorke and nether for love nor Lynadge ne ryches nor ffavour to sett another that hath litle conning to be m^r of the Lords woorke wherby the Lorde should be evill served And they asshamed And also that they should call ye gou'ner of the woorke m^r in the Tyme that they woorke wth him And other many mo Chardgs that are long to tell And to all theis Chardgs he made them sweare a greate othe that men vsed in that tyme and ordeyned for them reasonable paye that they might lyve honestly by, And also that they should come and assemble tegither eu'y yere once howe they might woorke

best to serve their Lorde for his proffitt and to their owen woorship and to Correct wthin themselves him that had trespassed against the Crafte and thus was the Crafte grownded there And that woorthy Clarke Ewcklod gaue yt the name of geometrie, and nowe in is called throught all this Land Massonrey sythen long after when the childrē of Israell weare come into the Land of Behest that is nowe called emong vs the countrie of Jerusalem King David began the Temple that is Called Templū Doīni and is Named wth vs the Temple of Jerusalem And this same King David lovid well Massons and churissed muche and gave them good paye and he gave the Chardges and the mann's as he had learned in Eagipt given by Ewckled And other Chardges moe that ye shall heare aft^rward And after the Decease of the King David Salomō that was King Davids soonne pformed out the Temple that his ffath^r had begon And he sent for Massons into Dyū's Countries and dyū's Lands and gath'd them together so that he had iiij^{xx} Thousand of woorkemen that weare woorkers of stone and weare all Named Massons And he Chose of them iiij Thousand that weare ordeyned to be maisters and Gou'ners of his woорke.

And further more theare was a kyng of another reigne that mē called Iram and he Loved well king Salomon and he gave him Tymber to his woорke and had A soonne that height Aynone and he was a m^r of geometrey And was cheife maist^r of all his Massons and was m^r of all his graving & Carving and all other mann' of massonrye that belongith to the Temple And this Is wytnessed in the Byble in the iiij booke of the Kyngs the iiij^{de} Chapter and the Sallomon confirmed both Chardgs and the mann's that his ffath^r had given to Massons And thus was that woorthy Crafte of Massonrey Confirmed in the Countrey of Jerusalem And in many other Kyngdomes. Curious Craftes men walked aboute full wyde in Dyū's Countries soome to Learne more Crafte and conning & some to teache them that had but litle conning and so yt befell that their was on' Curious Masson that height Naymus grecus that had byn at the making of Sallomons Temple & he came into ffrance and there he taught the Science of massonrey to men of ffrance And there was one of the Regall lyne of ffrance that height Charles Martell And he was A man that Loved well suche A Crafte and Drewe to this Naymus grecus and Learned of him the Crafte And to vppon him the Chardges & y^e mann's. And afterward by the grace of god he was elect to be Kyng of ffrance. And when he was in his Estate he tooke Massons and did healp to make men Massons y^t weare none & sett them A woорke and gave them bothe the Chargs & mann's and good paye that he had learned of other Massons And confirmed them A Charter from yere to yere to holde their assembly wheare they would, And churrishe them right muche And thus came the Crafte into ffrance. **Englande** in all this season stode voyde of any chardge of Massonrie vntill St Albons tyme and in his dayes the kyng of England that was a paynym he did wall thee towne aboute that is called St Albons And St Albon was A woorthy knyght & stewarde of the kyngs housholde and had the gou'ment of thee Realme & also of thee towne walls and loved Massons well And chirished them muche and he made their paye right good (standing as the Realme did) for gave them ij^s vj^d a weeke & three pence to their cheire for before that tyme throwe the Land A masson toke but A peny a daye and his meate vntill St Albone amended yt and gaue them A charter of thee Kyng & his Counsell for to houlde A gen'all counsell And gaue yt the Name of An Assemblie And was thereat him self and healp for to make Massons and gaue the Chardges as yee shall heare afterwarde righte sone.

After the decease of Gaynte there came diu's wares into England of dyū's naçons so that the good rule of massory was destroyed vntill the tyme of knigte Athelston that was A woorthy kyng of England & brought all this land into rest and

peace and buylded many greate workes of Abyes and Toweres and many other buyldings And Loved well Massons And had A soonne that height Edwin and he loved Massons muche more then his ffather did And he was A greate practyzer of Geometrey and he drewe him muche to taulke comen wth massons to learne of them the Crafte And afterward for Love that he had to Massons and to the Crafte he was made A Masson And he gat of the kyng his ffather A Charter and A Comission to houlde eu'y yere a ssembly once A yeare wheare they woulde wthin thee realme of England And to Correct wthin them self faults and Trespasses that weare done wthin the Crafte And he held himself an assembly at Yorke & there he made massons and gaue them chargs and taught them manners, and comaunded that rule to be kept for eu' after And gaue them the Charter and the comission to keepe, and made an ordynance that yt should be renewed from kyng to kyng. And when the assembly was gathered together he made a crye that all olde Massons & yoong that had any wryting or vnderstanding of the chardges and the mann's that weare made before in this land or in any other y^t they should bring and shewe them fourthe. And when yt was prooved their were founde some in ffreanche some in Greeke and some in english and some in other langags and they weare found all to one intent And he made A booke there of howe the Crafte was founded. And he himself bade and comaunded that yt should be redd or told when any masson should be made And for to give his Chardge and from that daie vntill this tyme mann's of massons haue byn kept in that forme as well as men might gou'ne yt &c. ffurthermore at dyu's assemblies Certain Chardgs haue byn made and ordeyned by the best advise of m^{rs} & fellowes Tunc Vnus ex Senioribus tenent librū & ille vel illi apposuerūt manus sub librū t tu'c pracepta deberent legi &c.

Euery man that is A mason take right good heede to these chardgs yf that any mann fynde him self gyltye in any of these chardgs that he amend him self agaynste god. and especially ye that are to be charged take good heede that ye maye keepe these chargs right well, for yt is great prill A mann to forswear himself vpon A booke. The fyrst Chardge ys this That ye shall bee trewe men to god and holly Church and you vse no Errour nor heresy by yo^r vnd^rstanding or discreaçon but be yee discreet men or wyse men in eache thing, And also that ye should be true leage men to the king of England wthoute treason or any other falshoode and that ye knowe no treason nor treachery but yf ye amend yt preevylie if yo maye or els warne the kyng or his counsell thereof And also ye shall be true Eache on' to another That is to saye to euy Masson of the Crafte of Massonry that be massons allowed, ye shall do vnto them as ye would that they shoulde doe vnto yo^w And also that ye kepe all the counsells of yo^r ffellowes truely be yt in Lodge or in Chamber And all other Counsells that ought to bee kept by the waye of Massonhoode And also that no Masson shall be A theefe or otherwise as far foorth as ye maye wytt or knowe. And also that ye shall be true eache one to oth^r And to the Lord or m^r that ye serve And truly to see to his pffits & his vantadge, and Also yo^w shall call Massons yo^r ffellowes or brythren and none other foule names And also ye shall not take yo^r fellowes weif in vyllany, nor desyre vngodly his daughter nor his servant nor put him to no diswoorship And also that ye paye trewly for his meate and dryncke there wheare you goe to boorde And also ye shall doe no vyllany in that place where yo^w goe to borde wherby the Crafte might be sklaundred These be thee Chardges in gen'all that longith to eu'y true Masson to keepe both m^{rs} and ffellowes.

Rehearse I will other Chardgs singuler for m^{rs} & ffellowes ffirst that no m^r or ffellowe shall take vpon him any Lordes woorke nor any other mans woorke vnles he knowes himself able and sufficient of Conning to pforme the same so that their Crafte haue no slaunder or diswoorship therby, but y^t the lorde maye be well & truely served. Also that

no m^r take no woorke, but y^t he take yt reasonably so that the Lorde maye be well served wth his owne good and the m^r to lyve honestly and to paye his fellowes treuly their paye as the mann' is. Also that no m^r nor fellowe shall not supplant any other of theire woorke that is to saye, yf he haue taken A woorke in hand, or els stand m^r of the Lordes woorke he shall put him out, except he shall be vnable of Conning to end the woorke **And also** that no m^{rs} or ffellowes take no prentice but for thee terme of vij yeres, and the prentice be able of byrthe, that is to saye free borne, & hole of Ly^mes as A man ought to be. And also that no m^{rs} nor ffellowes take no allouannce to be made masson wth assent & counsell of his fellowes. And that he take him for no lesse tyme then vj or vij yeres and that he w^{ch} shall be made a masson be able in all mann' degrees, that is to saye free borne, co^me of good kyndred, true and no bondman And also that he haue his right lym, as a ma' ought to haue. Also that no mason take any prentice vnles he haue sufficient occupa^{co}n for to sett him on', or to sett iij of his fellowes or ij at the least on woorke And also that no m^r nor ffellowe shall take no mans woorke to Taske that was woont to goe to Journey Also that euery m^r shall give paye to his fellowes but as they deserve, so that hee be not deceived by falce woorkemen.

Also that noe mason selander an other behynde his backe to make him lose his good name or his worldly goods also that no fellowe wthin the Lodge or wthout myse answer another vngodly nor reprochefully without some reasonable cause Also that eu'y mason shall ren'nce his elder and put him to worship. And also that no mason shall be no co^mon player at hassard or at dyce nor at none other vnlawfull playes wherby the Crafte might be slaundred And also that no mason shall vse no leachery nor be no baude wherby the Crafte might be slandred And also that no ffellowe goe into the Towne A nights tyme there as is A Lodge of ffellowes wthout that he haue A fellowe wth him that might beare him wyttnesse that he was in honest places Also that eu'y m^r and fellowe shall come to the assembly if that it be wthin fyftie myles aboute him, yf he haue any warning. And if he haue trespassed againste the Crafte then for to abyde the awarde of the m^{rs} & fellowes Also that eu'y m^r & fellowe that haue trespassed againste the Crafte shall stand there at the award of the m^{rs} and ffellowes to make him accorded if they can And if they maye not accorde them to goe to the Co^mon Lawe **Also that no** m^r nor fellowe make no moulde nor Squayer nor rule to no lay' nor sett no lay' wthin the logge nor wthout to hewe no moulde stones. And also that eu'y mason receive & Chirrishe, staying ffellowes when they come ou' the Countreyes And sett them a worke if they will as the mann' is that is to saye if they haue mould stones in his place, or els hee shall refreshe him wth moony vnto thee next Logging. **Also that euery** mason shall truely serve the Lorde for his paye and eu'y m^r truely to make annend of his woorke be yt Taske or Journey if he haue yo^r Commaunds and that they ought for to have.

These Charges that wee have nowe rehearsed vnto yow all and all others that belong to Masons yee shall keepe. so healpe yow god and your hallydome, And by this booke in yo^r hande vnto yo^r power. **Amen, Gobeit.**

Scriptum Anno domini 1583°.

Die Decembris 25°.

[Endorsed.]

In the beginning was the Word ;
And the Word was with God.
And the Word was God.

Whose Sacred and universal Law
I will endeavour to observe
So help me God .: .:

VOL. IV.

FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD. MSS., 18,851,
CIRCA, 1500 A.D.

PART II.

THE GRAND LODGE
No. 2 MANUSCRIPT ROLL.

INTRODUCTION : TRANSCRIPT.

THE GRAND LODGE
No. 2 MANUSCRIPT ROLL.

INTRODUCTION. TRANSCRIPT.

The Almighty Father of Heaven, with y^e wisdom of y^e glorious Son through y^e goodnesse of y^e holy Ghost, three persons in our Godhead be wth our beginning, and give us grace soe to govern our lives, y^e we may come to his blisse wher never shall have end, Amen.

Good Brethren and fellowes our purpose is to tell y^e how and in what manner this Craft of Masonry was begun, and afterwards how it was founded, by worthy Kings and princes, and many other wayes hurtfull to none: And also to them y^e be here we will declare what duty belongeth to every free Mason to keepe; for in good faith, if you take heed therunto it is well worthy to be kept, beinge our of y^e Heavens heere all Striours, w^{ch} are those y^e followe.

1. Grammar y^e teacheth a man to speake truly, & write truly.
2. Rhetoricke y^e teacheth a man to speake faire & in subtill termes.
3. Logicke y^e teacheth a man to discern truthe from falsehood.
4. Arithmetike y^e teacheth to attempt & reckon all manner of numb^{ers}.
5. Geometry y^e teacheth mett and measure of any thinge, and from thence cometh Masonry.
6. Musick y^e teacheth Songes and Voyces.
7. Astronomy y^e teacheth to knowe y^e course of y^e Sun and y^e Moone, and other ornaments of Heaven.

Note I pray you that these are contained under Geometry, for it teacheth mett and measure, ponderation, & waight of every thinge in and upon y^e face of the whole earth: for y^e knowe y^e every Craftsman workes by measure; he or she y^e buyes or sellis is by waight or measure: Husbandmen, Navigators, planters, and all of them use Geometry, for neither Grammar, Rhetoricke, Logicke, or any of y^e said Striours can subsist without Geometry; Ergo most & worthy, laudable, and honourable.

If y^u ask me how this Science was first Invented my
answer is, thus, y^t before y^e great Deluge w^{ch} is commonly
called Noah's flood, there was a man called Sameth
as y^u may read in the fourth of Genesis who had two
wives y^e one called Adah, y^e other Zillah, By Adah he
begott two sons, Jaball & Juball: By Zillah he had a
son called Tuball, and a daughter called Naamah.
These four children found y^e beginnings of all y^e crafts
in y^e world. Jaball found out Geometry, and he divided
flocks of Sheep and Lands, he first built a house of Stone
and Timber. Juball found out Musick. Tuball found out
y^e Smiths Trade or Craft, also of Gold, Silver, Copper,
Iron, and Steel. Naamah found out y^e craft of
weaving, And these children knew y^t God would take
vengeance for sin, either by fire or water, wherefore
they did write these Sciences y^t they had found in two
pillars of stone y^t they might be found after y^t God had
taken vengeance; The one was of Marble y^e would not
burne; The other was of Saters y^t would not drown
in water, Soe y^t y^e one would be preserved & not consumed
if God would y^t any people should live upon y^e earth.
It resteth now to tell y^u how these stones was found, &
wherein y^e said Sciences were written. After y^e said
Deluge it soe pleased God y^t y^e great Hermax who
son Surim was, who was y^e son of Sem who was the
son of Noah. The said Hermax was afterwards
called Hermes y^e father of wisemen. He found out of
y^e pillars of stone, he found these Sciences written
therein, he taught them to other men. At y^e Tower of
Babell Masonry was much made on, for y^e King of
Babylon who was Nimrod was a Mason, and loved

will y^r Striver, And when y^e Syty of Newswir, and other
Sytyes of y^e East shoulde be builded, Nommo sent thre
threstone Masons, att y^e desire of y^e King of Newswir
and when they went forth he gave them charge after
this manner.

That they shoulde be true one unto another, and love &
one another, that he might have worships by them,
in sendinge them to his Dozen y^e King. He also gave
them charge governinge their Striver, And then was it
y^e first tyme y^t any Mason had charge of his worke or
Striver. Also Abraham and Sarah went into Egypt
and bought y^e Egyptians y^e Season liborall Strivers, &
And he had and givonous sholler fallos Curtes, who &
p'sently learned y^e Saio liborall Strivers. It hapned
in his Dayes y^e Lords and States of y^e Realm, had soe &
many Sonns unlawfully begotten, by other mens wives &
ladyes y^t y^e Saio was burthened with them, havinge &
small moanes to maintaine them withall, The King &
understandinge thereof, caused a parliament to be called
and summoned for redress. But beinge soe numberless y^t
nor good could be done wth them, he caused a & & &
proclamation to be made throughe y^e Realm, y^t if any man
could devise any course how to maintaine to Informe the
King, and he shoulde be well rewarded, Wherupon &
Curtes came to y^e King and Saio thus. My noble Sovereign
If I may have order and Government of these Lords Sonns
I will tear them the Season liborall Strivers wherby &
they may live honestly like Gentlemen. provided y^t y^e &
will grant me power over them by vintur of yo^r Commission.
whiche was immediately effected and their Master Curtes
gave them these admonitions followinge.

- 1 To be true to their King.
- 2 To their Master they serve.
- 3 To be true unto our another.
- 4 Not to mistell one another knowe or surt hke.
- 5 To doe their worke soe duely y^t they may deserve their wages att their Masters hands.
- 6 To ordaine y^r wisest of them Master, and their Lord & master of his worke.
- 7 To have sur reasonable wages y^t y^r workmen may live honestly and witz redditt.
- 8 To come and assemble once in a yeare, to take counsell in their craft, how they may worke best to serve their Lord and Master for his profit and their owne credit, and to correct sur as have offended.

Note y^t Masonry was heretofore termed Geometry, and since y^r people of Israll came to y^r Land of Babilon w^{ch} is now called Babel, in the Countrey of Ierusalom. King David began a Temple w^{ch} now is called y^r Temple of our Lord, or y^r Temple of Ierusalom. And King David loved Masons well, and cherisheo them, for he gave them good paymont, and did give them a charge as Ruthdod had done before, in Egypt & further as hereafter followeth. And after y^e death of King David Solomon his son finished the Temple w^{ch} his father began. He sent for Masons of divers lands to y^e number of foure and twenty thousands, of w^{ch} number foure thousand were chiooed masters and Governours of the worke, And there was another King of another Region or Countrey called Hiram, who loved King Solomon, and he gave him timber for his worke, and he had a son called Amnon and he was Master of Geometry and he was chioif master of all his Masons of sawed worke, and all other their worke of Masonry.

y^t belonged to y^r Temple, as apperars by y^r Bible &
In libro primo Regum Cap: quinto. And King Solomon
confirmed all things concerning Masons y^t David his
father had given in charge. And these Masons did
travel divers Countries, Some to augment their &
knowledge in the said art, and to instruct others. &
And it hapned y^t a curious Mason named Memon &
great as y^t had boord att y^r building of Solomons &
Temple, came into France and taught y^r Striours of
Masonry to y^r Frenchmen. And there was a Knight of
France named Barolus Mortoll, who loved greatly
Masonry, who sent for this said Memon y^r French,
learned of him y^r said Striours, and became one of
y^r fraternity. Thereupon he began great works, &
liberally did pay his workmen, He confirmed them
a large Charter, and was yearly present att their
assembly, which was a great honour and Encouragmt,
to them, and thus came y^r Striours into France.

Masonry was unknown in England till St. Alban came
thither, who instructed y^r King in y^r said Striours of
Masonry. al also in Divinity, who was a pagan He &
called y^r Towne now called St. Albans, he became in
high favour with y^r King, in so much y^t he was knighted, &
made y^r Kings Chiefe Steward, and y^r Realm was &
Governed by him under y^r King. He greatly cherished
and loved Masonry, and kindly paid them their &
wages woofly, which was iii^s vi^d the week. He purchased
them a Charter from the King to hold a generall &
yearly assembly and Council. He made many Masons
and gave them sure charge as is hereafter declared
Then hapned shortly after y^r Martindome of St. Alban
(who is truly termed Englands proto Martine)

That a certain King Invaded y^e Land & destroyed &
most pt of y^e natives wth fire and sword, y^e y^e Strone
of Masonry was much decayed, untill y^e Reigne of King
Atholston, (wh^{ch} some call Adloston). who brought the
lands into peace and rest from y^e Insulting Danes &
He began many Abbeys, Monasteries, and other Religious
houses, He also castles and other Fortresses for the
defence of his Realm. He loved Masons more then his
father, he greatly studied Geometry. and sent into many
lands for men expert in y^e Strone he gave them a very
large charter, to hold a yearly asssembly to correct &
offenders in y^e said Strone, And y^e King himselfe raised
a gowall asssembly of all Masons in his Realm at York,
and there made many Masons, and gave them a deep
charge for observation of all such Articles as belonged
to Masonry, and delivered them y^e said charter to keep.
And when his asssembly was gathered together, he raised
a cry to be made y^t if any Mason of them had any writings
y^t he taught Masonry, or could informe y^e King in
any thing or matter y^t was wanting in y^e said charge
already delivered, y^t they or he should deliver them to
y^e King, or write them to him, and there were some in
French, some in Greek, and other languages. Whereupon
y^e King raised a book to be made, wh^{ch} declared how
y^e Strone was first invented, and y^e utility thereof. w^{ch}
book he commanded to be read and plainly declared
when a man was to be made Mason, y^t he might fully
understand what articles, Rules, & oth he was obliged
to observe. And from y^t tyme untill this day Masonry
hath bene much respected, and preserved. And divers new
articles have bene added to y^e said charge. by good &
advice and consent of y^e best Masons & fellows.

Eam rurs ex Senioribus toroat librum illi qui.
 Iussurandum reddat et ponat manum libro sol.
 sup librum dum Articuli et p^{ro}cepta sibi legantur
 sayinge thus by way of Exhortation.

My Sovereign and respected friends & Brethren I humbly
 beseech yo^w as yo^w love yo^r Soules Eternall welfare, yo^r owne
 Credit, and yo^r Country's good, be very carefull in observation
 of these articles y^t I am about to read to this Depoutant &
 for yo^w are obliged to p^{er}forme them as well as he do
 Hopinge yo^r care herein, I will by Gods grace begin y^e
 charge.

- 1 I am to admonish yo^w to honour Gods and his holy &
 Church, & y^t y^w see nor heresie nor error according to
 yo^r understanding, or by y^e fearinge of Disturbance.
- 2 I am to admonish y^w to be true to o^r Sovereign Lord
 y^e King committing nor treason, Misprision of Treason,
 or felony, And if any man shall commit Treason y^t yo^w
 knowe of, y^w shall give notice to his Maj^{ty} his &
 privie Counsellors, or some other y^t have commission
 to Enquire thereof.
- 3 Yo^w shall be true unto yo^r fellows & brethren of the
 Strivers of Masonry, and doe to them as yo^w would be
 done unto.
- 4 Yo^w shall keepe secret y^e obscure, & Intricate p^{ar}ts of
 y^e Strivers, not disclosing them to any but such as
 Study and use y^e same.

