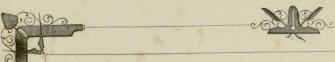


Repenables.





QUATUOR CORONATORUM ANTIGRAPHA.

Masonic Reprints

OF THE

Lodge Quatuor Coronati, No. 2076, London.



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

VOLUME V.

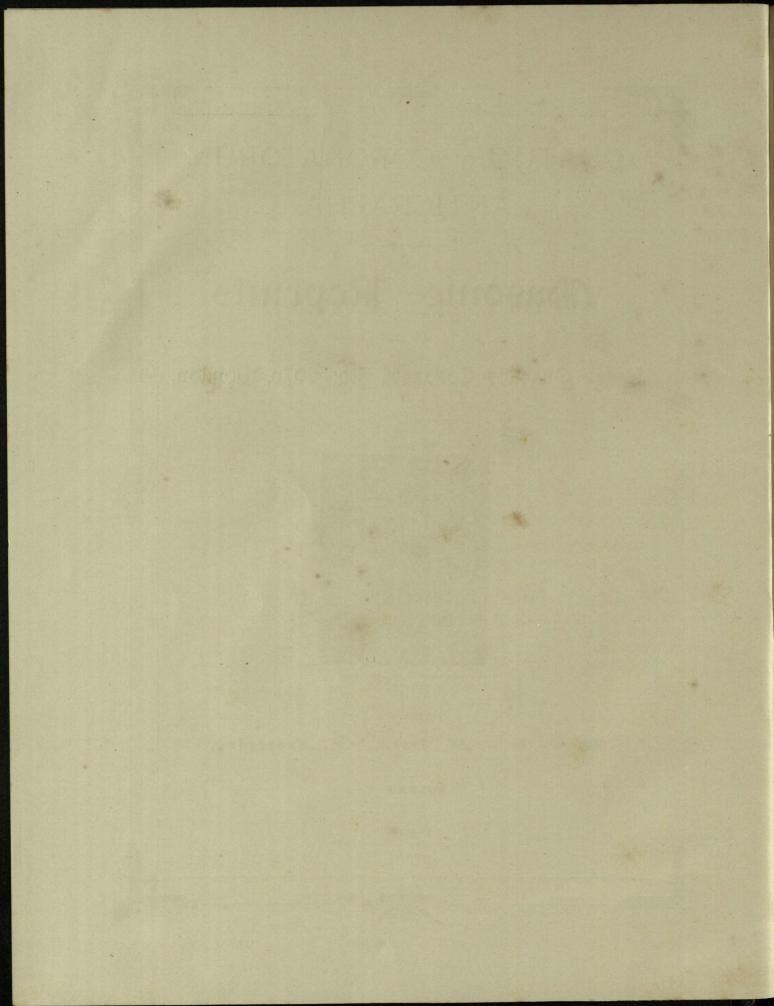
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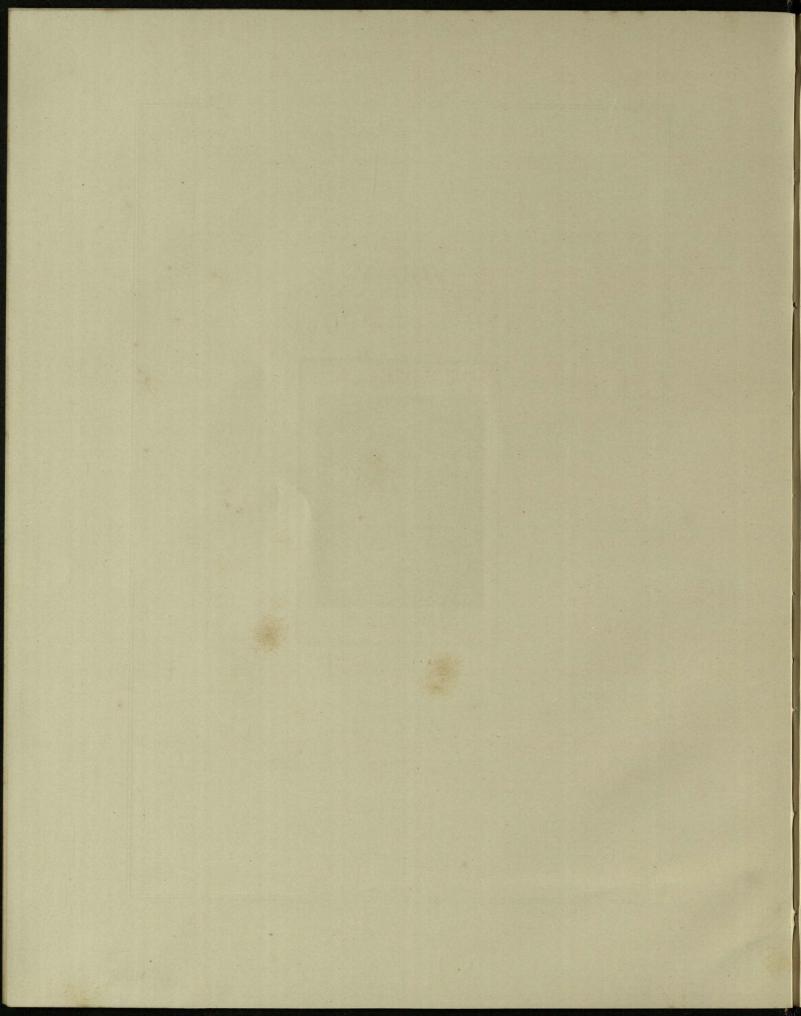
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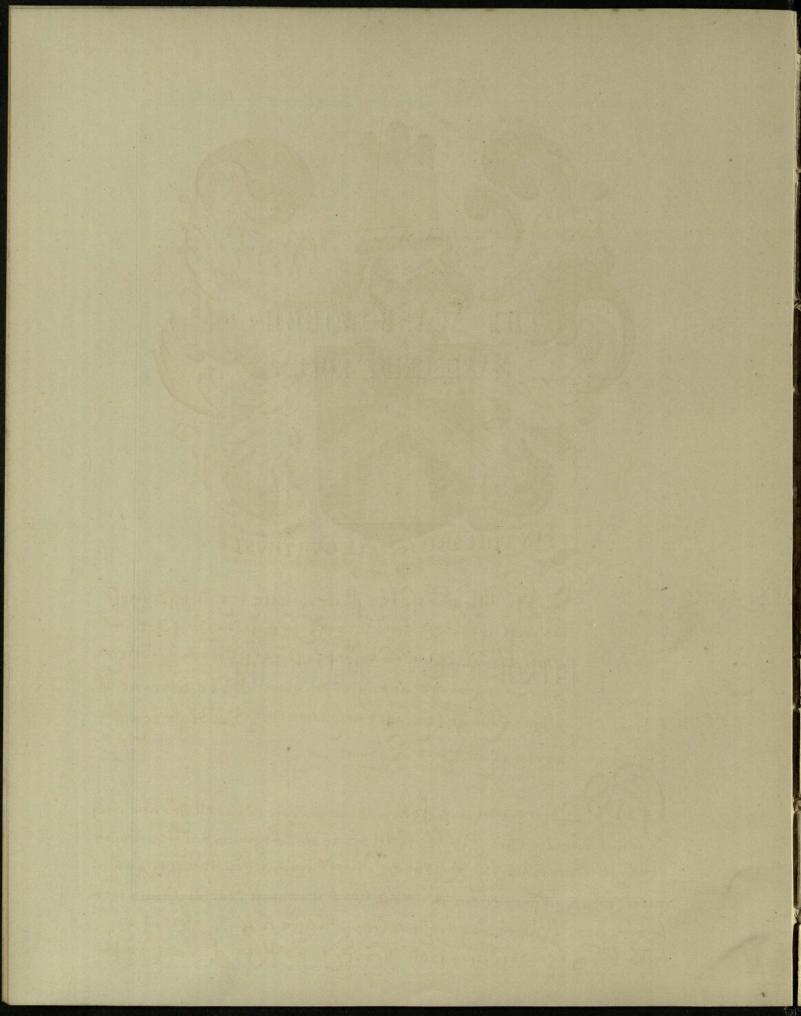


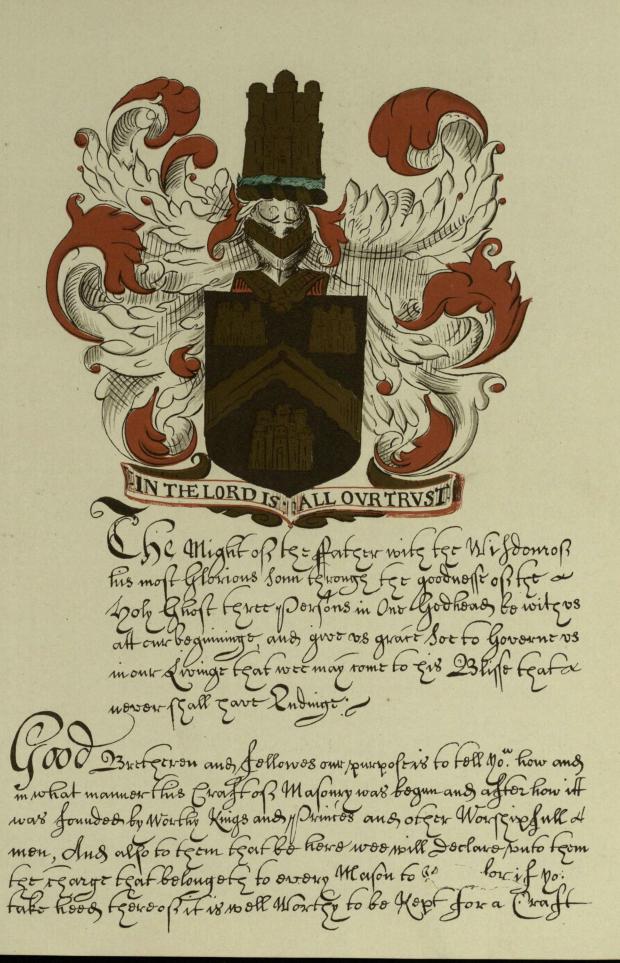
PART I.



THE SCARBOROUGH MANUSCRIPT ROLL.

