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AN EXACT REPRODUCTION

OF THE

“MACNAB MASONIC MS.”

A.D. 1722.

EDITED BY

WILLIAM WATSON

(OF LEEDS),

P.M., P.PROV. G.S. OF WKS. AND HONORARY LIBRARIAN OF WEST YORKSHIRE.

WITH AN INTRODUCTION BY

WILLIAM JAMES HUGHAN

(OF TORQUAY),

P.S.G.D. OF ENGLAND, ETC., ETC., ETC.

London :

GEORGE KENNING, 16, GREAT QUEEN ST.

PRINTED BY McCORQUODALE & CO. LIMITED, LEEDS.

1896.



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of sheep & Latic's bee first built a house of stone and
timber Tuball found out musick Tuball found
out Smiths trade or craft also of gold silver copper
Iron & steel; NEMA found out y^e craft of weavring,
and these children knew y^e god would take vengeance
for sinne either by fire or wator Therefore they did
write those sayings, if they had found in two Pillars

* * * * *
Woman during your Apprentiship
so you shall not steal any mans goods but of speciall
your said Master or any of his fellow Masters or
suffer any one to steal of theirs goods but shall
hinder y^e fellow if you can. If you cannot you
shall acquaint your Master wth his said fellowes
Presently. ————

George West 1722
being 14 years old March 4 25

Reduced facsimile of portions of
"THE MACNAB MASONIC MS., A.D. 1722,"
In the possession of the PROVINCIAL GRAND LODGE OF WEST YORKSHIRE.

FROM A PHOTOGRAPH BY H. CECIL WATSON, HEADINGLEY, LEEDS.

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SPECIAL EDITION OF

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TWO SHILLINGS AND SIXPENCE EACH.

(Post free.)

This
Typographical Reproduction
of the
“Macnab Masonic MS.”
is
Respectfully and Fraternaly Dedicated
to
W. W. Bro. the Rt. Hon. Wm. Lawies Jackson,
J. P., M. P., &c., &c., &c.,
Provincial Grand Master of West Yorkshire.
By
Wm. J. Hughan and William Watson.

Leeds:
St. Michael's Day,
1896.

Introduction.



THE Province of West Yorkshire has done its part nobly in making known the character and texts of copies of the "*Old Charges*" which are in its possession or owned by one or more of its Lodges. No other Masonic Library has such a collection of these invaluable Manuscripts, now numbering eight—equalled only by the British Museum; there being two others located in West Yorkshire and five in North and East Yorkshire, making fifteen in all in the County.

Through the generosity of the lamented Brother, the R.W. Thomas W. Tew, P.G.D.Eng. (late Prov. G.M.), the whole of these MSS., save the 8th, in West Yorkshire, have been reproduced in the important series edited by my friend Bro. William Watson, the zealous Honorary Librarian, as follows:—

1. " <i>Thomas W. Tew MS.</i>"	...	...	17th century	...	...	1889.
			also 2nd edition			1892.
2. " <i>William Watson MS.</i>"	...	...	A.D. 1687	...	...	1891.
3. " <i>Clapham MS.</i>"	...	...	1700 circa	...	...	1892.
4. " <i>Waistell MS.</i>"	...	...	A.D. 1693	...	...	1892.
5. " <i>Hughan MS.</i>"	...	...	17th century	...	...	1892.
6. " <i>Stanley MS.</i>"	...	...	A.D. 1677	...	...	1893.
7. " <i>Thomas W. Embleton MS.</i>"	...	...	17th century	...	...	1893.
*						
4a Lodge No. 302	...	<i>The "Hope MS."</i>	...	17th century	...	1892.
4b Lodge No. 61	...	<i>The "Probity MS."</i>	...	18th century	...	1892.

Most of these contain Introductions by me, and there are also portions of the MSS. in fac-simile, as frontispieces to the Reproductions, so that the work has been done most thoroughly on behalf of the lamented Donor.