- 5 Yo.^w shall doe yo.^e worke truly & faithfully, endeavouring y.^r profit & advantage of him y.^t is owner of y.^r said worke.
- 6 Yo.^w shall call Masons fellows, or Brethren, without addition of Ruare, or any other bad language.
- 7 Yo.^w shall not take yo.^e neighbours wife villainously, nor his daughter, nor his maid to be begodly.
- 8 Yo.^w shall not carnally lye with any woman y.^t is & belonging to the house where y.^e are at Table.
- 9 Yo.^w shall truly pay for yo.^e meat and drink where y.^e are at Table.
- 10 Yo.^w shall not undertake any mans worke knowinge yo.^e selfe unable, and undertake to performe & effect y.^r same, y.^t nor aspersion or discredit may be imputed to y.^r Strouts: or y.^e Lord or owner of y.^r said worke may be prejudiced.
- 11 Yo.^w shall not take any worke to doe at exorbitant or unreasonable rates, to deceive the owner thereof but soe as he may be truly & faithfully served with his owne goods.
- 12 Yo.^w shall soe take yo.^e worke y.^t thereby yo.^w may live honestly, and pay yo.^e fellows truly as the Strouts doe require.
- 13 Yo.^w shall not supplant any of yo.^e fellows of their worke (that is to say) if he or they or any of them & hath or have taken any worke upon him or them or he or they stand Masters of any Lords or owners & worke, y.^e y.^w shall not put him or them out or from y.^r said worke, although y.^w prove him or them & unable to finish y.^r said worke.
- 14 Yo.^w shall not take any apprentice to serve yo.^w in y.^r said Strout of Masonry under y.^r forme of Devotion & yowes, nor any but such as are descended of good and honest parentage, y.^t nor Scandall may be imputed to y.^r Strouts of Masonry.
- 15 Yo.^w shall not take upon y.^w to make any one Mason without y.^r privity and consent of five or six of yo.^e &

followes, and none but such a one as is free borne,
and whose parents live in good fame, & name, & that
hath his right & perfect limbs & personall of body to attend
y^e said Striour,

- 16 y^e shall not pay any of yo^r fellows more money's &
then he or they have deserved, y^e yo^r be not deceived
by sleight or false workings, and y^e ownen thereof
must wronged.
- 17 y^e shall not slander any of yo^r fellows behind their &
back to impair their temporall estate, or good name.
- 18 y^e shall not without urgent cause answer yo^r fellow
scurrilously, or ungodly, but as becometh a loving &
brother in the said Striour.
- 19 y^e shall duly reverence yo^r fellows y^e y^e bonds of charity,
and mutuall love, may continue constant and stable
amongst you.
- 20 y^e shall not (except in Christmasse) use any unlawfull
games, as cards, dice, or such like.
- 21 y^e shall not frequent any house of bawdry, or be a
pander to any of yo^r fellows, or others, w^{ch} will be a great
brandall to y^e Striour.
- 22 y^e shall not goe out to drinke by night, or if any occasion
happon y^e y^e must goe, y^e shall not stay after light of
y^e clocke. Hereafter some of yo^r fellows, or one at the
least, to beare y^e witness of y^e honest place y^e were
in, & yo^r good behaviour, to avoid standall.
- 23 y^e shall come to y^e yearely assembly, if y^e know where
it is kept beinge within four miles of y^e place of yo^r &
abode, Submittinge yo^r selfe to y^e censure of yo^r fellows
wherein yo^r have o^r need to make satisfaction, or offer
to defend by order of y^e Kings Lawes.
- 24 y^e shall not make any square, Mould, or Rule, to
mould stones withall, but such as are allowed by
y^e fraternity.
- 25 y^e shall not strangers on worke haveinge employ^{ment}.

for them, at least a fortnight & truly pay them their wages, and if y.^w want worke for them y.^w shall relieve them wth mony to defray their Reasonable charge to y.^r next Lodge.

- 26 y.^w shall attend y.^e worke and truly and y.^r sawe whether it be task or journey worke, If y.^w may have y.^e wages and payment, truly according to y.^e bargain made wth y.^r Master or owner thereof.
- 27 Nor pson of what degree soever be accepted a free Mason, unless he shall have a Lodge of five free Masons at y.^r least, whereof one to be Master or Warden of that L^omitt, or division, wherein said Lodge shall be kept and another of the Trade of freemasonry.
- 28 That nor pson shall be accepted a free Mason but as and of able body, honest parentage, good reputation, & observant of y.^e Lawes of the Land.
- 29 That nor pson hereafter wh^o shall be accepted a free Mason shall be admitted into any Lodge or assembly, until he have brought a Certificate of y.^e time of his acceptation, from y.^r Lodge y.^e accepted him w^{nto} y.^r master of y.^t L^omitt and division, where said Lodge was kept, wh^o said master shall enroll y.^r sawe in present, in a Roll to be kept for y.^t purpose, and give an account of all said acceptations at every generall assembly.
- 30 That every pson who is now a free mason shall bring to y.^r master a note of y.^e time of his acceptation to y.^e and y.^r sawe may be enrolled in said priority of place as y.^e pson deserves, and to the end y.^e whole company and fellows may the better knowe each other.
- 31 That for y.^e future y.^e said Society, Company, and fraternity of free masons shall be regulated and governed by one Master and assembly and warden as the said Company shall thinke fitt to chuse at every

yearly generall assembly.
32 That no pson shall be accepted a ffrer mason except he
be one and twenty yeares old or more.

33 That no pson hereafter be accepted a ffrer mason or
know y^r secrets of y^r said society untill he shall first have
taken y^r oate of service hereafter followinge.

These Articles and charge w^{ch} I have rehearsed to y^w
y^e shall well and truly observe & keep to yo^r power, for
help y^e God, & the holy sentents of this booke.

The Charge belonging to an Apprentice.

1 y^w shall truly honour God & his holy church, y^r King,
yo^r Master, & Dame, y^w shall not absent yo^r selfe but w^{ch}
y^r Gyronne of both or one of them by day or night.

2 y^w shall not purloine or steal nor be privie or accessary to
y^r purloynings or stealings of y^r Hallows of six pence from
them or either of them.

3 y^w shall not commit adultery or fornication in the house of
yo^r Master, w^{ch} his wife daughter or maid.

4 y^w shall not disclose yo^r Master or Dame their counsell or
secrets w^{ch} they have imparted to y^w or what is to be
revealed, spoken or done within y^r precincts of y^r house
by them or either of them, or any ffrer Mason.

5 y^w shall not maintain any disobedient argument w^{ch}
Master, Dame, or any ffrer mason.

6 y^w shall reverently behave yo^r selfe to all ffrer masons
usinge neither cards, dice, or any other unlawfull games
Christmasse excepted.

7 y^w shall not haunt or frequent any Tavernes, Alehouses,
or buy as goe into any of them, except upon yo^r Master or Dame
their affaires, or with them or one of them consent.

8 y^w shall not commit adultery, or fornication in any mans house
where y^w shall be att Table or att worke.

9 y^w shall not marry or contract yo^r selfe to any woman
duringe yo^r apprenticeship.

10 y^w shall not steale any mans goods but Especially yo^r said
Masters, or any of his fellow Masons, or suffer any one
to steale of their goods but shall hinder the fellow if
y^w can, If y^w cannot then y^w shall acquaint yo^r said
Master and his fellows secretly.

The oath for- Sovrerin.
I A. B. Doe in y^e presence of Almighty God & my fellows
and Brethren, here present, promise & declare, y^t I will not
at any tyme hereafter, by any art or circumstance whatsoever
directly, or indirectly, publish, discover, or reveale, or
make knowne, any of y^e secrets, priviledges or counsells
of y^e fraterinity or Fellowship of free masonry, whiche
at any tyme hereafter shall be made knowne unto
me, Doe helpe me God, & y^e holy contents of this Booke.



The Grand Lodge No. 2 Manuscript Roll.



HIS is a parchment roll of four strips, pasted end to end, in all nine feet long, by nearly seven inches wide. Mr. Scott, Keeper of the Manuscripts in the British Museum, is of opinion that it was written about the middle of the seventeenth century. Its history is a short one. It was found by a non-mason among some rubbish while pulling down or re-building a house at the west end of London, and purchased from him by a Brother who parted with it towards the end of last year to the Grand Lodge Library.

There will not be the least hesitation in classing this new copy with the "Roberts" family of Constitutions. The Roberts family of Bro. Begemann's classification consists of the Roberts' printed copy, 1722; the Harleian No. 1942 MS., given by us in our volume II. of Reprints; and the Rawlinson MS. in the Bodleian Library. All three of these are virtually identical in text, the slight differences being of an unimportant nature, and the group was discussed at some length by Bro. Begemann in *A.Q.C.*, i., 159. The text of Grand Lodge No. 2 MS. agrees throughout (with one difference to be referred to hereafter) with the other members of this family, and by turns corroborates one or other of the slight variations in the three versions hitherto known. Under these circumstances, I have been at some pains to discover whether the newest version might be looked upon as either the original or the copy of any one of the others. Dr. Begemann proved very clearly that no one of these three can be considered as derived from either of the others, and the same line of reasoning demonstrates over and over again, that the Grand Lodge No. 2 is equally an independent version. It is not copied from one of the three, it has not served as the original of either, and moreover, it is not copied from either of the originals which have served the other members of the group. It therefore proves that there must have been several of this class in existence before any one of the four now known was written, and the textual value of all four is enormously enhanced. Brother Gould's doubts as to the authority and weight of the Harleian should now be set at rest by the discovery of this manuscript. By a comparison of several readings in the different versions, it would be easy to prove the assertions I have made above, but I have no wish to enter into this matter at any length, especially as I think that one passage alone will prove all three of my propositions. I will merely add that a few words from Dr. Begemann on this question would be acceptable to the readers of *Ars Quatuor Coronatorum*.

The single passage I allude to is the first Charge, and I append the words used in each of the four versions of the family.

- G.L., No. 2. I am to admonish you to honour God and his holy Church, and y^t y^w vse
noe heresie nor Error accordinge to yo^r vnderstandinge, *or by ye teachinge of
discreet men.*
- Roberts'. . . . that you use no Heresy, Schism and Error in your Understandings,
or discredit Men's Teachings.
- Harleian. . . . that you vse noe heresie or error in youre vnderstanding *or discredit
men teaching.*
- Rawlinson. . . . that you use no Error, nor Eresie in your Understanding.¹

The special passage to be noted is italicised in the above extracts. It will be observed that Roberts and Harleian agree, and as they are not copied from each other (as proved by Bro. Begemann) they evidently can not be copied from the G.L. No. 2, as no two copyists would make the same emendation. The originals of Harleian and Roberts evidently contained their special form of words. But it might be argued that G.L. No. 2 was copied from one or the other of these two, and that the difference was made by the scribe of the latter. Or perhaps that all three were copied from a similar version, two having preserved the *ipsissima verba*, and one having altered the reading. To show the groundlessness of this argument it will be sufficient to take the similar charge in MS. Constitutions of other families and again compare. I do not choose, perhaps, the best for my purpose, as I confine myself to manuscripts which have already been edited by us in former volumes.

- Lansdowne. and to vse noe Error or Heresie you vnderstanding and by wise mens
teaching.
- Harleian, 2054. y^w use no heresie nor error by your vnderstanding or teaching of
discreat men.
- Sloane, 3848. that you vse noe heresie nor errour by yo^r vnderstanding or by teaching
of a discreat man.
- Sloane, 3323. that you use no heresie by your understanding or by teaching discreet
men.
- W. Watson. that ye shall use neither errour nor heresie by yo^r own understanding
or discreat or wisemens teaching.

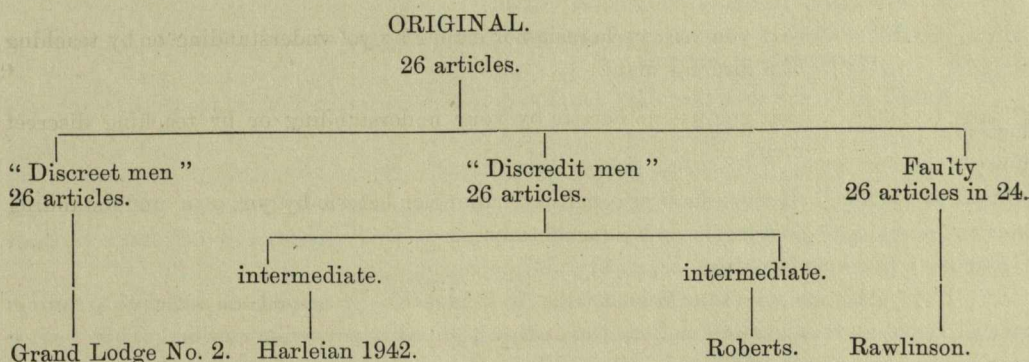
I think it will be admitted that G.L. No. 2 MS. has preserved an authentic reading, and that the variation is not due to the initiative of this particular scribe. Therefore, it can not be copied from one of the group hitherto known to us, neither can it be copied from the same original as either of them; but from a hitherto unknown original, belonging to the same family, and containing this particular form of words.

The four members of this group differ among themselves in a rather remarkable manner, the arrangement of the component parts of the documents being diverse. The following table will show this at a glance.

¹ I cannot vouch for the literal spelling of the Rawlinson extract, as hitherto I have not seen the original. I have found it impossible to avoid a few mistakes in the transcripts prepared by me for our series of Reprints, despite painful care; and I have always found that those printed in our Masonic Magazines are very far from perfect. But I have little doubt that the passage above, taken from the Masonic Magazine, iv., 103, is correct enough for our purpose.

Grand Lodge, No. 2.	Haleian, No. 1942.	Roberts Print.	Rawlinson.
Traditional history.	Traditional history.	Traditional history.	Traditional history.
Exhortation.	Exhortation.	Exhortation.	Exhortation.
33 articles (new & old).	26 of the articles, one of which is, however, accidentally omitted.	26 of the articles.	26 articles, but compressed into 24.
	Admonition.	Admonition.	Admonition.
	6 New articles, so headed. A 7th is omitted.		
Admonition.			
	Oath of Secrecy.	Oath of Secrecy.	
Heading to Apprentice Charge.		Heading to Apprentice Charge.	
10 articles.	10 articles, of wch the 5th is accidentally omitted.	10 articles.	
		"Additional orders" being the 7 previously omitted.	
Oath of Secrecy.		Oath of secrecy, repeated.	

To produce this diversity I submit that there must have been at least 6 previous versions of this particular family, as follows :—



This is the least number which could possibly suffice, but there may have been many more intermediate versions; so that we may confidently expect sooner or later to see this, at present, small family, considerably increased. It has always been an interesting one, and its value has been considerably enhanced by the latest addition to it. The new rules reveal a much more complicated organisation than some of our writers have been willing to attribute to Freemasonry before the establishment of the Grand Lodge in 1717, and this evidently dates from the early part of the 17th century at least. Roberts, on what authority is unknown, dates it from 1663.

The Grand Lodge No. 2 Manuscript Roll has never previously been reproduced in any form.



The Grand Lodge No. 2 Manuscript Roll.

The Almighty ffather of Heaven, with y^e wisdom of y^e glorious Son through y^e goodnesse of y^e holy Ghost, three psons in one Godhead be wth our begininge, and give vs grace Soe to governe our lives, y^t wee may come to his blisse which never shall have end, Amen.

Good Bretheren and ffellowes our purpose is to tell y^w how and in w^t manner this Craft of Masonry was begune, and afterwards how it was ffounded, by worthy kings and princes, and many other wayes hurtfull to none: And alsoe to them y^t be here we will declare what doth belonge to every ffree Mason to keepe; ffor in good ffaith if yo^w take heed therevnto it is well worthy to be kept, beinge one of y^e Seaven liberall Sciences, w^{ch} are these y^t followe.

1. Grammer y^t teacheth a man to Speake truely, & write truely.
2. Rhetoricke y^t teacheth a man to Speake faire & in Subtill terms.
3. Logicke y^t teacheth a man to discern truth from ffalshood.
4. Arithmetcke y^t teacheth to accompt & reckon all manner of numb^{rs}.
5. Geometry y^t teacheth mett and measure of any thinge, and from thence cometh Masonry.
6. Musick y^t teacheth Songe and Voyce.
7. Astronomy y^t teacheth to knowe y^e Course of y^e Sun and y^e Moone, and other ornaments of heaven.

Note I pray yo^w that these are contained vnder Geometry ffor it teacheth mett and measure, ponderation, & waight of every thinge in and vpon y^e fface of the whole earth: ffor y^w know y^t every Craftsman works by measure; he or She y^t buys or Sells is by waight or measure: Husbandmen, Navigators, planters, and all of them vse Geometry, ffor neither Grammer, Rhetorick, Lodgicke, or any of y^e Said Sciences can Subsist without Geometry; Ergo most worthy, Laudable, and honourable.

If y^w aske me how this Science was first Inventd my answer is, this, y^t before y^e gen'all Deluge w^{ch} is comonly called Noah's flood, there was a man called Lamech as y^w may read in the fourth of Genesis who had two wives y^e one called Adah, y^e other Zillah, By Adah he begott two Sons, Jaball & Juball: By Zillah he had a Sonn called Tuball, and a doughter called Naamah. These fouer Children found y^e begininge of all y^e Crafts in y^e world, Jaball found out Geometry, and he divided flocks of Sheepe and Lands, he first built a house of Stone and Timber, Juball found out Musick, Tuball found out y^e Smiths Trade or Craft, alsoe of Gold, Silver, Copper, Iron, and Steele, Naamah found out y^e Craft of Weavinge, And those children knew y^t God would take Vengeance for Sin, either by fire or water, wherefore they did write these Sciences y^t they had found in two pillars of stone y^t they might be found after y^t God had taken vengeance; The one was of Marble y^t would not burne; The other was of Latres y^t would not drowne in water, Soe y^t y^e one would be p^rserved & not consumed if God would y^t any people should live vpon y^e earth. It resteth now to tell y^w how these stones was found, wherein y^e Said Sciences were written: After y^e

Said Deluge it Soe pleased God y^t y^e great Hermaxes whose Son Lucium was, who was y^e Son of Sem who was the Son of Noah, The said Hermaxes was afterwards called Hermes y^e ffather of wisemen, He found one of y^e pillars of stone, he found these Sciences written therein, he taught them to other men. At y^e Tower of Babell Masonry was much made on, for y^e kinge of Babilon who was Nemrod was a Mason, and loved well y^e Science, And when y^e Cyty of Ninevie, and other Cytys of y^e East Should be builded, Nemrod Sent thithr threescore Masons, att y^e desire of y^e Kinge of Ninevie and when they went forth he gave them Charge after this manner.

That they should be true one vnto another, and love one another, that he might have worshipp by them, in Sendinge them to his Cozen y^e kinge, He alsoe gave them charge concerninge their Science, And then was it y^e first tyme y^t any Mason had charge of his worke or Science: Alsoe Abraham and Sarah went into Egypt and taught y^e Egyptians y^e Seaven liberall Sciences, And he had ane Ingenious scholler called Euclides, who p^rsently learned y^e Said liberall Sciences. It hapned in his dayes y^e Lords and States of y^e Realme, had Soe many Sonns vnlawfully begotten, by other mens wives & ladys y^t y^e Land was Burthened with them, haveinge Small meanes to maintaine them withall, The kinge vnderstandinge thereof, caused a parliament to be called and Summoned for redresse, But beinge Soe numberlesse y^t noe good could be done with them, he caused a proclamacon to be made through y^e Realme, y^t if any man could devise any course how to maintaine to Informe the kinge, and he should be Well rewarded, Wherevpon Euclides came to y^e kinge and Said thus, My noble Sovereign If I may have order and Goverment of these Lords Sonns I will teach them the Seaven liberall Sciences whereby they may live honestly like Gentleme provided y^t y^w will grant me power over them by virtue of yo^r Comission, which was Imediately effected and their Master Euclides gave them these admonitions followeing.

- 1 To be true to their kinge.
- 2 To their Master they Serve.
- 3 To be true vnto one another.
- 4 Not to miscall one another knave or Such like.
- 5 To doe their worke Soe duely y^t they may deserve their wages att their Masters hands.
- 6 To ordaine y^e wisest of them Master, and their Lord & master of his worke.
7. To have Such reasonable wages y^t y^e workmen may live honestly and with credit.
8. To come and assemble once in a yeare, to take counsell in their craft, how they may worke best to Serve their Lord and Master for his pffitt and their owne Credit, and to correct Such as have offended.

Note y^t Masonry was heretofore termed Geometry, and Since y^e people of Israell came to y^e Land of Behest w^{ch} is now called Emeus, in the Cuntry of Jerusalem. Kinge David began a Temple w^{ch} now is called y^e Temple of our Lord, or y^e Temple of Jerusalem, And kinge David loved Masons well, and cherished them, ffor he gave them good payment, and did give them a Charge as Euclides had done before, in Egypt, & further as hereafter followeth. And after y^e death of kinge David Solomon his Sonn finished the Temple which his father began, He Sent for Masons of divers lands to y^e number of fouer and twenty thousand, of w^{ch} number fouer thousand were elected masters and Governours of the worke, And there was another Kinge of another Region or Cuntry called Hiram, who loved kinge Solomon, and he gave him timber for his worke, and he had a Sonn called Annon and he was Master of Geometry and he was cheif master of all his Masons of Carved worke, and all other their worke of Masonry y^t belonged to y^e Temple, as appeareth by y^e Bible In libro primo Regum Cap: quinto. And kinge Solomon confirmed all things concerninge

Masons y^t David his father had given in charge, And these Masons did travell divers Cuntrys, Some to augment their knowledge in the Said art, and to instruct others. And it hapned y^t a curious Mason named Memon Grecas y^t had beene att y^e buildinge of Solomons Temple, came into ffrance and taught y^e Science of Masonry to y^e ffrenchmen, And there was a kinge of ffrance named Carolus Mortell, who loved greatly Masonry, who Sent for this Said Memon Grecus, & learned of him y^e Said Science, and became one of y^e ffraternity, Therevpon he began great works, & liberally did pay his workmen, He confirmed them a large Charter, and was yearely p^sent att their assembly, which was a great honour and Incouragm^t to them, and Thus came y^e Science into ffrance.

