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Province of Northumberland and Durham.

SOCIETAS ROSICRUCIANA IN ANGLIA.

The Newcastle College Roll,

D 37,

REPRODUCTION AND TRANSCRIPT,

COPY NO. 31



PRIVATELY PRINTED AT NEWCASTLE-UPON-TYNE.

MDCCCLXXXXIV.

This Reproduction is dedicated to the

Most Worthy Supreme Magus,

Societatis Rosicrucianae in Anglia,

Dr. W. WYNN WESTCOTT, *M. B.*, IX°,

and Worshipful Master of

Lodge Quatuor Coronati, No. 2076,

by the

Permanent Committee of the

Province of Northumberland and Durham.

The

Original Roll was Presented

to the Library of

The Newcastle College, S. R. I. A.,

by

Worshipful Brother JOHN GREY, P. M., No. 1167,

P. Prov. G. A. Pursv. Northumberland,

a Founder of Lord Warkworth Lodge, No. 1879,

and a Member of the Newcastle College.

The Newcastle College Roll.

THE "Newcastle College Manuscript" is a valuable find, being the only known copy of the OLD CHARGES, which begins with "An Anagram upon ye Name of Masonrie," excepting the two Rolls at York. The text otherwise is not noteworthy, though the document contains one or two minor departures from the ordinary versions. The additional portion is peculiar to this Roll. It is much to be regretted, that what seems to be a recital of the obligation taken by Candidates, to keep secret the mysteries of the Fellowship, has been defaced, so that only a few words are readable.

The three Scrolls, which this one so closely resembles, are known as the York MSS., Nos. 1, 2 and 5; the first being about three hundred years old, the second is dated 1704, and the third is possibly older than two hundred years. Full particulars of these are afforded in the handsome Reproductions of the MSS. (owned by the "York Lodge," No. 236, at the Mecca of English Freemasonry) now passing through the press; Brothers Joseph Todd and Thomas B. Whytehead being the Editors.

A transcript of No. 2 was printed in my "Masonic Sketches and Reprints" (1871), the "Kingston Masonic Annual" (1871)

and "Old Charges of British Freemasons" (1872). No. 5, is in the "Masonic Magazine" for August, 1881, with a brief description by me.

No. 1, in the "Old Charges" (1872), was evidently copied by or for William Kay and presented to his friend Robert Preston; No. 2, being the gift, in like manner, of Robert Preston to Daniel Moult. The present Scroll was presumably donated by "Richard Stead to his friend Joseph Claughton." No. 5, is imperfect at the first part of the Manuscript, so that whether there were an Anagram and Title cannot now be decided—possibly there were both. Else the Anagrams are virtually alike and so the descriptions—"The Constitutions of Masonrie." The text of the four is substantially the same from first to last, and all belong to the "York Branch" of the "Grand Lodge" Family.

Bro. Dr. W. Begemann, in "An Attempt to classify the 'Old Charges' of the British Masons,*" arranged the Manuscripts then traced (1888) in certain comprehensive and distinct Families, the largest of which takes its name from the "Grand Lodge Manuscript, No. 1," in the Library of the Grand Lodge of England.† Since then, quite a number of old and valuable copies of the Manuscript Constitutions have been discovered, thus rendering the ably compiled "Calendar of the Old Charges,

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* Transactions of the "Quatuor Coronati" Lodge, Vol. I, 1886-1888.

† Hughan's "Old Charges," 1872; Bro. Sadler's "Masonic Facts and Fictions," 1887; and "Quatuor Coronatorum Antigrapha," Vol. IV, 1892.

1888," based upon such classification, by Bro. R. F. Gould,* incomplete and rather out of date.

I have arranged (Vol. VI of the "Ars Quatuor Coronatorum," 1893) another system, on the plan originated by Dr. Begemann, by which accessions to the Table of these Manuscripts of the Old Charges can be placed under their respective Families and Branches, without disturbing the general features of the Calendar.

Accordingly, the "Newcastle College Manuscript," announced as the Table was being printed, may now be inserted as D 37 of the "York Branch" *(c)*, which includes—

D 3—York MS., No. 1, 1600, *circa.*
D 17—York MS., No. 5, 17th Century, *late.*
D 27—York MS., No. 2, A. D. 1704.
D 37—Newcastle College MS., 1700, *circa.*

The Manuscript, D 17, is imperfect, as already noted, and written on paper as is D 37, the other two being parchment Rolls. The "Newcastle College" more closely resembles this Manuscript ("York," No. 5) than either of the others; though, undoubtedly, all four belong to the same class which may fairly be denominated the York version of this numerous "Grand Lodge" Family.

A few instances of departures from the ordinary text (one or two being of an erratic character) are herewith cited, which will serve to exhibit the general agreement of this important quartette, and particularly the sameness of Manuscripts D 17 and D 37.

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* *Vide* the valuable Commentary on the "Regius Manuscript," Masonic Reprints, Lodge No. 2076, Vol. I, 1889.

YORK MANUSCRIPTS			NEWCASTLE COLLEGE MS.
No. 1 (D 3).	No. 5 (D 17).	No. 2 (D 27).	(D 37).
At our beginning.	?	At our beginning.	Att our *undertakeing*.
How these worthy.	*But now* I shall.	How these worthy.	*But now* I shall.
Land of Behest.	*Behes*.	Behest.	*Behes*.
Country of Jurie.	*Jury*.	Jurie.	*Jury*.
Charles Martal.	*Martial*.	Martall.	*Martiall*.
Tunc unus, &c.	[omitted.]	Tunc unus, &c.	[omitted.]
Mason.	*Free* Mason.	Mason.	*Fre* Mason.
Not take in villany.	Not take in *evill*.	In villanie.	In *evill*.
Cherish strange.	*Exercise*, &c.	Cherish, &c.	*Exercise*. &c.
His necesityes.	His *wants*.	His necessaries.	His *wants*.

The four Rolls represent one and the same original for all practical purposes, which was likely arranged or transcribed from older Manuscripts towards the end of the 16th Century, the Anagram, apparently, being a distinctive characteristic of this Branch ; but why so we do not know, unless probably the prototype of this version was so distinguished.

It was this latter feature that led me at first to hope that the Scroll, herewith reproduced, was the missing "York Ms., No. 3," of the year 1630. That fancy, however, has since been dispelled on reading the document. The latest find is valuable, because it changes the trio into a quartette, and suggests that as another Yorkshire Manuscript has thus unexpectedly been traced, renewed researches may yet result in the discovery of this important Roll of the early part of the 17th Century.

"*Sternes*" instead of "*Laternes*" (others having orthographical varieties from *later*, a brick), is alone to be found in the

"Newcastle College Manuscript." The ingenious suggestion of the Editor of the Reproduction will, doubtless, be carefully considered by experts; but I am not prepared to accept the explanation offered, without more evidence. The peculiarity may have been due to the Scribe of this particular Roll, and if adopted because of the reason offered, it would seem to have been confined to this document, for even in the "York Manuscript, No. 5," the word is *Laternes*. Nos. 1 and 2 (Manuscripts D 3 and D 27) have *Lternes*. On this point, however, more anon. Meanwhile, I am more anxious to promote the publication of exact transcripts or complete facsimiles of all known Manuscripts, and to endeavour to trace other copies of the "Old Charges," than to discuss questions of orthography.