INTRODUCTION: TRANSCRIPT.





and Omious Stioms, Enors is Sonson Sonorall Sciontos of to whire it is, One of too of bollowings? The first is Gramor which Tourhote a Mean to Spoako Fruh and write truly; The I Sorond is Afretoricke which to artiols a man to Spooks fristo in Subtill Tourmos; The Thirdis Logisto which to arhole to Dofromo truth from Palgood; The Pourthis Aretmaticked that tournote to anompfand roston all mannow of Mumbours; Tho fifte is Goomotrio which touchoth to mooto and Monuno offer Earth and offis Science is Majours; The Sixte is Musicke which fourgote Songo and poiro of Song : Orgains and Darres, The Somonteis Astronomie whire tourgole teo Mourto of & tgo Sun and Moono and offer Ornamonts of tet An soroons; Cho Joanon Liberall Sciences where be all by Ind Science that is to d Say Geometrie; This may a man proper that all fet Scions in to Mords art found by Goomstino for it touthote Monfurs, y Dondoration, or Woight of all mannor of Larte, and thorows noo man teat Workets of any Graff but ho Worksty By Pomo Moafuro nor nooman that Bupos and Solls but by Moafuro and Woight and all this is your trio And Praffos mon and Morthants Indo offor of tgo Paistriours and Appriate of lowmon and Tillows of Ground as Journe, winos splants and Sollows of fruitos for Gramownow offronomo, nor and of to observantindo a man One moat, or Monterowiteout Toomother whore foro woo tempo tent Science most monte. that find of all of for; Ens Srion o was first found out by Ono Camothe in the 4: of Gous: on & Samothe has Two Wises the Onorallos of da and the offer Della by Ida hoo bogot two Sounds the One tallos Jaboll thether Intall, Ind by the object

Wife ho had a Som and a Dang for, and fet for four Ontowon found ter boginming of all Traffs in teo Morls, This Juball was Bolf Som and hoo forms to Dragt of Goomofro and hor pourtos flores of Shoop in to forles, and Frist Wronget Soulo of Stone and Eroo Gon: 4: and fire 23 rolgor Jaboll & Jours Mulito of Songo, Sorsoo, and Organg, The Chird Brotson found Smite Orastas of Juon and Stoolo, and took Sifter found, Moavening, The for Antoren did Know tent Rode would take Congoant for Sum oitgor by fire, or water of Thorefore tery Marit Teo Sriomes white teop found in two Months of Stone that they might be found after tetflood ter One Stone was tallos Marblo teatramot Burnt wite Aire the other was Saturns and teatramed I women o in teo stor Watous. Our infonters to toll go in mohat mannor topo Stonos word Sound that thefo Svienros novo writton in the groat Dommoragnos that was Some puto Ous, and Onswas Some ponto Som, with was form puto hoals too famo Lowmoragnos was afforwards namos Doxmos Fer Hatgor of Wilo mon, Loo Jours & the two Pollars of Stone, and the Sirones Whitton the 20 hoo tourget to offormen and all the makings of too Cowor of Dablon thoroward Marlowy first madomirhof and ~ the Knigo of Babilou teat boght Minbrote was a Majon Smilotto and Lovos too Praff as it is faid and whon too Tity of Minios and offer Dityos of too Last 15 only bo I made Minsolf too Kingo of Dabilon Sont teiteor Svoto Malous att to Sofiro of to Kingo of Ninvoo his Pozen and whon hoo Souft com forte 200 gavo teom a Chargo

on this mannor E Rat they gould be true out of from to offer and that they fould fort truly to goatger, and Souro L thour Lord find for thourspay Sor that the Orast & a might havo Worderpro and all that bolonge to sim of this was to fint fino that over Majon has charge of his Pragt. Moreonerweon Abraham and Sarrah his Wife wont into Egyset ho faunget to Soavon Srionres and ho had I Worthy Irhollownamos Entlis and ho Loannos kight & woll and was Weafor of all the Soven Sciences and his dais it bofoll that the Lords and Efatos of teat Roalin, has Soo many Soms that they had gotton Some by tois Mives and Somo by offer Ladios teat lesy had not a romspotont maintenance for from, who refore top made great Sorrow, toon to 4 Kingo of to Land tallos a great Dountle to Know how & thop might roloive toen Philoson Lonofth as Gontlomon Should rondor or Condition that toop would grant mo a Pompion feat Junay havo sporos to rulo teom honofth ar teofood teat Stionto onget to bo which hoo grantos, Thon teat yet Worthy Plante took the Lord Sounds and fauget from the Sriomo of Goomotry for to works in Stone of mannor of Worth Work teat bolongote to Burloing Thurshos & Complos, Portlos, Coros and all other manner of Birlango

In I ho gave from at hourge on this manner first for thou Should be true to the King and to teo Lord that those I Sorved and that thou should down well to goather and to thud out Out to other and rall out of hor his Jollow or Brothor and not Sorman From Knavo nor aug offor Loulo name and that they Should truly de Porro Their spay of the Love Leon Mator they Sorved and that They Rouled ordano the Wifest of from to be Master of Go Worke and noither for love/ringes, or favour to soft another that hath little runnige to be Mafter of the Works who roby the Sond Should be svill Sorves and they of games, and also feat thon Could rall the Governor-of the Works Maffor the tymo teat teap reprompet wite frum and many ofear teargos + teat word to Longo to toll, And all the forto made teom * Swoons a groat Cate too Color in East tymo and Ordanios for tentroalonable pay teat they might Live Lonothy and alfo of tent teor souls rome and Assemble to gotgon over yours Our ound fought both horo to formo to for so for his prajet and teois Trong Workerpp and to toxxot with the omfolvos em teat eas Tropagos against teo Praff, and tens was festione groundos foro, and teat Morthy Mator Entres, gavo it to name of Gooms for and now it is tallos terronge all ters Sand Mafoney;

Long afformeon bet Miloron of Straollword tomo into teo and of spromiso ling David bogan to Comploat Jorusalom whire was tall Complum Somm and ho Sovod wolf Malons and Thorizon from mute and gave from good spap, and ho gave teom teo rearges and mannows that he gas Sourned of teo gyptians loft toom by world, and offer reargos more teat Von Fall govo aftorwards, Aftor the Doroaloof Kingo L orbits, Solomon, his Some Singenigo too Complo whire 4 his fateor ead bogum and ho Sout for Morkomon into 44 Irvord Donntrios and gathoros togothor Lighty Thouland & Workows of Stone and word all named Majons and ho Phofo onto Bleom throo Thonfand that wor Ordanos Mattors and Governous of this Works and thorowas a Kingo of an other Nation white mon rallos Disam and holosod woll Knig Solomon and ho gavo him Emilor for gis Morko, and Ro had a Som rallod dynon and ho was Maytor of Goomstry and Phoiso Mator of all his Masons, and was Mastor of all his gravingo and Doursingo and all otgor mannor of Majoury teat bolongote to teo Complo and this Solomon 44 ronfirmod bote reargos and the Mannors that his father has given to Majons and thus was that months Oxaft & Monfrimosmited Dity of your forlow and Many offer & Amgdomos.

Pricions Prafts mon Exarellos into Ivors Countres fomt to Loarno moro Oraft and Jumingo and Somo to toate & teom that had but ter Dunnings and So it bofoll feat for was Enrious Majons that was tallos Mayuns Groins of that had boon all too 23 intomat of Solomons Tomplo and work tomo mito france and took ho tanget be Srione of Majory and forowar Ono of too Logall line rallos Pharlos Martoll and ho was a Man that Lovod woll ters Traff, and horamo to this Naprus Groins and Soarnos & of sim ter Graff, and took of sim ter reargos o mamors and afforwards by feo gravo of God howas Elortos Knige of Arant, and whon ho was in ters Stato ho tooks Ma fons and did holy to make mon Malous, and Soff toom to Worke and gave teem bole tee tearne and tee Mannous feathout has Soarnos of oteor Malons contirmingo toom of 4 Routon from hours to hours to Told From Mombly, whore teen would and tens tame to Orast into france England all fais Whilowas word of Majons sontillet St. Albons and in his Donos to Kingo of Rigland & of Wallod the Town that is tallog S. Albons, Now his St. Albon was a Worthy Knight and Stoward to the of Knigs Lonfohold and was govornor of teo May fons

That mado the Cowno Walls and loved thom woll and Chouped thomright much and ho mado Rozo par right good (i o) two Billings Suppouro a Wooks and thros pouro to thoir Nonfron Coforo that timo foronge all this Land a Morfon foots but a pomy a Day & his moato till 8t Albon mondo Sit, and got from a Tharfor of the Kings and Conwoll for to hold a Gonorall Commolland gave it a name of Afombly and thoroat howard him follown shopped to make Malons and gave trom Thorges as 1/0. Roll hore afternate Right Soon after the Doats of St Alban thous was great Warrs in England fo that the frattwas almost lost vertill the time of Atholfton a Worthy King and ho brouget the Land to rolt and poaro ho Danitoo many groat Worker as Churches, ologos Callos and many other Britisings he love & woll Malons and he Rada son rallos 20 win ho Lowds Majons murkmoro toon his Aathor did and howard a groat powertilor of yound to wong much to fallo with Majons and loarnos of toom too Braft aftorwards for the love he had to Majons Rowers made humfolfo and got of teo Kingo his fathor a Chanton and Comission to hold on ony Mouro Outo an Aldubly witem to Loalmo of England, to Convertive them from lovos defaults & Cropalos that word dono within the Graff and ho hold zunfoiso an Afombly at Joxeo and mado Majon and gavo from the Chargo and tought from the Mannors of Marfons romanding that rule to be keret however and gave toom too Charton and Comption to 4000 that it should be proforod amongst thom from timo to Find?