Masonry was vnknowne in England till S^t Alban came thither, who Instructed y^e kinge in y^e Said Science of Masonry, as alsoe in Divinity, who was a pagan He walled y^e Towne now called S^t Albans, he became in high favour with y^e kinge, in Soe much y^t he was knighted, & made y^e kings Cheife Steward, and y^e Realme was Governed by him vnder y^e kinge. He greatly Cherished and loved Masonry, and truely paid them their wages weekly, which was iij^svj^d the weeke, He purchased them a Charter from the kinge to hold a generall yearely assembly and councell. He made many Masons and gave them Such a charge as is hereafter declared Then hapned p^sently after y^e Martiredome of S^t Alban (who is truely termed Englands proto Martire.) That a certaine kinge Invaded y^e Land & destroyed most pt of y^e natives with fire and Sword, y^t y^e Science of Masonry was much decayed, vntill y^e Raigne of kinge Athelston, (which Some call Adleston) who brought the land into peace and rest from y^e Insultinge Danes He began many Abbeys, Monastarys, and other Religious houses, As alsoe Castles and other ffortresses for the defence of his Realme, He loved Masons more then his ffather, he greatly studied Geometry, and Sent into many lands for men expert in y^e Science he gave them a very large Charter, to hold a yearely assembly to correct offenders in y^e Said Science, And y^e kinge himselfe caused a gen^l assembly of all Masons in his Realme att Yorke, and there made many Masons, and gave them a deep Charge for observation of all Such Articles as belonged to Masonry, and delivered them y^e Said Charter to keep, And when his assembly was gathered together, he caused a cry to be made y^t if any Mason of them had any writeinge y^t did concerne Masonry, or could Informe ye kinge in any thinge or matter y^t was wantinge in y^e Said Charge already delivered, y^t they or he should deliver them to y^e kinge, or recite them to him, and there were Some in ffrench, Some in Greeke, and other languages, Wherevpon y^e kinge caused a booke to be made, which declared how y^e Science was first Invented, and y^e vtility thereof, w^{ch} booke he commanded to be read and plainly declared when a man was to be made Mason, y^t he might fully vnderstand what articles, Rules, & ord^{rs} he was obliged to observe, And from y^t tyme vntill this day Masonry hath beene much respected, and p^served, And divers new articles have beene added to y^e Said Charge, by good advice and consent of y^e best Masons & ffellowes.

Tunc vnus ex Senioribus teneat librum illi qui
Jussujurandum reddatt et ponet manum libro vel
sup librum dum Articuli et p^rcepta Sibi legantur

Sayinge thus by way of Exhortation.

My Loveinge and respected ffrinds & Bretheren I humbly beseech yo^w as yo^w Love yo^r Souls Eternall welfare, yo^r owne Credit, and yo^r Cuntrys good, be very carefull in observa^on of these articles y^t I am about to read to this Deponant for yo^w are obliged to pforme them as well as he Soe hopeinge yo^r care herein, I will by Gods Grace begin y^e Charge.

- 1 I am to admonish yo^w to honour God and his holy Church, & y^t y^w vse noe heresie nor Error accordinge to yo^r vnderstandinge, or by y^e teachinge of Discreet men.
- 2 I am to admonish y^w to be true to o^r Sovereigne Lord y^e kinge comittinge noe treason, Mispression of Treason, or ffellony, And if any man shall comitt Treason y^t yo^w knowe of, y^w shall give notice to his Maj^{tie} his privie Councillors, or Some other y^t have Comission to Enquire thereof.
- 3 Yo^w shall be true vnto yo^r ffellows & bretheren of the Science of Masonry, and doe to them as yo^w would be done vnto.
- 4 Yo^w shall keepe secret y^e obscure, & Intricate pts of y^e Science, not discloseinge them to any but such as Study and vse y^e Same.
- 5 Yo^w shall doe yo^r worke truely & faithfully, Endeavouringe y^e pffit & Advantage of him y^t is owner of y^e Said worke.
- 6 Yo^w shall call Masons ffellows, or Bretheren, without addition of knave, or any other bad Language.
- 7 Yo^w shall not take yo^r nightbours wife villainously, nor his doughter, nor his maide to vse ungodlily.
- 8 Yo^w shall not carnally lye with any woman y^t is belonginge to the house where y^w are att Table.
- 9 Yo^w shall truely pay for yo^r meat and drinke where yo^w are att Table.
- 10 Yo^w shall not vndertake any mans worke knowinge yo^r Selfe vnable, and vnexpert to pforme & effect y^e Same, y^t noe aspersion or discredit may be imputed to y^e Science; or y^e Lord or owner of y^e Said worke may be p^rjudiced.
- 11 Yo^w shall not take any worke to doe att excessive or unreasonable rates, to deceive the owner thereof but Soe as he may be truely & faitfully Served with his owne goods.
- 12 Yo^w shall Soe take yo^r worke y^t thereby yo^w may live honestly, and pay yo^r ffellows truely as the Science doth Require.
- 13 Yo^w shall not Supplant any of yo^r ffellows of their worke (that is to say) if he or they or any of them hath or have taken any worke vpon him or them or he or they Stand Masters of any Lords or owners worke, y^t y^w shall not put him or them out or ffrom y^e Said worke, although y^w pceive him or them vnable to finish y^e Said worke.
- 14 Yo^w shall not take any apprentice to Serve yo^w in y^e Said Science of Masonry vnder y^e terme of Seaven yeares, nor any but Such as are decended of good and honesh parentage, y^t noe Scandall may be Imputed to y^e Science of Masonry.
- 15 Yo^w shall not take vpon y^w to make any one Mason without y^e privy and consent of five or Six of yo^r ffellowes, and none but Such a one as is ffree borne, and whose parents live in good fame, & name, & that hath his right & pfect limbs & psonall of body to attend y^e Said Science,
- 16 Yo^w shall not pay any of yo^r ffellows more moneys then he or they have deserved, y^t yo^w be not deceived by Sleight or false workeinge, and y^e owner thereof much wronged.
- 17 Yo^w shall not Slander any of yo^r ffellows behinde their back to Impaire their temporall Estate, or good name.
- 18 Yo^w Shall not without vrgent cause answer yo^r fellow doggedly, or vngodlily, but as becometh a loveinge brother in the Said Science.
- 19 Yo^w shall duely reverence yo^r ffellows y^t y^e bond of Charity, and mutuall Love, may continue constant and Stable amongst you.

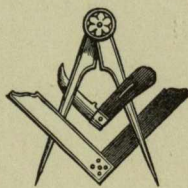
- 20 Yo^w shall not (except in Christmasse) vse any vnlawfull Games, as Cards, Dice, or Such like.
 - 21 Yo^w shall not ffrequent any house of bawdry, or be a pander to any of yo^r ffellows, or others, w^{ch} will be a great Scandall to y^e Science.
 - 22 Yo^w shall not goe out to drinke by night, or if any occasion happen y^t y^w must goe, y^w shall not stay after Eight of y^e clocke, haveinge Some of yo^r ffellowes, or one att the least, to beare y^w wittnesse of y^e honest place y^w were in, & yo^r good behaviour, to avoyd Scandall.
 - 23 Yo^w shall come to y^e yearely assembly, if y^w know where it is kept beinge within tenn miles of y^e place of yo^r abroad, Submittinge yo^r Selfe to y^e Censure of yo^r ffellows wherein yo^w have erred to make Satisfaction, or else to defend by order of y^e kings Laws.
 - 24 Yo^w shall not make any Square, Mould, or Rule, to mould Stones withall, but Such as are allowed by y^e ffaternity.
 - 25 Yo^w shall sett strangers on worke haveinge Employ^{mt} for them, att least a ffortnight & truely pay them their wages, and if y^w want worke for them y^w shall releive them with money to defray their Reasonable Charge to y^e next Lodge.
 - 26 Y^w shall attend yo^r worke and truely end y^e Same whether it be taske or Journey worke, If y^w may have yo^r wages and payment, truely accordinge to yo^r bargaine made with y^e Master or owner thereof.
 - 27 Noe pson of what degree Soever be accepted a ffree Mason vnlesse he shall have a Lodge of five free Masons att y^e least, whereof one to be Master or Warden of that Limitt, or division, wherein Such Lodge shall be kept and another of the Trade of ffreemasonry.
 - 28 That noe pson shall be accepted a ffree Mason but Such as are of able body, honest parentage, good Reputa^{on}, & observers of y^e Lawes of the Land.
 - 29 That noe pson hereafter which shall be accepted ffree Mason shall be admitted into any Lodge or assembly, vntill he have brought a Certificate of y^e tyme of his acception, from y^e Lodge y^t accepted him vnto y^e master of y^t Limitt and Division, where Such Lodge was kept, which said master shall Inroll y^e same in pchment, in a Roll to be kept for y^t purpose, and give an accompt of all Such acceptions att every generall assembly.
 - 30 That every pson who is now a ffree mason shall bringe to y^e master a note of y^e tyme of his acception, to y^e end y^e Same may be Inrolled in Such priority of place as y^e pson deservs, and to the end y^e whole company and fellows may the better knowe each other.
 - 31 That for y^e future y^e Said Society, Company, and ffaternity of ffree masons shall be regulated and governed by one Master and assembly and Wardens as the said Company shall thinke fitt to chuse att every yearely generall assemby.
 - 32 That noe pson shall be accepted a ffree mason except he be one and twenty yeares old or more.
 - 33 That noe pson hereafter be accepted a ffree mason or know y^e Secretts of y^e Said Society vntill he shall first have taken y^e oath of Secresie hereafter followeing.
- These Articles and Charge w^{ch} I have rehearsed to y^w yo^w shall well and truely observe & keep to yo^r power, Soe help y^w God, & the holy Contents of this booke.

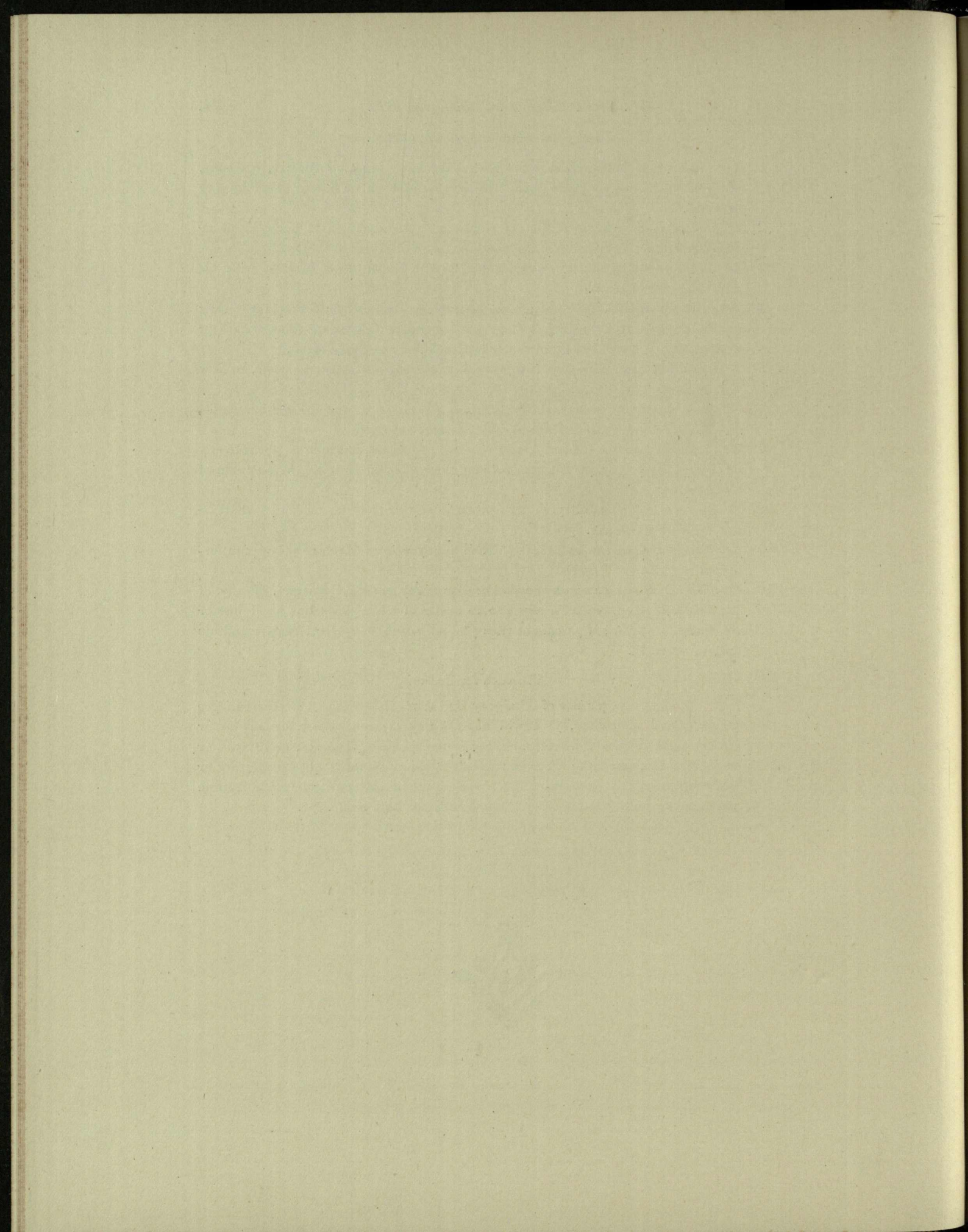
The Charge belonging to an Apprentice.

- 1 Y^w shall truly honour God & his holy Church, y^e king, yo^r Master, & Dame, y^w shall not absent yo^r Selfe but wth y^e Lycence of both or one of them by day or night.
- 2 Y^w shall not purloine or Steale nor be privie or accessary to y^e purloyninge or Stealeinge of y^e Vallewe of Six pence from them or either of them.
- 3 Y^w shall not comitt adultry or fornication in the house of yo^r Master, with his wife doughter or maid.
- 4 Y^w shall not disclose yo^r Master or dame their Councell or Secretts w^{ch} they have Imparted to y^w or what is to be concealed, Spoken or done within y^e precincts of y^e house by them or either of them, or any ffree Mason.
- 5 Y^w shall not maintaine any disobedient Argument wth Master, Dame, or any ffree mason.
- 6 Y^w shall reverently behave yo^r Selfe to all ffree masons vseinge neither cards, dice, or any other vnlawfull Games Christmasse excepted.
- 7 Y^w shall not haunt or frequent any Taverns, Alehouses, or Such as goe into any of them, except vpon yo^r Master or Dame their affaires, or with their or one of their consent.
- 8 Y^w shall not comitt adultry, or fornication in any mans house where y^w shall be att Table or att worke.
- 9 Y^w shall not marry or contract yo^r Selfe to any woman dureinge yo^r apprenticeshipp,
- 10 Y^w shall not steale any mans goods but Especially yo^r Said Masters, or any of his ffellow Masons, or Suffer any one to steale of their goods but shall hinder the ffellow if y^w can, If y^w cannot then y^w shall acquaint yo^r Said Master and his ffellows p^sently.

The oath for Secresie.

I A : B : doe in y^e p^rsence of Almighty God & my ffellowes and Bretheren, here p^rsent, pmise & declare, y^t I will not att any tyme hereafter, by any act or circumstance w^tsoever directly, or indirectly, publish, discover, or reveale, or make knowne, any of y^e Secretts, priviledges or Councells of y^e ffraternity or ffellowshipp of ffree masonry, which att any tyme hereafter shall be made knowne vnto me, Soe helpe me God, & y^e holy Contents of this booke.





VOL. IV.

FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD. MSS., 18,851,
CIRCA. 1500 A.D.

PART III.

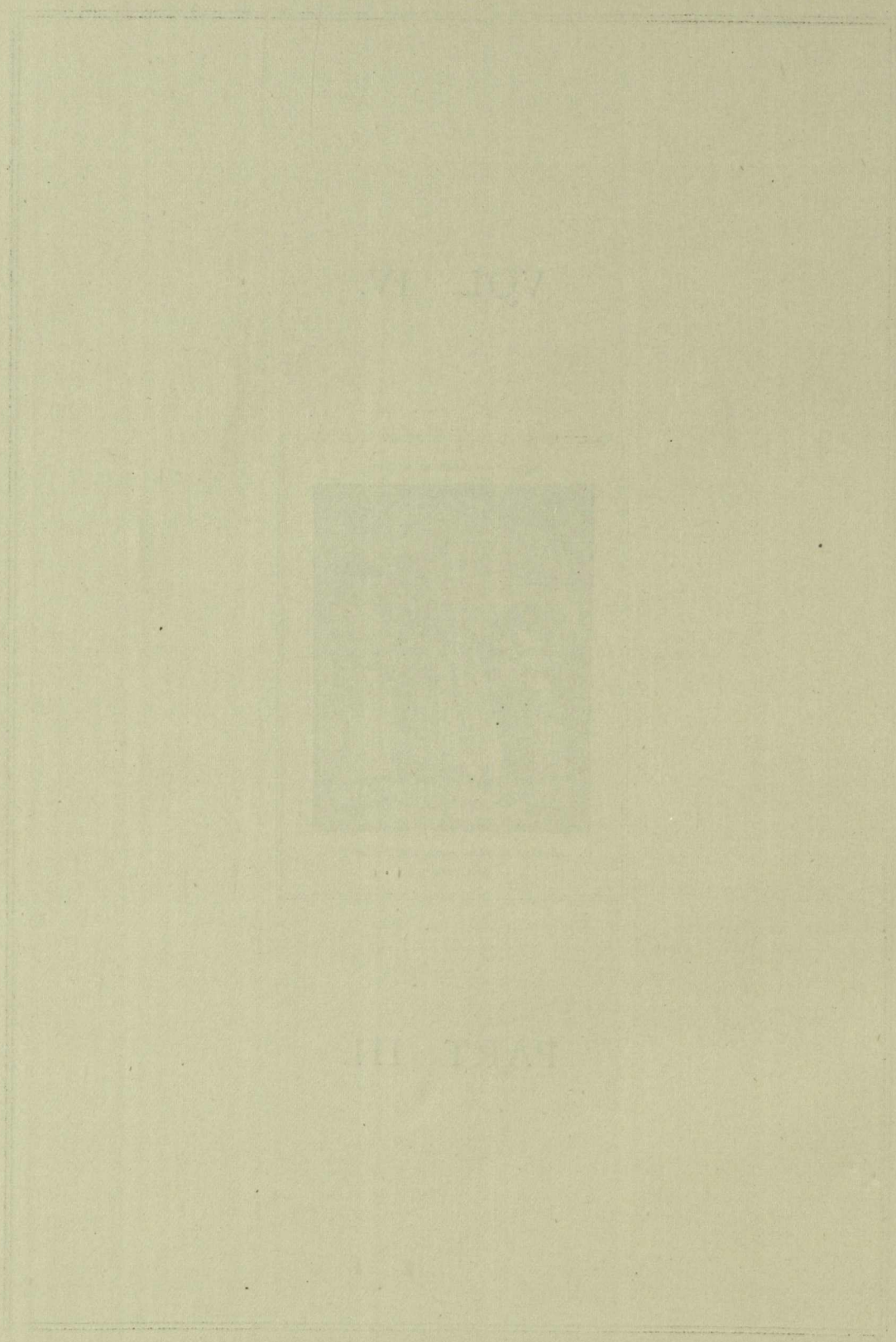


PLATE I

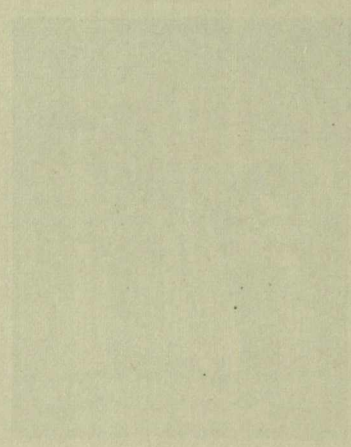
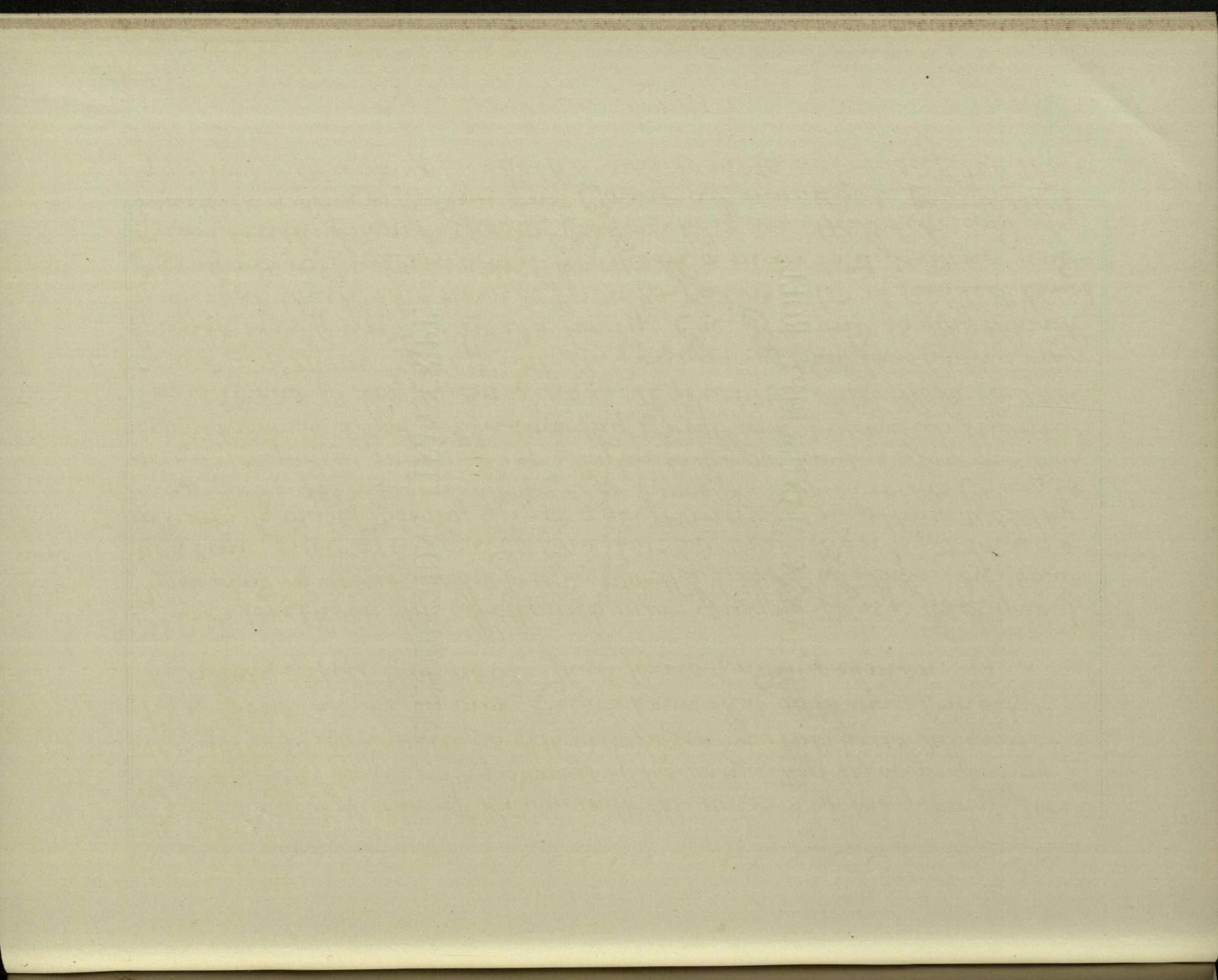


PLATE II

THE BUCHANAN MANUSCRIPT ROLL.