Whilst these Reproductions are being prepared and published, competent Brethren should be comparing the various Versions, as well as testing their statements and regulations by the light of general History, so as eventually to enable the Craft to possess reliable information, as far as possible, as to the character of the original operative Masonic Constitutions of English origin, and the why and wherefore of the numerous changes effected during the past five or more centuries, as well as how far these Rolls were actually accepted as the authoritative and working Laws of the Ancient Fraternity.

W. J. HUGHAN,
Pr. S. M. IX°.

"Dunscore," Torquay,
January 5th, 1894.

An Anagram upon ye Name of Masonrie Richard Stead to his freind Joseph Claughton upon his his Art of Masonrie as followeth

MASONRIE

Much might be said of the Noble Artt —
A Craft yts worth esteeming in each part
Sundry Nations Nobles & their Kings also
Oh how they sought its worth to know
Nimrod & Solomon ye wisest of all men
Reasoned to know this Science then —
Ile say no more Least by my Shallow verses I
Endeavouring to praise Should blemish Masonrie

The Constitutions of Masonrie —

The might of the father of heaven with wisdom of ye blessed son through the grace of god and goodness of ye holy Ghost that be three persons in one godhead be with us att our undertakeing and give us grace so to govern us here in this Life yt we may come to his

blesing yt never shall have ending And good brethren
and fellows our porpose is to tell you how and in whatt
Manner this worthy Science of Masonrie was first begun
and afterwards how itt was found by worthy kings and
Princes and many other worshipfullmen and also —
and also to them yt be here we will declare the Charge
of every free Mason to keep sure in good faith and there
fore take good heed thereto itt is well worthy to be kept
well for ye Science is Ancient For there seven liberal
Sciences of the which is one and ye Names of ye Sciences
be these first Grammer that teacheth A man to speack
truly and write truly the second Rhetorick and yt teacheth
A man to speak fair and plaine and in subtill terms the
third Dialetick or Lodgick and thatt teacheth A man
to discern truth from falshood and ye fourth is —
Arithmetick and yt teacheth A man to Reckon or
Accompt all manners of Numbers and ye fifth is Geomitrie
3 and yt teach A man to mete all measure of grounds and of
all other things of ye which is grounded Masonrie and
ye sixth is Caled Musick and thatt teacheth A man
ye Science of Long Viol tongue or Organ harp or trumpit
and ye seventh Science is called Astronomie and yt
teacheth A man to know ye Course of the sun Moon
and Stars these be ye seven liberall Sciences ye which
seven be all grounded in one that is to say Geomitrie —
for by this may A man know ye Essence of worke
as founded by geomitrie so Geomitrie teacheth Meet

Measure ponderation and weight of all manner of things on earth for there is no man yt worketh but by some mesure or weight and this is Geomitrie And Merchants and all Crafts men and all other of yt seven sciences Especially yt plower and tiller of Ground and All manner of seeds planters of Vinyards setters of fruite and so fur in Grammer Rhetorick or Astronomie nor in any of all yt liberall sciences can any man finde mete or measure without Geomitrie me thinks yt this science Geomitrie is most worthy and foundeth all others But now I shall tell you how these worthy sciences was first begotten before Noahs flood there was A man Called Lameck as itt is written in yt Scripture in yt 4 Chapter of Genesis and this Lameck had two Wives the one Named Adah by whom he had two sons yt one named Tabell and yt other Tubell and his other Wife was Called Zillah by whom he had one son named Tubell Caine and one daughter named Naamah and these four children founded yt begining of all yt sciences in yt world yt first tabell found yt science of Geometrie and he was A Keeper of flocks and Land in yt feild as itt is noted in yt Chapter aforesaid and his brother tuball found out yt science of Musick and yt third brother Tuball Caine found out yt science of Smith Craft of Gold & Silver bras Iron and Steell and yt daughter found yt Art of Weaving and these persons knowing Right well yt god would take vengeance for sin either by fire or water therefore therefor they writt theire severall sciences they had found in two Pillars

of ye Stone that they might be found after Noahs flood—
and ye one Stone was Marble because itt would nott burn
2 with fire and ye other Called Stones because itt would
nott drowne drowne with water Now our Intent is to tell
how those Stones were found in which those Sciences were
written the Ancient Hermarnos which was after called
Herms had a Cub his Son ye which Cub was Som thatt
was Noahs Son the Hermarnes Called Hermes ye father
of wise men he found one of those 2 Pillars of Stone and
he found ye Sciences written thereon and he taught them
to other men And att building of Tower of Babell there
was masonrie att first much esteemed and ye King of babylon
and ye King of babylon who was Called Nemrod was a
Mason himself & loved well Masons and when ye
Citty of Ninevie by Cousin and other Citys of ye
East Should be builded Nimrod ye King of babylon
Sent thither Masons at ye Request of ye King of
Ninive and when he Sent them forth he gave them
A Charge on thy Manner yt they Should be true
one to another and yt they Should Love well one
another and they Serve theire Lord truly for
there pay So yt the Master may have pay and
all ye Lords unto him and other More Charges
he gave them and thy was ye first time ye over
any Mason had ye Charge of thy Craft Moreover
Abraham and Sarah his Wife went into Egipt—

And there he taught ye 7 Sciences to ye Egiptians & he had A Worthy Scholar named Euclid and he Learned Right well and was Master of all ye 7 Sciences Libberall & in his days it befell yt ye Lords and States of this Land had So many Sons and Daughters by theire wifes and Some by their Concubines for ye Land is A holt Land and plentiouse in generations and they had Nott A Compitent & petitions of Estate withall to maintain theire Children for whome they tooke much Care
2 and ye King of ye Land Caused this A great Counsell and Summond A parliment to Consult how the Might provide for their Children whereon to Live Honestly as Gentelemen and they thought they Could No Manner of good way then they made A proclamation throughout all ye Realm yt if there wear any yt Could inform them yt he Should Come then and he Should be well waged for his travell So thatt he Should houldhimself Satisfied after this proclamation was Made Came this worthy Clerk Euclid and Said to ye King and to his Nobles if you will Except of me to teach Instruct and govern your Children in ye 7 Seven Sciencese whereby they might Live Honestly as Gentelemen I will doe it upon Condition you will grant me and them A Commission yt I may have power to use them after the manner this Science ought to be useed which ye King and all the Counsell granted him and Sealed the Commission and then this worthy Doctor tooke to him these Lords Sons and taught them ye Science of Geometrie in practice to worke in Stone

