

THE
OLD CHARGES
OF
BRITISH FREEMASONS

INCLUDING
A Reproduction of the
"HADDON MANUSCRIPT,"
AND PARTICULARS OF
ALL THE KNOWN MANUSCRIPT CONSTITUTIONS
FROM THE FOURTEENTH CENTURY,

BY
WILLIAM JAMES HUGHAN,
OF TORQUAY.

SECOND EDITION. WITH ILLUSTRATIONS.

London:
GEORGE KENNING, 16 & 16a GREAT QUEEN STREET.

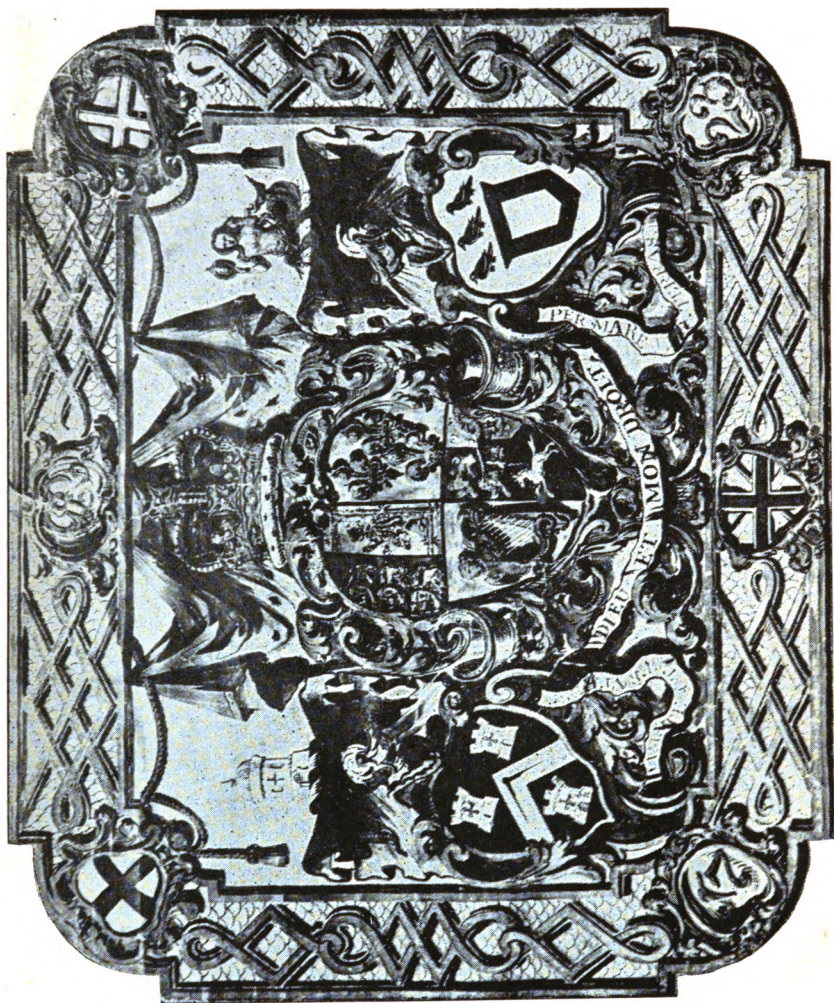
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**Edition of 250 copies ;
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**M. C. PECK & SON,
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THE "HADDON MS." A.D. 1723.

Dedicated to
GEORGE WILLIAM SPETH,
EDITOR
"ARS QUATUOR CORONATORUM,"
"QUATUOR CORONATORUM ANTIGRAPHA."
ETC., ETC., ETC.
BY
HIS ATTACHED FRIEND,
WILLIAM JAMES HUGHAN.

"DUNSCORE," TORQUAY,
4th September, 1895.

THE "OLD CHARGES,"

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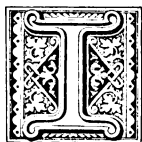
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THE OLD CHARGES

OF

BRITISH FREEMASONS.



It is most gratifying to notice the increased interest taken in the study of the "Old Charges" of the Freemasons, and to find that so many copies have been discovered of late years. This improvement has been largely due to the publication of complete facsimiles of important versions by the "Quatuor Coronati" Lodge, No. 2076, London, so ably edited by the Secretary, Mr. George William Speth (of Margate); and to the excellent reproductions issued for the "West Yorkshire Masonic Library," under the editorship of the zealous Honorary Librarian, Mr. William Watson (of Leeds), the whole of the expenses of publication being borne by the late Mr. Thos. Wm. Tew, *F.P.* Provincial Grand Master of that Province.

When the late Rev. A. F. A. Woodford, *M.A.* and myself began our researches as to these manuscript Constitutions of the operative Masons, some thirty or more years ago, not a score of such documents had been traced, but in 1872, in my "Old Charges of British Freemasons," (being the first collection in print of the kind), several more which had been discovered were duly noted or reproduced in that volume. In the year 1895, it is most satisfactory to report a still greater addition to our store,

there being now some sixty-five MSS. known and transcribed, all of which have been carefully consulted in the preparation of the following pages, besides printed versions (the originals of some not having been recognised or identified), as well as all references to versions of the sixteenth and seventeenth centuries which have so far eluded detection.

The oldest known was written about the latter part of the 14th century, closely followed by another of early 15th, then one of the 16th, thirty-nine of the 17th, and twenty-one of the 18th, besides a few of the present century. Some of these are duplicates, others are simply slight variations of their extant originals, but a number may be accepted as more or less independent versions of considerable value and importance. Whether in MS, or printed copies only, they have been arranged in *Families* by my friend Dr. W. Begemann (Germany), and again subdivided into Branches, by which means any peculiar texts are duly noted, and all of a class are grouped together, so as to secure their united testimony as to particular readings, and thus assist in promoting a right understanding of them, individually and generally. As to these MSS. "An Attempt to Classify the 'Old Charges' of the British Masons" by Dr. Begemann (Vol. I, Transactions of the Q.C. Lodge, 1888) should be consulted, and also subsequent papers by that gifted writer, published in the vols. of "Quatuor Coronatorum Antigrapha." His criticisms, researches and well directed labours have done much to elucidate doubtful points, and assist in correctly estimating and appreciating the numerous versions; yet even now (notwithstanding such valuable aids), we still need a careful comparison of the several texts, in relation to their singular differences and remarkable agreements, as well as in regard to their historical value and character, their operative uses, and what they possess in common with the Regulations of other Trades, Guilds and Companies—religiously, traditionally and

generally—during the last five centuries.

To no one are we more indebted than to Mr. Speth, for special facilities for studying these “Old Charges,” and it is to be hoped that on the completion of his artistic and most faithful reproductions of these old MSS. for the “Quatuor Coronati” Lodge, he with Mr. R. F. Gould, Mr. W. H. Rylands, F.S.A., Dr. William Begemann and others, who have spent many years in such investigations, will initiate a comprehensive and exhaustive examination of all the Rolls and Books of the Old Charges, and publish an authoritative and complete account of their uses in the past, their true position as operative Constitutions and their origin, development and precise purpose as standard regulations for the government of Free and Accepted Masons, until superseded by their speculative successors, who to-day are to be found in all parts of the habitable globe.

To help towards this important investigation, it occurred to me that a second edition of my “Old Charges” brought down to date, and giving particulars of the age, peculiarity, location and other useful points concerning each original Manuscript, transcript, reproduction and reference would be acceptable, and fully justify my appearing once more in print respecting this most interesting and important branch of Masonic study.

It will be seen that a few of the Scrolls contain suggestive and curious departures from what may be denominated the ordinary versions, some being purely fanciful, others probably due to local customs, and several in consequence of errors in transcription. All additions, omissions, and alterations that are due to the vagaries of the scribes, do not require or deserve consideration; but those which are in consequence of the adoption of different readings or texts by Lodges and brethren—or appear to be so—should be most carefully studied in relation to local circumstances and customs. Of the first class, the singular additions to be

found in some of the *Dumfries* MSS. may be cited, and as illustrative of the second variety, what is known as the *Roberts* Family may be mentioned.

The latter group has not yet received the attention that the additional or "New Articles" should command, especially as the "Harleian No. 1942" has lately been supported by another MS. of possibly rather earlier date (F2); the two uniting in suggesting their use by a Fraternity partaking somewhat of the character of the Masons' Company, London.

Mr. Conder's researches in respect to the Records of the Masons' Company have thrown a flood of light on several hitherto obscure portions of Craft history, and prove that speculative Lodges were patronized in this Country nearly as early in the seventeenth century, as they were in Scotland. The tracing of a Lodge of *Accepted* Masons, working side by side, or under the wing of this Company as far back as the third decade of the seventeenth century, and inferentially still earlier, is a most remarkable fact, and so also is the dropping of the prefix *Free* by the same Company after 1655, from which period, officially the organization was known as "Masons," instead of "*Free* Masons"; and there were also the "*Accepted* Masons," who were permitted to participate, in due course, in the privileges of the Company. When the two prefixes were first unitedly employed to denote members of the Masonic Fraternity—viz. *Free* and *Accepted* Masons—has not yet been determined, but it would seem to have been subsequent to the members of the Company being known as *Free* Masons, and possibly due to a union, at times, of the *Free* and *Accepted* Masons, (*operatives and speculative*), during the latter part of the seventeenth century.

The most valuable versions are the "Regius" & "Cooke" MSS., and the principal representatives of the "Plot," "Grand Lodge," "Sloane," "Roberts" and "Spencer" Families, viz. the "William Watson," the "Grand Lodge No. 1," (including the

"G. W. Bain," "Phillipps 1 and 2," "Lansdowne," Scottish and "Buchanan" Texts); the two "Sloanes," (including the "Harleian No. 2054," "T. W. Tew," and "Hope" MSS.); the "Grand Lodge No. 2," the "Inigo Jones," and the "Dumfries" texts.

As to orthographical peculiarities, some of these will be noted farther on, and others have been mentioned in the Transactions of the "Quatuor Coronati" Lodge; such as the names of the two stones intended to survive the ravages of the Flood, the ancient celebrities recorded, and particularly the personality of Namus Græcus, the exact wages secured by St. Albans, the services rendered by Prince Edwin, and the Charter granted by King Athelstan.

Then again, though the numerous "Charges" or Versions are not generally alike, they substantially agree, but in one particular, viz. the limit fixed for obligatory attendance at the Annual Assembly—*Five* miles recited by seven MSS., *Seven* and *Ten* by Three MSS. each, *Thirty* by one, *Forty* by two, and *Fifty* miles by the majority—there is considerable divergence. The "Apprentice Charges" are not usually given in the versions, though eleven MSS. representing four Families or groups, contain those interesting clauses; but as they are not exclusively Masonic in character, their frequent omission from the Rolls is not to be wondered at. This particular "Charge" should be compared with ancient and modern forms of Indenture for the Trades generally. It will be found that with the exception of a few Masonic references, evidently additions to the customary phraseology, the Apprentice obligations, familiar to us in certain Manuscript Constitutions, would be as suitable for any other Trade. The MSS. which contain the "Apprentice Charge" are the Grand Lodge No. 2 (F2), Harleian 1942 (F3), Hope (E5), Colne No. 1 (D19), T. W. Embleton (E7), Clapham

(D20), Waistell (E8), York No. 4 (E9), Dumfries No. 4 (H1), Gateshead (H2), and the Wren (E13).

In an article on "The Old Masonic Charges, Indenture and Freedom," Mr. John Yarker (Vol. III. Transactions of the Q.C. Lodge), cites a form of 1830, by which a County Yeoman apprenticed his son, "of his own Free will" to learn "the Art, Trade, or Mystery of a Joiner and Cabinet Maker"; the document on its completion being taken to the Authorities, when it was endorsed "City of York, Nov. 30th, 1830, this Indenture Registered *Robert Davis*, Common Clerk of the said City." On July 26th, 1841, the Apprentice having completed his time, received the Freedom of the City. The terms of the Indenture are mainly as the "Apprentice Charges," and mostly accord with present usage.

A most useful and attractive volume was published last year (1894), by Messrs. M. C. Peck & Son, Hull, on the "Ancient Masonic Rolls of Constitutions, Copied exactly from the Original MSS. in the possession of *The York Lodge, No. 236*, with a Preface by the Editors [Messrs. Josh. Todd and T. B. Whytehead], and an Introduction by Wm. Jas. Hughan," in which is reproduced the "York MS. No. 4" (with the "Apprentice Charge"), the other four Rolls preserved by that famous Lodge, and also the noted "Scarborough MS.," with portions in facsimile of these six versions. Its handy form, with the able Preface by the Editors, is securing for it a wide circulation. I am indebted to the Provincial Grand Lodge of North and East Yorkshire for the use of some of the blocks in the present volume, which appear in that work; these reproductions being so well done, that I solicited that boon on behalf of my readers. A similar favour has also been granted me by Mr. William Watson, on behalf of the West Yorkshire Masonic Library. The remainder of the Illustrations have been prepared expressly for this second edition, and, although some of the MSS., through age and service, were almost unsuitable for

reproduction, my esteemed Publishers have succeeded in obtaining admirable facsimiles of these old and valuable copies of the operative Constitutions, which have never hitherto been reproduced.

In the following pages will be found particulars of all the known copies of the "Old Charges," arranged in Families of MSS. representing the distinctive groups of Versions as originally suggested and adopted by Dr. W. Begemann in 1888, with an alphabetical and numerical plan of my own, in order to promote easy reference and particularization. Each Family has its own capital letter, beginning with A for the "Regius" MS., and when there are several in the group—which is the case with all but the first—they are numbered consecutively, and as far as possible, chronologically, only later discoveries are placed towards the end of each Class, irrespective of age, so as to prevent confusion; the Table having been prepared by me for the "Q.C." Lodge in 1893, (Vol. VI., Transactions). The numerous sub-divisions or Branches of each group are indicated by small letters in parentheses, from (a) onward, as required.

THE "REGIUS" MS. (A) 14TH CENTURY.

For many years the oldest Masonic MS. known, located in the Royal Library, British Museum, (No. 17A1), has been termed the "Halliwell," after the author of a paper "On the Introduction of Freemasonry into England, read before the Society of Antiquaries," on April 18th, 1839, by Mr. J. O Halliwell, (Phillipps) F.R.S., but at Mr. Gould's suggestion, some fifty years later, the title has been changed to the "Regius," as indicative of its ownership by the Sovereigns of England, until presented—with many other valuable documents, &c.—by George II. in 1757. This magnificent gift included some 12,000 volumes, the nucleus of which "Royal Library" was collected by Henry VII., and became the private property of each succeeding

Sovereign—who added to the treasures—until so donated to the Nation.

David Casley in his Catalogue of the MSS. of this the “King’s Library” in 1734, styled it “A Poem of Moral Duties: here entitled *Constitutiones Artis Gemetrie Secundem Euclidem.*” The MS. formerly belonged to Charles Theyer, a noted Collector of the seventeenth century, and was No. 146 in his Library as described in Bernard’s *Catalogus Manuscriptum Anglie*, (Oxford, 1697).

Possibly misled by the inappropriate or incomplete title, it remained unknown to the Fraternity, until its recognition as a Masonic document by Mr. Halliwell, a non-Mason, who published a thin octavo volume in 1840, on “The Early History of Freemasonry in England,” giving a copy of the Poem, with a few lines in facsimile, a second and improved edition being issued in 1844; a glossary was also appended.

By Casley—an eminent authority—the MS. was dated back to the fourteenth century, an estimate subsequently confirmed by several experts, who consider the year 1390 as a fair approximation. Others, however, incline to a later period, and class it as of early fifteenth century. It is impossible to arrive at absolute certainty on this point, save that it is not likely to be older than 1390, but may be some twenty years or so later.

The MS. is beautifully written on 64 pages of vellum, and was handsomely bound about the year 1838, the lettering on the back being “Poem on the Craft of Masonry: Mus. Brit. Bibl. Reg. 17 A1.” The Royal Arms are stamped on both covers, with “G.II.R.” above, and “1757” below. It is possible that the more correct designation, stamped on the new binding, may have led to Mr. Halliwell’s detection of the true character of this calligraphic little gem.

In 1889, the late Mr. Henry J. Whymper, C.I.E., (of India), had the “Regius MS.” reproduced in exact facsimile by Mr. F.

Compton Price, a skilled lithographic artist (who was pupil to the late Mr. Halliwell's copyist, Mr. J. Netherclift). Six copies were printed on vellum, one volume being exactly as the original (as respects style, size, binding in whole Russia, &c.), the other containing the transcript and glossary corrected from Halliwell's, with a brief introduction by Mr. Whympet. At Mr. Price's suggestion, typical facsimiles of writing in both centuries are given, viz., four lines each from Wycliffe's Bible, late fourteenth century (Brit. Mus. Add. MS., 15,580), and Occleve's poem, about the second decade of the fifteenth century (*Brit. Mus. Arundel MS.* 38), the copyist favouring the earlier period assigned by David Casley and other authorities.*

The "Quatuor Coronati" Lodge, No. 2076, London, in the same year published the "Regius MS." in Vol. I. of the magnificent series of "Masonic Reprints" of that famous organization, from transfers most kindly placed at the disposal of the Editor (and Secretary), Mr. G. W. Speth, by the late Mr. Whympet. The Lodge and Mr. Whympet, unknown to each other, were engaged in bringing out a facsimile of the document, and immediately the fact was known, my lamented friend thus handsomely assisted us in our enterprise, and soon after was elected to the full membership of the Lodge—the literary "blue ribbon" of the Society of Free and Accepted Masons.

Mr. Robert Freke Gould, *the* Masonic Historian, wrote a most scholarly "Commentary" on this Poem to accompany the complete reproduction by the Lodge, as also descriptive accounts of two other MSS., viz., "Urbanitatis" (*Cott. MS. Caligula A11, fol. 88*), and "Instructions for a Parish Priest" (*Cott. MS. Claudius A11, fol. 127*); which are given in facsimile, with transcripts, side

* Thirty-four copies were published on vellum paper, and ordinary copies were also issued. Those on full vellum were thus distributed:—1. H. R. H. the Prince of Wales; 2. H. R. H. the Duke of Connaught; 3. H. J. Whympet; 4. W. J. Hughan; 5. R. F. Gould; 6. G. W. Speth.

by side. There are 794 lines in the "Regius MS.," the last hundred of which agree very closely with "Urbanitatis," and consist of numerous and most minute directions as to behaviour. Of such lines Mr. Gould remarks

"These rules of decorum read very curiously in the present age, but their inapplicability to the circumstances of the working Masons in the fourteenth or fifteenth century, will be at once apparent. They were intended for *gentlemen* of those days, and the instructions for behaviour in the presence of a lord—at table—and in the society of ladies—would all have been equally out of place, in a code of manners drawn up for the use of a Guild or Craft of Artisans."

Mr. C. C. Howard, (of *Picton*, New Zealand), thinks that there is a general likeness between this portion of the "Regius" poem and some parts or extracts from "Lay Folk's Mass Book," published in metre in 1375, and would "be grateful to any antiquarian brother who would investigate the matter;" so should I, as the point is well worthy of elucidation. His criticisms on "The evidential value of the Regius, the Cooke, and the W. Watson MSS.," (Vol. VI., Transactions "Q.C." Lodge, 1893, pp. 21—34) should be carefully thought over, because based upon an independent examination of these three documents—the most important Masonic trio yet traced—and as they offer some original and judicious suggestions.

I do not feel able to accept Mr. Gould's view as to these "rules of decorum," (extracted from "Urbanitatis" or some other source) for surely *gentlemen* would not need such particular instructions as to their behaviour in the presence of noblemen, at meals, and in the society of ladies. The lines seem to me to be much more likely to have been intended for operative Masons when in the company of their social superiors, which would doubtless often occur through visitations made during the progress of great buildings, in receptions of the artisans by the ecclesiastical authorities, and in "treats" given by ladies, who desired to promote their comfort and enjoyment, during their rest from labour.

The document itself appears to have been based upon one or more copies of the "Old Charges," and utilized by the compiler for the information or benefit of Craftsmen. *Freemasonry made easy* by one who apparently had access to the documents of the Fraternity, "By olde tyme wryten" (line 143), seems to me to be the purpose of the writer, who probably alluded to the different portions of the traditional history according to his fancy, rather than in the order in which they occurred in the versions before him. The MS. is more descriptive than an actual transcript of the original, and masonically may be said to finish at line 576, the account of "*syens seven*" concluding the narrative, instead of being at the beginning.

"These ben the syens seven (575)
Whose useth hem wel, he may han heven."

Following these lines, the writer abruptly introduces quite a sermonette on moral and religious duties addressed to his "dere chyl dren," who were implored to "kepe the commandentes ten," and abstain "from the synnes *seven*," the reference to the latter being possibly suggested by the "*syens seven*" a few lines before. The line 629

"And when ye gospel me rede schal"

has been accepted as proof that the versifier was a Priest, and although some authorities have objected to such a view, I think it a very likely explanation of so much of the MS. being devoted to the inculcation of morality and religion, as well as to right conduct generally. "When the gospel y's y-done" the elaborate instructions are then continued, even to the most minute details, and the intercession of the "swete lady" (Mariolatry), the use of "holy water" and other Roman Catholic observances are noted and enjoined. The explanation of the Seven Sciences and a few other references to the traditional Craft History are sandwiched between a brief account of the "holy *martyres foure*" and numerous religious injunctions, so that the strictly Masonic part

of the Manuscript is contained in about 500 lines; the "*Ars quatuor coronatorum*" being probably an addition of the compiler, peculiar to this British MS., but also met with in the ordinances of the German Stonemasons (*Steinmetzen*) of the fifteenth century. The poem generally is neither satisfactory nor complete as respects the traditional history, or from a strictly Masonic standpoint. The poet found "wryte yn olde boke," (2) what we know as the Euclid legend, and cited information as to that "grete clerke" whose "name wes clept Eucllyde," the introduction of the Craft "ynto thys londe" sometime afterwards, being thus referred to

"Thys craft com ynto England as y zow say,
Yn tyme of good Kyng Adelstone's day." (62)

"Thys goode lorde" called a convention of the "masonus of the crafte," when fifteen "artycules" and as many "poyntys" were agreed to for the better government of the Fraternity.

These are described in a kind of running commentary by the compiler, with more or less exactitude or fidelity, possibly in portions almost *verbatim et literatim*, as the "Old Charges" of the period; being thus the chief value of the compilation. So far as I can judge, they read as only intended for operative Masons, and hence the Articles and Points together, throw considerable light on the usages and customs of the Masonic Brotherhood of the fourteenth century. These have been ably summarised by Mr. Gould in his important "Commentary" on the MS. After allowing for differences of phraseology, the Regulations of the Craft quoted in the "Regius MS." are frequently in substantial agreement with those dating from two to three hundred years later; nearly all the early Articles and Points being represented in some form or another in the more modern versions of the "Old Charges," but the traditions recorded are neither so numerous, nor so curious as those of later date.

As a matter of fact the "Regius MS." is not a copy of the "Old Charges," but a succinct account of them, combined with a

multitude of social, moral and religious injunctions ; the particular value of the Poem being mainly due to the period of its composition rather than its precise Masonic character. How far the compiler was instructed in matters Masonic, and whether he himself was a member of the Fraternity, cannot now be determined, but I think it may be assumed that he was familiar with the privileges and laws of the Craft, had access to their Constitutions, and was solicitous for the prosperity of the Brotherhood.

Reproduced by Mr. Halliwell in 1840 and 1844 as intimated ; by Dr. Asher at Hamburg in 1842, and also later in other Countries. Likewise in full facsimile by the late Mr. H. J. Whymper, C.I.E., (Spencer & Co., London, and Clarke & Co., Boston, U.S.A.), and in Vol. I. of the "Masonic Reprints" of the "Q.C." Lodge (London), in 1889 ; edited by Mr. G.W. Speth, with "Commentary" by Mr. R. F. Gould, and a very full "Glossary" by the Editor.

THE "COOKE MS." (B1) 15TH CENTURY.*

We rest on firm ground, masonically, in respect to this, the smallest, handsomest and oldest version of the "Old Charges" extant. It is the "Additional M.S. 23,198" preserved in the British Museum, and is duly described in the Catalogue of accessions to our National Library, 1875, (page 841).

The entry (*folio 1*) made by Sir Frederick Madden, as Keeper of the MSS., is to the effect that it was "Purchased of Mrs Caroline Baker, 14th Oct., 1859." There are also other modern notes on the folios 1 to 3, but of no importance ; the MS. beginning on folio 4, and ending on folio 38. There are thus 78 pages visible, the version being written on one side only of each leaf. There are forty leaves in all, of vellum (the first and last of which are pasted on the two covers respectively)

* "The history and articles of the "Sciens of Gemetry" or Freemasonry** vellum. In the original oak boards. Belonged to John Fenn, 1786."

measuring fully $4\frac{1}{4}$ inches by rather over $3\frac{1}{4}$ inches; the oak covers originally having had clasps, the ends of which still remain.

Herr Findel made a singular mistake as to this ancient MS. by styling it the "Cooke-Baker document." Mr. Matthew Cooke having brought out a reproduction in 1861 (after whom it was named by Masonic students), and Dr. Rawlinson having stated about 1730 that he had seen "One of these rolls in the possession of Mr. Baker" (X2); led the German Masonic Historian to look upon these two MSS. as one and the same. It was a *roll* however, not a *book*, that was in possession of "the Carpenter in Moorfields" early last century, about which nothing has since transpired, and as to Mrs. Caroline Baker we are in like ignorance.

Mr. Cooke's transcript is fairly well done, as also his modernized reproduction, but the most unfortunate rendering of lines 140—1 "And in policronico a cronycle *p'uyd*" as *printed*, instead of "preuyd" or proved, led most of us astray as to the period of the transcription of the original, until a careful examination of the text by Mr. Speth revealed the right word.

The "Polycronicon" was not "*Imprinted* and set in forme" after "a little embellishment" by Caxton, until 1482; but the compilation in Latin by Ralph Higden (based, it is believed, upon extracts from numerous old Chronicles, by Roger, Monk of St. Werberg, Chester—*Blades'* "Caxton," 1882), was circulated in Manuscript considerably more than a hundred years earlier, and Trevisa's translation was made in 1387. Some of the Masonic traditions (with variations) are to be found in this old work.

"POLICRONICON" (*Liber secundus*).

"Therfor bookes that they had made by greet traueyl and studye he closed hem in two grete pilers made of marble and of brente tile. In a pyler of marbel for water, and in a pyler of tyle for fyre. For it should be saued by that manner to helpe of mankynde me seyth that the piler of stone escaped the flode."

Add MS. 23,198 (THE "COOKE.")

"And they toke her conselle to gedyr, & by alle here witte they seyde that were ij maner of stonn of suche vertu that the one wolde neuer brenne, & that stone is callyd marbylle, & that other stoun that wolle not synke in water, & that stone is namyd lacerus, and so they deuysyd to wryte alle the Sciens that they had ffounde in this ij stonys." (*lines 262—272.*)

Mr. Edward A. Bond, late principal Librarian, stated (when *Keeper of the MSS.*, 1869,) that the "Cooke MS." was "of the middle or latter part of the fifteenth century," but rather inclined to the first half of that century. This appears to be a safe estimate, the caligraphy apparently being about 1450, or possibly slightly earlier.

As Mr. Spencer's volume of 1861 is still in print, it will not be necessary to refer at length to the character and contents of this Manuscript, which in consequence of its date, and being the oldest *bona fide* copy of the "Old Charges" in existence, is of exceptional value and importance. The "Commentary" on the document by Mr. G. W. Speth, is exceedingly well done, on quite original lines, and ably describes and discusses the chief features of the text; other experts have also written most interestingly and helpfully on the subject, their various papers being enshrined in the "*Ars Quatuor Coronatorum.*"

The MS. begins with an Invocation, or Introduction, which differs from the later versions generally, excepting the "William Watson" (a younger relative), and reads as follows:—

"Thonkyd be god our glorious fadir, and founder and former of heuen and of erthe, and of alle thyngis that in hym is, that he wolde fochesaue of his glorious god hed for to make so many thyngis of diuers vertu for mankynd. ffor he made alle thyngis for to be abedient & soget [subject] to man."

The Seven Sciences are duly recorded, termed "fre in hem selfe," the narrative being founded on "the bybille and in othur

stories;" Herodotus, the Policronicon, with the Histories "named Beda, De Imagine mundi & Isidorus ethomologiarum, Methodius episcopus & martiris." Then Noah's flood is mentioned in the account of Adam and his descendants; the preservation of the sciences they had discovered, by writing them on the two stones (which stones were subsequently found by Pythagoras and Hermes), are carefully detailed with other events, such as the building of the Tower of Babel and Nimrod's assistance of "Ashur, who was a worthy lord of Shinar" (Speth's rendering), and built the city of Nineveh when the "crafte of masonry was fyrst preferryd & charged hit for a sciens."

"Elders that were bi for us of masons [before our times] had these charygys wryten to hem *as we haue now* in owre charygys of the story of Euclidnis [Euclid]."

Euclid's method of employing and sustaining the superabundant population is described at length, and his Charge is cited, after which the experience of "the children of isrl" in Egypt and the "londe of bihest and is now callyd ierlem," with the spread of the Science of Geometry to France under "Carolus secundus that ys to sey Charles the secunde" are briefly described.

"And sonne after that come Seynt Ad habelle into Englund, and he conuertyd Seynt Albon to cristendome. And Seynt Albon lovyd welle masons and he yaf hem fyrst here charges and maners fyrst in Englund. And he ordeyned conuient to pay for their trauayle. And after that was a worthy Kyng in Englund that was callyd Athelstone, and his yongest sone lovyd welle the sciens of Gemetry, and he wyst welle that hand craft had the practyke of the sciens of Gemetry so welle as Masons, wherefore he drew hym to conselle and lernyd practyke of that sciens to his speculatyf *ffor of speculatyfe he was a master****** and he yaf hem charges and names as hit is now vysd in Englund and in othere countres."

This youngest son of the King [*Edwin*] purchased a free patent of the King for the Masons to hold an Assembly, and take "counselle of the whiche charges, manors & semble *as is wryte*

and taught in the boke of oure charges wher for I leue hit at this tyme." This brings the narrative down to line 642, the most of which is reproduced in the "William Watson" of later date; only that the junior MS. gives prominence to the improvement in wages secured by St. Albans for the Craftsmen, who also "got them charges and manners as St. Amphabell had taught him, & they doe but a little differ from ye charges yt be used at this time," and calls "Edwine" by name (*the King's Son*), as well as records the Assembly at York.

Line 643 evidently introduces another MS., so that the "Cooke" document really gives the chief portions of two versions, the second of which, as Mr. Speth first pointed out, is really the older of the two. The same excellent authority suggests that the second MS. is "*neither more nor less than the 'Boke of Chargys' itself*," to which the transcriber alludes in the premier part.

"And further than this, it is undoubtedly the purest, least altered copy of these Constitutions that has at present come down to us, and therefore the most valuable; far exceeding in intrinsic value the metrical version of it preserved to us in the Regius MS. No. 17 A1, because less altered by poetical license. With *two exceptions*, I believe it to be in all probability, the exact counterpart of the first and original 'Constitution.' *These are* first the outer garb of language, which between, say the twelfth and fifteenth centuries, altered very considerably; and secondly, it is possible that the original version began with King Athelstan, and that the legend of Euclid represents the first of a long series of embellishments applied throughout the ages to the laws of the Craft."

In Mr. Speth's opinion, the "Matthew Cooke MS." taken as a whole, consists of a Commentary, preceding a version of the "Old Charges"; the former being incorporated with the Book itself by later transcribers.

I am not willing to give such a subordinate position to the first portion, which was probably as much derived from a separate copy of the "Old Charges" as the second, and possibly older

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part, only from a later compilation. It seems clear that the second MS. copied by the same scribe (early in the fifteenth century), was from an original document written some years prior to the first that was also reproduced by him; but I think it likely that there were two (or possibly more) independent versions circulating at that period, one older than the other, and that the copyist of what is known as the "Cooke MS." gave the chief portions of these documents.

It will be seen that the "William Watson" begins to differ from the "Cooke MS." soon after the 600th line of the latter is reached, and yet both before and after the recital of the Athelstan and Edwin legends, the continuity of the former document is well preserved, each division doing its part towards making up a complete and homogeneous version.

The older portion of the "Cooke MS.," (line 643), commences with the Euclid tradition, which appears to be cited to form a preface to the Regulations agreed to for the Masons by King Athelstan and his Council. In the previous clauses it is stated that the free patent obtained from this Sovereign provided that they *might* hold an assembly at what time they thought reasonable, whereas in those following from line 643, it is ordered that they should congregate *once a year*, or every *three years* as they deemed desirable. The reference to *York* as the first city selected for these Annuals is not met with until the sixteenth century MSS. are reached, neither is the mileage specified for obligatory attendance at such gatherings before that period.

There are nine "Articles" and as many "Points" framed on similar lines to those found in the ordinary versions, each Brother of the Craft being enjoined to "*hele* the councelle of his fellows in logge and in chambre, &c.," so as to duly discharge their duties as members of their particular Fraternity. The agreement as to these Regulations, between the "Regius" and the "Cooke," as

well as (substantially) the later versions is remarkable, and proves how desirous the members were to preserve the earliest laws intact, allowance being made for changes in phraseology, habits and circumstances. How much and how long these Laws were operative or accepted as the actual Regulations for the government of the Craft during the period covered from the twelfth to the end of the seventeenth century, are matters requiring most careful consideration and elucidation; for as the years rolled onward, the Laws, ["Articles and "Points"] gradually became quite as much of traditional import as the legendary history, and of just as little practical utility, save as moral guides on which to base the later Constitutions of the Fraternity. Ultimately, the "Old Charges" from beginning to end became obsolete, and were only preserved as objects of curiosity, copied to exhibit the ancient customs, and accepted simply as containing Regulations of the Brotherhood, when mainly, if not exclusively, operative. So long as the Fraternity lasts they should be revered, studied and followed in spirit as far as possible. In this view the nearer we get to the original form or version of the "Old Charges," the better we shall be able to appreciate and estimate the value of all later varieties.

The great importance of the "Cooke" versions is therefore established, including all transcripts of the same Family, especially the invaluable "William Watson" scroll. The opinion held for sometime by Dr. Begemann that the "Cooke" text has served in part as a prototype for the ordinary versions of the old Constitutions, which have come down to us from the sixteenth and seventeenth centuries, is abundantly confirmed by discoveries made during the present decade. But no cautious student would give the preference to the "Cooke MS." simply because it is the senior of the numerous versions, seeing that a later transcript may be truer to the original and more complete. The chief two members of this Family are about equally balanced as to their textual

value, but if either be the superior, the preference should be awarded to the "William Watson" version, because of its "transparent unity," the "Cooke MS." not being consistent and uniform throughout.

From line 901 to 960 the Manuscript refers to the necessity of attendance at the Congregation by "the Master and ye felawes," when duly warned; the "Schereffe of ye countre or the mayer of ye cyte, or alderman of ye towne in wyche the congregation ys holde" being empowered to help the Master against Rebels, &c. "New men" were to be charged as to their duty to the Craft, to "be trewe to the Kynge of englond and to the reme and that kepe wt all thr myght and alle the articles a for sayd." Penalties were to follow anyone who was disobedient, even to "forswore his masonri and schale no more vse his Craft." The Sheriff was to imprison those who continued contumacious and "take all his godys in to ye Kyngs hond." The concluding words "*Amen so mote hit be*" are after the manner of the "Regius MS."

These lines 901—60 were apparently familiar to Dr. Anderson, who quoted from them, or others such, in his "Constitutions" of 1723, and stated they were from "*another Manuscript more ancient*" than the "Record of Free Masons, written in the Reign of King Edward IV," from which he had been making liberal extracts, and which referred to the approval of "King *Henry VI* and the Lords of his honourable *Council*" (page 38). Though not *ipsisima verba* as the "Cooke MS.," the excerpts are so little garbled that their origin may be accurately determined. With the Doctor's love of variety, similar extracts, only modified and differently arranged, are given in the 2nd edition (1738), as under the Reign of Edward III., (p.71).

From the Diary of the Rev. William Stukeley, *M.D.*, (*Surtees' Society*, 1880—5), who was initiated in London, January 6th, 1721, we read, under June 24th of that year,

“The Masons had a dinner at Stationers’ Hall, present, Duke of Montague, Ld. Herbert, Ld. Stanhope, Sir And. Fountain, &c. Dr. Desaguliers pronounc’d an oration. The Gd. Mr., Mr. Pain, produc’d *an old MS. of the Constitutions*, which he got in the West of England, 500 years old.”

The Editor of these “Stukeley’s Diaries and Letters” (the Rev. W. C. Lukis), found amongst some old papers† of Dr. Stukeley’s a tracing of part of “the first and last pages of a Vellum MS.,” which was there and then exhibited (A.D. 1721), and were evidently partial facsimiles of the “Cooke MS.,” so that there is no reason to doubt Dr. Anderson’s familiarity with this celebrated MS. of Mr. George Payne’s. The latter gentleman first compiled the “*General Regulations*” when he was Grand Master, A.D. 1720, (which are printed in Anderson’s Constitutions, 1723—pp. 58—74), and doubtless afforded the author every assistance, as he was “order’d to digest the *old Gothic Constitutions* in a new and better method.”

Reproduced in 1861 by the Editor, Matthew Cooke, in his “History and Articles of Masonry,” (London, Richard Spencer), in simulated facsimile. Also Vol. II. “Masonic Reprints” of the Q.C. Lodge, 1890, in full facsimile with transcript, a modernized version and Commentary by Mr. G. W. Speth, the Editor. Likewise 100 copies in facsimile, and bound in exact imitation of the precious original.

THE “WOODFORD MS.” (B₂), A.D. 1728.

THE “SUPREME COUNCIL MS.” (B₃), A.D. 1728.

These two little caligraphic treasures are copies of the “Cooke MS.” made in the year 1728; B₂ having been purchased by the lamented Craftsman, the Rev. A. F. A. Woodford, *M.A.* from Mr. Thomas Kerslake, Bookseller, Bristol. It has the arms-plate of “William Cowper, Esq., Clerk to the Parliaments,” (who

† Book or collection of drawings now in the possession of the Rev. H. F. St. John. See also “Freemason,” April 17th, 1880, on the Tracing. (Article by Mr. T. B. Whythead).

was Grand Secretary in 1723), and consists of some 70 pages, with an inscription to the following effect on the fly leaf in his handwriting.

“ This is a very Ancient
Record of Masonry
wch was copyed for me
by Wm. Reid Secretary
to the Grand Lodge
1728.”

On the decease of Mr. Woodford, this choice transcript was acquired for the Library of the “ Quatuor Coronati ” Lodge, No. 2076, London, of which that diligent student was one of the Founders.

B3 is owned by the “ Supreme Council 33^o ” of England and Wales, &c., and is similar to the foregoing, written on 61 pages, beautifully engrossed, and one of the special attractions in the valuable Library of that Masonic Organization. It is termed the “ Lord Coleraine MS.,” and was presumably made for that nobleman when Grand Master 1727—28. The “ Woodford MS.” has the four principal officers of the Grand Lodge noted on the aforesaid inscription, viz. :—“ Ld. Coleraine, Grd. Master; Al. Chocke, Depy.; Nat. Blackesby and Jo. Highmore, Gd. Wardens.”