INTRODUCTION : TRANSCRIPT.




~~~~~  
O Lord gods father of heauen with the wisdom of the glorious sonne  
through the grace and goodness of the holy Ghost three persons in  
one godhead bee with us At our beginning And giue vs grace  
to gouerne vs in our liues here that we may come to  
heavenly Bliss that neuer shall haue Ending Amen: ~~~~

Good Brethren And fellowes our purpose is to tell you  
how And in what manner this worthy Craft of Masonry was  
begun. And afterwards how it was upholden and mayne-  
tained by many worthy Kings and princes And other worthy  
men. And also to them that bee here we shall declare the Charges  
that belongeth to every free Mason to keepe for it is a friem<sup>to</sup> that  
is worthy to be kept for a worthy Craft and vertuous friem<sup>to</sup>  
for it is one of the seven Liberal friem<sup>to</sup>s: And these be the  
names of them: The first is Grammar, that teacheth a man  
speake truly and to write truly: The second is Rhetorick  
and that teacheth a man to speake faire and in subtil termes  
The third is Dialectica that teacheth a man to discern and  
know truth from falsehood: The fourth is arithmetike and it  
teacheth a man to Reason and Count all numbers: The fifth is  
Geometrye and it teacheth a man to mete and measure the



Earth and all other things of which is masonry: The sixth is ~  
Musike and it teacheth the Craft of song and voice of ~  
Conque Organn harpe and Trumpett. The seventh is ~  
Astronomy And teacheth a man to know the Course of the Sunne  
moone and starre These be the seven sciences which are all found  
by one science which is Geometrye Thus may you prove that ~  
all the sciences of the world were found by this science of geom-  
etrye and grounded thereon for it teacheth mete and measure ~  
ponderation and weight of all manner of kind of the Earth: for ~  
there is no man that worketh in any Craft but hee worketh  
by some mete or measure nor any man that buyeth or selleth  
but hee may use mete measure or weight and belongeth to ~  
Geometrye And these Merchants and Craft of Geometrye  
doe find all other of the sixe sciences Especially the plowmen-  
and tiller of the ground for all manner of sowe and grayne bynd  
plant and sowing of other fruit for Grammar nor musike  
neither astronomye nor any of the other sixe sciences can find  
mete measure or weight without Geometrye wherefore that science  
may well be called the most worthy of all sciences which findeth  
mete and measure to all the Rest: If you aske how this science  
began I shall you tell: before the flood of noah there was a man  
called Lamech: as you may find in the fourth Chapter of genesis



who had two wives the name of the one was Thah; and the name  
of the other was Zillah: by his first wife Thah hee had two sonnes  
the name of the Elder was Jaball: and the other was Called Juball  
and by his other wife Zillah hee had a sonne Called Tuball and  
a Daughter Called Naamah: These four Children found the beginning of  
all the Crafts in the world: And the Elder Sonne Jaball found the Craft of  
Geometrye and hee parted flocks of sheepe and Linds in the field and  
first Built a house of stone and Timber as is noted in the Chapter  
aforesaid: and his Brother Juball found the Craft of Musicks songs  
of Congue harpe Organn and Trumpett: And the third Brother Tuball  
found the Smiths Craft to worke in Gold silver Brasse Copper Iron And  
steel and the Daughter Naamah found the Craft of weavring: and these  
Children knew that god would take vengeance for sinne either by fire  
water: Wherefore they did write the Scriemts they had found in two  
pillars of Stone that they might be found: after god had taken vengeance  
for sinne the one was Marble and would not Burne with fire the other  
was Satorub and it would not Drowne in water there Resteth more to  
tell you how the stones were found that the Scriemts were written in  
after the said flood the great Hermaynes that was Called his sonne  
the which was the sonne of. Sem the sonne of Noah the same Hermaynes  
was afterwards Called Hermot the father of wise men: he found one of  
the two pillars of stone and hee found the Scriemts written therein and



hee taught them to other men & thus all the making of the Tower of ~  
Babilon there Masonrye was much made of. the King of Babilon that  
height nomorth. and nomorth himselfe was a Mason. and good well the  
Craft as is said with Masters of Historiob and when the Citie of nonovo  
and other Citie of the East asia should bee made this nomorth King of  
Babilon sent thither 60 masons at the desire of the King of nonovo his  
Cousin and when they went forth hee gave them a Charge on this manner that they  
should bee true each of them to other and that they should love truly together soe that  
hee might have worshippe for his sending of them to his Cousin the King of ~  
nonovo. And further hee gave them two Charges as Concerning their friends  
And they were the first Charge that ever any Mason had of his works or Craft  
Moreover when Abraham and Sarah his wife went into Egypt hee taught  
the seven Priests to the Egyptians And hee had a worthy Scholler whose name  
was Euclid which learned very well and became master of all the seven  
Priests And in his Deceit it befell that Lords and great men of those  
quarters and Dominions had soe many sonnes some by their wives and  
some by other women for those Countreies bee hott of Generation and they  
had not competent goods and Landes to maintayne their Children which  
made much Care. & thus the King of that Land Considering thow



theire poverty Called his Countroll together and Caused a parchment to bee  
Rowden the greatest of his intent was to know how they should maintayne  
theire Children and they could not find any way but by Cun-  
-ning and good friends wherupon hee let a proclamation bee made ~  
through his Realme if there were any that could teach and Informe them in  
any good Cuning art or friends hee should Come unto them and bee very ~  
well Contented for his paynes and Travell after this proclamation ~  
made Came this worthy Clarke Everlid And said unto the Kinge and his  
nobles if you will betake your Children unto my gouernment I will  
Teach them the seven Liberal Sciences wheroby they may liue honestly ~  
and like gentlemen vpon this Condition that you will grant mee  
a Comission to haue Rule and power ouer them according as the friends  
ought to bee ruled and vpon this Couenent I shall take Care and  
Charge of them the Kinge and his Countroll granted the same and sealed the  
Comission and then this worthy Doctor tooke to him those Seruants somes and taught  
them the sciences of Geometrie in prattize for to worke all manner of worthy  
worke that should belong to building of Temples Churches Castles manors  
Towers houses and all manner of buildings: And hee gaue them a Charge the  
first was that they should bee true to <sup>the</sup> Kinge And the Lord they serued: and that  
they should liue well together And bee <sup>true</sup> each one to other And to Call each  
other his fellowe or Elfe his brother And not seruant nor knaue nor  
any other foule name and that they should Deserue theire pay of the Lord or



Master they should serve and that they should ordaine the wisest of them  
to bee the Master of their works And that neither Lord nor man of  
great Linage or Riches or for ~~pay~~<sup>over</sup> should make and ordaine such  
a one to beare Rule and be gouernour of their works that hath but  
small knowledge or vnderstanding in the same whereby the owner  
of the works should bee euill serued and you ashamed of your wor-  
-manship and alsoe that they should Call the gouernour of the  
works master whilest they wrought with him and many other charges  
that are to long to tell and to all the Charges hee made them to sweare  
the ~~same~~ great oath which men vsed in that time. and hee ord-  
-ered for them reasonable wages that they might liue with honesty and  
alsoe that they should Come And assemble themselues together once  
euery yeare that they might take Advice and Councell together how they  
might work best to serue their Lord and master for his profit and their  
owne Credit and honesty And to correct amongst themselues him or them that  
Erred and transgressed And thus was the Craft or science of Geometrie grounded  
there: And this worthy Master gaue it the name of Geometrie And now it is  
Called Masonrie: Sith the time when the Children of Israel were Come into  
the Land of behest that is now Called amongst vs the Land of Canaan the  
Countie of Ierusalem King Dauid began the Temple which is Called  
Templum Dominum and is now Called with vs the Temple of Ieru-  
-salem: and the same King Dauid Coued Masons well and Cherished them



and gave good payement unto them: and gave them the Charges in manner as  
hee had in Egypt by Enrild and other Charges more as you shall heare after  
wards: And after the Death of King <sup>David</sup> Solomon Sonne unto the said King  
finnished the Temple that his father had begunn and hee sent after ma-  
= sons of Divers Countie and Countie and gathered them together soe  
that hee had 24000 Masons and 1000 of them were ordayned masters  
and Governours of his worke. And there was another King of another Land  
which was Called Huram and hee loved King Solomon well and hee gave  
him Timber for his worke and hee had a sonne named Symon and hee was  
Master of Geometrie and the Choifest master of all his masons and Governours  
of all his graven and Carved worke and of all manner of other masonic  
that belonged unto the Temple and all this witnesseth the fourth  
booke of the Kings in the Bible. and this same King Solomon Confirmed  
both Charges and manner that his father had given to Masons and soe  
was this worthy Craft or Science of Masonrie Confirmed in the Countie  
of Ierusalem and in many other Countie and Kingdoms glorious Crafts  
men walking about full wide into Divers Countie and Kingdoms  
some because of learning more knowledge and skill in the Craft and some  
to teach others and soe it befell that there was a Curious Mason whose  
name was mamon Grotus that had bene all the Building of Solomon's  
Temple And hee Came into France and there hee taught the Craft of ma-  
= sonrie to men in France. And there was a man in France named Corolus  
marill Came to this mamon Grotus afore said and learned of him the



Craft of masonrie and because hee loved masonrie well hee tooke upon  
the Charges And afterwards by the grace of god hee was Elected King  
of France and where hee was in his Estate hee tooke many Masons and  
helpe to make more masons that were none before and sett them on worke  
and gave them good wages and confirmed to them a Charter to hold their  
Assemblies from yeare to yeare where they would and cherisshed them much  
and thus Came the Craft of masonrie into France: England stood at that  
Time void from any Charge of masonrie untill the time of Saint Albons  
and in his time the King of England being a Pagan called the Conne  
about that is now called Saint Albons: and Saint Albons was a <sup>very</sup> worth  
wright and Choise Steward with the King and the governours  
of the Realme and also of the making of the Conne Wall and hee  
loved masons well and cherisshed them Right much and hee made  
their pay Right good standing at the Realme Did then for hee gave  
them two shillings and six pence a week and three pence for  
their nourishment and before that time throughout all this Land a  
Mason tooke but a pence a Day and his meate untill Saint Albons did  
Amend it and hee gave to them a Charter which obtained of the King



King and his Counrill for to hold a generall Councell and hee gave  
it the name of an Assembly And hee being a Mason himselfe therat hee  
was hee helped to make masons and gave to them the Charges as you  
shall heare afterwards Right Soone after the Decease of Saint-  
Albans there Came men of Divers nations to warre against the Realme  
of England so that the Rule of good Masonrie was Destroyed untill  
the time of King Athelston in his Dayes hee was a worthy King in  
England and brought this Land to Rest and peace and builded many  
great buildings of Abbeys and Castles and Divers other great buildings  
And hee loved masons well and hee had a sonne named Edwin and hee  
loved masons much more then his father did and hee was a great pra-  
ctizer in Geometrie and Came himselfe to Commune and talke much with  
masons and to learne of them the Craft and afterwards for the love hee  
had to masons and to the Craft hee was made a mason himselfe and hee  
obtained of his father the King a Charter and a Commission to hold  
Every yeare once an assembly where they would within the Realme of  
England that that they might Correct faults Errors and Excesses if that  
any there were Committed and Done Concerning the Craft of Masonrie  
and hee with other masons held an assembly at York and there hee  
made Masons and gave them a Charge and Comanded that Rule to  
bee holden and kept ever after and hee gave them the Charter and  
Commission to beere and made an ordinance that it should bee Renewed  
from King to King and when the Assembly were gathered toge-  
ther hee caused a Cry to be made after this manner that all old Masons



and younges that had any writings or understandinge of the Charges  
and manneres that were made before in this Land or in any other that  
they should shew them forth and there were found some in Greeke ~  
some in Latine some in French And some in English and some in other Lan-  
guages and the meaning of them were all one and hee caused a Booke  
to bee made thereof. And how the Craft was bound: and hee Comanded that  
it should bee Read or Told when any free mason should bee made for to  
give him his Charge. And from that Day until this time Masonrie  
hath bene much made on and kept and that from time to time as well  
as men might governe it And furthermore all Divers Assemblies ~  
there hath bene put and ordained Certaine Charges by the best ~  
Advised Masters and followed: ~ ~ ~ ~ ~

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The Manner of taking an oath at the making of free Masons  
Tunc unus ex senioribus tenet librum et illi bellileponant  
vel ponat manus supra librum tunc precepta debeant legi:  
Every man that is a Mason take heed Right wisely to those Charges  
if you find your selves guiltie of any of those that you may Amend  
of your Errors against god and principally they that bee Charged  
for it is a greatesse perill to perswaere themselves upon a booke

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- 1 The Charges are that you shall bee True men to god and his holy Church: that you use not heresie nor Errors in your understanding to distract men's Teachings
- 2 And also that you bee True men to the King without any Treason or Falshood and that you shall know no Treason or Falshood but you shall amend it or else give notice thereof to the King and his Counsell or other officers thereof ~ ~ ~
- 3 And also you shall bee true each one to other that is to say to every Master and fellow of the Craft of Masonrie that be free masons allowed and Doe you to them as you would that they should Doe to you
- 4 And also that every free Mason be of the Counsell truly of the secret and of the Craft and all other Counsell that ought to be kept by way of masonrie
- 5 And also that no mason shall bee a Thiefe or an asswary to a thiefe as putt forth as you shall know ~ ~ ~ ~ ~
- 6 And also you shall bee true men to the Lord and master you serve and truly doe to his profit and Advantage ~ ~ ~
- 7 And also you shall call masons your fellows or brethren and no other shoulde name nor take your fellows wife violently nor Desire his Daughter ungodly nor his servant in villanie



- 8 And also that you truly pay for your table and for  
your meat and Drinke where you go to Table ~ ~ ~  
9 And also you shall doe noe villanie in the house in  
which you Table whereby you may be ashamed  
Those are the Charges in generall that belong to all  
Free Masons to keepe both Masters and Followes ~ ~
- 

Those bee the Charges singular for Every Master and Followe as  
Followeth:

- 1 First that noe Mason take upon him noe Lords worke nor other men  
worke unlesse hee know himselfe able and skilfull to performe it soe as  
the Craft have noe Slander nor Disworshipp but that the Lord and  
owner of the worke may bee well and truly served  
2 And also that noe master nor follow take noe worke but that hee take  
it Reasonably soe that the Lord may bee truly served with his owne  
good and the Master may Live honestly and pay his Followes ~ ~  
Truly as manners are of the Craft.  
3 And also that noe master nor follow shall supplant any other man  
of his worke that is say if hee have taken of a Lord or master that you  
put him not out unlesse hee <sup>be</sup> unable in knowledge to finish that worke  
4 And also that noe master nor follow take any apprentice to  
bee allowed to bee his apprentice any longer then seven yeares and  
the apprentice to bee able of birth and Limbs as hee ought to bee: ~



- 5 And also that noe Master nor fellow shall take any Allowance  
to bee allowed to make any free mason without the Consent of Sixe  
or fiewe att the least of his fellowes and that they bee free  
Borne and of good Kindred and not a bond man and that  
hee have his Right Limbes as a man ought to have ~
- 6 And also that noe master nor fellow put any Loaden to  
Task that is wont to goe Journey ~ ~ ~
- 7 And also that noe master shall give nor pay to his fellowes  
but as hee may deserve soe as they may not bee deceived  
by false workmen ~ ~ ~
- 8 And also that noe fellow slander another behind his backe  
whereby hee may loose his good name and his worldly good ~
- 9 And also that noe fellow within the Lodge or without  
the Lodge missewaxe one another ungodly without  
any just Cause ~ ~
- 10 And also that Every one Reverencie his fellow  
Elder and put him to worship ~ ~ ~
- 11 And also that noe Mason play att Cards or Dice  
or any other game whereby they should be slandered ~
- 12 And also noe Mason shall bee a Comon Ribald in Lethargy to make the  
Craft slandered: ~ ~ ~



13 And also that no fellow shall goe into the Towne in the night there abid  
a Lodge of fellowes without some fellowes that may beare him witnesse  
that hee was in an honest place ~ ~ ~

14 And also that Every master and fellow shall come to the assembly  
if it bee within seven miles about him if hee have warning or else  
to stand to the award of masters and fellowes ~ ~ ~

15 And also every master and fellow if hee have trespassed shall  
stand at the award of the masters and fellowes to make the amends  
hee may; and if hee may not afford then to goe to the Common Law ~ ~ ~

16 And also that no mason make mould nor square nor noe Rule to  
any lyer within the Lodge nor without the Lodge how to mould  
stones without noe more of his owne making ~ ~ ~

17 And also that every mason shall Receive and Cherish every  
strange mason when they come to their Country and sett them  
to worke as the manner is that is to say if hee have mould stones  
in the place hee shall sett them <sup>or him</sup> a fortnight at least on worke and give  
him his pay and if hee have noe stones for him hee shall Refresh  
him with money to the next Lodge ~ ~ ~



18 And also you shall every mason serve truly the Lord for  
his pay and truly finish his works be it task or Journey if  
you may have your pay as you ought to have . . . .

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Those Charges that you have received you shall well and  
truly observe not disclosing the secrets of your Lodge to man  
woman nor Child: strike nor stone: thing moveable nor unmoveable  
So god you help and his holy Doome Amen . . . . .

Finis









## The Buchanan Manuscript Roll.



HIS copy of the old Constitutions of Freemasons is written on a parchment roll, consisting of strips sewn together, seven and a half feet long in all and eight and five-eighths inches wide.

It was presented to the Grand Lodge of England by Brother George Buchanan, Whitby, March 3rd, 1880. The Scroll was found with the papers of the late Mr. Henry Belcher, an antiquary, who was a partner with the father of Brother Buchanan (solicitor). Belcher was a friend of Brother Blanchard, who, according to Hargrove, was the last Grand Secretary under the Northern organisation, and from whom he obtained some of the effects of the then extinct "Grand Lodge of All England" (York). For this reason it has been sought to identify the Buchanan Roll with the missing manuscript of the York inventory, but Brother Hughan has clearly set aside the claim, having cited the fact that the York MS. was dated A.D. 1630.

The Buchanan Roll is not dated, but is considered to be of about 1660 to 1680.

Broadly speaking it belongs to the Grand Lodge Family of these manuscripts, but it possesses peculiarities of its own which have induced Brother Begemann to place it, with the Atcheson Haven MS., in a distinct sub-division, the Buchanan group. In Bro. Gould's classification it is placed in class 3.

The manuscript has been once reprinted, in Gould's "History of Freemasonry," but no portion of it has hitherto been produced in *facsimile*.

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## The Buchanan Manuscript Roll.

O Lord god ffather of heaven with the wisdom of the glorious sonn Through the grace and goodness of the holy Ghost three persons in one godhead Bee with vs Att our begining And giue vs grace soe to Governe vs in our Lives here that wee may Come to heavenly Bliss that never shall haue Ending Amen :

Good Brethren And ffellowes our purpose is to Tell you how And in what manner this worthy Craft of Masonry was begunn. And afterwards how it was vpholden and maynetained by many worthy Kings and Princes And other worthy men. And alsoe to them that bee here wee shall Declare the Charges that belongeth to every ffree Mason to keepe for it is a science that is wothy to be kept for a worthy Craft and vertuous science for it is one of the Seven Liberrall sciences : And these be the names of them : The ffirst is