And whon the Mombly war most ho made a Bry that all Alafons Old and boungs that had any wintonig or vind fanding of the thorages that was before in this fand of in any other thoy should bring teamforte and forowas some found in & Grooks Somo in Pronth Somo in Englise and Somo in oteor HH Languages, the intento Bloom word all One and ho romandes a Booke to bound o feoro B to Toffis how to Graft was # & first forms rommandings to 60 road whom any Mason or Walons Should bomado, that Soo thop might Know for thang and from teat time to this Al smbly s have boond Korpt and of toxfamo Charges have boone given by Maytoxs and Adhowes. Here follows to too Worthy and Godly Path of Hafons overy man that is a Malon take hood of this tharge and if you finded your Solves guilty of amp of the following man a mond and ofporally you that to thougod now to take hood that you # Roop it forit is great y Sovil for a Man to for modaro hunfolfo/spon a 23 ooko; Eun soms ox Somorious towat berum will volido ponant volsponat mann & Supor librum of tuno proropta doboront logi. The Airst is that you shall be true to god and holy thurthe and that how of ono horision or worm nondow tandings or by the Fourthing of ? Indifritoto mon, Allo you Shall be Fine Loigo mon to the King without Troason or fall zood and that

you Shall Knowno Troafon but that you warno too King or tus Councoll thoroof you shall be true One to another That 18 to Say to overy Walter and followofted Graffel Majoury and Frall doo to From as you would they should do to you and that overy One Koop true Conwello & Lodge and Chambor and all other four of that onget to be Kort in the way of Majoury and that nond Shall to thoi for now in thoivingrompany to his Knowlodgo but bo truo to the Lord and Mastoz that no Soro and to soo to his profit and Advantago, dus also that No. rall Majons your follows and brothron and no other forde names nor you shall not take your follows Wife to familt Willamy with hor nox-dofire his daughtor or Sorvant to Sofilo hor, or thom, No Shall pay truoly for your Eablowhord bo board That the Graft may Ravo honous whore over von god The fo be for florges in Generall that belonget oword Majon to Roops, both Majons and follows Jwill now rohoarfo other thorgos Singular Hirst That no May For Shall take popon him any Sonds Worke drothor Man's But that ho Know himfolfo ablooms Jufirouf in Cunningo to portormo and ond the Samo fo that the Graff Ravono Slandornor difword sipp but that the ford may bowoll sorvos and truly, ollo that no Waltor fako Worko

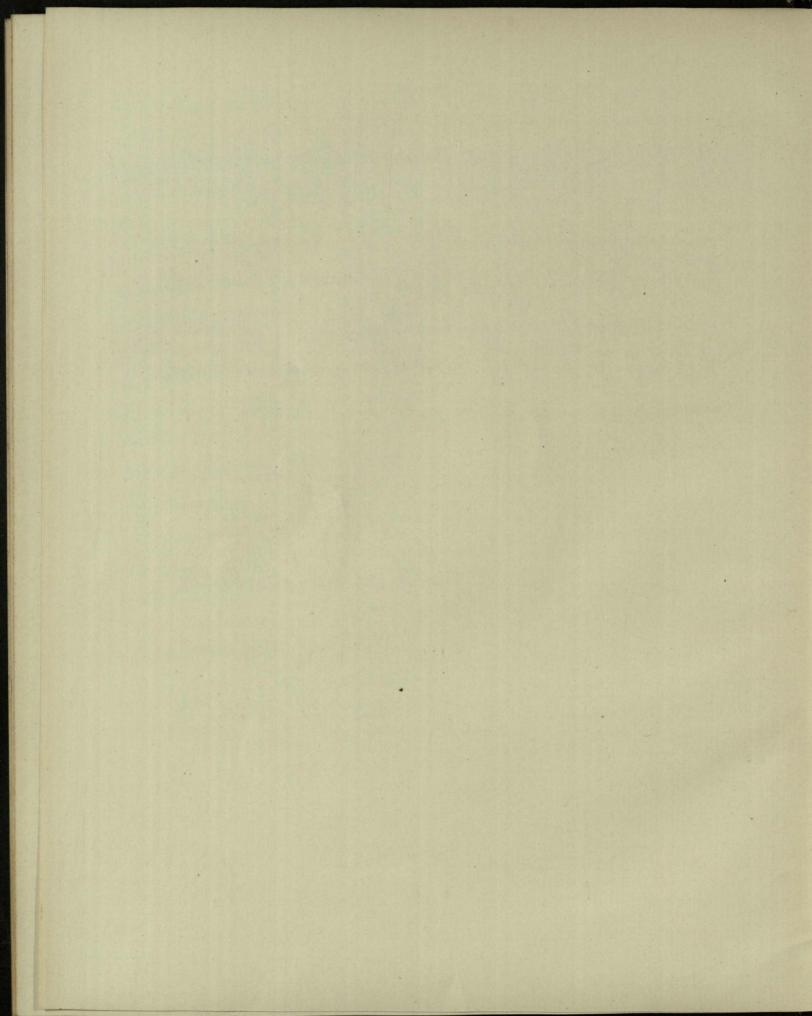
but altroafonable rates the Mafter to how Lonofth and to pay his follows fronty as the Mannoris Alfo teat no Maylor ox follow shall Supplant of our of to goir Work of teat is fo say if ho havo fator Morko, or stand Martor of too Lords Worko ho shall not sput zim out i 3 ho bo ablo in finning to ons to Samo, Alfo Eat no Mafor of follow take an disprontite for loft Tormo teon Soaron yours, and fathodispliro Hooklooplus Birtzand of his Links ashooning to be and also that no Mastor nor follow tako no allowanto to Bomado -Majon without the offent of his follows at too loaf for y And teat ho teat sall bo bound and mado Merfou to andablo onox Tros (viz) (gat ho bofros borno and of good Kingod and no Isondman and teat ho cavo his right Simbs as a Man onget to gave And teat no Works to sout in trust with any Feat who to take fournay and teat no Majon give spay to Ensfollows but as they soforos And teat no follow Slandor an offer falfly to fee logo of his good name, and feat noo angody answord bo mado to any witen to Jodgo ozwitent and overy Majou Shall profor his Shor, boford guis and that nono reall splay att Dazard noramy of or splay, whoro be begy may do Slandros And feat no Majou reall do Comon Libals in Sothorio and that no follow goo into the Cowno on to Night without a follow teat may book zm Without a follow teat may book zm Without a follow as in an

Lono Aspland Ind Feat owner Mattor and Hollow tomo to that Momble But bowitgin go. Milos if ho have any warnonigo & and Stand foroatt foroward of mater and Hollows, and teat overy Mafter and follow is he have to perfor gould Stand att tho roward of Malorand Aollows tomato toom autor Sißthoy mar and Bnot teon goo to ted formon Saw Indthat noo major mato Montos Squaro non fulo to any Squall Lyous and feat no Majon foll mo Livor within a Jodgo nor witgout to Low Molo fonos with noo Molo of his Owno makonigo, And Feat Strango followos pontobo Chariteod whon too rome Twax too Country and soft from on Works at to Mannes 18 (teatis folay TiBhospavo -Mold stones in place ho shall soft gim afforthing fall teoloaton Works and give Ein his hiro, And if there bono stonos for zin ho shall rofrost zim wite monon to bring zim to konoct Lodgo, and also pound overy Majon Shall sours fruly follow for and fruly matoanond of Your Works boit Eaflo or Journoy is you may zowo your pay as you ought o zavo.

CBCPC Pharges feat wo zavo/rorowod & all of content to Majowy Vo. Tall Hoops all of content to Majowy Vo. Tall Hoops of holp to who amos boldo mo, and by this - Doobe to Nowh powok.

Pinis.

Modum That att of priva to do go hold att . Si rbrough in the Country of a fork the fonth Day of July 1905 beford William Thomson Egg: plidont of the faid Lodge of brovall offices brotherda ffor Mafon, the forwall plous whof namos ard horounto Subfisibols wow from an initod into fro Said Hrafornity Es: Thompson h: Simpst. Robt: Johnson Liter Samue II Buch Richard Hudson





The Hearborough Manuscript Roll.



EW 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, "Modum 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 66Arms, 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.

The Hearborough Manuscript Roll.

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 yow 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 yow 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 Buyes 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 ffruites for Gramer 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 4th 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 fflocks of Sheep in the ffeilds, and ffirst Wrought House of Stone and Tree Gen. 4th 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 yow 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, we'h 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 condicon that they would grant me a Comission 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 togeather 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 Trespassed 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 yow 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 Governers 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.

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 ffrance 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 ffrance, 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 ffrance.

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 S^t Albon 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 Yow 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 Comission 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 comanding 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 mett he made a Cry that all Masons Old and Younge that had any writeing or vnd 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 be comanded 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 Assemblyes 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 yow finde your Selves guilty of any of these that Yow may a mend and especially Yow that be charged now to take heed that Yow Keep it for it is great Perill for a Man to forsweare himselfe vpon a Booke.

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

The ffirst is that yow Shall be true to God and holy Church and that yow vse noe herisie no error in Your vnderstandinge or by the teaching of Indiscreete men, Also yow Shall be true Leige men to the King without Treason or falshood and that Yow Shall Know no Treason but that yow warne the King or his Councell thereof yow 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 yow would they Should do to yow 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 yow Serve and to See to his profitt and Advantage, And also that Yow call Masons Your ffellowes and brethren and no other foule names nor yow Shall not take Your fellowes Wife to Comitt Villany with her nor desire his Daughter or Servant to defile her, or them, Yow shall pay truely for Your Table where yow 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 Apprtice 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 (vizt) 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 answere 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 Comon 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 50tie 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 Comon 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 yow may have your pay as yow ought to have.

These Charges that we have received & all other that belonge to Masonry yow shall Keepe so help yow God and Holidome, and by this Booke to your power.

ffinis.