Dr. PLOT'S VERSION (C1) PRINTED IN 1686.

Dr. Robert Plot, *F.R.S.*, author of “ The Natural History of Staffordshire,” 1686, and other works, was appointed in 1683 by Elias Ashmole, (the donor,) as the first Keeper of his Museum at Oxford, and possibly his interest in the origin and character of Freemasonry, was largely due to his friendship with that celebrated Antiquarian, whose membership of the Fraternity dated from 1646. He was not a friendly critic however, and although one of the most credulous of men, there appears to have been no danger of his accepting the legends of the Masonic Craft as History, notwithstanding his advocacy of fictions and fancies, far more absurd than the wildest Masonic theorist has ever promulgated.

Dr. Plot being prejudiced against the Society of Freemasons, renders his testimony respecting the Brotherhood all the more valuable; his doubts in some respects however, being as groundless as were his fears of the "*Chapters of Free-Masons* doing as much mischief" subsequently, as they did before certain Statutes had been repealed.

His references to the "large parchment volum or schrole they have amongst them, containing the *History* and *Rules* of the Craft of *Masonry*" are most important, as they agree very fully with the lately discovered "William Watson MS.;" this document confirming in many respects the particulars cited by Dr. Plot, which evidently were extracted by him from a similar but older version of the "Old Charges." Though he declares that he never met with any History "so false or incoherent," a perusal of the several paragraphs (85 to 88) herewith reproduced from his work of 1686, will serve to illustrate the failure of this Historian to appreciate the testimony of the ancient Constitutions of the Fraternity, as well as to prove his inability to discover any serious misstatements in such documents concerning the Society in comparatively modern times.

The excerpts respecting St. Alban and St. Amphibal, King Athelstan and Prince Edwyn, the Assembly at York, and the perusal and approval of the Charges by King Henry the sixth and his Council, besides several others, are to be found in the "William Watson" MS. aforesaid. Dr. Plot considered it improbable "that *Hen.* the sixth and his Council should ever peruse or approve their *charges* and *manners*, and so confirm these right Worshipfull *Masters* and *Fellows* as they are call'd in the Scrole," (as also in the "William Watson" Roll). I fail to find any grounds whatever for such a doubt, for, as Dr. Begemann has pointed out, the Statutes of 1437 and some others expressly ordain, that all new ordinances made by Crafts and Guilds, &c., should be approved by certain State authorities, if not by the King

himself, who, however, acted by and through them. Mr. Gould has paid particular attention to this subject in Chapter VII. of his "History of Freemasonry," and has had the whole of the portion reprinted in Chapter XIV, from Dr. Plot's "Staffordshire," (1686) and so did Mr. H. J. Whymper, *C.I.E.*, in his "Early Printed Literature referring to Freemasonry," (1892), as follows.

DR. PLOT ON THE "OLD CHARGES," &c., 1686.

"85. To these add the *Customs* relating to the *County*, whereof they have one, of admitting Men into the *Society of Freemasons*, that in the *moorelands* of this *County* seems to be of greater request, than any where else, though I find the *Custom* spread more or less, all over the Nation; for here I found persons of the most eminent quality, that did not disdain to be of this *Fellowship*. Nor indeed need they, were it of that *Antiquity* and *honor*, that is pretended in a large *parchment volum* they have amongst them, containing the *History* and *Rules* of the craft of *masonry*. Which is there deduced not only from *sacred writ*, but *profane story*, particularly that it was brought into *England* by St. *Amphibal*, and first communicated to St. *Alban*, who set down the *Charges* of *masonry*, and was made paymaster and Governor of the *Kings* works, and gave them *charges* and *manners* as St. *Amphibal* had taught him. Which were after confirmed by King *Athelstan*, whose youngest son *Edwyn* loved well *masonry*, took upon him the *charges* and learned the *manners*, and obtained for them of his Father a *free-Charter*. Whereupon he caused them to assemble at *York*, and to bring all the old *Books* of their *craft*, and out of them ordained such *charges* and *manners*, as they then thought fit: which *charges* in the said *Schrole* or *Parchment volum*, are in part declared: and thus was the *craft* of *masonry* grounded and confirmed in *England*. It is also there declared that these *charges* and *manners* were after perused and approved by King *Hen.* 6. and his *council*, both as to *Masters* and *Fellows* of this right Worshipfull *craft*.

86. Into which *Society* when any are admitted, they call a *meeting* (or *Lodg* as they term it in some places) which must consist at least of 5 or 6 of the *Ancients* of the *Order*, whom the *candidats* present with *gloves*, and so likewise to their *wives*, and entertain with a *collation* according to the Custom of the place: This ended, they proceed to the *admission* of them, which chiefly consists in the communication of certain *secret signes*, whereby they are known to one another all over the *Nation*, by which means they have maintenance whither ever they travel: for if any man appear

though altogether unknown that can shew any of these *signes* to a *Fellow* of the *Society*, whom they otherwise call an *accepted mason*, he is obliged presently to come to him, from what company or place soever he be in, nay tho' from the top of a *Steeple*, (what hazard or inconvenience soever he run) to know his pleasure, and assist him; *viz.* if he want *work* he is bound to find him some; or if he cannot doe that, to give him *mony*, or otherwise support him till *work* can be had, which is one of their *Articles*; and it is another, that they advise the *Masters* they work for, according to the best of their *skill*, acquainting them with the goodness or badness of their *materials*; and if they be any way out in the *contrivance* of their *buildings* modestly to rectify them in it; that *masonry* be not dishonoured: and many such like that are commonly known: but some others they have (to which they are *sworn* after their fashion) that none know but themselves, which I have reason to suspect are much worse than these, perhaps as bad as this *History* of the *craft* it self; than which there is nothing I ever met with more false or incoherent.

87. For not to mention that St. *Amphibalus* by judicious persons, is thought rather to be the *cloak*, than *master* of St. *Alban*; or how unlikely it is that St. *Alban* himself in such a barbarous Age, and in times of persecution, should be *supervisor* of any *works*; it is plain that King *Athelstan* was never married, or ever had so much as any natural issue; (unless we give way to the fabulous *History* of *Guy* Earl of *Warwick*, whose eldest son *Reynburn* is said indeed to have been married to *Leoneat* the supposed daughter of *Athelstan*, which will not serve the turn neither) much less ever had he a lawful son *Edwyn*, of whom I find not the least umbrage in *History*. He had indeed a *Brother* of that name, of whom he was so jealous though very young when he came to the crown, that he sent him to *Sea* in a *pinnacle* without *tackle* or *oar*, only in company with a *page*, that his death might be imputed to the *waves* and not *him*; whence the Young *Prince* (not able to master his passions) cast himself headlong into the *Sea* and there died. Who how unlikely to learn their *manners*; to get them a *Charter*; or call them together at *York*; let the *Reader* judge.

88. Yet more improbable is it still, that *Hen.* 6. and his *Council*, should ever peruse or approve their *charges* and *manners*, and so confirm these right Worshipfull *Masters* and *Fellows* as they are call'd in the *Scrole*: for in the third of his reign (when he could not be 4 years old) I find an *act* of *Parliament* quite abolishing this *Society*. It being therein ordained, that no *Congregations* and *Confederacies* should be made by *masons*, in

their general *Chapters* and *Assemblies*, whereby the good course and effect of the *Statutes of Labourers*, were violated and broken in subversion of *Law*: and that those who caused such *Chapters* or *Congregations* to be holden, should be adjudged *Felons*; and those *maçons* that came to them should be punished by *imprisonment*, and make *fine* and *ransom* at the *Kings* will. So very much out was the *Compiler* of this *History* of the craft of *masonry*, and so little skill had he in our *Chronicles* and *Laws*. Which *Statute* though repealed by a subsequent *act* in the 5 of *Eliz.* whereby *Servants* and *Labourers* are compellable to serve, and their *wages* limited; and all *masters* made punishable for giving more wages than what is taxed by the *Justices*, and the *servants* if they take it &c. Yet this *act* too being but little observed, 'tis still to be feared these *Chapters* of *Free-maçons* do as much mischief as before, which if one may estimate by the penalty, was anciently so great, that perhaps it might be usefull to examine them now."

THE "WILLIAM WATSON MS." (C2) A.D. 1687.

This remarkable document was first mentioned in *Notes and Queries* for Dec. 6th, 1890, by Mr. Walter Hamilton, of London, who stated that "A friend has sent me from Newcastle a parchment roll, 12 feet long by 7½ inches wide, which is endorsed as above [1687, *Freemasons' Charge*.] It consists of six skins, neatly sewn together, and is closely covered on one side only, with old fashioned writing in faded ink, and the orthography of the period." As he also asked for information as to its rarity, several of us at once communicated with him, but whilst some were asking for more particulars, or waiting their turn to see the Scroll, and others were hesitating as to its purchase, Mr. William Watson, of Leeds, promptly secured the prize for the valuable West Yorkshire Masonic Library, Mr. Thomas William Tew, *F.P.* with characteristic liberality, being the donor; the Roll was appropriately named after the former gentleman, *a compliment well deserved*. The Scroll was presented to Mr. Hamilton some two years previously by his brother-in-law, Mr. John Harper, of "Roughside Hall," Riding Mill, Northumberland, and "Gresham House," Newcastle-on-Tyne, who found it in an old iron safe, which had not been opened for a long time, the key having been lost. This is all the information so far obtainable as to its past history.



Thanked be our glorious God Father & former
 of Heavens & Earth & of all things & in them is of his wondrous
 power & grace of his glorious Godhead for to make so many things
 of diverse & various for man & for his made all worldly things to be
 obedient & subject to man & all things of even Creatures of whatsoever
 nature, is ordained for man's good & pleasure, called to have given

THE "WILLIAM WATSON MS." A.D. 1687.

Mr. Watson at once sent the Roll to me for examination, and at the first glance I saw that it was of exceptional value, being at least second only in importance to the celebrated "Cooke MS." of early fifteenth century; an estimate which has since been confirmed by Dr. Begemann, Mr. G.W. Speth, and other experts who have carefully studied its text.

The Charge is surmounted by a hand sketch of the Masons Arms. Motto "*In the Lord is Al our trust.*" The caligraphy is excellent, and the document concludes as follows:

"These charges that we have declared & recorded unto yu ye shall well and truely keep to yor power, Soe helpe yu God & Holidome & by ye holy contents of this booke,

EDWARD THOMPSON,

ANNO

DOMI :

1687."

There are a few unusual readings, one of which has proved to be inexplicable so far, viz., in the 5th of the "Singular Charges" "he yt shall be made Mason to be *anena* within all sides." The ordinary regulation reads "able in all manner of degrees," or "able of birth," &c., and some have "able of all Syres," so that the word may have been *able* in the original MS., and incorrectly transcribed. The contraction "A.H." peculiar to this Scroll, probably means *ad hoc*, and virtually occurs twice, as the first letter is inserted before "Geometro." Another curious expression is "bargarie ware," which possibly should have been "Grevious warrs," "Divers warres," "Great warrs," or *foreign* wars, but fortunately the point is not of consequence.

The MS. itself follows the Additional MS., 23,198 (i.e. the "Cooke MS.") very closely down to line 601 of the latter, but not always exactly, frequently preserving a more accurate reading, thus indicating that it was probably copied from a descendant of

a common original; that is from a transcript made directly or indirectly from the prototype of both documents. The text of the "William Watson" is occasionally more precise than that of its senior, e.g. (a) lines 80—1 of the "Cooke MS." contain the words "and we were the founders therof," which Mr. Speth in his "Commentary" considered should be "*whowe were the founders*"; (b) line 141 "a cronycle p'uyd," for "preuyd" or "proved"; (c) line 190 "ad" instead of *and*; (d) line 629 "names" for *manners*, and others that need not be particularized, as also several omissions; *these generally being correctly given in the junior Scroll*, though not known to be in existence at the time that these improved readings were suggested by my friend.

Dr. Begemann has also pointed out other advantages which the "William Watson" Roll has over the "Cooke MS.," such as *St. Amphabell* in lieu of "ad habelle" (line 603), and expresses the sound opinion that the former version "is more valuable even than the 'Regius MS.' as regards its important character in explaining a good deal of the historical development of Masonic traditions, and I will venture to say that the real value of the "Cooke MS." has only been revealed by the manuscript in question." (*Ars Q.C. Lodge*, 1891).

Mr. C. C. Howard, of New Zealand, has compared the text of the "Matthew Cooke" with that of the "William Watson"; the former MS. being examined in the light of the latter and *vice versa*, besides submitting for consideration a third analysis of the junior Roll in relation to the second portion which differs from MS. B1. He is of the opinion, in which I quite concur, that "the close relationship existing between the very old 'Cooke MS.' and the comparatively modern 'William Watson MS.,' makes each a valuable commentary on the other, and a minute enquiry into their points of likeness and difference might enable an expert to form an accurate idea of that *primitive form*, which they alike represent."

Although in my transcript of the MS. I have marked on it every 20th line of the "Cooke MS." for comparison, down to number 600; the subsequent texts of both documents have also much in common. Evidently the transcriber of the "William Watson" (doubtless *William Thompson* of A.D. 1687) had a different version before him, which was quite independent of the "Cooke" text after the reference to "Charles, elected King of France by ye grace of God and by Lineage." A striking instance of this is seen in the fulness of the St. Alban tradition (which is so brief in the senior MS.) which immediately follows, thus agreeing with the arrangement of the legendary history, which has prevailed, with more or less exactitude or uniformity from the sixteenth century. The divergence is the more marked as we proceed, especially in relation to the *York* legend, "ye charges," and particularly the statement concerning the "*late Sovereigne Lord King Henry ye Sixth & ye Lords of ye Honourable Councill,*" who had "*seen & perused****these charges****and they have allowed them well & said they were right good & reasonable to be holden.*"

This latter declaration is one of the special and distinctive features of the "Watson" Roll; but as previously noted, the reference is to be found in Dr. Plot's "Staffordshire" of A.D. 1686, thus proving that in the version familiar to that Historian (which was of the same family, though differing in some respects and of older transcription), the approval of these "Charges" by the King and his Council was duly recorded, as in the Roll under consideration.

The MS. quoted by Dr. Anderson in his "Constitutions" of 1723 and 1738 concerning Henry VI., must have been either from the "William Watson" or a similar text, for although the Doctor was not careful to cite excerpts *verbatim et literatim*, he gives sufficient to indicate that he had before him a roll or document of that Branch. These special quotations of 1723 and

1738 are not precisely the same, though they are substantially much of the same character. The one of A.D. 1723 reads (the variations of 1738 being inserted within brackets)

“That those [*the*] *Charges* and *Laws* of [*the*] Free-Masons have been seen and perused by our late Sovereign [*Sovereign*] King *Henry VI.*, and by the *Lords* of his [*most*] honourable *Council* who have allow'd them, and said [*declared*] that they be right good and reasonable to be holden, as they have been drawn out and collected from the Records of ancient [*antient*] Times” [*Tymes.*]

Dr. Anderson in the same work of 1723 states that “the said Record,” from which this extract was made, was written in the Reign of Edward IV., (1475), and cites a long excerpt therefrom, beginning with “King Athelstan,” refers at length to Prince Edwin (as his “youngest son”), and concludes with a paragraph (omitted in the 2nd edition of 1738) as follows

“That in process of time, when Lodges were more frequent, the Right Worshipful the *Master* and *Fellows*, with Consent of the *Lords* of the Realm, (for most great men were then Masons), ordain'd, that for the future, at the Making or Admission of a Brother, the Constitution should be read, and the *Charges* hereunto annex'd by the *Master* or *Warden*; and that such as were to be admitted *Master-Masons*, or *Masters of Work*, should be examin'd whether they be able of *Cunning* to serve their respective *Lords*, as well as the *Lowest* as the *Highest*, to the Honour and Worship of the aforesaid *Art*, and to the Profit of their *Lords*; for they be their *Lords* that employ and pay them for their Service and Travel.”

The first part of the foregoing, which immediately precedes the reference to Henry VI., is very like the following from the “William Watson” MS., though the paragraph generally, reads as if the Doctor's hand had been at work, modernizing, altering, and adding to the document from which he quoted; a few lines being similar to the MS. noted by Hargrove (H6).

“WILLIAM WATSON” MS., 1687.

“Right worshipfull masters & fellowes yt been of divers Semblies and congregations wth ye consent of ye Lords of this Realme hath ordained &

made charges by their best advice yt all manner of men yt shall be made & allowed Masons, must be sworne upon a booke to keepe the same in all yt they may to ye uttermost of their power, & alsoe they haue ordained yt when any fellow shall be received & allowed yt these charges might be read unto him, & he to take his charges."

The noteworthy resemblances between the "William Watson" and the "Crane No. 2" MSS. have been pointed out by Dr. Begemann, especially the clause relating to the St. Alban wages.

There are 8 "charges in *generall*," and 23 "singular charges," each being numbered consecutively, No. 14 of the latter giving "*five miles*" within which distance attendance at the Assembly was obligatory, and No. 22 concerns the "Warden" or his proxy. The "Thomas W. Tew" Charges are almost a reproduction of the "William Watson's"; for, although 12 and 15 of the former are 12—13 and 16—17 respectively of the latter, and 18—19 and 22—23 are grouped as 20 and 23 in like manner, they are textually almost identical.

Reproduced from a transcript made by me, in the "Freemason" for Jan., 1891, and in a separate pamphlet in the "West Yorkshire Masonic Reprints," (No. 2), 1891, with reduced facsimile of the Arms and first 6 lines of the MS. as frontispiece. Also a complete facsimile and transcript in the Masonic Reprints of the "Q.C." Lodge, Vol. III., 1891, and 100 copies as a separate Roll exactly as the original.

THE "CRANE MS. No. 2," (C₃), 18TH CENTURY. †

Mr. C. W. Robinson, (then of Chester), after searching most diligently amongst old Records and Papers, with assistance from other students, made several most welcome discoveries, one being a fragment of an ancient MS. on parchment, in the handwriting of the Rev. Thomas Crane of late last century. The portion preserved includes the "Charges in general," unnumbered, and

† 2nd half of the century.

which Dr. Begemann has pointed out in his "Remarks on the *William Watson MS.*" ("*Ars Quatuor Coronatorum*," Vol. IV., 1891), contain "some striking agreements" with that most important Roll, the fifth clause having a more correct reading than C2, viz.

"And also that no Mason shall be thief or thief's *phere* as far forth as he knoweth."

The latter document has "Theives *for*" evidently wrongly transcribed, but the term is also correctly given in the "Dauntesey MS.," and the "Tew MS." varies the description by inserting "Accesary to the thief."

The concluding paragraph states that "These be the charges in general that every Mason *holdeth by*, both Masters and Fellows," but the "William Watson" and "Tew" MSS. read "*Should hold by.*" Points like these, which may be thought by some of little consequence, may prove sufficient to enable experts to recognise the original Manuscript, should it ever be traced. Reproduced in the "Freemason," Oct. 11th & 18th, 1884.

THE "GRAND LODGE MS., No. 1," (D1), A.D. 1583.

The first MS. of the "Old Charges" obtained by the Grand Lodge of England for its Library was this document, subsequently known as the "Grand Lodge, No. 1." The purchase was made in 1839 from Miss Siddall, "an elderly spinster, grand-daughter to the second wife of the late Bro. Dunckerley," the sum of £25 being paid by the Board of General Purposes. The roll is of parchment, five inches wide, and extending in length to nine feet. In the "Freemasons' Quarterly Review," Vol. IX., 1842, it is declared to be dated 25th Dec., 1183, in the 29th year of Henry II., and that this date is nearly correct may be inferred from the writing, "*which is the court hand of that time.*" The Rev. Dr. George Oliver, who examined the Scroll, however, had a more correct knowledge of the period of transcription, as he considered

that the "writing is as late as the time of Elizabeth." The figure "5" rather puzzled the Editor, the year being 1583. An endorsement, written about two hundred years later, reads

" In the beginning was the Word,
And the Word was with God,
And the Word was God,
Whose Sacred and universal Law
I will endeavour to observe
So help me God."

This important version practically represents the generally accepted text from the middle of the sixteenth century, there being but few survivals of the much older arrangement, beginning with the "Cooke MS." and including the valuable "Plot Family." It is by far the most numerous of all the groups, numbering with its off-shoots nearly forty, and virtually absorbs all the ordinary copies of the "Old Charges," for the "Sloane" and other Families, ranging from D to H, mainly follow its text, only each class has fanciful, local or peculiar and sometimes suggestive additions, which, however, do not obscure their common origin from the "Grand Lodge" prototype. Not that this MS. should be taken as perfect or complete, but subject to a few additions and improved readings obtainable from other scrolls (from the original or primary version, but not preserved in MS. D1), it makes a fair representative of the kind of traditional "Old Charges," History and Laws which were adopted, selected or accepted over three hundred years ago, for the guidance and instruction of the Craft of Free-Masons.

In other words, from this "Grand Lodge MS. No. 1" it is possible to construct, by comparison with some later texts—that have preserved important readings not in the present Head of the Family—a version which was probably arranged about 1550, and has survived to this day; based upon still older versions, some happily being still extant.

F

It will be seen that in some transcripts made nearer the era of modern Freemasonry, statements are introduced and more explicit information afforded, which are not at variance with, only not to be found in more ancient copies, and although these are most welcome, because placing us in touch with old customs, the uniform reticence of the earlier scribes as respects esoteric ceremonies strikingly proves their fidelity to the time-immemorial obligation of secrecy.

From the Invocation down to the concluding admonitory clause, making allowance for the orthographical changes from one century to another, many of the numerous MSS. read almost as one document. For purposes of comparison, as well as for the recognition of members of this Family, the first and last portions of MS. D1 are herewith transcribed

INVOCATION A.D. 1583.

"The mighte of the ffather of heaben

and the wysedome of the glorious Soonne through the grace & the goodnes of the holly ghoste yt been three p'sons & one god be with us at or beginning, and giue us grace so to gou'ne us here in or luying that wee maye come to his blisse that neur shall haue ending **Amen.**"

THE CONCLUSION TO THE ROLL.

"These Charges that wee haue

nowe rehearsed unto yow all and all others that belong to Masons yee shall keepe, so healepe you god and your hallydome, and by this booke in yor hande unto yor power. **Amen, Sobett.**

Scriptum Anno Domini, 1583.

Die Decembris, 25^o."

Reproduced in my "Old Charges of British Freemasons," 1872; Mr. H. Sadler's "Masonic Facts and Fictions," 1887, (with the last 50 lines in facsimile); and Vol. IV. "Masonic Reprints" of the "Q.C." Lodge, 1892, in full facsimile. Also 100 copies as a separate Roil, in case.

THE "LANSDOWNE MS." (D₂) 17TH CENTURY.*

The above is the only Masonic MS. in the Collection made by William Petty, 1st Marquis of Lansdowne. The MSS. were purchased in 1807, by a Parliamentary grant for the sum of £4,925, but the printed books were dispersed soon after his Lordship's decease in 1805. The Masonic MS. "Constitutions," with other documents, are in the volume lettered "Burghley Papers," believed to have been part of the Collection of Lord Burghley's, (Secretary of State, *temp.* Edward VI., and Lord High Treasurer, *temp.* Elizabeth), who died A.D. 1598.

The unusual declaration—"Here begineth the True Order of Masonrie"—introduces a version which with two others (D₁₅ and D₃₃) constitute the "Lansdowne" Branch of the "Grand Lodge" Family; the "Lansdowne" MS. itself being about the year 1600 (as respects transcription), according to Mr. Bond's estimate. It is not possible to judge the date of the writing within a few years up or down; so that *late* sixteenth century would be fairly in accord with that verdict, and, moreover, meet the requirements of the case, if, as is likely, the document was part of the Collection referred to. The late Rev. A. F. A. Woodford, *M.A.* favoured a still earlier period (1560 *circa*), but 1600 *circa*—rather before, than later—is a safer estimate, all things considered.

The document is a noble one, being written on one side of four sheets of stout paper, measuring some 18 by 13 inches (save the last, which is smaller), each sheet containing two "water marks" without date, the *fleur-de-lis* being a prominent feature in the design. In the Catalogue of the MSS. 1812, it is thus described "No. 48 A very foolish legendary account of the original of the order of Freemasonry," in the handwriting, it is said, of Sir Henry Ellis (?); the same description occurs in "A Catalogue of the entire Collection of Manuscripts on paper and vellum," Vol. I., "Burleigh State Papers," as prepared for a contemplated auction

* First half of the century.

in 1807 (page 385). The MS. is numbered "98, Art. 48, f. 2766, British Museum.

In two places the transcriber was evidently unable to decipher the original, so he left blanks. The text is mainly of the ordinary character of the "Grand Lodge Family," but in some respects is peculiar, hence as the senior of the class, it gives its name to the "Lansdowne Branch," of which there are but three. This trio unite in stating that Edwin "was made Mason at *Windsor*," and omit the *Euclid* legend; but otherwise there is not much to particularize as to this version, save the concluding portion

"These be all the Charges and Covenants that ought to be had read att the making of a Mason or Masons. The Almighty God who have you & me in his keeping, Amen."

Reproduced in the "Freemasons' Magazine," Feb. 24th, 1858, by an anonymous contributor, who styles it "A clear MS. of the latter half of the sixteenth century." Also in Hughan's "Old Charges," 1872, and in full facsimile "Masonic Reprints" "Q.C." Lodge, Vol. II., 1890.

THE "YORK MS. No. 1" (D3) 17TH CENTURY.*

There were six MSS. in the archives of the "Grand Lodge of *all* England," held at York, (which became extinct about 1792), and are duly entered in the Schedule of 1779, happily still preserved, viz :

- No 1. A Parchment Roll in three slips, containing the Constitutions of Masonry, and by an Endorsement appears to have been found in Pontefract Castle at the demolition, and given to the Grand Lodge by Bro. Drake.
- No. 2. Another like Roll in three slips, endorsed 'Constitutions for Masonry.'
- No. 3. A Parchment Roll of Charges on Masonry, 1630.
- No. 4. A Paper Roll of Charges on Masonry, 1693. Given to the Grand Lodge by Bro. Walker, 1777.
- No. 5. Part of another Paper Roll of Charges on Masonry.
- No. 6. A Parchment Roll of Charges, whereof the bottom part is awaiting."

* First half of the century.

Mr Indragame upon the name of Masonrie
 Willm Kay to his friend Robt Weston
 upon his skill of Masonrie as follows

Much might be said of the noble skill
 of craft that is worth esteeming in each part
 of sundry nations too blisg to be in Kings also
 Oh how they long for its way to know
 How to be so honeste wilest of all men
 Reason saw to love this Science then
 Pleasay not more left by my shallow vesicles
 Endeavouring to praise should blissh Masonrie

Masonrie

MS. A. 1. 1.

THE "YORK MS. NO. 1." EARLY 17TH CENTURY.

These now are in the custody of the York Lodge No. 236, save No. 3, which was probably never placed in its charge, for there is not a scrap of evidence as to its existence during this century, unless it was alluded to by Hargrove in 1818. Even then, no mention was made as to ownership, but only that certain "ancient records of the fraternity" were at York, from which he quoted.

The endorsement on No. 1 is considered to be in the handwriting of Francis Drake, and is as follows

"Found in Pontefract Castle at the Demolishing, and Given to this Lodge by Francis Drake, 1732."

This eminent Historian of York was initiated at the Star Inn, Stonegate, on Sept. 6th, 1725, (according to a Parchment Roll of Minutes beginning in 1712), became J.G.W. in 1726, and was Grand Master on the revival of the York Grand Lodge in 1761.

The Roll is composed of four strips of parchment of unequal length, sewn together, the whole measuring some 7 feet in length and 7 inches in width. The date of the caligraphy is about the year 1600, and is partly determined from internal evidence, and partly from the period when Pontefract Castle surrendered to the Parliamentary forces, March 25th, 1649. The demolition referred to, commenced soon afterwards. Drake's father (Francis), and his Grandfather (Samuel), were Vicars of Pontefract, and so his half-brother (John); hence there is every probability of the family having possessed memorials of the three sieges of the Castle, including the senior "York MS."

The document was long lost sight of, but on examining three MS. Rolls in the presence of the lamented Mr. John Hervey, Grand Secretary of England, I recognised two of them as once the property of the extinct Grand Lodge, previously noted. This one by its endorsement, and No. 6 by being in two parts, as per Inventory of 1779.

These, together with two minute books of the same organization (long ago extinct), believed to have been borrowed by the late Mr. Godfrey Higgins, (of "Anacalypsis" fame), and by him handed to H.R.H. the Duke of Sussex, (then the Grand Master of England, who doubtless subsequently placed them in the archives of the Grand Lodge), were returned by order of the late Earl of Zetland, M.W.G.M., in 1877. Evidently in error, the third Scroll (MS. D1) was also sent as a gift to the "York Lodge"—through the late Mr. R. W. Hollon—but on my informing the late Colonel S. H. Clerke (successor to Mr. Hervey), that there should be a Roll of A.D. 1583 in the muniment room of the Grand Lodge, we were enabled to trace its whereabouts, and on the matter being explained, the mistake was righted by the document being returned to its proper custodian and owner, so that the fraternal act of 1877 was duly reciprocated a few years later. Being the senior of the quartette of the "York Branch"—D3 (c)—and undoubtedly of the early part of the seventeenth century, its testimony is of value as to the prevailing text some two to three centuries ago known as the "Grand Lodge Family," following in part the version represented by the "William Watson MS." of 1687, which dates back to that period, and also partakes of the much older arrangement exhibited in the "Cooke MS."

The "Anagraime upon the name of Masonrie," (*William Kay to his friend Robt. Preston*), referred to later on, is curious, and serves as a means of identification of the "York Branch," but excepting as being of an early period, the document generally does not require specific mention or particularization, beyond the few remarks subsequently made under others of the Class.

Whilst in the custody of the Grand Lodge, a copy was made of this Roll by order of the Grand Secretary (Mr. W. H. White), but not being satisfactory, another was made by Mr. Robert Lemon, (Deputy Keeper of State Papers), and presented to

H.R.H. the Duke of Sussex, Grand Master. Both transcripts made about 1830, are preserved in the Library of the Grand Lodge, but are not given in the list of MSS. prepared for the present work.

Reproduced in my "Old Charges," 1872, the "Masonic Magazine," August, 1873, and in "Ancient York Masonic Rolls," 1894, (with a facsimile of the "Anagraime," *utilized also for the present work*).

THE "PHILLIPPS MS. No. 1," (D4), 1677, (*circa*).

There are three copies of the "Old Charges" in the valuable Collection of MSS. belonging to the late Sir Thomas Phillipps, Bart., and located in Thirlestaine House, Cheltenham. The Collection is now the property of his daughter, the wife of the Rev. J. E. A. Fenwick.

The late Rev. A. F. A. Woodford having been informed that the "Wilson MSS." had been purchased by the late Sir Thomas Phillipps, imagined that the Masonic MS. owned by that gentleman (of Sheffield), and noted by Preston in 1778, would be included in the collection, and so at once placed himself in communication with the Rev. J. E. A. Fenwick, who informed him of two copies, both being supposed to be the "Wilson MSS." and termed Nos. 1 and 2 respectively. A transcript was made accordingly of one of these two, by permission, described as No. 1 in the "Masonic Magazine" for April, 1876, and in Mr. George Kenning's "Archæological Library, Vol. 1," 1878, (with a few lines in facsimile), in which reproductions of the MS. and of the 1723 "Constitutions" are edited by Mr. Woodford.

Mr. G. W. Speth journeyed to Cheltenham in 1888 to examine these documents, the result of his researches being the discovery that what had been termed the "Wilson MS. No. 1" could not be that document, as it was purchased from Mr. Bohn, a London

bookseller in 1841; whereas the "Wilson MSS." were not sold by Messrs. Bardwell & Sons, Sheffield, until June, 1843. † More-over the No. 2 occurred for sale in a "Catalogue of MSS. in different languages, &c., by John Cochran, No. 108 Strand*** London, MDCCCXXIX." (page 123).

In the preparation of the valuable Introduction to the "Phillipps MSS., Nos. 1 and 2," in Vol. V. of the "Masonic Reprints," Mr. Speth made still another discovery, viz., that Mr. Woodford's reproduction and part facsimile represents No. 2 of the MSS. (since termed the "Phillipps,") and not the No. 1 as described. Considering that these two documents (Nos. 1 and 2) are duplicates, virtually, and copied by the same scribe, it is extraordinary that they came into the possession of Sir Thomas Phillipps in 1841 and 1829 respectively, and especially so, being from two different sources. As will be seen further on, Mr. Speth found that there were actually *three* copies of the "Old Charges" preserved at Cheltenham. These he rightly numbered from 1 to 3 according to their presumed antiquity, after their distinguished owner.

By an error the *No. 1* is entered *twice* in the Catalogue (10,827 and 20,762) as "Book of Constitutions (of Freemasonry) for Mr. Richard *Banour*, royal 8vo., *vel.*, S. XVII," and is thus described by Mr. Speth

"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 seventeenth century. It is stitched together as a book, height nearly 10 inches, width nearly 6½. The margins vary from ¾ 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."

† The Library of *another* Mr. Wilson (of the *Royal Exchange*), was sold by Messrs. Puttick & Simpson in July, 1854, but contained no Masonic MSS.

In May, 1894, Mr. Speth and Mr. J. Compton Price went to Cheltenham to arrange for the facsimile of No. 1 being made by the latter. This visit resulted in yet another surprise. The cover is a palimpsest, really, which added to the difficulty of deciphering the title. The "*Ban*"*** was plain enough, but not the remainder of the word; directly however, Mr. Price, the expert, saw it, he pronounced the name to be "*Banckes* or *Bancks*."

Subsequently, Mr. Speth, on looking over the proof sheets of Mr. Conder's History of the "Masons' Company," noticed the name of Bancks, and though not *Richard* he asked the author to search the Records, who traced a Mr. Richard Bancks, (also written *Banckes*), who was Master in 1647, and also another of the same name, probably his son, who was elected to the Court of Assistants in 1677. Mr. Conder, by means of the facsimile of the MS., also found that the handwriting of the document agreed in a most remarkable manner with certain entries in the books of the Company by Mr. Hammond, the Clerk in 1677—8. Mr. Speth considers "it is almost indisputable that the 'Phillipps MS.' must have been written by Mr. Hammond, Clerk to the Company," and as Mr. Conder is of the same opinion, the transcriber of this version is thus traced, and the date of its caligraphy fairly ascribed to the eighth decade of the seventeenth century.

The MS. belongs to the "Grand Lodge" Family, and of the Branch (a), in common with its fellow document, as well as the "Grand Lodge," "Kilwinning," and "Cama" MSS. The book-plate which "adorns the inside of cover," belongs to the Turner Family, underneath the arms being the initials "T.T.," who was presumably the owner, prior to the MS. coming into the possession of Sir Thomas Phillipps, Bart.

Reproduced in full facsimile in Vol. VI., "Masonic Reprints" of the "Q.C." Lodge. Also 12 copies in book form, on vellum, and "stitched in parchment" as the original.

THE "PHILLIPPS MS. No. 2," (D5), 1677 (*circa*).

I cannot do better than quote Mr. Speth's description of this copy of the "Old Charges," which is almost an exact duplicate of No. 1, written by Mr. Hammond about the same period, but possibly rather later than its fellow, both being probably transcribed during the period (1677—8) that he was Clerk to the Masons' Company, London.

"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 handwriting, 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."

It appears to me more likely that this document was transcribed from the same original as No. 1, rather than copied direct from the latter, for although both are nearly *verbatim et literatim*, one or two departures suggest such a view of the matter, e.g.

No. 1. "And he gaue ym a charter of the Kinge."

No. 2. "And***them a charter of the Kinge."

No. 1. "You amende it***if yee may."

No. 2. "You amende itt***if you maie."

In the Phillipps Catalogue it is entered as "6351, 416, Constitutions of Freemasonry," the second number being from the "Catalogue of MSS. in different Languages, [&c.] of various dates, from the twelfth to the eighteenth century, many upon vellum, and adorned with splendid Illuminations, &c. Now selling (for ready money) at the prices affixed by John Cochran, No. 108 Strand (Savoy steps), London, [&c.], MDCCCXXIX," † described as follows (*page 123*)

† The articles are numbered 1 to 650, (pages VI.—164, 8vo.) Six plates of the illuminated MSS. Six copies were also published on "large paper," with proof plates.

The Conditations of Magonia

Folio 5

Then proclamation was made throughout all the Countie and Realme which was That if there were any man that could instruct them, that he should come unto the King, and he should be well rewarded for his travell as he should be well pleased.

A proclamation

After this proclamation was made, then came this worthy Doctor Euclid, who said unto the King, and to all his great Lords of the Realme, if you will let me have your Children to governe and to teach the sciences where-with they might live like Gentlemen.

Upon condition that the King and his counsell would grant him a commission, that he might have power and authoritie to rule them, after the manner, that the science ought to be ruled.

Euclid his Commission

For the King and all his Councell granted him a Commission and sealed it.

And then this worthy Doctor Euclid took those Lords sons and taught them the science of Geometrie, & practis to worke in houses, all manner of worthe workes that belonged to the building of Churches, Temples, Courtes, Castles, Towers, Mansions, and all manner of other buildings.

Euclide taught the Egyptians the science of Geometrie or Magonia.

Then he gave to them straight charge on this manner following.

orders or precept

- 1 That they should be true to the King, and to the Lords whom they served.
- 2 That they should love well together.
- 3 That they should be true one every one to other.
- 4 That they should call none other his fellow, and not his servant, by his kinne, nor any other good name.

Euclid his straight charge he gave to the Magonians in Egypt.

— 5 —

936

“416. A Charge detailing the duties incumbent on the Brethren of the Craft. and the observance of which they were sworn in the following formula, with which the work concludes ‘Theis chargs that wee have nowe rehersed unto you and all other that belo’ge to Masons yee shall keepe, soe helpe you God and your Hallidome.’” [24/-.]

On the outside is the title “Booke of Constitutions,” which has been reproduced at the head of the portion in facsimile as noted hereafter. As Mr. Speth remarks “The two documents deserve a much closer study than they have yet received,” having been copied with such scrupulous fidelity and care. “Where a word was illegible, no attempt has been made to find one, although in many cases the fitting word was obvious to anyone.” As to the blanks, Mr. Speth wonders if there is anything in the suggestion that the much older original read “*hight*,” i.e. named “Grecus,” which was subsequently corrupted to “*hight Namus Grecus*.”

Reproduced in the “Masonic Magazine” for April, 1876, and Mr. Kenning’s “Archæological Library,” (1878), in error for MS. D4, (which it closely resembles), with 13 lines in facsimile. Likewise in “Masonic Reprints,” Vol. V. of the “Q.C.” Lodge, (1894), with the first 22 lines and title in facsimile.

THE “WOOD MS.” (D6), 1610.

The MS. is beautifully written on vellum, 16 leaves in all, (each $6\frac{3}{4}$ inches wide by 9 inches long), but composed only of 8 strips, which are folded in the centre, in book form. At what may be termed page 3, but marked “*follio 1*,” the MS. proper begins and is headed “THE CONSTITVTIONS of Masonrye,” the next strip is termed “*follio 2*” on page 5, and is numbered in this manner to “*follio 8*” the document concluding on the reverse, or page 18. The title which really begins the MS. is as follows :

“The Constituciones of Masonrye Wherein is briefly declared, the first foundation of divers Sciences, and principally the Science of Masonrye with divers good Rules, orders and precepts necessarye to be obserued of

all Masons. Psalme 127. Except the Lord doe build the house, his labour is but loste that buildes it. Newlye Translated by J. Whytestones for John Sargensonne, 1610."

