

*Revenables.*

QUATUOR CORONATORUM  
ANTIGRAPHA.

Masonic Reprints

OF THE

Lodge Quatuor Coronati, No. 2076, London.

FROM THE ISABELLA MISSAL.



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

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

VOLUME V.

Margate:

PRINTED AT "KEBLE'S GAZETTE" OFFICE  
MDCCCXCIV.







VOLUME V.

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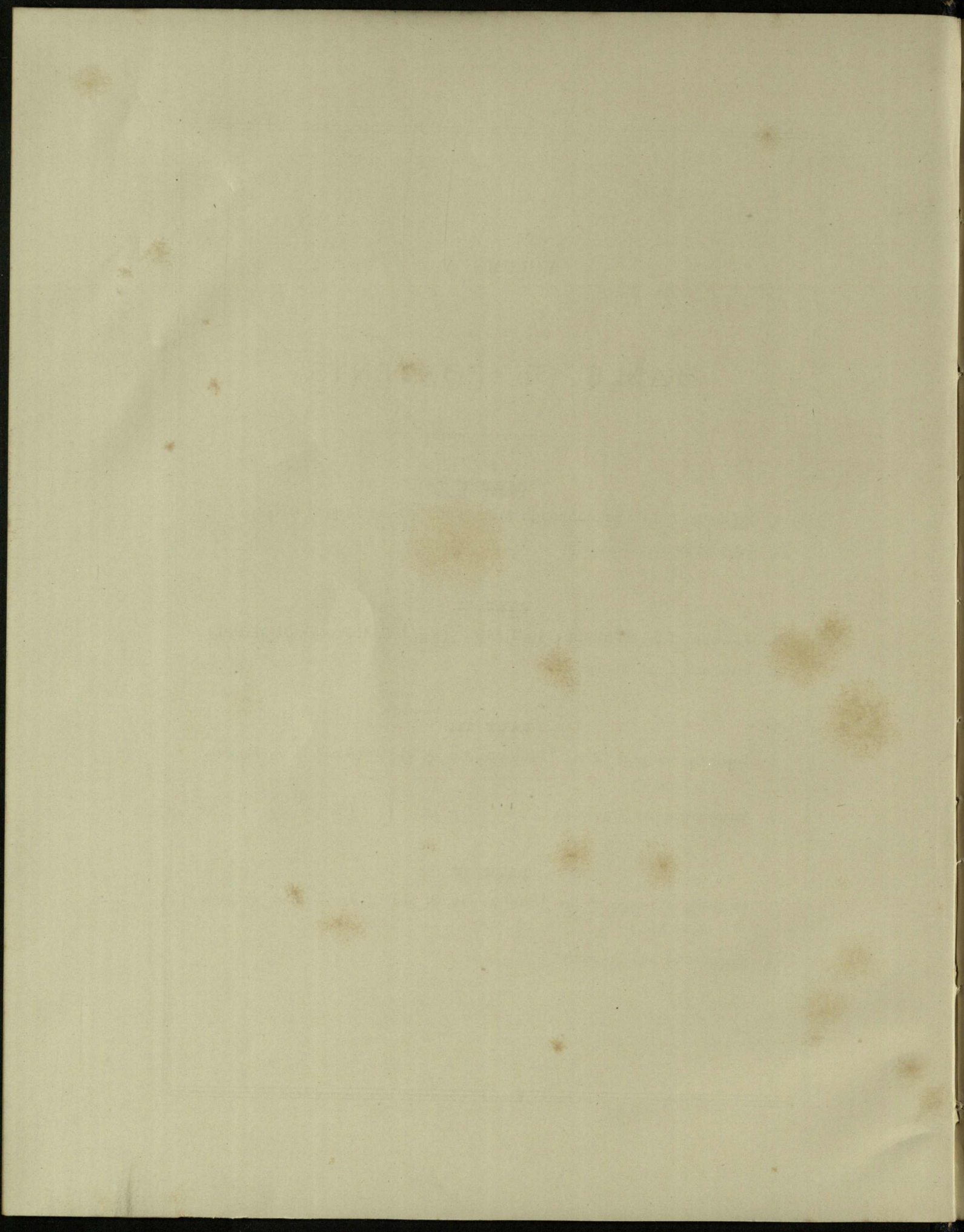
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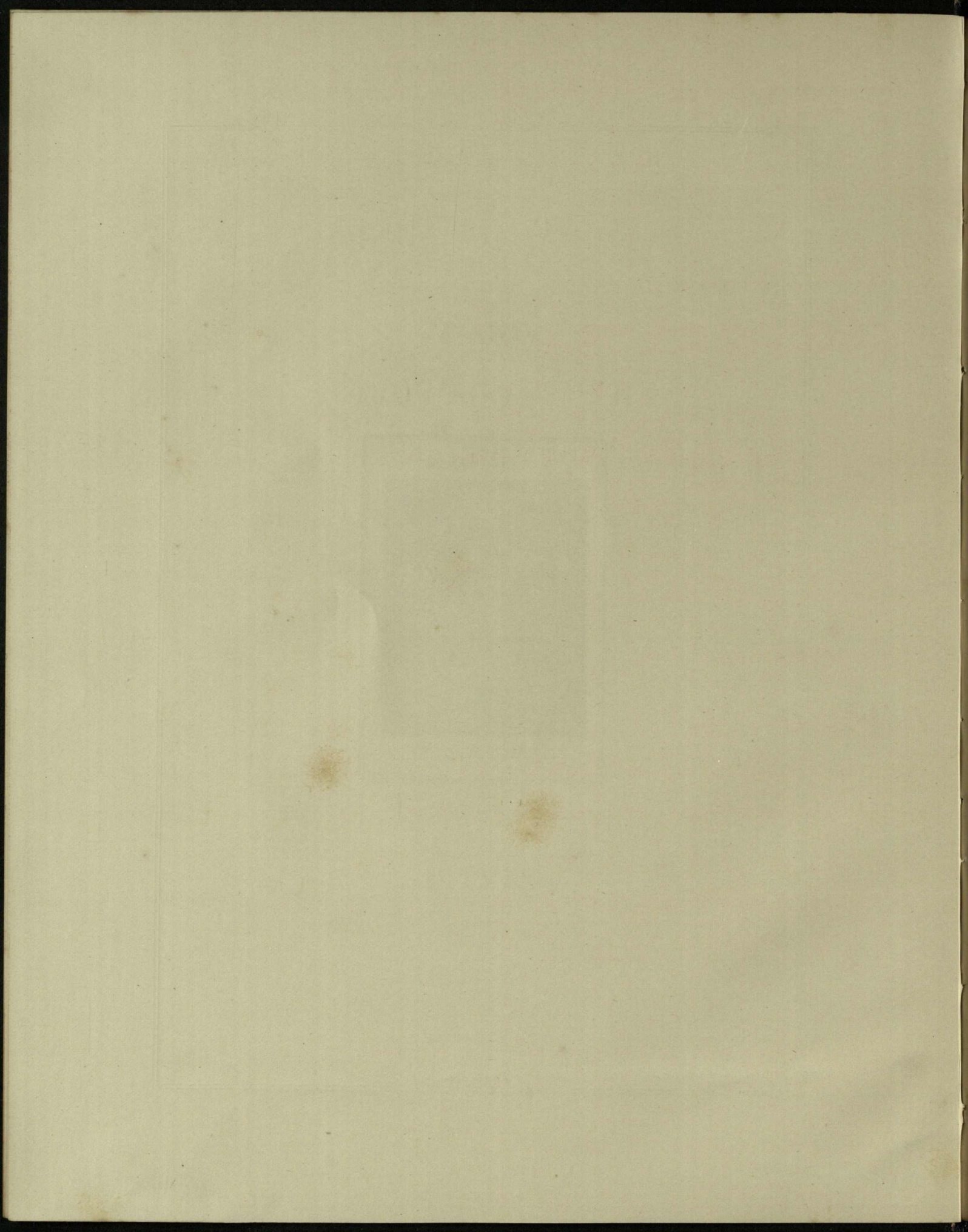
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BRITISH MUSEUM, ADD. MSS., 18,851,  
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PART I.





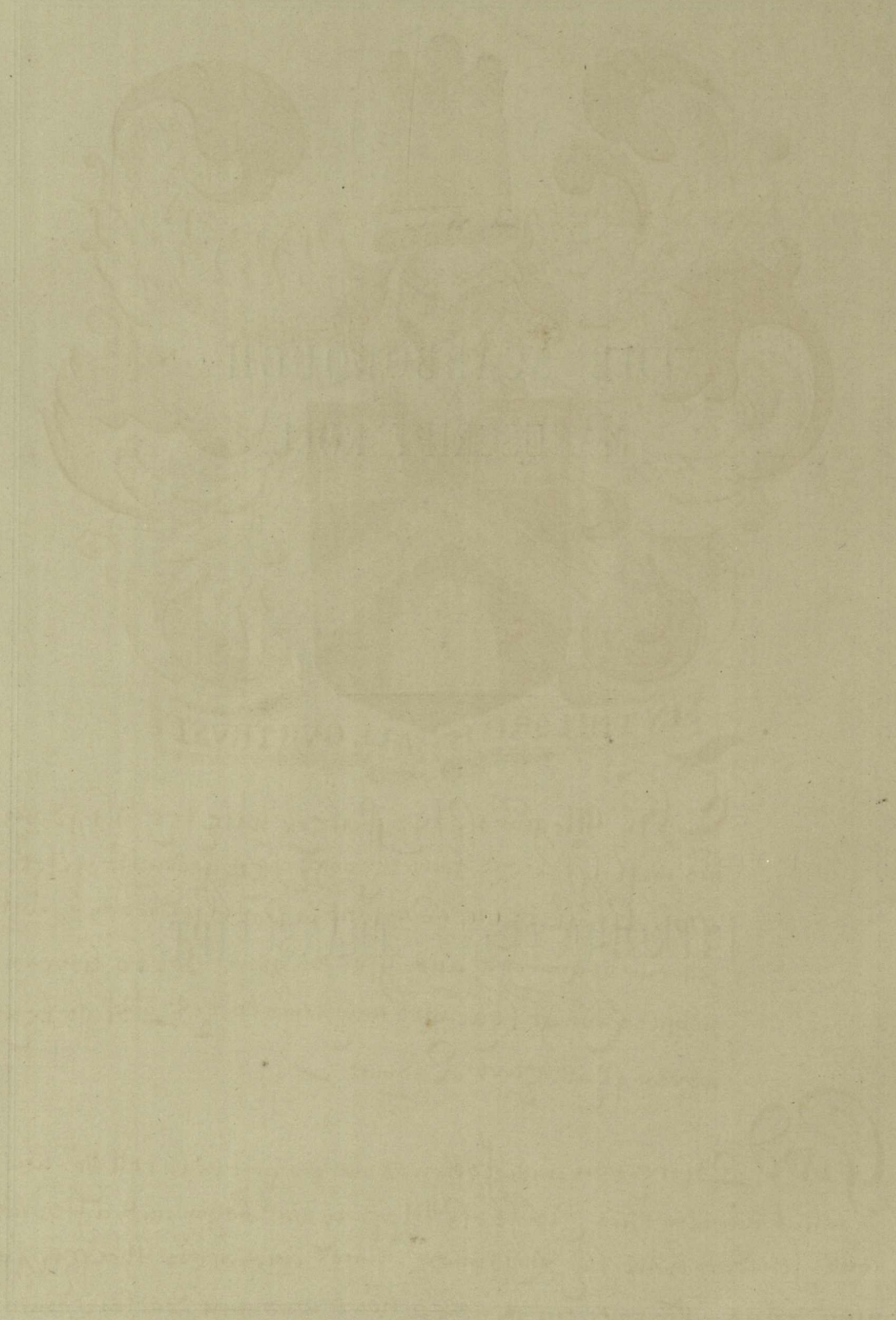


THE SCARBOROUGH  
MANUSCRIPT ROLL.

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INTRODUCTION: TRANSCRIPT.









The might of the Father with the Wisdom of  
his most glorious Son through the goodness of the  
Holy Ghost to every person in One Godhead to wit us  
all our beginnings, and give us grace to govern us  
in our living that we may come to his Bliss that  
never shall have ending.

Good Brethren and, follows our purpose is to tell you how and  
in what manner this Craft of Masonry was begun and after how it  
was founded by Worthy Kings and Princes and other Worschipfull  
men, And also to tell you that he here will declare unto you  
the charge that belongeth to every Mason to do for if you  
take heed thereto it is well worthy to be kept for a Craft



and Curious Science, There is Sevene Seuerall Sciences of  
the which it is, One of these followinge; The first is Grammer  
which teacheth a man to speake truly and write truly; The 2  
second is Rhetorike which teacheth a man to speake finely  
in subtill termes; The third is Logike which teacheth to  
discerne truth from falsehood; The fourth is Arithmetike  
that teacheth to accompt and reckon all manner of Numbers; The  
fifth is Geometrie which teacheth to meete and measure of the  
Earth and of this Science is Masonry; The sixth is Musicke  
which teacheth Songs and voices of Songe Orgaines and Harpe;  
The seventh is Astronomie which teacheth the Course of  
the Sun and Moone and other Ornaments of the Heavens; The  
Seuene Liberal Science which be all by One Science that is to  
say Geometrie;

Thus may a man perceiue that all the Sciences in the World are  
found by Geometrie for it teacheth Measure, ponderation, or  
Weight of all manner of Parts, and there is no man that worketh  
of any Craft but he worketh by some Measure nor no man that  
Buys and Sells but by Measure and Weight and all this is Geometrie  
And Craftes men and Merchants finde other of the said Sciences  
and especially of Lawmen and Tillers of Ground as Towns, Vines  
plants and Sowers of fruites for Grammer nor Astronomie, nor  
any of the other can finde a man one meate, or Measure without  
Geometrie wherefore wee thinke that Science most worthy  
that findeth all other; This Science was first found out by One  
Lambeck in the 4<sup>th</sup> of Gods: and Lambeck had two Wives  
the One called Ada and the other Sella by Ada hee begott  
two Sounes the One called Jabell the other Jubell, And by the other



Wife he had a Son and a Daughter, and these four Children  
found the beginning of all Crafts in the World, This Jubal  
was eldest Son and hee found the Craft of Geometry and hee  
pastured flocks of Sheep in the fields, and first Wrought  
Houso of Stone and Tree Gen: 4: and his Brother Jabell &  
found Musicks of Songs, Harps, and Organs, The Third  
Brother found smite Craft as of Iron and Steele, and his  
Sister found Weavinge, These Children did know that God  
would take vengeance for sin either by fire, or water &  
Therefore they writ the signes which they found in two  
pillars of Stone that they might be found after the flood  
for One Stone was called Marble that cannot Burne with  
fire the other was Sarcus and that cannot Drowne in the  
Waters.

Our intent is to tell you in what manner these Stones were found  
that these signes were written in the great Hermoraynes  
that was son unto Qus, and Qus was son unto Sem, w<sup>th</sup> was  
son unto Noah the same Hermoraynes was afterwards  
named Hermes for father of Wise men, hee found  
the two pillars of Stone, and the signes written there  
hee taught to oth<sup>r</sup> men and all the makinge of the Tower  
of Babilon there was Masonry first made much of and  
the Kinge of Babilon that byght Nimroth was a Mason  
himselfe and loved the Craft as it is said, and when the  
City of Ninive and oth<sup>r</sup> Cities of the East should be  
made Nimroth the Kinge of Babilon sent either sixty  
Masons all the desire of the Kinge of Ninive his Cozen  
and when hee sent them forth hee gave them a Charge



on this manner That they should be true oath of feyn to othe  
and that they should love truly to goather, and serve &  
their lord truly for their pay For that the Craft & it  
might have Worshipp and all that belonge to him &  
this was the first time that ever Mason had charge  
of his Craft.

Moreover when Abraham and Sarah his Wife went  
into Egypt he taught the seven Sciences and he had a  
worthy Scholler named Euclid and he learned might &  
well and was Master of all the seven Sciences and his daies  
it befell that the Lords and Estates of that Realm, had  
soo many Sonnes that they had gotten some by their Wives and  
some by other Ladies that they had not a competent maintenance  
for them, wherefore they made great sorrow, then the  
Kinge of the Land called a great Counsell to know how  
they might relieve their Children honestly as Gentlemen  
should under a Condition that they would grant me a Commission  
that I may have power to rule them honestly as best of  
that Science ought to be which hee granted, Then that  
worthy Clarke took the Lords Sonnes and taught them  
the Science of Geometry for to worke in stone all manner  
of worthy worke that belongeth to Building Churches &  
Temples, Castles, Townes and all other manner of Buildinge.



And he gave them a charge on this manner first that they  
should be true to the King and to the Lord that they  
served, and that they should love well to goather and be  
true each one to other and call each other his fellow or  
Brother and not Servant nor Knave nor any other foul  
name and that they should truly deserve their pay of  
the Lord their Master they served and that they should  
ordaine the Wisest of them to be Master of the Worke and  
neither for love, riches, or favour to sett on other that hath  
little cunninge to be Master of the Worke whereby the Lord  
should be evil served and they Assaured, and also that  
they should call the Governor of the Worke Master the  
tyme that they wrought wite him and many other charges &  
that were to longe to tell, And all these he made them  
swear a great Oath they used in that tyme and Ordained for  
their reasonable pay that they might live honestly and also &  
that they should come and Assemble to gether every yeare  
once and consult best how to serve the Lord for his profit  
and their owne Worshipp and to correct wite themselves in  
that each Trespasse against the Craft, and there was the first  
grounded there, and that worthy Master Euclid gave it the  
name of Geometry and now it is called strange all this Land  
Masonry.



Long after when the Children of Israell were come into the  
Land of promise King David began the Temple at Jerusalem  
which was call Templum Domini and he loved well Masons  
and choise good from mure and gave them good pay, and he gave  
them the charges and manners that he had learned of the  
Egyptians left them by Vitid, and other charges more that  
you shall hereafterwards, After the Decease of King  
David, Solomon, his son finished the Temple which  
his father had begun and he sent for Workmen into  
divers Countries and gathered together Eighty Thousand  
Workers of Stone and were all named Masons and he chose  
out of them three Thousand that were Ordained Masters  
and Governors of his Works and there was a King of an  
other Nation which men calles Hiram and he loved well  
King Solomon and he gave him Timber for his Works, and  
he had a son calles Dyrion and he was Master of Geometry  
and choise Master of all his Masons, and was Master of  
all his Carvinge and Carvinge and all other manner of  
Masonry that belongeth to the Temple and thus Solomon  
confirmed both charges and the Manners that his father  
had given to Masons and thus was that worthy Craft  
confirmed in the City of Jerusalem and many other  
Kingdomes.