Grammar, that teacheth a man to speake truly and to write truly: The Second is Rhetorick and that teacheth a man to speake faire and in subtil termes The third is Dialectica that teacheth a man to discerne and know truth from falshood: The fourth is arithmetike and it teacheth a man to Reckon and Count all numbers: The fifth is Geometrye and it teacheth a man to mete and measure the Earth and all other things of which is masonry: The Sixth is Musicke and it teacheth the Crafte of songe and voice of Tongue orggann harpe and Trumpett. The Seventh is Astronomie And teacheth a man to know the Course of the Sunne moone and starrs These be the Seven Sciences which are all, found by one science which is Geometrye Thus may you proue that all the sciences of the world were found by this science of geometrye and grounded thereon for it teacheth mete and measure ponderation and weight of all manner of kind of the Earth: for there is noe man that worketh in any Craft but hee worketh by some mete or measure nor any man that buyeth or selleth but hee may vse mete measure or weight and belongeth to Geometrye And these Marchants and Craft of Geometrye doe find all other of the Sixe sciences Especially the plowemen and Tiller of the ground for all maner of Corne and grayne Vynes plants and setters of other fruits for Grammar nor musicke neither astronomie nor any of the other Sixe Sciences can find mete measure or weight without Geometrye wherefore that science may well be Called the most worthyest of all Sciences which findeth mete and measure to all the Rest: If you aske how this science began I shall you tell: before the flood of noah there was a man Called Lamech: as you may find in the fourth Chapter of genesis whoe had two Wives the name of the one was Adah; and the name of the other was Zillah: by his first wife Adah hee had two sonnes the name of the Elder was Jaball: and the other was Called Juball and by his other Wife Zillah hee had a sonne Called Tyball and a Daughter Called naamah: These foure Children found the beginning of all the Crafts in the world: And the Eldest Sonne Jaball found the Craft of Geometrye and hee parted flocks of sheepe and Lands in the feild and first Built a house of stooone and Timber as is noted in the Chapter aforesaide: and his Brother Juball found the Craft of Musicke songe of Tongue harpe organn and Trumpett: And the third Brother Tyball found the smiths Craft to worke in Gold silver Brasse Copper Iron And Steele and the Daughter naamah found the Craft of Weaueing: and these Children knew that god would take vengeance for sinns Either by fire Water. Wherefore they did write the Sciences they had found in two pillars of Stone that they might be found: after god had taken vengeance for sine the one was Marble and would not Burne with fire the other was Laterus and it would not Drowne in Water there Resteth more to tell you how the stones were found that the Sciences were written in after the Said flood the great hermarynes that was Tusses his Sonne the which was the sonne of Sem the Sonne of Noah the same hermarynes was afterwards Called hermes the father of wise men: he found one of the two Pillars of stone and hee found the sciences written therein and hee Taught them to other men And at the makeing of the Tower of Babilon there Masonrye was much made of. the Kinge of Babilon that height nemorth. and nemorth himselfe was a Mason: and Loved well the Craft as is said with Masters of histories and when the Citie of neneve and other Cities of the East asia should bee made this nemorth Kinge of Babilon Sent thither 60 masons att the desire of the Kinge of neneve his Cousin and when they went forth hee gaue them a Charge on this manner that they should bee true each of them to other and that they should Loue truly together soe that hee might haue worshipp for his sending of them to his Cousin the Kinge of neneve: And further he gaue them two Charges as Concerning their science And they were the first Charge that Euer any Mason had of his worke or craft Moreover when Abraham and Sarah his wife went into Egipt hee Taught the Seven Sciences to the Egiptians And hee had a worthy Scholler whose name was Ewclid which Learned very well and became master of all



the Seven Sciences And in his Daies it befell that Lords and great men of these quarters and Dominions had soe many Sonnes Some by their wives and some by other women for those Countries bee hott of Generation and they had not Competent goods and Lands to maintayne their Children which made much Care: **And** the Kinge of that Land Considering their poverty Called his Councell together and Caused a Parliment to bee howlden the greatest of his intent was to know how they shovld maintayne their Children and they Could not find any way vnlesse it were by Cuning and good science. wherevpon hee let a Proclamation bee made through his Realme if there were any that Could teach and Informe theme in any good Cuning art or science hee should Come vnto them and bee very Well Contented for his Paynes and Travell after this Proclamation made Came this worthy Clarke Ewclid And said vnto the Kinge and his nobles if you will betake your Children vnto my gouernment I will Teach them the Seven Liberall Sciences whereby they may Liue honestly and Like gentlemen vpon this Condition that you will grant mee a Comision to haue Rule And power over them according as the science ought to bee Ruled and vpon this Couenenant I shall take Care and Charge of them: the Kinge and his Councell granted the same and Sealled the Comission and then this worthy Doctor tooke to him those Lords Sonnes and taught them the science of Geometrie in practize for to worke all manner of worthy workes that should bellong to building of Temples Churches Castles mannors Towers houses and all manner of buildings: And hee gaue them a Charge The first was that they should bee true to the Kinge And the Lords they Served: and that they should Lone well together And bee true Each one to other And to Call each other his ffellowe or Else his brother And not Servant nor knaue nor any other foule name and that they should Deserve their pay of the Lord or Master they should serue and that they should ordaine the wisest of them to bee the Master of their Lords worke And that neither Lord nor man of great Linage or Riches or for favour should make and ordaine Such a one to beare Rule and be gouernour of their worke that hath but small knowledge or Vnderstanding in the science whereby the owner of the worke should bee Euill served and you Ashamed of your workemanshipp and alsoe that they should Call the gouernour of the worke master whilst they wrought with him and many other charges that are to Long to tell and to all the Charges hee made them to sweare the great oath which men Vsed in that time. and hee ordered for them reasonable wages that they might liue with honesty and alsoe that they should Come And assemble themselves together once euery yeare That they might take Advice and Councell together how they might worke best to serue their Lord and master for his proffitt and their owne Creditt: and honestie And to correct amongst themselves him or them that Erred and Trespased And thus was the Craft or science of Geometrie grounded there: And this worthy Master gaue it the name of Geometrie And now it is Called Masonrie: Sith the time when the Children of israell were Come into the Land of behest that is now Called amongst vs the Land of Canaan the Countrie of Jerusalem Kinge Dauid began the Temple which is Called Templum Dominum and is now Called with vs the Temple of Jerusalem: and the same Kinge Dauid Loued Masons well and Cherished them and gaue good paiement vnto them: and gaue them the Charges in manner as hee had in Egypt by Ewclid and other Charges more as you shall heare afterwards: And after the Decease of Kinge Dauid solomon sonne vnto the Said Kinge finished the Temple that his father had begunn and hee sent after Masons of Diuers Townes and Countries and gathered them together soe that hee had 24000 Masons and 1000 of them were ordayned masters and Gouernours of his worke. And there was another Kinge of another Land which was Called hiram and hee Loued Kinge solomon well and hee gaue him Timber for his worke and hee had a sonn named Aymon and hee was Master of Geometrie and the Cheifest master of all his masons and Governour of all his graven and



Carved worke and of all manner of other masonrie that belonged vnto the Temple and all this witnesseth the fourth booke of the Kings in the Bible. and this Same Kinge solomon Confirmed both Charges and manners that his father had giuen to Masons and soe was this worthy Craft or science of Masonrie Confirmed in the Countrie of Jerusalem and in many other Countries and Kingdomes gloriovs Craftsmen Walking about full wide into Diuers Countries and Kingdomes some because of Learning more knowledge and skill in the Craft and some to Teach others and soe it befell that there was a Curious Mason whose name was mamon Grecus that had bene att the Building of Solomons Temple And hee Came into ffrance and there hee taught the Craft of masonrie to men in ffrance. And there was a man in ffrance: named Carolvs marcill Came to this mamon Grecus aforesaid and Learned of him the Craft of masonrie and because hee loued masonrie well hee took vpon the Charges And afterwards by the grace of god hee was Elected Kinge of ffrance and where hee was in his Estate hee tooke many Masons and helpe to make men masons that were none before and sett them on worke and gaue them good wages and Confirmed to them a Charter to hould theire Assemblie from yeare to yeare where the would and Cherrished them much and thus Came the Craft of masonrie into ffrance: England stood att that Time void from any Charge of masonrie vntill the time of Saint Albons and in his time the Kinge of England being a Pagan walled the Towne about that is now Called Saint albons: and Saint albons was a worthy Knight and Cheife steward with the Kinge and the gouernance of the Realme and also of the makeing of the Towne Walles and hee Loued masons well and Cherrished them Right much and hee made theire Pay Right good standing as the Realme Did then for hee gaue them two shillings and Sixe pence a weeke and three pence for theire nouesynches and before that time throughout all this Land a Mason tooke but a Pennie a Day and his meate vntill Saint albons did Amend it and hee gaue to them a Charter which hee obtained of the Kinge Kinge and his Councill for to hold a generall Councell and he gaue it the name of an Assemblie And hee being a Mason himselfe thereas hee was hee helped to make masons and gaue to them the Charges as you shall heare afterwards. Right Soone after the Decease of Saint Albons there Came men of Diuers nations to warr against the Realme of England soe that the Rule of good Masonrie was Destroyed vntill the time of Kinge Athelston in his Dayes hee was a worthy Kinge in England and brought this Land to Rest and Peace and builded many great buildings of Abbeyes and Castles and Divers other great buildings And hee Loved masons well and hee had a sonn named Edwin and hee Loued masons much more then his father did and hee was a great practizer in Geometrie and Came himselfe to Comune and talke much with masons and to learne of them the Craft and afterwards for the loue hee had to masons and to the Craft hee was made a mason himselfe and hee obtained of his father the Kinge a Charter and a Comission to hould Euery yeare once an assembly where they would within the Realme of England that that they might Correct faults Errors and Trespasses if that any there were Comitted and Done Concerning the Craft of Masonrie and hee with other masons held an assemblie att yorke and there hee made Masons and gaue them a Charge and Comanded that Rule to bee houlden and kept euer after and hee gaue them the Charter and Comission to keepe: and made an ordinance that it should bee Renewed from Kinge to Kinge, and when the Assemblie were gathered together hee Caused a Crie to bee made after this manner that all old Masons and younge that had any writeings or vnderstandinge of the Charges and manners that were made before in this Land or in any other that they should shew them forth and there were found some in Greeke some in Latine some in ffrench And some in English and som in other Languges and the meaneing of them were all one and hee Caused a Booke to bee made thereof: And how the Craft was found: and hee Comanded that it should bee Read or Told when any free mason should bee



made for to giue him his Charge. And from that Day vntill this Time Masonrie hath bene much made on and kept and that from time to time as well as men might governe it And furthermore att Divers Assemblies there hath bene put and ordained Certaine Charges by the best Advised Masters and ffellowes :

The Manner of takeing an oath att the makeing of free Masons

Tunc vnus Ex Senioribus teneat librum vt illi vell ile ponant vel ponat manus Supra librum tunc precepta Debeant Legi :

Euery man that is a Mason Take heed Right wisely to these Charges if you find your Selues guiltie of any of these that you may Amend of your Errors against god and principally they that bee Charged for it is a greate perrill to forswear themselves vpon a booke

- 1 The Charges are that you shall bee True men to god and his holy Church : that you vse noe heresie nor Errors in your vnderstanding to distract mens Teachinge
- 2 And alsoe that you bee True men to the Kinge without any treason or falshood and that you shall know noe Treason or falshood but you shall amend it or Else giue notice thereof to the Kinge and his Councell or other officers thereof.
- 3 And alsoe you shall bee true Each one to other that is to say to euery Master and ffellow of the Craft of Masonrie that be free masons allowed and Doe you to them as you would that they should Doe to you
- 4 And alsoe that euery free Mason keepe Councill truely of the secret and of the Craft and all other Councell that ought to bee kept by way of masonrie
- 5 And alsoe that noe mason shall bee a Theife or accesary to a theife as farr forth as you shall know.
- 6 And alsoe you shall bee true men to the Lord and master you serue and truly see to his profitt and Advantage.
- 7 And alsoe you shall Call masons your ffellowes or brethren and noe other foule name nor take your ffellowes wife violently nor Desire his Daughter vngodly nor his servant in villanie
- 8 And alsoe that you truly pay for your table and for your meat and Drinke where you goe to Table.
- 9 And alsoe you shall doe noe villanie in the house in which you Table whereby you may be ashamed

These are the Charges in generall that belong to all free Masons to keepe both Masters and ffellowes.

These be the Charges singular for Euery Master And ffellowe as ffolloweth :

- 1 first that noe Mason take vpon him noe Lords worke nor other mens worke vnlesse hee know himselfe able and skilfull to perform it soe as the Craft haue noe Slander nor Disworshipp but that the Lord and owner of the worke may bee well and truly serued
- 2 And alsoe that noe master nor ffellow take noe worke but that hee take it Reasonably Soe that the Lord may bee truly serued with his owne good and the Master may Liue honestly and pay his ffellowes Truly as manners aske of the Craft



- 3       **And** alsoe that noe master nor ffellow shall Suplant any other man of his worke that is say if hee haue taken of a Lord or master that you put him not out vnlesse hee bee vnable in knowledge to finsh that worke
- 4       **And** alsoe that noe master nor ffellow take any apprentice to bee allowed to bee his apprentice any Longer then Seven yeares and the apprentice to bee able of birth and Limbs as hee ought to bee :
- 5       **And** alsoe that noe Master nor ffellow shall take any Alloweance to bee allowed to make any free mason without the Consent of Sixe or fine att the Least of his ffellowes and that they bee free Borne and of good kindred and not a bond man and that hee haue his Right Limbes as a man ought to haue.
- 6       **And** alsoe that noe master nor fellow put any Lords woke to Taske that is wont to goe Journey.
- 7       **And** alsoe that noe master shall giue nor pay to his ffellows but as hee may deserve soe as they may not bee deceived by false workemen.
- 8       **And** alsoe that noe ffellow slander another behind his backe whereby hee may Loose his good name and his his wordly goods
- 9       **And** alsoe that noe ffellow within the Lodge or without the Lodge missweare one another vngodly without any just Cause.
- 10       **And** alsoe that Euery one Reuerence his ffellow Elder And put him to worshipp.
- 11       **And** alsoe that noe Mason play att Cards or Dice or any other game whereby they should be slandered
- 12       **And** alsoe noe Mason shall bee a Comon Ribald in Lechary to make the Craft slandered :
- 13       **And** alsoe that noe fellow shall goe into the Towne in the night there as is a Lodge of ffellowes without some ffellowes that may beare him witnesse that hee was in an honest place.
- 14       **And** alsoe that Euery master and ffellow shall Come to the Assembly if it bee within Seven miles about him if hee haue warning or else to stand to the award of masters and ffellowes.
- 15       **And** alsoe every master and ffellow if hee have Trespassed shall stand att the award of the masters and ffellowes to make the accord if hee may : and if hee may not accord then to goe to the Comonn Law.
- 16       **And** alsoe that noe mason make mould nor square nor noe Rule to any lyer within the Lodge nor without the Lodge how to mould stones without noe movld of his owne makeing.
- 17       **And** alsoe that every mason shall Receive and Cherrish euery strange mason when they Come to theire Country and sett them to worke as the manner is that is to Say if hee haue movld stones in the place hee shall sett them or him a fortnight at Least on worke and give him his pay and if hee haue noe stones for him hee shall Refresh him with money to the next Lodge.
- 18       **And** alsoe you shall euery mason serve truely the Lord for his pay and truly finsh his worke bee it taske or Journey if you may haue your pay as you ought to haue.
-



These Charges that you haue Received you shall well and truly keepe, not discloseing the secresy of our Lodge to man woman nor Child: sticke nor stone: thing moueable nor vnmoveable soe god you helpe and his holy Doome Amen.

ffinis









VOL. IV.

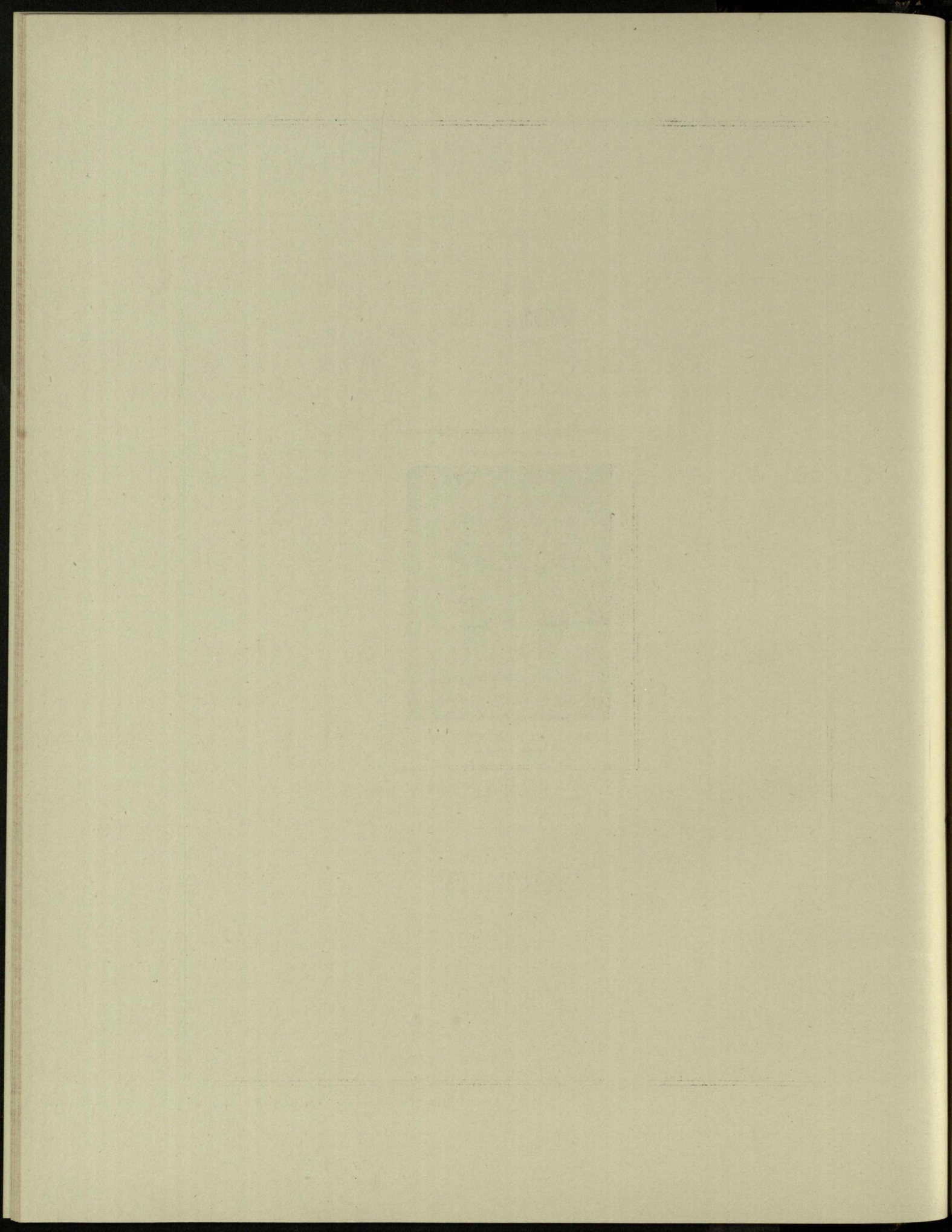
FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD. MSS., 16,851,  
CIRCA, 1500 A.D.

PART IV.





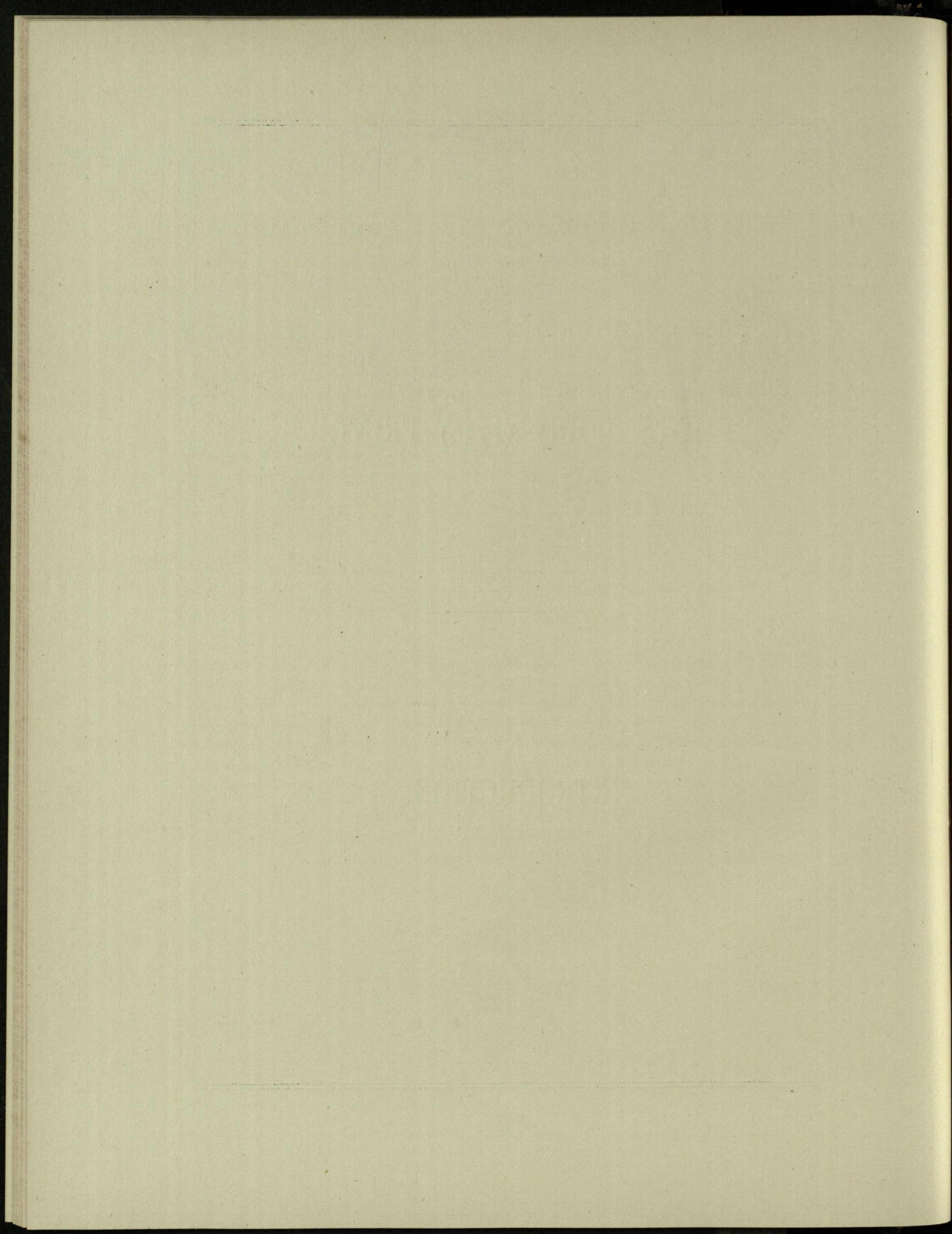


THE DODD (1739) PRINT.

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INTRODUCTION.









## "The Beginning and First Foundation . . ."

"PRINTED FOR MRS. DODD."

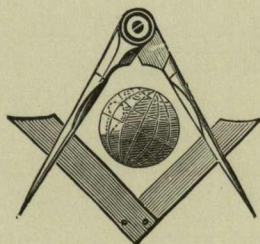


HIS version of the Constitutions is not known to us in a manuscript form, but only as a quarto pamphlet printed in 1739. Textually it forms with the Spencer and Inigo Jones manuscripts and the Cole print, a small group, the Spencer Family, standing alone on account of certain peculiarities of their own, but based broadly on the Grand Lodge group, of which the typical representative is given as the first reprint in this volume. Thus, in their main features the members of this group are old, but, argues Dr. Begemann, *A.Q.C.i.*, 152, in their special features they are modern, and prepared to meet the altered circumstances arising from the establishment of the Grand Lodge in 1717. He thinks that neither of the four versions comprised in this group is a copy of any one of the others, and that the ultimate original of all four is still unknown; but he suggests that the Dodd and Spencer were probably copies of one and the same copy of this prime original.

Whether there ever was a manuscript, in the ordinary sense, as a basis of the Dodd print, is impossible to say. Personally my opinion is that there was none, only a printer's "copy" compiled for that purpose.

The print itself is very rare. At the "Spencer Sale" a copy was sold and acquired by Brother E. T. Carson, of Cincinnati, who still retains it. Brother Bower, of Keokuk, Iowa, possessed a second, which has since passed with all his books to the Grand Lodge Library at Cedar Rapids; but Brother Spencer stated that he knew of three, though where this third one was to be found, he omitted to mention. Last year Bro. John A. Farnfield presented a copy to the Grand Lodge Library, from which the present *facsimile* has been made, but whether it be the third copy known to Spencer or not, it is impossible to say.

The Dodd print has only been once before published. It was reprinted by Bro. Carson in 1876, forming No. 3 of his excellent series of "The Archæological Curiosities of the Rituals of Freemasonry"; and the edition was limited to 125 copies.



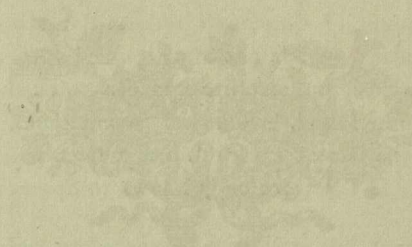


THE  
BEGINNING

OF THE  
FOUNDATION

OF A  
MASONRY

THE CHARGE OF THE



LONDON

Printed for the  
Author



THE  
BEGINNING

AND

First FOUNDATION

Of the MOST WORTHY

CRAFT *of* MASONRY,

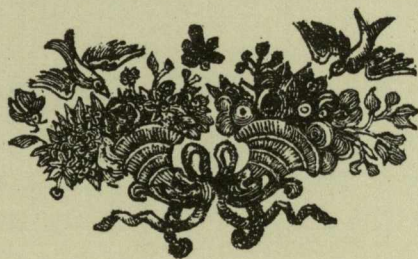
WITH

The CHARGES thereunto belonging.

---

By a Deceas'd BROTHER, for the BENEFIT of his WIDOW.

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L O N D O N :

Printed for Mrs. DODD, at the *Peacock* without *Temple-Bar*.  
M.DCC.XXXIX. (Price Six-pence.)



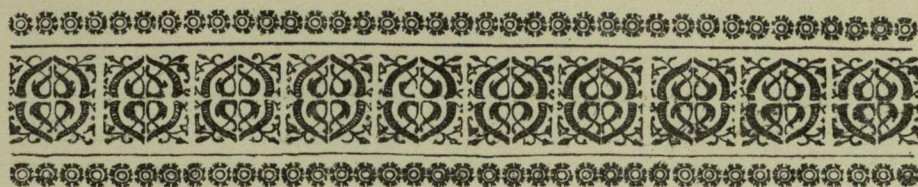


# THE FIRST FOUNDATION OF THE GRAND LODGE OF MASONS

THE MIGHT OF THE HAND OF HEAVEN, and the  
WISDOM OF THE GLOBE, are the two pillars  
and Goodness of the Holy Ghost, they being  
since Persons in one God, be with us at our  
beginning, and give us Grace to govern as here in  
our lives, that we may come to the Bliss that never  
shall have an End. Amen.

Good Brethren and Fellows, our Lecture is to tell  
you how, and in what Manner the early Grand  
Lodges were begun, and afterwards how it was kept  
up and encouraged by worthy Kings and Princes, and by  
many other worshipful Men.





THE FIRST  
FOUNDATION  
OF THE  
CRAFT of MASONRY.