The Provincial Grand Lodge of North and East Yorkshire requested the "York Lodge," No. 236, to permit "the Ancient Rolls of Constitutions in its possession to be reprinted, with photolithographic illustrations, in a uniform manner with those recently published by the Provincial Grand Lodge of West Yorkshire [the

Honorary Librarian really], in order that the whole of such documents at present known to exist in the county may be available to Masonic students."

The Committee appointed—The W.M. No. 236 (Bro. J. B. Sampson), Bros. J. Todd, M. C. Peck, and T. B. Whytehead, with Bro. Peck as printer and publisher—issued a most artistic volume in 1894 (which is still for sale), having also an Introduction by me, and contains the following MSS. with a portion in fac-simile of each scroll :—

<i>The "York MS. No. 1."</i>	...	...	...	...	A.D. 1600 <i>circa</i> .
<i>The "York MS. No. 2."</i>	...	...	...	...	A.D. 1704.
<i>The "York MS. No. 4."*</i>	A.D. 1693.
<i>The "York MS. No. 5."</i>	...	...	...	...	A.D. 17th Century.
<i>The "York MS. No. 6."</i>	...	...	...	...	A.D. 17th Century.
<i>The "Scarborough MS. (G. L. Canada)"</i>	...	...	...	...	A.D. 1705.

Since then, the following Manuscript has been acquired for the West Yorkshire Masonic Library.

Owing to the good offices of Bro. T. A. Withey, of Leeds, I had an introduction to Captain J. Macnab, R.N.R., of Liverpool, who had a copy of the "*Old Charges*" presented to him by the late Bro. Younghusband (of the same City) and was willing to part with it, on condition that it was placed in a permanent Collection; the sum to be paid for the document being devoted to Masonic Charities.

In pursuance of an old promise of mine to do my utmost to raise the number of MSS. in the West Yorkshire Masonic Library to *eight*, I at once agreed with this zealous craftsman for its purchase, nominating that Library as its resting-place with the warm approval and co-operation of Bro. Watson, who likewise agreed to my condition, that it should be named after the recent owner.

The document was originally a Roll of paper measuring some twelve feet in length and nearly seven inches in width. It is now composed of fourteen strips, having been thus divided (most unfortunately), and lacks the Invocation as well as the early part of the Traditional History before "Note I pray you, that these Seven are containd under Geometry," the first five lines preserved being imperfect.

The MS. being thus divided doubtless makes it easier to read the Scroll, but it is much to be regretted that it has been so maltreated. The margin at the right hand has also been cut very

NOTE.—* No. 3 of A.D. 1630 has long been missing. .

closely, to the loss sometimes of a concluding letter or two. The writing, which is very distinct and clear, appears to have been the work of two or three Scribes, and on the whole is more correct than the majority of such documents. It is now carefully mounted throughout on fine calico and runs, in length, to a little over ten feet. At the foot of the Scroll, in red ink of about the same period, and by one of the Scribes (according to my judgment) the following is written:—

George Webstr 1722.

being 27 years old March^o 25.

A water mark in the paper of one of the strips has a crown with the letters "G.R." below, which agrees well with the estimated period of transcription, viz., the third decade of the eighteenth century.

The text belongs to the *Roberts* Family, and so I number it F5, it having as companions the "*Grand Lodge MS. No. 2*," the "*Harleian MS. No. 1942*," the "*Rawlinson MS.*," and the "*Roberts*" Reprint of 1722, the latter being numbered F1 and the others F2 to F4 respectively.

The Scribe (or Scribes) followed his own fancy as to several names, e.g., *Eda* for Adah or Ada; *Nema* for Naamah; *Lasuie* for Lunie (F1) or for Lucium (F2 and F3); and *Emeas*, the others having *Emens*.