The reverse, or page 2, is blank. On each page, around the margin, a rubricated elongated square is ruled, within which is a smaller one, the latter containing the copy of the "Old Charges." Between the two squares, on each page from "follio 1" to the end, the title, as above, is written at the head, and to the left and right are numerous marginal notes of an appropriate character, which strange to say, have not been mentioned hitherto, and were unknown to me until quite recently, when I collated it for this second edition of my "Old Charges." The numbers of the various Regulations are also placed in the margins. The notes respecting the two stones, which were to outlive the Flood, are to the effect that "*Marble will not burne,*" and "*Laterus stone will not sinke in water,*" another terming the latter "*Tile stone.*" The "*straight charge Euclide gaue to the Masons in Ægypte*" is spoken of, and the Rules are termed "*orders or precepts.*" Also "*Edwyn made a booke of the Masons Orders,*" "*Masons must be secret in their Science,*"*****"*must be of good birth and sound of Lymmes*"*****"*upon warninge must meete at their Assembly,*" and the conclusion reads

"These 20 Precepts, Rules or Orders and everye one of the other precepts or orders before in this present booke prescribed which belongeth to the Science of Masonrye, whatsoever. Everye Mason shall well and truly obserue, performe, fullfill and keepe to his or their power so god him helpe."

"Finis."

Then follows an admirable Index, the only one I have ever met with of the kind, and is entitled "The table of all the principall thinges contayned in this Booke. The first number betokeneth the Leafe, the second number representeth the Page," (i.e. whether it is obverse or reverse of each leaf). This compilation begins on page 19 and ends on page 28, the remaining

four pages being blank. The MS. is now handsomely bound in morocco, (its previous condition is not stated), and was obtained by the late Rev. A. F. A. Woodford early in 1880 from a Mr. Wood, (hence its title), who had the valuable document in his possession for some twenty years. It previously belonged to a family who could trace it for many years back. On Mr. Woodford's decease, it was sold by public auction, purchased by Mr. George Kenning, and catalogued in his "Books and Manuscripts relating to Freemasonry" for sale in October, 1885, at ten guineas. The fortunate purchaser was Mr. George Taylor, of Kidderminster, who eventually parted with it, and other important MSS., Books, Medals, &c., (many unique and of great value), to the Province of Worcester.

Reproduced in the "Masonic Magazine," June, 1881, by the late Rev. A. F. A. Woodford, also a portion in facsimile in this volume, and will form one of the attractive features of Vol. VI. "Masonic Reprints" now preparing.

THE "BUCHANAN MS." (D7), 17TH CENTURY. †

This Parchment Roll (named after the generous donor, Mr. George Buchanan, of Whitby), which was presented to the Grand Lodge of England in 1880, is deemed to be of the latter part of the seventeenth century, and was found amongst the papers of the late Mr. Henry Belcher, who was a partner with the father of Mr. Buchanan (aforesaid), Solicitors. Mr. Belcher was friendly with Mr. William Blanchard, who was the last Grand Secretary of the "Grand Lodge of *All* England," held at York, and from him he is said to have obtained some of the effects of that extinct organization. For that reason, it has been sought to identify this Scroll with the missing "York MS. No. 3," but erroneously so, the latter being of the year 1630.

The Invocation, which commences this noble document, differs slightly from most versions, and reminds one of the MS., D10, of A.D. 1666, with which it is classed.

“ O Lord god ffather of heaven with the wisdom of the glorious Sonn, Through the grace and goodness of the holy Ghost, three persons in one godhead, Bee with us Att our beginning And giue us grace soe to Governe us in our Lives here that wee may come to heavenly Bliss that never shall haue ending. Amen.”

The ordinary *Tunc unus*, &c., is described as “The manner of takeing an oath att the making of *free-Masons*”; and after its recital is the following caution “Euery man that is a Mason Take heed Right wisely to these Charges if you find your selues guiltie of any of these that you may Amend of your Errors against god and principally they that bee Charged, for it is a greate perrill to forswear themselves upon a booke.”

The “Charges in *generall*” are numbered 1 to 8, “that belong to all *free-Masons* to keepe both Masters and ffelowes,” and the “Charges *singular* for every Master and fellowe” run from 1 to 18, the 14th of which provides that

“Euery master and fellow shall come to the Assembly if it bee within seven miles about him.”

Only two others and the “Beaumont” *transcript* have “seven miles” instead of the ordinary fifty (*viz*, the “Atcheson Haven MS.,” and the “Thomas W. Tew MS.,”) and the four lines concluding the MS. (which come immediatly after the 18th), are to the following effect

“These Charges that you haue Received you shall well and truly keepe, not disclosing the Secresy of our Lodge to man, woman, nor Child : Sticke nor stone : thing moueable nor immoueable, soe god you helpe and his holy Doome, Amen.

ffinis.”

This MS. and the “Atcheson-Haven” are in some respects nearly allied to the “Tew” version ; but are independent copies.

Reproduced in Mr. Gould’s “History of Freemasonry,” Vol. 1, from my transcript made in 1879, and adopted by him as an exponent of the ordinary class of text. Also in full facsimile, Vol. IV, “Masonic Reprints” of the “Q.C.” Lodge, 1892.

THE "KILWINNING MS." (D8), 17TH CENTURY.†

This copy of the Traditions and Laws of the Craft is in the handwriting of the Clerk of the "Lodge of Edinburgh No. 1," though in the custody of the "Mother Lodge, Kilwinning, No. 0," hence its title. According to the excellent authority of Mr. D. Murray Lyon, (Grand Secretary of Scotland), it was made about the year 1665. Mr. Lyon states that "In the early part of the last century it was a custom of the Lodge of Kilwinning to sell to Lodges receiving its charters, written copies of this document, which was termed *the old buik*." This being so, it is strange that MS. D8 is the only one traced in this ancient centre of Masonic activity, and that the "Lodge of Edinburgh," with records from the last decade of the sixteenth century to the present year of grace, has not even one solitary copy preserved. Some of the existing MS. Masonic Constitutions in Scotland, may have been derived (but varied) from one or both of these two sources, and others may have strayed "across the Border"; but all is mere conjecture as to this point, especially as there is no version known which can fairly be described as of purely Scottish origin, apart from exceptional, fanciful and local additions, which do not materially affect the legitimate text.

The "Kilwinning" version is virtually the "Grand Lodge MS." (D1) from beginning to end, though neither so correct nor so complete. The "Mother Lodge" has records from the year 1642, but it is believed to have been at work centuries before this, and undoubtedly was active as a *Trade Organization of Craftsmen in the sixteenth century*.

Reproduced in the "History of the Lodge of Edinburgh No. 1," by Mr. D. Murray Lyon, 1873, (*with 15 lines in facsimile*), and in my "Masonic Sketches and Reprints," 1871, from a copy by the same expert.

THE "STIRLING MS." (D9), 17TH CENTURY. †

The "Ancient Stirling Lodge," No. 30, Scotland, has long possessed a document known as "The Charter," but until it was sent to me, by vote of the members in 1893, its real character was unknown to the present brethren of that once famous "Head Lodge." Possibly this has been owing to the belief, that unless the MS. was exhibited in the Lodge room, the meetings would not be legal—a singular and wholly unwarrantable assumption—for had its contents been read, there could not have been a doubt as to the use to which the so called "Charter" had been applied two centuries or more ago. It is of parchment, mounted on cardboard, and kept framed in the Lodge.

I at once recognized it as a copy of the "Old Charges," only of quite a different shape to the ordinary, (being probably intended to be hung up in the Lodge room), for it is 2 feet wide and 20 inches long. Its text is somewhat similar to the "Grand Lodge MS. No. 1," ("Dowland Branch,") to which Class it belongs; in many respects it resembles the "Aberdeen MS.," but not uniformly so, and neither was derived from the other. Of the many peculiar readings may be mentioned (a) "*wise* living that we may *live* to his blise," and "Good Bretheren and *Deacons*," (b) "good faith and *conscience*," (c) "*Sept* Sciences," (d) "*heardit* flocks," &c., (e) "worthie knight *Ewphrede*," (f) "*Beyhast*" and the "Countrie of *Tyreland*," (g) "thrie pence to their *nonferds*" and "a sone that height *Enon* [Edwin], (h) "trew to the *Laird* and Master," (i) "*cause the youngest felow accompanie him untill he com to the next Ludge*" (many of which are also in the "Aberdeen" version), and also the last clause

"And also that he ought to know things that we heave now rehersed in *memorie and practise*, and ye shall *strive* to keep them, so help you God, and your Holy *Dame*."

The Lodge is very old and of uncertain origin, the year 1708 ascribed to it, being in my opinion, much too late, for it is likely

to be the same organization that was mentioned on the junior of the two Charters granted to the St. Clair family as Protectors of the Craft, (which in Mr. D. Murray Lyon's view was written about A.D. 1628), and in 1599 was styled the *third* Lodge of Scotland. There were *three* "Head Lodges," viz. Edinburgh, Kilwinning and Stirling. Much of the caligraphy of the MS. is difficult to decipher, (and so as to the two forms of certificates appended), but is sufficiently readable to enable me to fix the date of transcription to be about the middle of the seventeenth century, (rather later than earlier); which I am informed is the period fixed by Mr. Woodman, Clerk of the Grand Lodge of Scotland, to whom it was sent for examination in 1854, and whose letter, dated July 18th of that year, is still preserved. That official reported that the document "purporting to be the Charter of the Ancient Lodge, Stirling," could scarcely be so called as "it is more like a history of, or lecture upon Masonry, and contains many of the Charges well known among Masons of the present day." This verdict, however, does not appear to have been acceptable to the members, and so was put aside.

Below the "Old Charges" are two Certificates, or copies thereof, which are quite new to me, and as they are both curious and valuable, they are given herewith; the first recorded being at the left, and the other at the right side of the document, I believe no such declarations have hitherto been traced.

COPIES OF TWO CERTIFICATES.

"Wee the Gentlemen Bayliffes and other undersubscribers withine the Toune and Shire of Stirling do by this p'nts testife and declair that.....
Maister Maissonne, of Stirling, heath lab'od witine the said burgh of Stirling since his infancie, during which speare he heath behaved himself honestlie to our knowledge ffrie of any offence, and heath ffinished all the works and buildings that ever he took in hand within or about this Sheire, as we know no impedement why the..... may not be accepted to work

H

as Maister Maissone within any part of this..... He always behaving himself as offoir, whereof we testife to between us, as witnesseth our handes.....”

“We the nobelmen, barons, knights, Gentlemen Tutors of minors, and others under wrot subscribers do by these p'nts declair that heath finished Completed and fullie endit all the mainers of Ouses, Castells, Abays and buildings, that he did tak in hand most deutiefullie, ffaithfullie and honestlie to our contentment, and so may be admitted to work as Maister Maissone in any place off this Statione when he can heave occaision. In testimony whereof subscribit as ffolowes.”

Transcribed and published by me in 1893. (Privately printed in *octavo*, 100 copies).

THE “ATCHESON-HAVEN MS.” (D10), A.D. 1666.

This version is entitled “Ane Narratione of the finding out of the craft of Masonrie, and by whom it has been cherished,” and is engrossed in the old minute book of the Lodge Atcheson-Haven, dated 19th of May, 1666, signed by “Jo. Auchinleck, clerk to the Masones of Achisones Lodge.”

The Invocation differs slightly from the generality (for it begins “O Lord God the father of Heaven” as the “Buchanan MS.”), but the text is not of a special character, though it is one of three originals which retain the *seven* miles limit in regard to attendance at the Assembly. As a document, doubtless in use by one of the oldest Lodges, which agreed to the formation of the Grand Lodge of Scotland (and was mainly, if not exclusively operative in character), this version, beautifully engrossed in the minute book of this ancient organization, is of no little interest. The Lodge seceded from the Grand Lodge in 1737, re-joined in 1814, but was erased in 1866, its important records being in safe keeping at Freemasons' Hall, Edinburgh.

The directions vary slightly from the ordinary text

“Let one of there number hold the book, and let one or more lay his hand on the book and swear by one command & oath. Everie Mason take heid right wyslie to these charges.”

Dr. Begemann has placed it in the "Buchanan Branch" (Df); the third Roll, which has the seven miles limit, being of quite another Class.

Reproduced in the History of the "Lodge of Edinburgh," by Mr. D. Murray Lyon, 1873 (*with 24 lines in facsimile*). Modernized transcripts are to be found in a "History of Freemasonry," by Mr. W. A. Laurie, 1859, and in a "Sketch of the Incorporation of Masons, Glasgow," by Mr. James Cruikshank, 1879, but no acknowledgment appears in either as to the original MS., and both are worthless for critical purposes.

THE "ABERDEEN MS." (D11), A.D. 1670.

This copy of the "Old Charges" so named, is the property of the ancient Lodge of Aberdeen No. 1 *bis*, and never seems to have been out of its custody, for it is written in the oldest volume of Records preserved of that celebrated Scottish Lodge. The volume is known as the "Mark Book," in which is contained the "Lawes and Statutes ordained by the honourable Lodge of Aberdeen, Dec. 27th, 1670," immediately followed by the "Measson Charter" or "Old Charges," and then come the general laws of the Crafts in Aberdeen, which possess similar features to those of the Lodge of Atcheson-Haven of 1666. They provide "*that the Measson Charter be read at the entering of every Entered Apprentice*, and the whole Laws of this Book: ye shall find the charter in the hinder end of this Book—Farewell."

The precious volume was newly bound in 1748, when the several divisions of the Book were unwarrantably re-arranged by the binder, by authority of Peter Reid, the "box-master"; hence the "Old Charges" are now second in order of priority. The "*masownys of the luge*" are referred to in an order by the "Master of the kirk wark" as early as 1483, and a contract is still extant between the "comownys of Ab'den" and two "masonys" of the year 1399 ("Spalding Club" publications).

The members of the Lodge in 1670, numbering 49 in all, included several Noblemen, Professional and other Gentlemen as well as Tradesmen, only *some ten or less being operative Masons.*

“The List is described as “The: Names Of: ws: all: who=Are: the Authoires: of: and=Subscriuers: of: this: Book=In: order: as: Followeth: 1670.”

To all of these names excepting a “Merchand” and “Sklaiter,” marks are appended (the *speculative* brethren, equally with the operatives), and so also after “The names of the Entered Prentises,” of whom there were eleven in that year.

In the first of these two Registers are the words

“II. JAMES: ANDERSON: Glassier and Meason: and Wreatter of this Book, 1670.” [*The Master in 1688 and 1694.*]

The first on the Roll is thus particularized

“I. Harrie Elphingston: Tutor of Airth: Collector: of: the: Kinges Customes at Aberdein: Measson: ann: Master: of our: Honourable: Lodge: of Aberdein:”

Mr. James Jamieson of the “Granite City” took considerable pains to trace particulars of the prominent members, and tells me that the Earl of Erroll (32), died at an advanced age in 1674. The Earl of Dunfermline (31), was Lord High Commissioner to the General Assembly of the Kirk of Scotland in 1642, and both were ardent and loyal supporters of Charles I. and II. Lord Forbes, of Pitsligo (14), and the Earl of Findlater (13), died in 1691 and 1711 respectively. John Montgomrie (12), then Warden, was the builder of the “Cross,” still existing; Kenneth Frasser (5 *Apprentice*), became the King’s Master Mason; Georg: Alexander (18), was an “Aduocat: in: edinburge:” Georg: Liddell (22), is described as “Professor of Mathematickes” and “Mr. Georg: Seaton” as “Minister of Fyvie; and Measson,”

The text of the "Old Charge" belongs to the prolific "Grand Lodge Family," and is of the "Stirling Branch"; having distinctive features however of its own, and the *Mark* of James Anderson, aforesaid, is inserted at the conclusion of the document.

The first part is unusual as respects the few lines prior to the ordinary Invocation, and styles the latter

"A Prayer: befor: the: Meeting."

Then the traditional History is given, which is addressed to the "Good: brethrein: and: *decones*:" of the Lodge, as its fellow MS. at Stirling (D9); the hiatus or unreadable portion in the latter transcript being supplied in the former, viz. "Nimrod the King of babylon sent *thither sixtie* meassones." Another also occurs further on—"King Athellstone, [in] *his dayes*, that was a worthie King."

The two MSS. have much in common, but the Scribe (Anderson), of Aberdeen, leaves off abruptly at the clause following the one against slandering a Brother "behind his back," which rather varies from the Stirling text,

"And also yat no fellow wt in the lodge ore without shall envye one another or ungodly seek off him or them anything without a reasonable cause sufficiently proved &c. *Finis.*"

The MS. will soon be reproduced in full, from a copy very kindly made for me by Mr. Alex. M. Munro, (Treasurer of the Lodge); compared with the transcript made by Mr. Jamieson, and a portion photographed some years since.

Reproduced by me in "Sparks from a Masonic Anvil" ("*Voice of Masonry*," Chicago, U.S.A., Dec., 1874).

THE "MELROSE MS. No. 2" (D12), A.D. 1674.

What is now termed the "Melrose MS. No. 1" has long been missing, but a copy of it "Extracted be me A.M. upon the 1, 2, 3 and 4 dayes of December anno MDCLXXIIII" is still preserved

by the old "Lodge of Melrose No. 1 *bis*," on the Register of the Grand Lodge of Scotland; which has Records from 1674. The MS. may be described as a Roll, five feet by one foot, continuously written without any break or division, and formed by five strips of paper being pasted together.

A transcript of it was made by Mr. W. Frederick Vernon (*of Kelso*, the Historian of the Lodge, who discovered the document in the muniment chest), and given in my series of the "Old Charges" in the "Masonic Magazine." Mr. Vernon has identified the copyist "A.M.," as he found that the letters represent a member of the Lodge called *Andro Mein*, possibly the Clerk; there being in the same handwriting a "Mutuall agreement betwixt the Massones of the Lodge of Melrose" of A.D. 1675, which proves the existence of that old *Atelier* some "time bygonie," certainly long before 1670. The date of the original MS. is considered to be fixed by the certificate which follows the ordinary version, and is to this effect

"Be it known to all men to whom these presents shall come, that Robert Winsester hath lafully done his dutie to the scienc of Masonrie, in witness whereof I, John Wincester, his Master *frie*-mason, have subscrib it my name and *sett to my mark* in the year of our Lord, 1581, and in the raing of our most Soveraing Lady Elizabeth the (22) year."

The text belongs to the "Grand Lodge Family," but though thus located, the version is quite different in some respects from the members of that group, or indeed of any other, for which reason it is classed under the "Sundry Forms" (j). It recites a singular error in the early part of the text, viz. "worthie King *Priamus*" for "worthy Kings and *Princes*," and mentions "merchants and all other *Chrystian* men" in connection with the "VII Liberall Sciences." Apparently, the Scribe was unable to decipher a few words of the original Scroll, so either guessed them or left blanks. This fact may account for the occasional confusion traceable in the narrative.

The Charges which "belongeth to every treu Mason *generally* to be keipit" are much as usual, but some of the "charges *singular*" vary occasionally from the customary recitals, though sometimes, I think, owing to the error of the transcriber, as for instance, "supplant on other of his *mark*," instead of "*work*." One portion reads "Every Mr. or fellow shall come to ye assemblie if it be within 40 myles about him," thus agreeing with the "T. W. Embleton MS.;" these two being peculiar in that respect, though not of the same "Family."

After the recital of the Charges, and the caution given "yt ye have the *covenant* rehearsed all other yt belong to masonrie," a remarkable and unique set of rules is appended, partly concerning Apprentices, but addressed to Masters and Fellows, which are herewith reproduced. They are not really the "Apprentice Charges," but still more curious and interesting.

THE "MELROSE MS. No. 2." (*EXTRACT*).

"Ye charg was never given to any frie mason before this worthie clarke Euclid did give ym, yr is no *frie* mason neither Mr. nor fellow yt ought to take any more prentises during his life-tyme but thrie, which prentises he must take for VII years (yt is to say) the first of them seven yeirs after he be frie mason, and then VII yeirs after his yeirs is expired to take another, and so ye next and yt he ought to take no more except he cause ane Lodge to be set and have the leave if all his masters and fellows of ye set Lodge, and yt ye prentises yt is so takin ar lawfully takin, and they yt are otherways taken are not lawfully takin. They that are lawfully takin, after they come out of yr prentisschipe ought not to be name loses, but they ought to be named *frie*-men from their Mr. or fellows if they have their Mrs. Discharge, and all other yt are not lawfully taken are to be namit loses, yr ought neither Mr. nor fellows make no *frie*-mason except one of his lawfull prentise, nor he ought not to be except he give in his (say) † before one sett Lodge to see what he can begin from ye ground and furnish to ye tope for staining of a noble scienc. Yr ought no *frie*-mason, neither Mr. nor fellow yt taketh his work by great to tak any Loses, if he can have any frie-masons, or lawfull-taken prentises, & if he

† Probably *Essay* is meant.

can have none of them, he may take as many as will serve his turne, *and he ought not to let ym know ye priviledge of ye compass, Square, levell and ye plum-rule*, but to sett out their plumbing to them, & let them work between ym wt a lyne, and ought not to let them know any more for putting down ye noble scienc, and if there come any frie-mason, he ought to displace one of ye Loses, and put in his brother yt taketh worke, or if yr come one of ye lawfull taken prentices likeways, and if he or neither have no work for them he ought to give them money, to bring them to ye next Lodge or next *frie-mason*.

Also if any Mr. or fellow have any lawfull taken prentices Doe run away and doe come there to Mr. or fellow he shall sett him in worke till he can send his Mr. word of him, and also if he pay any wages he shall answer his Mr. and for ye performance of these covenant.

We do swear, so God us helpe and holy Dome and by the contents of this book to your power—*finis*."

When the Roll was found, it was so frail and worn by much usage, that it had to be mounted on cartridge paper for preservation, there being no endorsements. There is a margin about one inch, at the left side, throughout the scroll.

Reproduced in the "Masonic Magazine" for January, 1880, and in the "History of Freemasonry in the Province of Roxburgh, Peebles and Selkirkshire" (1893), by Mr. W. Fred. Vernon.

THE "STANLEY MS." (D13), A.D. 1677.

The Roll is of parchment, four slips being stitched together, running when united to fully ten feet in length, and seven inches in width. Mr. Speth, who announced its discovery in 1888, states that the scroll shows signs of wear, and believes it "was really at one time a Lodge document." Mr. Frederick Stanley, of Margate, who owned it (hence its title), says the previous possessor was not a Freemason, neither was he descended from such. He came from the North of England and had owned the MS. for many years, but was uncertain how he originally came by it.

that no mason nor fellow go into the Towne in the
 night. Except he have a fellow with him, that may beaver
 him witness: or else he was in honest company or a
 party. Also that every mason or fellow come to the office
 if he be within fifty miles, and do leave any warning.
 And if he have crossed the craft, to abide the award
 of masters and fellows, And also every mason that hath
 crossed to stand to masters and fellows to make them
 accord. And if you cannot afford to go to the Common
 Law: Also that no mason nor fellow, make nor Rule,
 nor square nor mould to no Leger, nor to set no
 Leger on works: within the Lodge or without, to any
 moulded stones, Also that every Master and fellow,
 shall charge strange masons and fellows, when they
 come over the Countrey, and set them in works at
 the manner is and they will: (viz) if he have a
 moulded stone in his place, he shall give him a
 mould stone, and set him in works, And if he have
 none, he shall ransom with money unto the next
 Lodge, And also that every mason shall serve the Lord
 truly for his pay, and every mason make an end
 of his works so it be by day or Journey: And have
 you leave all your charge. And all these that you
 have you shall keep: help you and yours, and your
 holy-Dome: and By this Booke to the uttermost to
 your power: 1677



Mr. Thomas W. Tew, *F.P.*, purchased the Roll, and presented it to the West Yorkshire Masonic Library. The text is virtually the same as the "Carson MS.," and belongs to the "Colne" Family, which consists of five MSS. As with D14, several of the readings are peculiar, such as "the Temple that is now called Voo" (probably *dom* or *domini* in the original version, the copy from which these two were made being thus faulty); Hiram Abiff is called "Apleo," &c. There are some doggerel lines at the foot of the Roll, in a different handwriting and of a more recent period, entitled "The Prophecy of Brother Roger Bacon," which have no connection with the previous MS. and are worthless, save for testing the date of the caligraphy. Mr. William Watson is disposed "to favour the idea that the more modern writer was one of the many scoffers who made their views as to Freemasonry known in various ways—more or less offensive—during the third and fourth decades of last century," and I am inclined to the same opinion. Mr. Speth's views on the subject should be consulted (*Transactions*, Vol. 1, Lodge No. 2076, p. 129).

It is No. 6 of the "West Yorkshire Masonic Reproductions," 1893, the concluding portion of the MS. being also in facsimile.

THE "CARSON MS." (D14), A.D. 1677.

The Roll is of parchment, $7\frac{1}{4}$ inches by fully 7 feet, and was sold by a "Dealer" early in 1890, to a gentleman in Boston, U.S.A., who called it the "Hub of the Universe MS." This extraordinary title has since been altered to the "Carson MS.," Mr. Enoch T. Carson, of Cincinnati, U.S.A., becoming the purchaser in 1893. A transcript, made by Mr. Jacob Norton, of Boston, (*Mass.*) was printed in the "Masonic Review" (Cincinnati), in July, 1890, and also in the "Freemasons' Chronicle" (England), for 23rd August, 1890; after which the

Scroll was sent to two of us in this Country, for examination. We pronounced it to be a duplicate, substantially, of the "Stanley MS.," or in other words, they were both copied from the same original, being almost identical, though not in the same handwriting, and are dated A.D. 1677.

The text resembles that of the "Colne MS. No. 1" (D19), and what is said of the "Carson" may be affirmed also of the "Stanley," only that the latter has a curious addition by a more modern scribe, and is the more perfect of the two. They are fine Scrolls of the period, and either would be a treasure in any library.

Reproduced in "Masonic Review" and "Freemasons' Chronicle" for 1890, as noted.

THE "ANTIQUITY MS." (D15), A.D. 1686.

The celebrated "Lodge of Antiquity" No. 2, London, which was the senior of the four or more Lodges that formed the premier Grand Lodge of England in the Metropolis, A.D. 1717, owns one copy of the "Old Charges," but when it first came into its possession, or if ever used for operative purposes, we have now no means of deciding, the very early records—during its independent existence—being lost. It is a fine Roll of vellum, 9 feet long and 11 inches wide, four pieces being glued together, and some years ago was mounted, rather unskilfully, on parchment, for its better preservation. At the head is an engraving of the Royal Arms, bearing the initials "I. 2. R." [*James 2nd King*], under which are emblazoned on separate shields the Arms of the City of London, and those of the Masons' Company. The MS. is a good specimen of the usual law writing of the period, having a number of words in text; there is a margin of about an inch on the left side preserved by a double red line throughout, and also two rubricated lines down both edges of the scroll. For critical purposes Mr. Gould says "To the Antiquity MS. I attach the

highest value of all. It comes down to us with every concomitant of authority that can add weight to the evidence of ancient writing." † Personally I also highly value the Roll, but not beyond or superior to several others of the class. The MS. begins as follows

<p>“ Fear God and keep His Commandments.”</p>	<p>“In the name of the Great and holy God the wisdom of the Son and the goodnesse of the holy Ghost Three Persons & one God be with us now & ever Amen.”</p>	<p>“ For this is the whole Duty of Man.”</p>
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It is one of three MSS. which state that for the love Prince Edwin had for Masons and the Craft

“ he was made ~~M~~ason at WINSOUER.”

For this, and other reasons, the version is classed with the “Lansdowne” and “Probity” MSS. as the “Lansdowne Branch” (Dd).

A singular error occurs just before the recital of the Charges, “ And furthermore at diverse ASSEMBLIES have been put and ordained diverse Cratches ” [for *Charges*].

The Regulations are “FOR MASONS ALLOWED OR ACCEPTED,” and the conclusion reads

“THESE be all the Charges and Covenants that ought to be Read at the making of a Free-MASON or Free-MASONS. The ALMIGHTY GOD OF JACOB who ever have you and me in his keepinge bless us now AND EVER AMEN.”

“WILLIAM BRAY FREE-MAN OF LONDON AND FREE-MASON. Written by ROBERT PADGETT Clarke to the WORSHIPFUL SOCIETY of the FREE-MASONS of the CITY of LONDON in the second year of the RAIGNE of our most GRACIOUS SOVERAIGN LORD KING JAMES the SECOND of England, &c. Annoq Domini 1686.”

† History of Freemasonry, Vol. II. p. 211.

It will be noted that these "Charges" were to be "read at the making of a Free-Mason or Free-Masons," *not* at the "installment of Master" as William Preston declares in his "Illustrations of Masonry" (1788, &c). The conclusion to the MS. proper is unusual—"The ALMIGHTY GOD OF JACOB who ever have you and me in his keepinge bless us now AND EVER AMEN."

In confirmation of certain statements made in the "Manifesto" of the Lodge of Antiquity, 1778, the "Original MS.," owned by that Lodge, of "A. D. 1686," is cited in that paper, as also another in the possession of Mr. Wilson, of Broomhead, Sheffield. (X5) Mr. Conder, in his History of the Masons' Company, states that the Padgett family were connected with that Company, but *Robert* Padgett's name he failed to find. "Doubtless he was not an operative Mason" (p. 208).

As the prefix *Free* was officially dropped by this Company in 1665, though met with so late as 1668 in connection therewith, it would appear that the "Antiquity MS." belonged to *speculative* members of that Company and others, described as the "Worshipfull Society of the Free-Masons of the City of London," and *possibly* was the Lodge or Society visited by Elias Ashmole in 1682. I have referred to its text as a copy or otherwise of the missing "*Masons' Company MS.*" under X7.

Reproduced in my "Old Charges" (1872), from an exact transcript made by Mr. E. Jackson Barron, F.S.A. (6th Dec., 1871), with a facsimile of 20 lines of the Roll.

"COLONEL CLERKE'S" MS. (D16), A.D. 1686.

The scroll was discovered about the year 1874, in an old chest in a village of South Wales, and was presented to the late Colonel Shadwell H. Clerke, Grand Secretary of the Grand Lodge of England, by whom it was lent to me in 1879, for transcription and publication.

Lord work over another mans head or from no fellow
mason y^e was sent to work journey work aff^r g^r every
m^oth^r shall give wages to his fellows according as his
work requires if he co^o not decease by sold work & aff^r
he none shall slander another behind his back whereby
he may lose his good name or worldly riches & aff^r g^r
no fellow within y^e Lodge or without shall slander or
misnomer another unlawfully without a cause & aff^r g^r
if co^o mason shall reverence his eldest Brother & put
him into honore & aff^r g^r no mason shall be a common
player all Cards or dice or any other unlawfull game
whereby y^e suerice may be disgraced & aff^r g^r no fellow
all any time go from his fellow of y^e Lodge into any
town adjoining except he have a fellow with him
to witness y^e he was in Honests Company & all a civil
place & if every master or fellow shall come to y^e
Assembly of masons if it be within fifty miles if y^e
they have any warning of it & if he or they have
trespassed againsts y^e Craft all such trespassing shall
stand there all y^e award or arbitration of y^e masons
& if they to make accord & if they cannot agree y^e
y^e go to y^e Common Law & aff^r g^r no master or fellow
make any mould or rule or square for any layer or
set any layer within y^e Lodge or without to hew
any mould stones & every mason shall exercise strange
fellows which come out of other Countries & set y^e on
work if he can as y^e manner is: W^h if he have no stone
or mould in y^e place he shall him respectt with money
to supply his wants untill he come all y^e next Lodge & aff^r g^r
y^e every shall do his work & not slightly for his pay but
serve his Lord truly for his wages & aff^r g^r every mason
shall finish & make an end of his work whether it be
by tax or turney by measure or by days if he have his pay
& all other covenants performed to him by y^e Lord of y^e
work according to y^e bargain these charges y^e have
Rehearsed to you & all other here present which belonge
to masons you shall well & truly keep to your power
to help you god & by y^e contents of y^e BOOKE -

THE "YORK MS. No. 5." LATE 17TH CENTURY.

It was for some time placed for exhibition in the library of the "Supreme Council 33°," Golden Square, London, but on the decease of the respected owner in 1892, it was purchased by the Grand Lodge.

This fine vellum Roll, measuring nearly 5 feet long and over 13 inches wide, belongs to the "Dowland Branch," of which there are six MSS. in all, of the "Grand Lodge Family." It has an illuminated heading of the Royal Arms, with those of the City of London and the Freemasons below (within ovals); the initial letters to the various clauses or paragraphs being rubricated; but the text is not special in any respect.

The scroll is dated "J. 2d. R. 1686" as with the "Antiquity MS.;" the "Haddon MS." being either a copy of it (slightly modernized), or of a common original.

The heading of the MS. suggests some connection with the Masons' Company, probably through the Lodge which met in the hall of that Society, and was visited by Ashmole some four years prior to its transcription. It has been suggested that the document *may* have been copied from the missing "Masons' Company MS.;" but if so, then it is not likely that the "Antiquity MS." was also, unless the Company owned two versions, which is quite probable. As to this, I have something to add elsewhere in this work.

Reproduced by me in the "Freemason" for Feb. 4th and 11th, 1888, and as a separate pamphlet. Also reprinted from the latter in the "History of the Worshipful Company of Masons of the City of London, &c.," by Mr. E. Conder, Jr., 1894 (pp. 210-217).

THE "YORK MS. No. 5" (D17) 17TH CENTURY. †

Much of the first portion of this paper Roll ($7\frac{1}{2}$ feet by 8 inches), is missing, and part has been much frayed. The writing is considered to be about the year 1670, or latter part of the seventeenth

century. The loss of the beginning of this scroll is to be regretted, for it is impossible now to say whether the "Annagraime" was one of its features, as of the three others of the "York Branch" (c) of the "Grand Lodge Family" (D). I am inclined to believe that it was, because of its close relationship to the text of the quartette, so far as this MS. can be tested.

Usually in the "York MSS." the word "Mason" is used, but sometimes "Freemason" or "Fremason," as in Nos. 1, 2, 4 and 5. The Nos. 4 and 6 have "*true* Mason," but the "Scarborough" Roll favours "*Mason*" only; whereas the "Newcastle College Roll" also cites "*free* Mason." Six out of these seven MSS. agree as to the wages in St. Alban's time (viz. 2s. and 6d., &c.), the only exception being the "York No. 4," and all unite in accepting the *fifty miles* limit with respect to attendance at the Annual Assembly; the "York MS. No. 1" having a long 1 to represent that number.

Reproduced by me in the "Masonic Magazine" for August, 1881, from a transcript by the late Mr. William Cowling of York, assisted by the late Mr. Ralph Davison; as with Nos. 2 and 4 of the series. Also in the "Ancient York Masonic Constitutions" (1894), with facsimile of the last 38 lines, also herewith reproduced.

THE "YORK MS. No. 6" (D18), 17TH CENTURY. †

The description of this document in the Inventory of A.D. 1779—"A Parchment Roll of Charges, whereof the bottom part is wanting"—enabled me to recognize it in the archives of the Grand Lodge of England whither it had strayed. The scroll was most fraternally returned to the "York Lodge" in 1877. The missing portion in 1779 must have since been traced, as the two parts of the Roll are now preserved; the parchment was cut through the line of writing relating to the "Conduct of Masters," and is unreadable unless the two pieces are placed in juxtaposition, so that the Roll is now complete.

The Might of the father of heaven with y^e wisdom of his glorious
 Son Iesus throug^h y^e grace & goodnesse of y^e holy Ghost that y^e Three persons in
 one bee with us all our beginning & give us grace too to govern here in our life times
 That we may come to y^e joy that never shall have Ending Amen. **Good Bro**
ther and fellow my purpose is to declare how & in what manner the Craft of
 Masoury^{es} begun & afterwards how it was by worthy Kings & Princes & by many
 Worshippfull men found out. And also to those that be here we will declare the
 charges that belongeth unto a true Mason to keep for ungood both, and ye take good
 heed thereto it is well worthy to bee well kept for a worthy Craft and a ^{to be done} own
 For there bee seven liberal Sciences of y^e which seven it is one of them And the
 names of y^e seven Sciences bee these. First is Grammar & it teacheth many to speak
 truly & to write truly. And y^e Second is Rhetorick & teacheth a man to speak faire
 subtill termes. And y^e third is Dialectick & teacheth a man to discern & knowe truth from
 false. And y^e fourth is Arithmetick & teacheth a man to reckon & account all manner
 of numbers. And y^e fifth is called Geometry & that teacheth us y^e measure of Earth & all
 other things of y^e science that is called Masonry. And y^e sixth science is called Musick
 & that teacheth a man both Song voice & tune of organ Harp & Trumpell. And y^e seventh
 science is called Astronomy & it teacheth y^e Course of y^e Sunne Moone & Stars.
These bee y^e seven liberal Sciences of which seven bee all founded by one Science (that
 is to say) that Geometry & this many a man proves that y^e science of y^e work is founded
 by Geometry for Geometry teacheth a man both mee^{sure} & measure. Consideration & weight of
 all manner of things on Earth for there is noe man worketh any craft but he worketh
 by some mee^{sure} or some measure, nor noe man buyeth or selleth but he buyeth or selleth
 by some measure or by some weight and all these is Geometry. And these Merchants
 and all other Crafts men of all other of y^e seven Sciences & especially y^e Plowman and
 all manner of Sowers of Graines & Seeds, Sowers Trees & Sowers of other fruits for Gramma
 or Arithmetick or Astronomy, nor none of y^e seven Sciences can in noe manner find
 out nor measure without Geometry. Wherefore I think that y^e science of Geometry is most
 worthy & that findeth all other. Now that y^e worthy science was for y^e began, I shall you
 tell before Noahs flood there was a man named Lamech which had two wives, as is
 written in y^e Bible in y^e 4th Chap: of Genesis & this Lamech had two wives & y^e one called

C.H.S.S.

THE "YORK MS. No. 6." LATE 17TH CENTURY.

The text so closely resembles MSS. D21 and 24, that it has been bracketed with the "Dumfries Branch" (h) of Family D. It is still more closely allied to the senior of the two versions with which it is classed, though it does not agree with either of them as to the wages paid in St. Alban's time, having "Two shill^s six pence pr week & Three pence to their nonesinces," whereas the others have "Four shillings and six pence," the latter sum being only so recorded in these two Rolls.

The "York MS. No. 6" contains two more clauses in the "Charges Singular" than are found in the No. 2 and one more than in the No. 1 of the "Dumfries Kilwinning MSS.;" as also the following conclusion, the latter part of which is unique.

"These Charges that now bee rehearsed to you & to all others that belong to Masons, you shall truly keep soe help you God, yor holydome, and by this Booke vnto your power **Amen.**

Doe all as you would bee done unto, and I beseech you att every meeting and Assembly you pray heartily *for all Christians* —ffarewell."

Transcribed and reproduced by me in the "Masonic Magazine" for March, 1880. Also reproduced in the "Ancient York Masonic Constitutions" (1894), with facsimile of the first 31 lines, herewith utilized by permission, as previously noted.