Curious Craftsmen Travilled into divers Countreys some  
to Learne more Craft and Cunnings and some to teare &  
teem that had but the Cunnings and so it befell that there  
was Curious Masons that was called Maynus Grosus &  
that had bene all the Buildinge of Solomons Temple  
and was come into France and there he taught the Science  
of Masonry and there was one of the Royall line called -  
Charles Martell and he was a man that loved well his  
Craft, and he came to this Maynus Grosus and learned &  
of him the Craft and took of him the charges & manners  
and afterwards by the grace of God he was Elected Knight  
of France, and when he was in this State he took Masons  
and did help to make men Masons, and sett them to worke  
and gave them both the charge and the manners that he  
had learned of other Masons confirminge them all  
Charter from yeare to yeare to hold their Assembly  
where they would and thus came the Craft into France  
**England** all this while was void of Masons untill  
St. Albons and in his daies the Kinge of England &  
Walled the Towne that is called St. Albons, Now this  
St. Albon was a Worthy Knight and Steward to the  
Kings Household and was Governor of the Maysons



That made the Towne Walls and loved them well and cherishe  
them right much and he made them pay right good (i.e.) two pillinges  
six pence a Week and three pence to their Nouryon before that  
time through all this Land a Mason took but a penny a Day &  
his meate till St. Alban mended it, and got from a Charter of  
the King and Countroll for to hold a Generall Countroll and gave  
it a name of Assembly and there at he was himselfe and helped  
to make Masons and gave them Charges as yo<sup>u</sup> shall here afterward  
Right soon after the Deathe of St. Alban there was great Wars  
in England so that the Craft was almost lost untill the time of  
Althelston a Worthy King and he brought the Land to rest and  
peace he builded many great Workes as Churches, Abbies  
Castles and many other Buildinges he loved well Masons and he  
had a son called Edwin he loved Masons much more then his  
father did and he was a great practiser of Geometry using  
much to talke with Masons and learned of them the Craft  
afterwards for the love he had to Masons he was made one  
himselfe and got of the King his father a Charter and  
Comission to hold every Yeare into an Assembly wite in the  
 Realme of England, to correct within themselves defaults &  
Trespases that were done within the Craft and he hold himselfe  
an Assembly at Yorke and made Mason and gave them the  
Charge and taught them the Mannors of Masons commanding  
that rule to be kept hereafter and gave them the Charter  
and Comission to keep that it should be preserved amongst  
them from time to time.



And when the Assembly was met he made a Cry that all  
Masons Old and Young that had any writing or understanding  
of the charges that was before in this Land or in any other  
they should bring them forth and there was some found in  
Greek some in French some in English and some in other  
Languages, the intent of them were all One and he commanded  
a Book to be made thereof to testify how the Craft was  
+ first found commanding to be read when any Mason or  
Masons should be made, that so they might know their charge  
and from that time to this Assemblies have been kept and  
certain charges have been given by Masters and Followes.  
Here follows the Worthy and Godly Oath of Masons every  
man that is a Mason take heed of this charge and if yo<sup>w</sup> finde  
your selves guilty of any of thefe that yo<sup>w</sup> may amend and  
especially yo<sup>w</sup> that be charged now to take heed that yo<sup>w</sup> #  
Keep it for it is great p<sup>r</sup>ovill for a Man to forswear  
himselfe upon a Book.

*Tunc unus ex Senioribus tenuit librum ut illi vel illi ponant  
vel ponant manus super librum et tunc precepta debent legi.*  
The first is that yo<sup>w</sup> shall be true to God and holy Church  
and that yo<sup>w</sup> use no horisio no error in your understanding  
or by the teaching of Indiscreet men, Also yo<sup>w</sup> shall be true  
to the King without Treason or fals goods and that



yo<sup>w</sup> shall know no Treason but that yo<sup>w</sup> warne the King or  
his Councell thereof. yo<sup>w</sup> shall be true one to another (that  
is to say) to every Master and fellow of the Craft of —  
Masonry and shall doe to them as yo<sup>w</sup> would they should doe  
to yo<sup>w</sup> and that every one keep true Councell of Lodge and —  
Chamber and all other Councell that ought to be kept in the  
way of Masonry and that none shall be their foes nor in their re-  
company to his knowledge but be true to the Lord and Master  
that yo<sup>w</sup> serve and to doe to his profit and advantage, And  
also that yo<sup>w</sup> call Masons your fellows and brethren and no  
other foule names nor yo<sup>w</sup> shall not take your fellows Wife  
to commit Villany with her nor desire his Daughter or servant  
to defile her, or them, yo<sup>w</sup> shall pay truly for your Table —  
where yo<sup>w</sup> board, That the Craft may have honour where  
ever you goe These be the Charges in generall that belongeth  
every Mason to keepe, both Masons and fellows I will now  
rehearse other charges singular.

first that no Master shall take upon him any Lords Worke  
or other Mans but that he know himselfe able and sufficient  
in cunninge to performe and end the same so that the Craft  
have no slander nor disworship but that the Lord may be  
well served and truly, Also that no Master take Worke —



but at reasonable rates the Master to live honestly and to pay  
his fellowes truly as the Manner is Also that no Master or  
fellow shall supplant o<sup>r</sup> of t<sup>h</sup>eir Worke (that is to say) if  
he have taken Worke, or stand Master of t<sup>h</sup>e Lords Worke  
he shall not put him out if he be able in finishing to end t<sup>h</sup>e  
same; Also that no Master or fellow take an Apprentice  
for less t<sup>h</sup>an seven Yeares, and that the apprentice  
be able of his Birth and of his Limbs as he ought to be and  
also that no Master nor fellow take no allowances to be made —  
Mason without the assent of his fellowes at t<sup>h</sup>e least 6 or 7 —  
And that he that shall be bound and made Mason be and able —  
over seven (viz) that he be free borne and of good Kinred and  
no Bondman and that he have his right Limbs as a Man —  
ought to have And that no Worke be put in trust with any —  
that w<sup>o</sup>ld to take Journey and that no Mason give pay to his  
fellowes but as they deserve And that no fellow slander  
an o<sup>r</sup> falsly to t<sup>h</sup>e loss of his good name, and that no  
ungodly answere be made to any witein t<sup>h</sup>e Lodge or witeout  
and every Mason shall prefer his Elow, before him, and that  
none shall play at Hazards nor any o<sup>r</sup> play, where by t<sup>h</sup>eys  
may be slandered And that no Mason shall be Common Ribald in  
speeches, and that no fellow goe into the Towne on t<sup>h</sup>e Night  
without a fellow that may bear him Witnesse that he was in an



Honest place And that every Master and fellow come to that  
Assembly if it be within 50. Miles if he have any warning of  
and stand there all for reward of Master and fellowes, and  
that every Master and fellow if he have ~~dispassed~~ <sup>dispassed</sup> should  
stand all the reward of Masters and fellowes to make them  
awake if they may and if not then go to the Common Law  
And that no Mason make Monies square nor rule to any  
quell of work And that no Mason sell ~~no~~ <sup>no</sup> river within a  
fifty miles nor witout to how molo stones with no mold of  
his own making, And that strange fellowes should be  
charyged when they come over the country and sell them  
on Works as the Manner is (that is to say) if he have  
mold stones in place he shall sell him as for thing of all  
the least on Works and give him his hire, And if there  
be no stones for him he shall refress him with money  
to bring him to the next Lodge, and also ye and every Mason  
shall serve truly the Workers and truly make an end of  
your Works be it Case or Journey if you may save your pay  
as you ought to save.

These Charges that we have received  
all of or that belong to Masonry you shall keep  
so help you God and hold me, and by this  
Booke to your power.

Finis.



Endorsement

Wherein that at a private lodge held at  
Syrabrough in the County of York the tenth  
day of July 1705 before William Thompson  
Esq: president of the said Lodge & severall  
others brethren free Masons the severall  
persons whose names are hereunto subscribed  
were then admitted into the said  
fraternity

Ed: Thompson  
J: Impett  
Robt: Johnson  
Tho: Lister  
Samuel Buck  
Richard Hudson









## The Scarborough Manuscript Roll.



FEW of the old Manuscript Constitutions seem to have found their way abroad, or if so, they have not been brought to light. Only three are known to exist outside of Great Britain, and these are; The Carson Roll of 1677, owned by Bro. E. T. Carson of Cincinnati, a sister document to the Stanley Roll: The Spencer MS. of 1726, owned by the same Brother and purchased at the Spencer sale in London in 1875, so that it can hardly count in the same category: and the Roll of which we here give a facsimile, now in the possession of the Grand Lodge of Canada.

It was first brought to the attention of students by Bro. Leon Hyneman, who published a transcript, somewhat freely treated, in the *Mirror and Keystone*, Philadelphia, in 1860. At that time it was the property of the Rev. J. Wilton Kerr of Clinton, Canada, but was subsequently lost sight of. Finally Bro. Jacob Norton of Boston, Mass., made enquiries respecting the original, only to find that it had been lent and mislaid. The editor of the *Canadian Craftsman* greatly aided in the search by the publicity he was enabled to give to the matter, and the document was ultimately recovered, and placed in the hands of Bro. T. B. Harris, Grand Secretary of Canada. It has since been carefully preserved by the Grand Lodge of that jurisdiction. A verbatim transcript was published by the *Canadian Craftsman* in February 1874, and again by Bro. Hughan with a full description in the *Masonic Magazine*, London, in September 1879. Quite lately the old Rolls of the Constitutions in the guardianship of the York Lodge, No. 236, York, have been printed in book form with partial facsimiles, and the editors have included a transcript of the Scarborough, under the presumption that it was a document of the extinct Grand Lodge at York, to which the other five belonged. The literal correctness of both these later transcripts obviously depends upon the accuracy with which that of the *Craftsman* was prepared, from which they were re-copied, assisted by comparison with a photograph, none too distinct, of the original. I do not suppose that any material mistakes will be found, on the other hand I know how difficult it is to ensure a correct transliteration, and am not surprised to find that in each and every case a mistake has been made in the opening words of the endorsement. This has always been given as "We . . . That att a," as if there were some undecypherable word after "we." But the endorsement is perfectly legible and reads, "M<sup>o</sup>dum That att A," i.e., "Memorandum. That at." Should any mistake be found in our transcript, the perfect facsimile which accompanies it will aid the student in detecting the error. This is the first time that the whole document has been given in facsimile, but a reduced facsimile of the Arms and opening lines, taken from the photograph before mentioned, was given in the *York Rolls*, as above.



How it originally wandered to Canada there is nothing to show. It was evidently made for the use of a lodge at Scarborough, as the endorsement proves: and this endorsement is a most valuable part of the manuscript, giving us a clue to its date. There has been considerable dispute over the exact date inscribed on the back of this manuscript, some staunchly maintaining that the figures were 1505, and others as vigorously upholding the date of 1705. A reference to our facsimile will show at a glance that the original 7 has been clumsily converted into a 5: and as the document itself has been kindly lent to the Lodge by the Grand Secretary of Canada, with the consent of the Grand Master, to both of whom the thanks of the Lodge are hereby tendered, and has been for weeks in my custody, I am able to certify that the facsimile is a perfect rendering of the original.

The Scarborough Roll is on parchment, in 4 strips stitched together, and measures 8 feet 6 inches in length, by  $6\frac{1}{4}$  inches in width. It is distinguished by a fine achievement of the Masons' Arms, more correctly blazoned than is usually the case, inasmuch as the chevron is rightly *engrailed* and the castles are *castles* and not towers. But a mistake has been made in showing the charges or instead of *argent* as granted by Clarencieux, King of Arms, in 1472.

Bro. Gould places this manuscript in Class 2, thereby according it almost the highest value as legal evidence. According to Dr. Begemann, it is a member of the Sloane family, but with peculiarities of its own, so that it is not ranged under one of the 3 groups into which he divides this family. Bro. Hughan numbers it E 11.

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## The Scarborough Manuscript Roll.

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**T**he Might of the ffather with the Wisdom of his most Glorious  
 Sonn through the goodnesse of the Holy Ghost three Persons  
 in One Godhead be with vs att our beginninge, and give vs  
 grace Soe to Governe vs in our Livinge that wee may come to his  
 Blisse that never shall have Endinge.

Good Bretheren and fellowes our purpose is to tell yo<sup>w</sup> how and in what manner this Craft of Masonry was begun and after how itt was founded by Worthy Kings and Princes and other Worshipfull men, And also to them that be here wee will declare vnto them the charge that belongeth to every Mason to k . . . for if yo<sup>w</sup> take heed thereof it is well Worthy to be kept for a Craft and Curious Science, There is Seaven Severall Sciences of the which it is, One of these followinge; The ffirst is Gramer which Teacheth a Man to Speake truly and write truly; The Second is Rhetoricke which teacheth a man to Speake faire & in Subtill Tearmes; The Third is Lodgicke which teacheth to descerne truth from ffalshood; The ffourth is Aretmaticke that teacheth to accompt and reckon all manner of Numbers; The ffifth is Geometrie which teacheth to meete and Measure of the Earth and of this Science is Masonry; The Sixth is Musicke which teacheth Songe and Voice of Songe



Orgaines and Harpe, The Seaventh is Astronomie which teacheth the Course of the Sun and Moone and other Ornaments of the Heavens; The Seaven Liberall Sciences which be all by One Science that is to Say Geometrie;

**Thus** may a man prove that all the Sciences in the World are found by Geometrie for it teacheth Measure, Ponderation, or Weight of all manner of Earth, and there is noe man that Worketh of any Craft but he Worketh by some Measure nor noe man that Buys and Sells but by Measure and Weight and all this is Geometrie And Craftes men and Merchants finde other of the said Sciences and Especially Plowmen and Tillers of Ground as Corne, Vines plants and Setters of ffuites for Grañer nor Astronomie, nor any of the other can finde a man One meat, or Measure without Geometry where fore wee thinke that Science most Worth that findeth all other; This Science was first found out by One Lamecke in the 4<sup>th</sup> of Gene: and Lamecke had two Wives the One called Ada and the other Sella by Ada hee begott two Sonnes the One called Jabell thother Juball, And by the other Wife he had a Sonn and a Daughter, and these ffour Children found the beginninge of all Crafts in the World, This Juball was Eldest Sonn and hee found the Craft of Geometry and hee parted flocks of Sheep in the ffeilds, and ffirst Wrought House of Stone and Tree Gen. 4<sup>th</sup> and his Brother Jabell found Musicke of Songe, Harpe, and Organg, The Third Brother found Smith Craft as of Iron and Steele, and their Sister found Weaveinge, These Children did Know that God would take Vengeance for Sinn either by ffire, or water Therefore they Writt the Sciences which they found in two Pillars of Stone that they might be found after the fflood the One Stone was called Marble that cannot Burne with ffire the other was Saturns and that cannot Drowne in the Waters.

**Our** intent is to tell yo<sup>w</sup> in what manner these Stones were found that these Sciences were written in the great Hermaraynes that was Sonn vnto Cus, and Cus was Sonn vnto Sem, w<sup>ch</sup> was sonn vnto Noah the same Hermeraynes was afterwards named Hermes the ffather of Wise men, Hee found the two Pillars of Stone, and the Sciences Written there hee taught to other men and att the makeinge of the Tower of Bablon there was Masonry ffirst made much of and the Kinge of Babilon that Hyght Nimbroth was a Mason Himselfe and Loved the Craft as itt is said and when the City of Ninive and other Cityes of the East should be made Nimroth the Kinge of Babilon Sent thither Sixty Masons att the Desire of the Kinge of Ninvoe, his Cozen and when hee Sent them forth Hee gave them a Charge on this manner That they should be true each of them to other and that they should Love truly togeather, and Serve their Lord truly for their pay Soe that the Craft might have Worshipp and all that belonge to him this was the ffirst time that ever Mason had charge of his Craft.

Moreover when Abraham and Sarah his Wife went into Egypt he taught the Seaven Sciences and he had A Worthy Scholler named Euclid and he Learned right well and was Master of all the Seven Sciences and his daies itt befell that the Lords and Estates of that Realm, had Soe many Sonns that they had gotten Some by their Wives and Some by other Ladies that they had not a competent maintenance for them, wherefore they made great Sorrow, then the Kinge of the Land called a great Councill to Know how they might releive their Children honestly as Gentlemen Should vnder a condiçon that they would grant me a Coñission that I may have power to rule them honestly as those of that Science ought to be which hee granted, Then that Worthy Clerke tooke the Lords Sonnes and taught them the Science of Geometry for to worke in Stone all manner of Worthy Worke that belongeth to Building Churches Temples, Castles, Towes and all other manner of Buildinge.



And he gave them a charge on this manner first that they Should be true to the King and to the Lord that they Served and that they Should Love well together and be true each One to other and call each other his fellow or Brother and not Servant nor Knave nor any other foule name and that they Should truly deserve their pay of the Lord their Master they Served and that they should ordaine the Wisest of them to be Master of the Worke and neither for love riches, or favour to Sett an other that hath little cunninge to be Master of the Worke whereby the Lord Should be evill Served and they Ashamed, and also that they should call the Governor of the Worke Master the tyme that they wrought with him and many other charges that were to Longe to tell, And all these he made them Sweare a great Oath they vsed in that tyme and Ordained for their reasonable pay that they might Live Honestly and also that they should come and Assemble to gether every Yeare Once and consult best how to serve the Lord for his profitt and their Owne Worshipp and to correct within themselves him that had Trespased against the Craft, and thus was the Science grounded there, and that Worthy Master Euclid gave it the name of Geometry and now it is called through all this Land Masonry.

Long after when the Children of Israell were come into the Land of promise King David began the Temple att Jerusalem which was call Templum Domin and he Loved well Masons and Cherished them much and gave them good pay, and he gave them the charges and manners that he had Learned of the Egyptians left them by Vclid, and other charges more that yo<sup>w</sup> shall here afterwards, After the Decease of Kinge David, Solomon, his Sonn finishinge the Temple which his ffather had begunn and he Sent for Workemen into divers Countries and gathered together Eighty Thousand Workers of Stone and were all named Masons and he Chose out of them three Thousand that were Ordained Masters and Governors of his Worke and there was a Kinge of an other Nation which men called Hiram and he loved well King Solomon and he gave him Timber for his Worke, and he had a Sonn called Aynon and he was Master of Geometry and Choise Master of all his Masons, and was Master of all his Gravinge and Carvinge and all other manner of Masonry that belongeth to the Temple and this Solomon confirmed both Charges and the Manners that his ffather had given to Masons and thus was that worthy Craft Confirmed in the City of Jerusalem and Many other Kingdomes.