Marble and *Latres* agree with the remainder of the Family, but this Roll is again original in its mention of *Alemongrecus*, in lieu of "Memon Grecus," and also has *Annon* for Hiram Abiff as the "*Grand Lodge MS. No. 2*"; the "*Harleian*" and the "*Roberts*" having *Anon*. The wages noted as paid in St. Alban's time "*three shillings six pence ye week*," accords with the other manuscripts referred to, and so the curious error of "Sheep and *Lands*" for *Lambs* (excepting F4). The "*Grand Lodge*" reading is the more correct, however, as "ye teachinge of discreet men," rather than "or discredit men teaching" as this MS. and the "*Harleian*" and "*Roberts*." The 11th and 12th agree with the "*Grand Lodge*" and "*Roberts*," save that they are reversed, the shorter one being omitted in the "*Harleian*." Nos. 21 and 22 are separately enumerated as the "*Grand Lodge*" and "*Roberts*," but united in the "*Harleian*" as No. 21, and all agree in the *Ten Miles* limit. At the conclusion of these 26 Rules, a brief obligation is added like unto the

“*Harleian*” and “*Roberts*,” and then follow the “New Articles,” as in the former, only separately numbered, with the heading:

These Articles following were added here unto since by ye best Mrs. & fellowes.

There are a few peculiarities in the “*Rawlinson*” transcript that I should like to be assured are in the original located in the Bodleian Library.

For the sake of instituting an exact comparison, a certified copy is much needed, prior to its testimony being accepted as favouring the various readings of either of the other MSS. and the typographical reproduction. There are differences in the “*Roberts*” text which were probably not in the original, but due to errors of the transcriber or printer, such as “by virtue of your *Dominion*” (re *Euclides*) instead of *Commission*.

The MACNAB MS. has some independent readings, one in particular being noteworthy. Its 23rd Rule has the additional words:—

*“or if it be kept onst in A Quarter or as often As is
concluded of by ye Lodge you be long to.”*

The long O.B. comes immediately after the *New Articles* in the “*Harleian*” but ends the “*Grand Lodge*,” in which it is termed the “Oath of Secresie.” The MACNAB, however, is more discreet, and merely says “I.A.B., &c.”

There are only *three* MSS. (hence their special value) and the “*Roberts*” print that contain the new articles, viz., the “*Grand Lodge No. 2*,” the “*Harleian No. 1942*,” and the “*Macnab*.” These are undated in the manuscripts, but to “*Roberts*” is the heading.

*“Additional Orders and Constitutions made
and agreed upon at a General Assembly held
at on the eighth Day of December,
1663.”*

In the “BOOK OF CONSTITUTIONS,” A.D. 1738-46, the date is given as 27th Decr., 1663, “according to a copy of the *Old Constitutions*,” when these Regulations were agreed to. I think it likely Dr. Anderson obtained the “New Articles” from the *Roberts* print, but made some alterations in the text, as customary with him, such as the insertion of the title “Grand Master” instead of Master.

The Regulations are thus numbered in the three Manuscripts
 “*Roberts,*” &c. :—

“ <i>Harleian</i> ”	26	27	28	29	30	—	31
“ <i>Grand Lodge</i> ”	27	28	29	30	31	32	33
“ <i>Macnab</i> ”	1	2	3		4	5	6
“ <i>Roberts</i> ”	1	2	3	4	5	6	7
“ <i>Dr. Anderson</i> ”	1	2	3	4	5	6	—

The 7th refers to the Oath of Secrecy which is not given in the various Books of Constitutions from 1738 to 1784.

There are not a dozen, of over sixty Manuscripts traced, that contain the Charge to Apprentices, and of these six are located in Yorkshire, four being in the famous West Yorkshire Masonic Library, viz. :—

D. 20	...	<i>Clapham</i>	...	...	A.D. 1700 circa,
E. 7	...	<i>T. W. Embleton</i>	...	...	17th Century,
E. 8	...	<i>Waistell</i>	...	...	A.D. 1693,
F. 5	...	<i>Macnab</i>	...	...	A.D. 1722 ;

the others belonging to the valuable York Collection (Lodge No. 236) and the Lodge of Hope, No. 302, Bradford. As explained in my Introduction to the “*Ancient York Masonic Rolls*” (1894), I think it likely, although most of the MSS. are deficient of the interesting *Apprentice Charge*, that it was in general use for Masonic purposes, only not ordinarily preserved as a part of the usual Roll of the *Old Charges*, but as a separate document. The clauses are simply those that would be common to the Apprentice Indentures of the period, only that these have a Masonic flavour.