THE "COLNE MS. No. 1" (D19), 17TH CENTURY. †

The "Royal Lancashire Lodge." No. 116, Colne, owns two copies of the "Old Charges," which were lent to me in 1887 for transcription. Evidently the junior is a transcript of the one I have termed the "Colne MS. No. 1," which is in the form of a Roll, consisting of eleven pieces of paper stitched together, and extending to nearly thirteen feet, the breadth being some five inches.

The senior Roll (of late seventeenth century), preserves some eccentric readings, and possibly by error of the scribe, the

description of the seven sciences does not immediately follow the Invocation, but is dovetailed between two portions of the narrative that usually come after the account of the sciences. The "Widow's Son" is called "Hiram of Tickus." Prior to the recital of the regular "Charges," we read (instead of the Latin portion in so many MSS)

"Hearc followeth the worthy and godly Oath of Masones. One of the eldest taking the Bible shall hould it forth that hee or the [they] which are to bee maid Masones, may Impoase and lay thear *Right* hand upon it and then the Charge shall bee read."

The neophyte was also warned to "well and carefully observe his Charge, for it is a great perill for a man to endanger his soule by perjury." The 2nd clause provided that the candidate "be true leidgman to the King or Supream Gouverner or Ruler," and after the 9 "Charges in Generall," and the 17 "other things *singular* that belong to Masters and felowes" are eight clauses, declared to "be the Aprentis-Charges," which are referred to at length elsewhere.

The Arms of the Masons are roughly drawn, and thus described "The Coate of Armes belonging to the fraternity of Masons, *Arg.* is hear depenciled being thus Blazoned in the field *Sable* on a chauovan. A paire of Compisas between 3 Castels *Argent.* The Company of Masons wear Incorporated in the Twelif year of King Henry the 4th."

Reproduced by me in the "Christmas Freemason," Dec. 21st, 1887.

THE "CLAPHAM MS." (D20), 17TH CENTURY. †

The MS. has long been preserved in the family of Mr. T. R. Clapham, of Austwick Hall, Yorkshire—for generations, in fact—and was presented by him to Mr. A. G. Kershaw, of Ilkley, who gave it to Mr. W. F. Tomlinson, of Leeds, by whom it was most kindly donated to the West Yorkshire Masonic Library. Mr. William Watson considers that "it was taken from a much older document by a somewhat illiterate or inexact copyist," an opinion confirmed by an examination of the text.

And it toucheth many Judgments of y^e Stone and the
And the Stone and there was the seven Liberal Sciences
Our intention is to let you know how or in what manner these
stones were found that these sciences were written in. The
great Hammer y^e was called by son y^e which Cuth was
Hesse his son that was NOAK his son the same Hammer
was afterwards called Hermes the father of wisdom he found
one of the two Pillars of Stone and found the Sciences writ
therein And taught them to other men and at the building
of y^e Temple of Babilon there was masonry first made
much of of y^e King of Babilon y^e high MURDO which
was a mason himself and had used y^e craft of masonry
As it is said with y^e master of Stones. And when y^e City
Nineveh and other Cities of the East should be builded
Nimrod y^e King of Babel sent Sixty masons thither at
y^e demand of the King of Nineveh his Cousin and when
he sent them so then he gave y^e Charge every man y^e
they should be true each one to oth^r. And y^e they should
live truly together. And y^e they should serve y^e Lord truly
for his pay so y^e mast^r may have worship and all
belonging unto him and oth^r man Charges he gave y^e
And y^e vary^e first time y^e ever mason had any Charge
of his Craft. Moreover when Abraham and Sarah
went down into Egypt there he taught y^e Liberal
Sciences And he had a worthy Scholar which was called
Euclid and he learned right well and was master of
all y^e seven Liberal Sciences. And in his day it befell
y^e y^e Lords and States of y^e Realm had so many Sons
y^e they had gotten of their wives and some by other
Ladies of y^e Land so y^e the Land was whole and
plenteous of Generation that they had no Comfort
living to find their Children withall wherefore they
took much Care and y^e King of y^e Land made a great
Counsell and parliament to wit how they might live
honestly as Gentlemen when they were without

The document is deficient of all the historical and traditional part before the discovery of the "two Pillars of Stone," and likewise lacks the 3rd to the 15th inclusive of the "*things* [charges] *singular*," so that only the first two and after the 15th are given. The MS. is written on six sheets of paper, each 6 inches by $7\frac{1}{2}$ inches, which originally were sewn in book form. As the text so closely resembles the "Colne No. 1," all the missing introduction and the account of the seven sciences have been supplied (*in italics*) from that Roll, so as to complete the reproduction by Mr. William Watson. About A.D. 1700 appears to be a safe approximate for the transcript, the first estimate being rather too early, though for convenience the date is still entered as late seventeenth century. Some other MSS. also are dated further back than their character and caligraphy justify, but to prevent confusion, no alterations have been made, especially as the differences are but slight and unimportant.

Some of the textual peculiarities of the "Colne MSS." are to be found in the "Clapham," such as "Hiram of *Tickus*," the omission of the name of Edwin, a line evidently having been left out &c. The latter hiatus is also observable in some other MSS.

The manner of conferring the "Godly oath" is thus described "One of y^e Eld^r taking y^e bible shall hold [*it forth that hee or they*] which are to be made Masons may impose Or lay their right hands Upon & then their Charge" [*shall be read*]; and after a few admonitions the neophyte is cautioned not "to endanger his soul by perjurie." The "Aprintices Charges" consist of the ordinary eight clauses, being a distinctive feature of this version, and others duly mentioned.

Reproduced by Mr. William Watson in the "Freemason," March 29th, 1890, and in the "West Yorkshire Masonic Reprints," No. 3, 1892 (with 35 lines in reduced facsimile).

THE "DUMFRIES KILWINNING MS. No. 1" (D21),
17TH CENTURY. †

The most extraordinary "find" of copies of the "Old Charges" during the last thirty years—the extent of my experience in that direction—was made through Mr. James Smith's researches at Dumfries in 1892. Five MSS. were found in one week in that town, and sent to me for identification and transcription. To assist in their classification, I numbered those of Lodge "Dumfries Kilwinning" 1 to 4, as the "York MSS." were done in 1779; by which means, together with distinctive letters referring to their Families and Branches, they can be easily recognized in relation to the other versions, with which they have more or less affinity.

The "Dumfries Kilwinning MS. No. 1" belonging to the Lodge No. 53 of that name in Dumfries, bears the old endorsement

"Anent the Affirs of Masonrie,"

and apparently is of the latter part of the seventeenth century. It does not seem to have ever been used as a Roll, for it is written on three leaves of paper, about 15 by 12 inches, which exhibit no signs of any such treatment.

After the customary Invocation, this MS. and the York No. 6 are addressed to "Good *brother* and *fellow*, in lieu of "Good *brethren* and *fellows*," and probably D24 was the same, but it lacks that part down to the 4th Science, through being torn and defaced. No. 1 Dumfries and No. 6 York leave out the qualification *worthy* before the word Science, and have "clipped" (for "called"); "Towers and *Manners*"; "as you sall hear afterwards presently"; (*No. 2 Dumfries* having "as you shall hereafter meet with"); "true *man* to God and *the Church*," &c. These readings are not (in my view) mere coincidences, but due to the Scrolls being transcripts of a common original or premier version, possibly thrice removed; the "Dumfries No. 1" and "York No. 6" being from one copy made from the standard, and "Dumfries No. 2" from another early transcript.

him y^e Craft and took upon himselfe Charges & mainteⁿed^e ^{the} ^{same} ^{by} ^{the} ^{grace} ^{of} ^{God} ^{he} ^{was} ^{made} ^{to} ^{be} ^{King} ^{of} ^{France} & when he
was in his Estate he took Masons and did helpe to make Ma^s
Masons y^e ussions & did set this more work & gave y^e ^{best}
y^e charge & y^e masons & good pay as he had heard of other
Masons & confirmed y^e ⁱⁿ ^{Charter} ^{from} ^{year} ^{to} ^{year} ^{to} ^{hold}
their ch^{ar}terably in their they w^{er}e & char^{ter}ed y^e ^{much} ^{of}
and thus came craft into France

England in all this season stood void of any charge of
Masonry unto S^t Albans time in his dayes y^e King of England
that was a p^{ri}nce did walk y^e ^{Town} ^{about} ^{that} ^{is} ^{called} ^{S^t Albans}
and S^t Albans was a worthy Li^o and forward of y^e ^{King} ^{of} ^{France}
& had governance of y^e ^{King} ^{of} ^{France} & also of y^e ^{making} ^{of} ^{Town}
walls & he load with Masons & ch^{ar}tered y^e ^{very} ^{much} ^{of} ^{them}
them these pay very good (standing as y^e ^{reason} ^{did}) for he gave y^e
a ^{reward} ^{of} ^{these} ^{stones} ^{to} ^{them} and b^{er}se
y^e ^{time} ^{this} ^{all} ^{this} ^{land} ^a ^{Mason} ^{took} ^{but} ^a ^{part} ^{of} ^{the} ^{day} ^{of} ^{his}
M^oat Hill S^t Albans awarded it

And he gave them a Charter feere y^e ^{King} ^{of} ^{France} & his Council to
hold a general Com^{mu}ncal and gave it y^e ^{name} ^{of} ^{an} ^{assembly}
and shewd it his w^{er}thyness & helpe to make Masons and gave
y^e ^{charge} ^{as} ^{you} ^{shall} ^{hear} ^{afterwards}

Right soon after y^e ^{decease} ^{of} ^{S^t Albans} ^{his} ^{successors} ^{were}
into y^e ^{realm} ^{of} ^{England} ^{of} ^{divers} ^{nations} ^{say} ^{y^e} ^{good} ^{cuts} ^{of} ^{Masons}
was destroyed unto y^e ^{time} ^{of} ^{King} ^{Althoffon} ^{who} ^{was} ^a ^{worthy}
King of England & brought y^e ^{land} ^{into} ^{good} ^{order} ^{of} ^{build}
many great w^{er}ks of Abbies Castles & Townes & divers other
buildings & he loved well Masons & he had a son y^e ^{was} ^{called} ^{John}
& he loved Masons much more than his father did & he greatly
practised Com^{mu}ncy & he loved to take & comm^uncis w^{er}th Masons
& so b^{er}se of them y^e ^{craft} ^{afterwards} for Love y^e ^{had} ^{to} ^{Masons}
& to y^e ^{Craft} ^{he} ^{was} ^{made} ^{Mason} & he got of y^e ^{King} ^{his} ^{Father}
Charter & Commission to hold every year once an assembly

THE "HUGHAN MS." LATE 17TH CENTURY.

One more variation in the pay, amended by St. Alban, occurs in the "Dumfries Kilwinning MSS." Nos. 1 and 2, but not in the "York No. 6," viz. "four shillings and six pence per week." The conclusion appears to be lacking in "No. 1 Dumfries," or at all events the finale has not been copied, which is found in some form or another in most of the versions. It occurs in No. 2 of the Dumfries quartette, and the MS. herein referred to of the York series.

Reproduced from a transcript by Mr. James Smith in his "History of the Old Lodge of Dumfries," 1892 (J. Maxwell and Son, *Dumfries*).

THE "HUGHAN MS." (D22), 17TH CENTURY. †

By the generosity of the late Mr. T. W. Tew, *F.P.* this parchment Roll, 8½ feet in length and nearly 6 inches wide, has been added to the collection of MSS. in the West Yorkshire Masonic Library. Mr. William Watson, its Editor, states that "the past history of the 'Hughan MS.' is virtually unknown. Though recently traced to the Midland Counties of England, it is possibly of Scottish origin, and the probable date late seventeenth or early eighteenth century." It is elegantly written, but bears evidence of much usage, probably for Craft purposes. The endorsement "Account of the Masons' Charge"—is not very distinctly seen at the present time, and the description, which precedes the Invocation, reads

"The beginning and first foundation of ye most worthy Science of Masonary wth ye Charges & oath belonging to the same."

Its title is due to the kind wishes of the Donor (Mr. Tew), who desired thus permanently to recognise my literary labours on behalf of the Fraternity of Free and Accepted Masons.

Dr. Begemann considers that the opening lines of the Scroll and some other readings, offer "a new corroboration of his leading back the *Spencer* Family to that of the *Grand Lodge*, the latter being much more original than the former, which was not compiled before 1725****On the whole the 'Hughan MS.' is more correct than most of the MSS."

In the process of transcribing from probably a much older MS., the scribe has misunderstood a few words, and left one or two undeciphered. This is unfortunate, as the wages paid in St. Alban's time are not specified, but a blank has been left; and so also as respects the word "perill" in relation to any breach of the obligation as to the "Old Charges." The clauses are not numbered, and the "oath of fidelity" was taken by "one of ye most antient of y^m holding a Book y^t he or they (which are to be made Masons) may lay his or their Hand or Hands upon y^e same & these Precepts following ought to be read" and as was frequently the case, the reference is to "*true* Masons." The Charges having been rehearsed, the initiate took the pledge in accordance with the statutory obligation

"These Charges that we now have rehears^d to you and all other y^t belong to Masons you shall keep unto your power so help you God

Amen."

Reproduced by Mr. William Watson in "Masonic Reprints" of the West Yorkshire Masonic Library, No. 5, 1892 (with reduced facsimile of 33 lines), and in the "Freemason" for September 3rd, 1892.

THE "DAUNTESEY MS." (D₂₃), 17TH CENTURY. †

Mr. W. Harry Rylands, *F.S.A.* in an article in the "Keystone" states that the document "is written upon paper cut from large sheets of foolscap, dividing the water mark***the clear hand in which it is written is so arranged that the pages, which are in size about 8 inches high by 6 inches wide, can be read down the long way of the page, the stitching running in a line with the writing." On the outside in a modern hand is the title "A Manuscript Treatise on Freemasonry, c. 1690." The copy belongs to Mr. Robert Dautesey, of Agecroft Hall, near Manchester, and as the parchment wrapper in which the MS. is now bound, or stitched, is part of a post-nuptial settlement of an ancestor, dated 15th June, 1668, it is likely to have been long kept among the old deeds

and papers of the Family. Mr. Rylands observes that "There is little or no evidence of the MS. having been used," the several words omitted possibly lending colour to this view of the case, as also the numerous interlineations.

The main portion of the "Dautesey" may be classed with the "Colonel Clerke" and "Haddon" MSS., for, though it differs from all the Scrolls in some respects, it frequently agrees with this particular text. Strictly speaking it is a version to itself, the original of which has not been traced, and is placed among the "Sundry Forms" of the "Grand Lodge" Family.

The MS. contains the unusual reading "true Leige man to ye King & *Queene*," (the reference to the *Queen* possibly being to suit the circumstances at the time of transcription); and after the "singular charges" (18 in all) ending with the words "These Charges you shall well & truely keepe soe helpe you God," there are six additional clauses, numbered "19ly" to "24th" inclusive, which are similar to those in the "William Watson" and "Thomas W. Tew" MSS., the finale being worth quoting

"These Charges which wee have read & declared to you & all other charges which belong to Masonry you shall well & truely keepe to y^e vtmost of yo^r power soe helpe you God & this booke (meaning ye *holy Bible*):
ffinis opus coronat."

Reproduced in the "Keystone," (Philadelphia, U.S.A.), by Mr. W. H. Rylands, *F.S.A.*, on March 20th, 1886.

THE "DUMFRIES KILWINNING MS. No. 2" (D24),
17TH CENTURY. †

This Roll is of paper, nearly 4 feet by $7\frac{1}{2}$ inches, having the commencement imperfect, which is much to be regretted, as the few remaining words indicate that a prayer originally preceded the Invocation, both of which differ from the ordinary versions. The first addresses the members thus "Let us make our prayer
****unto us O mercifull father****true understanding of thy word

yt***know what thy will & pleasure is****to walk in our vocation
 ****By our Saviour & Lord Jesus”; and the second mentioned
 reads “Ever Living God, the God of****which is the****of
 heaven wt the goodness of the three persons in one Godhead, give
 us grace so to governe our Selves here in our life.”

As with MS. No. 1 (D21) St. Alban’s pay to the Masons is
 given as “four shillings and sixpence a week standing wages.”
 The “charges *singular*” number one less than its companions
 (MSS. D18 and D21), but this Roll has the following special con-
 clusion

“Masters kind prove true in mynde. I pray you love your fellows well and
 brothers and servants then prove true againe This day Your craft all craft
 excelled.”

Reproduced from a transcript by Mr. James Smith in the
 “Christmas Freemason” for 1892, and also in a separate pamphlet
 by me on “The Dumfries Kilwinning Masonic Manuscripts,”
 1892.

THE “DUMFRIES KILWINNING MS. No. 3” (D25),
 17TH CENTURY. †

The “Dumfries Kilwinning Lodge,” No. 53, Scotland, has
 Records from the year 1687, though it was not warranted by the
 Grand Lodge of Scotland until 1750, and on Nov. 22nd, 1696,
 the Roll as above (measuring from 5 to 6 inches in width, and
 running to the extraordinary length of 14½ feet), is believed to be
 the one thus referred to; and is also described on Dec. 27th, 1718,
 as “*ye Constitutions of ye old Lodge in parchment.*”

“The qlk day, the fraternity ordered William McGeorge, ye clerk, to deliver
 up the institutions in parchment to Robert Anderson” (Nov. 22nd, 1696).

It is the senior really of the “Harris Branch” (9) of the
 “Grand Lodge Family.” The class has been so named for easy
 identification, there being 5 MSS. at Dumfries. It is written in
 rather a conversational style; and in many respects as a Branch,

the text is wholly different from all others ; having also marginal notes or titles of a suggestive character. There are several additions of little value, save as a matter of curiosity ; the variations being evidently due to the fancies of the Scribe who added to the original text when engaged in transcribing (more or less faithfully), the standard Scroll or prototype, e.g.

“the Charge yt belongs to any free Mason to keep according to a *true faith*, & if you keep & give good heed thereto, *it will be worth your observing to learn so worthy a syence.*”

* * * *

“Rhetorick which teacheth us to spake Oratorly or wittily.”

* * * *

“This is proveable ye art or syence of free Masonry is founded on geometry.”

* * * *

“St. Albans gave them double pay, & gott them A Charter.”

* * * *

“St. Albans Charge was no other than a confirmation of all formar Charges.”

* * * *

Other departures are of more importance, such as the following which are especially suggestive and interesting.

“At ye same time a book was Commanded to be made wherein should be recorded how ye syence was first found, & that all ye charges & manners of Masonry should be written in ye same. It was likewise ordained yt when any mason should be made yt the saide book should be read to him, & his Charge given him, which he was to keep inviolably with an oath then to be administered to him.

These Charges which we now rehearse to you & all others ye secrets & misterys belonging to free masons you shall faithfully & truly keep, together with ye Counsell of ye Assembly or lodge, or any other lodge, or brother, or fellow. You shall not for any gift, or bribe, or reward, favour, or affection, directly or indirectly, for any Cause whatsoever, devolve ye same to father or mother, brother or sister, son or daughter, wife, kindred, or relation, or any other person whatsoever, so help me God, ye holy lord & the sentance of this book.”

* * * *

“Then after ye oath taken & the book kissed, ye following precepts & charges, which he or they are to keep, are to be read. First : You shall be true men to God & his holy Church, & *that you do not countenance or maintaine any error, faction, schism or herisey, in ye church to ye best of your understanding.*”

No "fewer number than *seven* is termed a lodge, or at least six with ye consent of a seventh th^o absent, whose consent must appear under his hand in writing to ye Lodge to make a free Mason." Attendance was obligatory at the Assembly if within fifty miles "*if you have a letter to signifie to you the time and place where it is held.*" The Charges, general and special, are numbered together "First" to "3oly," and declared to be those "y^t Prince Edwin gave ye Assembly held at York," and finally the neophyte was to "chuse out of ye lodge a Mason who is to instruct him in those secrets *which must never be written*, & he is to call him tuter, then his tuter will take him aside, & show him all ye whole mistery, y^t at his return he may exercise with ye rest of his fellow masons." Other peculiar readings are referred to under the "Harris MS. No. 1."

Reproduced from a transcript made by Mr. James Smith, in his "History of the Old Lodge of Dumfries" (1892).

THE "HARRIS MS. No. 1" (D26), 17TH CENTURY. †

The name of this MS. was given by me because of the entry in the minutes of the "Bedford" Lodge, No. 157, London, under Jan., 1809.

"On the same evening the thanks of his Lodge were voted to Bro. *Harris*, Secretary, for his present of Ancient Manuscripts, on *parchment*, containing the original charges, and part of the lectures on Craft Masonry."

The character of this version was never made public before 1882 (by Mr. John Constable), and until the discovery of the "Dumfries MS." and the "Harris No. 2," it was believed to be the only one of the kind in existence. Its name was selected for this particular Branch so as to prevent any confusion in relation to the "Dumfries Kilwinning MSS.," or else the No. 3 of that collection would have been the more fitting representative of this particular group. Dr. Begemann is not inclined to accept the "Harris No. 1" as a transcript of the "Dumfries Kilwinning No. 4," but considers

The Third Prince which was Mason.

Edwyn or Edgar the son of Athelstone was a favourer of Masons above his father he was a great Practiser in Geometry or Masonry w^{ch} was him much to talk wth Masons and to Comaune wth them and to teachen of them Masonry & afterwards for the love that he bare unto Masons & their Science he was made a Mason and obtained of his Sutar Athelstone a Charter for the Masons in England w^{ch} Charter he himself made and Ordaind. It should be renewed from King to King, and a Comission to hold once Every Year in Assembly where they would in any place wth in the Realm of England wth power to correct wth in themselves defaults & to appoynt such that were done by Masons against y^e Science. And he also after having procured the Charter & Comission held an Assembly of YOth this was the third and last Charter that was granted to Masons; and the second Assembly of Masons in England, and being gathered together he made a by or Proclamation after this manner.

That all Masons both old & young that had any Writings or Understandings of the Charges, or Manners of Masons that were in this Land or any other, that they should shew them forth. Then after the Proclamation Every Mason that had any such Writings did shew them forth, and there was some found Written in Greek, some in French, & some in English and other Languages yet their Intent was found to be all one. Then Prince Edwyn or Edgar wth the Best advice of all the Masters and Fellows decreind that the Charges following sh^{ould} be only a Com^{position} of the former Charges againe w^{ch} were given by King of the sh^{ould} be immutably kept for ever hereafter, and from that day until this time the Charges and Manners of Masons have bene kept in that form as well as Men might Governor it. At the same time a book was Comaunde to be made wherein sh^{ould} be record^{ed} how the Science was first found out and that all the Charges and Manners of Masons sh^{ould} be written in the same. At the same Assembly likewise it was ordaind that when any Mason sh^{ould} be made that the said book sh^{ould} be read, and left to him to give him his Charge w^{ch} he is to keep inviolably wth an Oath to be then administered to him.

The Form of the Oath

These charges wh^{ich} are now rehearse to you and all other the Charges Secrets and Mysteries belonging to Free-Masonry, you shall faithfully and truly keep together with the Council of this Lodge or Chamber you shall not for any Gift, Bribe, or Request procure or disclose directly or indirectly for any Cause whatsoever privilege or excuse to either Father or Mother, Sister or Brother, Wife, Child, Friend, Relation or Servant or any other person whatsoever. So help you God your Holy Ooth and the Contents of this Book.

Who shall administer the Oath.

Unus et senioribus tenentibus eum, ubi vel illi ponat vel pronant Magnam vel manus supra eum, et tunc plebs haec sequentia pronabit. Then after the Oath taken, and the Book putt, these following precepts and Charges to be kept or they are or is to keep are to be Read.

The admission to the Partic or parties who are to be made to Masons before the Reading of the Charge.

Now you that are to be made Masons and Charges take youd heed that you keep these Charges well wth an upright fact and good Conscience according to the Oath you have taken for it is a great peril for a Man to forswear himself upon the Holy Bible.

The Charge called Prince Edwins Charge
w^{ch} Comprehends all y^e foregoing Charges.

them both to be offsprings of an older prototype. They are certainly very much alike, and if copied from a common original, now missing, the transcribers were more faithful to their standard than usual; though occasionally a tendency to alter the phraseology may be detected.

The Lodge No. 157, (London), is believed to have been of an operative character, dating so far back as 1739, or earlier, though not chartered by the Grand Lodge until 1766, and if the Secretary presented the members with a MS. *previously* owned by the Lodge, which is quite probable, I see no reason why these operative Masons may not have hailed from Dumfries, and brought this copy of the "Old Charges" with them to London.

The marginal titles are generally similar to the companion MS. at Dumfries, but portions thereof differ from that document, though not to any great extent; now and then the "Harris No. 1" being more correct, and at other times the variations are in favour of the other MS. These have been pointed out by Dr. Begemann in the "Freemason," Feb. 4th and 11th, 1893, who notes several peculiarities which this MS. has in common with the "Melrose," "Cama" and "Spencer" versions.

The second pillar of stone is written "Chipped Lattens" in the "Harris" MS.; and in the "Dumfries No. 4" "leeter or Chiping," evidently altered from the original "clipped laterns," which is correctly given in the "Dumfries No. 1" and the "York No. 6." "The Form of the Oath" (or "*The Oath*" as it is termed in "Dumfries No. 3") is thus recorded

"These charges weh wee now rehearse to you, and all other the Charges, Secrets and Mysteries belonging to Free-Masonry, you shall faithfully and truely keep together with the Council of this Lodge or Chamber. You shall not for any Gift, Bribe, or Reward, favour or affection, directly or Indirectly, for any Cause whatsoever divulge or disclose to either Father or Mother, Sister or Brother, Wife, Child, friend, Relation or stranger, or any other p^rson whatsoever. So help you God yor Holy-doom and the Contents of this Book."

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The terms are much the same as the Dumfries text, and favour the theory—as they both differ from others—that there was no recognized form of obligation during the seventeenth century, the one necessary feature in all, however else they might vary, being the pledge of secrecy. After the recital of the obligation, is the Latin clause, described as “who shall administer the oath,” and in both MSS. the following instructions are then given

“After the Oath taken and the Book kist, these following precepts and Charges (wch he or they are or is to keep) are to be read”
 the “Harris” version having the additional admonition to keep “these Charges well,” for it is “a great perril for man to forswear himself upon the Holy Bible.”

The eleventh regulation in the two MSS. has the singular reference to a “Lewis” as being nearly allied to *Cowan*, (an equivalent of the term “Loss” or “Layer,”) not as understood by the Craft of late years.

“You shall not make any Mold, Square or Rule for any that is but a Lewis. A Lewis is such an one as hath served an Apprentiship to a Mason, but is not admitted afterwards according to this manner and Custom of making Masons.”

There are 32 numbered clauses or regulations in this MS., and but 30 in the “Dumfries No. 3,” but they are almost identical notwithstanding, as in the former the 24th is the 24th and 25th, and the 31st and 32nd, the 30th of the latter respectively; the 27th and 28th being additional rules which are not in the Roll at Dumfries.

The title “Tutor,” or “Intender,” meaning an Instructor, occurs in both Scrolls, but the lines in Latin which conclude the Harris version—as in the “Alnwick” and “Wren” MSS., are not in the Dumfries Roll. Mr. Constable’s transcript is fairly done considering he was not familiar with this class of documents, but occasionally he has either overlooked or failed to copy some portions correctly or fully. The MS. begins with the title

“The Masons’ Constitutions,”

and in what is termed "The Preface," the title used is "*Right* (not *high*) Worshipfull men." After this "The Originall of ye Science from the Scripture," "*Genesis the 4th*" occurs as a marginal note; others of the kind entirely omitted by the transcriber being

"*The 1st yearly meetings granted to Masons*"

at the left hand of the paragraph; "How the Science came into ffrance," and where "*Edwyn or Edgar*" are given with a † and * respectively, these are noted at the side thus

"† * *it is disputed wch of em being Bros.*"

"Hermerius" occurs twice; "Mastr" is never written "Magr"; "*Geometry 1st so called by Euclides*" is a short title; Mamus Græcus is duly noted, "Jerusalem" is always spelled as usual, and "*Amon*" should precede the words "the Son of Hyram."

The reference to St. Alban should read "thro' his good Councel Governr in the Realm: and ordered and Builded" &c., his pay to the Masons being "two Shillings and Sixpence p. week and three pence *nonef.*" The latter word left out by Mr. Constable is written on a part of the parchment which has been injured, but it is evidently meant for *nonefinch*, i.e. nunchion or luncheon.

A curious error occurs in the reproduction as to "Abbeys and *Sewers*," the latter word being *Towers* in the original; Charge 5 has the final word *disworship* omitted, and 8 should read "hee shall be free Born of good kindred True and noe Bond man"; the conclusion being as follows

"*Gram: Loquitur Dio: vera docet Rhet: verba Colorat Mus: Caint Ar:
Numerat Geo: ponderat as: Colit astra.
Finis.*"

Singular to state Mr. Constable does not mention the fact of the "Harris MS. No. 1" being a parchment roll, 8¼ inches wide, and extending to 9 feet 2 inches in length, (18 inches at the end not being written on); nor does he make any reference to its artistic caligraphy, which is quite a feature of this beautifully

prepared Scroll. The portion selected for a facsimile to accompany this work exhibits some characteristic features of the Manuscript.

Reproduced in the "Freemasons' Chronicle" for 22nd and 29th April, 1882, from a transcript made by the late Mr. John Constable, then of London. Also special facsimile for this work, representing some of its chief features.

THE "YORK MS. No. 2" (D27), A.D. 1704.

"The Constitutions of Masonrie, 1704" are written on parchment, (5 feet by 7½ inches), the Roll being the junior of the five preserved at York by Lodge No. 236. The title is preceded by "An Annagraime upon the name of Masonrie, *Robert* Preston to his friend Daniel Moulton upon his Art of Masonrie as followeth," being a corrected or more modernized copy of the "York MS. No. 1," the latter being from "William Kay to his friend *Robt.* Preston," possibly of the same Family as the donor of the document of A.D. 1704.

This version is so like the other three of the "York Branch," that for ordinary purposes the previous description of the senior Roll of the quartette will suffice. Their agreement is remarkable because there is no evidence that they were ever all in the custody of the same Lodge; and though three of the MSS. appear in the Inventory of A.D. 1779 already noted, No. 1 was not presented to the "Grand Lodge of *All* England" at York until 1732; and the early history of D37 is wholly unknown. The Anagram is only met with in this group, ranging in date through a century, and moreover, the concluding words of admonition, prior to the recital of the two sets of Charges

"It is perilous & great Dainger for a man to forswear himselfe upon ye
Holy Scripture."

is a distinctive feature of these four Scrolls.

Reproduced (a) in my "Masonic Sketches and Reprints," 1871; (b) Facsimile of the first 20 lines in my "Old Charges," 1872;

(c) Reproduced in the "Ancient York Masonic Rolls," 1894, with reduced facsimile of the first portion; and (d) the latter is published herewith.

THE "COLNE MS. No. 2" (D28), 18TH CENTURY. *

The junior of the two MSS. belonging to the Lodge at Colne, Lancashire, is probably of the early part of last century, and was once a Roll of paper as No. 1, but since divided and now consists of three slips together extending to $5\frac{1}{2}$ feet, by some 9 inches in width. The caligraphy is good, and much superior to the older Scroll, which it so closely resembles as to suggest its transcription from that document, or from a common original. Some parts are much worn, and the Invocation is missing, possibly cut off, as the first sheet is shorter than the other two.

Some of the errors in the first MS. are corrected in the second, and "Hiram *Ticku*" is the title given to Hiram Abiff in the junior document. Edwin is left out in both Scrolls as with several other MSS., but evidently the oversight of an earlier Scribe, for that Prince is clearly referred to as the Son of Athelstan, the latter being called "his father." If it be a copy of the No. 1 (Colne), the transcriber omitted the "Apprentice Charges," but they may have been removed.

The Clauses or Charges are not numbered as in D19, and some have curious readings just as in the senior Roll, such as "pille" or "pyle to any Layer," the concluding admonition being peculiar to this document, and so the condition "*nor be any brand.*"

"And here you have all your Commandments, and all these you have heard rehearsed You shall truly observe & keep. So God you help and ye contents of that Book. *Finis.*

The Coat armour belonging ye Fraternity of Masons is here depeneled being thus blazoned viz ye ffeild *Sable* upon a Chaveron a pair of Compasses between three Castles *argent******."

The Arms of the Masons are *likewise* roughly sketched at the end and are *described as quoted.*

Not reproduced, but virtually a copy of the "Colne MS. No. 1."

THE "CAMA MS." (D29), 18TH CENTURY. *

Mr. G. W. Speth remarked in 1891 in his Introduction to the above Scroll, that hardly was Dr. Begemann's opinion made known in type that "the Spencer family was derived from the Grand Lodge family through a lost intermediate version, which combined the characteristics of both," before the discovery of the Cama MS., proved how true was his judgment, as it turned out to be a fair example of the missing link; a sister document, fulfilling all the conditions, but not the actual link itself.

The MS. as respects the text, consists of 13 pages, 8 inches wide by over 12 inches high, with fully an inch margin to each, at the left. Its careless treatment some time since, by being folded in four (twice doubled) considerably injured the sheets, but scarcely affects the MS. itself. Since then it has been skilfully repaired and mounted on guards.

The MS. was found on the premises of Mr. W. J. Clarke, Stationer, &c., of Margate, but nothing of importance is known of its early history. It was acquired and generously presented to the "Quatuor Coronati" Lodge by Mr. Dorabjee Pestonjee Cama, of London, through the kind offices of the members of the "Union" Lodge, No. 127, Margate, and was named after the Donor. Transcribed about 1720 possibly, quite artistically written in a fine bold hand, and termed "The Constitutions of the Masons."

The account of St. Alban, his gracious treatment of the Masons, and the wages he paid to the Craftsmen are substantially the same in the "Spencer Family" as in the "Cama MS.," viz.

St Albans "loved Masons well and cherished them much, and he made their pay right good standing as the Realme did, for he gave them 2s. a week, and 3d. to their cheare."

Other points of similarity may be noted, and the conclusion is likewise virtually the same in all,

“These Charges that we have now rehersed unto you, and all other that belong to Masones ye shall keepe, so helpe you God and your Hallidon.”

Reproduced in “Masonic Reprints” of the “Q.C.” Lodge, Vol. III., 1891, and 12 copies of a separate issue, with facsimile of the first 18 lines.

THE “PAPWORTH MS.” (D30), 18TH CENTURY. *

This manuscript could not have been written before 1714, as some of the “water marks” in the paper consist of a crown above the initials “G.R.” It was the property of the late Mr. Wyatt Papworth, *F.R.I.B.A.*, (London), who purchased it from a London bookseller about the year 1860; and consists of a book of twenty-four folios sewn together, enclosed in a brown paper cover. Originally it was joined into a continuous paper roll, but subsequently, (to my regret), divided and put into book form.

The Arms of the Masons are depicted, or roughly drawn, at the head of the Scroll, a curious mark being inserted on the Crest (which is a Castle), and below is the grand motto “In God is all our trust.” A tracing was kindly made by Mr. Papworth for me, but the illumination on the “Haddon MS.” is so good, and being of a similar design generally, there is no need to reproduce any other sketch from the MSS. so distinguished.

The version is not complete (though the word *Finis* in a different handwriting occurs at the bottom of the last page), but ends with the 13th clause of the “Charges for Masters & Fellows,” so that four are missing. It has “5 miles” instead of the usual fifty in respect to attendance at the “Assembly,” and has the singular reading “Association” for that Annual Gathering; two errors undoubtedly, though the former is to be found in five more of the regular MSS., and also in “Krause’s MS.”

Reproduced in my “Old Charges,” 1872.

THE "PHILLIPPS MS. No. 3" (D31), 18TH CENTURY.*

This is the third of the MSS., and the latest as to period of transcription, in the Library of the late Sir Thomas Phillipps, Bart., now owned by the Rev. J. E. A. & Mrs. Fenwick, of Cheltenham. Mr. Speth, to whom we are indebted for the knowledge of its existence, states

"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 eighteenth 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."

The MS. (now No. 18,851) was bought through Messrs. Puttick & Simpson, (Sale No. 981, December, 1865), from the Collection of the late Mr. Turnbull, and has the title "Constitution of Masons" on the cover. The text is of the "Grand Lodge" family, and belongs to the "Dowland Branch" in common with five others. A curious error occurs in the description of the wages in St. Alban's time, viz. "2s. 6d. p. week and 3d. their *nurses*." Apprentices were not only to be "able in all manner of degrees, that is to say Free born," but also "*to come of good Friends* and true, and no Bond man." Every Master was required to "come to the Assembly if he be within *Thirty* miles if he have warning"; being the only one having that limit. Otherwise the text is not noteworthy. The style of writing is similar to the "Spencer MS.," and is a choice production.

Reproduced in Vol. VI. "Masonic Reprints" of the "Q.C." Lodge, (1894), with first page in facsimile.

THE "HADDON MS." (D32), A.D. 1723.

This beautiful Scroll, complete and perfect, written on the finest vellum, and measuring $13\frac{1}{4}$ inches by some 5 feet 3 inches, is one of the most artistic Rolls extant, and was presented quite recently to Mr. James S. Haddon, of Wellington, who has placed it in my hands for publication.

The richly illuminated design at the head of the MS. consists of the Royal Arms (George I), surmounted by a Crown and a mantle behind, with the motto *Dieu et mon droit*. At the left are the Arms of the Masons' Company on a shield, a mantle being above and a Tower as the Crest. Motto at foot *Amate ut Fratres*. At the right a shield *argent*, an orle *gules*, in chief three martlets *sable*, surmounted by a mantling and crest a mermaid holding in dexter hand a mirror, and in the sinister a comb, all proper. Motto on a riband—style of other side—*Per mare per terras*. All surrounded by an interlaced border, at the top being the monogram G.R. in the centre, having St. George's Cross (Red) and the White Cross of St. Andrew at either corner. Below is the Union Jack in the centre, (prior to the Union, so lacks the Red Cross of St. Patrick), and at either corner are two figures together representing the year 1723.

The private arms appear to be those of the Rutherford Family (Papworth's "Ordinary of British Armorial," 1874). It is curious to note that in the MS. Lists of members 1723—5, Grand Lodge of England, the name of "*Hew Rutherford*" occurs under the Lodge, meeting at the "Goose and Gridiron," St. Paul's Church Yard, now the Lodge of Antiquity No. 2, London, the oldest on the register from then to the present time.

It is almost verbatim as the "Colonel Clerke MS.," save the occasional modernized orthography, and seems to have been made from it in the year 1723. The initial word of each Rule or Charge is rubricated. This Roll is the junior of the six MSS. constituting the Branch (b) of the Family (D), and as the text is so like the MS. D16, which is not of a special character, it is not necessary to mention any of the clauses, especially as the Scribe, in the third decade of the last century, preferred sometimes to modernize his transcript.

If the "Colonel Clerkè MS." be a copy of the "Masons' Company MS.," which is possible, but not probable, then the "Haddon" Roll, which was probably transcribed from the first mentioned document, is indirectly related to the venerable Company of Free Masons or Masons.

Reproduced only in this second edition of "Old Charges of British Freemasons," (1895); with the Arms in facsimile as the Frontispiece.