[Endorsement]

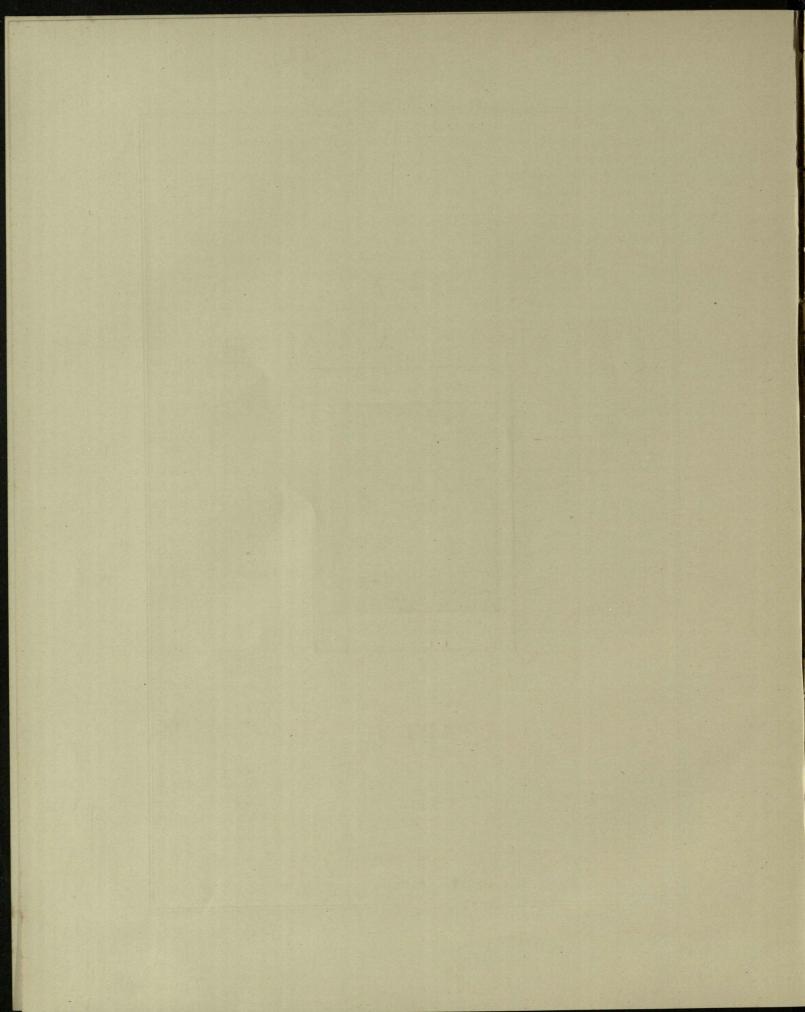
M'dum That att A private Lodge held att Sc rbrough in the County of York the tenth day of July 1705 before William Thompson Esq^r President of the said Lodge & severall others brethren ffree Masons the severall psons whose names are herevnto subscribed were then admitted into the said ffraternity.

Ed: Thompson
Jo: Tempest.
Rob^t: Johnson
Tho: Lister
Samuell Buck
Richard Hudson

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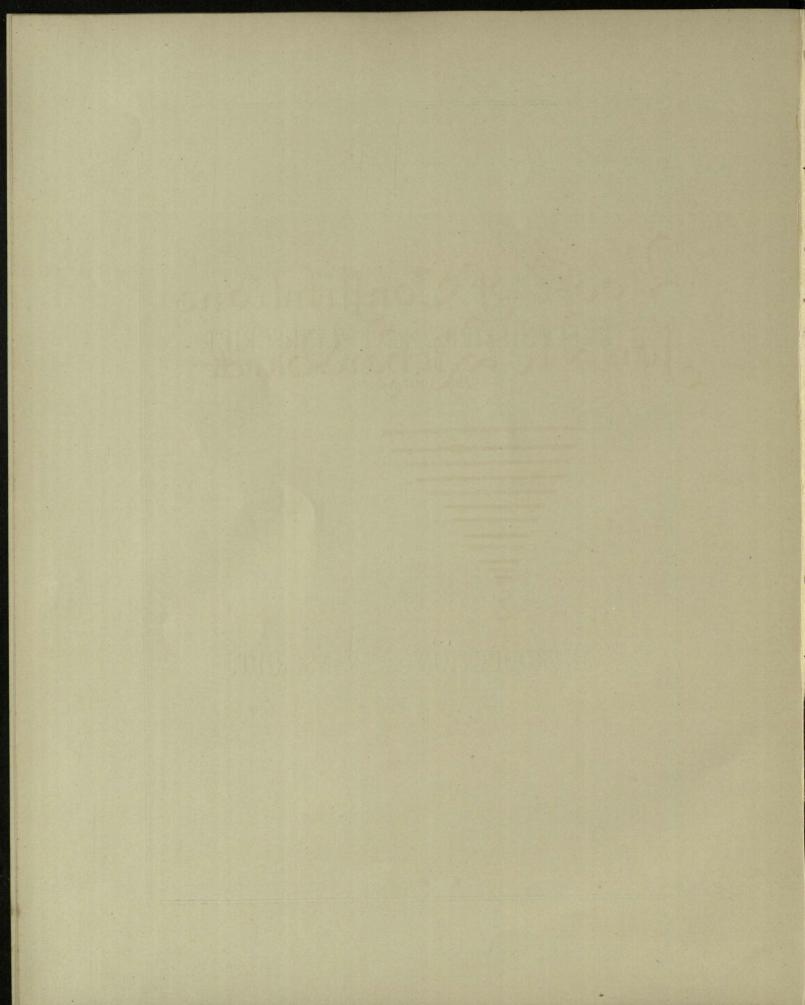
PART II.



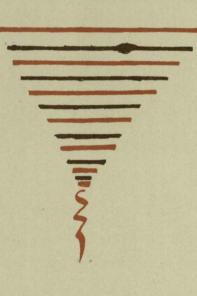
THE PHILLIPPS No. 1 MANUSCRIPT,

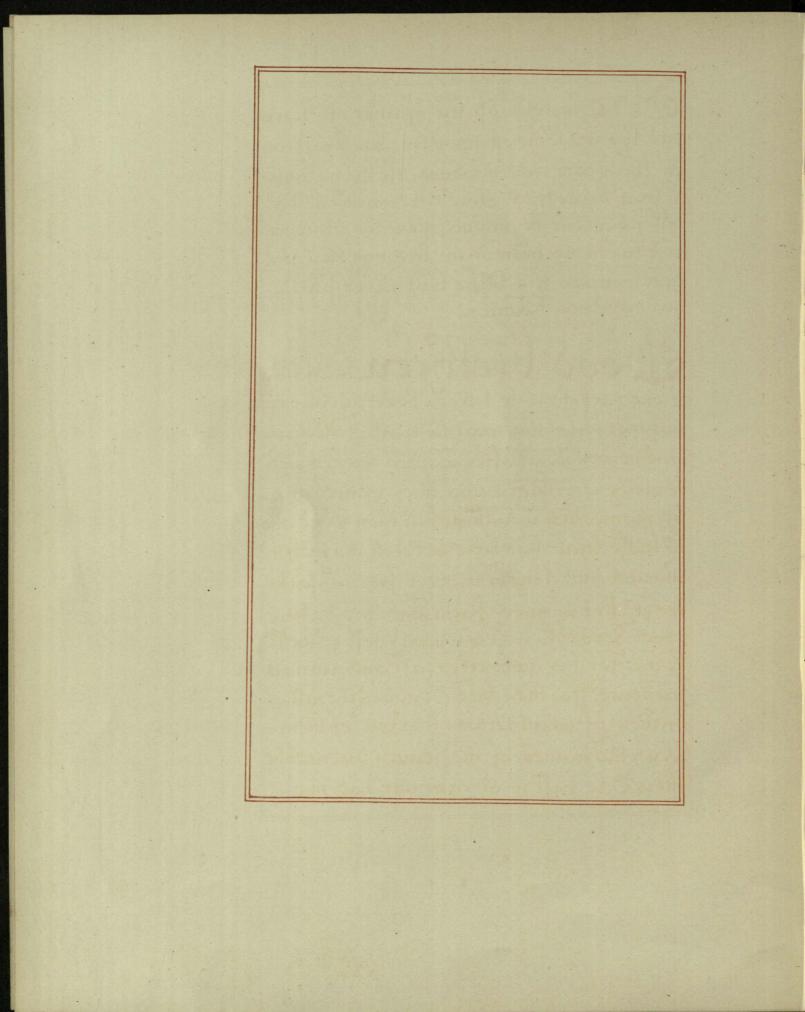
(Nos. 10827 & 20762).

INTRODUCTION: TRANSCRIPT.



Booke of Constitutione for 2112 Lichard Banck





and the wildome of the ylourion fonethrough the wrace and you mee, of the hologho of that beene three ploud and one Bod bee will no at our beyininge yeve us yeares of to youern no heerem our liveinge, that wee may come to his blifse that never hall—have endinge 20 men,

Stood brethten, and fellow ed our purpose is to tell you bowe and in what was boyoun It was after warded howe it was be peter by woorthis fings and primed and by many other woorthis poull man & nd allow to that be keen ween ill thangely the rharyed that longth to every free malou to feepe for in your faith and they ta team your feer for it is it is woorthy to be well feepe for it is awoorthy traff and aturious brithem of which seaven it is one of them. Stiffen of which seaven it is one of them. Shiffen of which seaven it is one of them. Show the first of the seaven diseased the their bears at woorthy the bear of them.