On the general question as to the text of the operative and speculative Constitutions and their relation to the Fraternity, I must refer those desiring more information to my “*OLD CHARGES OF BRITISH FREEMASONS*” lately published.

WM. JAMES HUGHAN.

The "Macnab MS."

1722.

[The commencing part, in italics, is supplied from the "*Roberts Pamphlet*," A. D. 1722.]

The History of Free Masons, etc.

[The Almighty Father of Heaven, with the Wisdom of the Glorious Son, thro' the Goodness of the Holy Ghost, Three Persons in one Godhead, be with our Beginning and give us his Grace so to govern our Lives, that we may come to his Bliss, that never shall have end. Amen.]

Good Brethren and Fellows, our Purpose is to tell you how, and in what manner the Craft of Masonry was begun, and afterwards how it was founded by worthy Kings and Princes, and other wise Men, hurtful to none, and also to them that be true, we will declare doth belong to every Free Mason to keep firm good Faith, if you take Heed thereunto it is well worthy to be kept, which is contain'd in the Seven Liberal Sciences as follows, viz.

- I. Its Grammar that teaches a Man to speak truly, and write truly.*
- II. Its Rhetorick that teaches a Man to speak fair, and in subtle Terms.*
- III. Its Logick that teaches a Man to discern Truth from Falshood.*

- IV. *It's Arithmetick that teaches a Man to
Accompt, and reckon all Manner of Numbers.*
- V. *It's Geometry that teaches Mett and Measure
of any Thing, and from thence cometh
Mafonry.*
- VI. *It's Mufick that teacheth Song and Voice.*
- VII. *It's Astronomy which teacheth to know the
Course of the Sun, Moon, and other
Ornaments of Heaven.]*

* * * * *

- ¹ Note I pray you that these *Seven are*
² contayned under *geometry for it teacheth*
³ met & meafure, ponderation and weight for
⁴ every thing in & upon y^e whole earth for you to
⁵ know that every Crafts man workes by *meafure*
⁶ he or shee that buys or selles by weight & measure
⁷ husbandmen navigators planters &co: All of them
⁸ use Geometry: for neither Grammar, Rethorick Logick
⁹ nor aney other of y^e faid fciences can subsist withou^t
¹⁰ Geometrie Ergo most worthey laudable & honorable

IF you aske mee how this fcience was ffirst inven^{ted}
 my anwser is this that before y^e generall deluge
 which is comonly caled NOES flood there was A man
 called Lamech as you may read in y^e fourth of
Genesis who had 2 wives y^e one called Eda y^e other Zilla
 by Eda hee begot 2 fonnes Jabell & Juball by Zilla
 hee had one sonne called Tuball & a daughter called Naamah
 these four children found y^e beging of all y^e crafts in
 world Jabell found out Geometry & he Devided flocks
²⁰ of sheep & Lands hee first built a house of stone and
 timber Juball found out mufick Tuball found
 out Smiths trade or craft alfo of gold silver copper
 Iron and Steel NEMA found out y^e craft of weaveing
 and these children knew y^t god would take vengeance
 for Sinn either by fire or water ttherfore they did
 write these Scyences y^t they had found in two Pillars
 of stone y^t they might be found after y^t god had
 taken vengeance, y^e one was MARBLE that would not
 burn y^e other was Latres y^t would not drown in y^e
³⁰ water so y^t y^e one would bee Preserved & not confumed
 if god would any people to live upon y^e earth

NOTE.—The terminal words or letters in italics are missing from the original MS. and are supplied from the *Roberts Pamphlet*.