THE "PROBITY MS." (D33) 18TH CENTURY.*

The copy of the "Old Charges" in possession of the "Probity Lodge" No. 61, Halifax, Yorkshire, was transcribed by me early in 1886 from the work in which it occurs, lent me by the then Secretary of the Lodge (its Historian, Mr. Herbert Crossley). It is written on five leaves of paper, (signed by "*William Fubb, Scriptor,*") which are inserted between pages [46] and [47] of "The Book M; or Masonry Triumphant," &c., *Newcastle-upon-Tyne*. Printed by L. Umfreville & Co., 1736," and appropriately precedes the "Charges of a Free-Mason," reprinted (in the Volume) from the Book of Constitutions of A.D. 1723. As the third of the leaves of the MS. has a water mark, composed of the letters "G.R." surmounted by a Crown, it is possible that the transcript may have been made several years earlier than 1736, the year when the rare "Book M" was printed.

The MS. is termed "The Four Orders of Masonry," but no such arrangement is to be seen in the transcript, for though the words following the Title appear to read as if they were the "Orders" referred to, I think it more likely that the whole of the document is meant.

The text offers another variety of the "second stone," which was found after the Flood, viz. *Lather*, probably in error for *Later*, and also a change in the name of the "man [in this Scroll] called *Namas Presias*, who was at Solomon's Temple and came into

And obtained divers Charges by the best
Course of Masters, and Fellows.

Tunc Manus Rex Jssy Senioribus
Tentat Librum vel. Hic consent
Manum suam semper Librum

Every man that is a Mason or Master
Mason, Take good heed to the Charges
given him. If any Man find himself
guilty in any one of them, we pray
that he may amend himself, or
principally for dread of god, that ye
take good heed that ye keep all the
Charges well, for it is a great
sherrill to a man to Swear upon
a book

W. Jubb = Sings

France, and there he taught the Science." The wages stated to have been paid by St. Alban are an absurd estimate or guess of the Scribe, or equally so if in his prototype and peculiar to this version, so far known, viz. "*elevenpence* a week and *elevenpence* for Drink."

This MS. (as with the "Lansdowne" and "Antiquity" Scrolls) declares that Prince Edwin "was made a Mason at *Windsor*," a statement found only in the three copies named; the trio belonging to the same Family and Branch D (d). Singular to state the "Charges" are not given, but otherwise the MS. may be said to be complete in most respects.

Reproduced in the "Freemason" for Jan. 30th and Feb. 13th, 1886, from my transcript. Also in the "West Yorkshire Masonic Reprints," No. 4, A.D. 1892 (with the concluding portion in reduced facsimile).

THE "HARRIS MS. No. 2" (D34), 18TH CENTURY. †

A copy of the "Freemasons' Calendar" for 1781, in the British Museum, was found by Mr. John Lane and myself, (when examining it for another purpose), to contain a number of pages in MS., a portion of which is devoted to a transcript of a copy of the "Old Charges," mainly, though not wholly, like that of the "Harris No. 1," hence its title, possibly written during the same decade as the calendar was printed.

It is styled "A Copy of an Ancient Manuscripts" being a similar description to that in the Records of the "Bedford Lodge" previously mentioned, and is also called "The Mason Constitution." I consider it *substantially* a transcript, slightly modernized, of the No. 1 aforesaid, for the headings or brief titles, are almost identical, and certain peculiarities in its phraseology are reproduced in the later document. Strictly speaking, however, it is not an exact copy, for some of the differences may possibly be due to having been copied from another Roll; but I think if so, there must have

been two MSS. before the Scribe, the senior "Harris" being one. The junior transcript leaves off abruptly, with the unfinished word *Brother*, as follows "Every man that is a Mason, either Master, Fellow or *Bro.*"

Reproduced in the "Masonic Reprints" of the "Q.C." Lodge, Vol. IV., 1892, with facsimile of the first two pages.

THE "MELROSE MS. No. 3" (D35), A.D. 1762.

The only reference to the "Melrose" version of the "Old Charges" in the Records of the old Lodge at Melrose after 1674, (which Mr. Vernon succeeded in tracing), was under date Dec. 28th, 1762.

"Given out this day, the old Rights of the Lodge contained in a long Roll to be extracted by Nichol Bowr and Thomas Marr and they are to be allowed for their trouble."

It is not an accurate copy, and no mention is made of the purpose for which the transcript was made, but owing to the document being over a century old, I have included it in the list of separate versions.

THE "DOWLAND MS." (D36), PRINTED A.D. 1815.

The "Dowland MS." and the "Dowland" Branch (b) take their name as a Class from the Roll which was transcribed by Mr. James Dowland, and forwarded for publication in the "Gentleman's Magazine," in which it appeared May 31st, 1815, (p. 489, &c). Mr. Dowland wrote to the Editor

"For the gratification of your readers, I send you a curious address respecting Freemasonry which not long since came into my possession. It is written on a long roll of parchment, in a very clear hand, apparently early in the seventeenth century, and very probably is copied from a MS. of earlier date."

Five MSS. besides the transcript, belong to this particular group, having much in common, and yet not one of the documents can be recognized as the original of the reproduction of A.D. 1815,

or in other words, the actual Roll from which Dowland copied, has so far eluded detection. This is all the more remarkable, considering that scarcely eighty years have elapsed since the Manuscript was copied and published, and notwithstanding so many Scrolls have been discovered of late years.

The text represented by the "Dowland MS." has long been considered to be of considerable antiquity, possibly dating back to the sixteenth century, and though of a similar character to the majority of the versions, yet it is sufficiently distinctive to be placed at the head of a separate branch of the "Grand Lodge Family." My expectations in 1872 "that after careful comparison it will be traced to one of the MSS. extant," have not been fulfilled.

Reprinted in Hughan's "Old Charges," 1872, from the reproduction in the Magazine of 1815, as noted.

THE "NEWCASTLE COLLEGE ROLL" (D37), 1700 *circa*.

This paper Roll, $6\frac{1}{2}$ inches by over 9 feet, was presented to the "Newcastle College of Rosicrucians," by Mr. John Grey (a member) in 1893, and is especially valuable, because, with the exception of two Rolls at York, it is the only MS. known that begins with "An Anagram upon ye name of Masonrie." The text otherwise is not noteworthy, though containing a few departures from the usual recitals. The Scroll appears to have been copied or given by "Richard Head to his friend Joseph Claughton," and is very like the "York MS. No. 5" (D17), but practically, though not actually, the four of the "York Branch" (c) represent one and the same original; MSS. D17 and D37, however, have most in common, and D3 and D27 have also characteristics confined to themselves, or different from the other two.

The Roll was reproduced in 1894 in full facsimile, with Mr. Fred. F. Schnitger, as Editor and Transcriber, (who has supplied a copious "Glossary and Notes"), there is also a short Introduction by myself.

After the MS. proper, is a poetical effusion, the sentiment being better than the rhyme, concluding with the lines

“ For itt is and ould yea and an Antient thing
for why we know yt a Mason was made A King
If yt A mason or A brother Some Relief do crave
Do nott Requite him Lik unto a Slave
You know ye charge yt we hard [heard] all over
that we mus be kinde one to another.”

Then follows what is termed “ The first charge,” a kind of friendly admonition, and then originally was given what appears to have been an OB., but unfortunately the lower part of the Roll has been torn off. As the Editor surmises, the portion removed was “ probably an additional declaration of keeping these Charges similar to the last four lines preceding the Poem.” Mr. Schnitger is “ much inclined to think that the poem is the form of oath as recited to the Candidate ”; but that is not my opinion, as it is more descriptive than obligatory.

Reproduced in *full facsimile* as noted in 1894.

THE “ BEAUMONT MS.” (D38). Transcript only.

The original document is missing, from which the transcript was made about 1869, by the late Mr. Thomas Dunderdale, Surveyor, of Whitley Beaumont. The MS. has not been traced since it was thus copied by permission of the owner, Mr. Henry Frederick Beaumont, of Whitley Beaumont aforesaid. The copy was forwarded last year to Mr. William Watson, for the “ West Yorkshire Masonic Library,” by Mr. J. W. Cocking, of Huddersfield, the donor of the valuable “ Tew MS.,” who speaks highly of the qualifications of the transcriber as respects care and accuracy. It has been reproduced in the “ Freemason,” (August 11th, 1894), by Mr. William Watson, (from whom I have obtained all the information, so far known as to the matter), who considers the original dates from “ about the middle of the seventeenth century.” With this estimate I concur, only that it rather inclines to the second half of that century than earlier.

The text is almost the same throughout as the "Buchanan MS.," the peculiarities of the one being mostly reproduced in the other, but notwithstanding such general agreement, I believe that both are independent transcripts from possibly a common original; and that the "Buchanan" Roll and the missing "Beaumont MS." cannot be one and the same document.

The "Beaumont" has "*true* Mason" in the introductory part, but recites the same as the "Buchanan" respecting the "makeing of *Free* Masons" immediately before the latin clause *Tunc unus* &c. The transcript of the former lacks Charge 11, which Mr. Watson has supplied from the "Tew MS.," which agrees with that of the "Buchanan," both these MSS. and also the "Atcheson-Haven" having the *seven* miles limit (Charge 14) as the "Beaumont." The conclusion to the latter, however, varies from the "Buchanan," which it so closely resembles, and is as follows

"These Charges yt you have received, & all yt belong to Masonry you shall [keepe] soe help you God & his holy Doome & by this Booke to yor powr."

Reproduced in the "Freemason" as stated, by Mr. William Watson.

THE "G. W. BAIN MS." (D39), 1650 *circa*.

This Manuscript, especially interesting in character, was purchased for Mr. G. W. Bain, of Sunderland, at the sale room of Messrs. Sotheby, Wilkinson & Hodge, on July 7th, 1894, and is thus described in the "Catalogue of various Libraries" prepared for the occasion

"1203. Freemasonry. History of Freemasonry in England, with the Rules and Regulations of the Craft. Manuscript on Vellum. Sæc. XVII."

Of its early history nothing has transpired, which is much to be regretted, because of its extraordinary resemblance to the two "Phillipps MSS." (D4 & 5). Its size and make-up are similar to D4, being $10\frac{1}{2}$ by $6\frac{1}{2}$ inches, is composed of eighteen leaves of vellum (the MS. beginning on the 3rd and ending on the 32nd page),

and "bound and stitched in parchment." † On the outside of the limp cover is the word "Masonry" and number "B140," the latter being in a later handwriting. There are two holes made in each cover to admit of tapes for tying the document, portions of them being still preserved.

The writing is much larger, and appears to be of an earlier date than that of the "Phillipps MSS.," possibly about 1650. I do not think it can be the actual "Masons' Company MS." which has been so long missing, but is probably a copy of that or some other version common to all three existing MSS., the "Bain" transcript having been made rather earlier than the other two.

Of course it may be the "Masons' Company MS." itself, but that is not likely, because that book of the "Old Charges" seems to have been of a still older date, and would probably exhibit some evidence of its ownership.

All the arguments in favour of the "Phillipps MS. No. 1" being a copy of the original "Book of Constitutions" (noted in the Inventory of the Masons' Company A.D. 1665, but more explicitly described in those of 1676, and later Inventories), apply with still more force to this choice transcript, not only because of the form of the MS. but because it is apparently older, and there is no evidence that it was copied for any particular individual. There was a name inserted inside the cover, which has become indistinct or nearly obliterated, but the writing is not so old as the document.

It is most remarkable that the portions left blank in each of the three MSS. are virtually the same (with a trivial exception in favour of the "Bain" transcript), yet I do not believe that the

† Inventory, June 14th, 1722. "A Book wrote on parchment and bound or sticht in parchment containing an account of the Antiquity Rise and Progress of the Art and Mistery of Masonry." (P. 256, Mr. Conder's "History of the Masons' Company.")

two "Phillipps" were copied from the other, and assuredly the "G. W. Bain MS." is not a transcript of those at Cheltenham. The differences, however, are not sufficient or important enough to suggest that the trio were not copied from a common prototype. Sometimes the No. 1 leans to the "Bain" text, and at other times the No. 2 agrees more exactly with that particular version, while in some other instances the twin MSS. agree in supporting a different reading. In all cases, however, the departures are not of a vital character, so that the three "Books of Constitutions" may be treated as one document, closely allied to the missing Manuscript, according to the evidence so far discovered.

Mr. Bain has decided to have the valuable MS. reproduced in full facsimile, a book that students of the Craft will much appreciate; for in no other form would its likeness to the "Phillipps MS." be so clearly demonstrated.

THE "SLOANE MS. No. 3848" (E1), A.D. 1646.

The great Collection of some 50,000 books and MSS., and 70,000 curios, amassed by Sir Hans Sloane, was bequeathed by him to the Nation, on easy terms, and secured by Act of Parliament in 1753 for £20,000. There are two copies of the "Old Charges" amongst the MSS., one of 1646, in Vol. 3848, and the other of 1659, in Vol. 3323.

The MS. No. 3848, (fo. 179), covers nearly thirteen pages, (rather over 6 by 8 inches each), the water-mark on the paper being undated. The period of its transcription, however, is indicated (as with the other copy), by a declaration or certificate of the scribe at the end of the document. •

*"finis p. me
Eduardu : Sankey
decimo sexto die Octobris
Anno Domini 1646."*

N

It is the senior of the "Sloane Family," one characteristic of the best representatives of the Class being a difference in the payment made in "St. Alban's time"

"for hee gaue y^m every weeke iijs vj to there double wages."

Mr. Speth has detected that some of the numerous corrections and interlineations are not by Sankey, but in a neater and slightly more modern handwriting. My reproduction in 1872 appears to have sometimes incorporated these later emendations; the expert employed by me not having noted any difference. In Mr. Speth's transcript the whole of these additions or alterations are carefully recorded, some of which are no improvement on the original text, but others are decidedly better. The second scribe evidently had another MS. before him for comparison. The "Harleian MS. No. 2054" admirably answers as the standard for that purpose, for I find that nearly all the improved (?) readings are to be found in that particular version.

As Mr. Rylands states in his "Freemasonry in the seventeenth century, Warrington, 1646" (*Mas. Mag.* Dec. 1881), "it is a somewhat suggestive fact that the Sloane MS. No. 3848 is thus signed: '*Finis p. me Eduardu Sankey, decimo sexto die Octobris Anno Domini, 1646,*' the very day Ashmole was initiated at Warrington." It certainly is a remarkable fact, and in the same valuable paper there is also abundant evidence to suggest that Sankey, the scribe aforesaid, was "son to Richard Sankey, Gent. Bapt. 3rd February, 1621—2" (*Warrington Register*), who was a member of the Lodge that admitted Elias Ashmole; "There is not a scrap of evidence that there was a *single operative Mason* present." The importance of the MS. under these circumstances is immensely increased, for if then used, as it appears to have been, the document was read at the reception or making of *speculative* Freemasons; although primarily (and originally) intended for *operative* purposes only.

Reproduced in my (a) "Old Charges," 1872; (b) "Masonic Magazine," Nov. and Dec., 1873, and (c) Masonic Reprints of the "Q.C." Lodge, Vol. III., 1891 (in full facsimile, and also 12 copies printed separately).

THE "SLOANE MS. No. 3323" (E2) A.D. 1659.

The MS. consists of three leaves (or 6 pp.) of paper, 6 inches by $7\frac{1}{2}$, written in a small neat hand, being No. 3323 fo. 209 in the celebrated Sloane Collection. Sir Hans Sloane wrote on this volume "Loose papers of mine concerning curiosities." Having been paged several times, the system followed in the Catalogue has been superseded by another, since it was domiciled in the British Museum.

It is the second of the Branch (a), concludes with the words "*Hæc scripta fuerunt p. me, Thomam Martin 1659, Copia vera*" and bears the endorsement "*Free Masonry.*" All the traditional portion between the description of the Seven Sciences and that of the "Geometry [*Country*] of Jerusalem" is lacking, so the text is much shorter than usual. It has evidently been carelessly transcribed, for the payment in St. Alban's time is entered as "*sixpence* to their double wages," the three shillings possibly, of E1 and others being omitted, and other errors might also be cited.

The Charges following the "Worthy Oath of Masonry" termed "Generall" and "Singular" are numbered 1 to 7 and 1 to 18 respectively—as in its senior—but its 18th is as follows, and is a noteworthy clause

"That no fellow shall take upon him to call a lodge to make any fellow or fellows wth out the consent of Master or Wardens, if they be wth in fifteen miles" &c.

whereas the other 18th regulation consists of a portion of the 17th of this MS. The conclusion also of No. 3323 varies slightly from most versions.

"these things and all other matters that shall be discoursed to which belongeth the free Masonry You shall faithfully keep soe help you God and by the contents of that book,"

Reproduced in my "Masonic Sketches and Reprints," (1871). Also in Vol. III., (1891), of the "Masonic Reprints," "Q.C." Lodge. The latter in full facsimile, and 12 copies of a separate issue.

THE "HARLEIAN MS. No. 2054" (E3), 17TH CENTURY. †

This important MS. is in Volume 2054 of the Harleian Collection, British Museum, and occupies in whole or part several pages. The copy of the "Old Charges" begins on folio 29 according to one calculation; but as a matter of fact it consists of four leaves of paper having six and a half of the pages covered with the MS., the water-mark thereof being indistinct and undated.

The volume is described in the official catalogue as "A book in folio consisting of many tracts and loose papers by the second Randle Holme and others****and the third Randle Holme's account of the principal matters contained in this book." It is devoted to transcripts of Charters, &c. granted to various Guilds or Companies of Chester.

Randle Holme the second was deputy, with his father, to Norroy, King of Arms for Cheshire, Lancashire and North Wales, and the third Randle Holme, his son, was born in 1627, and died 1699 (O.S.). The latter was the author of the "Academie of Armory," 1688, in which valuable work he says "I cannot but Honor the Fellowship of the Masons, because of its Antiquity; and the more, as being a Member of that Society, called Free Masons."

Mr. W. H. Rylands, *F.S.A.* in the "Masonic Magazine" for 1882, (and in a separate issue of that year) on "Freemasonry in the seventeenth century: Chester, 1650—1700" (from which I quote), states that in the "Harleian MS. No. 5955" are a number of engraved plates intended for the second volume of the work of 1688, one being a curious representation of the arms of the Free-masons, having two columns as supporters, the only instance of the kind known.

The MS. is termed "*The free Masons Orders and Constitutions,*" and is in the handwriting of Randle Holme the third. It belongs to the Sloane Branch (a), of the Family of that name, four others being its companions, and was transcribed probably about 1660 from an older document. This period is favoured by Mr. Gould and others of us who have carefully considered the matter, and from internal evidence this fixture may be accepted as a fair approximation. Possibly in the original, the instructions in Latin were not decipherable, at all events they are not given, nor the English equivalent in the usual place. The latter is inserted immediately after the 18th Charge "in singular," and before the final obligatory clause.

On a small scrap of paper roughly torn off from a sheet, in the same handwriting (with an erasure and interlineations), is the following form of oath

"There is seur all words & signes of a free Mason to be revalied to yu wch as yu will answ : before God at the Great & terrible day of Judgmt yu keep secrett & not to revalie the same to any in the heares of any pson but to the Mrs & fellows of the said Society of free Masons so helpe me God, xt."

This should be compared with an obligation which is recited in the "Buchanan MS.;" others of the kind of later date might also be consulted. The reference to "words and signes" is most significant, especially as the entry was made by one who presumably, as a member, was well versed in the customs and ceremonies of the Fraternity of that period.

A still more noteworthy MS. follows on fo. 34, by the same Randle Holme the third, (whose name occurs in the valuable list), which consists of financial particulars respecting some Lodge, possibly at Chester. The entries have not yet been quite satisfactorily explained. Mr. Rylands considers that they record "the names of persons made Freemasons, with the initiation fee," which may be the correct solution, but I confess to not feeling

sure as to the point, for the sums vary considerably, and though the first line reads

“William Wade wt giue to be a free Mason,”

no amount is appended, save that at the right there are five names (below the foregoing), written in as many lines, viz.

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

At the left of each there is a horizontal line running across them, being marks or short lines, apparently some sort of register of votes, possibly for office, consisting of 8, 7, 1, 2 and 1 in number respectively; the sums as noted being at the end of each. Then twenty-one names are given, with separate amounts to each, the summary appended stating correctly that there are 9 for £1, 9 for 10/-, 1 for 15/-, 1 for 5/-, 1 for 8/-, exclusive of the first five, making two totals of £2 18s. od. and £14 18s. od. It is not likely that these sums refer to Initiations only, if at all, for had such been the case, the amounts would scarcely run from 5/- to 20/-, being five different fees. Possibly they represent ordinary Lodge dues and liabilities.

Mr. Rylands has taken considerable pains to trace the wills of these 26 persons in the Court of Probate at Chester, and has been successful with respect to some seventeen. Evidently Randle Holme, *Gentleman*, William Street, *Alderman*, and Samuel Pike, *Taylor*, were members of a Masonic organization in the seventeenth century of a speculative character; so the record is of no little value and interest.

Since Mr. Rylands' successful investigation, Mr. W. C. Robinson examined the lists of Freemen, of Chester, during the seventeenth and early in the eighteenth centuries, so as to discover the social status of these 26 members noted on folio 34 aforesaid, and traced nearly the whole, with a fair amount of certainty;

his researches forming the material for my article on "Freemasonry in Chester," ("Freemason," Aug. 30th, 1890). Only a small minority were operative Masons, some were described as gentlemen, the majority, apparently, being local tradesmen, who obtained their freedom during the latter half of the seventeenth century.

Reproduced in (a) my "Masonic Sketches and Reprints," 1871; (b) "Old Charges," 1872, and (c) "Masonic Magazine," Sep., 1873. Also (d) the folios 33—4 in "Freemasonry in the seventeenth century" (Mr. Rylands) 1882, and (e) the MS. in full facsimile, "Masonic Reprints" of the "Q.C." Lodge, Vol. III., 1891.

THE "LECHMERE MS." (E4), 17TH CENTURY. †

This Scroll of parchment (in three slips, stitched together) lacks all the portion before the concluding clause to the Charges by Nimrod, which has been cut off, and the commencement of the second slip has been damaged by damp, rendering a few words illegible. Two scribes, possibly three, were employed in the transcription, and its date, on the testimony of the late Rev. A. F. A. Woodford, *M.A.*, is declared to be not later than 1646, presumably because it is so much like the "Sloane MS. No. 3848" of that year. It was purchased in London in its present imperfect state some years since, and presented by the owner, the late Sir Edmund A. H. Lechmere, Bart., *F.S.A.*, *M.P.*, to the Worcestershire Masonic Library—one of several valuable donations—soon after the completion of that important Collection. There is nothing particularly noteworthy in the text. The caligraphy is undoubtedly old, unequal and generally poor. It was never a Roll, the three pieces of parchment being now stitched together at the lower ends. The first slip measures 10 inches by $7\frac{3}{4}$ inches, the second being of the same width, but $17\frac{1}{2}$ inches long, and the third is of most unusual shape, as the MS. begins on a piece measuring $14\frac{1}{2}$ inches wide, but from 2 inches down it tapers off on either side, until some 4 inches only are left, the length being 7 inches.

Reproduced in the "Masonic Magazine" for December, 1882, by the Rev. A. F. A. Woodford, who was then the Editor.

THE "HOPE MS." (E5), 17TH CENTURY. †

The Roll of paper (mounted on parchment) extends to 6 feet in length at the present time, but as it lacks about a third of "The Apprentice Charge," was once a little longer. The width is about 6 inches throughout. When the "Lodge of Hope," No. 302, Bradford, Yorkshire, became the owner, is not known, but as a Lodge was held in that town by members of the old *York Lodge* in 1713, this Roll may have been utilized for the purpose and since preserved in the neighbourhood until it came into the hands of No. 302, chartered so late as 1794. The date of transcription is of the latter part of the seventeenth century, and the caligraphy is both pretty and regular; the heading, which is remarkable, being all in capitals.

THE CONSTITUTIONS ARTICLES WHICH ARE TO BE
OBSERVED AND FVLFILED BY AL THOSE WHO ARE
MADE FREE BY THE RT WOR^L MRS FELLOWES AND
BRETHREN OF FREE MASONS AT ANY LODGE OR
ASSEMBLIE &c.

The text being of the "Sloane Family" and mainly of an ordinary character, does not call for particular mention, save to note that the 13th clause of the "Charges which belong onely to the Masters and fellowes" has "within *five* miles" instead of the regular fifty (only six others being so), and "The Apprentice Charge" lacks all after the warning against haunting "Taverns or Alehouses."

Reproduced in my "Old Charges" (1872) from a transcript made by Mr. Barlow, and in the West Yorkshire Masonic Reprints No. 4, 1892, from a copy made by Mr. William Watson in that year, (with reduced facsimile of the first 26 lines).



**THE CONSTITUTIONS ARTICLES WHICH ARE TO
BE OBSERVED AND FULFILLED BY ALTHOSE WHO ARE
MADE FREE BY THE R. WOR: M^{rs}: FELLOVES AND BRETHEN
OF FREE MASONS AT ANY LODGE OR ASSEMBLIE. 22 23 24**

The might of the father of heaven and the wisdom of his gracious
Son through the goodnesse of the holy ghost viz. three persons and one god
be with us at the beginning and give us grace for to
govern our lives; that we may come to
Eternal Joy Amen &c

Good Brethren, and fellows our purpose is to relate unto you how
and in what manner the Craft of Masonry was at the first begune
and afterwards how it was found out by mighty Kings and worthy
Princes and many other worshipfull men and also to them that be
hear; will declare the charge that belongs to every true Mason to
keep; for in good faith if you take heed therunto, it is well worthy
to be kept for a worthy craft, and a Curious Science, for therein
be seven liberrall Sciences, of the which it is one of these followinge

The first is Gramer that teacheth man to speak, the second is
logike y^e teacheth to discern the truth from falsehood, the third is
Historie that teacheth to speak and in suchlike Sciences; the fourth
is musike that teacheth the art of song and the voices of Organs and
Harps; the fifth is Arithmetike that teacheth to account and reckon all
matters of Numbers the sixth is Geometry that teacheth to measure of
Earth and other things of which Science is Masonry, the seventh and
last is called Astrology or Astronomy that teacheth to know the Course
of the Sun and Moon & other Ornaments of the Heavens...

A m. revised to be largely corrected and enlarged

The original text in the original manuscript is in the same

The title appears

THE "HOPE MS." LATE 17TH CENTURY.

THE "THOMAS W. TEW MS." (E6), 17TH CENTURY. †

This Roll of the "Old Charges" has been in the possession of Mr. J. William Cocking's family for some generations, and in Oct., 1888, was by him most kindly presented to the West Yorkshire Masonic Library. Its appropriate name was bestowed by the Donor, in appreciation of the extraordinary generosity displayed by Mr. Thomas William Tew, *F.P.* in helping to make this great collection of Masonic MSS., Books, Medals, &c., one of the finest in the world, and in gratitude for his liberal support generally of all matters affecting the interests and welfare of the Province of West Yorkshire, whilst its beloved Ruler. The Scroll is composed of three strips of parchment, of over 6 inches in breadth, and extending to $6\frac{1}{2}$ feet in length, there being 280 lines in MS., written about the year 1680. A few words are in text, and lines were ruled to guide the scribe, who appears to have taken considerable pains with his work.

It is entitled "**The Book of Masons,**" and singular to state is deficient of the Invocation, which seems to have been so from its origin; probably due to its prototype having had that part injured or lost. I may venture to declare that such old MSS. for centuries past have been distinguished for their Trinitarian Introduction and Religious character. The term *Free* Mason does not occur in the Scroll proper, the prefix *True* being favoured (as is frequently the case in such MSS.), but on the portion usually so rolled as to be outside, is the endorsement "*Free* Mason" of apparently the same period as the Scroll.

Though the MS. is placed in the "Sloane Family," it exhibits so many peculiarities that Dr. Begemann has made it one of the three "Sundry Forms" (d) of that distinctive group; and wisely so, for unquestionably, the Roll is one of the most valuable of the versions, other than the "Regius," "Cooke" and the "Plot

Family," of MSS. it being closely related to the last mentioned, and a connecting link between the "William Watson" and the later Families. The phraseology is slightly different at times to the ordinary, but that of itself is of no consequence, unless as a means of identification of certain versions; but there are also other departures from the customary text, which are quite of another category to mere verbal differences.

Of the first mentioned, the introduction may be cited.

"Good Brethren and ffellows, My Purpose is to Show you how & in what *sort* and Mann^r this worthy Craft of Masonry was first founded & afterwards how it was *and is Maintained & Up holden* by Worthy Kings and Princes and many other Worshipfull men."

Of the second class of divergence from the usual readings the reference to Cain and Abel may be cited.

"Before the flood of Noah there was a Man that was called Cain, the same Cain killed his Brother Abel with an Arrow as the Scripture testifieth in the fourth Chapter of Gen."

Mr. John Yarker, of Manchester, suggests the possibility of this legend being derived "from that old romancer, Sir John Maundeville, as he states in ch. x. that at 2000 years of age, Lamech, Noah's father, slew Cain with an arrow.***The history was anciently very popular, and the Charges may show some little tokens of its influence." There are also other sources from which this tradition may have been obtained, but the point, though interesting, does not concern my present purpose.

"The Charges" (*Singular*) are very like those of the "William Watson MS.," but though both are numbered from 1 to 23, they are not uniformly divided in the same manner. The 12th and 15th of the "Tew MS." are the 12th, 13th and 16th—17th of the "Watson MS.," but as the 20th and 23rd of the latter occur as four in the former, the total in each case is as stated. The senior MS. has 8 "Generall Charges" and the junior scroll 9, but that is due to the independent sub-division of the clauses, the

The Book of masons

Good Brethren and Honors, My purpose is to show you how
 in what sort and Manner this Worthy Craft of Masonry was first founded & of how long
 how it was and is Maintained & Upheld by Worthy Kings and Princes and many
 of the Most honorable men, And also them that be true work with Donors unto you the purpose
 that belongeth to Every true Masons kepe. For it is a Science that is Worthy to be kept for a
 Masons Craft and vertues Science, for it is one of the Seven Liberal Sciences and there be
 the Manner of them; First is Grammer that teacheth a Man to speak and Write truly, the
 Second is Rhetorick that teacheth a Man to speak in Subtile learners: the third is Diallectick
 that teacheth a Man to Discerne to know truth and Falshood a linder. The Fourth is
 Arithmetick that teacheth to Reckon and Count all manner of Numbers: The fifth is
 Geometrie and it teacheth to Meas and Measure the Earth and other things of the which is
 Masonry; The sixth Science is Musick that teacheth the Craft of Song and voice of tongue
 Organ and Harp. The seventh is called Astronomy and teacheth to know the Courses
 of the Sunne and of the Planets. These be the Seven Liberal Sciences the which be all
 found by one Science which is called Geometry This may you Prove that all the Sciences
 in the World were Grounded upon this Science Geometry for it teacheth Meas Measure
 Ponderation & Weight of all manner of kind of Measure; And there is no man that
 Worketh any kind of Craft but Worketh by Measure. Nor any Man that buyeth
 or Selleth but by the Measure or Weight that belongeth to Geometry and these craft
 do find all other of the Lib Sciences & Especially the Townman and tiller of all kind of
 Graues with Comers and Dimes Plankers & Sellers of fish, nor Carpenters nor Millers
 or latt without Geometry for Grammer nor Rhetorick nor any of all these Sciences
 cannot be a man one Measure or Meas without Geometry. It therefore that Science
 may well be called the Most Worthiest Science of all Sciences which can be to the
 Meas & Measure to the Rest. If you aske how this Worthy Science was begun I shall
 tell you; Before the flood of Noah there was a Man that was called Cain the which
 Cain killed his Brother Abel with an arrow as the Scripture left telleth in the
 Fourth Chapter of Gen. This Cain begott Enock and unto Enock was commended
 the

THE "THOMAS W. TEW MS." LATE 17TH CENTURY.

matter being substantially the same. This will be seen in the following reprint of the whole of the 32 Regulations of the "Thomas W. Tew" version; the 13th of the second series, making the obligatory attendance at the Assembly affect Craftsmen "within *seven* miles," as MSS. D7, 10 and 38 of the "Grand Lodge Family"; but no others cite such a distance, which in my opinion, as with all the rest of the fanciful figures quoted, were mis-readings of the constitutional *fifty* miles.

The following "Charges" have been transcribed from the original Roll by me so as to exhibit their precise characteristics, there being no numbers appended in the MS. after 12ly of the "Charges Singular."

The Charges.

Every Man that is a Mason take heed right well & wisely to this Charge, if that you find Your Self Guilty of any of these that You may Amend them if you be Against God & Principality's for they that be Charged must take heed that may keep these Charges: for it is Great Peril to forswear himself upon the book.

1^{stly} The first Charge is that you shall be true men to God and to the holy Church, that you use no heresie or Error to Your understanding or discreet Men Teaching.

2^{dly} You shall be true Liegemen to the King without treason or Falshood & you shall know no treason or falshood but you shall Amend it or Warn the King or his Councill or his Officer's thereof.

3^{dly} And also You shall be true Each one to Other, that is to say to Every Master and fellow of the Craft of Masonry that be Masons Allowed, And doe you to them as you would they should do to you.

4^{ly} Also that Every Mason keep Councill both of Lodge & Chamber, and of the Craft and all other Councils that ought to be kept by way of Masonry.

5^{thly} Also that no Mason shall be a thief or Accessary to the thief as far forth as You doe know.

6^{ly} Also that you be true men to the Lords & Mast^{rs} that You serve and truly look so to his Profit and Advantage.

7^{thly} And also you shall Call Masons your Brethren or ffellows and by no other Foule names nor take your ffellow's wife Unlawfully or Desire his Daughter Unlawfully or his Serv^t in Villany.

8^{thly} And also that you pay truly for your table & for your Meat & Drink where you are Tabled.

9^{thly} Also you shall Play no Villany in the House where you are board whereby the Craft may be slandered.

These be the Generall Charges that Every Mason should hold both Mast^{rs} and Fellows.

And these be the Charges Singuler for Master's and Fellows.

1^t That no Master shall take Upon him no Lords work or other Manns work with^t he know himself Able in Cunning to Perform it, So that the Craft have no Sland^r or Disworship but that the Lord may be well & truly served.

2^{ly} Also that no Master take any work but that he take it reasonably so that the Lord may be truly served with his owne Good and that the Master may Live Honestly and Pay his ffellows truly as the Mann^{rs} of the Craft Asketh.

3^{dly} Also that no man that is a Master Mason or ffellow shall Supplant any other Man of his work (that is to say) if he have taken a Work of a Lord or Master that you put him not out Unless he be not able in Cunning to finish the Work.

4^{ly} Also that no Master or ffellow take any Apprentice to be Allowed his Apprentice any long^r than Seven Years & that Apprentice to be of Able birth & kindred as he ought to be.

5^{thly} Also that no Master or ffellow take no Allowance to make Masons Without six or five at the least of ffellows to give their Assent And that they that shall be Masons be free born & of Good kindred and not a Bondman and have his right Limbs as he should have.

6^{ly} Also that no Masters or Fellows put no Lords Work to task that was Wont to go in Journey.

7^{ly} And also no Mastr shall give to his ffellows above what they may Deserve so that the Lord of the Work be not Deceived by false Workmen.

8^{ly} And also that no man Sland^r Another behind his back whereby he may loose his Good Name & his Worldly Goods.

9^{ly} That no ffellow within the Lodge or Without the Lodge do Minister Evill Answ^r to Another.

10^{ly} And also that Every one should Reverence his ffellow Eld^r and Putt him to Worship.

11th And also that noe Mason should Play at Cards or Dice or any other Unlawful gains of Hazard Whereby the Craft should be Slandered.

12th Also that no Mason shall be a Comon Ribald in Leachery to make the Craft Sland^red. And that no ffellow shall go into the towne in the Night there as is a Lodge of ffellows without some ffellow that may bear him Witness that he was in an Honest place.

[13] And also that Every Master should come to the Assembly if it be within Seven Miles about him, gif he have warning & to stand there at Award of Masters & ffellows.

[14] And that Every Master if they have trespassed shall stand at Award of Masters & ffellows to make them Accord if they may, and if they may not Accord then to go to the Comon Laws.

[15] And also that noe Mason make Moulde nor Square nor other Rule to lend within the Lodge nor Without, how to Mould Stones Without a Mould of his owne making.

[16] And also that Every Mason shall Receive & Cherish Strange Masons when they come to their owne Country & Sett them to Work as the Mann^r is (that is to say) if they have Mould or Stones in place he shall sett him a Fortnight's Work at the least and give him his Pay & if he have no Stones, you shall Refresh him with money to the next Lodge.

[17] And also that every Mason shall serve truly his Lord for his pay & truly finish his work be it task or Journey work if he may have his pay as he Ought to have.

[18] And also that every Mason shall work truly upon the work day that he may truly Deserve his pay & receive it so that he may live honestly on the holyday.

[19] And also that you and Every Mason shall receive weekly and Godly pay of your Paymaster & that you shall have due time of travelling in the work & of rest as is Ordained by the Mast^r Councill.

[20] And also that if any ffellows shall be at Discord you shall truly treat them to be Agreed shewing Favour to neither Party but Wisely & truly for both Parties and that it be in such a time that the Lords work be not hindred.

[21] And also that if you stand Warder or have any Power under the Mast^r whom you serve You shall be true to the Mast^r whom you serve & be a true Mediat^r betwixt the M^r and your ffellows to the Uttermost of your Power whilst you be in Care.

[22] Also if you stand Steward either of Lord's Chamber or Comon house you shall Give true Acc^{ts} of your fellows how it is at what time they have Accots.

[23] And also if you have more Cunning than your Fellows that stand by you & see him in Danger to levell his Stones and he asketh Councell of you, you shall inform and teach him honestly so that your Lord's Work be not Damaged.

THESE Charges that we have Reckoned, And all other that Doe belong to Masonry you shall keep **so help you God** Above & by this book to your Power.

Finis.

Reproduced in the "Christmas Freemason" for 1888, and in the West Yorkshire Masonic Reprints No. 1, 1889; also a second Edition 1892 (with reduced facsimile of some of the "Old Charges"), from a transcript made by me in 1888. Also a new facsimile of the first 29 lines for the present volume.

THE "T. W. EMBLETON MS." (E7), 17TH CENTURY. †

Mr. Thomas M. Watson, of Sunderland, became the owner of this Roll quite recently, by purchase from a non-Mason, who stated that his grandfather was connected with the Fraternity. It is written on 6 unequal strips of vellum, sewn together, forming a Roll 12 feet in length, but only a little over 5 inches in width. There is a margin of about one-third of an inch on the left side, formed by two or more rubricated lines extending vertically throughout the whole length. Lines of a similar character run horizontally for the guidance of the scribe, numbering on an average 5 to an inch. The caligraphy is generally good, but, though probably by the same hand, portions appear to have been written at different times.

The Roll is preserved in an old and peculiar parchment bag, which originally was tied at the top with a thong for safety, but the holes only now remain. What seems to have been the original Scroll, ends with the 5th strip, concluding the chief MS. which thus

from year to year to hold their assembly
and he glorified them much, and that
the feast came into France.