HE Might of the Father of Heaven, and the Wisdom of the glorious Son, through the Grace and Goodness of the Holy Ghost, they being three Persons in one God, be with us at our Beginning, and give us Grace so to govern us here in our Living, that we may come to his Bliss that never shall have an End. *Amen.*

GOOD BRETHREN and Fellows, our Purpose is to tell you, how, and in what Manner this *worthy* CRAFT of MASONRY was begun, and afterwards how it was kept up and encouraged by worthy Kings and Princes, and by many other worshipful Men.

A 2

AND



AND also to those that be here, we will charge by the CHARGES that belong to every FREE-MASON to keep; for in good Faith, FREE-MASONRY is worthy to be kept well, it is a worthy CRAFT, and a curious Science.

FOR there be seven Liberal Sciences, of which Seven it is one of them; and the Names of the seven Sciences be these:

THE first is *Grammar*, and that teacheth a Man to speak and write truly.

THE second is *Rhetorick*, and that teacheth a Man to speak fair in soft Terms.

THE third is *Logick*, and that teacheth a Man for to discern or know Truth from Falshood.

THE fourth is *Arithmetick*, which teacheth a Man for to reckon or count all Manner of Numbers.

THE fifth is *Geometry*, and that teacheth a Man the Mett and Measure of the Earth, and of all other Things, the which Science is called MASONRY.

THE sixth Science is called *Musick*, and that teacheth a Man the *Craft* of Song, Voice, Tongue, and which gives a Man Skill of Singing, teaching him the Art of Composition, and playing upon diverse Instruments, as the *Organ* and *Harp*, methodically.

AND the seventh Science is called *Astronomy*, and that teacheth a Man for to know the Course of the Sun, of the Moon, and of the Stars.

*Note*, I pray you, that these Seven are contained under *Geometry*; for it teacheth a Man Mett and Measure,  
Ponde-



Ponderation and Weight, for every Thing in, and upon the whole Earth, for you to know. That every *Craftsman* works by Measure, *Husbandmen*, *Navigators*, *Planters*, and all of them use *Geometry*; for neither *Grammar*, *Logick*, nor any other of the said Sciences, can subsist without *Geometry*: *Ergo*, most worthy and honourable.

You ask me how this Science was invented? My Answer is this, That before the General Deluge, which is commonly called *Noah's Flood*, there was a Man called *Lamech*, as you may read in the 4th Chapter of *Genesis*, who had two Wives, the one was called *Adah*, and the other *Zillah*. By *Adah* he begot two Sons, *Jabal* and *Jubal*. By *Zillah* he begot one Son, called *Tuball*, and a Daughter called *Naamah*. These four Children found the Beginning of all the *Crafts* in the World. *Jabal* found out *Geometry*, and he divided Flocks and Sheeps: He first built a House of Stone and Timber.

His Brother *Jubal* found the Art of *Musick*, he was the Father of all such as handle the *Harp* and *Organ*.

*Tuball-Cain* was the Instructor of every Artificer in Brass and Iron. And the Daughter found out the *Craft* of Weaving.

THESE Children knew very well, that God would take Vengeance for Sin, either by Fire or Water, wherefore they wrote their Sciences that they had found, in two Pillars, that they might be found after *Noah's Flood*.



ONE of the Pillars was Marble, for that will not burn with any Fire, and the other Stone, was called *Laternes*, for that will not drown with any Water.

OUR Intent next is to tell you truly, how, and in what Manner, these Stones were found whereon these Sciences were written.

THE great *Hermes*, surnamed *Trismagistus* (or three times Great) being both King, Priest and Philosopher, in *Egypt* he found one of them, and lived in the Year of the World 2076, in the Reign of *Ninus*; and some think him to be Grandson to *Cush*, which was Grandson to *Noah*. He was the first that began to leave *Astrology*, to admire the other Works of Nature. He prov'd there was but one God, Creator of all Things. He divided the Day into twelve Hours. He is also thought to be the first who divided the *Zodiack*, into twelve Signs. He was Counsellor to *Osyris* King of *Egypt*, and is said to have invented ordinary Writing, and Hieroglyphicks, the first Laws of the *Egyptians*, and diverse other Sciences, and taught them unto other Men.

AND at the Building of *Babylon*, Anno 1810, MASONRY was much made of, and the King of *Babylon*, the mighty *Nimrod*, was a MASON himself, as is reported by antient Histories; and when the City of *Nineveh*, and other Cities of the *East*, were to be built, *Nimrod* the King of *Babylon*, sent thither MASONS at the Request of the King of *Nineveh*, his Cousin; and when he sent them forth, he gave them a CHARGE in this Manner.

THAT



THAT they should be true to one another, and love truly together, and that they should serve the Lord truly for their Pay, so that their Master might have Honour, and all that belong unto him ; and several other *Charges* he gave them ; and this was the first Time that ever any MASON had any CHARGE of his CRAFT.

MOREOVER, when *Abraham* and *Sarah* his Wife went into *Egypt*, and there taught the seven Sciences to the *Egyptians*, he had a worthy Scholar whose Name was *Hermes* (*Anno Mundi* 2084) and he learned right well, and became a great Master of the seven Sciences. And in his Days it befel, that the Lords and Estates of the Realm, had so many Sons, and they had no competent Livelyhood to find their Children.

WHEREFORE they took Council 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 proclaim through all the Land, that if there were any Man that could inform them, that he should be well rewarded for his Travel, and that he should hold him well pleased.

AFTER this Cry was made, then came this worthy Clerk *Hermes*, and said to the King, and to the Lords.

IF ye will give me your Children to govern, I will teach them one of the seven Sciences, whereby they may live honestly, as Gentlemen should, under Condition that ye will grant them, and that I may have Power to rule them, after the Manner that Science ought to be ruled.

And



And then the King and the Council granted anon, and sealed his Commission. And then this worthy Clerk *Hermes* took to him these Lords Sons, and taught them the Science of *Geometry* in Practice, for to work in Stone, all Manner of worthy Work, that belongeth to Building of Churches, Temples, Towers, Castles, and all other Manner of Buildings, and he gave them a CHARGE in this Manner.

FIRST, That they should be true to the King, and to the Lord that they serve, and to the Fellowship whereto they are admitted, and that they should love and be true to one another. And that they should call each other his Fellow, or else Brother, and not his Servant, or Knave, nor no other foul Name. And that they should truly deserve their Pay of the Lord, or the Master of the Work that they serve.

THAT they should ordain the wifest of them to be Master of the Work, and neither for Love nor Lineage, Riches nor Favour, to set another that hath but little Cunning to be Master of the Lord's Work, whereby the Lord should be evil served, and they ashamed. And also that they should call the Governor of the Work MASTER, in the Time that they work with him.

AND many other *Charges* he gave them, that are too long to tell, and to all these *Charges* he made them swear a great Oath, that Men used at that Time.

AND he ordained for them a reasonable Pay whereby they might live honestly. And also that they should  
come



come and assemble together every Year once, to consult how they might work best to serve the Lord for his Profit, and to their own Credit, and to correct within themselves, him that hath trespassed again the *Craft*.

AND thus was the CRAFT grounded there, and that worthy Clerk *Hermes* gave it the Name of *Geometry*, and now its called through all the Land MASONRY.

*Anno Mundi 2474, 2 Samuel 5. 6.*

SITHENCE long Time after when the Children of *Israel* were come into the Land of the *Jebusites*, which is now called *Jerusalem*, King *David* began the Temple that is called *Templum Domini*, with us, the Temple of *Jerusalem*, or, the Temple of the Lord.

THE same King *David* loved *Masons*, and cherished them, and gave them good Pay; and he gave them the *Charges* in manner as they were given in *Egypt* by *Hermes*, and other *Charges* more, as you shall hear afterwards.

*After the Decease of King David, 1 Kings 7. 13.*

SOLOMON sent to *Hiram*, King of *Tyre*, for one who was a cunning Workman (called *Hiram Abif*) the Son of a Woman of the Line of *Naphtali*, and of *Urias* the *Israelite*, &c.

SOLOMON to *HIRAM* the King.

KNOW thou, that my Father having a Will to build a Temple to God, hath been withdrawn from the Per-

B

formance



formance thereof by the continual Wars and Troubles he hath had, for he never took Rest before he either defeated his Enemies, or made them Tributaries unto him. For mine own Part, I thank God for the Peace I possess, and for that by the means thereof, I have Opportunity (according to mine own Desire) to build a Temple unto God. For he it is that foretold my Father, that his House should be builded during my Reign. For which Cause I pray you send some one of your skilfullest Men with my Servants to the Wood *Lebanon*, to hew down Trees in that Place, for the *Macedonians* are more skilful in hewing and preparing Timber, than our People are, and I will pay the Cleavers of Wood according to your Direction.

*HIRAM to King SOLOMON.*

THOU hast Cause to thank God, in that he has delivered thy Father's Kingdom into thy Hands. To thee, I say, who art a Man, wise, and full of Virtue. For which Cause since no News can come unto me more gracious, nor Office of Love more esteemed than this, I will accomplish all that thou requestest; for after I have caused a great Quantity of *Cedar* and *Cyprus* Wood to be cut down, I will send it to thee by Sea, by my Servants, whom I will command (and furnish with convenient Vessels of Burthen) to the End they may deliver the same in what Place of thy Kingdom it shall best please thee, that afterwards thy Subjects may transport  
them



them to *Jerusalem*. You shall provide to furnish us with Corn, whereof we stand in Need, because we inhabit an Island.

*SOLOMON*, King *David's* Son, to finish the Temple that his Father had begun, sent for *Masons* into diverse Countries, and gathered them together; so that he had Fourscore thousand Workmen, that were Workers of Stone, and were all named *Masons*; and he chose three Thousand of them to be *Masters* and *Governors* of his Work.

AND *Hiram* King of *Tyre*, sent his Servants unto *Solomon*, for he was ever a Lover of King *David*; and he sent *Solomon* Timber and Workmen to help forward the Building of the Temple. And he sent one that was named *Hiram Abif* (1 *Kings* 7. 14.) a Widow's Son of the Tribe of *Naphtali*. He was a MASTER of all his *Masons*, *Carvers*, *Ingravers* and *Workmen*, and *Castors* of *Brass*, and all other *Metals* that were used about the Temple.

KING *Solomon* confirmed both the *Charges* and *Manners* that his Father had given to *MASONS*, thus was the *worthy CRAFT of MASONRY* confirmed in *Jerusalem*, and many other Kingdoms, and he finished the Temple *Anno Mundi* 3000.

CURIOUS *Craftsmen* walked about full wide, in diverse Countries, some to learn more Craft and Cunning, others to teach them that had but little Cunning.



ANNO Mundi 3431, at the Destruction of the first Temple by *Nebuchadnezzar*, after it had stood four hundred and thirty Years.

THE second Temple began in the Reign of *Cyrus*, seventy Years after the Destruction; it being hindered, it was forty six Years in Building, and was finished in the Reign of *Darius*, Anno Mundi 3522.

IN the Reign of *Ptolomy* and *Cleopatra*, Anno Mundi 3813, *Onius* built a Jewish Temple in *Egypt*, in the Place called *Bubastis*, and called it after his own Name.

THE Tower of *Straton*, alias *Cæsaria*, was built by *Herod* in *Palestine*, Anno Mundi 3942, and many other curious Works of Marble, as the Temple of *Cæsar Agrippa*, to his Memory, in the Country called *Zenodoras*, near to a Place called *Panion*.

ANNO Mundi 3946, he also pulled down the second Temple, that was finished in the Reign of *Darius*, and appointed one thousand Carriages to draw Stone to the Place, and chose out ten thousand cunning and expert Workmen to hew and mould Stone, and one thousand he chose out and cloathed, and made them *Masters* and *Rulers* of the Work, and built a new Temple, Anno Mundi 3947, on the Foundation which *Solomou* had laid, not inferior to the first, and was finished nine Years before the Birth of our Saviour, Anno Mundi 3956.

AFTER the Birth of our Saviour, (*Aurwriagus* being King of *Britain*, *Claudius* the Emperor came over with an Army, and he fearing to be overthrown, made a  
League



League with him, and gave him his Daughter in Marriage, and that he should hold his Kingdom of *Romans*, and so the Emperor returned, in the Year forty-three, after the Birth of Christ.) *Masons* came into *England*, and built a good Monastery near unto *Glassenbury*, with many Castles and Towers.

Now this sumptuous Art of *Geometry*, was profest by Emperors, Kings, Popes, Cardinals, and Princes innumerable, who have all of them left us the permanent Monuments of it in their several Places of their Dominions.

*ANNO Christi 117.* Nor will this I presume be denied, when well considered, that renowned Example the *Trajan* COLUMN, it being one of the most superb Remainders of the *Roman* Magnificence, to be now seen standing, and which has more immortalized the Emperor *Trajan*, than all the Pens of Historians. It was erected to him by the Senate and People of *Rome*, in Memory of those great Services he had rendered the Country, and to the End the Memory of it might remain to all succeeding Ages, and continue so long as the Empire itself.

*ANNO Christi 300.* In St. *Alban's* Time, the King of *England*, that was a *Pagan*, did wall the Town about, and that was called *Verulam*. And St. *Alban* was a worthy Knight, and Steward of the King's Household, and had the Government of the Realm, and also of making the Town Walls. He loved *Masons* well,  
and



and cherished them much, and he made their Pay right good Standing as the Realm did; for he gave them two Shillings a Week, and three Pence to their Chear; for before that Time, through all the Land, a *Mason* had but a Penny a Day, and his Meat, until St. *Alban* amended it.

AND he gave them a Charter of the King and Council, for to hold a general Council, and gave it the Name of an Assembly, and was therein himself, and helped to make *Masons*, and gave them *Charges*, as ye shall hear afterwards.

IT happened presently after the Martyrdom of St. *Alban* (who is truly termed *England's* Proto-Martyr) that a certain King invaded the Land, and destroyed most of the Natives by Fire and Sword; so that the Science of MASONRY was much decayed, until the Reign of *Ethelbert* (*Anno Dom.* 616.) King of *Kent*, when *Gregory* the first, surnamed *Magnus*, sent into the Isle of *Britain*, a Monk, with other learned Men, to preach the Christian Faith, for this Nation as yet had not fully received it. This said *Ethelbert* built a Church in *Canterbury*, and dedicated it to St. *Peter* and St. *Paul*, and as is supposed, to have built, or restored the Church of St. *Paul's* in *London*. He also built the Church of St. *Andrew's* in *Rocheſter*.

*SIBERT*, King of the *East-Saxons*, by Persuasion of *Ethelbert*, King of *Kent*, having received the Christian Faith, built the Monastery at *Westminster*, *Anno Dom.* 630. to the Honour of God and St. *Peter*.

SIGE-



SIGEBERT, King of the *East-Angles*, began to erect the University of *Cambridge*, *Anno Dom.* 915.

ATHELSTON began his Reign. He was a Man beloved of all Men. He had great Devotion towards the Churches, as appeared in the Building, adorning, and endowing of Monasteries. He built one at *Wilton*, in the Diocess of *Salisbury*, and another at *Michelney*, in *Somersetshire*; besides these, there were but few famous Monasteries in this Realm, but that he adorned the same, either with some new Piece of Building, Jewels, Books, or Portions of Land: He greatly enriched the Church of *York*.

EDWIN, Brother to King *Athelston*, loved *Masons* much more than his Brother did, and was a great Practitioner of *Geometry*, and he drew him much to commune, and talk with *Masons*, to learn of them the *Craft*; and afterwards, for the Love he had to *Masons*, and to the *Craft*, he was made a *Mason*; and he got of the King his Brother, a Charter of Commission, *Anno* 932. to hold every Year an Assembly, where they would, within the Realm, and to correct within themselves, Faults and Trespases that were done within the *Craft*. And he held an Assembly at *York*, and there he made *Masons*, and gave them *Charges*, and taught them the Manners, and commanded that Rule to be kept for ever after, and gave them the Charter and the Commission to keep, and made an Ordinance, That it should be renewed from King to King. And when the Assembly was gathered together,



ther, he made a Cry, That all old *Masons* and young, that had any Writing or Understanding of the *Charges* and Manners that were made before in this Land, or any other, that they should bring and shew them. And when it was proved, there was found some in *French*, some in *Greek*, and some in *English*, and some in other Languages, and they were all to one Intent and Purpose; he made a Book thereof, how the *Craft* was founded; and he himself bad, and commanded, That it should be read, and told when any *Mason* should be made, and for to give him his *Charges*; and from that Day, until this Time, Manners of *Masons* have been kept in that Form, as well as Men might govern it.

FURTHERMORE, at diverse Assemblies, certain *Charges* have been made and ordained, by the best Advice of Masters and Fellows.

EVERY Man that is a Master, take right good Heed to these *Charges*; and if any Man find himself Guilty in any of these *Charges*, that he ought to amend, and pray to God for his Grace; and especially you that are to be charged, take good Heed that ye may keep these *Charges* right well, for it is a great Peril for a Man to forswear himself upon a Book.

THE first CHARGE is, That ye shall be true Men to God and the Holy Church, and that ye use no Error or Heresy by your Understanding or Discretion, but be ye wise discreet Men, or Wisemen in each Thing.

ALSO



ALSO that ye shall be Leigemen to the King of *England*, without Treason, or any other Falshood; and that ye know no Treason or Treachery, but you amend privily, if ye may, or else warn the King or his Council thereof.

ALSO ye shall be true to one another, that is to say, to every Mason of the Craft of Masonry, that be Masons, allowed ye shall do unto them, as ye would they should do unto you.

ALSO that ye shall keep all the Councils of your Fellows truly, be it in Lodge or Chamber, and all other Councils that ought to be kept by Way of Brotherhood.

ALSO that no Mason shall be a Thief, or Thief's Fellow, or conceal any such unjust Action, so far as he may wit or know.

ALSO ye shall be true unto each other, and to the Lord or Master that ye serve, and truly to see unto his Profit and his Advantage.

ALSO ye shall call Masons your Fellows or Brothers, and none other foul Name.

ALSO ye shall not take your Brother or Fellow's Wife in Villany, nor desire ungodly his Daughter, or his Servant, nor put him to any Disworship.

ALSO that ye pay truly for your Meat and Drink, where ye go to Board.

AND also that ye shall do no Villany, whereby the Craft may be slandered.

C

THESE



THESE be the true Charges in general, that belong to every true Mason to keep, both Masters and Fellows.

REHEARSE I will other Charges in singular, for Masters and Fellows.

FIRST, That no Master or Fellow shall take upon him any Lord's Work, nor any other Man's Work, unless he know himself able and sufficient of Cunning to perform the same, so that the *Craft* have no Slander nor Disworship thereby, but that the Lord may be well and truly served.

ALSO that no Master take no Work, but that he take it reasonable, so that the Lord may be well served with his own Good, and the Master to live honestly, and to pay his Fellows.

ALSO that no Master or Fellow shall supplant any other of their Work, that is to say, if he have taken a Work in Hand, or stand Master of the Lord's Work, he shall not put him out, except he be unable of Running to end the Work.

ALSO that no Master or Fellow take a Prentice but for the Term of seven Years, and that the Prentice be able of Birth, that is to say, free-born, and whole of Limbs, as a Man ought to be.

ALSO that no Master nor Fellow take Allowance for any Man to be made a Mason (without the Assent and Council of his Fellows) and that he be taken for no less Term than five or seven Years, and that he that is to be made a Mason be able in all manner of Degrees; that it to say, free-born, come of good Kindred; true and

no



no Bond-man; And also, that he have his right Limbs as a Man ought to have.

ALSO that no Mason take any Prentice, unless he have sufficient Occupation to set him on, or to set three of his Fellows, or two of them at the least, on Work.

ALSO, that no Master or Fellow shall take any Man's Work to Task that was wont to go to Journey.

ALSO that every Master shall pay to his Fellow but as they deserve, so that he be not deceived by false Workmen.

ALSO that no Mason slander another behind his Back, to make him lose his good Name or his worldly Goods.

ALSO that no Fellow within the Lodge, or without, misanswer another ungodly, or reproachfully, without a reasonable Cause.

ALSO that every Mason shall reverence his Elder and put him to worship.

ALSO that no Mason shall be a common Player at Hazard or at Dice, or at any other unlawful Plays, whereby the Craft may be slandered.

ALSO that no Mason shall use no Letchery, nor be a Pander or Bawd, whereby the Craft might be slandered.

ALSO that no Fellow go into the Town in the Night-time, except he have a Fellow with him that may bear him witness that he was in honest Company.

ALSO that every Master and Fellow shall come to the Assembly, if he be within fifty Miles about, if he have any Warning; and if he has trespassed against  