- ³² it resteth now to tell you how these stones were found
 where on y^e faid Sciences were writen after y^e said
 deluge .ii. It so pleased god that y^e great Hermarmes
 whose sonne Lasuie was who was y^e sunne of SEM :
 who was ye Sonne of NOD y^e faid Hermarmes y^e father
 of wisemen hee found one of y^e 2 Pillars
 of stone he found these Scyences writen there in hee
 taught them to other men & at y^e Towre of Babilon
^{king of bab}
- ⁴⁰ who was NEMORTH was a mafon & loved ye Science
 and when ye city of Nineue & other citys of y^e East
 should bee builed NEMORTH sent thither threescore
 Mafons at y^e desire of y^e King of Nineue & when they
 went forth hee gave them Charge after this maner
 that they should be true one to another
 and love one another that he might have
 worship by them in sending them to his Cuzin
 ye King he gave them Charge concerning their
 Science & then was y^e first time that aney Maso
- ⁵⁰ had charge of his worke or Science .ii. Alsoe ⁿ
 Abraham & Sarah went into Egipt & taught
 y^e Egiptians y^e seaven liberall sciences & he had
 an Ingenious Scholar called Euclides who
 perfectly learned y^e said liberall Sciences It hap
 pened in his dayes that y^e Lord & States of the
 Relme had soe maney Sonnes unlawfully
 begotten by other mens Wifes & Ladyes that
 y^e Land was burthened with them havinge
 small means to maintaine them withall the
- ⁶⁰ King understanding thereof caused a parliam^{ent}
 to be called or Sumoned for redrefse but being
 soe Numberlefs y^t noe good could be done
 then he caufed a proclamation to be made thro
 y^e Realme y^t if any man could devise aney cours^{ugt}
 how to mantaine them to enforme y^e King and^e
 he should be well rewarded where uppon Euclide^s
 came to y^e King & said thus my Noble Sovereigne
 If I may have y^e order & Government of these
 Lords Sonnes I will teach them y^e seaven liberall
⁷⁰ Sciences whereby they may live honestly like Gentlem^{en}

NOTE.—The writer of the original MS. has evidently omitted a line which should have come between lines 39 and 40, as follows:—

“Masonry was much made on for the King of Babylon,”
 which is given in the Roberts' Reproduction.

provided you will Grant me power over them by
Vertue of your comifsion which was immediately
effected & their M^r Euclides gave them thefe
admonitions following

- 1 To be true their King
- 2 to be true one to another
- 3 to their Mafter they serve
- 4 not to mifcall one another Knave or Such like
- 5 to do thir worke Soe duely y^t they may deferue their
- 80 wages at their Masters hands
- 6 to ordaine y^e wifet of them M^r of their Lord & M^{rs} worke
- 7 to have fuch reasonable wages y^t y^e workmen may live Honeftly
and with Credit
- 8 To come & Afsemble together once in y^e Yeare to toke
counfell in there crafte how to worke best to ferve
their Lord & M^r for his proffitt and their own
credit and to correct fuch as have offended

Note that Masonry was heretofore termed geometry
and fince thence y^e children of Israell came to y^e land
90 of Behest which is now called Emeas in y^e cuntry of
Jerusalem & King David loved well Masons he
began A Temple that is now called y^e Temple
of our Lord or y^e Temple of Jerusalem & he cherifhed
Masons & gave them good payment & did give them
charge as Euclides had given them before in Egipt &
further as followeth & after y^e deceafe of king
Daved Solomon his fon finifhed y^e Temple that
his father began he sent for Masonons of Diverf
Lands to y^e number of 2400 of which number
100 4000 elected & nominated mafers & Governours
of y^e worke & there was a king of another ragion
our cuntry called Haram who loved well King Solom