**C**urious Crafts men Travilled into divers Countries some to Learne more Craft and Cunninge and Some to teach them that had but the Cunninge and So it befell that there was Curious Masons that was called Naynus Grecus that had beene att the Buildinge of Solomons Temple and was come into ffance and there he taught the Science of Masonry and there was One of the Royall line called Charles Martell and he was a Man that Loved well this Craft, and he came to this Naynus Grecus and Learned of him the Craft, and tooke of him the charges & manners and afterwards by the Grace of God he was Elected Kinge of ffance, and when he was in this State he tooke Masons and did help to make men Masons, and Sett them to Worke and gave them both the charge and the Manners that he had Learned of other Masons confirminge them A Charter from Yeare to Yeare to Hold their Assembly where they would and thus came the Craft into ffance.

England all this While was void of Masons vntill St Albons and in his Daies the Kinge of England Walled the Towne that is called St. Albons, Now this St. Albon was a Worthy Knight and Steward to the Kings Household and was Governor of the Maysons That made the Towne Walls and loved them well and Cherished them right much and he made there pay right good (i e) two shillings Sixpence a Weeke and three pence to their Nonsyon before that time through all this Land a Mason tooke but a penny a Day & his meate



till St Alban mended it, and got them a Charter of the Kinge and Councell for to hold a Generall Councell and gave it a name of Assembly and there at he was himselfe and helped to make Masons and gave them Charges as Yo<sup>w</sup> shall here afterward.

Right Soon after the Death of St Alban there was great Warrs in England so that the Craft was almost lost vntill the time of Athelston a Worthy King and he brought the Land to rest and peace he Builded many great Workes as Churches, Abbyes Castles and many other Buildings he loved well Masons and he had a Son called Edwin he loved Masons much more then his ffather did and he was a great Practiser of Geometry vseing much to talke with Masons and learned of them the Craft afterwards for the love he had to Masons he was made One himselfe and got of the Kinge his ffather a Charter and Co<sup>m</sup>mission to hold every Yeare Once an Assembly within the Realme of England, to Correct within themselves defaults & Trespasses that were done within the Craft and he held himselfe an Assembly att Yorke and made Mason and gave them the Charge and taught them the Manners of Masons co<sup>m</sup>manding that rule to be kept hereafter and gave them the Charter and Co<sup>m</sup>mission to keep that it Should be preserved amongst them from time to time.

And when the Assembly was mett he made a Cry that all Masons Old and Younge that had any writeing or vnd<sup>r</sup>standing of the charges that was before in this Land or in any other they Should bring them forth and there was Some found in Greeke Some in ffrench Some in English and Some in other Languages, the intent of them were all One and he co<sup>m</sup>manded a Booke to be made thereof to Testifie how the Craft was first found commandinge to be read when any Mason or Masons Should be made, that Soe they might Know their Charg, and from that time to this Assemblies have beene kept and certaine Charges have beene given by Masters and ffellowes.

Here followeth the Worthy and Godly Oath of Masons every man that is a Mason take heed of this charge and if yo<sup>w</sup> finde your Selves guilty of any of these that Yo<sup>w</sup> may amend and especially Yo<sup>w</sup> that be charged now to take heed that Yo<sup>w</sup> Keep it for it is great Perill for a Man to forswear himselfe vpon a Booke.

Tunc vnus ex Senioribus teneat librum ut illi vel ille ponant vel ponat manus  
Super librum et tunc precepta deberent legi.

The ffirst is that yo<sup>w</sup> Shall be true to God and holy Church and that yo<sup>w</sup> vse noe herisie no error in Your vnderstandinge or by the teaching of Indiscreete men, Also yo<sup>w</sup> Shall be true Leige men to the King without Treason or falshood and that Yo<sup>w</sup> Shall Know no Treason but that yo<sup>w</sup> warne the King or his Councell thereof yo<sup>w</sup> Shall be true One to another (That is to Say) to every Master and ffellow of the Craft of Masonry and Shall doe to them as yo<sup>w</sup> would they Should do to yo<sup>w</sup> and that every One Keep true Councell of Lodge and Chamber and all other Councell that ought to be kept in the way of Masonry and that none Shall be theifes nor in theivish company to his Knowledge but be true to the Lord and Master that yo<sup>w</sup> Serve and to See to his profitt and Advantage, And also that Yo<sup>w</sup> call Masons Your ffellowes and brethren and no other foule names nor yo<sup>w</sup> Shall not take Your fellowes Wife to Co<sup>m</sup>itt Villany with her nor desire his Daughter or Servant to defile her, or them, Yo<sup>w</sup> shall pay truely for Your Table where yo<sup>w</sup> board That the Craft may have honour where ever you goe These be the Charges in Generall that belongeth every Mason to Keepe, both Masons and fellowes I will now rehearse other charges Singuler.

ffirst that no Master Shall take vpon him any Lords Worke or other Mans but that he Know himselfe able and Sufficient in Cunninge to performe and end the same so that the



Craft have no Slander nor disworshipp but that the Lord may be well Served and truly, Also that no Master take Worke but att reasonable rates the Master to live Honestly and to pay his ffellowes truly as the Manner is Also that no Master or ffellow Shall Supplant other of their Worke (that is to Say) if he have taken Worke, or Stand Master of the Lords Worke he Shall not put him out if he be able in Cunning to end the Same, Also that no Master or ffellow take an Apprentice for lesse Terme then Seaven Yeares, and that the App'tice be able of his Birth and of his Limbs as he ought to be and also that no Master nor ffellow take no allowance to be made Mason without the Assent of his ffellowes att the least 6 or 7 And that he that shall be bound and made Mason be andable ouer shires (viz<sup>t</sup>) that he be free borne and of good Kinred and no Bondman and that he have his right Limbs as a Man ought to have And that no Worke be put in trust with any that vse to take Journey and that no Mason give pay to his ffellowes but as they deserve, And that no ffellow Slander an other falsly to the losse of his good name, and that noe vngodly answer be made to any within the Lodge or without and every Mason Shall prefer his Elder, before him, and that none shall play att Hazard nor any other play, whereby they may be Slandred And that no Mason shall be Coñon Ribald in Lecherie, and that no fellow goe into the Towne on the Night without a fellow that may bear him Witnesse that he was in an Honest place And that every Master and ffellow come to the Assembly if it be within 50<sup>lie</sup> Miles if he have any warneinge and Stand there att the reward of Master and ffellowes, and that every Master and ffellow if he have Trespassed should Stand att the reward of Masters and ffellowes to make them accord if they may and if not then goe to the Coñon Law And that noe Mason make Moulde Square nor rule to any Ruell Lyers And that no Mason sett noe Liver within a Lodge nor without to Hew Molestones with noe Mold of his Owne makeinge, And that Strainge ffellowes should be Cherished when they come Over the Country and Sett them on Worke as the Manner is (that is to Say) if he pave Mold stones in place he Shall Sett him a fforthnight att the least on Worke and give him his hire, And if there be no Stones for him he Shall refresh him with Money to bring him to the next Lodge, and also ye and every Mason Shall Serve truly the Workers and truly make an end of your Worke be it Taske or Journey if yo<sup>w</sup> may have your pay as yo<sup>w</sup> ought to have.

These Charges that we have received & all other that belonge to Masonry yo<sup>w</sup> shall Keepe so help yo<sup>w</sup> God and Holidome, and by this Booke to your power.

ffinis.

[Endorsement]

M'dum That att A private Lodge held att Sc rbrough in the County of York the tenth day of July 1705 before William Thompson Esq<sup>r</sup> P<sup>r</sup>sident of the said Lodge & severall others brethren ffree Masons the severall psons whose names are herevnto subscribed were then admitted into the said ffraternity.

Ed : Thompson

Jo : Tempest.

Rob<sup>t</sup> : Johnson

Tho : Lister

Samuell Buck

Richard Hudson



VOL. V.

FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD. MSS., 19,851,  
CIRCA, 1500 A.D.

PART II.







THE PHILLIPPS No. 1 MANUSCRIPT,

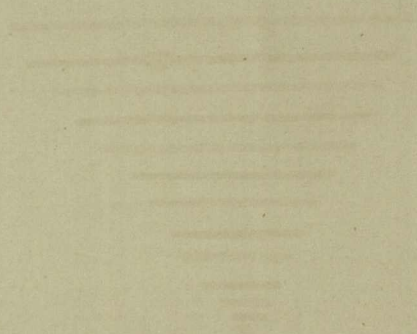
(Nos. 10827 & 20762).

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INTRODUCTION : TRANSCRIPT.



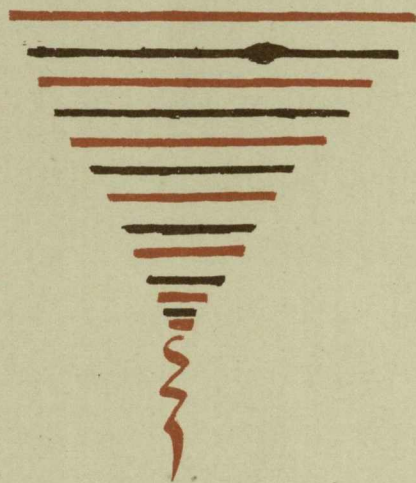
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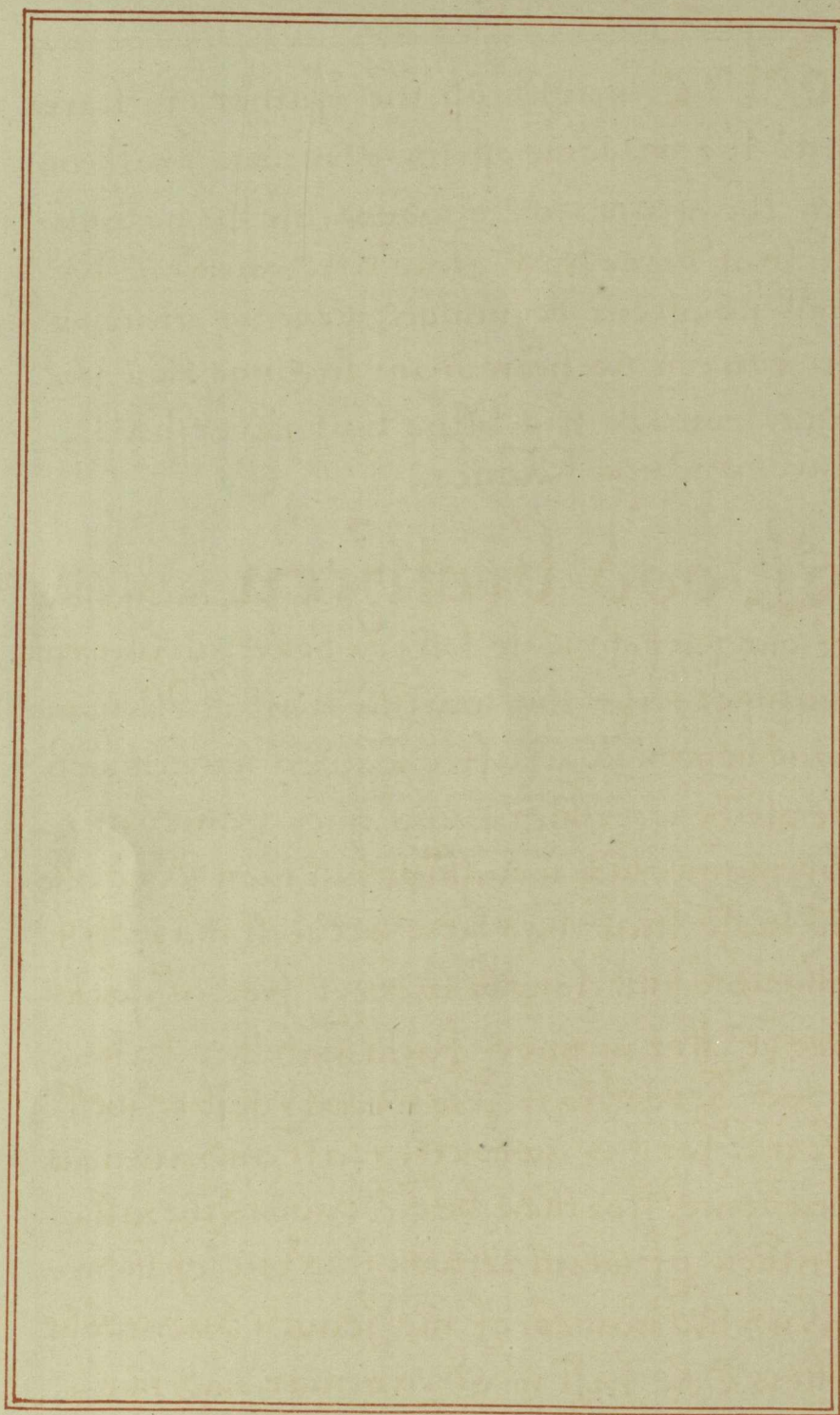
THE UNIVERSITY OF CHICAGO



Booke of Constitutions  
for M<sup>r</sup> Richard Banck.









**T**he might of the ffather of Heauen  
and the wisdom of the glorious sonethron  
th the grace and goodnes, of the holy gho  
st that beene three pson' and one God bee.  
w<sup>th</sup> us at our beginninge & geve us graces o<sup>e</sup>  
to yonern us heere in our livinge, that wee  
may come to his blisse that never shall  
have endinge Amen.

**G**ood brethren, and fellowe  
ed our purpose is to tell you howe and in what  
manner wise this woorthy craft of **M**asonrye  
was begoon And after wardes howe it was  
kept by woorthie Kinges and princes and  
by many other woorthie full men And also  
to those that bee here we will charge by the  
charges that lounth to every free mason to  
keepe For in good faith and they take a  
good heede to it: it is woorthy to bee well  
kept, for it is a woorthy craft and a curious  
driftment For ther bee seven liberall  
driftmen of which seven it is one of them.  
And the named of the seven driftment be  
theis The first is **G**rammar, and that.



teacheth a man to speake truly and to write  
truly The second is **Rhetorick** and that  
teacheth a man to speake faire in soft and  
termed The third is **Dialectick** or **Logique**  
and that teacheth a man how to defend or  
knowe truth from fals hood And the  
fourth is **Arithmetick**, which teacheth a  
man to reckon and to counte all manner  
of number The fifth is **Geometrie**,  
that teacheth a man the mete and  
measure of earth and of all other  
things the which science is called  
**Masonrie**, And the sixth science is called  
**Musick**, that teacheth a man the craft of songe  
and voyce of tongue and organ harp and lute and the vi<sup>th</sup>  
science is called **Astronomy** and that  
teacheth a man to knowe the course of  
the forme of the moone and of the starrs  
These be the seven liborall sciences  
The which be all found by  
one science that is to say **Geometrie**, And  
this may a man prove that all the science  
of the world is found by **Geometrie** for  
**Geometrie**, teacheth a man measure



ponderation and waight of all manner of  
things on earth for there is no man that  
worketh any craft but he worketh  
by some mete or measure nor no man  
buyeth or selleth but by some measure or  
waight, and all this is **Geometrie**. And  
these marthant's crafts men and all  
other of the viij **Sciences** especially  
the **plowman** and the fillers of all  
manner of graine and seede vine  
planters and sellers of other fruites  
and herbe by directes for by **Gramar**  
nor **Astronomy**  
ne by any other of all the viij **Sciences**  
no man findeth mett or measure  
without **Geometrie** wherefore we thin  
ke that the **Science** of **Geometrie** is most  
worthy that findeth all other

**Howe this is worthy**  
Science was first begoon I shall tell  
you **Before** **we** **come** **to** **the** **end** **of** **the** **world** **there** **was** **a** **man** **that** **was** **taller** **than** **any** **other** **man** **that** **was** **ever** **born** **and** **as** **it** **is** **written** **in** **the** **Bible** **in** **the** **iiij<sup>th</sup>** **Chapter** **of**



**Genesis** And this **Lamech** had two wives  
the one wife right **Ada** and the other  
**Sella** By his first wife **Ada** hee gatt  
two sonnes the one right **Jabell** the other  
**Juball** and by the other wife **Sella** hee  
gatt a sonne and a daughter and theis  
flower children found the beginning of  
all the craft in the world And the  
elder sonne **Jabell** found the craft  
of **Geometrie**, and hee had  
flocks of sheepe and land in the fields  
and first wrought a house of stone  
tree as it is noted in the chapter abo-  
ve said And his brother **Juball** found  
the craft of musick songe of longe harp  
and organ And the third brother **Jub-  
allcayn** found smiths craft of yowles  
silver toppar yron and Steele And  
the daughter found the craft of all  
weaving And theis children knew  
well that god would doe vengeance  
for sinne either by fire or water  
Wherefore they wrought their  
furniture that they had found in two  
pillowes of stone that they might bee



found after **Red** floud. And the one  
was **Marble** for that will not burne  
with any fire. And the other stone was  
called **Latereus** for that would not  
dissolve in any water.