the



the Craft, then to abide the Award of the Masters and Fellows.

ALSO that every Master and Fellow, that have trespassed against the Craft, shall stand to the Award of the Masters and Fellows to make them accorded, if they can; and if they may not accord them, then to go to the Common-Law.

ALSO that no Master or Fellow make any Mould, or Square, or Rule to any Leyer nor set a Leyer within the Lodge, or without, to hew or mould Stones.

ALSO that every Mason receive and cherish strange Fellows when they come over the Countries, and set them to work, if they will, as the manner is; That is to say, if they have mould Stones in the Place, or else he shall refresh him with Money unto the next Lodge.

ALSO that every Mason shall truly serve the Lord for his Pay, and every Master truly to make an End of his Work, be it Task or Journey, if he have his Demand, and all that he ought to have.

These Charges that we have now rehears'd unto you, and all other that belong to Masons, ye shall keep; so help you God and your Hallidom.  
*Amen.*

F I N I S.



VOL. IV.

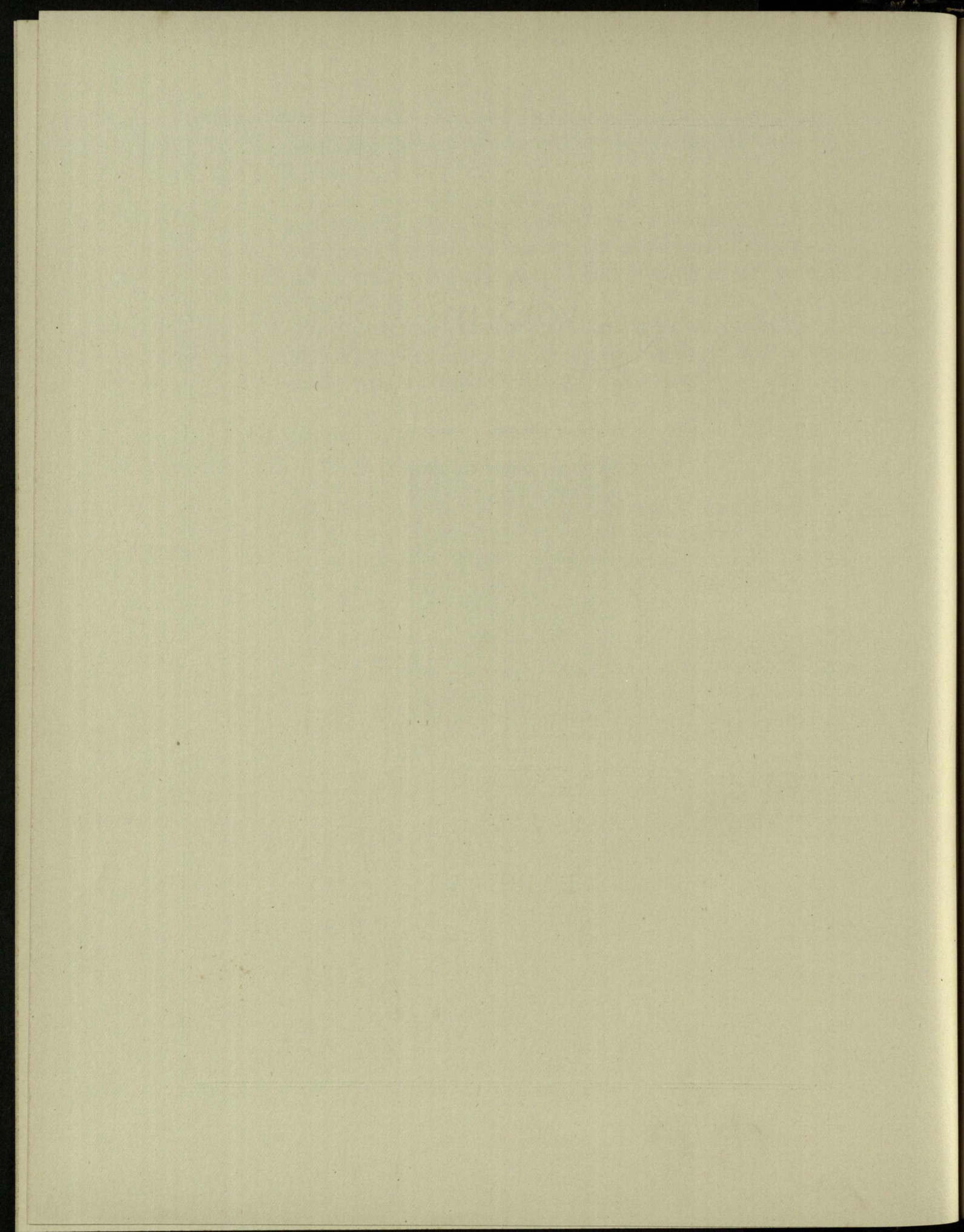
FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD. MSS., 18,851,  
CIRCA, 1500 A.D.

PART V.







# THE HARRIS No. 2 MANUSCRIPT.

(Facsimile of two pages).

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## INTRODUCTION.

### TRANSCRIPTS OF

*"Laws to be Rehearsed at the Opening the Lodge."*

*"The Ceremony Observed at Funerals."*

*"The Mason Constitution."*



Copy of an ancient Manuscript.

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## The Mason Constitution

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The Prayer at Admittance or Acceptance.

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The might of the Father of Kings with the  
Wisdom of the glorious Jesus thro the Grace  
and Goodness of the Holy Ghost, being three  
Persons in one Godhead be with us at our  
beginning and give us Grace to govern ourselves  
here in this Mortal Life towards him, that we  
may come to his Kingdom that never shall have  
End. Amen.

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## The Preface.

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Good Brethren and Fellows. Our purpose  
is to tell you in what manner this worthy Science,  
or Art of Masonry, When and how it began,  
and afterwards how it was favored by many  
worthy



His pay to his best Profit & advantage.

30<sup>th</sup> No Mason shall be a Thief or theivish or a companion of Thieves so far forth as He may Will and Know.

31<sup>th</sup> No Mason shall do any wrong or Villany in the place where He boardeth and Lodgeth, but shall behave himself civilly and pay honestly for his Meat, Drink and Lodging and all other charges that he ought to pay.

32<sup>d</sup> Every Master Mason and Fellow shall truly make an end of his Work, if either by Task work or Journey work, if You have your Covenant and all that you ought to have.

These be the Charges that Prince Edwin or Edgar made at His Assembly held at York, which ordained to be observ'd for ever. The said Prince at His assembly made Masons and swore them to the observations of these Charges, which since his time, have been always given to Masons when they were admitted & made.

The admonition to the Old Masons after the Reading your Charges.

Every Man that is a Mason, either Master,  
Fellow





## The Morris No. 2 Manuscript.



The British Museum is a copy of the "Freemasons' Calendar for 1781". It is bound in boards with paper sides and thin roan back, discoloured, and probably of about the same date as the calendar itself. Bound up with it both before and after the printed part are blank sheets and manuscripts. The paper on which the manuscript is written is a hand-made, water-limed, hard, writing paper, of all appearance of about the same date as the calendar. A water-mark on one leaf, immediately following the calendar, shows the letters V.G. with a sort of trade mark over resembling the figure 4 surmounted by part of a fantastic shield bearing a portion of a fleur-de-lis.

Many of the otherwise blank leaves are scribbled over in pencil, with matter which is very incomprehensible, but may serve either to indicate the character of former owners, or perhaps to identify them at some future time.

The first fly-leaf bears the following hieroglyphics:—

|                  |     |    |
|------------------|-----|----|
| the 11th         | 854 | 65 |
| J. D. of Hampton | 821 | 15 |
| Do. 11th         | 877 | 46 |
| Palm 1           |     |    |

The second bears merely the Museum press-mark.

The next three leaves (six pages) are inscribed with a version of the river part of the "Old Charter", which are always prefixed to our book of Constitutions. They do not agree exactly with any version I have seen in print, and it would appear as if the writer had taken some pains to modify the language so that those parts which, if literally taken, could not be applied to operative masonry, became available for speculative Masons, without taking out much their power of applying metaphors. It would scarcely be possible to attach any great importance to the rendering of the "Old Charter", but as a matter of curiosity they are reprinted in this volume, line for line and page for page.

After this follows the printed calendar.

Following the calendar are fifty-three leaves bound in the roan. The first two leaves show a view of the interior of the Temple, as it was in 1781, and the last leaf is a blank.

The last leaf of the manuscript is a blank. The following is a list of the contents of the manuscript, as far as they are known to me.





## The Harris No. 2 Manuscript.



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|                 |     |                        |
|-----------------|-----|------------------------|
| 36 <sup>m</sup> | 984 | the 11th               |
| 15 <sup>m</sup> | 621 | J. D. of Hampstead     |
| 46              | 377 |                        |
|                 |     | De <sup>r</sup> . 11th |
|                 |     | Palmer 1               |

The second bears merely the Museum press-mark.

The next three leaves (six pages) are inscribed with a version of the greater part of the "Old Charges," which are always prefixed to our Book of Constitutions. They do not agree exactly with any version I have seen in print, and it would appear as if the writer had taken some pains to modify the language, so that those parts which, if literally taken, could only be applied to operatives, might become available for speculative Masons, without taxing too much their powers of applying metaphor. It would scarcely be possible to attach any great importance to this rendering of the "Old Charges," but as a matter of curiosity they are reprinted in this volume, line for line and page for page.

After this follows the printed calendar.

Following the calendar are fifty-three leaves bound in the volume. The first leaf has only upon it a few obscure numerals referring to rent and ten per cent. duty.

On the second leaf begins "The Ceremony observed at Funerals," which is also reprinted, as a mere matter of curiosity. Following these three pages are eleven pages, blank, and then begins the manuscript Constitution, which was discovered by Bros. Lane



and Hughan whilst the former was compiling his "Masonic Records," and named "Harris No. 2" by Bro. Hughan, on account of its resemblance to the Harris MS. in the possession of the Bedford Lodge, No. 157, London. Kilwinning Dumfries MS. No. 3, one of five recently discovered at Dumfries, is believed by Bro. Hughan to be the original text, of which the two Harris MSS. are versions. Two pages are given in *facsimile* in the present volume, and the whole will be found further on transcribed line for line and page for page.

The manuscript itself, though of so recent a date, is not without interest. It may be looked upon as the final evolution of this class of documents in one line of descent, much as Anderson's Book of Constitutions was the final stage in another line. The ground work of the present version must have undoubtedly been a manuscript of the Grand Lodge family, but it has been arbitrarily altered in scores of places. It has also been cut up into sections with head lines, and great pains evidently taken to make it complete and easily grasped. But, seeing that the writer was not averse to introducing new matter, it is remarkable that he should not have borrowed from the Roberts or some similar manuscript, more especially the letters between Solomon and Hiram. It is even more surprising that at such a recent date he should have managed to confuse the personalities of the two Hiram, an error of which not one of the older documents is guilty. It will be noticed that in the eleventh article of the charge he introduces the word "Lewis," which is absent from all the other versions (except Harris No. 1 and Kilwinning Dumfries No. 3), and moreover explains it, but in a manner quite opposed to the usual conception of the term. The articles have been arranged in two sections, the first twenty-one affecting all Masons indiscriminately, and the next eleven Operative Masons only. The manuscript ends abruptly in the middle of a final exhortation to the brethren.

This document has never been hitherto published in any form.

There is a rude drawing of a square of crossed lines, converging to a point at the foot of the last page of the manuscript, which drawing, filled in with figures, occurs again more than once on some of the succeeding sixteen blank leaves. There are also numerous scribbled directions apparently for making use of these squares, or for filling them up with allegorical figures; rude representations of some of these figures, and other memoranda, as if the writer had been pursuing some system of occult research peculiar to himself. Of the last three pages in the book, one bears the date October 21st, 1812, and the entries are in a different hand. They consist chiefly of little chemical jokes, as if the writer were in the habit of playing them off upon his friends as agreeable and humorous surprises. One of his eccentricities is apparently to startle his friends by inserting detonators in the snuffers.





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### The Harris No. 2 Manuscript.

iii.

## Laws to be rehearsed at the

## Opening the Lodge.

Masons employ themselves dilligently in their  
sundry vocations, live creditably, and conform with  
chearfulness to the Laws and Customs of the Country  
in which they reside.

The most expert Craftsman is chosen or appointed  
Master of the Work, and is duly honored as  
such by those over whom he presides.

The Master knowing himself qualified, undertakes  
the government of the Lodge, and truly dispenses  
his rewards, giving to every Brother the approbation  
he merits.

A Craftsman appointed Warden of the work  
under the Master, is true to both Master and  
Fellows, carefully oversees the work and the  
Brethren obey him.

The



The Master, Wardens and Brethren, receive their rewards justly, are faithful, and honestly finish the Work they begin, whether it is in the First or second Degree; but never put that work to the First, which has been accustomed to the Second Degree. Neither Envy nor Censure are discovered among Masons, No Brother <sup>is</sup> supplanted or put out of his Work, if he <sup>is</sup> capable to finish the same; as no Man can finish the Work of another so much to the advantage of the Master, unless he is perfectly skill'd in the Original Design. All emply'd in Masonry meekly receive their Rewards, and use no disobliging name, Brother or Fellow are the terms or appellations they bestow on each other. They behave courteously within and without the Loge, and never desert the Master till the Work is finish'd.



For the Government of the Lodge.

You are to salute one another in a courteous manner,  
agreeable to the Forms establish'd among Masons;  
you are freely to give such mutual Instructions as shall  
be thought necessary or expedient, not being overseen  
or overheard, without encroaching upon each other, or  
derogating from that Respect which is due to any  
Gentleman were he not a Mason; for though as  
Masons we Rank as Brethren on a Level, yet  
Masonry deprives no Man of that honor due to his  
Rank or Character, but rather adds to his Honor, especially  
if he has deserved well of the Fraternity, who always  
<sup>render</sup> Honor to whom it due and avoid ill manners.  
No private Committees are to be allow'd or separate  
Conversations encouraged, the Master or Wardens are  
not to be interrupted, or any Brother speaking to the  
Master; but the Brethren are to observe due decorum,  
and under no pretence to use any unbecoming

Language



Language, but pay a proper deference and respect to the presiding Officers.

These Laws are to be strictly enforced, that harmony may be preserved, and the business of the Lodge be carried on with Order and Regularity.

So mote it be.

### At the closing of the Lodge.

When the Lodge is closed, you may enjoy your selves with innocent Mirth ; but you are carefully to avoid excess. You are not to compel any Brother to act contrary to his Inclination, or to give Offence by Word or Deed, but enjoy a free and easy Conversation. You are to use no immoral or obscene Discourse, but support with propriety the dignity of your Character.

You are to be cautious in your Words and carriage that the most penetrating Stranger may not be able to discover, or find out, what is not proper to be intimated ; and if necessary you are to divert the Discourse, and manage it prudently for the honor of the Fraternity.



At Home, and in your several Neighbourhoods, you are to behave as wise and moral Men. You are never to communicate to your Families, Friends or Acquaintance, the private transactions of our different Assemblies, but upon every occasion to consult your own Honor, and the reputation of the Society at large. You are to study the preservation of your Healths, by avoiding irregularity and Intemperance, lest your Families are neglected or injured, or yourselves disabled from attending to your necessary Employments.

If a strange Brother applies in that Character, you are cautiously to examine him in such a Method as Prudence may direct, and agreeably to the Forms established among Masons, that you may not be imposed upon by an ignorant false pretender, whom you are to reject with contempt, and beware of giving him any hints of Knowledge. But if you discover him to be a true and genuine Brother, you are to respect him accordingly : if he is in want, you are to relieve him, or direct him how he may be relieved ; you are to employ him, or recommend him to be employed ; however, you are never charg'd to do beyond your Ability ; only to

prefer



viii.

*The Harris No. 2 Manuscript.*

prefer a <sup>poor</sup>  $\wedge$  Brother, who is a good Man and true, before any other person in the same circumstances.

Finally, these Rules you are always to observe and enforce, and also those Duties which have been communicated in the Lecture; cultivating Brotherly Love, the Foundation and Cape stone; the Cement and Glory of this Ancient Fraternity, avoiding upon every occasion, wrangling and quarrelling, slander and backbiting, not permitting others to slander your honest Brethren, but defending their Characters and doing them all good Offices, as far as may be consistent with your Honor and Safety, but no farther. Hence all may see the bening<sup>n</sup> Influence of Masonry, as all true Masons have done from the beginning of the World, and will do to the End of Time.

So mote it be.



The Ceremony observed at Funerals.

No Mason can be interr'd with the formalities of the Order, unless by his own especial Request, communicated to the Master of the Lodge, of which he died a Member ; nor unless he has been advanced to the Third Degree of Masonry.

The Master of the Lodge, on receiving intelligence of his Death, and being made acquainted with the Day and Hour appointed for his Funeral, is to issue his command for summoning the Lodge, and immediately to make application, by the Grand Secretary to the Deputy Grand Master for a legal power and authority to attend the Procession, with his Officers, and such Brethren as he may approve of properly cloathed.

The Dispensation being obtained, the Master may invite as many Lodges as he thinks proper, and the Members of the said Lodges may accompany their Officers in Form ; but the whole Ceremony must be under the direction of the Master of the Lodge to

which



which the deceased belonged, and He, and his Officers, must be duly honored and chearfully obeyed on the Occasion.

All the Brethren, who walk in procession, sh<sup>d</sup> observe, as much as possible an uniformity in their Dress. Decent Mourning, with white Stockings, Gloves and Aprons, is most suitable and becoming. No person ought to be distinguish d with a Jewell, unless he is an Officer of one of the Lodges invited to attend in Form, and the Officers of such Lodges should be ornamented with white Sashes and Hatbands ; as also the Officers of the Lodge to whom the Dispensation is granted, who should likewise be distinguished with white Rods.

In the procession to the place of Interment the different Lodges rank according to their seniority ; the Junior ones preceding. Each  
Lodge



Lodge forms one division and the following  
order is observed :

The Tyler, with his Sword ;

The Stewards, with white Rods ;

The Brethren out of Office, two and two ;

The Secretary with a Roll ;

The Treasurer, with his Badge of Office ;

Senior and Junior Wardens, hand in hand ;

The Past Master

The Master

The Lodge to which the deceased Brother belong'd

in the following order ; all the Members

having flowers or herbs in y<sup>r</sup> hands

The Tyler

The Stewards ;

The Music (Drums muffled and Trumpet covered)

The Members of the Lodge ;

The Secretary and Treasurer ;



## A Copy of an ancient Manuscripts :

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The Mason Constitution.

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The Prayer at Admittance or Acceptance.

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The might of the Father of Kings with the  
Wisdom of the Glorious Jesus thro the Grace  
and Goodness of the Holy Ghost, being three  
persons in one Godhead be with us at our  
beginning and give us Grace to govern ourselves  
here in this Mortal Life towards him, that we  
may come to his Kingdom that never shall have  
End. Amen.

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The Preface.

---

Good Brethren and Fellows. Our purpose  
is to tell you in what manner this worthy Science,  
or Art of Masonry, When and how it began,  
and afterwards how it was favored by many  
worthy



worthy Kings and Princes and many Right  
Worshipful Men and also to those that be  
willing, We will dictate the charges that belong  
to any true Free Mason to keep according  
to a true faith, and if you keep and give  
good heed thereto, it will be well worth your  
observing to Learn so worthy a Science.

---

The Origin of the Science and how  
Founded.

---

First then you are to know there are Seven  
liberal Arts and Sciences. The first is Grammar  
which teacheth to speak and write truly. The 2<sup>d</sup>  
is Rhetoric which doth teach a Man to speak  
Ornately or neatly and finely. The 3<sup>d</sup> Logic  
which doth teach a Man the art of Reasoning  
or disputing and from that to discern Truth from  
Falshood. The Fourth, is Arithmetic which  
teacheth a Man to reckon and accompt by all  
manner of Numbers, or, it is the art of Numbering  
The



The Fifth is Geometry which teacheth a Man the art of Measuring or proportioning of Figures or Draughts of all manner of things whatsoever, wh Science is now call'd Free Masonry. The Sixth is Music which teacheth a Man to tune the Voice and to play upon Organ, Harp, or Trump, or any other Instrument. The Seventh is Astronomy which teacheth a Man to know the course of the Sun, Moon and Stars and all the other Planets. These are the seven liberal Arts or Sciences wh were all first ground ed upon Geometry for by Geometry a Man takes the Measure and Ponderation of all things of weight or Earth, for it is plain that no Man worketh any work as Science or Art but he worketh it by Measure or by Weight. And all this is Geometry. For all those Merchants and other Craftsmen and Tillers of all manner of Ground for Grain of any sort, of Vines, or Setters of Fruit or Seed Flowers cannot find out Weight or Measure without Geometry. Neither can any other of the seven liberal Sciences find out weight and measure without it, whereby it is apparent, that Geometry which is now call'd

Free My.



Free Masonry is an Art or Science the  
most worthy and most excellent of all others  
they being all founded upon it.

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The Original of the Science from  
the Scripture.

Before Noahs flood there was a Man whose  
name was Lamech. He had two Wives, the  
one was named Adah the other Zillah, By  
the first Wife he had two Sons the one was  
called Jabell the Father of such as had Cattle  
and dwelt in Tents the other Juball the father  
of all that play on the Harp or Organ or  
any kind of Music. By his other Wife Zillah  
he had a Son and a Daughter; the Son  
was called Tuball Cain and Daughter  
was called Naamah she found out the  
art of Weaving. Jaball the Eldest Son of  
Lamech by his Wife Adah; was the Father  
of Geometry wh was the first Science found.



These four Children as is beleived found out the Original of all Sciences and they knew that God w<sup>d</sup> take vengeance upon the Earth for Sin, either by Fire or Water, and they by reason of this Prophetic knowledge did write their Arts and Sciences wh they had invented, upon two Pillars of Stone that they might be preserved to succeeding Generations after the Flood. The one Pillar was of Marble because Fire sh<sup>d</sup> not consume it, the other was of Chipped Lattens because it should not be drowned in the Flood.

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How it was found after the  
Flood.

---