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Donocronon and wangof of all manusurof things on earth for their is noo man that woodfell and traff but hed woodfell~ by four mete or measure nor noe man byeth or felleth butby four in casurdor waight, and all fribib Beametrie, Aus frest marthaut traffs mon andall offer of the on Science cespenally the plowman and the Fillers of all 211 manner of graine and sood vino planters and letters of offor funited and howoby dirottes four by gramar now ACtronomy ue by any other of all the soil stientes nooman fundell mollow moaluro. without & cometrie Wherefore me thin Fell Mat the Driewe of Beometrie is much woonthy that findsthall other Stieme wasfulf boyoon & fhallfell pour se eforo de oet fronte Therowas am au frations tallos & amothas it is with en in Mosible in (Roini) the Arapitor of

Tenosis Kus His Zounell has two winds fre on a wife hight alda and fre offer Sella Don his furff wife De da hooyalf L fwo foution the our hight fabel The other Buballoms by the other wife Sella hee gatta forme and a Dayghtor and theis Hower thildren forms the bogining of all the drafts in the world the elder found Babell found Are Frantof Deometrie, and her had Alore of Proopeous Land in Hefels and first wrong fra house of four free as it is notos in free fraptorabo volais 2 Cno Ris brother Juball found the walt of mulut songe of conge hare on and organ this the Third brother Jub allcarn found Smitho traffofyould, fill vous toppour pron and forto send the DangRion found the drafte of ~11wooming Rus fileis thildren fuerowell that you would dor bengeaute for fine Ether by fire or water ans Whereford they wronght their and Prisured that they had found in two Tillowed of four that they might boo

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of 22 minions his tozendens when hoe fent from forth host wave them a thange in this manner & hat they hould be true on o to another house from a forther thould fent their lond for their pap for that their Will map how wood his pand only found to the saw the was the first find the was the first find that ever and major had and thary of his that ever and major had and thary of his that ever and major had and thary of his that

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and for that land it a holl land; plentons

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nd furthermore. Revenues a finge of an other Region Hat mon rallos, I kan and her loved well king Solamon Kno hor your Rim finber to his woodle of the has Ta forme that high the non and hoe was amailfer of Geomotrie, and was theife maisfer of all his majous and was maister of yranomye and tarvinge and all office mannow of majoring that Songeth to the Eemple 2 Cus this is withoff of in tho a Bible in the inig the books of the Pungolfie Hird ARapter 2 End His samo Salomon Loutumes both Haryes and mannows. that his father had young to majous Ruo thus was that wouthop traffor Malourie toutirmos in He Somhried Jernfalenz manisoffer fingdomos

Chrione, traffs mon walked all about full wide in dwars town turior four to learno more traffe and turning four to feathe them that has but little turing and for it beefell that there was a turious major that hight _____ Treeno that has beene at the wookfung folomous_

femple and hoo tame infoffranteand there hoo tought the friend of Malourie to mon of frante Rend fleve was one office rogall lone of frame that high Charles Martell and how was a man that love swell furth a trout and Szewe folhis and learned of him the traff, and tooker pour hun the theresoland thomamers & water wand by the grave of you heewas eloited to bookings of ffrom And when howas m his estate hoe tooke majous and did helpe to make mon majoned that word wonound felt them awoonte and yavo them hoo Rasteames of other majous QCus toutrimes thematharter from pears to years to holde their affemblie where they would one theriffed them's right muth 2 Cus thus tame The reaffinto -11 Frame raland mall, His seafon food vogo of anie tharye of Malourio vutills! Albans timo Of no in his tapod Mckingo of England Matwasa paping tion wall the

towno orboute that was tallos 52 (Bans Hus 5 Hollow was awood this Buyfita (foward of the kingo houlhold and had Moyonermont of thorealmo and allos found walls: and loved making woll and theinthes from much and hos made filer pap wight good fanding as fro realmedistor hee wand from it aweeke and in to their theard for beford thattime Arough all Acesand a major had but apour es it Rus hou po a traster of the finge this tourself for to and gavout the name of an affemblic one was therealthing to and holpod for to make men majouse want from maryed as nee hall hoowafton would invert food? 6 Cat Bem Freno ramo intoly infand of dword nations for thatthe 4008 will of Me of ours was deferond until He tune of Finge & the Hot Rat was awoortho fings of Emplones and brought all that Zand in to west and peare of us builded manie greate woorked of bloos

offer buildings Dan Ro lovos well majous and Rada Jomethat hight Edwinand Ree loves malandmut more thenhis father dis Quis her was a. breate prantizer of Coometric Hushe Szew huy much to rommon and forlie with majous to learne of frem the reaft Hudafter ward for love that hee had to majousant to the traft hoo was made amajor DEW Bec yatt of the fung his faller a tharter on alsomblie an als Emblie where they would within the wealing onto a realise study to toket within from lelvos fan Ho and trespassed Hat word Sond within the reafte Ino hoo hold an afsom blio hunge He att boute and frevo hoomade majous and your from thartes ond fourthffrem for en affor Kno your from the farter and the tommission to Peop Land madean ordina me Matit houls bout uowoo from Purgeto tuy 25 nd, whou the alsemblit was yeathord to treathor hos made arm that all old malo us and young frathas any wutointoutour restanding of the tharped and mannows that word in ado beford uy filis land orin any offer flather Phouls burns and Phono from forth Tend whom it was proved Merower found fome in frenth fomo in & wooks and forme in Emplis Rand Como in office Sanguayor and they word all to our intent Esen & her mado abooks Bowoof Bow for was foundoon Boo Rimilolfe boo and tomandod fratit Phould boucad or fould when any major Thould boo mado and for to your him his 18? and co I Cus from that day untill this time mannows of majous how boon fepting, form gas woll as mon might you okno it furthermore, allowors assomblied for fame Haryof hand boond made and ordamod by the bott advisoof mailtour follows Enne vonne ex seniozib; tenetlibru et ille vel illi apponint mannesne librit et fune precepta Sebent seui uerie man that is, amajou fatoring of 4000 Becoo to Meis Haure con if any man findofinifolfe guillio in amost avail you & Cust of perially yee flatare to boo Haryes take your heede that pee

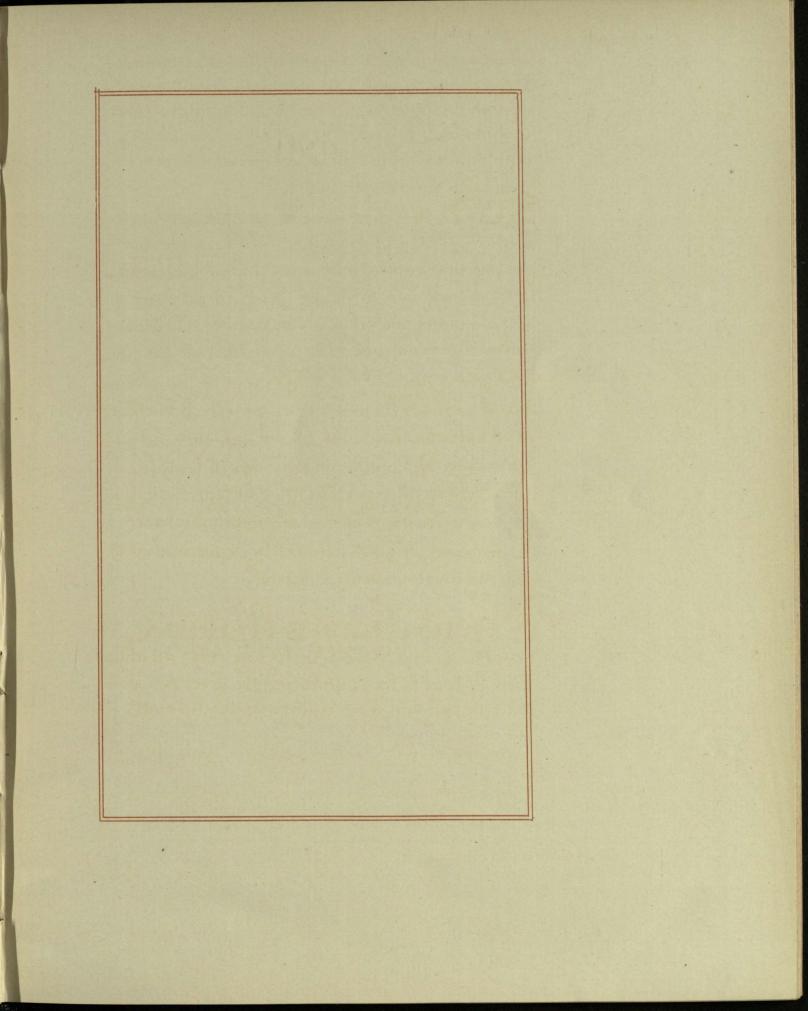
map forpe theis tharmed wight well for it is attroate pevill amon to for procuonin felfe uppon abooke the fielf thangers this Shatper (Rall beetwomen to god and hole Hurth Hus Hat veryene Error now Bergie by your understanding or distretion but bes per difrireate mon owife mon in carrolling no: Hus allog Mat ree hould be liquemen to the fing of England withoute realog or any offer fallhood a was that per fuoios mothodon non troumeno but pourse amondoit if per map, or else warme the func or his tounless thereof a Cond allos per Rad bee true earlie on to offer that is to lap to evous major of the traff of majoring Harboo majous allowoon por Mall Soca unto they at perwould That they Bould doe onto you that allo that per top all the tounters of your fellowed trulie boiting lodge ou thambour and all other tounlells of ought to boo tept by the way of Brotharhood Kind allow Mat noo major That boda Reife fauxforth as her map with or the we dend alfor Mat poo Rall boo Ture cart oute offer our to the Zord or maister that

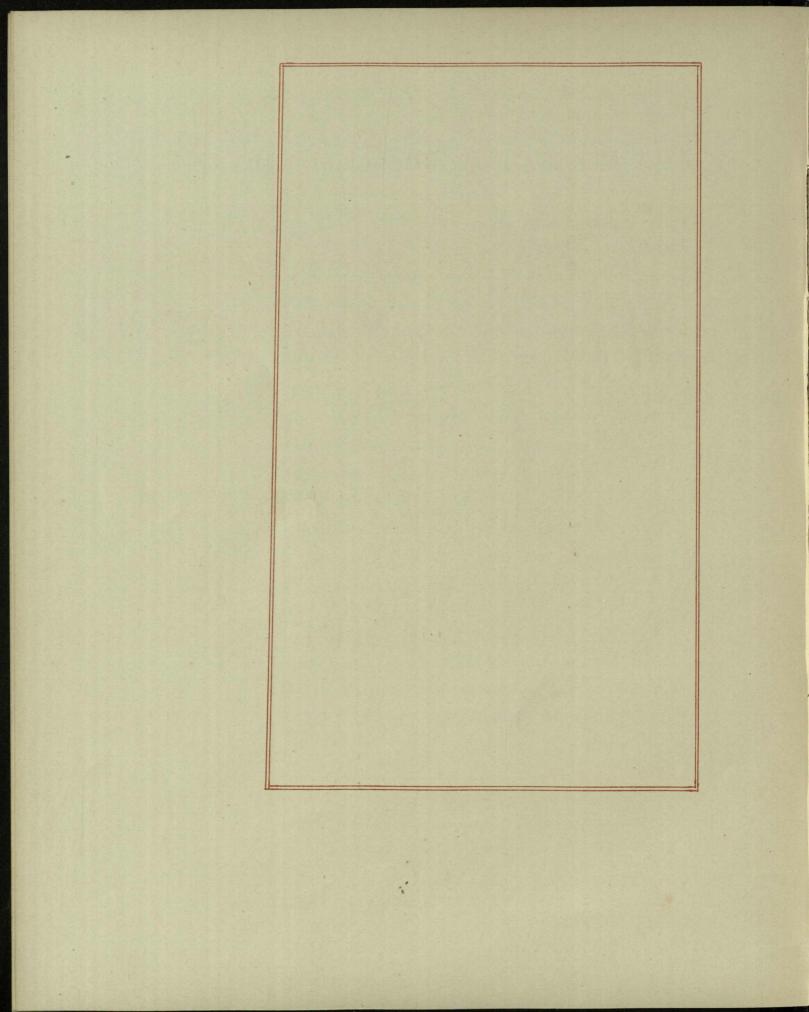
per lerve, and truly to fee to his profitto and Ris advantage The alfoeron hall tall majous your fellower or Brothron and non offer fowlo named Itus alfor per frall not fake your fellowed wife in villame or dofire ungodle Bib dang liter now Bib fervant nor pu If Ruy to not Diswort Rupp also that per pay truly for your mouto to dunke there where you goo to borde whereby He traffe mingof box flandred Theis bod frenta was in yourall that longeth focup true may on to been bolimailters and fellowed 12 P. Fwill offer thanged in Smon ler for monters and fellowed fire that not mailter or fellows Phall take upon him any Porot woorkenoram offermans woorkennlos Bee ProwRing felfe ablo and fufficient of. turning to performo the fame for that the raft Bane noe flander or diswoon Ripp. Provoto but that the love man be wellz wulp formos Iffor that not maister take noe woode but that Bed fato it weafonabled or that the sows man boo woll foros with his own yord and the Wanter to live