all manner of worthy work yt belongeth to buildings —
Castells temples Churches Towers Manners all manner
of buildings he gave them in Charge on the manner
first yt they should be true to there King and yt Lord
yt they serve and yt should Love well one another —
and that they should be true one to another and yt they
should Call one another by fellow or by brother and not
by Servant or Slave or other foule Names and yt they
should truly deserve their pay of their Lord they serve and
yt the should ordaine yt wysest of them to be Master nether
to Chuse for Loye or affection or greatnes of Riches to
sett any yt hath not Sufficient Skill or knowledge and
Cunning in yt worke to be Master of yt worke Whereby yt
Master may be evill served and they dyspraced and also
yt they shall Call yt Governor of yt worke Master during
yt time they work with him and other More Charges which
yt is Long here to tell and to all those Charges he made them
Swear A great Oath yt men used in yt time an
Ordeined for them reasonable pay or Wages yt they might
Live Honestly thereby and also yt they Should Come and
Assemble them selves together once every yeare to Consult
how they might worke for there Lords profitt and there
Credit and to Correct within themselves him yt trespased
against yt Science and thus was yt Science Grounded there
and yt worthy Master Euclid was yt first yt gave itt yt
Name of Geometry which is now Called Masonrie throughout
all the Nation and after that when yt Children of Israell

into ye Land of Behes which is Now Called Jury King David begung ye temple which is now Called templum Domini and is named with us ye temple of Jerusalem and ye Said King David Loved well Masons and Charged them much and gave them good wagese and he gave them both Charges and Manners as he had Learned in Egipt given formerly by Euclid and other More Charges which you Shall hear afterwards and after ye decace of King David Solomon his son finised out the temple ye his father had begun and he Sent for Masons out of divers Countryes and Lands and gathered them together Soe ye he had 4 Scoare thousand workers of Stone which is all named Masons and he Choose out of them 3 thousand ye were ordaind Masters and governers of his work And furthermore there was A King of Another Region ye men Called Hieram and he Loved King Solomon well and he gave him timber to his work and he had A son named Amon and he was A master of Geomitry and he was Choyse Master of all graveings and Carvings and of all his Masons and Masonrie as Appears in ye Scripture in ye 1 booke of Kings and ye 5 Chap and this Solomon Confirmed bothe Charges & manners ye his father had given to Masons and thus was this Science of Masonry Confirmed in ye Cuntry of Jury and in ye Citty of Jerusalem and in many other Cuntrys Curious Craftmen walked About full wide and Spred themselves into divers Cuntrys some to Learn more Craft and Cunning and Some to teach them ye had Littele Skill and Cunning and itt befell ye one Mamus Grecus ye had been att ye bulding of Solomons temple came into France and there he taught ye Science of Masonrie

to men of france and there was one of ye Royall Line of
france named Charles Martiall and he was A man yt
Loved well Such A Craft and he drew to this Namus Grecus
above Saide and he Learned of him ye Craft and tooke upon him
ye Charge and Manner and afterwards by ye providence of god
he was elected King of france and when he was in yt State
he tooke upon him to make men Masons which before there
was None and gave them both ye Charges and ye Manners and
good pay as he had Learned from other Masons and also Confirmed
ye Charge from year to year to should there Assembly wheare
they would and Charged them much and thus thus Came this
famous Craft into france England in all this time Stood
Void of Masons Especally for any Charge imposed upon ye Science
untill St Albons time and in his Dayes ye King of England
being then A pagan waled ye town of St Albons About this
St Albons was A worthy Kinght and Steward of ye Kings
household and had ye governer of ye Realm and also ye Ordering
of ye Said towns walls and he Loved well Masons and Charged
them Right Much and Made their pay Right good Considering
how Wages and other things Stood therefor he gave theme
2s and 6d A week and 3d for their None finch and before yt
time throughout all this Land A Mason had butt A Peny
A day untill St Albons Avanced itt as Above Said and
procucerd A Charter King and his Counsell wherby
to hould generall Counsell and gave itt A Name of Assembly
and thereatt he was himself hepping to make men masons

and gave them A Charge which you Shall heare after heare butt itt —
haponed Shortly after ye Death of St Moons yt there Arose greatt
Wars in England which came out of Diverse Nations Soe yt the
good order of Masons was destroyed untill ye Days of King Athel
stone whose was A worthy King of England and brought this —
Land into good Rest and peace bulded many great works and Abys
and Tower and other Manner of buldings and Loved well Masons and
he had A son Named Edwin and he Loved Masons much More then
his father and he was A great practitioner in Geomitrie and he
delighted to Commune with Masons and to Learn of them Skill and
Cunning and afterwards for Love he boare to masons and to their —
Science he was Made A Mason himself and he procured for them
of his fathe A Charter and Commission to hould every year an
Assemble wheresoever they would in ye Realm of England to correct
within themselves ye trespases and faults yt were don within ye
Craft and he himself held an Assemble att York and there he
made Masons and gave them ye Charge & taught them ye Manner
and Commanded yt Rule to be kept ever after and toke for them
ye Charter to keep and also gave orders yt itt should be renewed
from King to King and when ye Assembly was gathered together
he made proclamation yt all att ould Masons or young yt had
Any writings or understandings of ye Charge or of ye manners
Concerning ye Sd Sciences yt were made before in this Land or in
any other they Should bring them forth and when they had vewed
and examined theire they found Some in french Some in greeke
and Some in English and Some in other Languages and ye —
intents and Meaning of them was found out and he had made A
Booke there of how this Craft was found outt and he himself
gave command yt they Should be Read or tould when yt any
mason Should be made and to give them ye Charge and forme

yt day to this day yt manners of Masons have been kept and observed in yt form aswell as men might observe and govern itt And furthermore att diverse Assembles and Adis tions of diverse things in yt Charge ordained by yt best Advise of masters and fellows every man yt is A masone take good heed to these Charges yt he Amend himself before god if he finde himself Guilty of any of these Charges and in partic uarly yt yt are to be Charged take good heed yt ye may keep those Charges Right well for itt is perrillous and great dangr for A man to forswear himself upon yt holy Scripture The First Charge is yt he or thou be tru to man and god and yt holy Church and yt use neither Error nor Herrise accordry to your own understanding or dishonour wisemen teaching & also yt he shall be true lege man & bear true allegiance to yt king of England without any treason or falshod if you now of any treason yt you Amenditt privily if you may or else warn yt king and his Counsill of itt by delivering itt to yt Magistrates and also ye shall be true one to another yt is to say every Mason of yt Craft of Masonrie yt be allowed Masons you should do to them as you would they should do to you yt you keep truly yt Counsell of yt Lodge and Chamber and all other Counsell which ought to be kept by yt way of Masonrie and yt also you shal use No theft butt kepe your self true and also you shal be true to the Master you serve truly see his proffitt & advantage promoted and furthered and also you shall Call Masons your brethren or fellows butt Nott any other fowl Names also you shall nott take in evill any of your fellows wifes nor

unlawfully desire his daughter of servant or putt him to any discredett and also yt you pay truly for your meatt and drinck where you goe to table and yt you do nott any thing wherby yt Craft may be scandolized or disgraced these be the Charges in generall which belongeth to every fre mason to keep both Mrs and fellows Now Come I to rehearse certan other Charges singularly for Mrs and fellows yt no master shall take upon him any Lords work or any other mans worke except he know himself to be of sufficent skill And Cunning to perform yt same soe yt the Craft thereby receive no slander or discreditt butt yt yt Lord may be well served and have his worke sufficiently done & also yt no Master take any worke att unreasonble Rattes butt so Resonable yt the Lord or owner be truly served with his own goods & and yt the Master to live Honestly thereby and to pay his fellows truly theire wages as yt manner is and also yt No Master or fellow shall supplant another of his worke yt is to say If any Master or fellow have taken any worke to do & therefore stand as master of yt sd worke ye shall nott putt him out of itt unless he be unable of skill or cuning to perform yt same to yt end And also yt no master or fellowe shall take any Apprentice under yt term of seven years and thatt such an apprentice sufficiently able of body and sound of his Limbs and also of good birth free born no Alian butt decended of A true and Honest Kindred & no bondman and also yt No Mason take any apprentice unless he have sufficent occupation to employ 2 or 3 fellows att yt Least And also yt no master or fellow shall take over another Mans head any Lords worke from his fellow Mason yt was wont