& he gave him Timber for his worke & he had
a Son y^t was called Annon & he was Mafter of
Geometry & he was cheif Mafter of all his Mafons
of carving worke & of all other Mafonry y^t belong
ed

to y^e Temple as a-ppers by y^e bible in Libro
REGUM CAPITTE QARTO. And King Solomon confirm

ed
all things concerning Mafons y^t Daved his father had
110 given in charge & thefe Mafons did Travel divers cuntreys
Sum to augment their knowledge in y^e said Artt & to Instruct
others. AND it happened y^t A curious Mason named
Alemongrecus y^t had been at y^e building of folomens Templ

e
came into ffrance & taught y^e Scince of Mafonry to y^e
ffrenchmen & there was a King of ffrance called Carolus

Mortell who loved gretly Mafonery who sent for this
said Alemongrecus & learned of him y^e said science & becam^e

one of y^e ffraternity & there upon began great workes
& liberally did pay his workmen, he confirmed them a
120 large Charter & waf yearly present at their assembly
which was a great honour & encouragement to them : And
thus came y^e Science into ffrance, y^e knowledge of Mafonery
was unknown in England untill St Alban came thither
who Instructed the King in y^e said Science of Masonery
also in Divinity who was A Pagan : he walled y^e Town
now called St Albans he became in high favour with
y^e Kinge in somuch as he was Knighted & made y^e Kings
cheif steward & ye Realm was Governed by him under
y^e said King he gretley cherished & loved Masons &
130 truly paid them there wages weekly, w^{ch} was three shi
llings six pence y^e week, he purchased them a Charter
from y^e King to hold a generall ASSEMBLY & councill
YERLY. he made many Masons & gave them such a
charge as hereafter is declared.

It happened presently after y^e Martyrdome
of Sant Albion who is truly termned Englands
Protomartir that a certaine King Invaded y^e
Land & destroyed most of y^e Natives by fire
Land & Water that y^e Scinc of Masonry was decayed
140 untill y^e Raign of King Athelston w^{ch} some write
Adleston who brought y^e Land to peac & rest from y^e
Infulting DANES : he began to build maney Abbeyes
Monasteries & other religious houfes as also Castles &
divers foretreffes for defence of his Realme he loved
Masons more then his father. He greatly Studed Geometry
& sent into maney Lands expert in y^e science, he gave
them A very large Charter to hould a yearly Asssembly
& POWER to correct offenders in y^e said science
and y^e King himself caused A generall Asssembly of
150 all Masons in his Realme at YORKE

& there made many Mafons and gave them a deep
charge for obfervation of all such Articles as belonged
Masonry and delivered—them y^e said chirter
to keep—& when this assembly was gathered
to gether he cawsed a cry to be made that if aney
of them had aney writing y^t concern Masonery
or could Informe y^e King of aney thing or matter
that was wanting in y^e said charge already
delivered that they or he should show them tt y^e King
160 or recite them to him & there were Som in Greek &
fum in ffrrench and sum in English and other languages where
upon y^e King caused a booke to be made which declered how

y^e Science was first Invented & y^e utility thereof which booke he commanded to be read & plainly declared when a man must be made Mafon y^t he might fully understand what Articles, Rules, & orders he was Abliged to observe & keep & from y^t time untill this day Mafonry hath been much respected & preferred & divers new Articles have been added to y^e said Charge
 170 by good advice & consent of y^e best Masons & fellowes

Tune unus ex Senioribus teneat librum illi qui Jusjurandum reddat et ponat manu libro vel super librum dum articulett precepto Sibi legantur

Saying this by way of exortation :

My Loving & respective frinds & brethren I humbly beseech you as you love your selvs Eternall welfare your own credit & your own good to be very carefull in Observing of these Articles y^t I am about to read to this deponant for you are obliged to perform them as well as he
 180 Soe hoping of your care herein I will by gods Grace begin the Charge.