England also this season (and word) as
for any sherd of Malonye, until the
time of St. Albons, and in this time the
king of England was a pagan, and hee
wore the gown of saint Albons, and
in St. Albons time was a worthy knight
and he was chiefe steward to the king,
and he had Governour of the beaues

Here followeth the Prentice Charge

First that he shall be true to God
and the holy church, the poore, and to his
Master or Dame whom he shall serve, he
shall not steal the goods of his Master or
Dames, nor about him selfe from his
Dames, nor goe from them about his
owne pleasure by day or by night without
the consente of one of them, and that he
shall not committe adultery or fornication
in his Masters house with the wife daughter
or servant of his, said Master, and that he
shall keep himselfe in all things that shall
be said or done in the Lodge or Chamber
by Master or fellow, from his Master or
Dames, and that he shall not hold
a disobedient argument against any of
... D. I. P. for all set roots, which

extended to 11 feet. The 6th is of thinner vellum, and recites "the Prentices Charge." There is no mention of *Free* but only "*True Mason*" throughout the ordinary MS. ; in the Apprentice portion, however, the reverse is observable, which is suggestive of the two parts being copied from different versions, though both divisions are evidently of the latter part of the seventeenth century transcription.

The Invocation begins "The Mighty God, Father of Heaven" instead of the usual sentence "The Might of the Father of Heaven," and a curious error occurs in describing the Craft as the "*Ghost* of Masonrie." Possibly the singular alteration was intended as an equivalent of *Spirit*, but more likely was due to the mistake of the copyist, as was also the limit of "forty miles" in lieu of the regular *fifty*, found only in this Roll and the "Melrose MS."

When first transcribed and published by me, I termed it the "Watson MS.," but since it was acquired by the lamented Mr. Thomas W. Embleton, of Methley, and presented to the West Yorkshire Masonic Library, the name has been altered accordingly in appreciation of the gift. The former owner wisely preferred its being located in a permanent collection.

Reproduced by me in the "Christmas Freemason" for 1889, and as a separate pamphlet. Also in the West Yorkshire Masonic Reprints No. 7, 1893 (with reduced facsimile of two portions); and a facsimile in this volume.

THE "WAISTELL MS." (E8), A.D. 1693.

The Roll is of paper, measuring 7 feet by 6 inches, consisting of six strips stitched together, but unfortunately the Invocation and part of the Introduction so far as the "seaventh & last Science" are missing. These lines can be completed from the "Hope" version, for they are mutually supplemental and between

them preserve the complete text; this scroll having "The Apprentices Charge" in full. The conclusion reads

"Henry FINIS Kipling 1693

Scriptum p^r me Henric^m Kipling

De vicessimo tertio die Jany ano Don 1693

These For my Cosen John Kipling with my kind love to him p^rsented."

The "Charges in generall y^t evry free Mason should hold Mast^rs & fell:" are numbered 1 to 7, as the "Hope," but those "wh doth belong both to y^e Masters & fellows" run from Nos. 1 to 19 whereas those of the other Roll are one less by grouping the last two as No. 18. The 13th gives "*five* miles" for attendance at "y^e Assembly" as E3 and E5 of the same Family.

The document was found by Mr. Charles Waistell, of Northallerton, amongst some family papers, the Kiplings having been ancestors of his, so its custody is fairly determined from its origin. It was copied by Henric^m Kipling for his Cousin John Kipling, and the York MS. No. 4 (Eg) of the same year, was transcribed by Mark Kipling. Soon after the inauguration of the West Yorkshire Masonic Library, it was purchased by Mr. Thomas W. Tew, F.P., and presented to that collection.

Reproduced in the West Yorkshire Masonic Reprints No. 4, 1892, from a transcript by Mr. William Watson (with reduced facsimile of the concluding 22 lines). Also facsimile herewith.

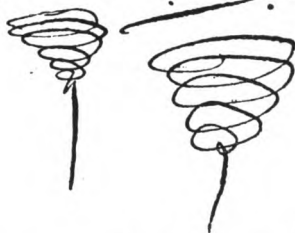
THE "YORK MS. No. 4" (Eg), A.D. 1693.

Of the five Masonic Rolls at York, No. 4 is most remarkable, and has led to much discussion as to an extraordinary reading which it preserves. By some, its distinctive characteristic has been claimed to be proof positive, that *females* in the seventeenth century, were initiated into Freemasonry and became members of Lodges; but even if the strange and unique reading were not susceptible of easy explanation, it alone would be powerless to overthrow the otherwise uniform testimony that the privileges of the Craft were exercised and enjoyed exclusively by males. The clause in question reads

They That he doe not comit Adultery nor forni-
 cation in his wife house w^{ch} his wife Daught^r or Serv^{ant}
 They I see shall not use any Carding or Dicing or
 or other unlawfull games nor haunt any Taverns
 nor dilothouses. thro' wasting his m^{as}ters goods
 without Licency
 They shall not comit adultery in any
 mans house where he shall have work
 or so table
 They shall not scurloime nor shall
 the goods of any person or consent thereto;
 nor willingly suffer harm or shame
 During his sd. Apprentishipp but to
 withstand the same to ye utmost of his pow^r
 & Therof to Inform his sd. Maist^r or some
 other free Mason with all possible & con-
 =venient speed: ~ ~ ~ ~ ~

Henry FINIS Lying 1693

Scriptum p^r me Henric^{us} Lying
 De die s^{an}c^to tertio die Junij anno 1693
 Skipton for my Cousin John Lying with my
 kind love to him p^rsent^{ed}



“The one of the elders taking the Booke and that hee or *shee* that is to be made mason shall lay their hands thereon and the charge shall be giuen.”

Possibly the error in transcription was due to a translation from the Latin *ille vel illi* as if *ille vel illa*, or the word “*they*” was written as “*the*” and considered to be *she*; but whatever explanation may be offered, the fact remains that it should be “he or *they*,” not “he or *she*.” When that portion of the ceremony of Initiation is in English, the special directions are evidently intended as a free rendering of the Latin instructions, and in the “Hughan MS.” are thus translated:—

“Then shall one of y^e most antient of y^m hold a Book y^t *he or they* (which are to be made Masons) may lay *his or their* Hand or Hands upon y^e same & these Precepts following ought to be read.”

The MS. is on a Roll of paper 10½ feet by 6 inches, and bears the endorsement

No. 4,
1693. Brother Geo. Walker of Wetherby
To
The Grand Lodge of York 1777.”

The conclusion is to the following effect

“These be the Constitutions of the noble and famous History called Masonry made and now in practice by the best Masters and Fellowes for directing and guideing all that use the saide Craft. Scriptu p. me vicesimo tertio die octobris Anno Regni regis et Reginæ Gulielmy et Marie quinto Annoq domini 1693.

Mark Kipling.”

It is the only one of the “York MSS.” which recites the “Apprentice Charge,” but the “Hope” and “Waistell” MSS. of the same Branch contain similar Rules, which are not really distinctive of either of the Families D to H, though not given as such in representatives of still older versions.

The four lines which follow the signature of *Mark Kipling* are of a most interesting character, giving as they do the names of

four members and that of the Warden of the Lodge; but one can only conjecture as to what organization is referred to.

“The names of the Lodg

William Simpson	}	{	Cristopher Thompson
Anthony Horsman	}	{	Cristopher Gill

Mr. Isaack Brent Lodg Ward.”

Reproduced in my “Masonic Sketches and Reprints” (1871), and in “Ancient York Masonic Rolls,” 1894 (with facsimiles exhibiting the two special features of the Scroll). A facsimile also of the same portions is in this work.

THE “ALNWICK MS.” (E10), A.D. 1701.

The oldest volume preserved of the Records of the Alnwick Lodge, in small folio, begins with “The Masons’ Constitutions,” followed by the “Orders to be observed by the company and Fellowship of Free Masons at A Lodge held att Alnwick Sept-29, 1701, being the Gen^l head meeting day,” and then the Minutes are duly entered from October 3rd, 1703 to the year 1757.

This copy of the “Old Charges” was evidently transcribed about 1701 from a still older version, and for actual use by the members, as the 5th Regulation states

“Itm. Thatt noe Mason shall take any Apprentice, [but he must] Enter him and *give him his Charge*, within one whole Year after.”

The document belongs to the “Sloane Family,” and has been placed by me as the first of Branch (c), because of certain peculiarities; three other MSS. being associated with it, viz. “T. W. Embleton” (E7), “Crane No. 1” (E12), and “Wren” (E13).

The two extracts from the Apocrypha, which begin the MS., though Masonically appropriate, are not met with in any other version, and appear to have been taken from the *Genevan* Translation, first printed in 1560, but being so popular was published for nearly a century later.

since how it hath bene loved & Chirwished
both by kings and potentates from its first be-
ginning to this very day and how it shoud & oug-
ht to be loved and kept in high repute and
Estimation by all manner of persons whatsoever

The one of the elders taking the Booke and
that he or she that is to be made mason shall be
their hands thereon and the charge shall be given
Every man that is a mason take heed to his Charge
if you find your selves gilty in any of these
Articles to amend & Especially you that
is to be Charged, take heed that you keep the
Charge for it is a great pill and danger to the
soule for a man to forsweare himselfe in a

These be the Constitutions of the noble and famous
History Callod Masony made and now in practice
by the best Masters and followed for directing
and guiding all that use the said Craft scriptu-
re me vicesimo tertio die octobris Anno Regni regis
et Reginae Gulielmi et Mariae quintis Annis
domini 1693

Mark Kyling

The warden of the Logg

William Simpson (Christopher Clam)

Anthony Warfman (Christopher Gill)

M^r Jaack Bront Logg Ward

“Draw nere unto mee yee unlearned, and dwell in the house of learning.

Ecclesiasticus, Cap : LI., Ver. 23.”

“In the hands of the Craftsmen shall the works be commended.

Ecclesiasticus, Cap : IX., Ver. 17.”

The ordinary or “Authorized” Version reads in the 9th chapter, 19th verse

“For [in] the hand of the artificer the work shall be commended,”

the difference in the references being due to the enumeration of the former translation providing for 20 verses, whereas there are but 18 in the more modern arrangement. The MS. has the figure 17 altered by some officious person to 19.

The text is not remarkable in any way, save that this MS. names the Widow’s Son “Ajuon,” being a variety of its own, possibly the word “A man” or “Amon” (as some documents read), being so misunderstood by the scribe. Another peculiarity should be noted, viz.

“Noe man shall be a Thief, *nor Thief’s sec.*”

The “Buchanan MS.” reads “or accesyary to a theife,” and the “Dautesey” (D23) has “or Theife Peere,” i.e. *pheer*, or companion as the “Cole” (G3), (“or Theif’s *fellow*”). Thus clearly intending the passage to prohibit both thieving and fellowship with thieves.

The *Finis*, in Latin, consists of some two lines on the Seven Sciences, from “*Carminum Proverbialum*,” London, 1618; a similar extract occurring in MSS. D26 and E13. They were given by “Masonic Student” (the Rev. A. F. A. Woodford, *M.A.*) in the “Freemason.”

“Gram. Loquitur, Dia vera docet, Rhet. verba colorat, Mus. canit, Ar. Numerat, Geo. ponderat, Ast. colit Astra.”

The Lodge never joined the Grand Lodge of England, but preserved its independence throughout its existence. As it is the oldest volume of Lodge minutes in existence in England, I wrote

a special article on the subject some twenty-four years ago, and Mr. Gould referred to it at length in his History of Freemasonry. Whilst this work is passing through the Press, the second issue of Masonic Reproductions of the "Newcastle College of Rosicrucians" is being printed, and consists of a complete facsimile of these "Old Charges," the Orders of 1701, and the chief records of the Alnwick Lodge from 1703; the remainder being given *verbatim et literatim*. A valuable Glossary and Commentary by Messrs. F. F. Schnitger and William Davidson, *B.A.* with an Introduction by me, are also useful features of this handsome volume.

Reproduced in my "Masonic Sketches," 1871 (*American Edition*), and "Old Charges," 1872. Also in full facsimile with Glossary and Commentary, as aforesaid, in 1895.

THE "SCARBOROUGH MS." (E11), A.D. 1705.

A Yorkshire Scroll, which strayed to Canada, most likely many years ago, but exactly when or how cannot now be determined, was named by me the "Scarborough MS.," because of the valuable and most interesting endorsement, of which more anon. It belonged of late years to the Rev. J. Wilton Kerr, of Clinton, Canada West, but had been lost sight of, until attention was drawn to the version by Mr. Jacob Norton, of Boston, U.S.A., when eventually it was discovered and presented by the owner to the Grand Lodge of Canada, in whose possession it remains.

Its length is fully 8 feet, and its width rather more than 6 inches, the parchment being in four strips stitched together. At the head of the Roll is a drawing of the Masons' Arms, the motto being

"In the Lord is all ovr Trvst."

Mr. Speth has pointed out that the Arms are "more correctly blazoned than is usually the case, but a mistake has been made in showing the charges *or* instead of *argent*."



THE "SCARBOROUGH MS." A.D. 1705 (OR EARLIER)

The document has been placed with the "Tew" and the "Lechmere" MSS., being grouped as "Sundry Forms" (d) of the "Sloane Family," but its value as an old "Charge" simply, is much below that of the first of that trio. The importance, however, of the endorsement, confers on this particular Scroll a position far superior to that of most of the ordinary versions.

ENDORSEMENT.

"Mr'dum, That att A private Lodge held att Scarbrough, in the County of York, the tenth day of July 1705 before William Thompson Esqr. Pr'sident of the said Lodge & severall others brethren ffree Masons, the severall p'sons whose names are herevnto subscribed were then admitted into the said ffraternity

Ed: Thompson

Jo: Tempest

Robt. Johnson

Tho: Lister

Samuel W. Buck

Richard Hudson."

The whole of the minute is readable, but the figure 7 has been tampered with so as to make it look like 5, which led Mr. Kerr to transcribe the date as 1505. Evidently he was not familiar with the caligraphy of the early part of last century, or the fabrication would have been at once detected.

From the record it appears that six gentlemen were initiated as Freemasons on July 10th, 1705, probably under the authority of the Old Lodge at York, which subsequently blossomed into the "Grand Lodge of *all* England," but died out about 1792. In the early minutes of this Body from 1712, still preserved, it was customary to style the Master "President." The Masonic Chief of that organization in 1729, named *Edward* Thompson, was possibly the gentleman admitted in 1705, when *William* Thompson (who may have been the *M.P.* for Scarborough in that year) occupied the Chair. "*Edward* Thompson Anno Domi: 1687" occurs at the foot of the "William Watson MS.," and "*Cristopher* Thompson" is mentioned as a member "of the Lodg" in the "York MS. No. 4" of A.D. 1693.

It is quite possible that the Roll was used at these Initiations in 1705, though it may have been transcribed a few years before then (probably late seventeenth century). It belongs to the same "Family" as the MS. Eg.

Reproduced in the "Philadelphia Mirror and Keystone" for August 15th, 1860, from a transcript by the Rev. J. W. Kerr. Also in the "Canadian Masonic Record" for Feb., 1874, and reprinted by me in the "Masonic Magazine" for Sep., 1879. A reproduction from a photograph of the Roll (taken by authority of the present owner) is given in "The Ancient York Masonic Rolls" (1894), with a facsimile of the Arms and Invocation here-with also utilized. The MS. in 1894 was reproduced in *complete* facsimile, Vol. v. of the "Masonic Reprints" of the "Q.C." Lodge. Also 100 copies on vellum paper as a separate Roll, 1894, by the same Body.

THE "CRANE MS. No. 1." (E12) A.D. 1781.

This imperfect MS. was traced at Chester, through the same instrumentality as "C3," and as with the latter, is in the handwriting of the Rev. T. Crane. The transcript is dated Nov. 13th, 1781, and was copied by Mr. Robinson in 1884. There must also have been another MS. before the transcriber, for after reciting the wages paid by St. Alban—"three shillings and sixpence to their double wages"; being the usual sum found in the "Sloane" Family, with a solitary exception or so—a memo is made on the opposite page.

"& made y^m good payes as ye world required in those days for a Mason took but a penny a day & meat & drink & St. Alban got of y^e King yt every Mason sh^d have 30 pence a week & three pence for their noon finding. *MS. Hist. of M.*"

This extract agrees with the "William Watson" version—"St. Albone got of y^e King y^t every Mason Should have xxxd a week & iiiid for their non finding"—Dr. Begemann well observes "There cannot remain any doubt that the two passages come

from two copies of one and the same family." Dr. Crane also wrote a brief critique as to certain statements in this MS. but throws no light on the subject, and supplies no information as to the original.

Reproduced in the "Freemason" for Nov. 8th, 1884.

THE "WREN" MS. (E13), COPIED IN 1852.

This transcript folio, five leaves, written on paper, one side only, is described as a "Copy from an ancient parchment Roll, written in old Norman English about the date of 1600, and said to be a true copy of the original found amongst the papers of Sir Christopher Wren, who built St. Paul's Cathedral, London." It belonged to "the late Rev. Mr. Crane, a very learned divine and most zealous Mason, and who was for many years Grand Secretary for the Province, when Sir Robert S. Cotton (father of the present Lord Combermere, and now R.W.P.G. Master) was the Provincial Grand Master for Cheshire"; as certified and endorsed by "Bro. S. Browne, Secretary and Treasurer of the Cestrian, 615, Chester, A. L. 1852, December 4th."

The document was presented to me sometime since by Mr. W. R. Bainbridge, of Liverpool, (who obtained it by purchase), and I let my lamented friend, the Rev. A. F. A. Woodford, *M.A.*, have it because of its interest. Unfortunately, since his decease, the MS. has not been traced. It was sent for critical purposes to Dr. E. Maunde Thompson, when keeper of the Department of MSS. (British Museum), but that gentleman assures me it was duly returned according to his habit after giving his opinion on the document, so it was doubtless lent elsewhere. He kindly, however, instituted a search, but without avail, as was anticipated, and other efforts have failed to find the missing document. My publication of the version in 1879 will enable the transcript to be recognized should such an opportunity occur.

The text (which is of the "Sloane Family") is classed as the junior of four MSS. composing the "Alnwick" Branch (c), but it lacks all the portion just before the description of the "Children of Israel" and the "Temple of Jerusalem." The copyist, apparently, was unable to make out some words in the original MS., and a few others that he fancied he had succeeded in deciphering are complete failures (e.g. St. Alban's payment to the Masons is quoted "every week three shillings *per* *hour* to their double wages"); but generally speaking the transcript is fairly well done, and runs onward in a regular manner to its completion, having also the Apprentice Regulations therein called the "Future Charges"; the finale being a few Latin lines substantially as the "Alnwick" and "Harris" (No. 1) MSS. The Scroll is authenticated as follows "*Vera copia, &c.* J. L. Higsom"; but so far nothing has been found as to the transcriber of the prototype of the "Wren MS." or of the original document.

Reproduced by me in the "Masonic Magazine" for December, 1879.

THE "BRISCOE MS." (E15) 1724—5.

The "Briscoe" print has for its title page "The Secret History of the Free-Masons, &c., London, Printed for Sam. Briscoe," &c. Not dated, but of the year 1724, and second edition of 1725. The MS. is termed "The History of the Free-Masons now Miraculously Discover'd," and in the Preface is said to be "of near 300 years Translation into the English language." The pamphlet is described by Dr. Kloss in his "Bibliographie der Freimaurerei" (1844, page 125) as the "Cole" text, but this is an error, as it is substantially the "Harleian No. 2054" (E3), and the "Sloane No. 3848" (E1). In "Briscoe," the Clause 2 of the "Harleian" (E3) and the MS. (E1) is divided, and numbered 2 and 3 ("General Charges"), so that there are 8 in the first mentioned, and only 7 in the other two. In like manner No. 12 of the "Charges in Singular" is made into 12 and 13, so that "Briscoe" has 19 in lieu of the usual 18, but all the differences are mainly of a trivial character.

The pamphlet as respects the MS. was reprinted in the "Masonic Magazine," Oct. and Nov., 1873, and in the "Freemasons' Chronicle," 6th May, 1876. Also reproduced in *full* facsimile by Mr. G. W. Bain, 1891, from a copy of the first edition in his possession, the Introduction being by me. The last mentioned is the only complete re-issue since the year 1725.

THE "TUNNAH MS." (E14), A.D. 1828 (*circa*).

This copy was presented to me some years ago by Mr. James Newton, of Bolton, having been found amongst the effects of the late Mr. John Tunnah (hence its title), and was given by me to the Library of the "Quatuor Coronati" Lodge, No. 2076, London. It is written on paper, and contains several additional readings by the transcriber.

The text is of the "Sloane Family," Branch (a), and is very like E1, the senior of the five so grouped. A pencil note below the MS. proper, suggests that the document "*may* be the original Charter of Constitution and obligation sent from the Grand Lodge (or Lodge of Antiquity) when the Lodge at Bolton was constituted," (which is impossible); and there are also several notes relating to the "Dowland," "Nicholas Stone" and other MSS. but not of any importance, or worth recording.

Not reproduced as yet.

ROBERTS' "OLD CONSTITUTIONS" (F1), A.D. 1722.

Possibly the earliest printed masonic work in England is "The Old Constitutions Belonging to the Ancient and Honourable Society of Free and Accepted Masons. Taken from a Manuscript wrote about Five Hundred Years since. London: Printed and Sold by J. Roberts, in Warwick Lane, MDCCXXII."

The late Mr. Richard Spencer in his Preface to the "Old Constitutions" (1871), says "The Constitutions of 1722 are reprinted from a copy, which as far as I can ascertain, is unique.

It came into my possession about a quarter of a century ago, bound up at the end of a scarce 1723 edition of the Constitutions; and from that time I have been searching for another unsuccessfully." At the sale of his Masonic Library in 1875, it (No. 240) was purchased by me for the late Mr. Bower, of Keokuk, Iowa, for £8 10s. od., and cost *sixpence* in 1722. This pamphlet is now in the Library of the Grand Lodge of Iowa, being one of the most valuable books of the celebrated "Bower Collection."

The text leans more to the "Grand Lodge MS. No. 2" than to the "Harleian No. 1942," though substantially it represents both documents. Roberts' Charges run I to XXVI, then follow (a) the brief and long "obligations," (b) "This Charge belongeth to Apprentices" (I to X), and (c) the "Additional Orders" (I to VII), (d) concluding with a repetition of the longer O.B. The word omitted in Rule XXIII, apparently because the Editor failed to read it, is supplied in the two MSS. named, as "erred."

The "Additional Orders and Constitutions" are declared to have been "made and agreed upon at a General Assembly held at***on the Eighth Day of December, 1663"; but evidently this guess was not explicit enough for Dr. Anderson, as he states in "Constitutions" 1738, that the Earl of St. Albans "held a General Assembly and Feast on St. John's Day, 27th Dec., 1663" (page 101), when these regulations were made. One romance is as good or worthless as the other; and like the claim of Roberts, that the MS. he copied from, was then about 500 years old, is only quoted now to show how Masonic "History" was written at that period.

Reprinted in R. Spencer's "Old Constitutions," and as a separate pamphlet, 1871.

"GRAND LODGE MS. No. 2" (F2), 17TH CENTURY. †

This parchment Roll—measuring some 6 inches wide and 9 feet long—was obtained recently by Mr. Henry Sadler, for the

Library of the Grand Lodge. Of its history nothing of any importance is known, it having been found among rubbish during the rebuilding of a house in the west end of London. Mr. J. L. Scott, *M.A.* (Keeper of MSS. and Egerton Librarian), considers it was transcribed about the middle of the seventeenth century, so that the document may be of a slightly older date than the "Harleian No. 1942" which it so closely resembles, and moreover is of considerable importance, because it makes one more of a very small Family of MSS. (three and F1), which together preserve a text of especial interest.

I consider this Roll is of more value, because on the whole more complete than its fellow MS. (F3), and being also of possibly an earlier period, is most useful in supporting and confirming the peculiar readings of this Group, termed the "Roberts' Family" by Dr. Begemann—prior to the discovery of the senior of the quartette—so as to avoid any ambiguity in relation to the other "Harleian MS." (No. 2054).

Dr. Begemann believes that no one of the three, known before the advent of F2, could have been derived from either of the others, and Mr. G. W. Speth maintains that "the same line of reasoning demonstrates over and over again that the Grand Lodge No. 2 is equally an independent version." The latter authority argues from the diverse readings in the four copies preserved "that there must have been at least six previous versions of this particular family." My own study of the MSS. does not favour of necessity such a number of transcripts having been made from the primary standard, before the advent of the present trio and the typographical reproduction, but undoubtedly there were others of the same series; and possibly about the middle of the seventeenth century is far enough back to fix for the first appearance of this particular Family. The arrangement of the text varies considerably in the four versions, but as between F2 and the print F1, such differences may easily be accounted for by a scribe's fancies,

The "additional" or "new" articles appear to have been agreed to by some Company or body of Freemasons, having jurisdiction in one form or other over a number of Lodges, about which at the present time we are absolutely without information, and which seem to have been in part of a speculative character. These seven Rules would serve admirably as the original or prototype of the Grand Lodge Regulations of 1723, and of themselves are suggestive of a governing body akin to the premier Grand Lodge originated in 1717.

Dr. Anderson does not refer to these "Articles" in 1723, but in the second edition of 1738 he gives them in his own way, as the Regulations made on St. John's Day, 27th Dec., 1663. I think that the *Roberts'* text was selected (and altered) by him accordingly, but for purposes of comparison, the text of the MS. F2 is printed with that of the Anderson compilation; the two glaring interpolations made by the "Father of Masonic History" being placed in italics.

GRAND LODGE No. 2. [*"New Articles."*]

27. Noe p'son of what degree Soever be accepted a ffree Mason vnlesse he shall have a Lodge of five free Masons att ye least, whereof one to be Master or Warden of that Limitt or division, wherein Such Lodge shall be kept and another of the Trade of ffreemasonry.
28. That noe p'son shall be accepted a ffree Mason but Such as are of able body, honest parentage, good Reputacon, & observers of ye Lawes of the Land.
29. That noe p'son hereafter which shall be accepted ffree Mason, shall be admitted into any Lodge or assembly, vntill he have brought a Certificate of ye tyme af his acception from ye Lodge yt accepted him vnto ye Master of yt Limitt and Division, where such Lodge was kept, which said Master shall Inroll ye same in p'chment, in a Roll to be kept for yt purpose, and give an accompt of all Such acceptions att every general assembly.
30. That every p'son who is now a ffree Mason shall bringe to ye master a note of ye tyme of his acception, to ye end ye Same may be Inrolled in Such priority of place as ye p'son deservs, and to the end ye whole company and fellows may the better knowe each other.

31. That for ye future ye Said Society, Company and ffraternity of ffree Masons shall be regulated and governed by one Master and assembly and Wardens as the said Company shall think ffit to chuse att every yearely generall assembly. †
32. That noe p'son shall be accepted a ffree Mason except he be one and twenty yeares old or more.
33. That noe p'son hereafter be accepted a ffree Mason or know ye Secretts of ye Said Society vntill he shall first have taken ye oath of Secresie hereafter followeing.

These Articles and Charge wch I have rehearsed to yw yow shall well and truely observe & keep to yor power, Soe help yw God, & the *holy* Contents of this booke.

DR. ANDERSON A.D. 1738. [*Constitutions.*]

1. That no Person of what Degree soever be made or accepted a Free Mason unless in a *regular* Lodge, whereof one to be a Master or Warden in that Limit or Division where such Lodge is kept, and another to be a Craftsmen in the Trade of Free Masonry.
2. That no Person hereafter shall be accepted a Free Mason, but such as are of able Body, honest Parentage, good Reputation, and an Observer of the Laws of the Land.
3. That no Person hereafter who shall be accepted a Free Mason, shall be admitted into any Lodge or assembly until he has brought a Certificate of the Time and Place of his Acceptation from the Lodge that accepted him unto the Master of that Limit or Division where such Lodge is kept. And the said Master shall enrol the same in a Roll of Parchment to be kept for that purpose, and shall give an account of all such Acceptations at every General Assembly.
4. That every Person who is now a Free Mason, shall bring to the Master a note of the Time of his Acceptation, to the End the same may be enroll'd in such Priority of Place as the Brother deserves; and that the whole Company and Fellows may the better know each other.
5. That for the Future the said Fraternity of Free Masons shall be regulated and govern'd by One *Grand* Master, and as many Wardens as the said Society shall think fit to appoint at every Annual General Assembly.
6. That no Person shall be accepted unless he be 21 years old or more.

† Of this clause or rather that of No. 30 in the "Harleian No. 1942" (which is the same), Mr. Conder observes most truly that it "might almost have been drafted direct from the existing rules of the Masons' Company, concerning the Master, Wardens and *assistants* (or as the MS. terms them assembly), and this is most remarkable."

The sixth of the foregoing being alone given in the Roberts' print (until the discovery of the "Grand Lodge MS. No. 2") was thought by some to be an unauthorized addition; but being now found in the senior of the quartette, the reflection on the editor of the "Constitutions" of 1722 must be withdrawn.

Although there are so many points of agreement between F2 and F1 ("G.L. No. 2" and "Roberts"), yet sometimes the latter favours a reading of the "Harleian 1942" (MS. F3), when it differs from the senior MS., as in the first of the regular Charges.

"I am to admonish you to honour God in his holy Church; that you use no Heresy, Schism and Error in your understandings, or *discredit Men's Teachings.*"

The "Harleian" has "*or discredit men teaching,*" but the "Grand Lodge" reads "or by y^e teachinge of Discreet men." In this case, however, by consulting other versions of the "*Plot, Grand Lodge and Sloane Families,*" it is evident that the testimony of the one is superior to the remaining two; and hence MS. F2 has either been more correctly transcribed, or its original was probably a more authentic version.

Mr. Speth's estimate is a very just one, that "the new rules reveal a much more complicated organisation than some of our writers have been willing to attribute to Freemasonry before the establishment of the Grand Lodge in 1717." Assuredly the importance and value generally of these "New Articles" have been considerably enhanced by the discovery of another, and that possibly the oldest MS. of the "Roberts' Family."

If proof were needed of the common origin, substantially, of three of this group of MSS., the omission of the line as to Edwin may be quoted. The "Rawlinson" has "He had a son called Hedvie," but the remaining trio are silent as to the name of the

Prince, though he is referred to in the context, which reads as if a line were left out immediately before the sentence

“He loved Masons more than his Father.”

The quartette also unite in requiring that should the yearly Assembly meet “within tenn miles of ye place of yo^r, abroad,” attendance was obligatory ; a limit found only in this Series.

The Charge to an Apprentice occurs in three out of the four of these versions, and is referred to under MS. F3.

Reproduced in facsimile by the “Q.C. Lodge,” Vol. iv., 1892. Also as a separate Roll (100 copies only).

“HARLEIAN MS. No. 1942” (F3), 17TH CENTURY. †

The MS. (consisting of 10 leaves of paper 7½ inches by nearly 6 inches), is in the collection made towards the end of the seventeenth century by Mr. Robert Harley, (afterwards Earl of Oxford and Mortimer), which comprises nearly 8000 volumes of MSS. and twice as many original Rolls, Charters, &c., purchased through an Act of Parliament passed some thirty years after his decease, and the same Grant (5th April, 1753) provided for the acquisition of the extraordinary Library of Books, MSS., &c., amassed by Sir Hans Sloane. Thus originated the British Museum, which now possesses some eight copies of the “Old Charges,” dating from about 1390 to late last century.

Mr. Bond, in 1869, informed Mr. W. P. Buchan of Glasgow, (“Freemasons’ Mag.” July 10th, 1869), that he considered this MS. was of the “beginning of the seventeenth century,” but from internal evidence several of us are inclined to fix the period of its transcription about 1650, or rather later, and possibly junior to F2. The value of this version has been much increased by the advent of the “Grand Lodge No. 2,” especially as they are mutually supplemental, and preserve a text which has the “Additional” or “New Articles” found only in the “Roberts’ Family.”

In the Catalogue of the Harleian MSS., Vol. 2, 1808 (p. 357), No. 1942, is thus described

“ A very thin Book in 4to wherein I find

1. The Harangue to be made at the Admittance of a new Member into the Society.
2. The Articles to be observed by the several members of that Society.
3. The New Articles & Form of the Oath to be taken at admission. Whether this be a copie of that old Book mentioned by Dr. Plot in his Staffordshire, I cannot now say.”

The order observed in F3 is as follows. First the ordinary rules are given, known as the “General Charges,” numbered to “gly,” then come the “Charges Singular” or special, 10 to 25, one of the clauses being omitted, clearly an error of the scribe, the 12th, (“*You shall soe take yor worke y^t thereby you may live honestly, and pay yor ffellowes truely as the Science doth Require,*”) and the 13th substituted. In the “Rawlinson” version the rule in question is added to the 11th Regulation, but in the other two versions it is separately enumerated. A feature of the quartette is that the Charges are all grouped together, and not divided as is often the case. The 21st and 22nd of F1 and 2 are united as 21 in this MS., and in “Rawlinson’s” number 20; so the final clause of the regular Rules occurs as 26, or 25, or 24 accordingly. Then the brief O.B. is recited, and the “New Articles” are written, the numbers being 26 to 31, as explained under F2, what may be called the long O.B. concluding that Code.

“ I : A : B : Doe in the presence of Almighty god & my fellowes & Brethren here present, promise and declare, that I will not at any time, hereafter, by any Act or Circumstance whatsoever, Directly or Indirectly, Publish, discover, reveale, or make knowne any of the secrets, priviledges, or Counsells of the ffraternity or fellowship of ffree masonry, which at this time, or any time hereafter, shalbee made knowne vnto mee, soe helpe mee god & the holy contents of this booke.”

The “Apprentice Charges” come as the finale, but without any title, though the other two versions have one (F1 and 2), the numbers running 1 to 10, the common usage of the trio of this Family which recite them; No. 5 is omitted from this Roll.

[*APPRENTICE CHARGES.*]

1: You shall truly honour god & his holy Church, The King, youre Master & Dame, you shall not absent yourselfe, but with the Licence of both or one of them, from their service by day or night.

2: You shall not purloine, or steale, or bee privy or accessory to the purloining or stealing to the value of six pence from them, or any of them.

3: You shall not comit adultery or fornicacion in y^e house of youre Master, with his wife, daughter, or mayd.

4: You shall not disclose youre Master or Dame their Counsell or secrets, which they haue imputed to you or what is to bee concealed, spoken, or done, within the precincts of their house, by them or either of them, or any free Mason.

6: You shall reverently behaue yourselfe to all free Masons, not vsing Cards, or Dice, or any other unlawfull games (Christmas Excepted).

7: You shall not haunt or frequent any Taverns, Alehouses, or such as goe into any of them, except upon youre Master's, or Dame, their or any of their affaires, or without their or any of their Consent.

8: You shall not comit adultery or fornicacion in any mans house, where you shalbee at table or at work.

9: You shall not marry or contract yourselfe to any woeman during youre Apprenticeshipp.

10: You shall not steale any mans goods, but especially yo^r sayd Masters, or any of his fellow Masons, or suffer any one to steale of their goods, but shall hinder the fellow if you can. If you cannot, then you shall acquaint youre sayd Master & his fellows presently.

ffinis.

[*Supplied from G. Lo. MS. No. 2.*]

"5 Y^u shall not maintain any disobedient Argument wth Master, Dame, or any free Mason."

Reproduced in "Freemasons' Quarterly Review," 1836, (but very carelessly done, the Apprentice Charges being entirely omitted), (b) Hughan's "Old Charges," 1872; (c) and Vol. II "Masonic Reprints" of the "Q.C." Lodge, 1890, in full facsimile.

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“RAWLINSON’S MS.” (F₄), 18TH CENTURY.*

In a Masonic “Scrap Book” preserved in the Bodleian Library, Oxford, is a transcript of an ancient Charge described as “Copied from an old MS. in the possession of Dr. Rawlinson.” The original has not yet been traced, but possibly if found would be of about the end of the seventeenth century. The present document is the junior of the Roberts’ quartette, and lacks the “New Articles” as well as the “Apprentice Charges.” Dr. Rawlinson mentions having seen one of such Rolls “in the possession of Mr. Baker, a carpenter, in Moorfields,” and being himself such an enthusiastic Mason, may have transcribed that identical document.

This MS. does not seem to have been taken from either of the remaining three, all of which begin with the words “The Almighty Father of Heaven,” the arrangement of the clauses by Euclid and the General Charges being different, and so as to other points such as the Exhortation preceding the ordinary Regulations, and the brief O.B. which refers to the “Holy Contents of this *book*” not “Roll.” Though undoubtedly belonging to the same Family (F) as Dr. Begemann claims, the absence of these characteristics of this particular text or group is remarkable unless the transcriber failed to copy the whole of the original scroll, just as in the faulty reproduction of F₃ by Mr. Phillips in 1836.

Transcribed and published in the “Freemasons’ Monthly Magazine,” March and April, 1855, by the Rev. J. S. Sidebotham of New College, Oxford. Also reprinted by me in the “Masonic Magazine” for September, 1876.

THE “SPENCER MS.” (G₁), A.D. 1726.

“The Beginning and First Foundation of the most worthy Craft of Masonry, with the Charges thereunto belonging” is the title of what is known as the “Spencer MS.” of A.D. 1726, which

belonged to the late Mr. Richard Spencer, and was sold with his collection of Masonic MSS. and Books in 1875, Mr. E. T. Carson, of Cincinnati, U.S.A., being the purchaser thereof. Dr. Bege-mann has adopted this version as the standard of the "Spencer Family," which contains a lot of historical information distinctive of the group, and is considered by most of the experts to be a modern compilation. This point receives attention under the "Inigo Jones MS.," which would have been a better title for this Class. Edwin is stated to be the *Brother* of King Athelstan, not *Son* as is usually the case; the change in relationship being a feature of this Family, and was also so recognised by Dr. Anderson in his "Constitutions" 1738, † (though he is styled "the said King's youngest *Son*" in the first edition of 1723), thus proving his familiarity with this particular text, but his fidelity to the original was not uniformly observed, e.g. compare the following with the document in question.

"CONSTITUTIONS," 1738, (p. 64).

"That accordingly *Prince* Edwin summon'd all the *Free and Accepted Masons* in the Realm, to meet him in a *Congregation* at YORK, who came and form'd the *Grand Lodge* under him as their *Grand Master* A.D. 926."

Such titles as "Grand Lodge" and "Grand Master" are not met with anterior to the formation of the first Grand Lodge, 1716-7. Doubtless the year 926 also unwarrantably added by Dr. Anderson, gave rise to the widespread belief in the "York Constitutions of A.D. 926," which had never been heard of until the publication of these modern Regulations.

Dr. Anderson apparently had become acquainted with the "Spencer" text (either the "Inigo Jones" MS. or a later

† "Athelstan left the Craft to the Care of his Brother Edwin, call'd in some Copies his Son," (p. 63). In the same page however, the extract from "the Old Constitutions" is given, in which Edwin is described as "the King's *Brother*."

representative) between 1723 and 1738, and in the "Constitutions" of the latter year quotes the St. Alban legend (which is not noted in the first edition), as follows:—

re ST. ALBAN. (page 57).

"ST. ALBAN loved *Masons* well, and cherished them much, and he made their Pay right good, viz. Two Shillings per week, and *Three Pence to their Cheer*; whereas before that Time, through all the Land a *Mason had but a Penny a Day and his Meat*, until St. Alban amended it. He also obtained of the King a Charter for the *Free Masons*, for to hold a general Council, and gave it the Name of *Assembly*, and was thereat himself as *Grand Master*, and helped to make *Masons*, and give them good Charges, &c."