to work jorney worke those Also yt every Master Shall give wages to his fellows according as his work deserves yt he be nott deceived by fals worke and also yt none Shall Slander Another behinde his back whereby he may Lose his good name or wortely Riches and also yt no fellow within yt Lodge or without Shall Slander or misanswer another without A Cause And also yt every Mason Shall Reverence his eldist brother and put him into honour and also yt no Mason — Shal be A Common player of Cards or dice or any other un Lawfull Game whereby yt Science may be disgraced And also yt no fellow att any time go from his fellow of yt Lodge into any town adjoining except he have A fellow with him to — witness yt he in honest place and Civill Company — and every Master or fellow shall come to yt Assemble of Masons ifft itt be within fifty miles of if they have any warning of itt & if he or they have trespased Against yt Craft all Such trespasing Shall stand thereatt the Award or Arbytration of yt Mason and they to make them accord and if they cannott agree them then goe to yt common Law & also yt no master or fellow make any mould kull or Square for any Layer or Sett any Layer within yt Lodge — or without to how any Mould Stones & yt every mason Shall Exercise Strange fellows when they Come out of other Countryes and Sett them on worke if he Can as yt manner is Viz if he have no stone or Mould in yt place he Shall refresh him with Money to Supply his Want untill he come at yt Next Lodge and also yt every Mason —

Shal doe his worke truly and nott Sleaghtly for his pay
butt to Serve his Lord truly for his wages & also yt every
Mason Shall finish and make an end of his work whether
itt be by tax or by torney by measure or by day if he
have his pay and all other Covenants performed to him
by yt Lord of yt work according to yt Bargaine These
Charges yt we have Rehearsed to you & to all other
here present which belonget to Mason you Shall well
and truly Keep to your power Soe help you God and
by yt Contents of thatt Booke.

Come all you Masons hear what I doe Say
Hear is A Strict Account for you this day
Pray minde and Keep whatt you heard before
Before you binde your Self in Wed Lock there
Pray Call to mind whatt Charge you have in hand
Then do Nott Say you dis nott understand
for itt is A yt Cannott be Kept to Suer
With all yt men yt will with endure
Wherewith take Care yt will wife deans be then
Lest You be betrayd by Some false harted men
The best of Kings and Princes will this undergo
To Shew yt Art of Masonrie we know
Lett us follow yt Rule as they have don before
To have yt Share of Science then I adore

For it is and Ould yea and an Anti ent thing
for why we know yt a mason was made A King
If yt A mason or A brother Some Reloif do crave
do Nott Reguite him Lik unto A Slave
You know yt Charge yt we hard all Over
that we mus be kinde one to another

The first Charge
provoke no body
Mock no body
Swear Nott
Dispraise No body
Be against No body
Nothing if Long Lastinge

[illegible] Charge hear Mentioned
[illegible] in thy power
[illegible]

An Anagram upon ye Name of Masonrie Richard Stead [1] to his freind Joseph Claughton upon his his Art of Masonrie as followeth

M	Much might be Said of the [2] Noble Artt
A	A Craft yts [3] worth esteeming in each part
S	Sundry Nations Nobles & their Kings alſo
O	Oh how they Sought its worth to know
N	Nimrod & Solomon ye wiſest of all men
R	Reasoned [4] to know thiſ Science then
I	Ile Say no more Leaſt by my Shallow verses I
E	Endeavouring to praiſe Should blemish Masonrie

The Constitutions of Masonrie

The might of the father of heaven with wisdom of ye bleſsed ſon through the grace of god and goodneſs of ye holy Ghost that be three perſons in one godhead be with uſ att our undertakeing [5] and give uſ grace so to govern us here in thiſ Life yt we may come to hiſ

bleſing y^t never shall have ending **And** good brethren and fellows our porpoſe [6] if to tell you how and in whatt Manner thiſ worthy Science of Masonrie waſ first [7] begun and afterwards how itt waſ found by worthy Kings and Princes and many other worshipfull men and alſo and alſo to them y^t be here we will Declare the Charge [8] of every free Maſon to Keep Sure in good faith and there fore take good heed thereto itt is well worthy to be kept well for [9] ye Science if Ancient For there [10] Seven liberal Sciences of the which [11] is one and ye Names of y^e [12] Sciences be theſe first **Grammer** that teacheth A man to Speack truly and write truly the second **Rhetorick** and y^t teacheth A man to Speak fair and plaine and in Subtill terms the third **Dialetick or Lodgick** and thatt teacheth A man to discern truth from falshood and ye fourth is **Arithmetick** and y^t teacheth A man to Reckon or Accompt all manners of Numbers and ye fith is Geomitrie and y^t teach A man to mete all meaſure of grounds and of all other things of ye which [13] is grounded Masonrie and ye Sixh is Caled **Musick** and thatt teacheth A man ye science of Long Viol [14] tongue or Organ harp or trumpit and ye Seventh Science is called **Astronomie** and y^t teacheth A man to know ye Courſe of the ſun Moon and Stars these be ye Seven liberall Sciences ye which Seven be all grouned [15] in one that is to Say Geomitrie for by thiſ may A man know [16] ye Eſsence of worke as founded by geomitrie So Geomitrie teacheth Meet

Measure ponderation and weight of all manner of things on earth for there is no man y^t^ worketh [17] but [18] by Some mesure or weight and thiſ is Geomitrie And Merchants and all Crafts men and all other of ye Seven Sciences Especially ye plower and tiller of Ground [19] and All manner of Seeds planters of Vinyards Setters of fruite and so [20] fur in. Grammer Rhetorick or Astronomie nor in any of all y^e^ [21] liberall Sciences can any man finde mete [22] or measure without Geomitrie me thinks y^t^ thiſ science Geomitrie is most worthy and foundeth all others But now I Shall tell you how theſe worthy Sciences waſ first begotten before Noahs flood there waſ A man Called Lameck [23] aſ itt is written in ye Scripture in ye 4 Chapter of Genesis and thiſ Lameck had two Wives the one named Adah by whom he had two ſons ye one named Tabell [24] and ye Other Jubell [25] and hiſ Other Wife waſ Called Zillah by whom he had one Son named Tubell Caine [26] and one Daughter named Naamah and theſe four children founded ye begining of all ye Sciences in ye world ye first tabell [27] found ye Science of Geometrie and he waſ A keeper of flocks [28] and Land in ye feild as itt is noted in ye Chapiter aforeSaid and hiſ brother tuball [29] found out ye Science of Musick [30] and ye third brother Tuball Caine found out ye Science of Smith Craft of Gold & Silver braſ Iron and Steell [31] and ye Daughter found ye Art of Weaving and theſe persons knowing Right well y^t^ god would take vengeance for Sin either by fire or water therefore therefor they writt theire Severall Sciences they had found in two Pillars