**Our**, intent is to tell you truly, how  
and in what maner these stones were  
found where in their scribed were writt  
on **The** greates **Hermarines**, that was  
**Enbeis**, some the which dubd was at  
Sens found that was **Red** found. This  
saue **Hermarines**, was after ward  
called **Hermes**, the father of wisdom  
he found one of the **Pillars** of stone  
and found the scribed writt on there in  
and he taught it to other men. And  
all the making of the **Tower of Baby-**  
**lon** there was **Masours** made use  
of. And the king of **Babilon** that time  
hit **Remrod** was a mason himselfe as it  
is said with masters of his time. And  
when the citie of **Eninivie**, and other  
citiees of the **East** should bee made.  
**Remrod** the king of **Babilon** sent thither  
masons all the request of the king.



of **Amir** his tozen **And** when hee  
sent them forth hee gave them a  
charge in this manner **That** they  
should bee true one to another  
**And** that they should love trulie  
together **And** that they should serve  
their lord for their pay **For** that their  
**M<sup>r</sup>** may have woorthipp and all y<sup>e</sup>  
longe to him **And** other more charges  
hee 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 **Egypte** and there taught the sea-  
von scribes to the **Egyptians** hee  
had a woorthy scholar that height  
**Euclide**, and hee learned right  
well, and was a maister of the vij  
siences **And** in his daies itt befell that  
the **Lord** and **Estates** of the **Realme**  
had so many sounes that they had  
gotten some by their wives some by <sup>other ladies</sup> of the realme  
and for that land is a holt land & plenteous



of generation And they had no comfort  
ent livelihood to find their children -  
wherefore they took much care And  
then the king of the land made a gre-  
ate counsell and parliament to wit how  
they might finde their children honestly  
as gentlemen and they could find no  
manner of good waie And then dis-  
they proclaimed through all the real-  
me, that if there was any man that  
could enforme them that he should  
come unto them and he should bee  
soe rewarded for his travell that he  
should hold him well pleased After  
that this rule was made then came this  
worthy knight **Guchido** and said to  
his king and to all his greate Lordes  
If yee will take mee your children to  
honour I will teach them one of  
the seven Sciences wherewith they may  
bee honestly as gentlemen should under  
a condition that yee will grant mee  
them that I may have power to rule  
them after the manner that the science



out it to be ruled **A**nd that the King  
and all his counsell granted anon  
and sealed the commission **A**nd then  
this worthy Clarke took to him his  
lod & loons and taught to them the  
science of **Geometrie** in practis  
and for to worke in stoncs all maner  
of worthis workes that belongeth to  
building churchs temples castles tow  
ers and manors and all other maner  
building and he gave them a charge  
in this maner

**The first is that** they should  
be true to the King and to the Lord  
they serve **A**nd that they should loo  
well to weather and good and othe  
other **A**nd that they should tell each  
other his fellows or else his brother  
and not his servant nor his knave  
nor noe other foule name and that  
they should truly deserve their pay  
of the Lord or the maister of the worke  
that they serve & that they should



ordained the wisest of them to be a  
in auster of the woork and in their for  
love nor image, riches nor fauour to sett  
another that hath little running to be  
maister of the Lord's woork whereby the lord  
should be well serued and they ashamed **And**  
also that they shall call the gouernour of the  
woork maister in the time that they woorked  
him **And** other many moe charged that are  
to longe to tell **And** to all their charges he  
made them sweere a great oath that men  
used in that time **And** ordained for them  
reasonable pay whereby they might liue  
honestly **And** also that they should come  
assemble together every yeare once how  
they might woork best to serue their lord  
for his profit and to their owne woorthipp  
**And** to correct within them selues him that  
had trespassed against the traist **And** thus  
was the traist grounded there **And** that woork  
his clerk **Euclide** gaue it the name of  
**Geometrie**, and now it is called  
through all the Land **Masourie**



**S**ithen longe after. <sup>when</sup>  
the children of Israell were come into  
the land of behest that is now called  
amongest us the countrie of **I**erusalem.  
kinge **D**avid, began the temple that is call-  
ed **T**emplum **D**omini and is named withus  
the temple of **I**erusalem. **A**nd this same  
kinge **D**avid loved well **M**asons and  
cherished them much, and gave them  
good pay. **A**nd hee gave the **C**harge  
and the maner as hee had learned in  
**E**gypte given by **E**nclide and other charges  
more which yeshall heare afterwarde. **A**nd  
after the decesse of kinge **D**avid **S**olomon  
that was kinge **D**avids sounne performed out  
the temple that his father had begunne and  
hee sent for **M**asons into divers coun-  
tries and Landes and gathered  
thou togethere soe that hee had four  
score thousand workemen that were work-  
ers of stonew and were all named **M**asons.  
**A**nd hee chose of them three thousand  
that were ordained to be maisters and  
gouverners of his worke.



**And furthermore.** There was  
a king of an other Region that men called Iram  
and hee loved well King Solomon And hee  
gave him timber to his woorkes And had  
a sonne that hight **Hynn** and hee was  
a maister of **Geometrie** and was the chiefe  
maister of all his masons and was maister  
of gravinge and carvinge and all other  
manner of masonrie that longeth to the  
Temple And this is witnesssed in the  
**Bible** in the iiij<sup>th</sup> booke of the Kings the  
third Chapter And this same Salomon  
confirmed both charges and manners  
that his father had geven to masons  
And thus was that worthie craft of  
Masonrie confirmed in the Countie of  
Jerusalem and in other Kingdomes

**Curione** crafts men walked  
about full wide in divers countiees  
to learne more craft and cunninge some  
to teache them that had but little cunninge  
and soe it befell that there was a curious  
mason that hight ----- **Greene** that  
had bene all the working of Solomons



temple' And hee came into ffraunce and  
there hee taught the freinds of **Masounie**  
to men of ffraunce' And there was one of the  
regall lyne of ffraunce that hight **Charles**  
**Marfell**, and hee was a man that loved well  
such a craft and drewe to this **Grecus**  
and learned of him the craft, and tooke upon  
him the charge and the manners And after  
ward by the grace of god hee was elected  
to bee King of ffraunce And when hee was  
in his estate hee tooke masouns and did helpe  
to make men masouns that were none and  
sett them a worke and gave them

hee had learned  
of other masouns And confirmed them a charter  
from yeare to yeare to holde their assemble  
where they would and cherished them  
right much And thus came the craft into  
ffraunce

**England in all**, this season stood  
void of any charge of **Masounie** untill **S<sup>t</sup>**  
**Albanus** time And in his dayes the King  
of England that was a **papyn** did wail the



towne aboute that was called **S<sup>t</sup> Alban**  
**And S<sup>t</sup> Alban** was auctor this knyght  
steward of the king's household and had  
the gouernment of the realme and also of  
towne wall: and loved masons  
well and cherisshed them much and hee  
made their pay right good standing as the  
realme did for they and them in a weete  
and in for their meate for before that time  
through all the land a mason had but a peny  
a daie and his meate untill **S<sup>t</sup> Alban** amend-  
ed it **And** he y<sup>am</sup> p: a master of the king's his  
counsell for to and gave it the  
name of an assenblye and was therewith himself  
for and helped for to make men masons &  
gaue them charges as yee shall heere after  
warde in this booke

## After the death of **S<sup>t</sup>**

**S<sup>t</sup> Alban** therer came  
into England of diuers nations for that the  
good rule of **Alfred** was destroyed  
untill the tyme of king **Alfred** that  
was auctor the king of England and brought  
all that land into rest and peace **And**  
builded many greete woorkes of **Abbeys**



other buildinge And he  
loved well masons and had a sonne that  
hight **Edwin** and hee loved masons much  
more then his father did And hee was a  
greate practizer of **Geometrie** And he  
drew him much to comon and folke with  
masons to learne of them the craft And after  
ward for love that hee had to masons and  
to the craft hee was made a mason And  
hee gat of the king his father a charter  
of comission to hold an assemblie  
where they would within the realme once  
a yeare And to correct within them selves fan-  
tis and trespasses that were done within the  
craft And hee hold an assemblie himse-  
lfe att porte and there hee made masons  
and gave them charges and taught them  
and commaunded that rules to be kept  
for ever after And gave them the Charter and  
the comission to keep and made an ordina-  
nce that it should be renewed from king to  
king And when the assemblie was gathered  
together hee made any that all old mason-  
s and young that had any writing or unde-  
rstanding of the charges and manners that



were made before in this land or in any  
other that they should bring and show  
them forth. And when it was proved  
there were found some in French some  
in Breton and some in English and  
some in other languages and they were  
all to our intent. And hee made a booke  
thereof how the craft was founded &  
hee himselfe began and commanded that it  
should be read or told when any mason  
should be made and for to give him his  
charges. And from that day untill this time  
manners of masons have bene kept in  
forme as well as men might knowe it.  
**Furthermore**, awards assembled  
there charges have bene made and  
ordained by the best advice of maistours fellows

*Tunc unus ex senioribus tenet librum  
et ille vel illi apponunt manus super  
librum et tunc precepta debent legi*

**Everie man that is**, a mason  
take right good heed to this charge  
if any man find himselfe guiltie in any of  
this charge that hee amend himselfe  
against god. And especially see that he  
to be charged take good heed that he



may keepe theis charges right well for  
it is a grete perill a man to forswere him  
selfe vppon a booke **Thy** first charge is this  
That yee shall bee true men to god and holy  
church **And** that yee use not error nor heresie  
by your understanding or discretion but bee  
yee discrete men owise way in carowing  
ing. **And** also that yee should be liegemen  
to the King of **E**ngland without **E**xceuse  
or any other falshood **And** that yee knowe  
not treason nor treasoners but you  
amend it if yee may, or else warn  
the King or his counsell thereof **And** also  
yee shall bee true earls or to other that is  
to say to every mason of the craft of masonry  
that bee masons allowed. yee shall doe  
unto them as yee would that they should  
doe unto you **And** also that yee keepe all  
the counsells of your fellowes true boith  
lodge or chamber and all other counsells  
ought to bee kept by the way of brotherhood  
**And** also that no mason shall bee a cheife  
or fourfourth as hee may with or knowe  
**And** also that yee shall bee true earls  
unto other and to the Lord or maister that



ye serve, and truly to see to his profitte and  
his advantage: **And** alsoe you shall call  
maisons your fellowes or **Brotheren** and not  
other foule names: **And** alsoe ye shall not  
take your fellowes wife in villanie or desire  
ungodly his daughter nor his servant nor put  
him to noe disworshipp: **And** alsoe that  
ye pay truly for your meate & drinke there  
where ye go to borde where by the  
traffte might bee slandered: **There** be these  
lawes in generall that longeth to euery true mas-  
on to keepe both maisters and fellowes.

**Reherse.** It will offer charges in singu-  
lar for maisters and fellowes: **First** that noe  
maister or fellowe shall take upon him any  
lords woork nor any othermans woork unless  
hee know him selfe able and sufficient to  
turnning to performe the same: **Soe** that the  
craft haue noe slander or disworshipp  
theroby butt that the lord may bee weltr  
truly serued: **Alsoe** that noe maister take  
noe woork but that hee take it reasonable  
soe that the lord may bee well serued w<sup>th</sup>  
his owne good and the **Maister** to live



Honestly and to pay his fellowes trulie their  
pay as the manner is. **A**lso that noo maister  
nor fellowes shall not supplant any other  
of thore woorkes that is to say if hee have  
taken a woork in hand or else stand **M** of  
the Lordes woorkes hee shall not putt him out  
except hee bee unable of running to end the  
woork. **A**nd also that noo maister or fellow  
take noe prentice but for the tyme of  
vij yeares and that the prentice be able of birth  
that is to say free borne and hold of lands  
as a man ought to bee. **A**nd also that  
noo maister nor fellowes take noe allowance  
to bee made mason without the assent and  
consent of his fellowes. **A**nd that hee  
take him for noo lesse tyme then  
yeares and that hee which shall bee made  
a mason bee able in all manner of degree  
that is to say free borne to me of good  
kindred true and noo bond man and also  
that hee have his right limms as a man  
ought to have. **A**lso that noo **M**ason take  
any prentice unlesse hee have sufficient  
occupacion for to sett him on. **O**r to sett three  
of his fellowes or two at the least on woork.  
**A**nd also that noo maister or fellowes



shall take no mans woork to take that was  
wont to god to fornie **Also** that ev<sup>er</sup> m<sup>an</sup>  
shall give pay to his fellowe but as they  
deserve so that hee bee not deceived by false  
workemen

**Also** that no mason slander another  
behind his backe to make him lose his  
good name or his worldly good **Also** that  
no fellowe within the lodge or without use  
sword another ungodly or reprochfully  
without some reasonable cause **Also** that ev<sup>er</sup>  
mason shall reverence his elder and putt  
him to worshipp **And** also that no mason  
shall be a common player at hazard or at  
dice nor at any other unlawfull playes where  
by the craft might be slandered **And** also ev<sup>er</sup>  
no mason shall use no lettermen nor booke  
nor bawde wherby the craft might be slandered  
**And** also that no fellowe goe into the towne  
without times of fellowship  
without that hee have a fellowe with him y<sup>e</sup>  
may beare him witness that hee was in honest  
playes **Also** that every m<sup>an</sup> & fellowe shall come  
to the assembly y<sup>e</sup> it bee within fiftie myles about  
him if hee have any warning **And** if hee have  
truel passed against the craft then for to abide the  
award of the maisters and fellowes **Also** that

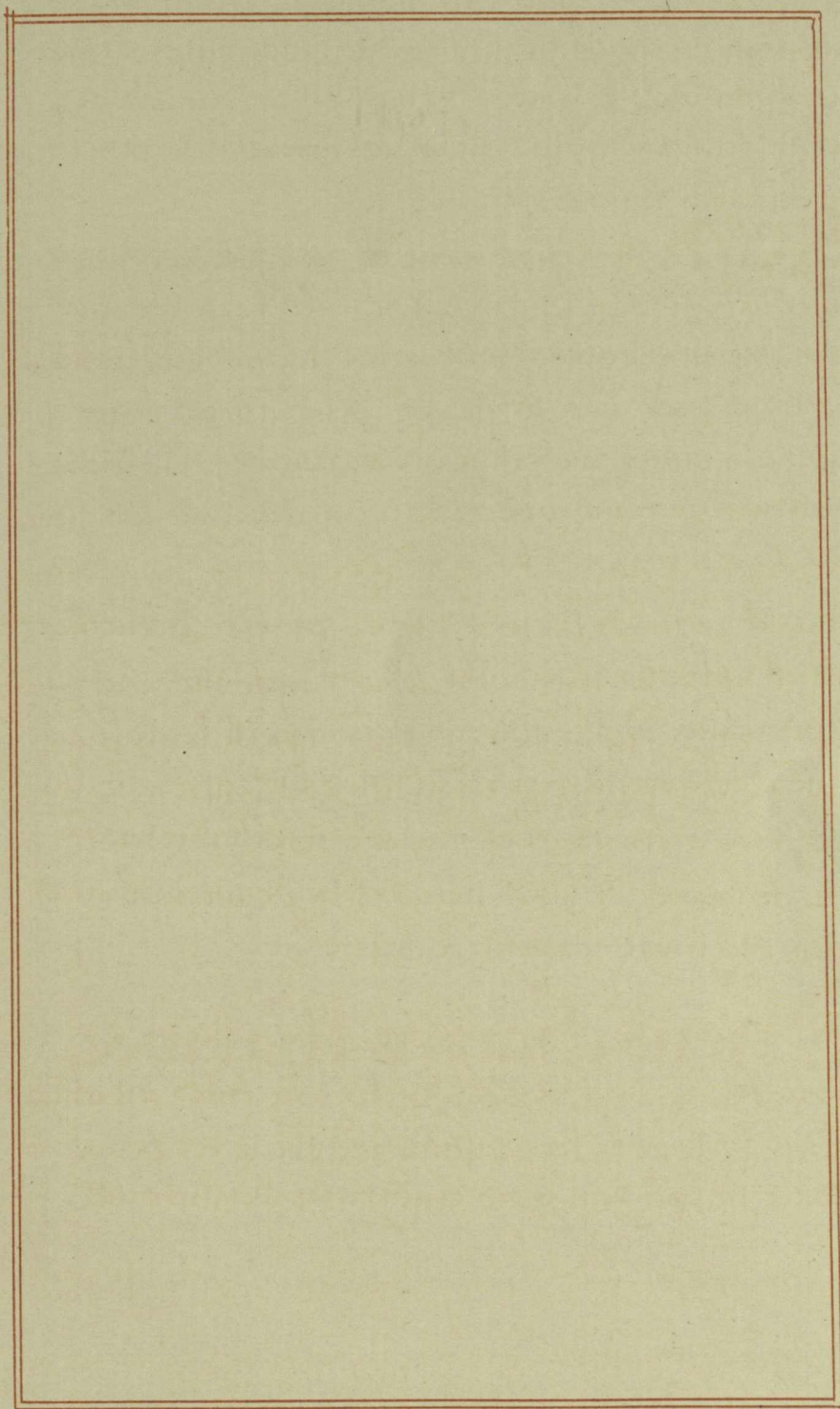


every maister and fellow that have trespassed  
against the craft shall stand to the award of the  
maisters and fellows to make them amends if  
they can and if they may not amends then to  
goe to the common law,

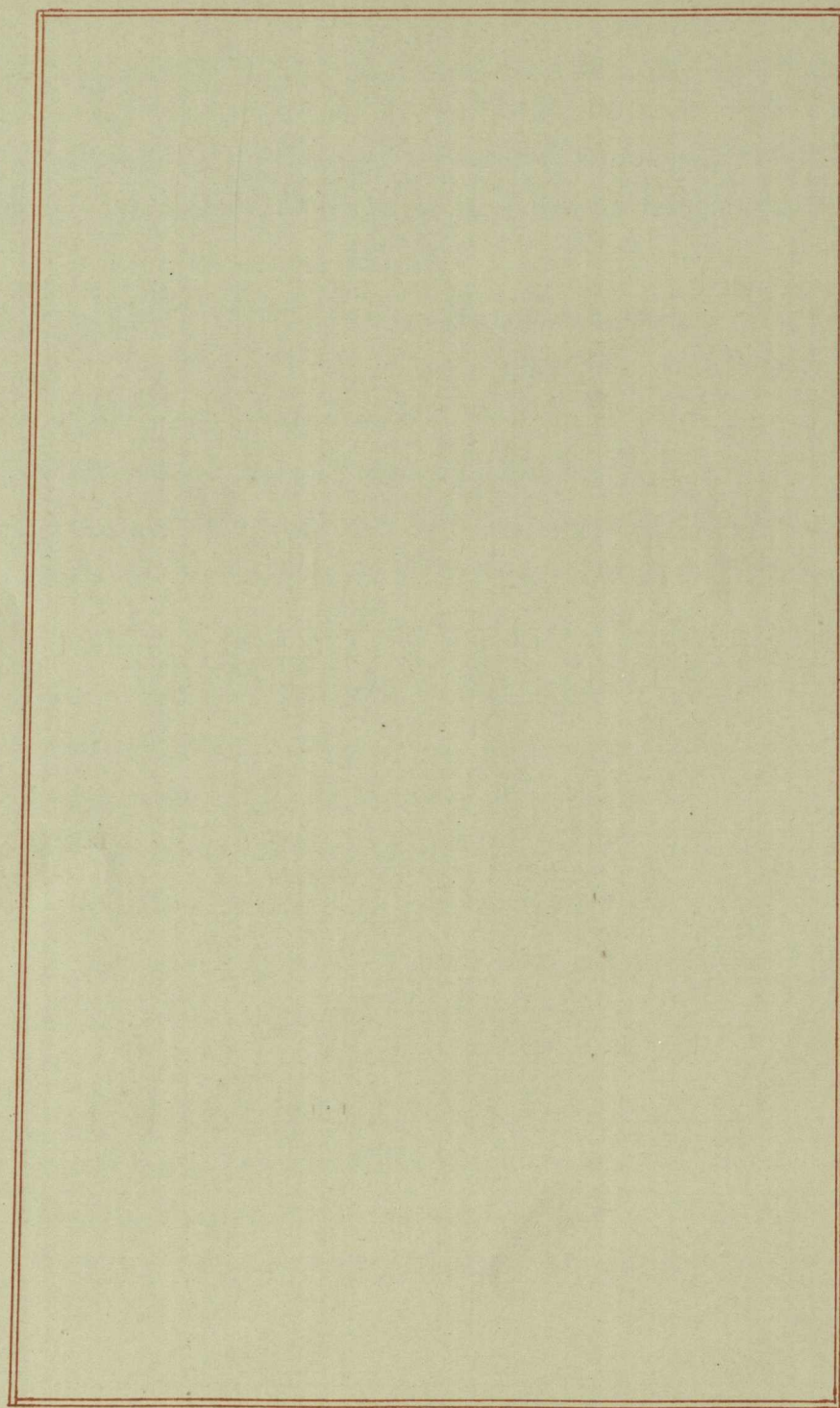
**Item.** that noo maister nor fellow make  
noo mould nor square nor rule to use layed  
nor sell nor layed within the lode nor without  
to have noo mould stones. And also y<sup>e</sup> end  
mason receive and therin strange fellows  
when they come over the town and sell them  
awoork if they will <sup>as y<sup>e</sup> mander</sup>. That is to say if they  
have mould stones in his place. These he  
shall refresh him with money unto the next  
lodging. Also that ev<sup>e</sup> mason shall truly serve  
the Lord for his pay. And ev<sup>e</sup> Maister truly  
to make amends of his woork be it task  
or journey if hee have his demands and  
all that hee ought to have.