1 I am to Admonish you to honour God & his Church y^t you use no Herefe nor error in your understanding or discredit men teaching.—

2 I am to admonish you to be true to our Sovereign Lord y^e King committing no treason misprision of treason or felony & if any mⁿ shall commit treason y^t you know of you shall give notice to his Majesty his privicouncillors or some other that hath commicion to enquire thereof
 190

3 You shall be unto your ffellowes & Brethern of ye Scince of Mafonry & to do to them as you would be done unto.

4 You shall keep Secrett y^e obscure & Intricate part^s of y^e Science not disclofing them to any but such as studdy & use the same.

5 You shall do your worke truly & faithfully endeavorin^g the proffitt & advantage of him who is the owner of the said worke.

200 6 You shall call masons fellowes & brethren wthout Addition of Knave or any other bad language

7 You shall not take your neighbours wife villanoasly nor his daughter nor his maide to use ungodlily.

8 You shall not carnally lie with any woman y^t is belonging to ye house where you are at Table.

9 You shall truly pay for your Meat & drinke where You are at table.

- 10 You shall not undertake any mans worke knowing
Your self unable & unexpert to performe & effect y^e
210 Same y^t no asperion or discredit may be imputed
to y^e Scince or y^e Lord or owner of y^e said worke
be any wife prejudiced.
- 11 You shall soe take your worke y^t thereby you
may live honestly & pay your fellowes truly
as y^e Science doth repuire.
- 12 You shall not take your worke to do at exceffive
or unreasonable rates to deceive y^e owner thereof
but so as he may be truly & faithfully served with
his own good.
- 220 13 You shall not Supplant any of your fellowe
of there worke that is to say if he or they or any
of them hath or have taken any worke upon them
or him or he or ^{they} stand M^r of any Lords worke y^t
you shall not put him or them out or from y^e said
worke although you perceive him or them unable
to finish y^e said worke.
- 14 You shall not take a apprentice to serve you in y^e
said Science of Mafonry under y^e terme of 7 year^{es}
nor any but such as are of good & honest
230 parentage descended, that no scandall may
be imputed to y^e Science of Mafonry.
- 15 You shall not take upon you to make any one
Macon without y^e privity & consent of 5 or 6 of
your fellowes & none but such a one y^t is free born &
whose parente live in good fame & name & y^t hath
his perfect limbes & personall of body to attend y^e
said Science.
- 16 You shall not pay any of your fellowes more
money then he or they have deserved y^t you be
240 not deceived by sleight or false working & y^e owner
thereof much wronged.
- 17 You shall not slander any of your fellowes
behind their back to impaire their temporall estat^e
or good name.
- 18 You shall not wthout urgent cause answer your
fellow doggedly or ungodlily but as becometh
a loving Brother in y^e said Science.
- 19 You shall duely reverence your fellow y^t y^e
bond of charity & mutuall love may continue
250 stedfast & stable among you.
- 20 You shall not except in Chrifmas use any
lawles games as cards Dice or suchlike.

- 21 You shall not frequent any houfes of bowdrey
or be a uphoulder to any of your fellowes or others
w^{ch} will be a great Scandell to the Science.
- 22 You shall not goe out drinke by night or if any
ocision happen y^t you must goe you shall not flay
paft TENN of y^e cloke having fom of your fellowes
or one at y^e least to bare you Wittnefs of y^e honeft
280 place you were in & your good Behaviour
to avoid Scandell.
- 23 You shall come to y^e yearly afsembly if you know
where it is kept or if it be kept onst in A Quarter or as
ofen As is concluded of by y^e Lodge you be long to
if it be within Ten Miles of your Abode submitting
your felf to y^e censure of your fellowes where in you
have erred to make satisfaction or to defend by order
of y^e Kings Lawes.
- 24 You shall ^{not} make any mould square or rule to mould
270 Stones wth all but such as are allowed by the fraternity
- 25 You shall fet Strangers on worke having Employ
ment for them at least A fortnight & truly pay
them there wages & if you have not worke to set
them to you Shall relive them with money to defray
there reafnable charges to y^e next lodge.
- 26 You shall truly attend your worke & truly end
y^e same whether it be taske or journey worke if
you may have your wages & payment truly according
to y^e bargine made wth y^e Mafter or owner thereof.
- 280 Thefe Articles & charge w^{ch} I have rehersed to you
you shall well & truly keep & obferve to your power
so helpe you god & y^e holy contents of this booke.