of Stone that they might be found after Noahs [32] flood and y[e] one Stone was Marble because itt would nott burn with fire and y[e] other Called Sternes [33] because itt would nott Drownd drownd with water Now our Intent is to tell how [34] theſe Stones were found in which theſe Sciences were written the Ancient Hermarnes [35] which waſ after called Herms [36] had A Cub [37] hiſ Son y[e] which Cub [38] waſ Sem [39] that was Noahs Son the Hermarnes Called Hermes y[e] father of wiſe men [40] he found one of theſe 2 Pillars of Stone and he found y[e] Sciences written thereon [41] and he taught them to other men And att building [42] of Tower of babell [43] there was masonrie att first much esteemed and y[e] king of babylon [44] and y[e] king of babylon who waſ Called Nimrod waſ a Mason himſelf and Loved well Masonrie [45] and when y[e] Citty of Ninivie [46] hiſ Couſin [47] and other Cittys of y[e] East Should be builded Nimrod y[e] king of babylon Sent thither [48] Masons at y[e] Request of y[e] king of Ninive [49] and when he Sent them forth he gave them A Charge on thiſ Manner y[t] they Should be true one to another and y[t] they Should Love well one another and [50] they Serve theire Lord truly for theire pay So y[t] the Master may have pay and all y[t] beloneth [51] unto him and Other More [52] Charges he gave them and thiſ waſ y[e] first time y[t] ever any Maſon had A [53] Charge of hiſ Craft Moroever Abraham and Sarah hiſ Wife went into Egitt [54]

And there he taught ye 7 Sciences to ye Egiptians & he had A Worthy Sholar named Euclid [55] and he Learned Right well and waſ Master of all ye 7 Sciences Libberall & in hiſ Days itt befell yt ye Lords and States of thiſ Land had So many Sonſ and Daughters by theire wifes and Some by their Concubines for ye Land iſ A hott Land and plentiouſe in [56] generations and they had Nott A Compitent & petitions of Estate [57] withall [58] to maintain theire Children for whome [59] they tooke much Care and ye king of yt Land cauſed thiſ [60] A great Counsell and Summond A parliment to Conſult how the [61] Might provide for their Children whereon to Live Honestly aſ Gentelemen and they thought they Could No Manner of good way [62] then they made A proclamation throughout all ye Realm yt if there wear any yt Could inform them [63] yt he Should Come then [64] and he Should be well waged for hiſ travell So thatt he Should hould himSelf Satiſfied after thiſ procCalamation waſ Made Came thiſ worthy Clerk Euclid and Said to ye King and to hiſ Nobles if you will Except [65] of me to teach Instruct and govern your Children in ye 7 Seven Sciencese whereby they might Live Honestly aſ Gentlemen I will doe itt upon Condition [66] you will grant me and them A Commiſion yt I may have power to uſe [67] them after the manner thiſ Science ought to be uſeed [68] which ye king and all the Counsell granted him and Sealed the Commeſion and then thiſ worthy Doctor tooke to him theſe [69] Lords Sons and taught them ye Science of Geomitrie in practice [70] to worke in Stone

all manner of worthy work yᵗ belongeth to builings Caseles temples Churches Towers Manners all manner of buildings [71] he gave them in Charge on thiſ manner [72] first yᵗ they Should be true to theire King and yᵉ Lord yᵗ they Serve and yᵗ [73] Should Love well one another and that they Should be true one to another and yᵗ they Should Call one another hiſ fellow or hiſ brother and nott hiſ Servant or Slave [74] or other foule Names and yᵗ they Should truly Deserve their pay of their Lord [75] they Serve and yᵗ the [76] Should ordaine yᵉ wiſest of them to be Maſter [77] neither to Chuſe for Love or affection or greatneſs [78] or Riches to Sett any yᵗ hath nott Sufficient Skill or knowledge [79] and Cunning in yᵉ worke to be Master of yᵉ work Wherby yᵉ Master may be evill Served and they diſgraced and alſo [80] yᵗ they Shall Call yᵉ Governer of yᵉ worke Master During yᵉ time they work with him and other More Charges which iſ to Long here to tell and to all theſe Charges he made them Swear A great **Oath** yᵗ men uſed in yᵗ time an ordeined for them reasonble pay or **Wages** yᵗ they might Live Honestly thereby and alſo yᵗ they Should Come and Aſsemble them Selves together once every yeare to Consult how they might [81] worke for theire Lords profitt and theire [82] Creditt and to Correct within them Selves him yᵗ treſpaſed aganst yᵉ Science and thuſ waſ yᵉ Science Grounded there and yᵗ worthy Master Euclid was yᵉ first yᵗ gave itt yᵉ Name of Geomitry which is now Caled Maſonrie throughout all thiſ Nation and after that when yᵉ Children of Israell

into ye Land of Behes [83] which if Now Called Jury [84] king David begung [85] ye temple which is now Called templum Domini [86] and is named with uf ye temple of Jerusalem and ye Said king David Loved well Maſons and Charged [87] them much and gave them good wagese and he gave them both [88] Charges and Manners as he had Learned in Egipt [89] given formerly by Euclid and other More Charges which you Shall hear afterwards and after ye Deceace of king David Solomon hif Son finifed outt the temple [90] yt hif father had begun and he Sent for Maſons out of Divers Countryes and Lands [91] and gathered them together Soe yt he had 4 Scoare [92] thousand workers of Stone which is all named Maſons [93] and he Choose out of them 3 thousand yt were ordaind [94] Masters and governers of hif work And furthermore there waf A king of Another Region yt men Called Hieram and he Loved King Solomon well and he gave him timber to hif work and he had A son named Amon and he waf A master of Geomitry and he waf Cheife Master of all graveings [95] and Carvings and of all his Maſons and Masonrie as Appears in ye Scripture in ye 1 booke of kings [96] and ye 5 Chap and thif Lolomon [97] Confirmed bothe Charges & manners yt his father had given to Maſons and thus waf this [98] Science of Masonry Confirmed in yt Cuntry of Jury [99] and in ye Citty of Jerusalem and in many other Cuntrys [100] Curious Craftmen walked About full wide and Spred themſelves into Divers Cuntrys Some to Learn more Craft and Cunning and Some to teach them yt had Littele Skill and Cunning and itt befell yt one Namus Grecus [101] yt had been att ye bulding of Solomons temple [102] came into France and there he taught ye Science of Masonrie