**These charges that wee**  
have now rehearsed unto you and all other  
that belouge to masons yee shall keepe  
So helpe you god and your hallidome.











# The Phillipps Manuscript No. 1.

(10827 AND 20762).



HIS manuscript copy of the old Constitutions of Freemasons forms part of the well-known collection of over 30,000 MSS. collected, at his residence, Thirlestaine House, Cheltenham, by the late Sir Thomas Phillips, Bart., now the property of his daughter, the wife of the Rev. J. E. A. Fenwick. By an error it is entered twice on the catalogue, under the numbers 10827 and 20762. In both cases the description is practically the same and reads, "Book of Constitutions (of Freemasonry) for Mr. Richard Banour, royal 8vo., vel., s.xvii."

Quite an interesting history attaches to this document. It was first discovered by our late lamented Bro. the Rev. A. F. A. Woodford in his search for the missing "Wilson MS." It will be best to allow Bro. Woodford to tell the tale in his own words, as they are given in Vol 1 (the only volume ever published) of *Kenning's Masonic Archæological Library*.

"With regard to the Wilson MS., I must say a few words:—

"It is first mentioned, I believe, in the manifesto of the 'Lodge of Antiquity,' in 1778, and has since often been alluded to. It escaped research, until the time I commenced to hunt for it, when, having exhausted the British Museum and other places, it occurred to me to find out whether Wilson of Broomhead had a 'local habitation' as well as a 'name.' The story I have already told in the *Freemason*, and repeat here.

"I have always kept it in mind, and hunted for it everywhere; and a short time back it occurred to me to ascertain through Bro. S. B. Ellis if there was any foundation for the statement of Preston. Finding that there was, Bro. Ellis applied to Bro. Nixon, who knew Mr. Rimington Wilson, of Broomhead, who informed him that the Wilson MSS. had been bought by Sir Thomas Phillipps. I then applied to J. O. Halliwell, Esq., the editor of the 'Masonic Poem,' now J. O. Halliwell-Phillipps, Esq., who told me that all Sir T. Phillipps' MSS. were in the possession of my friend Mr. Fenwick—and there, sure enough was the Wilson MS."

Bro. Woodford, however, not only found one, but two MSS., undoubtedly intended to be identical, and these were therefore named the "Wilson MSS. Nos. I. & II." And as such they continued to be known, until I made an awkward discovery.

In January or early in February, 1888, I went down to Cheltenham to inspect these two MSS. Happening to mention to Mr. Fenwick that No. I was supposed to be identical with the "Wilson MS.," he at once seemed to think that this could not be, inasmuch as it was purchased by the late Sir Thomas from Bohn about the year 1841, before the Wilson MSS. came into his hands: besides which the Wilson collection was sold by another firm, Puttick and Simpson, July 19-22, 1854. So Bro. Woodford's theory was blown to the winds, he had not discovered the long-lost Wilson MS., but he had unearthed two entirely unknown versions. I then suggested the name of Phillipps MSS. Nos. I. and II. for these documents, and as such they are now known.



But the history of these documents does not end here. It is well known that the London Company of Masons possessed a copy of the Old MS. Constitutions, long missing, and known to Masonic students as the "Masons' Company MS." It is mentioned in the inventories of the Company from 1665 (the first preserved) down to 1722, when it disappears, and is thus described. In 1665 as "One other book of the Constitutions," doubtless to distinguish it from the "Constitutions of the Masons Company given them in the Mayorly of John Brown, A.D. 1481." In 1722 it is more particularly described as "The Book of the Constitutions of the Accepted Masons." Sir Francis Palgrave, writing in the *Edinburgh Review*, in April, 1839, says:—"From an inventory of the contents of the chest of the Worshipful Company of Masons and citizens of London, it appears not long since to have contained a book wrote on parchment, and bound or stitched in parchment, containing 113 annals of the antiquity, rise, and progress of the art and mystery of Masonry. But this document is not now to be found." What exactly Sir Francis meant by 113 annals, or where he got his information, it would be hard to say, because it is evident he did not see the book. There may have been an inventory extant in his time, which has since disappeared.

Last May I went down to Cheltenham with Mr. Price, the artist who does all our facsimile work, in order to make arrangements for reproducing the three MSS. in Mr. Fenwick's possession. It will be noticed that in the Phillipps' Catalogue, No. I. is described as "for Mr. Richard Banour." This is because there is a title on the outside of the book, which reads, "Book of Constitutions for Mr. Richard Ban(.?.)" See our facsimile. The "Ban" is plain enough. But the cover is really a palimpsest, and traces of the former writing are still perceptible. Mr. Price at once declared that the word was Banckes. A trace of the original script has converted the following letter "c" into "o": then there come a stroke or two, which have been looked upon as an abbreviation mark, and the word has been read "Banour." The stroke is really the top loop of the "k," which is readily made out in its entirety by carefully holding it in the right light. But the inscription is very close to the margin of the cover, and so the next character is cramped, and partly defaced, and it is difficult quite to make out whether it is an "e" followed by a portion of an "s," or whether it is a final "s" like the one immediately above in the word "Constitutions." But there can be no doubt that the name is either Banckes or Bancks. It will now be well to describe the book. It is written on ten leaves of stout vellum, in good condition, the ink is fairly dark, and the writing is in an engrossing or legal hand of the 17th century. It is stitched together as a book, height nearly 10 inches, width nearly 6½. The margins vary from  $\frac{3}{4}$  of an inch to nearly 2 inches. It is bound in a vellum cover, on which is the inscription already noticed, in red ink. It is rubricated throughout as will be seen by the facsimile.

In July last I was looking over the proof-sheets of Bro. Conder's *History of the Masons' Company*, when the name of Bancks met my eye. It was not Richard, however. But I at once wrote to Bro. Conder to search for a possible Richard Bancks in the books of the Company, and he found that there was a Mr. Richard Bancks, who was Master of the Company in 1647, and that a Richard Bancks, probably his son, was elected to the Court of Assistants in 1677. As either of these dates fitted the presumed age of the Phillipps No. I. MS. well enough, I sent him a portion of the facsimile, to see whether he could identify the writing. Curiously enough, the only clerk whose handwriting resembled the MS. was a Mr. Hammond, who held that office in 1677-1678, and on comparing the MS. with certain entries in the Company's books, a very remarkable similarity was at once evident. This betrays itself especially in the peculiar formation of the down stroke of the e's and a's: and it is almost indisputable that the Phillipps' MS. must have been written by Mr. Hammond, clerk to the Company.



Further, it will be remembered that the Company's MS. is described as "a book wrote on parchment, and bound or stitched in parchment," which exactly describes the Phillipps MS. Of course many old books answer the same description, but it is a curious fact that it is an unusual form for a Masonic Constitution to take. Most of them are rolls, and those which are in book form are usually on paper. Out of the 63 versions known to us, only one besides the two Phillipps MSS., viz., the "Wood," partially answers this description.

Palgrave also says it contained "113 annals." What he meant by annals, or how he got his information, is a mystery, but I thought he might mean 113 distinct statements. In the almost total absence of punctuation it is difficult to check this, but using the best judgment I happen to be endowed with, I went through the facsimile twice, and on one occasion reckoned that there were 117 distinct sentences each beginning with a rubrication, and on the second counting I made it 115. No doubt a little management would bring the sum out exact at 113, but I have refrained from trying to make it tally, I wished to see what my unbiassed efforts would produce, and the result is remarkably close to Palgrave's statement, if indeed that is what he meant.

There are many blanks left in the manuscript, pointing to the probability that the original was either defaced, or illegible from some other cause: so we may conclude that the original document from which the Phillipps is copied was a much older one, or had seen hard service.

Reviewing all the evidence, the form of the book, its binding, the name of Bancks, the identity of the writing with that of the clerk of 1677, and the 113 annals of Sir F. Palgrave, I think it is not too much to maintain that in this document we have a copy of the Masons' Company MS., made up in the same form as the original, by the clerk of the Company, for the use of one of the members of the guild. So that what Bro. Woodford erroneously thought to be the Wilson MS. turns out to be the text of an even more important version, the missing Masons' Company MS. I do not think it the original, because it is made for Mr. Bancks, and because the original must have been older: but I suggest that we need no longer be in doubt as to the exact wording of the lost version.

It belongs to the Grand Lodge branch of the Grand Lodge family, according to Dr. Begemann, and is numbered D 4 by Bro. Hughan. Gould places it in class 4, but whether under the new circumstances brought to light he would abide by this classification, I can not say. Personally I should feel inclined to place it very much higher in regard to its value as legal evidence.

It has always been supposed that the text of No. 1 was printed in the *Masonic Magazine* for April, 1876, and in *Kenning's Archæological Library*, 1878. This is a mistake, as in both cases the text is that of Phillipps No. 2, and the 13 lines of facsimile in the latter volume are equally of No. 2, although Bro. Woodford refers to it as the copy with Mr. Banour's (Bancks) name. The substitution in error of one document for its sister was a mistake easily fallen into. This is therefore the first reproduction of this MS. in any form.

A clue to a former owner of the document before it came into Sir T. Phillipps' hands may be furnished by the bookplate which still adorns the inside of the cover. The arms are:—*Argent*, a fer-de-moline, *sable*. Crest: a lion passant, holding in the dexter paw a fer-de-moline, *sable*. Underneath the arms, the initials T.T. The arms are those of the Turner family, and should I succeed in identifying the member of that family who used this special book-plate, before this volume is published, I will add a note at the end.





## The Phillipp's Manuscript No. 1.

**T**he might of the ffather of Heaven and the wisdom of the glourious sone through the grace & goodnes, of the holy ghost that beene three psons and one God bee w<sup>th</sup> us at our begininge & geve us grace soe to gouern us heerein our liveinge, that wee may come to his blisse that never shall have endinge **Amen.**

**Good Brethren,** and fellowes our purpose is to tell you howe and in what manner wise this woorthy craft of Masonrie was begoon And afterwarde howe it was kepte by woorthie kings and princes and by many other woorthippfull men And also to those that bee heere wee will charge by the charges that longeth to every free mason to keepe ffor in good faith and they take good heede to it: it is woorthy to bee well kepte, for it is a woorthy craft and a curious Scithence ffor their bee Seaven Liberall Scithen of which seaven it is one of them And the names of the Seaven Sciences be theis The first is **Grammar**, and that teacheth a man to speake truly and to write truly The second is **Rhetorick** and that teacheth a man to speake faire in softe termes The third is **Dialcticke** or **Logique** and that teacheth a man for to deserue or knowe truth from falshood And the forth is **Arithmetick**, which Teacheth a man to recon and to counte all manner of number The fifth is **Geometrie**, & that teacheth a man the mete and measure of earth and of all other things the which Science is called **Masonrie**. And the sixt science is called **Musicke** & that teacheth a man the craft of songe & voyce of tongue & organ harpe & trüpe & the vij<sup>th</sup> Science is called **Astronomy** and that teacheth a man to knowe the course of the sonne of the moone and of the starres These bee the seaven liborall Sciences The which Seaven bee all found by one science that is to say **Geometrie**. And this may a man prove that all the Science of the world is found by **Geometrie** for **Geometrie**, teacheth a man measure Ponderaçon and waight of all manner of things ou earth for their is noe man that woorketh any craft but hee woorketh by some mete or measure nor noe man byeth or selleth but by some measure or waight, and all this is **Geometrie**, And these marchants crafts men and all other of the vij Sciences & especially the Plowman and the tillers of all manner of graine and seeds vine planters and setters of other fruites are hereby directed for by **Grammar** nor . . . . . nor **Astronomy** ne by any other of all the vij Sciences noe man findeth mett or measure without **Geometrie** Wherefore me thinketh that the Science of **Geometrie** is most woorthy that findeth all other.

**Howe this worthy Science was first begoon** I shall tell you Before **Noes** floude there was a man that was called Lameth as it is written in the Bible in the iiij<sup>th</sup> Chapiter of **Genesis** And this Lameth had two wives the one wife hight **Ada** and the other **Sella**. By his first wife **Ada** hee gatt two sonnes the one hight Jabell the other Juball and by the other wife **Sella** hee gatt a sonne and a Daughter and theis fflower children found the begining of all the Crafts in the world And the elder sonne Jabell found the Craft of **Geometrie**, and hee had . . . . . flocks of sheepe and Land in the feild and first



wrought a houses of stone & tree as it is noted in the Chapter above said And his brother Juball found the craft of musick Songe of Tonge harp and organ And the Third brother **Tubalcayn** found Smiths craft of gould sillver coppar yron and steele And the Daughter found the Crafte of weauing And theis children knew well that god would doe vengeance for sinne either by fire or water Wherefore they wrought their sciences that they had found in two Pillowes of stone that they might bee ffound after Noes floud. And the one was Marble for that will not burne with any fire And the other stone was called Laternes for that would not drowne in any water.

**Our**, intente is to tell you truly, how and in what maner theis stones were found wherein theis sciences were written The, greate **Hermarines**, that was Cubies, sonne, the which Cube was Sems sonne that was Noes sone This same **Hermarines**, was afterward called **Hermes**, the fathers of wisdome hee found one of the Pillers of stone and found the science written therein and hee taught it to other men, And att the makeing of the Tower of **Babylon** there was Masonrie made much of And the King of Babilon that hight **Nemrod** was a mason himselfe as it is said with maisters of histories And when the cittie of **Ninivie**, and other Citties of the Easte should bee made **Nemrod** the Kinge of Babylon sent thither . . . . masons att the request of the King of Ninivie his cozen And when hee sent them forth hee gave them a charge in this manner That they should bee true one to another And that they should love trulie togeather And that they should serve their lord for their pay soe that their M<sup>r</sup> may have woorshipp and all y<sup>t</sup> longe to him And other moe charges hee gave them and this was the first time that ever any mason had anie charge of his Craft.

**Moreover when**, Abraham and Sarah his wife went into Egipte and there taught the seaven sciences to the Egiptions hee had a woorthy scholer that hight **Euclide**, and hee learned right well, and was a maister of the vij Sciences And in his dayes itt befell that the Lords and Estates of the Realme had soe many sonnes that they had gotten some by their wives & some by other ladies of the realme for that land is a hott land & plenteous of generation And they had noe competent livelihood to find their children wherefore they tooke much care, And then the kinge of the land made a greate counsell and a parliam<sup>t</sup> to witt how they might finde their children honestly as gentlemen and they could find noe manner of good waie And then did they proclayme through all the realme, that if there was anie man that could enforme them that hee should come unto them and hee should bee soe reverded for his travill that hee should hold him well pleased After that this crye was made then came this woorthy clerke **Euclide** and said to his Kinge and to all his greate Lords If yee will take mee your children to gouverne I will teach them one of the seaven Sciences wherewith they may live honestly as gentlemen should under a Condiçon that yee will grant mee them that I may have power to role them after the manner that the science ought to bee ruled And that the king and all his counsell granted anon and sealed the comission And then this woorthy Clerke tooke to him theis lords soones and taught to them the science of **Geometrie**, in pracktick and for to woorke in stones all mañer of woorthie woorkes that belongeth to building churches temples castles towers and mannors and all other mañer building and hee gave them a Charge in this manner.

**The first is that** they should bee true to the kinge and to the Lord y<sup>t</sup> they serve And that they should love well togeather and bee true each to other And that they should call each other his fellowe or else his brother and not his servant nor his knave nor noe other fowle name and that they should truly deserve their pay of the lord or the maister of the worke that they serve & that they should ordaine the wisest of them to bee maister of



the woorke and nither for love nor linage, riches or fauour to sett another that hath little cunning to bee maister of the Lords woorke whereby the lord should bee evell served and they ashamed And also that they shall call the governer of the woorke maister in the time that they woorke w<sup>th</sup> him And other many moe charges that are to longe to tell And to all theis charges hee made them sweere a great oath that men used in that time And ordained for them reasonable pay whereby they might live honestly And alsoe that they should come & assemble togeather every yeare once how they might woorke best to serue their lord for his profit, and to their owne woorslipp And to correct within themselves him that has trespassed against the craft And thus was the craft grounded there And that woorthie clerk **Euclide** gaue it the name of **Geometrie**, and now it is called through all the Land Masonrie.