Honoffly and to pay fix fellowed trulistrein pay as the manner is & for that moomaile is now fellowed hall not proplant any offor of Moro woode Matis to say if holland faken awoonte un hand or offe Hand 1184 of the 2010 woode hoo thall not putthing out extept Boo bod unable of tuming forus the woode and also that noo mailtow or followd take no e proutiro but for the formost vij reaket and that the phis boable of built Matib to far froe bound and hold of times as a man ought to boe allow flat no maissoir nor fellowood Fatorio allowano to boo mado major without the assortand tounfoll of his followed Rus Mat Roos Fato hun for noo losse timo from peared and that hee whith that boomade amajon boo ablo in all mannor of dequees Chat is to far frod bound tomo of 4000 Findus from and noo boud man and alfor that hoo have bis kuft flymmed as a man, ought to Band Also Hat not Wafon take and sproutite unlosse for have fuffitiont ortugation for to fell Buy on On to Self throop of his fellowed ou two all the least on woonte Tuo alsoo tratuo maistor or fellowo-

Rall fate we mans woode to faste that was wont to god to Formit & Close that our Mex Shall wond pay to his fellowe but as they deferos foothal her bor not deserved by falls woodfomen 1150, that we major flander another bolimo fis barte to make him to le fis. wood nound ou his wouldly wood styo that we followo within the lotge or without milan lword and flor vingodly or roprostfully without found weasonable raufe Ilso Thatewo malon Boul zeverente his elder and south hun to wood Propo & who all or Hatnoomalon Mall bo tommon plaper at Bazandora Six wor aff any offer unlanofull plages whom by fromaff mustif be flandros a monalfoed noo majou hall use noo letileup nou bood not bande whereby fro waft might bo flandros Stud allos that we fellow you into the towns of followood wish fines without that hos hand afellows withking of. map board him withood that how was in bout placed & Clar Hat every in & follows that rome to the assemblaif of it boo within fiftio molodabout Ring is hee have and warring and if Roo hand full passes awaruf fre waff fron for foabise the award of the markers and fellowood allo that

Evoro maistor and follows that how trospalson against fromafffall frant to the award of fro maniforsand fellowed formate from a nondesig they raw and if the may not amoved from they to 400 lo tio tommon lawo, Clos that noo mailtow now follow mato noo mould now fquaro now wuld to no elapano nowfort now langur within the lodge now without To Bowo woo would found I Gud also o v Eudo major rorowo and thereth strange fellowes whon they tome over the tountered and folltham awoortoif the orall a p manor chatis to fap if thep hand mould Howd in his plato fireso hoo that wofwork him will monds unto fre wood Podyemy Allo that end mason that hould lemo Mo Low for his pap at us out Waiffer hould to make amond of his woode bout lasto or fouring if hoo have his domand and all that how ought to have rochanges that wee Bound now wehears on outo pou and alloffe That bolouge to majous ver thall terprote 300 holpo you god and your balledour





The Phillipps Manuscript No. 1.

(10827 AND 20762).



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 Phillips 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 Mayorlty 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 $6\frac{1}{2}$. 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 Phillipps Manuscript No. 1.

might of the ffather of Heaven and the wisdome of the glourious sone through the grace & goodnes, of the holy ghost that beene three psons and one God bee wth 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 afterwardes howe it was kepte by woorthie kings and princes and by many other woorshippfull 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 their The first is Grammar, and that teacheth a man to speake truly and to write truly The second is Blyretorick and that teacheth a man to speake faire in softe termes The third is Dialcticke or Logique and that teacheth a man for to deserne or knowe truth from falshood 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 & trupe & the vijth 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 Ponderacon and waight of all manner of things on 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.

Dowe this worthy Science was first begoon I shall tell you Before Moes floude there was a man that was called Lameth as it is written in the Bible in the iiijth Chapiter of Genesis And this Lameth had two wives the one wife hight Ada and the other Hella. 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 flower children found the begining of all the Crafts in the world And the elder sonne Jabell found the Craft of Geometric, 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 Tuballcann found Smiths craft of gould sillver coppar yron and steele And the Daughter found the Crafte of weating 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 Dermarines, that was Cubies, sonne, the which Cube was Sems sonne that was Noes sone This same Dermarines, was afterward called Dermes, 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 Memrod was a mason himselfe as it is said with maisters of histories And when the cittie of Minivie, and other Citties of the Easte should bee made Memrod 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 Mr may have woorshipp and all yt 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 wifes & 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 parliamt 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 gouerne I will teach them one of the seaven Sciences wherewith they may live honestly as gentlemen should under a Condicon 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 sealled 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 yt 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 with him And other many moe charges that are to longe to tell And to all their 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 also that they should come & assemble togeather every yeare once how they might woorke best to serue their lord for his profitt, and to their owne woorshipp And to correct within themselves him that has trespassed against the craft And thus was the craft grounded there And that woorthie clerk Exclide gaue it the name of Geometrie, and now it is called through all the Land Masonrie.

Bithen longe after, when the children of Israell were come into the land of behest that is now called amongest us the countrie of Perusalem 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 geven 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 divers 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 Annon and hee was a maister of Geometrie, 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 iiijth 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 worthey craft of Masonrie confirmed in the Countrie of Jerusalem & manie other kingdomes.

Curious, crafts men walked abovte full wide in divers 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 Greens that had beene 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 Greens 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 gouerment 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 peñy a daie and his meate untill St Alban amended it And he gave y^m 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 \$t 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 woulde 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 togeather hee made 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 intente. 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 yt forme as well as men might gouerne it ffurthermore, att divers assemblies certaine charges have beene made and ordained by the best advice of maister & ffellowes.

Tunc vnus ex senioribį tenet libru et ille vel illi apponunt manus sup libru et tunc precepta debent legi.

Exercise man that is, a mason take right good heede to their charges & if any man finde himselfe guiltie in any of their charges That hee amend himselfe against god And especially yee that are to bee charged take good heede that yee may keepe their charges right well for it is a greate perill a man to for sweere himselfe vppon 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 yt 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 Theis bee the charges in genrall that longeth to eu'y true mason to keepe both maisters and fellowes.

Reherse, I will other charges in singular 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 diswoorshipp thereby butt that the lord may bee well & truly serued Alsoe that noe maister take noe woorke but that hee take it reasonablie soe that the Lord maie bee well served wth 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 Mr 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 have 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 Jornie Alsoe that eu'y Mr shall geue pay to his fellowe but as they deserve soe that hee bee not deceved 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 yt 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 yt may beare him wittnes that hee was in honest places Also that every mr & fellowe shall come to the assembly if yt 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^t eu'y mason receive and cherish strange fellowes when they come over the countries and sett them a woorke if they will as y^e mañer is That is to say if they have 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 beit taske or Journie if hee have his demands and all that hee ought to have.

Theis Charges that wee, have 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:—

" 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 題

"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

a.q.c. VIII: 134 (1843)

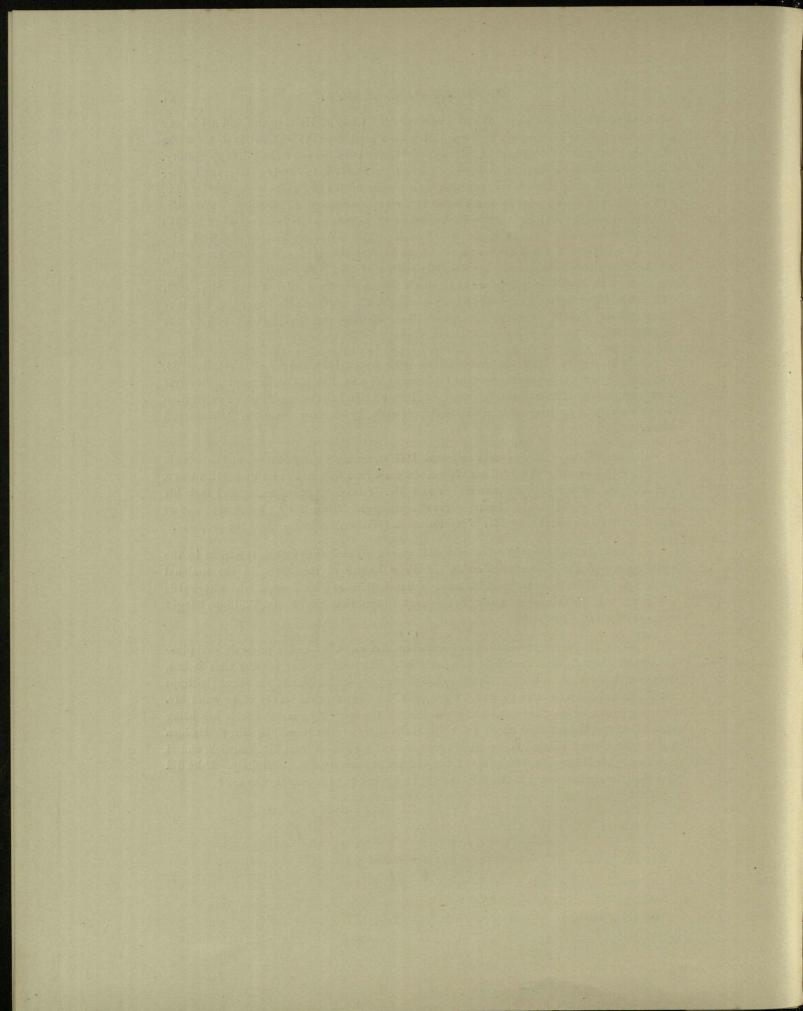
acknowledges his obligation in the compilation of his History of Hallamshire, did not in any part come into the keeping of the learned Historian until after the publication of his work. He only consulted the documents at Broomhead from time ty time as he had the opportunity. But in 1823 he was allowed 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. Rimington (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."