Our Intent is to tell you truely how, and in what manner these two Pillars was found that these Sciences were written upon. The great Hermerins which was Cub the Son of Sem the Son of Noah, this Hermerins was afterwards called Hermes, the Father of  
those



those Persons called Wisemen. He found  
one of the two Pillars of Stone and found  
the Sciences written upon it, and he taught  
it to other Men.

---

When and where Mason<sup>y</sup> was  
first so called & made.

---

At the Time of the Building of the Tower  
of Babylon there was Masons much esteemed  
it being that Time and place that Masonry  
before called Geometry, was first so called  
and made.

---

Who was the first King that was  
a Mason.

---

The King of Babylon at that time was  
called Nimrod and was a Mason himself  
and loved and favored the Sciences much,  
as is witnessed by divers Masters of History  
and when the City of Nineveh and other Cities  
of the West were made and Builded, Nimrod  
the King of Babylon sent thither threescore

Masons



Masons at the Request of the King of  
Nineveh, his Cousin, and when he sent them  
forth, he gave them a charge in this manner.

---

The first Charge given to Masons call'd  
Nimrods Charge being given by him.

---

That they should be One, One to another, that is  
that they sh<sup>d</sup> love one another, secondly, that they  
sh<sup>d</sup> truly Live together, Thirdly, that they should  
truly serve their Lord for their pay, so that the  
Master may have worship thereby, and all the other  
Fellows or Brethren that belong unto him, and  
other more Charges he gave them. This was the  
first time, that ever Masons had any  
Charges of this Science.

---

How the Sciences spread and was  
communicated to other Nations.

---

When Abraham & Sarah his wife went into  
the Land of Egypt, he there taught the seven  
liberal Sciences to the Egyptians and then he  
had



had a worthy Scholar named Euclid. He learned right well and was a Master of all the liberal Sciences, and in his Days it came to pass, that the King or Lords and States of the Realm had many Sons by their Wives and Concubines, for that is a hot Country and plenteous of Generation so that they had not competent lively hood and maintenance wherewith to releive their Children ; therefore they had great care how to provide for them. Then the King of the Land drew a great Council and held a Parliament to seek a way to maintain their Children honestly as Gentlemen ; and yet they could not find out any manner of Way. So Proclamation was caused to be made throughout the Realm in this Form

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The Proclamation

---

That if there was any Man that could instruct and inform them in any of the seven liberal Arts and Sciences, that he should come to them, and  
should



should be so well rewarded for his Travell, that he should hold himself pleased. After this proclamation made; then came this worthy Clerk Euclid, and told the King and his great Council thus.

---

Euclid his Speech to the King of Egypt  
and his great Council.

---

That if you would have me to govern your Children, I would teach them one of the seven Liberal Sciences, whereby they may live honestly as Gentlemen, but then you shall give me a Commission; that, I may have power to rule them after the manner that the worthy Science of Geometry or Masonry requireth. Then the King and all his Council granted him speedily a Commission and Sealed it. Then this worthy Doctor took to him their Sons and taught them the Sciences of Geometry or Masonry, to practise working in Stone and to work all manner of worthy Work that belongs to the building of Temples, Castles or Towers, Mannors and Houses and all other Manner of Buildings, and gave them a Charge in this manner.

The



---

The second Charge given to Masons  
called Euclids Charge.

---

First that they should be true to the King and  
to the Lord or Master they serve or work for.  
Secondly, that they should love well together, and  
be true one to another. Thirdly that they should  
call one another Brother or Fellow, and not by the  
name of Servant, or Slave, Knave, Thief or other  
foul name to any one's disgrace. Fourthly  
that they should so faithfully do their work,  
as that they should truly and justly deserve  
their pay from their Lord or their Master whom  
they serve, Fifthly, that they should ordain  
and make the wisest and most skilful Artist  
amongst them to be Master of the Work, &  
neither for Love nor near Lineage nor for  
any favor or Cause whatsoever set another that  
hath but little skill or Cunning to be Master  
of the Work belonging to the Lord or Master  
they



they serve, whereby he may be evilly served, & they ashamed. If such an One take the Work as Master yet he is to be displaced as Master and to work as common Workman and the cheifest Workman or Artist amongst them to be placed in his room for Master. Euclid was the first that made Masters and Governors of Work. Sixthly that all and every one of the Lodge shall call such Master or Governor of the work by the name of Master all the Time they work with him. Other more Charges he gave that would be too long to relate here at present. To all these charges he caused them to swear a great Oath, that Men used in those Times. This was the second Charge given to Masons.

---

After that he ordained for them reasonable Wages that they might live honestly by it.

---

After that he ordained that they should oftentimes  
assemble



assemble themselves together (at least once every  
year) to conferr how they might work the  
best to serve their Lord or Master for his  
Profit, and to their own Worship and to correct  
him or them that should trangress against  
these Ordinances

---

Geometry first so called by Euclid

Thus in Egypt was the Science grounded by the  
worthy Master Euclid who also first gave name  
to the Science and call'd it Geometry and  
now it is throughout the Land calld Masonry

---

The farther progress of it and how  
it was recejved favored & cherish'd

---

Then long after that when the Children of Israel  
was come into the Land of Behest now called  
amongst us the Country of Jerusalem, King  
David began the Temple which was called  
Templum Domini and now called the  
Temple



Temple of Jerusalem, the same King David love Masons well and cherished them much, and gave them good pay, and he gave them the Charges and manners that Euclid gave and ordained in Egypt, and other Charges more that ye shall hear afterwards, King David confirmed Euclid's Charges so King David's Charge was the third Charge.

---

Who they made Masters and Governors  
amongst Masons

---

After the Death of King David, King Solomon his Son reigned who finished out the temple and sent afterwards Masons into diverse Countries and thousands of Workers in stone who were all called Masons and he chose out of them Three Thousand Three Hundred whom he ordain'd to be Masters over them and Governors of his Works.

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The



---

The fourth Charge given to Masons  
being King Solomon's Charge

---

King Solomon's charge confirm'd both the  
charges and manner that his Father David  
had given to Masons and the charges of  
Euclid and Nimrod.

---

Who was the first Prince that was  
a Mason

---

Hiram the Son of Ahibbal King of Tyrus  
who sent to Solomon and gave him Cedar Trees  
and Timber wood to work, was a Master Mason,  
or a Master in Geometry, by reason of his great  
Skill and cunning in Masonry King Solomon  
made him chief Master of all his Masons and  
Master of all his Engraving and carving, and  
all other matters and manners of Masonry  
which belong to the Temple, and this is written

in



in the Bible in the Book of Kings, and  
thus was this worthy Science of Masonry  
confirm'd in the Country of Jerusalem and many  
other Kingdoms: In King Solomon's days curious  
Craftsmen walked about into divers Countrys,  
some to get Learning and Cunning, so that in  
Solomons days Masonry was first dispersed over  
the World.

---

How the Science came into France.

---

There was a Curious Mason whose name was  
Mamus Græcus which had been at the  
Building of Solomon's Temple. He came  
into France and taught the Art of Masonry  
to the Men of France,

---

The Second Prince and King who  
was a Mason, was Charles Martell of the  
royal



Royal Line of France, and he loved right  
well the Science and drew to the aforesaid  
Mamus Græcus and learned of him  
the Science and took onto him their Manners  
and Charges, and Observed them, and afterwards  
by the Grace of God being Elected King of France  
he took Masons and helped to make Masons,  
and he confirmed again the charges of Euclid  
and Nimrod and it was called the fifth  
Charge given by the King of France. He set  
them to work and gave them good pay as he  
had learned to do. also the said King of  
France made and confirm'd to Masons a  
Charter from Year to Year, to hold their Yearly  
Meeting and Assemblies when they pleased, and  
cherished them much: and thus came the Science  
into the Land of France.

---

Who



Who gave a Charge to Masons  
in England First.

---

St. Alban was the first that gave a charge to  
Masons in England, or which was then called Brittain,  
for all this Season England stood void, as to any  
charge of Masons. In St. Alban's days England  
or Brittain was in subjection to the Roman  
Emperors and St. Alban was a worthy Knight  
and through his good Council, governed in the  
Realm; reared and builded many Towns, Walls and  
Castles, and was Governor over the Work: He loved  
Masons and cherish'd them much, and he made  
their pay, right good, as other Realms had done  
who has learned the Science; For, before St.  
Alban's time a Mason in Brittain had but  
for his pay, one Penny Per Day and his Meat, but  
He advanced and amend the Wages and Pay of  
Masons, from a Penny Per Day and Meat; their  
ancient Pay; to two Shillings and Six pence  
Per



Per Week, and three pence vemst, and he also procured a Charter to Masons in England, that they might hold a general Meeting and Council, and he gave it the name of an Assembly and to encourage the Fraternity, he went to the Assembly himself which was held by the Virtue of that Charter which he had procured and did help to make Masons, and he confirm'd again all the former Charges, and it was called the sixth Charge given to the Masons by St. Alban.

Soon after the Death of St. Alban, there came divers Wars into the Realm, and divers other Nations did inhabit it; so that the good Rule of Masonry was much destroyed, till the time of King Athelstan who was a worthy King of England and brought the Land to good rest and Peace and built many good works, as Abbies, Towers, and other Buildings and he loved Masons much more than his Father did:



---

---

The Third Prince which was a Mason.

---

---

Edwin or Edgar the Son of Athelstan was a  
favorer of Masons above his Father, he was  
a great Practiser in Geometry or Masonry  
which drew Him much to talk with Masons,  
commune with Them and to learn of them  
Masonry, and afterwards for the Love that  
he bore unto Masons and their Science, He  
was made a Mason and obtained of his  
Father Athelstan a Charter for the Masons  
in England; which Charter He Himself  
made and ordained It should be renewed  
from King to King and a Commission to hold  
Once every Year an Assembly where they would,  
in any place within the Realm of England  
with power to correct within themselves, defaults  
and Trespasses that were done by Masons againe  
that Science. He also after having procured  
the Charter and Commission, held an Assembly  
at York, this was the Third and best Charter  
that was granted to Masons, and the second  
Assembly of Masons in England and being gather'd  
together, He made a Cry or Proclamation after this manner.

That



That all Mason's both Old and Young that had any Writings or Understanding of the charges or man<sup>n</sup>ers of Mason's that were in this Land or any other, that they should shew them forth: Then after the Proclamation every Mason that had any such writing did shew them forth, and there was <sup>some</sup> A found written in Greek some in French, some in English and other Languages, yet their Intent were found to be all one. Then Prince Edwin or Edgar with the best advice of all the Masters and Fellows ordained that the charges following which being only a confirmation of the former charges again which were given by Nimrod &c. should be inviolably kept for ever, hereafter, and from that day until this Time, The Charges & Manner of Masons have been kept in that form as well as Men might govern it.

At the same time A Book was commanded to be made wherein should be recorded how the Science was found out and that all the Charges and Manners of Masons should be written in the same. At the same Assembly likewise it was ordained, that when any Mason should be made that the said Book be Read and told to him, to give him his Charge, which he is to keep inviolably with an Oath to be  
then



then

administer'd to Him.

## The Form of the Oath.

These charges which We now rehearse to You and all others, the Charges, Secrets & Mysteries belonging to Free Masonry you shall faithfully and truly keep together with the Council of the Lodge or Chamber, You shall not for any Gift, Bribe or Reward, Faver or Affection, Directly or Indirectly, for any Cause whatever, divulge or disclose to either Father, Mother, Sister, Wife, Child, Friend, Relation or Stranger, or any other Person whatsoever, So help you God, your holy doom, and the Contents of this Book.

### Who shall administer the Oath.

Unus ex Senioribus teneat Librum ut ille vel ille ponat vel ponant Manum vel Manus super Librum et tunc precepta hæc sequentia deliberavit legi. Then after the Oath taken and the Book kiss'd, these following precepts and charges which He or they, are or is to keep are to be read.

The



The Admonition to the Party or  
Parties who are to be made Masons  
before the Reading of the Charge.

Now you that are to be made Masons, and  
*charged* Take good heed, that you keep these  
Charges well ; with upright Faith, and good  
Conscience according to the Oath you have  
taken, for it is a great Peril for a Man to  
forswear himself upon the Holy Bible.

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The Charge called Prince Edwins  
Charge which comprehends all the  
foregoing Charges.

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- 1<sup>st</sup> The first Charge is, You shall be true Men  
to God and his Holy Church, and that  
You use not countenance, or maintain any  
Error, Faction, or Schism, or Heresy in the  
Church to the best of your understanding, or  
can be convinced by discreet or Wise men's teaching.
- 2<sup>d</sup> Secondly, You shall bear true Allegiance to  
the King, without any Treason or Falsehood  
to him, and if you know any Treason or  
Falsehood



Falsehood, you shall not conceal the same,  
but shall thereof forthwith warn the King  
and his Council; and if You know yourself  
guilty, repent to God privately yourself for  
that Offence.

3<sup>dly</sup> You shall love and be true to every Mason  
of the Science of Maconry; If He be a Mason  
lawfully made and allow'd: and You shall  
do to him or them as You would be done by.

4<sup>th</sup> You shall call Masons your Brethren or  
Fellows, and not call them by any disgraceful  
or ugly Name as Slave, Knave, Rogue &c.  
to their Discredit.

5<sup>th</sup> You shall not take your Fellow's Wife to  
Villany, nor ungodly desire his Daughter, or  
his Maid, nor Covet any thing that is His;  
nor put Him to any disworship

6 You shall not take in hand, ~~any~~ thing to  
do your Brothers or Fellows any wrong.

7 You shall not, nor any other Master or Fellow  
either directly or indirectly, for any Allowance or Reward  
or any other Consideration whatsoever: of Yourself,  
or any fewer Number than Seven; which Number

is



is term'd a Lodge ; or Six at least, with  
the Consent of a Seventh tho' absent, whose  
consent must appear under his Handwriting  
to the Lodge ; to make any Man a **Free**  
**Mason.**

8<sup>th</sup> You shall admit no person to be made  
a **Free Mason** who is not able in all  
manner of degrees, that is to say ; He  
shall be **Free** born of good Kindred ; True  
and no Bondman, and to have all his  
Limbs perfect as a Man ought to have.

9<sup>th</sup> You shall not slander one another behind  
his Back, to make him lose his good name  
or his wordly goods.

10<sup>th</sup> You shall at all times receive strange Masons  
and Fellows, and Cherish and Relieve them  
when they come over the Countries ; if upon  
examination they appear to be free Masons,  
and set them on Work, as the Manner is,  
If you have no Mould, nor Stones at the  
place, where you meet : You shall Refresh him  
with Money unto the next Lodge.

11 You shall not make any Mould square or

Rule



Rule for any that is but a Lewis; A Lewis is such an one as hath served an Apprenticeship to a Mason, but, is not admitted afterwards, according to this manner and Custom of making Masons

- 12 If any Quarrel or difference arise among Masons or any Trespasses or Transgressions be committed by any Mason against the Science; Then an Assembly ought to be called, to be held in some convenient place for the determining Redress in correcting and amending such matters and the parties are to refer themselves wholly to the judgement of the Assembly and submit themselves to the Award and Determination whose Award is final and from which there is no Appeal; but if the Assembly cannot determine and agree, the Controversy then, by the Assent and Consent of the Assembly being first ask'd and obtain'd, they may go to Law but yet with so much Love one to another, that the Law may decide the Cause, and not procure any Evil  
between



between them.

- 13 You must not upon any Excuse what-soever, unless real sickness or disability of Body, absent yourselves from this Assembly, If it be within Fifty Miles about you, if you have a Letter or any other Notice to signify to You the Time and place where held.
- 14<sup>th</sup> You shall not in the Lodge or without, swear any ungodly Oath, or prophane God's sacred Name.
- 15<sup>th</sup> You shall at all times chearfully and bountifully distribute your charity to the Releif of poor, sick and distress'd fellow Masons.
- 16<sup>th</sup> You shall not give any evil Council to one another, neither reprove one another without just Cause.
- 17<sup>th</sup> You shall not be a Letcher or Whoremaster nor be at any Time Bawdy, whereby the Science may be slandered.
- 18<sup>th</sup> You shall not be a common player at Cards or Dice, or any other unlawful game.
- 19 You shall not be a common Drunkard.
- 20<sup>th</sup> If you be in a Town or Corporation where there is a Lodge of sufficient Fellows, You shall not go into the Town in the Night time, unless

You



You have a Fellow with You, that may  
bear you Witness that you was in an  
honest place.

21<sup>st</sup> Every Mason shall Reverence his Elder and  
put him to worship.

### Practisers.

22<sup>d</sup> No Mason that practiseth the Science and is  
a Workman shall take upon him any Lords  
or other person's work, as Master thereof,  
unless he knows himself to be of sufficient  
skill to perform and end the same, lest the  
Lord should not be truly serv'd and the Science  
be slandered and disworship'd

23 No Master shall take any work, but, upon  
such reasonable terms that the Lord may be  
truly and justly serv'd to his own good, and  
the Master enabled to live honestly and pay  
his Fellows truly, as the manner is.

24 That no Mason whether Master or Fellow  
shall supplant one another of their Work, that  
is to say, If any Mason have taken any Work  
or stand Master of the Work, He shall not be  
put out of that place, unless he be unable of  
Skill to perform and end the same, If He be,  
then,



then, He must be put out, and one of the most skilfull and best Workman to be placed in his stead, and He to work as Fellow. He that is Master of the Work must be owned for, and call'd by the name of Master by all the Lodge during the whole time and continuance of the Work

25<sup>th</sup> No Mason whatsoever should take an Apprentice to serve for any <sup>loss</sup> Time than seven Years compleat without any Deceit or Ante dating his Indentures and not unless the said Apprentice be able of Birth, Free Born, of good Kindred, True, and be Whole in his Limbs as a Man ought to be

26 No Mason shall take an Apprentice unless he have sufficient Occupation or Work to employ him in, and have two or three more Fellows at least.

27<sup>th</sup> No Mason shall put any Lord's or other person's work to Task, that was wont to go Journey work.

28 Every Master Mason shall be ready to give pay to his Fellows, no otherwise than as He or They may deserve, so, that there may be no deceit by false Workmen.

29<sup>th</sup> Every Mason shall be true to the Lord's or Master he serveth, and truly serve Him for

His



xl. *The Harris No. 2 Manuscript.*

His pay to his best Profit & advantage.

30<sup>th</sup> No Mason shall be a Theif or theivish or  
a companion of Theives so far forth as He  
may Will and Know.

31<sup>st</sup> No Mason shall do any wrong or Villany  
in the place where He boardeth and Lodgeth,  
but shall behave himself civilly and pay  
honestly for his Meat, Drink and Lodging  
and all other charges that he ought to pay.

32<sup>d</sup> Every Master Mason and Fellow shall truly  
make an end of his Work, if either by Task  
work or Journey work, if You have your  
Covenant and all that you ought to have.

These be the Charges that Prince Edwin or  
Edgar made at His Assembly held at York, which  
ordained to be observ'd for ever. The said Prince  
at His assembly made Mason's and swore them  
to the observations of these Charges, which since  
his time, have been always given to Masons when  
they were admitted & made.

The admonition to the Old Masons  
after the Reading your Charges.

Every Man that is a Mason, either Master,  
Fellow



Fellow or Bro