**Githen longe after**, when the children of Israell were come into the land of behest that is now called amongst us the countrie of **Jerusalem** Kinge **David**, began the temple that is called **Templum Domini** and is named with us the temple of Jerusalem And this same King **David** loved well Masons and cherished them much, and gave them good pay And hee gave the Charges and the manners as hee had learned in Egipte geuen by Euclide and other charges moe which ye shall heare afterwarde And after the decease of kinge **David Salomon** that was Kinge Davids sonne performed out the Temple that his father had beegoone and hee sent for Masons into diuers countries and Landes and geathered them togeather soe that hee had fower score thousand woorkemen that were woorkers of stones and were all named Masons And hee chose of them three thousand that were ordained to bee maisters and gouerners of his woorke.

**And furthermore**, there was a kinge of an other Region that men called Iram and hee loved well king Solamon And hee gaue him timber to his woorke And had a sonne that hight **Aynon** and hee was a maister of **Geomotrie**, and was cheife maister of all his masons and was maister of graueinge and carvinge and all other manner of masonrie that Longeth to the Temple And this is wittnessed in the Bible in the iiij<sup>th</sup> booke of the kings the third Chapter And this same Salomon Confirmed both charges and mannors that his father had geuen to masons And thus was that wörthey craft of Masonrie confirmed in the Countrie of Jerusalem & manie other kingdomes.

**Curious**, crafts men walked abovte full wide in diuers countries some to learne more crafte and cunning & some to teache them that had but little cuninge and soe it beefell that there was a curious mason that hight . . . . **Grecus** that had bene att the woorking of Solomons temple And hee came into ffrance and there hee taught the science of Masonrie to men of ffrance And there was one of the regall lyne of ffrance that hight **Charles Martell**, and hee was a man that loved well such a craft and drewe to this . . . . **Grecus** and learned of him the craft, and tooke vpon him the charges and the manners And afterward by the grace of god hee was elected to bee kinge of ffrance And when hee was in his estate hee tooke masons and did helpe to make men masons that were noone and sett them a woorke and gave them . . . . hee had learned of other masons And confirmed them a charter from yeare to yeare to holde their assemblie where they would and cherished them right much And thus came the craft into ffrance.

**England in all**, this season stood voyd of anie charge of Masonrie vntill St. Albans time And in his dayes the kinge of England that was a Paynim did wall the towne aboute that was called St Albans And St Alban was a woorthie knight & steward of the kings houshold and had the gouernment of the realme and alsoe . . . towne walls: and



loved masons well and cherished them much and hee made their pay right good standing as the realme did for hee gaue them ijs a weeke and iijd fo their cheare ffor before that time through all the Land a mason had but a peny a daie and his meate untill St Alban amended it And he gave y<sup>m</sup> a charter of the kinge & his counsell for to . . . . and gave it the name of an assemblie and was there att himselfe and helped for to make men masons & gaue them charges as yee shall heare afterwards right soone.

After the death of St Alban there came . . . . into England of divers nations soe that the good rule of Masonrie was destroyed untill the time of kinge **Athelston** that was a woorthy kinge of England and brought all that Land into rest and peace And builded manie greate woorkes of Abbies . . . other buildings And he loved well masons and had a sonne that hight EDWIN and hee loved masans much more then his father did And hee was a greate practizer of GEOMETRIE And he drew him much to common and talke with masons to learne of them the craft And afterward for love that hee had to masons and to the craft hee was made a mason And hee gatt of the king his father a charter of comission to hold. . . . an assemblie where they would within the realme once a yeare And to corect within themselves faults and trespasses that were done within the crafte And hee held an assemblie himselfe att Yorke and there hee made masons and gave them charges and taught them . . . . and commanded that rule to be kept for eu' after And gaue them the Charter and the commission to keepe and made an ordinance that it should be renewed from kinge to king And, when the assemblie was geathered together heemade a cry that all old masons and young that had any writeing or vnderstanding of the charges and mannors that were made before in this land or in any other that they should bring and shew them forth And when it was proved there were found some in ffrench some in Greeke and some in English and some in other Languages and they were all to one intende, And hee made a booke there of how the craft was founded & hee himselfe bed and comanded that it should be read or tould when any mason should bee made and for to geue him his charges And from that day untill this time manners of masons have beene kept in y<sup>t</sup> forme as well as men might gouerne it **ffurthermore**, att divers assemblies certaine charges haue beene made and ordained by the best advice of maister & ffellowes.

**Tunc unus ex senioribz tenet librum et ille vel illi apponunt manus sup librum et tunc precepta debent legi.**

**Guerie man that is**, a mason take right good heede to theis charges & if any man finde himselfe guiltie in any of theis charges That hee amend himselfe against god And especially yee that are to bee charged take good heede that yee may keepe theis charges right well for it is a greate perill a man to for sweere himselfe yppon a booke The first charge is this That yee shall bee true men to god and holy church And that yee use noe error nor hersie by your understanding or distretion but bee yee discreate men o wise men in eache thing: And alsoe that yee should be liegemen to the king of England without Treason or any other falshood And that yee knowe noe treason nor treacherie but . . you amende it . . if yee may, or else warne the kinge or his counsell thereof And alsoe. yee shall bee true eache on to other that is to say to every mason of the craft of masonrie that bee masons allowed, yee shall doe unto them as yee would that they should doe vnto you And also that yee keepe all the counsells of your fellowes trulie be it in lodge or chamber and all other counsells y<sup>t</sup> ought to bee kept by the way of Brotherhood And alsoe that noe mason shall bee a Theife or . . . . farrforth as hee may witt or knowe And alsoe that yee shall bee true each vnto other and to the Lord or maister that yee serve, and



truly to see to his profitts and his aduantage And alsoe you shall call masons your fellowes or Brethren and non other fowle names And alsoe yee shall not take your fellowes wife in villanie or desire ungodly his daughter nor his servant nor putt him to noe disworshipp And alsoe that yee pay truly for your meate & drinke there where yee goe to borde . . . whereby the crafte might bee slandred This bee the charges in genrall that longeth to eu'y true mason to keepe both maisters and fellowes.

**Reherae**, I will other charges in singuler for maisters and fellowes **ffirst** that noe maister or fellowe shall take upon him any lords woorke nor any other mans woorke unles hee know him selfe able and sufficient of cunning to performe the same Soe that the craft haue noe slander or disworshipp thereby butt that the lord may bee well & truly serued Alsoe that noe maister take noe woorke but that hee take it reasonable soe that the Lord maie bee well served w<sup>th</sup> his owne good and the Maister to live Honestly and to pay his fellowes trulie their pay as the manner is Alsoe that noe miasters nor fellowes shall not supplant any other of there woorke that is to say if hee have taken a woorke in hand or else stand M<sup>r</sup> of the Lords woorke hee shall not putt him out except hee bee unable of cunning to end the woorke And also that noe maister or fellowe take noe prentice but for the terme of vij yeares and that the p'tice be able of birth that is to say free borne and hole of lims as a man ought to bee And alsoe that noe maisters nor fellowes take noe allowance to bee made mason without the assent and counsell of his fellowes And that hee take him for noe lesse time then . . . . . yeares and that hee which shall bee made a mason bee able in all manner of degrees That is to say free borne come of good kindred true and noe bond man and alsoe that hee have his right lymms as a man ought to haue Also that noe Mason take any prentice unlesse hee have sufficient occupation for to sett him on Or to sett three of his fellowes or two att at the least on woorke And alsoe that noe maister or fellowe shall take noe mans woorke to taske that was wont to goe to Jornee Alsoe that eu'y M<sup>r</sup> shall geue pay to his fellowe but as they deserve soe that hee bee not deceived by false woorkemen.

**Also**, that noe mason slander another behind his backe to make him lose his good name or his wordly goods Also that noe fellowe within the lodge or without misanswere another vngodly or reprochfully without some reasonable cause Also that eu'y mason shall reverence his elder and putt him to woorshipp And alsoe that noe mason shall be . . . common player at hazard or at dice nor att any other unlawfull playes whereby the craft might be slandred And alsoe y<sup>t</sup> noe maons shall use noe letchery nor bee noe bawde wherby the craft might be slandred And alsoe that noe fellowe goe into the towne . . . night times . . . of ffellowes without that hee haue a fellowe with him y<sup>t</sup> may beare him wittnes that hee was in honest places Also that every m<sup>r</sup> & fellowe shall come to the assembly if y<sup>t</sup> it bee within fiftie myles about him if hee have any warning And if hee haue trespassed against the craft then for to abide the award of the maisters and fellowes Also that every maister and fellowe that have trespassed against the craft shall stand to the award of the maisters and fellowes to make them accorded if they cañ and if the may not accord them then to goe to the common lawe.

**Also**, that noe maister nor fellowe make noe mould nor square nor rule to noe layare nor sett noe layare within the lodge nor without to hewe noe mould stones And alsoe y<sup>t</sup> eu'y mason receive and cherish strange fellowes when they come over the countries and sett them a woorke if they will as y<sup>e</sup> mañer is That is to say if they haue mould stones in his place Or else hee shall refresh him with money unto the next lodgeing Also that eu'y mason shall



truly serue the Lord for his pay And eu'y Maister truly to make an end of his woorke be it taske or Journie if hee have his demands and all that hee ought to have.

**Theis Charges that wee,** haue now rehearsed vnto you and all other that belongeto masons yee shall keepe Soe helpe you god and your hallidome.





## Postscript.



FIND it necessary to correct an error in my introduction to this manuscript. I there stated that the Wilson collection was sold by Puttick and Simpson, July 19-22, 1854. This is quite true, but on reference to the sale catalogue, it is unfortunately not *our* Wilson. It is, to quote the words of the catalogue, "the interesting library and collection of illuminated books of the late Henry Wilson, Esq., of the Royal Exchange." It contains a great many manuscripts, and "Works on Freemasonry," but not a single *Masonic* manuscript. The works on Freemasonry certainly looked as if it might be our Wilson, but the absence of anything answering to the manuscript I was in search of, made me think that perhaps Wilson of the Royal Exchange was not identical with our Wilson of Broomhead. By the aid of Mr Price, I have been able to settle this question beyond doubt and wish to place the result of our enquiries on record here, so as to assist any future searcher for the long-lost Wilson MS., which, I am sorry to say, still seems as far off as ever.

In the Keeper's Room of the British Museum is a volume of catalogues, marked K.R.6.c., which is only referred to in the MS. list in the hands of the authorities, and is regarded as semi-private: but it may be consulted by the courtesy of the officials. It contains a catalogue which was sent to Mr Rodd, Post Office, Derby, from Sheffield, post-mark Ju. 25. 1843, and Derby post-mark, Ju. 27., and the title-page is as follows:—

a.9.c. viii.434 (1843)

"Fentonville.

"Catalogue of the Modern Furniture . . . Valuable Paintings and Engravings, Old China, Early Weapons of War. The Collection of Curiosities & Manuscripts, Cellar of Port Wine, &c., &c., To be sold by Auction, By T. N. Bardwell & Sons, On Wednesday and Thursday June 28 & 29 1843, By direction of Wm. Wilson Esq., who is leaving Sheffield in consequence of ill-health. At Fentonville, Sharrow Lane, near Sheffield, " . . . Blurton, Printer . . . Sheffield."

At page 5 of the catalogue is the following entry:—

"Broomhead Hall.

"Lot 200. The Collection of Manuscripts, Arms, Curiosities &c. In one lot. The inestimable Collection of Manuscripts formed with many years of unwearied industry and deep research, by the late John Wilson Esq. of Broomhead Hall. The best account that Messrs. Bardwell & Sons can give of this collection is to quote the words of the Revd. Joseph Hunter, the "Historian of Hallamshire . . . "

Here we have undoubtedly our Wilson of Broomhead, but unfortunately the manuscripts are not specified. Still it may be assumed almost beyond doubt, that the MS. of which we are in search must have been in this "lot 200."

In a late edition of Hunter's Hallamshire, 1869, is the following note by the Rev. Alfred Gatty, D.D., the editor. "This valuable MS. Collection to which Mr. Hunter



acknowledges his obligation in the compilation of his History of Hallamshire, did not in any part come into the keeping of the learned Historian until after the publication of his work. He only consulted the documents at Broomhead from time to time as he had the opportunity. But in 1823 he was allowed to convey to his own home at Bath, the early charters and other portions of the accumulated records: from these either copies or extracts were made by him, and the readers of this edition have benefited by the subsequent annotations. That Mr. Hunter set a high value on the whole collection is evident from the fact that when in 1843 Mr. William Wilson, the owner, proposed to sell it by auction on leaving Sheffield, Mr. Hunter implored the latter that some one in the locality should purchase these memorials, and that they should be deposited in Sheffield as the 'Wilson Collection.' Nevertheless, on the 28th June, 1843, the public sale of them commenced, when Wm. Young, Esq., with commendable patriotism, continued to bid against Mr. Thorpe, a London bookseller, until the latter became the buyer at 165 guineas. The collection was thus finally lost to the neighbourhood."

John Wilson of Broomhead was born 28th April, 1719, and died 3rd March, 1783, aged 63. After his decease his coins and library were sold, but his manuscript collections remained entire. Broomhead Hall was (in Hunter's time) the last land under cultivation near Sheffield, being succeeded, in a westerly direction, by an enormous moor, "Broomhead Moor."

John Wilson of Broomhead's collected MSS. were chiefly early charters and title deeds relating to Yorkshire. The William Wilson of Fentonville who sold them by auction was a Mr. William Rivington, who inherited from a Mr. Wilson, his grand-uncle, and took his surname. Gatty's edition of Hunter gives the pedigree. The sale by auction was one of the first things undertaken by Mr. Wm. Rivington (Wilson), on coming into the property.

At the foot of page 5 in the sale catalogue in the British Museum, is a note in the handwriting of Sir Frederick Madden, formerly keeper of the MSS. in the national collection. "This collection of MSS. was purchased, I believe, by Thorpe, who afterwards sold them to J. Newman, bookseller of Holborn. I think that Sir Thomas Phillipps bought them subsequently for £400."

So we are once more referred to the Cheltenham collection as the probable final place of deposit of this much searched-for manuscript. But here the clue for the time is lost, because the dates and other particulars preclude our supposing either of the three Phillipps MSS. given in this volume to be identical with the Wilson, and on the other hand Mr. Fenwick knows of no other similar document in his library. My present efforts are being directed to find out whether Sir T. Phillipps really did buy the parcel, as Sir F. Madden *thinks* he did, but I have as yet received no reply to this question from Mr. Fenwick, and it is evident that it may cost him great labour and time to ascertain this definitely. If he did buy the parcel, then where is the MS.; and if he did not buy the parcel, who did?

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1871  
The first of the year  
was a very dry one  
and the crops were  
very poor.

The second of the year  
was a very wet one  
and the crops were  
very good.

The third of the year  
was a very dry one  
and the crops were  
very poor.

The fourth of the year  
was a very wet one  
and the crops were  
very good.

The fifth of the year  
was a very dry one  
and the crops were  
very poor.

The sixth of the year  
was a very wet one  
and the crops were  
very good.

The seventh of the year  
was a very dry one  
and the crops were  
very poor.

The eighth of the year  
was a very wet one  
and the crops were  
very good.

The ninth of the year  
was a very dry one  
and the crops were  
very poor.

The tenth of the year  
was a very wet one  
and the crops were  
very good.

The eleventh of the year  
was a very dry one  
and the crops were  
very poor.

The twelfth of the year  
was a very wet one  
and the crops were  
very good.

The thirteenth of the year  
was a very dry one  
and the crops were  
very poor.

The fourteenth of the year  
was a very wet one  
and the crops were  
very good.

The fifteenth of the year  
was a very dry one  
and the crops were  
very poor.

The sixteenth of the year  
was a very wet one  
and the crops were  
very good.

The seventeenth of the year  
was a very dry one  
and the crops were  
very poor.



VOL. V.

FROM THE ISABELLA MISSAL.



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

PART III.







THE PHILLIPPS No. 2 MANUSCRIPT,

(No. 6351).

*(Facsimile of one page.)*

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INTRODUCTION : TRANSCRIPT.



# Booke of Constitutions

**T**he might of the Father of Heaven  
and the wisdom of the glorious Son through  
the grace and goodnes of the holy ghost y.  
bene three persons and one god be w<sup>th</sup> us at  
our beginninge & geve us grace soe to govern  
us heere in our livinge that wee may come to  
his blisse that never shall have endinge. Amen

**G**ood brethren and fellows our  
purpose is to tell you howe and in what maner  
this worthy craft of Masonrye was be-  
gon. And afterwarde how it was kepte by  
worthy Kings and Princes and by many  
other worshipfull men. And also to those  
that bee heere, wee will charge by the charges  
that longeth to every free mason to keepe for  
in good faith and they take good heede  
to it. it is worthy to be well kepte for it  
is a worthy craft and a curious science for  
there be seven Liberall Sciences of which  
seven it is one of them. And the names of  
the seven Sciences be these. The first is



## The Phillipps Manuscript No. 2.

(6351.)



HEN Bro. Woodford discovered the PHILLIPPS No. 1, as already related, he was rather surprised to find a duplicate copy of it in the same custody. This unexpected event grows rather more than less surprising on closer inspection.

The Phillipps No. 2 is evidently intended to be an exact copy of No. 1. It is the same size, 10 inches by 6 $\frac{3}{8}$ , the margins are the same, ranging from 1 to 2 inches, it is written on twelve leaves of vellum, in good condition, though on pages 7 and 8 a portion of certain lines is obliterated through the ink having worn off, it is ruled with a double

line of red round each page like its sister, it is in the same hand-writing, and rubricated throughout. The differences are slight, and consist in small variations in spelling, in the spacing of the words on the lines and the lines on the pages, and in the rubrications. But those words which are left blank in the one document are also blank in the other.

A careful comparison of the two has led Mr. Price and myself to the conclusion that both manuscripts are written by the same scribe, and that No. 2 is probably the younger, that is, written after the No. 1. Whether copied from it, or a second copy of the original of both, it would be impossible to decide.

On the outside is the following title: "Booke of Constitutions," which I have had placed at the head of the page of facsimile given herewith.

The curious point is this: that though written by the same Mr. Hammond, and probably about the same time, it should have been for years separated from its companion and then rejoined it at last at Thirlestaine House. For, as already stated, No. 1 was bought of Bohn in 1841, but No. 2 was purchased of Cochran in 1829. It is No. 416 of his catalogue of MSS. for that year.

In the Phillipps catalogue it is entered, "6351, 416. Constitutions of Freemasonry."