THESE articles following were added here unto since by y^e best
M^{rs} & fellowes

- First that no perfon whatfoever degree be accepted
a free mafon unleff there be A Lodg of 5 free Mafons
at y^e least whereof one be a Master & too Wardins
of that limitt or divition where such a lodg fhall be
kept & Another that worketh Stone
- 280 Seconly that no perfon shall be accepted A free Mafon
but such that is of able body honeft parentage
good reputation & obfervers of y^e laws of y^e Land.
Therdly that no perfon fhall be admitted into any
Lodg or afsembly untill he hath brought a
certificate of the time of his Exeption from y^e
Lodg that accepted him into y^e freternity from
y^e Master or Wardins you fhall bring your

Certificate or anote to y^e Maſter or Wardins
 which you com to ^{the} end that he may be enrolled
 300 in ſuch priority of place as y^e perſon defervs to
 y^e end that the whole company & fellowes may y^e
 better know each other.

Fourthly that for y^e future y^e ſ^d Society Company &
 fraternity of free Maſonry ſhall be regulated and
 governed by one Mr and too Wardins as y^e ſ^d
 companey ſhall thinke fitt to chuſe at every yerly
 generall Aſſembly

Fiftly that no perſon ſhall be accepted maſon
 unleſs he be one & twenty yers of age or more

310 Sixtly that no perſon hereafter ſhall be accepted
 a free Maſon or know y^e Secrets of y^e S^d Socity
 untill he ſhall firſt have taken y^e Oath of
 Secrefie hereafter followinge.—

VIZ :—

I A B &c &c

this charge belongeth to AN apprenties is as followeth VIZ

- 1 You ſhall truly honour God & his church y^e King your
 Mr & Dame, you ſhall not abſent your ſelf out wth
 y^e Licence of both or one of them from their ſervice
 320 by day or Night.
 You ſhall not purloyne or Steal nor be privie or
 accerſary to any to y^e purloyning or Stealing to y^e
 value of ſixpence from them or either of them.
- 3 You ſhall not commit Adultery or ffornication in
 y^e houſe of your M^r wth his Wife Daughter or Maid.
- 4 You ſhall not difcloſe your M^r or Dame their
 councill or ſecretts which the have imported unto you
 or what is to be concealed ſpoken or done with in the
 Prefence of his houſe by them or either of them or aney
 330 free Maſon
- 5 You ſhall not mantaine any difobedient Argument
 with your M^r or Dame or aney free Maſon
- 6 You ſhall reverently behave your ſelf to all free
 Maſons uſeing neither Cards or Dice or any other
 unlawfull games Chriſmas excepted.
- 7 You ſhall not haunt or frequent any taverns Alehouſe
 or ſuch like as to go unto them except upon your
 M^r or Dames or one of their affaires or wth there or
 one of there conſents.—
- 340 8 You ſhall nott committ Adultery or ffornication in
 any mans houſe where you goe or be at table.
- 9 You ſhall not Mary or contract your ſelf to any
 Woman dureing your apprentiſhip.

10 You shall not steal any mans goods but especial
 your said Mafter or aney of his fellow Mafons or
 Sufer aney one to steal of their goods but shall
 hinder y^e fellow if you can. If you cannot you
 shall acquaint your Mafter & his said fellowes

350

Presently.

George Webst^r 1722

being 27 years old March y^e 25.

Transcribed by me this 14th day of February, 1896, from the
 original manuscript.

WILLIAM WATSON, P.M.,

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