to men of france and there waſ one of ye Royall Line of france named **Charles Martiall** [103] and he was A man yt Loved well Such A Craft and he Drew to this Namus Grecus [101] above Saide and he Learned of him ye Craft and tooke upon him ye Charge and Manner and afterwards by ye providence of god he waſ elected King of france and when he waſ in yt State [104] he tooke upon him to make men Maſons [105] which before there waſ None and gave them both ye Charges and ye Manners and good pay aſ he had Learned from other Maſons and alſo Confirmed ye Charge [106] from year to year to hould there [107] Asembley wheare they would and Charged them much [108] and thus thus Came thiſ famous Craft into france **England** in all thiſ time Stood Void of Maſons Especally [109] for any Charge impoſed upon ye Science untill **St Albons** [110] time and in hiſ Dayes ye king of England being then A pagan waled ye town of St Albons About [111] thiſ St Albons waſ A worthy Kinght and Steward of ye Kings houſehould and had ye governer [112] of ye Realm and alſo ye Ordering of ye Said towns wales [113] and he Loved well Maſons and Charged [114] them Right Much and Made their pay Right good Considering how **Wages** and other things Stood then for he gave theme 2s and 6d A week and 3d for their Nonefinch [115] and before yt time throughout all this Land A Mason had butt A Peny A day untill St Albons Avanced itt aſ AboveSaid and procucerd [116] A Charter [117] **King** and hiſ Counsill wherby to hould generall Counsell and gave itt A [118] Name of Asemblee and thereatt he waſ himſelf helping [119] to make men maſons

and gave them A Charge which you Shall heare after heare butt itt hapened Shortly after ye Death of St Albons [120] yt there Aroſe greatt Wars in England which came out of Diverse Nations [121] Soe yt the good order of Maſosons was deStroyed untill ye Days of King AthelStone [122] whoſe [123] waſ A worthy King of England [124] and brought thiſ Land into good Rest and peace bulded many great works and Abeys and Tower and other Manner of buldings and Loved well Maſons and he had A ſon Named Edwin [125] and he Loved Maſons much More then hiſ father and he waſ A great practitioner in Geomitrie and he Delighted [226] to Commune with Maſons and to Learn of them Skill and Cunning and afterwards for Love he boare to maſons and to their Science he was Made A Maſon himSelf and he procured for them of hiſ fathe [127] A Charter and Commiſion to hould every year an ASemble [128] whereſoever they would in ye Relm of England to correct [129] within themSelves ye treſpaſes and faults [139] yt were don within ye Craft and he himSelf held an Asemble att York and there he made Maſons and gave them ye Charge & taught them ye Manner and Commanded yt Rule to be kept ever after and toke for them ye Charter to keep and alſo gave orders yt itt Should be renewed from king to king and when ye ASembly was gathered together he made proclamation yt all att ould [131] Maſons or young yt had Any Writeings or underStandings of ye Charge or of ye manners Concerning ye Sd Sciences yt were made [132] before in thiſ Land or in any other [133] they Should bring them forth and when they had vewed and examined theire they [134] found Some in french Some in greek and Some in English and Some in other Languages and ye intents and Meaning of them waſ found out [135] and he had made A Booke there of how thiſ Craft waſ found outt [136] and he himSelf gave command yt they [137] Should be Read or tould when yt any maſon Should be made and to give them ye Charge and forme [138]

yt Day to this day ye manners of Maſons have been kept and obServed in yt form aſ well aſ men might observe and govern itt And furthermore att Diverſe ASembles and Adistions [139] of diverſe things in ye Charge ordained by ye beſt Advise of maSters and fellows [140] every man yt if A maſone take [141] good heed to theſe Charges yt he Amend himSelf before god if he finde himſelf Guilty of any of theſe Charges and in particuarly ye yt are to be Charged take good heed yt ye may keep theſe Charges Right well for itt is perrillous and great Danger for A man to forswear himSelf upon ye holy Scripture **The First Charge** is yt he or thou be tru to man and god [142] and ye holy Church and ye uſe Neither Error nor Herriſie [143] according to your own underſtanding or Diſhonour wiſemen [144] teaching & also yt he Shall be true lege man [145] & bear true allegiance to ye king of England without any treaſon or falshod [146] if you now [147] of any treaſon [148] yt you Amend itt privily if you may or elſe wern [149] ye king and his Counsill of itt by Delivering [150] itt to ye Magistrates and alſo ye Shall be true one to another yt is to Say every Mason of ye Craft of Masonrie yt be allowed Maſons you Should do to them aſ you would they Should Do to you [151] yt you keep truly ye Counsell of ye Lodge and Chamber and all other Counsell which ougt to be kept by ye way of Masonrie and yt alſo you Shal use No theft [152] butt kepe your Self true and alſo you shal be true to the Master [153] you Serve truly See hiſ proffitt & advantage promoted and furthered and alſo you Shall Call Maſons your brethren or fellows butt Nott any other fowl Names [154] alſo you Shall nott take in evill [155] any of your fellows wifes nor

unlawfully Desire his Daughter or Servant or putt him to any diſcredett and alſo y^t you pay truly for your meatt and Drinck where you goe to table and y^t you do nott any thing wherby ye Craft may be Scandelized or Diſgraced [156] Theſe be the Charges in generall which belongeth to every fre maſon to keep both M^rs [157] and fellows Now Come I to rehearse certan other Charges Singularly for M^rs and fellows [158] y^t no master Shall take upon him any Lords work or any other mans worke except he know himself to be of Sufficent Skill And Cunning to perform [159] ye Same Soe y^t the Craft thereby receive no Slander or Diſcreditt butt y^t ye Lord may be well Served and have his worke [160] Sufficiently Done & alſo y^t no Master take any worke att unreasonble Rattes [161] butt so Resonable y^t the Lord or owner be truly Served with hiſ own goods & and y^t [162] the Master to live Honestly thereby and to pay hiſ fellows truly theire wages aſ ye manner is and alſo y^t No Maſter or fellow Shall Supplant another of hiſ worke y^t is to Say If any Master or fellow have taken any worke to do & therefore Stand aſ master of ye S^d worke ye Shall nott putt him outt of itt unleſs he be unable of Skill or cuning to perform ye Same to ye end And alſo y^t no maſter or fellowe Shall take any Apprentice under ye term of Seven years and thatt Such an apprentice Sufficiently able [163] of body and Sound of hiſ Limbs and alſo of good berth free born no Alian butt Decended [164] of A true and Honest Kindred & no bondman and alſo y^t No Maſon take any apprentice unleſs he have ſufficent occupation [165] to imploy 2 or 3 fellows [166] att ye Least And alſo y^t no master or fellow Shall take over another Mans head any Lords worke from hiſ fellow Maſon y^t waſ wont [167]

to work jorney [168] worke theſe [169] Alſo y[t] every Master Shall give wages to hiſ fellows according aſ hiſ work DeServes y[t] he be nott Deceived by falſ worke and alſo y[t] none Shall Slander Another behinde hiſ back whereby he may Lose [170] hiſ good name or worldly Riches and alſo y[t] no fellow within y[e] Lodge or without Shall Slander or miſanSwer another without A Cauſe [171] And alſo y[t] every Maſon Shall Reverence hiſ oldeſt brother [172] and put him into honour and alſo y[t] no Maſon Shal be A Common player of Cards or Dice or any other unLawfull Game [173] whereby y[e] Science may be diſgraced [174] And alſo y[t] no fellow att any time go from hiſ fellow of y[e] Lodge into any town adjoining except he have A fellow with him to witneſs y[t] he [175] in honest place and Civill Company and every [176] Master or fellow shall come to y[e] Asemble of Maſons if itt be within fifty miles of if they have any warning of itt & [177] if he or they have treſpaſsed Against y[e] Craft all Such treſpaſing Shall stand thereatt the Award or Arbytration of y[e] Maſon [178] and they to make them accord [179] and if they cannott agree them then goe to y[e] common Law & alſo y[t] no master or fellow make any mould Rule or Square for any Layer [180] or Sett [181] any Layer within y[e] Lodge or withoutt to hew any Mould Stones [182] & y[t] every maſon Shall Exerciſe [183] Strange fellows when they Come out of other Cuntryes and Sett them on worke if he Can aſ y[e] manner is Viz if he have no stone or Mould in y[t] place he Shall refreſh him with Money to Supply his Want [184] untill he come at y[e] Next Lodge [185] and alſo y[t] every Maſon