This MS. was unintentionally published in the *Masonic Magazine* for April, 1876, and in *Kenning's Archæological Library*, 1878, in the latter case with 13 lines of facsimile, under the supposition that Phillipps No. 1 was being reproduced, as already explained. Being so close a copy of No. 1 we have contented ourselves with giving one page of facsimile and the title, and transcribing the whole line for line and page for page: a plan we think it well to follow when no complete facsimile is given, as this enables the student to form a better idea of the document, and is convenient for reference.

To my mind the great feature about these two documents is the scrupulous honesty and care with which they have been copied. Where a word was illegible, no attempt has been made to find one, although in many cases the fitting word was obvious to any one. The scribe (Mr. Hammond) has not scrupled to alter the spelling, and in this the two documents differ: for his purpose, as they were probably intended for use, there was no object in preserving archaisms of that sort, but he was above tampering with his text, or running the least risk of doing so by filling in blanks. The most significant of these blanks is the one before *Grecus* in each case. There had been a word there evidently. Was the original of all, as suggested by Bro. Upton, "hight, *i.e.*, named, *Grecus*," and was this corrupted to "hight *Namus Grecus*"? Here and there, as if by accident, the older spelling has been followed by Mr. Hammond, and the various forms in these cases point to a very much older original. The two documents deserve a much closer study than they have yet received.

The manuscript falls naturally under the same classifications as its sister, the Phillipps No. 1.



## The Phillipps Manuscript No. 2.

**T**he might of the ffather of Heaven  
and the wisdome of the glorious Sone through  
the grace and goodnes of the holy ghost y<sup>t</sup>  
bene three psons and one god be w<sup>th</sup> us at  
our begininge & geve us grace soe to gouern  
us heerein our livinge that wee may come to  
his blisse that neuer shall have endinge  
**Amen.**

**Good Brethren,** and fellowes our  
purpose is to tell you howe and in what maner  
wyse this worthy craft of Masonrye was be  
goon And afterwarde how it was kepte by  
Worthy Kings and Princes and by many  
other Woorshipfull men And also to those  
that bee heere wee will charge by the charges  
that longeth to every free mason to keepe. ffor  
in good faith and they take good heede  
to it, it is woorthy to bee well kepte, for it  
is a woorthy craft and a curious Science ffor  
theie by seaven Liberall Sciences of which  
seaven it is one of them And the names of  
the Seaven Sciences be theis The first is



**Grammar** and that teacheth a man to speake trulie and to write trulie. The second is **Rhetorick** and that teacheth a man to speake faire in softe termes. The third is **Dialectick** or **Logique** & that teacheth a man for to deserue or knowe truth from falshood. And the fourth is **Arithmetick** which Teacheth a man to reckon and to counte all manner of number. The fifth is **Geometrie** & that teacheth a man the mete and measure of earth and of all other things the w<sup>ch</sup> Science is called **Masonrie**. And the sixth Science is called **Musicke** and that teacheth a man the craft of songe & voice of tongue & organ harpe and trūpe. And the vii<sup>th</sup> Science is called **Astronomy** and that teacheth a man to knowe the course of the sonne of the moone and of the starres. These bee the seaven liborall Sciences The w<sup>ch</sup> Seaven bee all found by one science that is to say **Geometrie** And this may a man proue that all the science of the world is founde by **Geometrie** for **Geometrie** teacheth a man measure



iv. *The Phillipps Manuscript No. 2.*

Ponderation and waight of all mann  
er of things on earth. For there is noe  
man that worketh any craft but he wōk  
eth by some mete or measure nor noe  
man buyeth or selleth but by some  
measure or some waight. And all this  
is **Geometrie**, And theise marchau  
nts Craftsmen and all other of the vii  
Sciences and especially the plowman  
and the tillers of all manner of graine  
and seedes vine planters & setters of  
other frutes are hereby directed for by  
**Grammar** nor . . . . . nor  
**Astronomy** ne by any other of all the vii  
Sciences noe man findeth mett or meas  
ure without **Geometrie** Wherefore  
me thinketh that the Science of **Geomet**  
**rie** is most woorthy y<sup>t</sup> findeth all other.

**How this worthy** Science was  
first begoone I shall tell you, Before  
Noes floude there was a man that was call  
ed Lameth as it is written in the Bible



in the iii<sup>th</sup> Chapiter of Genesis. And this Lameth had twoe wiues the one wyfe hight Ada and the other Sella. By his first wife Ada hee gott twoe sonnes the one hight Jabell the other Juball and by the other wyfe Sella hee gatt a sonne and a Daughter and theis fower children found the beginning of all the Crafts in the world. And the elder sonne Jabell found the craft of **Geometry** and hee . . . . . flockes of Sheepe and land in the feilde and furst wrought a houses of stone and tree as it is noted in the Chapter above said And his brother Juball found the craft of Musick, Song of Tonge, harpe and organ. And the third brother Tuballcayn, found Smith's crafte of gould, silver, copper, Yron, and steele. And the Daghter found the crafte of wea ning. And theis children knew well that God would doe vengeance for sinne eyther by fyre or water. Wherefore they wrott their Sciences



that they hadd found in two pillers of stone  
 that they might be found after Noe's Floude.  
 And the one was Marble for that woulde  
 not burne with anie fire. And the other  
 stone was called Laternes for that woulde  
 not drowne in any water.

**O**ur intent is to tell you truly how & in y<sup>t</sup>  
 mañer theis stones were found where  
 in theis Sciences were written. The grea  
 te **Hermarines** that was Cubies  
 sonne the which Cube was Sem's sonne  
 that was **Noe's** sonne. **T**his same  
 Hermarines was afterward called  
 Hermes the Father of wisdome hee found  
 one of the Pillers of Stone and founde the  
 sciences written therein and he taght it to  
 other men. And att the makeing of the  
 tower of Babilon there was Masonrie  
 made much of. And the King of Babilon y<sup>t</sup>  
 hight Nemrod was a mason himselfe  
 as it is said with maisters of histories. And  
 when the Cittie of Niniue and other Citties  
 of the East shoulde bee made Nemrod the  
 Kinge of Babilon sente thither . . . . .  
 masons at the request of the Kinge of



Niniue his cozen. And when he sent them forth he gave them a charge in this manner. That they should bee true one to another. And that they shoulde love trulie togeather. And that they shoulde serve the lord truly for their paye soe that y<sup>er</sup> Mr may have worshipp and all that longe to him. And othermoe charges he gave them, and this was the first time that ever any mason had any charge of his Crafte.

**Moreover when** Abraham and Sara his wife went into Egipt and there taught the seaven Sciences to the Egiptions he had a woorthy Schollar that hight Euclide and he learned right well and was a maister of the vii Sciences And in his daies it befell that the Lords and the Estates of the Realme had soe many sonnes that they had gotten some by their wives and some by other ladies of the realme for that land is a hott lande and plenteous of generation And they had noe competent livelihood to finde their children wherefore they tooke much care And then the kinge of the land made a greate coun



viii. *The Phillipps Manuscript No. 2.*

sell and a parliam<sup>t</sup> to witt how they maight  
finde their children honestly as gentlemen  
and they coulde finde noe good maner of  
waie And then did they proclaime throghe  
all the realeme, that if there were any man  
that coulde enforme them that he shoulde  
come unto them and he shoulde bee soe  
rewarded for his travell that hee shoulde  
holde him well pleased. After that this  
crye was made then came this woorthy  
clarke Euclide and said to the king and to  
all his greate Lords. If ye will take mee your  
children to gouerne I will teache them one of  
the seaven Sciences wherewith they may  
live honestly as gentlemen shoulde under a  
condicon that yee woulde graunt me them  
that I may have power to rule them after the  
mañer that the science ought to bee ruled  
And that the kinge and all his counsell  
graunted anon and sealed the commission  
And then this woorthy clerke tooke to him



theis lords sonnes and taught them the science of Geometrie in practicke for to woorke in stones all manner of woorthie woorkers that belongeth to buildinge churches temples, castles Towers and maineors and all other buildings, and he gave them a charge in this maner.

**The first is that** they should be true to the king and to the lord that they serve And that they shoulde love well together and bee true eache to other And they shoulde call eache other his fellowe or else his brother and not his servante nor his knave nor none other fowle name, and that they should trulie deserve their pay of the Lorde or the maister of the woorke that they serve and that they should ordaine the wisest of them to bee maister of the woorke and neyther for loue nor lynage riches or fauour to sett another that



x. *The Phillipps Manuscript No. 2.*

hath little cunnige to be maister of the  
Lords woork whereby the lord should bee  
evill served and they ashamed, And alsoe  
that they should call the gouvenor of  
the woorke maister in the time that they  
woorke with him And other manie moe  
charges which are to longe to tell. And to  
all theis charges he made them swere  
a greate oath that men used in that time  
And ordained for them reasonable pay  
whereby they might live honestly. And  
also that they should come and assemble  
together every yeare once howe they  
might woorke best to serve their Lorde for  
his proffitt and to their owne woorship  
And to correct within themselves him  
that had trespassed against the craft and  
thus was the craft grounded theare. And  
that woorthy clerk Euclide gave it the  
name of **Geomtry** and nowe it is called  
throughe all this land Masonrie.



¶ **S**ithen longe after when  
the children of Israell were come into  
the lande of behest that is now called  
amongest us the countrie of Jerusalem  
kinge **David** began the temple that is  
called **Templum Domini** and is named  
with us the temple of Jerusalem And  
this same kinge David loved well  
Masons and cherished them much  
and gave them good pay. And he  
gave the Charges and the maners as  
he had learned in Egipte given by  
Euclide and other charges moe which  
yee shall here afterwarde. **A**nd after the  
decease of kinge David **Soloman** that  
was kinge Davids soone performed  
out the **Temple** that his father had begoo  
ne and hee sent for Masons into diue  
rs countries and lands and gathered  
them togeather soe that hee had fower  
score thousand workemen that were woo  
rkers of stones and were all named



Masons And hee chose of them three thousand that were ordained to be Masters and gouerners of his woorke.

And furthermore there was a kinge of another Region that men called Iram and he loved well kinge Soloman And he gave him timber to his woorke And had a sonne that hight **Aynon** and he was a maister of **Geometrie** and was chiefe maister of all his mas ons and was maister of his grauinge and carvinge and all other manner of masonrie that longeth to the Temple And this is wittnessed in the Bible in the <sup>iiii</sup><sup>th</sup> booke of Kings the thirde chapter And this same Solomon confirmed both charges and manners that his father had given to masons And thus was that woorthy craft of Masonrie confirmed in the countrie of Jerusalem & manie other kingdōs.



**Curious** craftesmen walk  
 full wyde in divers countries for  
 more craft and cunninge and for  
 them that had but little cunninge  
 befell that there was a curious mason that hight  
 . . . . **Grecus** that had beene at the  
 woorkinge of Solomons temple And he came  
 into ffrance & theare he taught the science of  
 Masonry to men of ffrance And there was  
 one of the regall lyne of ffrance that hight  
**Charles Martell** & he was a man that  
 loved well such a crafte and drewe to this  
 . . . . **Grecus** and he learned of him  
 the crafte and tooke uppon him the charges &  
 the mañers **And** afterwards by the grace  
 of god he was electe to be kinge of ffrance  
 And when he was in his estate he tooke  
 masons and did helpe to make men mas  
 ons that were none and sett them a worke  
 and gave them . . . . .  
 . . . . . he had learned of other

{  
 rubbed  
 }



masons And confermed them a charter  
from yeare to yeare to hold their assemblie  
where they woulde and cherished them  
right much And thus came the craft into france.

**England in all** this season stooode  
voyde of any charge of Masonrie untill **St**  
**Albans** time And in his dayes the kinge  
of England that was a Paynim did wall  
the towne aboute that was called St  
Albans And St Alban was a woorthie  
knight and steward of the kings householde  
and had the government of the realme &  
also . . . towne walls and loved masons  
well and cherished them much and he  
made their pay right goode standinge as  
the realme did for he gave them ijs a  
weeke and iiid to their chearee, for before  
that time throwe all the land a mason had but  
a penny a daie and his meate untill St Alb  
an amended itt And . . . them a  
charter of the kinge and his counsaile



for to . . . . an gave itt the name  
of an assemblie and was there att himselfe  
and helped for to make masons and gave  
them charges as yee shall here afterwards  
right soone.

**A**fter the death of **S**t Alban  
there came . . . . into England  
of divers nations soe that the good rule  
of Masonrie was destroyed untill the  
time of kinge Athelstone that was a woo  
rthie kinge of England and brought  
all this land into rest and peace And  
builded manie greate workes of Abbies  
. . . . . other buildings.  
And hee loved well masons and had a  
sonne that hight Edwyn and he loved  
masons much more than his father did  
And he was a greate practizer of **G**eome  
**t**rie And he drue him much to common and  
talke with masons to learne of them the craft.



And afterward for lone that hee had to  
 masons and to the craft hee was made a mas  
 on And he gatt of the kinge his father a char  
 ter of commission to hold an . . . . .  
 assembly where they would within the realme  
 once a yeare And to correct within themselves  
 faults and trespasses that were done with  
 in the crafte And he held an assemblie him  
 seafe at Yorke and there he made maso  
 ns and gave them charges and taught  
 them . . . . . and com  
 manded that rule to be kept for ever  
 after And gave them the charter and  
 coñmission to keepe and made an ordina  
 nce that it shoulde be renewed from kinge  
 to kinge And when the assemblie was geat  
 hered togeather he made a crie that all olde  
 masons and young that had any writeing  
 or understanding of the charges and mann  
 ers that was made before in this lande or in  
 any other that they shoulde bring and shewe



them furth And when it was proved there were  
founde some in ffrench some in Greeke and  
some in English and some in other langua  
ges and they were all to one intente And he  
made a booke thereof howe the craft was  
founded and hee himselfe bid and comm  
anded it shoulde be read or tolde when  
anie mason shoulde be made and for to gi  
ve him his charges And from that day  
untill this time manners of masons have  
beene kept in that forme as well as men  
might governe it ffurthermore att divers  
assemblies certaine charges have beene made  
and ordained by the best advise of maisters &  
fellowes.

**Tunc** unus ex senioribz tenet  
librũ et ille vel illi apponunt man  
us sup librũ et tunc precepta  
debent legi.



**Every man that is a**  
Mason take right good heede to theis charges and if any man finde himselfe guiltie in any of theis charges That he amend himselfe against god And especially ye that are to be charged take good heede that you maie keepe theis charges right well for it is a greate perrill a man to forsware himselfe upon a booke **The** first charge is this y<sup>t</sup> yee shall bee true men to god and holy church And that ye use noe error nor heresie by your understandinge or descretion but bee ye discreate men or wise men in eache thinge And alsoe y<sup>t</sup> yee should bee leige men to the kinge of England without treason or anie other falshode And that ye knowe noe treason nor treachirie but . . . you amende itt . . . if you maie, or else warne y<sup>e</sup> kinge or his counsell thereof And also yee



shall be true eache unto other that is to saie to every mason of the crafte of masonrie that be masons allowed yee shall doe unto them as you would that they shoulde doe unto you And also thaty you keepe all the councells of your fellowes trulie be it in lodge or in chamber and all other councells that ought to be kepte by the way of Brotherhood And also that noe mason shall bee a thiefe or . . . . farrforth as hee may witt or knowe And alsoe that yee shall bee true eache unto other and to the lorde or maister that ye serve and truly to see to his profitts and his advantage And alsoe ye shall call masons your ffellowes or bretheren and non other fowle name And alsoe ye shall not take your ffellowes wyfe in villanie, nor desire ungodlie his Daughter or his servant nor



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put him to noe disworshipp And alsoe  
that you pay trulie for your meate and  
drinke theare where you goe to borde  
. . . . . whereby y<sup>e</sup> crafte might  
bee slandred Theis bee the charges in gene  
rall that longeth to eu'y true mason to  
keepe both maisters and fellowes.

**Reherse** I will other charges in singuler  
for maisters and fellowes ffirst that noe  
maister or fellowe shall take uppon him  
any lords woorke nor any other mans woo  
rke unlesse hee knowe himselfe able  
and sufficient of cuninge to performe  
the same soe that the Craft have noe  
slander or diswoorshipp thereby but that  
the lord maie bee well and truly served  
Alsoe y<sup>t</sup> noe maister take noe woorke but  
that hee take itt reasonably soe that  
the lord may be well served with his  
owne good and the maister to live hon  
estly and to paie his fellowes truelie



their pay as the manner is Alsoe that noe masters nor fellowes shall not supplant anie other of their woorke that is to say if he have taken a woorke in hand or else stand M<sup>r</sup> of the Lords woorke he shall not putt him out except hee bee unable of cuninge to end the woorke And alsoe that noe master or fellowe take noe prentice but for the terme of vii yeares and that the prentice bee able of birth (that is to say) free borne and hole of limmes as a man ought to bee And also that noe maisters nor fellowes take noe allouances to be made mason w<sup>th</sup> the asent and counsell of his fellowes And that hee take him for noe lesse time then . . . . . yeares and that hee which shall bee made a mason bee able in all mañer of Degrees That is to say free borne come of good kindred true and noe bondm an and alsoe that hee have his right



limnis as a man ought to have Alsoe that noe man take any aprentice unlesse hee have sufficient occupaçon for to sett him on or to sett three of his fellowes or twoe att the least on woorke. And also that noe maister or fellowe shall take noe mans woorke to taske that was wont to goe to Jorne Alsoe that en'y maister shall geve pay to his fellowes but as they deserue soe that hee be not deceived by false woorkemen.

**Also** that noe mason slander another behinde his backe to make him losse his good name or his worldlie goods Also that noe fellowe within the lodge or with out misaunswere an other ungodlie or reprochfully without some reasonable cause Also that every mason shall reverence his elder and put him to woor shipp And also that no mason shall bee . . . common player att hazard or



att dice nor att any other unlawfull play  
es whereby the crafte might bee slandered  
And alsoe that noe mason shall use noe  
lechery nor bee noe baud whereby the  
crafte might bee slandered And alsoe  
that noe fellowe goe into the towne  
nighttimes  
of fellowes withoute hee have a fellowe  
with him that maie beare him wittnes  
that hee was in honest places. Also that  
every Mr and fellowe shall come to the  
assemblie if that he be within fifty myles  
about him if hee have anie warning And  
if he have trespassed against the crafte then  
for to abide the award of the maisters and  
fellowes Also that eu'y master and fellowe  
that have trespassed against the crafte shall  
stand to the awarde of the maisters and  
fellowes to make them accorded if they  
cann and if they maie not accorde them  
then to goe to the common Lawe.