THE "SPENCER MS." A.D. 1726.

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

And he gave them a Charter of the King and Councill, for to hold a general Councill, and gave it the name of an Assembly, and was thereat himself, and helped to make Masons, and gave them *Charges*, as ye shall hear afterwards."

Reproduced in Spencer's "*Old Constitutions*" (1871), and entitled "A Book of the Antient Constitutions of the Free & Accepted Masons;" but virtually "Cole's Constitutions" from 1728-9 to 1794 are all reissues of the same document, though for convenience, and because they have always been treated separately, those publications are duly described under the "Printed Versions."

THE "INIGO JONES MS., 1607" (G2), 17th CENTURY.†

This fine Manuscript denominated "The Antient Constitution of the Free and Accepted Masons, 1607," is in book form, being fully 14½ inches by 9, and is handsomely bound in morocco.

SITHENCE Long time after when the
Children of **ISRAEL** were come into the Land
of the **IEBUSITES** which is now call'd **IERU**
SALEM King **DAVID** began the *Temple*
that is call'd (**TEMPLUM DOMINI**) with
us the **TEMPLE** of **IERUSALEM**, alias
the **TEMPLE** of the **LORD**.

THE same King **DAVID** Loved
MASONS and Cherished them, and gave y^e
Good Pay. And he gave them the Charges in man
ner as they were given in **EGYPT**, by
EUCLYDE; and other Charges more, as you
shall Hear afterwards.



THE "INIGO JONES MS." LATE 17TH CENTURY.

There are in all 47 leaves of paper, the second of which, on the reverse side, has a drawing as Frontispiece, representing Masons at work, having below in capitals "INIGO JONES *Delin* MDCVII," and on the obverse of the third leaf is the title as above, within a border of an ornamental design, also dated 1607. These—the drawing and title—face each other. The fourth leaf begins the MS. and is numbered "(1)," the remainder running on to leaf "(xxv)" written on the one side only; the remainder of the leaves being blank, and two or more have unfortunately been abstracted by some vandal. The MS. is beautifully written within rubricated lines, forming elongated squares, the few marginal notes being outside the border on either side. Many of the Initial letters to the paragraphs are exceedingly effective, the floral and other designs being choice productions.

It was sold by Messrs. Puttick & Simpson, London, 12th Nov., 1879, and acquired by Messrs. Pickering & Co., of the Haymarket, from whom it was purchased by the late Rev. A. F. A. Woodford. On his decease it was again in the auction rooms and secured by Mr. Kenning, who parted with it to Mr. George Taylor, (of Kidderminster), this "Book of Charges" being now one of the attractions of the Worcestershire Masonic Library, with the "Wood," "Lechmere" and other MSS., &c. The name, is strictly speaking, not an accurate title, because the connection of Inigo Jones with this MS. has not been established.

For purposes of comparison, the following excerpts from the MS. will answer well to test by the side of the "Cole" text; and so also the facsimile of *page* "(1x)" which has been made for a like object.

"AND ALSO to those that be here: We will Charge by the Charges that belongeth to EVERY FREE MASON to keep; FOR in good Faith, If they take Good heed to it, its worth^v to be well kept FOR MASONRY is a Worthy Craft, and a *Curious* SCIENCE, and One of the LIBERAL *Sciences*. THE Names of the Seven liberal Sciences are these."

* * * *

“NOTE I pray you, that these Seven are contain'd under Geometry, for it teacheth Mett and Measure, *Pon.teration* and Weight, for Every thing in and upon the whole Earth for you to know; That every Crafts man, works by Measure. He y^t buys or sells, is by weight or Measure. Husbandmen, Navigators, Planters, and all of them use GEOMETRY; for neither GRAMMAR, LOGICK nor any other of the said Sciences, can subsist without GEOMETRY: ergo, most Worthy and Honourable.”

* * * *

“THESE Charges that we have now Rehearsed unto you and all other that belong to *Masons* y^e shall keep. So Help you GOD and the *Itallidom*.”

“Finis.”

It will be noted that the “Inigo Jones” and the “Spencer” MSS. agree in giving such additional phrases as “*Note I pray you*,” and “*ergo*,” &c., thus differing now and then from the “Cole” *prints* of 1728-9, &c. Sometimes, however, the latter follow the “Inigo Jones” MS. in some unimportant respects, while in other instances that document varies from both the “Spencer” MS. and the “Cole” *prints*.

All mainly agree from first to last, save that the paragraph in the “Spencer-Cole” text—“The Beginning and first Foundation of the most worthy Craft of Masonry, with the Charges thereunto belonging”—is peculiar to it and later copies of that particular series.

I do not think it possible for the “Inigo Jones” text to have been transcribed from that of the “Spencer-Cole,” because of the final word “*Itallidom*,” which in all the copies of that version (i.e. the “Cole,” &c.) from 1728 onward, and in the original MS. of 1726 is given as “*Hallidom*”; there being no possibility of the transcriber mistaking the word, because so plainly written, engraved or printed. Then again the response by the worthy “CLARK EUCLYDE” to the “Proclamation of the Lords and Estates of the Realm” noted in the “Inigo Jones MS.” under “*Anno Mondī MIXILVIII*,” and all references to that worthy are never once recorded as “*Hermes*”; whereas he is invariably so called

in the "Spencer-Cole" texts under "*Anno Mundi 2084*," not even once being described as Euclid. Other instances might also be cited in confirmation of this view, besides which I think the evidence points to the MS. under consideration, having been transcribed years prior to the "Spencer" group.

On these grounds and for other reasons, I consider that the "Inigo Jones" is the *senior* Manuscript, and the "Spencer" the *junior* of the Branch; the "Cole" variety being simply reproductions, more or less exact, of the MS. of 1726, and not copies of the first mentioned.

Dr. Begemann in 1888 (Transactions of the "Q.C." Lodge) cited three instances of agreement between the "Inigo Jones" MS. and the "Roberts' print" of 1722, and argues "there cannot be any doubt that either the Inigo Jones version copied from the Roberts print, or that the latter extracted from the former." I see no reason for such an assertion, because the three excerpts are virtually the same as the text of the "Harleian MS." No. 1942, which may have formed the standard for both these copies, if the paragraphs cited are made the test. Dr. Begemann also declared in the same valuable paper "*An Attempt to Classify the Old Charges of the British Masons*" (1888)—that he "did not hesitate for a moment to put his trust in the Roberts copy, and to call the Inigo Jones an impudent compilation and fraud of about 1725, or at least after 1722."

I feel convinced that if my gifted friend saw the "Inigo Jones MS." he would be inclined to soften his severe strictures as to its age and character, for although it cannot be accepted as of the year 1607, it is likely to have been transcribed late in the same century. Its designation includes a rather modern combination of two titles, viz. "*Free and Accepted Masons*," which Dr. Begemann affirms is of the *post* Grand Lodge era, but he may as well have said *late seventeenth century*, for the evidence at present

as to this point does not warrant any such positive statement, but tends to an earlier origin. It may be as well to note that the title is quite distinct from the MS. proper, and therefore may have been an addition made when the MS. was copied, say about 1680; its name not being a necessary or integral part of the version from which the transcript was made.

There is no date on the real or actual "Old Charge" to indicate the period of transcription, but it is probable that "MDCVII" was on a drawing attached to the original MS., which led the copyist to insert that year on the elaborate title, possibly selected late in the seventeenth century. In other words, it seems likely that the present MS. is a transcript of a document of about 1660, which contained a copy of this drawing credited to "Inigo Jones." The orthography certainly seems older than the caligraphy, and we may yet meet with the prototype of the "Inigo Jones MS."

As to the drawing I agree with Mr. W. H. Rylands that "the frontispiece, although it might be an imitation of a drawing or engraving by Inigo Jones, could not well be the work of his hand, as he could not have been guilty of the bad perspective it contains. Also that had it been an original drawing by him, *fecit* would probably have been the word used in place of *delin* or *delineavit*."

Dr. Begemann has traced the letters from "*Solomon to Hiram the King*" and "*Hiram unto King Solomon*" in an edition of Josephus, A.D. 1670, but I believe that the edition of 1655 of Dr. Lodge's translation, contains the same correspondence, and has the word "Macedonians" instead of "Sidonians," so that the original of the "Inigo Jones" may date back to about the middle of the seventeenth century, as Mr. Rylands has proved in an able letter to the late Rev. A. F. A. Woodford, ("Freemasons' Chronicle," Nov. 5th, 1887).

Mr. Rylands states that the "last fly leaf bore evidence of a ribbon having been at sometime there attached, with stitches to carry a seal, a similar arrangement to that found in some of the Regulations of the Order of the Garter. This, added to the careful manner in which the text is written—its ornamental tail pieces—to say nothing of the handsome scarlet morocco binding would seem to point out that it was prepared under authority for some special purpose; it might be for some distinguished Lodge, or some royal or noble personage. That in parts at least, it is a copy of a much earlier MS. is quite clear from the last word alone."

I agree with this excellent authority that "The Inigo Jones MS. is a very interesting one," and I am glad it is now being facsimiled for the admirable series of "Masonic Reprints" published by the "Quatuor Coronati" Lodge, (Vol. VI).

Reproduced in the "Masonic Magazine" for July, 1881, by the Rev. A. F. A. Woodford, who stated "It is, we apprehend, pretty certain that it did belong to Inigo Jones. It is of date 1607." Also facsimile of a page having one of the handsome finials for this Edition.

"COLE'S CONSTITUTIONS" 1728-9, &c. (G3).

The title of this artistic reproduction of the "Spencer MS." is as follows:—"A Book of the Antient Constitutions of the Free & Accepted Masons. Printed and Sold by B. Cole, Engraver in London house yard, St. Paul's Church Yard." There are 51 engraved plates, besides the Dedication to Lord Kingston, Grand Master, &c., and the Title; the "Old Charges" being engraved in copper-plate style of writing throughout. The first edition is undated, but as Lord Kingston was elected Grand Master on 26th Nov., and installed on the 27th of the following month A.D. 1728, it has been usual to ascribe it to 1728-9.

The second edition, also engraved, was published by "B. Cole, Engraver, the corner of King's Head Court, near Fetter-lane, Holbourn, MDCCXXXI," dedicated to Lord Lovel, Grand Master, &c., and has a curious frontispiece, reproduced in Mr. Spencer's "Old Constitutions" (1871), besides much additional matter in ordinary typography; the first edition having only a few songs, but a later issue contains Drake's speech at York as J.G.W., Dec. 27th, 1726. "London, printed in the year MDCCXXIX," and a collection of songs, with separate pagination. Another edition of 1731-4 has this famous Oration, marked "second edition," printed for B. Creak and B. Cole, 1734. The Grand Lodge of England and Mr. G. W. Bain have sumptuous copies of the "Cole Constitutions."

In 1869 the edition of the copper-plates only was reproduced in facsimile in my "Constitutions of the Freemasons," ordinary typographical issues also appeared in 1751 and 1762.* The quartette (1729, 1731, 1751 and 1762) is rarely to be met with in any Library; they are, however, in the Masonic Collection at Worcester, and duly described in the voluminous catalogue of that Library, and another set is in the "Bower" Masonic Library. These "Ancient Constitutions" are to be found in the "Freemasons' Magazine" for February, 1794, "printed from a scarce book of copper-plates, and thought worthy of preservation for its antiquity. The style shows it to be of very early date." Doubtless the main portion of the "Cole" or "Spencer" MS. was obtained from a scroll of the seventeenth century.

Extracts from the "Cole," "Dodd" and other printed versions occur in Prichard's "Masonry Dissected" 1730, &c., "Hiram, or

* The four editions were in the "Spencer Sale" of 1875, and numbered 243, 244, 247 and 249. The one of 1751 had "frontispiece supplied," and that of 1762 was apparently from the plate of 1731. The quartette only made £3 8s.

the Grand Master's Key," 1764, and other "catch-pennies" of the last century; all of which are useless for critical or historical purposes, and need not be particularized.*

"DODD'S VERSION (G₄), A.D. 1739.

The "Dodd" pamphlet most probably was printed from the "Spencer MS.," not the "Cole" text of 1728-9, &c. In proof of this view, may be mentioned such phrases as "I pray you," "*Ergo*, most worthy and honourable," as well as certain omissions and additions common to the Manuscript of 1726 and the "Dodd" reproduction, but not found in the engraved plates of 1729 and later. The title of G₄ is as follows :—

"The Beginning and First Foundation of the Most Worthy Craft of Masonry, with the Charges thereunto belonging. By a Deceas'd Brother, for the Benefit of his Widow. London: Printed for Mrs. Dodd, at the *Peacock* without *Temple Bar*. MDCCXXXIX. (Price Six-pence)."

The original pamphlet is rarely met with, but is in the Libraries of the Grand Lodges of England and Iowa, and Mr. Carson also owns one. At Mr. Spencer's sale of Masonic Books, the copy then offered was declared to be "one of the three only known," though it fetched but 23/-. I think there must be four at least in existence.

Reproduced by Mr. E. T. Carson, A.D. 1886, (125 copies) in his attractive series of the publications of the "Masonic Archæological Society." Also in complete facsimile by the "Q.C. Lodge," Vol. IV, "Masonic Reprints" 1892, and a few in a separate issue.

THE "DUMFRIES KILWINNING MS. No. 4 (H₁),
18TH CENTURY. *

The junior of the quartette of the MSS. owned by the Old

* Mr. Richard Jackson of Leeds, is about to publish a facsimile reproduction of the First Edition, from a fine copy lent by Mr. William Watson. I have written an Introduction to accompany this welcome reprint.

Lodge at Dumfries is of early eighteenth century transcription, and is written on both sides of sheets of paper, 8 inches by 4 inches, making 28 pages (exclusive of the cover), which are fastened at one end, and being so worn must have been much used. There are a few short titles, such as "A Prayer of Admittance; The Preface; The Form of the Oath," &c., but not so numerous as the marginals of No. 3 of the set. The version combines a recital of the "Old Charges" with ritualistic observances and original additions by the scribe, wholly different from all other MSS. "The Apprentice Charge" is given, and following that are a number of questions and answers of a most remarkable character, partly theological and partly ritualistic; but how far indicative of the customs of the local Fraternity of the period cannot now be determined, though undoubtedly a portion of the catechism may fairly be accepted as once used at Dumfries for Masonic purposes. There is also a rude sketch of the Masons' arms, entitled "*The Coat of Armes.*"

Some idea of the verbose style of the MS. may be obtained from the following extracts. After mentioning the "signs and tokens" taught the Craft by Nimrod, "The Maner of their Charge" is thus explained.

"Imprimis y_t they should love on another & serv y_e lord of heaven w^t a true and sincer heart to prevent futur vengeance & y_t they be honest & upright & faithfull to the lord y_r imployer so y_t he y_e s^d Nimrod might have worship & honour By sending y^m to him & y_t y_e shoul be no circumvention direction devisiion disimulation or misaprehensions amongst y^m or anything like contention least god should make y^m dumb as before qⁿ he confounded y^e language for y^r presumption."

"Eucladas" is referred to as "this s^d young man" in whom "Abraham tooke delight." The two traditional "pilers of stone" are described as "*marble* which cannot burn with fire y^e other *monoment* was *leathier* w^c cannot be *defused* by water." Hiram is spoken of as "a master masson of exqsuit knowledge & generositie," and "minus Greenatis alias *Green* y^t had been [at]

building [of] Solomons Temple," adds one more of the numerous orthographical varieties to the name of that ancient worthy. "St. Albones" is said to have "aded a third part to y^r payment" [i.e. to the wages of Masons,] and "apointed them 3 hours to recreat y^mselves every day," besides other extraordinary privileges.

Candidates were reminded "y^t a mental reservation or equivocation" in relation to the "voues" would not serve, for they would "find it a hard thing to fall into y^e hands [of] an angry God." They were also required "to be true & stedfast to y^e holy catholick church and shun all herise & schism or eror to your understanding," to "be true to the lawfull King of the Realm," as well as "carefully and religiously observe the Sabbath day," with many other injunctions more or less based on the regular "Charges" and Scottish usages of the period.

"Itim that every master and fellow shall come to the Asembly *upon the first citation* if it be within five miles of him."

* * * *

"Itim that no master masson shall make any mould square or Rule to any layer or *cowin*."

* * * *

"Itim that no lodge or *corum of massons* shall give the *Royal secret* to any suddenly, but upon great deliberation, first let him *learn his questions by heart*, then his symbols, then do as the lodge thinks fit."

Transcribed and published in the Transactions of the "Q.C." Lodge, Vol. V, 1893, by Mr. John Lane, *F.C.A.* (Also 50 copies printed separately).

THE "GATESHEAD MS." (H₂), 18TH CENTURY. *

The "Lodge of Industry" No. 48 was not "Constituted" until 24th June, 1735, but undoubtedly was actively at work long before then, meeting originally at Swalwell village, some four miles from Gateshead, the latter being its home from 1845. In a brief history of the Lodge published with the By-Laws in 1870,

it is declared that "a tradition existed among the elder Brethren that the Lodge was founded by the operative Masons brought from the south by Sir Ambrose Crowley, when he established his celebrated Foundry at Winlton about A.D. 1690." The existing Records do not begin before 1725, and are written on sheets of paper bound up with the "Book of Constitutions," 1723 (Grand Lodge of England). They are primarily operative in character, and of themselves suggest a much earlier origin than the third decade of the last century.

The first entry is dated 29th Sept., 1725, when "Matthew Armstrong and Arthur Douglas, Masons, appeared in y^e Lodge of Free (Masons) and agreed to have their names registered as Enterprentices to be accepted next quarterly meeting, paying one shilling each for entrance and 7/6 when they take their freedom." Similar minutes are recorded down to 1776 relating to apprentices, and on 25th March, 1754 "Bro. Wm. Burton having taken John Cloy'd as an apprentice for 7 years, made his appearance and had *the apprentice charge read over*, and p^d for registering 6d."

On June 14th, 1733, "It is agreed by the Society that any brother of the lodge that hath an apprentice that serves his time equally and lawfully as he ought to do, shall be *made free* for the sum of 8/-. And for any working Mason not of the lodge, the sum of 10/-. And to any *gentleman* or other that is not a working Mason, according to the majority of the company."

Though this regulation was confirmed before the Lodge was placed on the register of the Grand Lodge of England, there are much later instances of its operative basis.

The "Apprentices Orders" are not dated, but believed to be before 1750, and are as follows, according to the transcript made by the late Rev. A. F. A. Woodford ("Masonic Magazine," Sept. 1875).

“APPRENTICES ORDERS.”

1. Forasmuch as you are contracted and Bound to be one of our Brethren : We are here assembled together with one Accord, to declare unto you the Laudable Dutys appertaining unto those y^t are apprentices, to those who are of the Lodge of Masonry, which if you take good heed unto and keep, will find the same worthy your regard for a Worthy Science: ffor at the building of the Tower of Babylon and Citys of the East, King Nimrod the Son of Cush, the Son of Ham, the Son of Noah, &c. gave Charges and Orders to Masons, as also did Abraham in Egypt. King David and his Son King Solomon at the building of the Temple of Jerusalem, and many more Kings and Princes of worthy memory from time to time, and did not only promote the fframe of the seven Liberal Sciences but fformed Lodges, and gave and granted their Commissions and Charters to those of or belonging to the Science of Masonry, to keep and hold their Assemblys for correcting of ffaulds, or making Masons within their Dominions, when and where they pleased.

2. That you be true to the King, and use neither error no heresy to your understanding, nor despise discreet and wise men’s teaching, but in all things behave yourself towards your Master Reverently in Lowliness of heart and mind, without grudging or repining, serving him ffaithfully, dutifully, and diligently.

3. That you reverence your elders according to their degree, and especially those of the Masons’ Craft, and in no respect misreport a Mason behind his back to hurt his good name, or slander the Occupation.

4. That you be no thief, nor commit adultery or ffornication, nor ffrequent Taverns or Alehouses, nor contract matrimony with any woman during your apprenticeship (except with your Master’s knowledge and consent), nor neglect to pay honestly for your meat and drink, &c., allowed in your Master’s absence, nor Cause or Suffer any Loss or damage to your host if you can hinder or prevent the same.

5. That you willingly do your Duty to the Lord or owner of the work, and if you p’ceive or discern any damage or harm done or to be done to him, you are forthwith to discover and give intelligence thereof to him, or some superiour of the work, whereby the same may be remedied or prevented.

6. That you be true one to another when you stand in peril or danger by height, Lift or otherwise, whereby a man may be much hurt, or his life endangered, taking good heed thereunto as well for your fellow as yourself.

7. That you call not one Another by any foul name, but if any manner of fault, cause or difference happen, you are to communicate the same to the Master and fellows, or any of them, and voluntarily abide the Correction, &c. they award.

8. That you well and truly keep your Master's Councils, your fellows and your own, and behave one to another gently friendlyly, Lovingly and Brotherly; not Churlishly, presumptuously and forwardly, but so that all your works and actions may redound to the glory of God, the good report of the Fellowship & Company, So help you God, Amen.

It will be seen that the prohibition of Matrimony during the apprenticeship in Clause 4, is similar to Rule 9 of the "Roberts" Family. The "Orders" generally, substantially agree with the other MSS. which recite the "Apprentice Charges," only this Code has an elaborate introduction and other fanciful additions indicative of local ingenuity, as well as familiarity with a copy of the "Old Charges."

The "General Orders" or By-Laws, are devoted to the election of Officers on St. John the Baptist's Day, and to the duties of apprentices and members, in accordance with the traditional rules of the Fraternity. The "Orders of Antiquity" (about A.D. 1730) consist of 19 Clauses evidently transcribed almost verbatim from a MS. roll, in accord with what are termed the "Charges in General" and "Singular" in most versions. There are also two more (making 21 in all), which doubtless are local enactments.

"That the Master or Steward keep the Book of Constitutions, Institutions, Orders, Acco^{ts} and Register, and from Time to Time Informe or Instruct any of the Assembly in such requests as they shall want to be informed in. 21st. That all fines are to be pd upon first proof on demand, and such fines and money as is or may be in Stock, in ffund Box, be disposed of as the majority of the Assembly shall determine."

The "Penal Orders" are curious and of considerable interest, not only because of their being promulgated by a Lodge early in the last century, but in consequence of their being based on the "Old Charges." Fines are connected with all the twenty Rules in the event of disobedience, such as for non-attendance at the meeting after being duly warned, if any "swear or take

God's name in vain, if an apprentice be not entered in the Company's Records within 40 days," in the event of opposition to the Master and Wardens, and for staying out late on "the meeting night," neglecting to attend the chief meeting day, viz., June 24th, yearly, or taking work from "any of his Brother Masons, unless he can prove him incapable of performing the same." Two are especially noteworthy.

"5thly. That the Apprentices shall have their Charge given at the time of Registering, or within thirty days after &c."

"8thly. If any be found not faithfully to keep and maintain the 3 fraternal signs, and all points of fellowship, and principal matters relating to the secret Craft, &c."

Reproduced in the "Masonic Magazine" for September, 1875.

THE "THISTLE LODGE MS." (H3), A.D. 1756.

This MS. is in the minute book of the "Thistle Lodge," No. 62, Dumfries (originally called the "Journeyman, No. 74"), and was subscribed to by the members, 64 in number in 1756-7, in the following terms

"We bind ourselves to all the above artickls, as on to the substins of which cannot be writen, but as writen in the hart."

The Lodge was constituted 6th June, 1753, but not warranted until 10th Dec., 1754, with authority "to enter apprentices, pass Fellow Crafts, and raise Master Masons."

The document contains so many extraordinary additions, some verging on the absurd, the production of an ignorant scribe, who went in for originality, that it is absolutely valueless for critical purposes, and one cannot help feeling sorry for the members who bound themselves to observe such ridiculous regulations. So far as the copyist followed the ordinary text of such MSS., this document is based on the junior of the Dumfries quartette, but otherwise it is a curiosity and nothing more; its only value being

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to prove that so late as 1756 an operative Lodge on the Roll of the Grand Lodge of Scotland, thought it expedient to require the adhesion of its members to a form of the "Old Charges."

LANGLEY EXTRACTS (H4), A.D. 1738.

Batty Langley quotes a considerable portion of the legend of the "Old Charges" in his "Builder's Compleat Assistant," 1738 (third edition), first noted by Mr. Gould in his History, Chapter II, and styles the extracts "The Introduction of Geometry." Mr. Gould considers that "Langley must have followed Dr. Anderson (1723), who plainly designates Edwin as the Son of Athelstan;" which is very likely, only with a pretty free use of the "Briscoe" print of 1724-5. He may have been familiar with all the printed versions of the period (Roberts', Briscoe, Cole, &c.), but preferred Anderson's text when differences were detected in the various reproductions, and being also a member of the Masonic Fraternity, as well as an Architect and Builder, he possibly thought it the proper thing to quote from the "Ancient Constitutions" in a work thus addressed to practical Craftsmen.

"KRAUSE'S MS." (H5) 1806-9.

This so-called "York MS. of 926," is said to have been translated into Latin, according to the following certificate in the same language.

"This manuscript, written in the old language of the country, and which is preserved by the Venerable Architectonic Society in our town, agrees exactly with the preceding Latin translation."

"I confirm this, York, Jan^y 4th, 1806,

Stonehouse."

The next declaration is that this translation was again translated; the second time being in German, by Herr Schneider, of Altenburg, in 1809, according to the following statement

“The undersigned hereby certify officially, that this transcription of the Latin certificate, which forms portion of the Latin translation, that is rendered into German as above, is an exact copy of the original, and that the German version above is a faithful reproduction is hereby declared, after comparison by three Linguists.

Altenburg, Jan. 9th, 1809,

Royal Chancery of Saxony,

Carl Erdmann Weller,

(Secretary of the Government Tribunal).”

At least this is what we are told by Krause in his “*Kunsturkunder der Freimaurer*” (*Dresden*, 1810), who affirms that the document is an Ancient York Constitution of A.D. 926. The original, however, has never been traced, neither at York nor elsewhere; there is not an allusion to it in that city, directly or indirectly; “*Stonehouse*” is unknown there, and the Latin translation as confirmed on “Jan. 4th, 1806,” has so far eluded discovery. It could not possibly, in its present form, be a “York Constitution” of any age, and assuredly not of A.D. 926.

The compilation may have been intended to exhibit the character of “The Constitution completed by the pious Prince Edwin” (as it is termed), which begins

“The omnipotence of the eternal God, Father and Creator of the heavens and the earth, the wisdom of his divine Word, and the influence of his given Spirit be with our beginning, and grant us grace so to govern ourselves in this life, that we may obtain His approval here, and everlasting life after death”;

and certainly much of the translation is suggestive of the text of the “Old Charges”—a free rendering into German from an English version, and then back to the latter language again—though not exactly done or even a fairly accurate representation of the original.

The first part, entitled as noted, is more descriptive of a portion of the ordinary text of an Old Charge, than an actual transcript of one, and reads as if written early this century.

“The Laws or obligations laid before his Brother Masons by Prince Edwin” are clearly based on the “generall” and “special” Charges of the Manuscript Constitutions of early days, but entirely modernized in phraseology, and represent a combination of ancient and late usage.

The second portion (“The old Obligations and Statutes collected by order of the King in the year 1694. This by the command of the King William III”), is also a modern arrangement of the old regulations, the 10th clause of which provides that “Every Master and Brother shall come to the Assembly if it is within *five miles* of his abode, as soon as he is summoned to it.”

The first series extends to 16 in number and the second to 12, concluding with the words “These are the old obligations, they shall be read according to custom, to every one who is made a Freemason.”

These two codes having much in common, are followed by the “Regulations compiled and arranged in order, from the written records, from the time of King Edred to King Henry VIII.” There are 14 of these, most of which are in sharp contrast to the laws of the Craft, so far as we are able to judge of their tenor from the “Regius” and “Cooke” MSS. In fact they are the objectionable feature of this compilation, and seem to have been arranged by some one slightly familiar with the Rules and Customs of the Craft early this century. The following selections will serve to illustrate their essentially modern style and verbiage, as well as to exhibit their occasional departure from either early or late customs.

- “4. It is well if the numbers of the members of a Brotherhood are not too numerous, because otherwise the Wardens will be hindered in keeping good order, the number shall be fifty or sixty without reckoning the accepted Masons.”

“5. ****Members of older Lodges whose numbers are too numerous, may join the New Lodge if it is more convenient to them.”

“6. The Master of a Lodge can found a new Lodge, just so well as he can make Freemasons, and as he can open the doors of all Lodges to them.”

“7****Every year a new Master, who presides, shall be elected. He selects his Deputies, who fill his post if he is absent, and Assistants are also then given him.”

“12****Also in an assembled Lodge, no more than five new Brethren shall be accepted at one time, in order that they may all comprehend the first instructions.”

Certificates from *Stonehouse* and *Carl Erdmann Weller* are appended of 1806 and 1809 respectively, the latter declaring that the translation is from the “aforesaid parchment manuscript.”

Reproduced in my “Old Charges,” from a translation into English in 1872, by Mr. F. Berridge, British Museum.

THE “HARGROVE” EXTRACT (H6), A.D. 1818.

In Hargrove’s “History of the Ancient City of York,” 1818, (Vol. II, page 475, &c.) is an excerpt from “the ancient records of the fraternity” said to be at York, which does not agree with either of the existing York MSS., or of any other known document of the kind. The Historian obtained his information from Mr. W. Blanchard, who was the only surviving member of the extinct “Grand Lodge of *all* England” (York), and had been Grand Secretary for several years. All the books and papers which formerly were in possession of that organization, are believed to have been in Mr. Blanchard’s possession when he communicated the following to Mr. Hargrove; but for some reason or other the MS. containing this quotation, does not appear to have ever come into the hands of the “York” Lodge, No. 236. This is much to be regretted, as I think it very likely to have been the missing York MS., No. 3, of A.D. 1630.

THE EXTRACT OF A.D. 1818.

“ When the ancient Mysterie of Masonrie had been depressed in England, by reason of great warrs, through diverse nations, then ATHELSTON, our worthy King, did bring the land to rest and peace. And though the ancient records of the Brotherhood were manye of them destroyed or lost, yet did the Craft a great Protector find, in the Royal EDWIN; who, being teached Masonrie and taking upon him the charges of a Maister, was full of practice, and for the love he bare it, caused a *Charter* to be issued, with a commission to hould every yeare an assembly where he would, within the Realme of England, and to correct within themselves Statutes and trespasses done within the Craftes. And he held an Assembly at YORK, and made masons, and gave them their charges, and taught them the manners of Masons, and commanded that rule to be holden ever after; and gave them the *Charter* and *Commifision* to meet annually in communicaytion there; and made ordinances, that it should be ruled from Kings to Kings.

And when this assembly was gathered together, they made a cry that all Masons both Old and Younge, that had any Writeinge or understanding of the charges that were before in this land, or in any other land, that they should bring them forth; and when they were secured and examined, there was found some in *French*, some in *Greek*, some in *Englishe*, and some in other languages; and he commanded a booke thereof to be made, and that it should be read and told when any Mason should be made, and to give his charge; and from that time to this, Masons have kept and observed that form,” &c.

MISSING MSS.

THE "MELROSE" MS. No 1 (X 1), 16TH CENTURY.†

The "Melrose No. 2" was doubtless transcribed from a much older MS., which had a certificate at the end, dated 1581, so that the original was written in that decade, or probably earlier. The copy was made in Dec. 1674 by Andro Mein, one of the members of the old Lodge, now No 1 *bris*, on the Roll of the Grand Lodge of Scotland.

THE "BAKER" MS. (X 2).

Dr. Rawlinson mentions that he had seen one of these Rolls of the "Old Charges" in "the possession of Mr. Baker, a Carpenter in Moorfields." This may have been the document from which his transcript was taken (F 4). If not, then there are two documents not traced or identified, viz. F 4 and X 2. About the text of the latter we know nothing, so that it may be one of the existing Rolls.

THE "MORGAN" AND "DERMOTT" MSS. (X 3 & 4).

These documents are thus referred to in the Records of the "Ancient" or "Atholl" Grand Lodge, Dec. 6th 1752.

"The Grand Secretary [Laurence Dermott] desired to know whether there was any other other books or manuscripts more than had been delivered to him on the 2nd of Feb. 1752. To which several of the Brethren answered that they did not know of any; others said they knew Mr. Morgan [the previous G. Sec.] had a *roll of parchment of prodigious length*, which contained some historical matters relative to the ancient Craft, which parchment they did suppose he had taken abroad with him."

"The Grand Secretary produced a very old manuscript, written or copied by one Bramhall of Canterbury, in the reign of King Henry the Seventh; which was presented to Mr. Dermott, in 1748, by one of the descendants of the writer.—On perusal it proved to contain the whole matter in the forementioned parchment, as well as other matters not in that parchment."

On Feb. 5th, 1752, "the late Grand Secretary, John Morgan, delivered the books, etc. into the hands of the new Secretary, upon certain conditions." A note also is appended to the official record that "The Worshipful Grand Committee did agree with Bro. John Morgan, late Grand Secretary, that the new Secretary, Lau. Dermott, should be solemnly bound never to deliver the said Manuscript (*viz.* a Large folio, bound in white vellum) to any person, But him the said John Morgan, or his order in writing."

The "said John Morgan" possibly took away one of these MSS., and as the "Scarborough MS." would answer the description, it may have been that Roll. No decision can be arrived at under present circumstances, save that such a document as the "Dermott MS." has not been traced, neither has any reference to it been found during the last hundred years.

THE "WILSON MS." (X5).

A "Manifesto of the Right Worshipful Lodge of Antiquity, 1778," contains the following marginal note—"O [old or original] MS. in the hands of Mr. Wilson, of Broomhead, near Sheffield, Yorkshire, written in the reign of K. Henry 8th." The late Mr. Woodford fancied he had recognised this Manuscript and that the document he reproduced in the "Masonic Magazine," 1876 and Mr. Kenning's Archæological Library," 1879 was the long-lost "Wilson MS." Mr. Speth, through his visit to Cheltenham, has identified "the find" as the "Phillipps No. 2" (D5), and demonstrated the impossibility of its being the MS. once owned by Mr. Wilson, as previously mentioned under MSS. D 4 & 5.

Mr. Speth informs us in Vol. V Masonic Reprints ("Q. C. Lodge"), that the MSS. owned by "the late John Wilson, Esq. of Broomhead Hall (Sheffield), were sold by Bardwell and Sons, in June, 1843, as lot 200 (which also included arms, curiosities,

&c.). Mr. Wilson died in 1783; soon after which his coins and library were sold, but not the Manuscripts, they being purchased in 1843, it is believed, by Thorpe (MS., arms, &c. for 165 guineas), and subsequently secured by Sir Thomas Phillipps for £400, so a note states in the handwriting of Sir Frederick Madden, on the sale catalogue in the British Museum. Mr. Speth asks "If he did buy the parcel, then *where is the MS.*, and if he did not buy the parcel, *who did?*" We are not sure that the old Masonic MS. was included in lot 200, as no description is appended of the several items; so that under these circumstances the document may yet be untraced, or if in existence, no endorsements on any known copies afford a clue to such ownership in 1778.

The "Manifesto" was reproduced in my "Masonic Sketches and Reprints," 1871.

"YORK MS. No. 3" (X 6), A.D. 1630.

In the inventory of the valuable MSS., &c. belonging to the extinct "Grand Lodge of All England," held at York, the third MS. in the list is described as "No. 3. A parchment Roll of Charges on Masonry, 1630." The scroll has never been in the possession of the "York Lodge," No. 236, so far as we know, and has not been discovered. This is all the more to be regretted because of its being dated A.D. 1630. It cannot be the "Buchanan MS.," as some have suggested; but it may be the document cited by Hargrove (H6) in his "History of the ancient City of York," 1818, and possibly was quoted by the Rev. Dr. Anderson in his "Constitutions."

THE "MASONS' COMPANY MS." (X 7)

17th CENTURY, OR EARLIER.

It is nothing less than a great misfortune that this manuscript has been lost sight of for many years. Our knowledge of its existence, at a comparatively late date, is derived from the

following reference by Sir Francis Palgrave, in the "Edinburgh Review," April 1839.

"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."

During the year 1894, however, the publication of the "Records of the Hole Crafte and Felowship of Masons, with a Chronicle of the History of the Worshipful Company of Masons of the City of London," by Mr. Edward Conder, Jr. (*Master of the Company*), has informed us of a vast amount of reliable particulars of the greatest value, and tells us most interestingly all that has been discovered as to the "Masons' Company MS." It was recorded in all the inventories down to and inclusive of 1722. In the year 1665 it is considered to have been entered as "*One other book of Constitutions*," but in 1676 the description is more definite—"One book of the Constitutions of the *Accepted Masons*"—and in 1722 still more explicit—

"*A Book on parchment and bound or stitche in parchment containing an account of the Antiquity Rise and Progress of the Art and Mistery of Masonry.*"

Mr. Conder states that "This is evidently the copy of the old Charges or Constitutions of the *Accepted Masons* mentioned in the previous inventories, and the one referred to in the article published in the *Edinburgh Review*, 1839, attributed to Sir Francis Palgrave." Whilst his important work was in process of printing, Mr. Conder's attention was called by Mr. Speth to the "Phillipps MSS. Nos. 1 & 2" (D4-5). "It is a curious fact," as the author observes, "that of all the copies of the *Constitutions* known, only these two answer to the description of the *Masons' Company MS.*"* in being written on parchment, and also bound

* Another MS. has since been traced which is likewise in book form, written on vellum and bound as described, viz. : D 39, owned by Mr. Bain.

in parchment. There are also other striking points, in favour of the *Phillipps* Nos. 1 & 2 being related to the missing document, of a still more convincing character. The title on the first cover is to the effect that it was the "Booke of Constitutione for *Mr. Richard Banckes*."

"The *Ban* is quite plain, the next letter was read as 'o' and the marks following as an abbreviation, so the whole word has hitherto been read as *Banour*. Mr. Speth and Mr. Price examined this MS. recently, and Mr. Price, who has been fac-simileing such documents all his life, at once declared the word was *Banckes*." (p. 257, *History*.)

The cover is a palimpsest, traces of the first writing still remain and faintly proclaim their existence. The letter after *Ban* looks like "o" though it really is "c," and is followed by what is part of a "k," the letters "es" or possibly the second letter only, completing the word. "The writing impinges on the edge of the book, and has been cramped in consequence."

Mr. Speth remembered that the name Bancks occurred in one of the proof sheets of Mr. Conder's History, and asked the author to search the records for a Member of that patronymic, which he did. Mr. Richard Bancks was Master in 1647, and the books of the Company show that another member of the same name (probably his son) was elected to the Court of Assistants in the year 1677.

The matter is likewise alluded to under MS. D4, but owing to its importance I have again referred to it in relation to the missing document.

Mr. Conder thus reports the satisfactory result which followed his examination of the minutes of the Company:—

"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 made by Mr. Hammond in the Company's books, a very remarkable similarity was at once evident. From marked peculiarities in the formation of the letters *e* and *a*, both in the Company's books and the *Phillipps* MS., I can only conclude that the writer was one and the same person." *Note* p. 257.