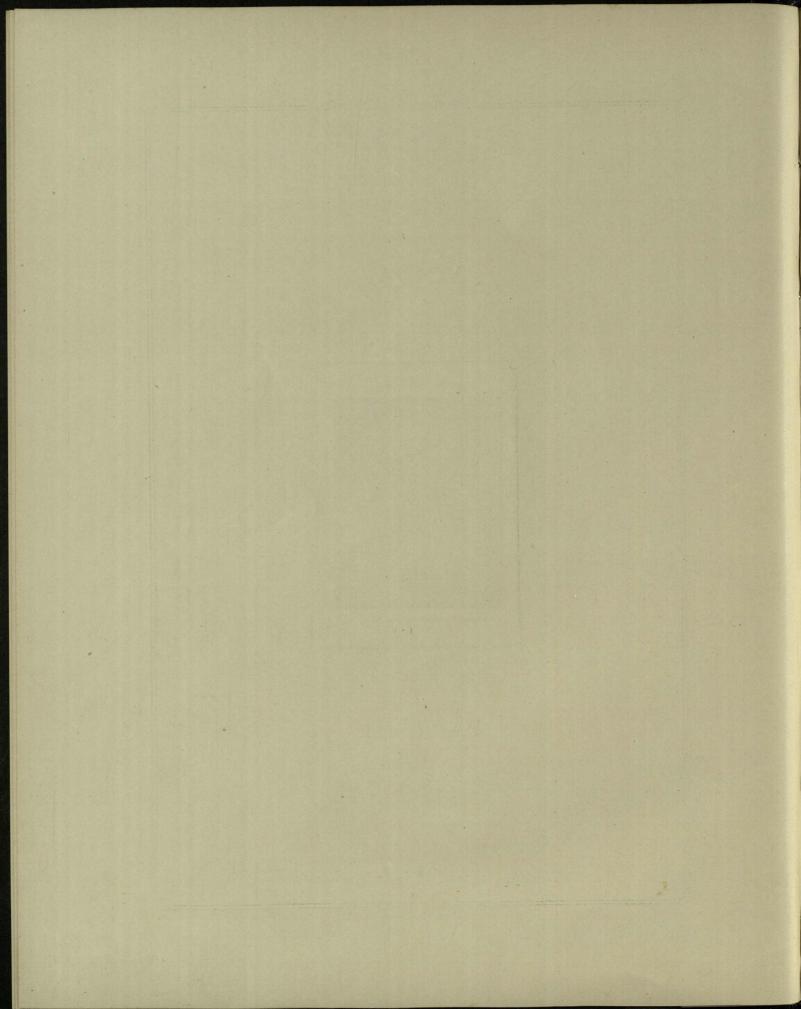
So we are once more referred to the Cheltenham collection as the probable final place of deposit of this much searched-for manuscript. But here the clue for the time is lost, because the dates and other particulars preclude our supposing either of the three Phillipps MSS. given in this volume to be identical 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?



VOL. V.



PART III.



THE PHILLIPPS No. 2 MANUSCRIPT,

(No. 6351).

(Facsimile of one page.)

INTRODUCTION: TRANSCRIPT.

Booke of Constitutiona

Chemight of the Hather of Iseaven and the wisdome of the Horious Some through the years and you wood of the holy yhost y: bene three plous and one you be to! his atour beginnings of yevens quare for to yourun us heeven our limited that wer may tometo his blifse that never shall have endinged to timen

Dood brethren and fellowed our purpose is to tell pour howe and in whatmaner hopse this would treast of Masourpe was be you. It no afterwarded flow it was texteby would be kingt and printed and by many) offer woorthipfull men And also to those that bee heere; were will thank by the tharged that fougeth to every first mason to respect or in your faith and they take your heede for it it is woorthy to boo woll text for their by sewen Liberall Stiemed of whith sewen it is on o of thom It was the name of the sewen Stiemed be the first is

The Phillipps Manuscript No. 2.

(6351.)



HEN Bro. Woodford discovered the PHILLIPPS No. 1, as already related, he was rather suprised 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 Cochrank 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.

and the wisdome of the glorious Sone through the grace and goodnes of the holy ghost yt bene three psons and one god be wth us at our beginninge & geve us grace soe to gouern us heerein our livinge that wee may come to his blisse that neuer shall have endinge Amen.

purpose is to tell you howe and in what maner wyse this worthy craft of Masonrye was be goon And afterwardes 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 their The first is

Grammar and that teacheth a man to speake trulie and to write trulie. The seco nd is Rhvetovick and that teacheth a man to speake faire in softe termes. The ther de is Dialectick or Logique & that teache th a man for to deserne or knowe truth from falshood. And the forth is Arith metick 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 weh Science is called Masonvie. And the Science is called Musicke and that teacheth a man the craft of songe & voice of tongue & organ harpe and trupe. And the viith Science is called Astronomy and that teacheth a man to knowe the course of the sonne of the of the starres. moone and These bee the seaven liborall Sciences The 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

Ponderation and waight of all mann er of things on earth. For there is noe man that worketh any craft but he wok 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 and especially the plowman and the tillers of all manner of graine and seedes vine planters & setters of other fruites are hereby directed for by Grammar nor nor Astronomy ne by any other of all the vii Sciences noe man findeth mett or meas without Geometrie Wherefore me thinketh that the Science of Geomet rie is most woorthy yt findeth all other.

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 iiiith Chapiter of Genesis. And this Lameth had twoe wives 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 gatt a sonne and a Daughter fower children found the begi ning of all the Crafts in the world. And the elder sonne Jabell found the Geometry craft of 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 Juball the brother found 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 And theis children knew well that God woulde doe vengeance for sinne eyther by fyre or water. they wrott their Sciences Wherefore

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.

Our intent is to tell you truly how & in yt mañer theis stones were found where in theis Sciences were written. The grea Hermarines that Cubies was sonne the which Cube was Sem's sonne that Moe's sonne. This same Hermarines 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 yt Nemrod was a mason himselfe as it is said with maisters of histories. And when the Cittie of Niniuie and other Citties of the East shoulde bee made Nemrod the Kinge of Babilon sente thither masons at the request of the Kinge of

Niniuie 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 yer 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.

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 mais ter of the VII Sciences And in his daies it be fell that the Lords and the Estates of the Rea lme had soe many sonnes that they had gott en some by their wives and some by other lad ies of the realme for that land is a hott lande and plenteous of generation And they had noe competent livelihode to finde their chil dren wherefore they tooke mutch care And then the kinge of the land made a greate coun

sell and a parliamt 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, castl es Towers and maineors and all other build ings, 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 toge ather 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

hath little cunninge 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 togeather 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.

Bithen longe after 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 Domint and is named with us the temple of Jerusalem And same kinge David loved cherished them much and Masons and gave them good pay. And he gave the Charges and the mañers as he had learned in Egipte given by Euclide and other charges moe which yee shall here afterwarde. And after the decease of kinge David Soloman that performed kinge Davids soone 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

furthermore 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 Annon and he was a maister of Geom etric and was chiefe maister of all his mas ons and was maister of his grauinge and carvinge and all other manner of mason rie that longeth to the Temple And this is wittnessed in the Bible in the iiiith booke of Kings the thirde chapter And same Solomon confirmed charges and manners that his had given to masons And thus was that woorthy craft of Masonrie confirmed in the countrie of Jerusalem & manie other kingdos.

Curious craftesmen walk full wyde in divers countries for more craft and cunninge and for them that had but little cunninge

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befell that there was a curious mason that hight Greeus 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 Greeus 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 he had learned of other 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 stoode voyde of any charge of Masonrie untill 5t 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 ar 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.

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 comission to keepe and made an ordina nce that it shoulde be renewed from kinge to ginge 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 languages 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 give 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 senioribz tenet unus ex librũ et ille vel illi apponunt man sup librũ et tunc precepta debent legi.

that is man Mason take right good heede to theis cha rges and if any man finde himselfe guiltie in any of theis charges That he amend him selfe 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 yt 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 yt 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 ye kinge or his councell thereof And also yee shall be true eache onto other that is to saie to every mason of the crafte of maso nrie that be masons allowed yee shall doe unto them as you woulde 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 noemason 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 XX.

put him to noe disworshipp And alsoe that you pay trulie for your meate and drinke theare where you goe to borde whereby ye 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 cunninge 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 yt 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 Mr 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 wth the asent and councell 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 occupacon 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 Jornie Alsoe that eu'y maister shall geve pay to his fellowes but as they deserve soe that hee be not deceived by false woorkemen.

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 M^r 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.