**Also** that noe maister nor fellowe make noe moulde nor square nor rule to noe layare nor sett noe layare within the lodge nor without to hewe noe moulde stones Also that everie mason receive and cherish straunge fellowes when they come over the countries and sett them a woorke if they will as the manner is That is to say if they have moulde stones in his place or else hee shall refresh him with money to the next lodgeing Also that every mason shall truelie serve the lord for his paie And everie maister truelie to make an ende of his woorke bee it taske or jornie if hee have his demands and all that hee ought to have.

**Theis Charge** that wee have nowe rehersed unto you and all other that belöge to masons yee shall keepe soe helpe you God and your Hallidome.



VOL. V.

FROM THE ISABELLA MISSAL.



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

PART IV.







THE PHILLIPPS No. 3 MANUSCRIPT,

(No. 18851).

*(Facsimile of one page.)*

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INTRODUCTION : TRANSCRIPT.



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# Constitution of Masons



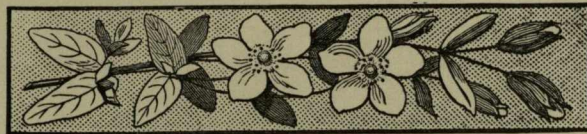
**I** HE might of the Father of Heaven, with the wisdom of the glorious Son, through the Grace and Goodness of the Holy Ghost that be Three Persons in one Godhead be with us at our beginning; and give us Grace to govern us here in this Life living, that we may come to his Eternal Bliss, that never shall have ending Amen.

Good Brethren, and Fellows, our purpose is to tell you how this worthy Science of Masonry was begun, and in what manner, and afterwards how it was founded by worthy Kings and Princes, and by many other worshipful Men, and also to them that be here; we will declare the charges that belongeth to every true Mason to keep. For in good faith, and if you take good heed thereto, it is a well worthy Science, and curious Craft, for there be Seven liberal Sciences, of which Seven it is One; And the names of the Seven liberal Sciences be these; The first is Grammar, and that teaches a man to speak truly, and Write truly. The second Rhetorick









## The Phillipps Manuscript No. 3.

(No. 18851.)



WHEN in 1888 I paid my first visit to Cheltenham in order to inspect the PHILLIPPS Nos. I. and II. MSS., it was with considerable surprise and pleasure that I learnt from Mr. Fenwick that he possessed yet another version of the Old Constitutions, whose existence had not been made public.

It is written on paper, in good condition but discoloured. The handwriting is of the style best described as copper-plate, beautifully executed, with ornamental initials: the ink is slightly faded, and the writing of the early 18th century in all probability. The book is 10 inches long, by a little over  $6\frac{1}{2}$  inches wide, stitched in a marbled-paper cover. The text itself covers about 8 inches by  $4\frac{1}{2}$ , the first page being shorter, because begun lower down. On the cover is the title: "Constitution of Masons," which I have had placed at the head of the facsimile of the first page.

The manuscript was bought by the late Sir Thomas Phillipps at Puttick and Simpson's sale, No. 981, 19th Dec., 1865, "from the collection of the late Mr. Turnbull."

In the "Catalogus Librorum MSS. in Biblioth. D. Thomae Phillipps B<sup>t</sup>." it is thus described:—"18851. Constitution of Masons, thin royal 8vo. marble covers ch. s. xviii, beautifully written."

Dr. Begemann places it in the Dowland branch of the Grand Lodge family, and it is numbered by Bro. Hughan, D 31. It has never been published in any form. We give one page of facsimile, and the Transcript, line for line and page for page.



## Constitution of Masons.

THE might of the Father of  
Heaven, with the wisdom of the  
Glorious Son, through the Grace  
and Goodness of the Holy Ghost  
that be Three Persons in one Godhead be with us  
at our beginning; and give us Grace to govern  
us here in this Life living, that we may come to  
his Eternal Bliss, that never shall have ending  
Amen.

Good Brethren, and Fellows, our purpose is to  
tell you how this worthy Science of Masonry  
was begun, and in what manner, and afterwards  
how it was founded by worthy Kings and  
Princes, and by many other worshipful Men  
and also to them that be here; we will declare  
the charges that belongeth to every true Mason  
to keep. For in good faith, and if you take good  
heed thereto, it is a well worthy Science, and  
curious Craft; for there be Seven liberal Sciences,  
of which Seven it is One; And the names of the  
Seven liberal Sciences be these; The first is  
Grammar, and that teaches a man to speak  
truely and write truely. The Second Rhetorick



and that teacheth a Man to speak fair and in Subtil terms. And the Third is Dialect, and that teacheth a Man to Speak truely, and Write truely; to know and discern truth from falsehood. And the Fourth is Arithmetick and that teacheth a Man for to reckon, and account all manner of Numbers. And the Fifth Geometry, and that teacheth a Man mete and Measure of height and all other things. And the Sixth is called Musick, and that teacheth a Man the perfect Method of Song, and Voices of Tongue, with Instrum<sup>ts</sup> as Organ, Harp, and Trumpets. And the Seventh is called Astronomy, and that teacheth a man the Course of the Sun, Moon and Stars. These be the Seven liberal Sciences, the which Sciences, take their Foundation of Geometry for Geometry teacheth a Man Mete Measure and Weight of all manner of things here on Earth; for ther is no Man that worketh by any Science or Craft, but y<sup>t</sup> he worketh by some Mete, or Measure, or Weight, and



iv. *The Phillipps Manuscript No. 3.*

this is Geometry. And Merchants and all Craftsmen the other Six Sciences use especially the Plowmen, Tillers of the Earth for all manner of Grains, Seeds, Vines, Plumbtrees, Planters of Fruit for neither Grammar, Arithmetick, nor Astronomy nor none of the other Sciences can find Men Mete Measure, without Geometry, wherefore methinks that the Science Geometry is most worthy, from whence the other proceeds; How this worthy Science first begun I shall tell you.

Before Noah's flood, there was a man called Lamech, as it is written in the Fourth Chapter of Genesis and this Lamech had Two Wives, the name of One Wife was called Adah and the other Zillah by the First Wife he had Two Sons the One was called Jabal and the other Jubal and by the other Wife Zillah, he gott a Son and a Daughter and these Four Children founded the beginning of all Sciences in the World; The eldest Son Jabal founded the Science of Geometry, and he parted Flocks of Sheep, and Lambs in the Feilds, and First Wrought a House of Stone, and Timber as it is noted in the Chapter abovesaid. And his Brother Jubal, found out Science of Musick, as Song, Harp, Organ, and the 3<sup>d</sup> Brother Tubal, found out Smith Craft, as



Gold, Silver, Copper Iron and Steel, and the Daughter found the Craft of Weaving, And these Children knew well that God would take Vengeance for Sin either by fire or water, Where fore they Writt these Sciences in Two Pillars of Stone, that they might be found after the Flood and the one Pillar of Stone was called Marble, for that it could not be burnt with fire, and the Stone whereof the other Pillar was made, was called Later, and it could not drown in any water.

Our intent is to tell you truely how, and in what manner these stones were found out that these Sciences were written on; The great Hermen that was the Son of Cush, who was the Son of Sem, who was the Son of Noah; this same Her men, was afterwards called Hermes the Father of the Wise Men; He found the Two Pillars of Stone and found the Sciences written thereon, and he taught it to other Men; And at making the Tower of Babylon; there was Masonry first made much of.

And the King of Babylon, who was called Nembroth was a Mason and loved well the Sciences; as it's said in History. And when the City of Nineve, and the other great Citys of the East should be made, Nembroth the King of Babylon



sent thither Sixty Masons, at the request of the King of Nineve his Cousin and when he sent them gave them a charge on this manner that they should be true each of them to the other and that they should live truely together. And that they should serve their Lord truely for their pay, so that the Master may have worship and all that belong to him, and other more charges he gave them and this was the first time that ever Mason had any charge of his Science, or 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 called Eachlid, and he learned right well, and was a Master over all the Liberal Sciences; And in his Days, it befell that the Lords and States of the Realm, had so many Sons, some of which they had gotten by their wives, some by other Ladies of the Realm for that land is a Holy land and a plentious Generation: and they had not competent maintenance, wherewith to find their Children honestly like Gent' and they could find no manner of good way, And they did cry thus through all the Realm, if there were any Man that could inform them that he should come to them, (and he should be rewarded for his travel, and should hold himself well pay'd



After this cry was made came this Worthy Clerk Eachlid, and said to the King, and all his great Lords if you take us yo<sup>r</sup> children to govern, and to teach them One of the Seven Sciences wherewith they may live honestly as Gentlemen let it be under condition, that he will grant me a Comission to rule that I may have power to rule them after the manner that the Sciences ought to be ruled; And the King and his Council granted him a Vow and Sealed the Commission, and this Worthy Doctor took to him the Lords Sons, and taught them the Science of Geometry in practice, to work on Stones all manner of worthy work that belongeth to building Churches, Temples, Castles, Towers, and Manners; and all manner of other Buildings; and gave them a charge after this manner.

THE First was that they should be true to the King and the Lord that they serve and that they should live well together; and be true each to other and that they should call each other Brother, or fellow, and not his Servant, or his Knave, nor other foul names and that they should deserve their pay of their Lord and Master; whom they serve and that they should ordain the wisest among them, to be Master of the work; that neither for



Love nor great Linage, neither for riches, or for favour, to sett another that hath little cuning to be master over the Lords work whereby the Lord should be evil served, and ashamed and, also they shall call the Governour of the work Master, the time that they work with him and other many more charges that were too long to tell and to all these charges he made them swear a great oath that Men used in that time and ordained for them reasonable pay that they might live honestly by, and also that they should come and assemble together every Year Once: how they might work to serve the Lord best for his profit, and their own workmanship; and to correct within themselves him that had trespassed against the Craft, and thus was the Craft grounded there, and worthy Master Eachlid gave it the name of Geometry, and now it is called throughout this land Masonry, since then, long after, when the Children of Israel were come into the Land of Pallestine, (that now is called, the Country of Jerusalem) King David began the Temple, which is called the Templum Dñi: and is named of us the Temple of Jerusalem; and the said King David loved well Masons, and cherished them much and gave them good pay, and he gave them charges after the manner he had learned before



given by Eachlid, and other charges more that we shall hear afterwards, And after the decease of King David Solomon his Son finished the Temple that his Father had begun; and he sent after Masons into divers Countrys, and divers lands, and gathered them together. So that that he had Eighty Thousand workers of Stone, and were all named Masons, And he chose out of them Three Thousand that were ordained to be Masters, and Governours of his works. And furthermore a King of another Region called Hiram who loved King Solomon well) and he gave him Timber to his work and he had a Son; that was called Aymon and was a Master of Geometry, and was chief Master of all his Masons And Master of all his gravening and Carving; and all other manner of Work and Masonry that belongeth to the Temple. This it Witnessed in the Bible de Libro Regum, and the same Solomon confirmed both charges, and the manner that his Father had given to Masons And thus was the worthy Craft of Masonry confirmed in that Country and many other Countries, and Kings Dominions, curious Craftsmen walked about full wide, into Divers Countrys, some because of Learning more Crafts and Cuning and some to teach them that had but little cuning: and



so it befell, there was a curious Mason named Marcus Graccus, that had been at the making of Solomon's Temple, and he came into France and taught the Science of Masonry, to a Man of France called Charles Martell and he was a Man that loved well that Science and went to Marcus Graccus, and Learned of him the Science and took upon him the charge and manners And afterwards by the Grace of God, he was Elected the King of France, and when he was in his Estate, he took Masons and did help to make Masons and sett them on Work and gave them both y<sup>e</sup> Charges and manners and good pay as he had Learned of other Masons and confirmed their Charter from Year to Year to hold their Assembly where they would and Cherished them very much and thus came the Science into France. England all this time stood void, as for charge of Masonry until St. Albons time and in his time the King of England (that was then a Pagan) did wall the Town about called St Albons and St Albon was a worthy Knight and Steward to the King of his Household, and the Governour of the Realm and also of the making of the Town Walls, and he loved Masons well, and cherished them right much; and made their pay right good standing as the



Realm did require for he gave them 2<sup>s</sup> 6<sup>d</sup> p Week and 3s their Nurses, and before that time, throughout all this Land, a Master took but one Penny a Day, and his Meat; until St Albon amended it and gave them a Charter from the King and his Council, to hold a general Councel; and gave it the name of an Assembly and thereat he was himself, and helped to make Masons, and gave them charges as you shall hear afterwards, right soon after the Death of St Albon, there came divers Wars into the Realm of England, out of divers Countryes, so that the good rule of Masonry was destroyed until the time of King Athelston that was a Worthy King of England And brought this Land into great rest, and peace and builded many great Works, Allies, Towers, and divers other Buildings and he loved Masons well. And he had a Son called Edwin and he loved Masons much more then his Father did, He was a great Practicer in Geometry and he wanted much to talk and commune with Masons, to learn of them knowledge, and afterwards for the Love he had To them; and to the Craft, he was made Mason and he got of The King his Father a Charter, and a Commission to hold every Year once, an Assembly wheresoever they would within the Realm of England and to correct within themselves faults.



and trespasses that were done within the Craft and he held an assembly himself at York, and there he made Masons and gave them charges and taught them the manner, and commanded that rule to be kept ever after : and gave them the Charter and Commission to keep and make an Ordinance, that it should be renewed from King to King, and when the assembly was gathered together, he proclaimed that all Masons and young Men that had any Writing, or understanding, or knowledge of the Charges manners and Customs that were made before in this Land ; or in any other that they should shew them forth ; And when it was opened, there were found some in French, some in Greek and some in English, and some other Languages and the intent of them all was found One, And he made a Book thereof how the Craft was founded ; and he himself commanded (that it should be read seen, and told, when any Mason should be made and to give him his Charges, and from that Day till this time manner and Customs of Masons have been kept in the form as well as Men might Govern it ; and furthermore at Divers Assemblies have been put and ordained, certain Charges by the best advice of Masters and Fellows.



Tunc unus ex Socjis teneat Libru' ut illi  
ponant manus vel ille ponat manus sup  
Librum, &c.

Here followeth the Worthy  
and Godly OATH of MASONS.

EVERY Man that is a Mason,  
take good heed to keep these charges,  
that if any Man find himself guilty  
of any of these Charges, that they  
amend themselves towards God principally. Ye  
that are to be charged, take good heed, that you  
may keep these Charges right well, for its a great  
Peril for a Man to forswear himself on a Book.

The first charge is, that he or thou shall  
be a true Man to God, and the Holy Church. That  
ye Use no Error, or Heresy by your understanding  
or discretion of wise Mens teaching.

And also that he shall be a true Leige man  
to the King of England, without Treason, or any  
Falshood, nor that they know no Treason nor  
Traiterie but to amend it privily if it may be  
and before the King of England and his Council.

And also you shall be true each One to the  
other (that is to say) every Mason of the Craft of  
Masonry, that hath been a Mason allowed: You  
shall do to them as you would they should do  
to you.



And also that You keep truely, all the Councils of the Lodge and of the Chamber, and all other Council that ought to be kept by the way of Masons.

And also that no Mason shall be a Thief or Thievish so far forth as he may wittingly know, and also that he shall be true to the Lord or Master and truely see his profit and advantage.

And also you shall call Masons your Brethren or else your Fellows, and not other foolish names.

And also that you shall not take Your Fellows Wife in Villany, nor desire ungodlily his Daughter nor his Servant, nor put him in no disworship.

And also that you pay truely for Your Meat and Drink where ye go to Board.

And also that you shall do no villany in that place, where you go to Board, whereby the Craft may be Slandered.

These be the Charges in General that be longeth to every true Mason to keep.

Rehearse I will now other charges Singularly for Masters and fellows.



FIRST that no Master shall take in hand any Lords work, or other Mens except he know himself able and of sufficient work and cuning, to perform and end the same Lords Work, so that the Craft have no Slander nor disworkmanship, but the Lord may be well served, and truly with his own Goods, and the Master to live honestly, and pay his fellows truly as their manner is.

And also (that is to say) If he take a work or else stand Master of the Lords Work Ye shall not put him out except he be unable of Cuning for ending of the work.

And also that no Master or fellow take any Apprentice within the Term of Seven Years, and that the Apprentice be able of Birth (that is to say) free born, and of Limbs whole, as a Man ought to be.

And also that no Master or fellow take no allowance to be made Mason without the Assent and Counsil of his fellows; at the least Six or Seven and he that shall be made Mason be able in all manner of degrees, that is to say Freeborn and to come of good Friends and true and no Bondman And that he be of right Limbs as a Man ought to have.



And also that no Mason shall take apprentice unless he have sufficient occupation for Three Fellows or Two at the least.

Also that no Master shall give pay to his Fellows, but as he may deserve so that he be not deceived by false Workmen.

And also that none Slander another behind his Back, to make him loose his good name or his Worldly Goods.

And also that no Fellow witbin the Lodge or without misuse another ungodlily or reproveably without a Cause.

And also that every Mason shall reverence his Elders and put him to worship.

And also that no Mason shall be a common Player at Hazard, Dice, or other unlawful Games, whereby the Craft may be slandered.

And also that no Fellow go into the Town by night where there is a Lodge of Fellows Except he have a fellow with him that may bear him Witness that he was in an honest place.

And also that no Mason shall use Letchery whereby the Craft may be Slandered.

And also that every Master and Fellow shall come to the Assembly, it he be within Thirty Miles if he have warning and if he have trespassed against the Craft that he abide the award of the



Masters and Fellows.

And also every Master and Fellow that hath trespassed against the Craft, shall stand there at the award of the Masters, and Fellows, to be accorded and agreed if they may, and if they may not agree then to go to the Common Law.

And also that no Master or Fellow make any Mould or Square or Rule to any layer, or to set any Layer within the Lodge or without to have Moulden Stones.

And also that every Mason receive and cherish strange Fellows, when they come out of the Country and sett them to work, if they will, as the manner is (that is to say) If he have Stone in his Place otherwise he shall refresh him, and give him mony to go to the next Lodge.

And also that every Mason shall serve the Lord for his pay, & every Mason shall make an end of his Work, be it task or Journey work if he have his Covenants, and all that he ought to have.

These Charges that we have rehearsed to you and all other that belongeth to Masons, you shall keep, so help you God, Your Holy Doom, and this Book unto Your Power.



Margate:

PRINTED AT "KEBLE'S GAZETTE" OFFICE.

1894.