Shal Doe [187] hiſ worke truly and nott Sleaghtly [187] for his pay butt to Serve his Lord truly for hiſ wages & alſo y[t] every Maſon [188] Shall finish and make an end of hiſ work whether itt be by tax or by torney [189] by measure or by Day if he have hiſ pay and all other Covenants performed to him by y[e] Lord of y[e] work according to y[e] **Bargaine** Theſe Charges y[t] we have [190] Rehearsed to you & to all other here preſent which belonget [191] to Mason you Shall well and truly Keep to your power Soe help you God and by y[e] **Contents of thatt Booke** [192]

Come all you Maſons hear what I doe Say
Hear is A Strict Account for you thiſ Day
Pray minde and Keep whatt you heard before
Before you binde your Self in Wed Lock there
Pray Call to mind whatt Charge you have in hand
Then do Nott Say you Did nott underſtand
for itt is A [193] y[t] Cannott be Kept to Suer
With all y[e] men y[t] will with endure
Wherewith take Care y[t] will wife [194] Deans be then [195]
Lest you be betrayd by Some falſe harted men
The beſt of Kings and Princes will this undergo
To Show y[e] Art of Masonrie we know
Lett uſ follow y[e] Rule aſ they have don before
To have y[e] Share of Science then [196] I Adore

For itt is and Ould [197] yea and an Antient thing
for why [198] we know y[t] A maſon waſ made A King
If y[t] A maſon or A brother Some Releif do crave
Do Nott Requite him Lik [199] unto A Slave
You know y[e] Charge y[t] we hard [200] all Over
that we mus [201] be kinde one to another

The first Charge

provoke no body
Mock no body
Swear Nott
Dispraiſe No body
Be against No body
Nothing if Long Laſtinge

Charge hear Mentioned
in thy power
evill [202]

GLOSSARY AND NOTES.

THE present Roll had been transcribed without reference to the printed transcript of the York Roll, No. I, kindly lent as proof by R. W. Frater W. J. Hughan, and the Newcastle College transcript was in print, when the York Roll, No. I, was compared with it, thereby ensuring an independent transcript and the advantage of the older reading on obscure and doubtful paragraphs. The York Roll, No. I, is timed about A. D. 1600. Frater Hughan agrees with the Editor that the present Scroll is to be timed about 1700, probably about 1660 to 1670 in the opinion of some, 1706 or before in the opinion of others.

All spellings and repetitions are according to text.

N. C. R. means Newcastle College Roll.

Y. R. I. means York Roll, No. I.

1—Richard Stead (it may be Richard Head) to Joseph Claughton. The York Roll, No. I, reads "Willm Kay to his friend Robt Preston."

2—Y. R. I. reads "O Noble Art," probably "of thee O Noble Art."

3— ,, reads "thats."

4— ,, reads "reason Saw."

5— ,, reads "at our beginning."

6—The North Country pronunciation of "purpose" is "porpose."

7—Y. R. I. leaves out "first."

8— ,, reads "Charges."

9— ,, reads "for 'yt' the science is ancient."

10—Interpolate "be" or "are."

11—Y. R. I. reads "of ye which *it* is one." *It* being Geometrie or Masonrie.

12— ,, has "seven."

13— ,, reads "of ye which 'Science' is grounded.

14—The Copyist writes "Long Viol," mistaking the letter S for L. If other Rolls had not clearly "ye Science of Song & violl, of tongue & organ, &c.," a very learned argument might have been raised as to what a Long Viol is or was.

15—Y. R. I. reads "grounded by one."

16— ,, reads "may a man pve," our copy gives probably the original word, unless this has been "pursue."

17— ,, reads "worketh any science."

18— ,, reads "he worketh by some."

19— ,, leaves out "of Ground," but has "of all manners of graines & seeds."

20— ,, leaves out "so," and proceeds "for in, &c."

21— ,, has "other liberal sciences, &c."

22— ,, reads "meat" which is phonetic spelling for "mete."

23—"Lameck." The curious phonetic spelling, in many instances varied, makes me think that the Scribe was assisted by another "Scholar," who read the text to him and so wrote it down from word of mouth and not by comparison with the original; when the one got tired of writing he took to reading for the other. The Manuscript is clearly in two handwritings. Of course "Lameck" is "Lamech."

24—Y. R. I. reads "Jabell" for Jabal.

25— ,, reads "Jubell" for Jubal.

26— ,, reads "Tubel Caine."

27— ,, reads "Jabal."

28— ,, reads "a Keeper of flocks of Sheep."

29—This should be "Jubal."

30—Y. R. I. reads "Musicke Song of Tongue harpe & Organ."

31— ,, reads "Smithcraft of Gold Silver Iron Copper & Steele."

32— ,, reads "Noah his flood," as if the flood had been the personal property of Noah, or of some great advantage to him.

33—"Sternes." Spelled "Lternes" in Y. R. I. I am inclined to think that the first letter in Lolomon (page 7, line 19 and word 3 of the Autotype) is really meant to be an S, and that some such phantastical impulse of the Scribe has caused the Copyist to make S like L, and vice versâ.

If the word is Sternes, as it clearly is in the N. C. R., it may possibly be derived from some barbaric Mediæval Latin word, having for its root

Sterno, *e.g.*—Liv. xxxxi, 27, *Viam Sternere*, to pave or make even a road; Lucret. iiii, 417, has *Stratum* as the pavement; *Lectum Sternere* is used by Cicero in the sense of straightening, smoothing, *i.e.*—making the bed. Hence, possibly, may—I do not say it is so—have been derived such a term as Sternes, meaning an article which has been beaten, pressed or formed, smoothed, spread or prepared, such as a formed brick. It would also admit of the meaning a dressed substance, say stone.

Another solution has occurred to me, namely, to read Steines or Steynes, the Saxon term for Stones, and in use to the present day, as applied to Bricks, *e.g.*—back-steine=baked bricks, &c. In the ordinary conversation of the operative workmen they are simply called Steine. Of course the term Steine applies equally well to cherry stones, marble slabs or any sort of stone.

Some of the Rolls have Lateris in place of Lternes or Sternes. Grand Lodge Roll, No. I, has Laterus; No. II, Latres; Buchanan, Laterus; and the Wm. Watson, Laterne. It is no great stretch for a Scribe, who did not understand Latin, to write Lterne or Lternes for Laterne, and even less to substitute the S in lieu of L.