At the same time as Mr. Conder wisely observes, "it must not be overlooked that in the *Antiquity* and *Colonel Clerke MSS.* we find elaborate headings, containing the arms of the Masons' Company and the City of London, which would of itself induce the belief that the one or the other related to the Company's missing document mentioned so early as 1665, probably even then an *old* copy of a previous version. In this case the *Phillipps MS.* might have been a transcript from a totally different source, made by the clerk of the Company for and at the request of Mr. Richard Banckes."

"Nevertheless, taking all these matters into consideration, it looks very much as if in the *Phillipps MS. No. 1* we had a copy of the long lost Masons' Company version."

If I may venture to give an opinion at the present stage of the investigation, it would be to the effect that the evidence so carefully and ably presented by Mr. Conder (with Mr. Speth's valuable assistance), suggests that in the *Phillipps MSS. (1 & 2)* and the *G. W. Bain MS.* we have transcripts of the *Masons' Company MS.*, made so as to closely resemble the original as respects caligraphy, orthography and form, but neither are the original document, that being probably older, as well as not copied for any particular member.

On the other hand, if either the *Antiquity* or *Colonel Clerke MSS.* be transcripts (rather modernized) of the missing MS., then the "Phillipps" and "Bain" MSS. cannot be copies also, as they belong to a different Branch, though of the same extensive Family. Neither is it probable that *both* the "Antiquity" and "Colonel Clerke" are transcripts of the same "Masons' Company MS.," as the former is grouped with the "Lansdowne" and the latter with the "Dowland" Branches; each class containing such important differences in the text, as to preclude the possibility of their being copies of one original.

The reference in A.D. 1839 to the "113 annals of the antiquity,

rise, and progress of the art and mystery of Masonry" may provide a clue to the recognition of this important document; especially as Mr. Speth has pointed out that the facsimile of the *Phillipps MS. No. 1*, in his possession, "shows that there are 115 sentences beginning with a rubricated letter or word." My own impression however is, either that the description is an error (which is likely), or that the number refers to the total of the distinct paragraphs in the "Old Charge" which is missing. So far, no MS. answers exactly to such an arrangement of the various clauses.

THE "BEAUMONT MS." (X 8) 17TH CENTURY.†

The original Manuscript was in the possession of Mr. H. F. Beaumont until about 1869, when it was copied by Mr. Dunderdale (D 38), but has not been seen since; so it must have been abstracted from the muniment room at Whitley Beaumont some twenty-five years ago. It is hoped that the transcript being printed in 1894 may lead to the discovery of the document, and its restitution to Mr. Beaumont. The few peculiarities of the text are sufficient to secure its identification, should the original be traced.

THE "NEWCASTLE LODGE MS." (X 9) ? period.

Mr. G. W. Bain possesses an "Inventory of Property belonging to the Newcastle-on-Tyne Lodge of Free-masons No. 26 [now 24], the said property being now in the Possession of Brother George Weatherhead for the safe keeping thereof." The list is signed by *W. Dalziel*, is dated "this sixteenth day of December, 1850," and mentions the "*Antient Charges on Vellum*." Nothing more has transpired as to this entry since my announcement of Mr. Bain's discovery, in the "Freemason" for 23rd Feb. 1895. It is very likely to be one of the MSS. traced of late years, possibly in book form (for if a Roll it would I think have been so

recorded); but unfortunately the entry is not explicit enough to enable me to decide, and neither of such documents bear any endorsement to prove their ownership.

THE "HENRY HEADE MS." (X 10) A.D. 1675.

Mr. G. W. Speth whilst examining a volume of Cochran's Catalogues in the British Museum (1421. i), published in 1826, came across a reference to what is evidently a copy of the "Old Charges." There are five catalogues in all, the last being the one that has the following lot noted:—

"633. Treatises on Gunnery, Freemasonry, Carpentry, &c. A volume very neatly written, with numerous finely executed diagrams and drawings, formerly belonging to Pennell Hawkins, Esq. Folio, in old calf binding, with gilt leaves, £1 11 6. The following are the chief subjects:—
Observations on the casting of foreign cannon, of our English Ordnance
***** *Constitutions of Free-masonry, signed by Henry Heade, 1675.*
On Arches and Carpentry."

My friend is doing his utmost to trace this document of 1675, but so far without avail. It seems to be one not likely to have been destroyed, but possibly lost sight of. No MS. Constitutions of 1675 exist, so far as I know, for copies are before me of all that have been identified or found during the last thirty years; the only version which alludes to a similar name being the "Newcastle College Roll," viz.: Richard *Head*. The signature by *Henry Heade*, and being dated, will secure its immediate recognition should the Scroll ever be brought to light.

These extracts from the several Manuscripts which have been missed, some for many years, do not exhaust the list of documents yet to be traced. One especially, owned by the late Mr. Thomas Lamb Smith of Worcester, may soon be discovered; his son, Mr. Montague H. Smith being most anxious to find the lost document, so that its character may be determined.

Mr. Halliwell, in his "Early History of Freemasonry in England" (see p. 16) quotes as follows, from what is described as "one of the ancient constitutions of Masonry.—

GOD alone is gracious and powerful. Thanks
be to our gracious God, Father of heaven and of
earth, and of all things that in them are, that he
has vouchsafed to give power unto men!

In the absence of the original, or any confirmation of this excerpt, I can only express my doubt of the lines having been transcribed from a Masonic "MS. Constitution," because they are so different from any known version. Whilst admitting the possibility of the quotation being correct, though not *verbatim et literatim*, the probability is that it was copied from a Manuscript belonging to some other Guild or Society.

In October 1888, Colonel John Mead, of Redhill, wrote to me about a MS. he had seen at Mr. Bohn's, Brighton, which had been found amongst some old deeds, was "a good deal thumbed in upper right hand corner from unrolling, and measured 4 feet 4 inches by 7 inches, being in two parts. The document began—as with most of such Rolls—"In the might of the Father of Heaven, with the wisdom of His Glorious Son," &c., and ended with the words "By this Book to y^r Power." I at once offered to buy the scroll, but in the interim it had been purchased by a gentleman who has declined to allow his name to transpire, and refuses to give me any particulars as to the text; being in sharp contrast to the facilities generally afforded by the owners of such treasures. It is likely to be another copy of the "Old Charges," and it is to be hoped that its text will soon be made public, for the information of students who, like myself, are anxious for transcripts of all such Scrolls.

There are references to other documents in various works which may relate to "Old Charges," but the particulars are not of a definite character. Dr. Anderson in his "Constitutions" of

1738, under the year 1720, thus refers to what may possibly be a Masonic Roll.

“This year, at some *private* Lodges several very valuable *Manuscripts* (for they had nothing yet in Print) concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usages (particularly one writ by Mr. *Nicholas Stone*, the Warden of *Inigo Jones*) were too hastily burnt by some scrupulous Brothers, that those papers might not fall into strange Hands.”

Nicholas Stone was Master of the Masons' Company in 1633, and a Master Mason to King Charles from that year to his decease. Other documents have been missed of late years, such as the “Wren” or “Browne” MS., but fortunately in this instance I had carefully copied it in good time (*Masonic Magazine*, Dec. 1879). Such losses are bound to occur occasionally when in the hands of private persons; the only safe repositories for these valuable Manuscripts being in Collections like those of the Grand Lodge, West Yorkshire, Worcestershire, Leicestershire, York and the British Museum, being more or less public Institutions of a permanent character.

In several of the volumes of Minutes of ancient Scottish Lodges, there are to be found Codes or Regulations for the Craft, based more or less on these “Old Charges,” but they do not come under that category, because they lack the ordinary traditional introduction, and are chiefly if not exclusively, of local origin and usage. One such is the historical account of the “Scoon and Perth” Lodge, No. 3, still preserved at Perth, written on parchment, and dated 24th Dec, 1658, of which I gave a transcript some years since.*

This curious MS. begins “IN THE NAME OF GOD, AMEN,” and bears the signatures of James Roch, *Master*, Andrew Morie [or Norie], *Warden*, and many others (entitled “Masters, ffrimen and Fellow Crafts Masones,”) written on the

* “*Masonic Magazine*,” Oct. 1878, and “*Scottish Freemason*,” Aug. 1894.

day mentioned. It is declared that the Lodge was termed "the second within this nation," the first being Kilwinning, which proceeded from the "Temple of Temples." The Mylne family are prominently noted, down to the decease of "the last Mr. Mylne," in 1657 (the Master), who "left behind him ane compleit Lodge of Measones." On his death a new Master was elected, when the brethren agreed "to abyd to the whole acts maid be our predecessoris," and promised to maintain "the liberties and previledges of the said ancient frie Lodge ffor entering and passing," provided

"that sae long as the Sun ryseth in the East and setteth in the West, we wold wish the blessing of God to attend us in all our wayes and actions."

The actual minutes are lost prior to 1725, but in that year particulars are extant of the admission of apprentices that were not operative Masons. It would extend this work much beyond reasonable limits to pursue this branch of the subject, and happily such is not necessary, as all the old Lodges have been ably described in Mr. Gould's History of the Fraternity, and elsewhere. It has only been by my rigidly confining the present volume to particulars of the MSS., their main characteristics, locality or ownership, and other interesting points, rather than to adequately criticise their several texts or versions in relation to the Masonic Craft and Trade Guilds generally, that this the second edition of the "Old Charges," has been kept to a convenient size, as a handy companion to the W. Yorkshire Masonic Reprints, the useful Reproductions of the celebrated MSS. in the custody of the "York" Lodge, and the invaluable facsimiles of the "Quatuor Coronati" Lodge. The temptation to set aside this decision has been very strong, and particularly so in regard to my brief remarks on the documents, which but touch the fringe of the subject, and leave much to be considered hereafter. In view, however, of the time and space required to even glance at the numerous questions involved in the inquiry, and having the exhaustive Commentaries (by Messrs. Gould and Speth) on the

oldest two MSS. before my mind, I feel assured it will be better to defer a thoroughly critical examination of all the Scrolls for another work.

Chapters XIV and XV of Mr. Gould's "History of Freemasonry" are mainly devoted to the "Old Charges," and deserve to be most carefully studied in connection with his Chapter II on the same subject. Mr. Gould's method of treatment of these ancient witnesses commends itself to my judgment, his caution being most praiseworthy; and notwithstanding, of late years, many other gentlemen have written thereon, it appears to me that we might advantageously follow his lead in not venturing too quickly either to generalize or to dogmatise about particular texts, or families, and their relation to the "Charges" as a whole.

Mr. Gould also groups the several versions into six Classes or Divisions, to exhibit the relative estimation in which they should be regarded as authoritative or accredited writings; viz. :—

I. Lodge Records, *i.e.*, copies in actual Lodge custody, regarding which there is no evidence to warrant a derivation through any other channel than a purely Masonic one.

II. Now or formerly, in the custody of Lodges or individuals, under circumstances which induce the presumption that they were used at the admission of new members.

III. Rolls or Scrolls, and copies in book form.

IV. On vellum or parchment.

V. On ordinary paper.

VI. MSS. not enumerated in I—V, such as late transcripts, printed copies, extracts, or references, &c.

If under each of the five classes are placed the numbers of the MSS. according to Dr. Begemann's and my Classification—which has been arranged on quite a different plan, and for other purposes than those contemplated by Mr. Gould—the advantages

of this system will be obvious; although, as Mr. Gould observes most truly, "Many of the documents combine features which would justify their inclusion within more classes than one," but "each is shown in that class or division only which determines their relative authority as historical witnesses." The "Regius" and "Cooke" MSS., "as they stand alone, do not fall properly within this description, and are excluded."

I cannot but think, however, that not a few of the Rolls thus degraded to low positions under this classification, would be placed either in the first or second divisions, did we but know their past history. Of these, assuredly such documents as the "Watson," "Tew," "Bain," and others, may be cited as probably entitled to higher positions than their recent discovery and lack of record would justify. Moreover, it must be remembered that such an arrangement leaves the value of the texts undecided, *excepting so far as their having been actually used by Lodges for Initiations is concerned*; and as so few can be thus described, though the majority were doubtless once thus distinguished, the exclusion of such a number from the highest class is not satisfactory even though unavoidable. Certainly the value of those copies which bear the severe strain is much enhanced.

How far the text has become corrupted since the fourteenth century, in consequence of the multitude of transcriptions, is not easy to decide. It seems to me that the strong conservative element, which has so long characterized the Fraternity, would, of itself naturally tend to preserve the main features of the Charges and Regulations, the disagreement as to subordinate points being more than counterbalanced by their united testimony in relation to the Traditions, Laws and Customs of the Society generally. I think that had we the original version before us, amplification rather than re-construction would be found to be the characteristic of the more modern versions. The later Scrolls partake more of additions to, rather than alterations of the older

copies, the most modern representatives having much in common with the senior Rolls or MSS. of the great Cathedral Builders. In proof of this the "Haddon MS." of A.D. 1723, reproduced in this work, may be compared with the Grand Lodge MS. No. 1. of the sixteenth century.

Mr. Gould and I have had some interesting correspondence as to the original Text, and likewise as to an arrangement which shall include all the essentials of the various versions, according to the relative value of each Tradition, Law or Charge, based upon the testimony of the Rolls, but we do not consider the time is quite ripe for such a compilation. Meanwhile we have been favoured with a paper by the Hon. W. H. Upton, M.A., LL.M., &c. of Walla Walla, Washington, entitled

"The True Text of the Book of Constitutions." *

Mr. Upton tells us at the outset that if "the common original" of the more than three-score MSS. "were produced, he doubts whether it would be recognized immediately, even by those who are reasonably familiar with these manuscripts." I cannot accept this view of the matter, for though the existing documents "differ so widely in details," there is nevertheless such a striking resemblance between them, from the senior to the junior, that unless *the common original* differed materially from the "Cooke" and other old MSS., *which is not likely*, there does not appear to be any reason for supposing it would fail to be recognized by ordinary Craftsmen.

Mr. Upton divides the documents into four classes.—
 1. Masonic Histories simply (Krause, Spencer, Dodd, &c.).
 2. Copies with editorial emendations (Cooke, Watson, Dumfries No. 4, &c.).
 3. Copies of prior versions, without alterations (The majority of the MSS.).
 4. MSS. exactly copied from a prior MS. (Woodford, Sloane, No. 3848, &c.). "To detect and

* Transactions of the "Q.C." Lodge, 1894.

eliminate additions made, and supply passages omitted—intentionally by writers of classes 1, 2, and 3, and unintentionally by writers of class 4—must be our aim, if we would know the true reading of an original book. The task is a large but not a hopeless one.”

Not half the MSS. were before my fellow-student—as transcripts—, so he has laboured under a disadvantage compared with those of us who have the whole represented in our Libraries; but as the purpose of his paper “is not so much to point to results achieved, as to attract attention to a method which he deems of exceeding great value,” and as he has skilfully done his part as a textual critic, I hope that his remarks will be duly tested, as they have helped to forward the systematic examination of the various copies of the “Old Charges,” which are the accepted repositories of our time-honoured Laws and Legends. The paper treats of (a) “the Invocation”; (b) “the Beginnings of Masonry”; * (c) “Hermes, Abraham, Euclid, Babylon”; (d) “David, Solomon, Hiram”; (e) “Naymus Grecus”; (f) “St. Alban”; (g) “Athelstan, Edward, Edwin”; (h) “Athelstan’s Assembly” and (i) “Manners and Charges.” Mr. Upton’s is an original and pioneer attempt to *fix the true text* of the operative Constitutions, and though I do not think that he has succeeded in respect to all these divisions, he has certainly done good service with regard to some of them; even though his main object, “to attract attention to a method of textual criticism,” which he believes “in competent hands will yield results almost as trustworthy as those of the mathematician,” remains to be realized. The initial step to render such an object attainable, is the transcription and publication of all known copies of the Old Charges, with every particular that can be discovered as to their history and usage by the Craft. As will be

* Mr. Oscar Guttman suggests that the word *Lacus* (one of the two stones)—or its various forms *Latres*, *Laterus*, &c.—means *Amber*, which will burn, *but will not sink in water*; and states it is familiar to him in the history of Mediæval Mining. This derivation is preferable to that of *Later*, a brick.

seen, by reference to the information supplied in the present volume, we have now in circulation trustworthy reproductions of every important version, so that it is possible, under existing circumstances, to consult every variety of text, with as much certainty as to the reliability of the transcripts as if the originals were in our possession. We have therefore the means to institute a critical and exhaustive comparison of all these documents, which has never hitherto been enjoyed by the Fraternity, and which should be done by zealous, cautious and competent scholars in due course.

One of the most valuable and suggestive papers (by the Commentator on the "Regius MS."—Mr. R. F. Gould), that has ever appeared, is devoted to a study of "The Assembly," and was read at a meeting of the "Quatuor Coronati Lodge," in 1892. Assuming that the poem was either written very late in the 14th, or very early in the 15th century, the gifted author submits

"That the meeting or assize, referred to in *Punctus duodecimus*, or in the other Points or Articles, where, from the language employed, the existence of an actual or contemporary tribunal is plainly to be inferred, was the 'Assemblie of the Shire,' or great Court of the Tourn."

It seems clear that until 1461, the "Tourn" or principal criminal Court of the Saxons, was presided over by the Sheriffs of the Counties, after which period its chief functions were transferred to Justices of the Peace. Mr. Gould observes

"But the disciplinary regulations—Articles and Points—must be carefully distinguished from the legendary history. For while in the former the references to the Assembly evidently point in the direction of the Tourn—in the latter [*lines* 75, 86, 471-96] they may perhaps be held to suggest a traditional 'Assembly,' or even a meeting of the Witenagemote, convoked by King Athelstan."

* * * * *

"That the Master who presided at the meeting was a Mason, is a reading of the evidence to which I cannot yield my assent. The view I entertain being that he was either Steward or Bailiff of the Leet (not Tourn), and that stronger arms of the law, in the persons of the Sheriff and the others, were to assist him if his own authority was insufficient."

Whether the actual or living Assembly of the "Regius MS." was the "Sheriff's Law-day or Tourn," as Mr. Gould is inclined to favour; or "whether the same expression in the Manuscript Constitutions will lend itself to a similar interpretation," are points requiring elucidation, and which have been so ably described in the Paper in question, that it is to be hoped ere long, sufficient evidence may be forthcoming to render a decision possible. I think that an examination of our earliest versions of the "Old Charges" suggests that in the fifteenth and sixteenth centuries the Assembly was composed of Craftsmen, who as Masons met to arrange, as far as possible, all subjects of dispute, so as to *avoid litigation*. Were such Assemblies Courts of Law, the decisions arrived at would have been final, but they appear to me to have been intended for fraternal consideration of difficulties rather than as appeals to the sheriffs or magistrates; the latter following in the event of brotherly arbitration having proved abortive. I see no reason to dismiss our own annual Masonic Assemblies, even if we accept Mr. Gould's opinion, as I am in part inclined to do as respects the early Congregations, for both may have been held during the same day and in the same neighbourhood. Dr. Begemann states

"I am of opinion that the Assembly was *not* the Sheriff's Tourn or Assembly of the Shire, but some regular meeting of Masons authorised by the legal power for upholding the honour of the Craft as well as the profit of all lords of work."

Mr. Speth has also written a paper on this important inquiry which has been supplemented by another from the late Mr. Wyatt Papworth and a brief review by Mr. Gould, all of which are printed in vol. VI of "Ars Quatuor Coronatorum," to which I refer my readers.

The "Haddon MS." has been selected for reproduction in the present volume, not only because it has never been published before; but it represents a more correct text than usual, and will be found of great advantage as a standard for comparing with other copies which differ more or less from that particular version.

A perusal of the particulars supplied by me respecting all the known MSS.,* will enable the student to appreciate all the better this transcript of the "Old Charges," and provide the means for compiling a list of the chief characteristics of these time-honoured Masonic documents. Each tenth line is numbered consecutively throughout, and every care has been exercised to make the reproduction as accurate as possible.

When the MSS. are undated, a star (*) or dagger (†) added to the century in which the documents are believed to have been written, indicate that they were transcribed in the first or second halves respectively; but in most cases the suggested periods are later rather than earlier according to existing evidence, *e.g.* the "Lansdowne MS." might fairly be ascribed to the sixteenth century,† and the "Scarborough MS." was probably written some years prior to the endorsement of A.D. 1705.

As this work is confined to a description of the "Old Charges" of the British Freemasons, those of the *Steinmetzen* or Stonemasons of Germany have not been referred to, but they have much in common with the former Rolls, and are of the years 1459, 1462 and 1563. The "Torgau Ordinances" of 1462, and the "Brother Book of 1563," were for the first time translated into English, and published in the massive "History of Freemasonry" by Mr. Gould (vol. I), accompanied with most interesting notes thereon, as well as a careful comparison of the Regulations with those of the British Constitutions. The earliest preserved Code has often been reprinted, and can be consulted in Herr Findel's "Masonic History," Mr. Kenning's "Cyclopædia," and other volumes which deal with the subject. Generally speaking, they are more minute and less reticent than the "Old Charges" of English origin and usage, and yet are frequently like our own Scrolls; nevertheless they are quite independent Laws for regulating the German Craft.

* It should be stated that the "G. W. Bain MS.," p. 96, is rubricated throughout, as its companion MSS. D 4 & 5.

CLASSIFICATION OF T

I.—THE “PLOT

C1 Dr. P
C2 Willa
C3 Cran

II.—THE “GRAND LO

“Grand Lodge” Branch (a)

D1 Grand Lodge No. 1
D4 Phillipps No. 1
D5 Phillipps No. 2
D8 Kilwinning
D29 Cama
D39 G. W. Bain

“Dowland” Branch (b)

D36 Dowland
D16 Clerke
D22 Hughan
D30 Papworth
D31 Phillipps No. 3
D32 Haddon

“York” Branch (c)

D3 York No. 1
D17 York No. 5
D27 York No. 2
D37 Newcastle Coll.

“Harris” Branch (g)

D26 Harris No. 1
D25 Dumfries No. 3
D34 Harris No. 2

“Dumfries” Branch (h)

D21 Dumfries No. 1
D18 York No. 6
D24 Dumfries No. 2

III.—THE “SLOAN

“Sloane” Branch (a)

E1 Sloane No. 3848
E2 Sloane No. 3323
E3 Harleian No. 2054
E14 Tunnah
E15 Briscoe

“Hope” Branch (b)

E5 Hope
E8 Waistell
E9 York No. 4

IV.—THE “ROBERTS” FAMILY (F)

F1 Roberts
F2 Grand Lodge No. 2
F3 Harleian No. 1942
F4 Rawlinson

V.—THE “SPENCER” FAMILY (G)

G1 Spencer
G2 Inigo Jones
G3 Cole
G4 Dodd

The “Dumfries, Branch” is

THE "OLD CHARGES."

"WATSON" FAMILY (C)

Plot
William Watson
No. 2

"DOWLAND" FAMILY (D)

"Lansdowne" Branch (d)

D2 Lansdowne
D15 Antiquity
D33 Probity

"Colne" Branch (e)

D19 Colne No. 1
D13 Stanley
D14 Carson
D20 Clapham
D28 Colne No. 2

"Buchanan" Branch (f)

D7 Buchanan
D10 Atcheson-Haven
D38 Beaumont

"Stirling" Branch (i)

D9 Stirling
D11 Aberdeen

Sundry Forms (j)

D12 Melrose No. 2
D35 Melrose No. 3
D6 Wood
D23 Dautesey

"EMBLETON" FAMILY (E)

"Alnwick" Branch (c)

E10 Alnwick
E7 Embleton
E12 Crane No. 1
E13 Wren

Sundry Forms (d)

E6 T. W. Tew
E4 Lechmere
E11 Scarborough

(G) VI.—SUNDRY FORMS—PECULIAR—(H)

H1 Dumfries No. 4
H2 Gateshead
H3 Thistle
H4 Langley
H5 Krause
H6 Hargrove

VII.—MISSING MSS.

X1 Melrose No. 1
X2 Baker
X3 Morgan
X4 Dermott
X5 Wilson
X6 York No. 3
X7 Masons' Co.
X8 Beaumont
X9 Henry Heade
X10 Newcastle Lodge

is an offshoot of the "Dowland."

THE "HADDON" MS.

(*Illuminated Heading, A.D. 1723.*)

See Frontispiece.

The might of the Father of Heaven, with the wisdom of the glorious Son, through the grace and the goodnes of the Holy Ghost, that be three persons in one Godhead, be with us at our beginning, And give us grace, so to govern us herein our life, that WE may come to his eternal blifs that never shall have ending Amen.

Good Brethren and Fellows our purpose is to tell you, how this worthy Science of Masonry was begun, and in what manner, and afterwards how it was founded by worthy
10 Kings and Princes, and by many other honourable and worshipfull men. And also to those that be here, we will declare the Charges that belong to every true Mason to keep: For in good faith, and if you take good heed thereto, it is well worthy to be kept for a worthy craft, and curious Science For there be Seven liberal Sciences, of the which Seven it is One, And the names of the seven Sciences are these First is Grammar, and that teacheth a man to speak truly, and write truly. The Second is Rhetorick, and that teacheth a man to speak
20 fair, in Subtil terms. The third is Dialectick, and that teacheth a man for to discern, or know Truth from Falshood. The fourth is Arithmetick, and that

teacheth a man for to reckon, and count all manner of Numbers. The fifth is called Geometry, and that teacheth a man Mete and Measure, and all other things. The Sixth is called Musick, and that teacheth a man the perfect method of Song, and Voice of tongue, with Instruments, as Organ, Harp and Trumpet. And the Seventh is called Astronomy, and that teacheth a man
30 the Courfe 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 and Measure, and Weight of all manner of things on earth. For there is no man that worketh any Science, or Craft, but he worketh by some mete, or measure, or weight, and all this is Geometry, and Merchants and all Craftsmen, and all other of the six Sciences, especially the Ploughmen, and Tillers of the Earth, for all manner of Grain, Seeds, Vines, Plum-trees, Or planters of Fruit: for
40 neither Grammar Arithmetick nor Astronomy, nor none of the other Sciences, can a man find mete or measure in, without Geometry: wherefore me thinketh, that the Science of Geometry is most worthy, from whom the other proceed.

How that this worthy Science was first begun, I shall tell you: Before Noah's flood there was a man that was called Lamech, it is written in the Bible, in the 4th Chap: of Genesis, and this Lamech had two Wives, and the one wife's name was Adah, and the other Zillah: By the
50 first he had two Sons, and the one was called Jabal, and the other Jubal; And by the other wife Zillah, he got a Son and daughter, and these four Children founded the beginning of all the Sciences in the world. And the elder Son Jabal founded the Science of Geometry, and he

departed flocks of Sheep, and Land in the field, and first wrought houses of Stone and Timber, as it is noted in the Chapter aforesaid. And his brother Jubal found the Science of Musick, as Song, Harp and Organ : and the third brother Tubal-Cain found Smith's craft of Gold
60 Silver Copper Iron and Steel, and the daughter found the Craft or knowledge of weaving, and these Children knew well that God would take Vengeance for Sin, either by Fire or Water, wherefore they wrote their Sciences that they had found in two Pillars of Stone that they might be found out after Noah's flood. And the one pillar of Stone was of Marble, for that it would not be burnt with fire. And the Stones whereof the other pillar made, was called Laterns, and that would not drown in any Water.

Our intent is to tell you truly how and in what manner
70 these Stones were found, that these Sciences were written in. The great Hermermes that was the son of Cub who was the son of Shem, who was the son of Noah. The same Hermermes was afterwards called Hermes the father of the wise men, he found out the two pillars of Stone and found the sciences written there and he taught it to other men : And at the making of the tower of Babylon then was Masonry first made much of. And the King of Babylon who was called Nembroth was a Mason himself and loved well the Science as it is said with
80 Masters of Stories, and when the City of Nineveh, and the other great Cities of the East should be made, Nembroth the king of Babylon sent thither Sixty MASONS at the request of the King of Niniveh his Cousin, and when he sent them he gave them a Charge in this manner. That they should be true each of them to the other and that they should live truly together and that they should

ferve their Lord truly for their pay, so that the Master may have worship, and all that belong to him, and other more Charges he gave y^m. And this was the first time
90 that ever Mafon had any Charge of his Science, or Craft. Moreover when Abraham and Sarah his wife went into Egypt: and there taught the seven Sciences unto the Egyptians, and he had a worthy Scholar named Euclid, and he learned right well and was a Master of all the seven liberal Sciences, and in his days it befell, that the Lords and states of the realm, had so many Sons that they had gotten, some by their Wives and some by other Ladies of the realm, for that Land is a hot Land and plentious
100 of generation, and they had not competent maintenance wherewith to find their Children wherefore they had much care. And then the King of the land made a great Council and a Parliament, to understand how they might find their Children honestly like Gentlemen, and they could find no manner of good way, and they did cry through all the Realm if there was any Man that could inform them, that he should come to them, and he should be rewarded for his travail, that he should hold himself well pleased. After this cry was made then came the worthy Clerk Euclid, and said to the King & all his great
110 Lords If ye will take me for to govern your Children, and to teach them one of the Seven Sciences wherewith they may live honestly, as Gentlemen should, under a Condition that you will grant me and them a Comiffion, that I may have power to rule them, after y^e manner that the Sciences ought to be ruled in all things belonging thereto: which the King and his Council presently granted him: and sealed him A Commission: And then this worthy Doctor took to him these Lords Sons, and taught them the practice of

Geometry, in practice for to work in Stones, all manner
120 of worthy work, that belongeth to building of Churches,
Temples, Castles, Towers and Manours, and all other man-
ner of building, and he gave them a charge after this
manner.

The first was that they should be true to the King and
the Lord they should serve, and that they should love well
together, and be true each one to other and that they
should call each other Fellow, or else Brother, and not his
Servant, nor his Knave, or other foul name, and that they
should truly deserve their pay of the Lord or Master that
130 they serve, and that they should ordain the wisest among
them to be Master of the work, and neither for love nor
great lineage, neither for riches nor for favour, to set
another that hath little Cunning for to be Master of the
Lords work, whereby the Lords should be evil served, and
they ashamed. And also that 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 to swear a great Oath,
that men used in that time, and ordained for them reason-
140 able pay: that they might live honestly by, and also that
they should come and assemble together every year once
how they might work best to serve the Lord for his profit,
and to their own worship, and to correct within themselves,
him that had trespassed against the Craft, and thus was
the Craft grounded there. And that worthy Master
Euclid: gave it by the name of Geometry, and now
is called through all this Land Masonry.

Since long after when the children of Israel were come
into the land of Behest, that is now called amongst us
150 the country of Jerusalem King David began the

Temple that is called *Templum Domini*: and is named of us the Temple of Jerusalem, and the same King David loved well Masons, and cherished them much, and gave them good pay, and he gave them the Charges and Manners as he had learned before given by Euclid, and other Charges more that ye shall hear afterwards, and after the decease of King David. Solomon that was King David's Son, finished the Temple that his father had begun. And he sent for
160 Masons into other Countries, and divers lands, and gathered them together, so that he had fourscore thousand of Workers of Stones, 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 there was a King of another region, that men called Hiram, and he loved well King Solomon, and he gave him Timber to his work. And he had a Son y^t was called *Aynon*: and he was a Master of Geometry, and was chief Master of all his Masons, and Master of all
170 his graving, and Carving and of all manner of Masonry that belonged to the Temple, and this is witnessed in the Bible, in libro Regum 5^o Cap and the same Solomon confirmed both Charges, and the Manners that his Father had given to Masons: And thus was that worthy craft of Masonry confirmed in that Country, and in many other Kingdoms.

Curious Crafts-men walked about full wide into divers Countries, some because of learning more Craft and Cunning, and some to teach them that had but little
180 Cunning. and so it befell that there was a curious Mason named *Naymus Græcus* that had been at the making of Solomon's Temple, and he came into France, and

there he taught the Science of Masonry to men of France and there was one of regal line of France called Charles Martell, and he was a man that loved well that Science and went to this Naymus Græcus and learned of him the Science, and took upon him the Charge and Manners, and afterwards by the grace of God, he was elected to be King of France, and when he was in his Throne he was
190 Mason, and did help to make men Masons that were none and fet them to work and gave them both the charge, and the manners and good pay as he had learned of other Mafons, and confirmed their Charge from year to year to hold their Asssembly when they would, and cherished and encouraged them right much and thus came y^t Science to France.

England in all this season stood void, as for any Charge of Masonry, until S^t. Alban's time, and in his days the King of England that was then a Pagan: did wall the
200 town about that is called S^t. Alban's and S^t. Alban was a worthy Knight and Steward of the King's household and had governance of the Realm, and also the making of the Town walls, and loved Mafons well, and cherished and encouraged them right much: and he made their pay right good, standing as the realm did for he gave them 2s. 6d. p^{er} week, and 3d. to their Novices, and before that time through all this land a Mason took but 1d. a day and his meat until S^t. Alban amended it and obtained a Charter for them from the King and his Council for to hold a
210 General Council, and gave it the name of Asssembly, and thereat he was himself, and helped to make Masons, and gave them Charges as ye shall hear afterward.

Right soon after the death of S^t. Alban, there came divers Wars into the Realm of England, out of divers Countries so that the good rule of Masonry was destroyed,

untill 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 of Abbies, Towers, and divers many other buildings, and he loved well Masons, and he had a Son called Edwin and he loved Masons much more than his father did, and he was a great practiser in Geometry, and he went much to talk and commune with Masons, to learn of them knowledge, and afterwards for love that he had to Masons, and in the Craft he was made a Mason, and he obtained 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 himself held an assembly at York, and there he made Masons and gave them Charges, and taught them the manners and commanded that rule to be kept ever after, and gave them the Charter and Commifion to keep and make Ordinances that it should be renewed from King to King.

And when the Assembly was gathered together he proclaimed that all old Masons and young, that had any Writing or understanding of y^e charges and the manners or customs that were made before in this Land, or in any other, that they should shew them forth: And when it was proved they were found, some in French, some in Greek, and some in English, and some in other Languages, and the intent of them all was found as one, and he made a Book thereof, and how the Craft was founded, and he himself commanded that it should be seen read and told when that any Mafon should be made, and for to give him his Charge, and from that day to this time, manners or Customs of Masons have been kept in that form, as well as

Men might govern it. And furthermore at divers Assemblies hath been put and ordained certain Charges by the best
250 advice of Master and Fellows, Tunc unus ex Senioribus teneat Librum, ut illi vel ponat, vel ponat manus super Librum et tunc præcepta deberunt legi.

Every man that is a Mafon, take good heed unto these Charges, if any man find himself guilty of any of these Charges, that he amend himself towards God: and in principal ye that are to be charged, take good heed, that ye may keep these Charges right well; for it is great peril for a man to forswear himself upon a Book.

260 1° — The first Charge is, that he or thou shall be true to God and Holy-Church, and that he use no errour or herefy by your understanding, or discreet or wise mens teaching: and also that he shall be a true liege-man to the King of England, without Treason or any Falshood, and that they know no Treason, nor Traytory, but to amend it privily if it may be, or else warn the King or his Council.

270 2° — And also you shall be true each one to the other, that is to say, every Mason of the Craft of Masonry that have been Masters allowed you shall do to them as you would they should do to you.

3° — And also that you keep truly all the Councils of Lodge, and of Chamber, and of all other Councils, that ought to be kept by way of Masonry.

4° — And also that no Mason shall be a Thief, nor thievishly given for as forth as he may witt or know.

5° — And also that ye shall be true to the Lord, and to this Master ye serve, and truly see his profit and his advantage.

6° — And also you shall call Masons your Brethren, or
280 else your Fellows, and no other soul Names.

7° — And also that ye shall not take your Fellows wife in Villany, nor desire ungodly his Daughter, nor his Servant, nor put him to any disworship.

8° — And also that you pay truly for your Meat and Drink, where you go to board.

9° — And also that you shall do no Villany in that place where you go to board, whereby the Craft might be slandered. These be the Charges in general, that belong to every true Mason to keep.

290 Rehearse I will now other Charges singular for Masters and Fellows.

1° — That no Master shall take in hand any Lord's work nor any other man's work, except he know himself able, and sufficient of Cunning to perform and end the Lord's work, so that the Craft have no slander, nor no disworship, but that the Lord may be well served, and truly with his own good, and the Master to live honestly, and to pay his Fellows truly their pay, as the manner is.

2° — And also that no Master nor Fellow shall supplant
300 another of their Work (that is to say) If he take a Work, or else stand Master of the Lord's work, ye shall not put him out, except he be unable of Cunning for ending of the Work.

3° — And also that no Master, nor no Fellow take an 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.

4° — And also that no Master, nor no Fellow take nor allow any to be made Mason without the assent and the

310 counfell of his Fellows, and that hath ferved Six or Seven years at the least.

5° — And he that shall be made Mason, be able in all manner of degrees, that is to say free-born, and to come of good kindred, and true and no bond man, and that he have good Limbs, as a man ought to have.

6° — And also no Mason shall take an Apprentice, except he have sufficient Occupation for two Fellows, or else three at the least.

7° — And also that no Master nor Fellow put any Lord's
320 work to task, that was wont to go to Journey, and also that every Master shall give pay unto his Fellows, but as he may deserve. So that ye be not decieved by false workmen.

8° — And also that none slander another behind his back, to make him lose his good name or else his worldly Goods.

9° — And also that no Fellow within the Lodge or without mis-answer another ungodly, nor reproveably, without a reasonable Cause.

10° — And also that every Mason shall reverence his Elder, and put him to worship, and also that no Mason
330 shall be a Comon player at Hazard, Dice, or other unlawfull plays, whereby the Craft may be slandered.

11° — And also that no Mason shall use Lechery, or be adulterous whereby the Craft might be slandered.

12° — And also that no Fellow go into the Town by night, whereas a Lodge is of Fellows, except he have a Fellow with him, that he may bear him witness that he was in honest place.

13° — And also that every Master and Fellow shall come to the Assembly, and if it be within fifty miles about him,
340 if he have warning and if he hath trespassed against the Craft, that he abide the Award of Master and Fellows.

14° — And also that every Master and Fellow that hath trespassed against the Craft, shall stand there at the Award of the Master and Fellows, to make them accorded and agreed if they may, and if he may not agree then to go to the Common-Law.

15° — And also that no Master nor Fellow make no Mould, nor Square, nor Rule to no Layer, nor sett no Layer within the Lodge to hew Mould-Stones.

350 16° — And also that every Mason recieve, and cherish strange Fellows, when they come over the Countries, and to set them to work if they will as the manner is, that is to say, if he hew mould-Stones in his place, ye shall refresh him with Money unto the next Lodge.

17° — And also that every Mason shall truly serve the Lord for his pay, and every Master truly make an end of his Work, be it task or journey, if ye have your Covenants and all that ye ought for to have. These Charges that we have now rehearsed to you and all other that belong to
360 MASONs you shall keep. So help you God: and by this Book unto your Power.

ERRATA.

Page 37, *Edward* Thompson.

„ 49, Vol. V, *not* VI.

„ 78, g *instead of* 9.

„ 88, Vol. V. *not* VI.

„ 103, “Masonic Sketches,” 1871 *not* “O.C.”

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BY

WILLIAM JAMES HUGHAN.

(Exclusive of Prov. Calendars and Pamphlets, 1865-1895)

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- } And in
} One Vol.

* * Nos. 1 to 9 are out of print, and No. 10 was printed and published by Bro. George Kenning, for presentation only. A Second Edition of No. 7 is in contemplation.