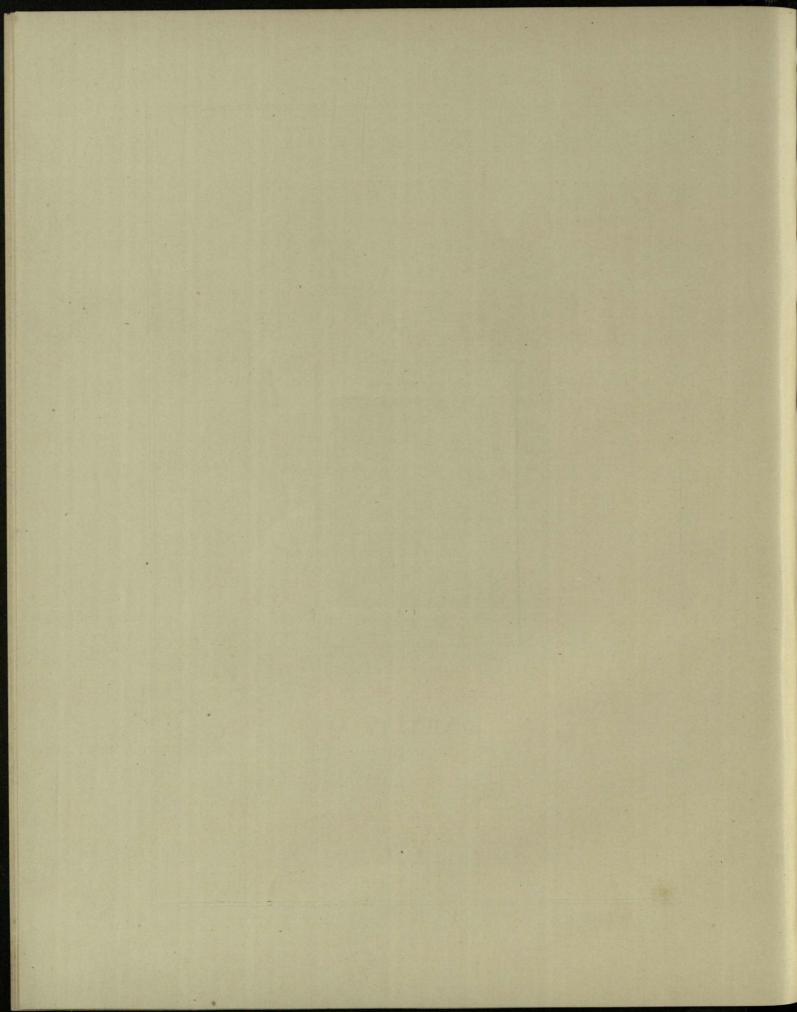
Also that noe maister nor fellowe make noe moulde nor square nor rule to noe layare nor sett noe layare within the lodge nor without to hewe noe moulde stones Also that everie mason receive and cherish straunge fellowes when they come over the countries and sett them a woorke if they will as the manner 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 Chargs that wee have nowe rehersed unto you and all other that beloge to masons yee shall keepe soe helpe you God and your Hallidome.

VOL. V.



PART IV.

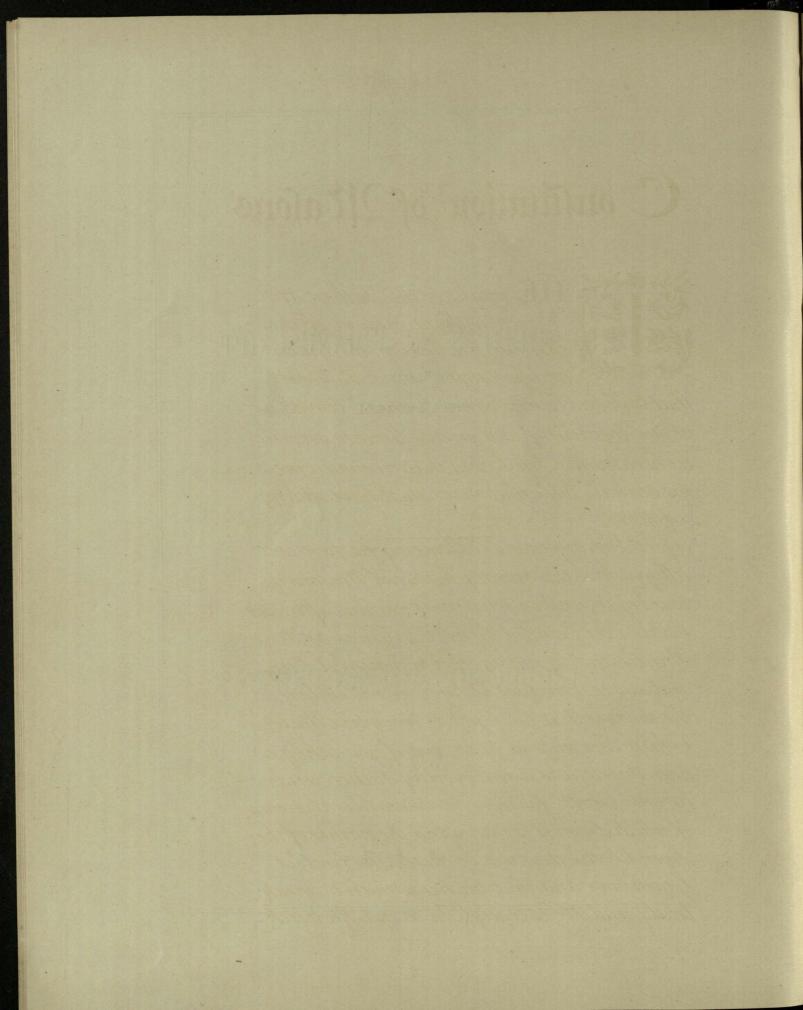


THE PHILLIPPS No. 3 MANUSCRIPT,

(No. 18851).

(Facsimile of one page.)

INTRODUCTION: TRANSCRIPT.



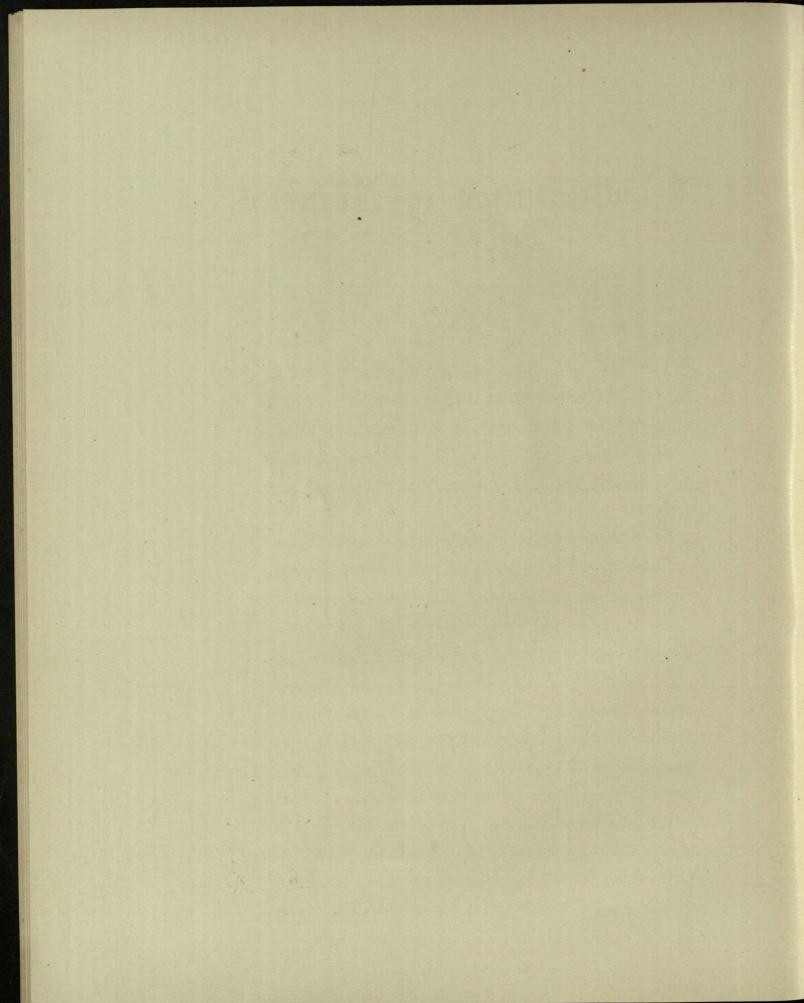
Constitution of Attasons

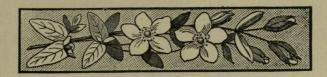
HE might of the Father of
Heaven, with the wisdom of the
Glorious Son, through the Grace
and Goodness of the Holy Ghost
that be Three Terseons in one Godhead be with us
at our beginning; and give us Grace to govern,

us here in this Sife living, that we may come to his Eternal Blifs, that never shall have ending

Amen.

Good Brethren, and Fellons, 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 Hings 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 hup. For in good faith, and if you take good heed thereto it is a well worthy Science, and curious Graft, 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





The Phillipps Manuscript No. 3.

(No. 18851.)



HEN in 1888 I paid my first visit to Cheltenham in order to inspect the PHILLIPPS Nos. I. and H. 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 Bt." 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, D31. 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 Father might the the the wisdom with Heaven, the Grace Son, through Glorious Holy Ghost the and Goodness of 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

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

that teacheth a Man to speak and And the Third is in Subtil terms. 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 Instrumts as Organ, Harp, and Trumpets. And the Seventh is called Astronomy, and that teach eth 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 work eth by any Science or Craft, but yt he work eth by some Mete, or Measure, or Weight, and 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, Arith metick, 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 La mech, 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 3d 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 yor 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

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 honest ly 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 Jeru salem) King David began the Temple, which is called the Templum Dni: 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 Hyram 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 ye 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 Che rished 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 ma king of the Town Walls, and he loved Masons and cherished them right much; and made their pay right good standing as the

Realm did require for he gave them 2s6d 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 Countrys, 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 com manded (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 ad vice 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.

VERY Man that is Mason, heed to keep these charges, take good himself guilty that if any Man find these Charges, that any of amend themselves towards God principally. Ye that are to 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 Traitery 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 Councills 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 Master shall no work, or other Mens hand any Lords himself able except he know and of sufficient work and cuning, per form and end the same Lords Work, so that the Craft have no Slander nor disworkmanship, but the Lord may be well served, and truely with his own Goods, and the Master to live honestly, and pay his fellows truely 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 de ceived 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 within the Lodge or without misuse another ungodlily or reproveably without a Cause.

Aud 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.

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1894.