Later, plural *Lateres* means brick; and brings us to the accepted meaning of one Pillar of Stone and one of Brick. But I suggest, that in addition to the misspelling of the word Lateres, there has taken place a transposition of sentences, and that we ought to read—"and ye one Stone [Pillar] was Marble because it would not [be] drowned with water, and ye other called Lateres (Bricks) because it would not burn with fire." I cannot conceive that these expert Builders and Architects had never seen Marble destroyed by fire. If the original was in Latin, Greek, French or other foreign tongue, as is probable, then a mixing up of the sentence might easily happen.

The Wm. Watson (Laterne) and the Dodd Print, 1739, (Laternes) are clearly miscopies of Lateres. It is suggested by Mr. F. Compton Price, who has prepared the Autotype Reproduction, that these Lateres may have been a kind of porous Brick or Stone, cut from something of the pumice stone nature and which would float, as is said to have happened to the Costermonger's fraudulent weights when thrown into the Thames.

The Harris, No. II, Ms. (*see* Vol. iv, Quatuor Coronati Antigrapha) says—"that one Pillar was made of chipped Lattens."

We shall have to leave the matter here until a Latin, Greek or French Copy turns up; bearing in mind, however, that Lateres are not necessarily burnt bricks, but may be bricks which have not been burnt.

52—Y. R. I. reads "moe." Abreviation for "more."

53— ,, reads "Any ' instead of "A."

54—This should be "Egypt."

55—Y. R. I. reads "Scholler." This is phonetic for "Scholar."

56— ,, reads "of generation."

57— ,, reads "& they had not a competent prportion of estate.' One Scribe copied mechanically without understanding, or perhaps not careing for the sense.

58— ,, reads "wherewith."

59— ,, reads "wherefore."

60— ,, leaves out "this."

61— ,, reads "how 'they' might provide."

62— ,, reads "and they could finde noe mannr of good way."

63— ,, reads "therein."

64— ,, reads "to ym"=to him (the King.) "Then," in the N. C. R. is clearly an error.

65—Both Rolls read "Except" in lieu of "Accept."

66—Y. R. I. reads "yt."

67–8— ,, reads "rule" in lieu of "use" in both cases. Rule and ruled—Use and used.

69— ,, reads "himself" in lieu of "him these."

70— ,, reads "and" in lieu of "in."

71— ,, reads "to buildings Churches Temples Castles Toures Mannos (Manors) (N. C. R. has Manners) & all manner, &c."

72— ,, reads "on this mannor.' This is phonetic for "manner"=in this manner.

73— ,, reads "yt they."

74— ,, reads "Knave," which I prefer.

75— ,, reads "Lord or Master yt they serve.' The Lord is the person for whom the building is erected. The Master the Contractor and possibly Architect combined, the Master Mason.

76— ,, reads "yt 'they' should."

77— ,, reads "Master of ye Worke."

78— ,, reads "efection nor great."

79—Y. R. I. leaves out "skill or."

80— ,, reads "& they disgraced or ashamed."

81— ,, reads "might 'best' worke."

82— ,, reads "theire 'own' Credit."

83— ,, reads "Behest."

84— ,, reads "Called amongst us ye Countrie of Jurie"=Land of the Jews.

85— ,, reads "begun."

86— ,, reads "Called amongst us Templm Domi."

87— ,, reads "Cherished."

88— ,, reads "both 'ye' charges."

89— ,, reads "Egypt."

90— ,, reads "finished out ye sd Temple."

91— ,, reads "into divers countreys and of divers lands."

92— ,, reads "Score."

93— ,, reads "& were all named Masons."

94— ,, has "to be."

95— ,, reads "his graveings."

96— ,, reads "in Libro Primo Regnj & Chaptr ye 5th." (!)

97—"Lolomon" is evidently a mistake for "Solomon." I leave it to experts to decipher this phantastic letter.

98—Y. R. I. reads "yt worthy."

99— ,, reads "Jurie"=Land of the Jews.

100— ,, reads "in many other Kingdoms."

101— ,, reads "yt there was one curious Mason called Namus Graecas."

"Namus Grecus." I refer the reader to Transactions of Lodge Quatuor Coronati, Vol. IV, 201 to 220; particularly to Wyatt Papworth's Paper, Vol. III, 162 to 167, where the variants of this name are given.

It will be noticed that in Gould's Commentary (printed in Masonic Reprints, 1889) No. 42, the Crane Manuscript gives this name as Marcus Graecus. According to Bro. R. H. Murdoch, Bacon learned the secret of making gunpowder from the Manuscript of Marcus Graecus. This writer is mentioned by the Arabian Physician, Mesue, early in the 9th century. *Vide* Footnote to Bro. Jno. Yarker's Paper, "The Rosicrucians" (after Kiesewetter) Vol. I, Part III, p. 16, Transactions of the Newcastle College Societas Rosicruciana in Anglia.

I would as soon accept Marcus Graecus as the original of all the variants as any other reading, particularly as we then have a concrete fact to deal with.

102— Historically, Namus Graecus cannot have lived during the building of King Solomon's Temple and at the reigning of Charles Martel. I therefore propose to read "who had been at the buildingS of King Solomon's Temple," *i. e.*—had been to see them.

103—Y. R. I. reads "Charles Martall"=Charles Martel.

104— ,, reads "was in ye Estate."

105— ,, reads "took & helped to make men Masons."

106— ,, reads "a Charter."

107— ,, reads "their."

108— ,, reads "cherished them right much."

109—"Especially."

110—"St. Albans."

111—"Walled."

112—Y. R. I. reads "Governance."

113—"Walls."

114—Y. R. I. reads "Cherished."

115—"Nonefinch" or "None/inch," Allowance. Mr. F. Compton Price, who so carefully prepared the Autotype Reproduction, takes a lively interest in Nonefinch, and refers to "Glossary," Halliwell & Wright, London, 1888, Vol. 2, p. 609. Noonshun written also Nunchion, a repast taken at noon, usually between other meals. *Vide* Browne Brit. Past., P. 2, p. q.—

> "Harvest folk with curds and clouted cream,
> With cheese and butter cakes and cates enow,
> On sheaves of corne were at their *noonshuns* close,
> His conserves or cates when he hath well dined,
> His afternoon *nunchions*, &c."
>
> *Man in the Moone, 1609.*

"Is their nothing in the Sacrament but bread and wine, like an hungry *nunscion*?"—*Smith's Sermons, 1609.*

Nunchion, A. Piece of Victuals eaten between meals (Luncheon commoner)."—*Samuel Johnson.*

> "Laying by their swords and trunchions,
> They took their breakfasts or their *nunchions*."
>
> *Hudibras, J. I., 345.*

If Noon-shun be accepted as a kind of siesta, or retirement from the vertical rays of the sun, and synonymous with Nuncheon and the other variants, it may not be impossible that Noon-flinch is the original of our word Nonefinch ; flinch=to shrink, to withdraw from.—*F. C. Price.*

Noenen, *Nonen*, or in the diminutive *Noeneken*, is at the present day the expression used by farmers, foresters and workmen in the Westphalian dialect to express their mid-day sleep or rest. This dialect has preserved many old Saxon words which are now obsolete.

The reader will do well to refer to Gould's History, 1, p. 101.

116—" Procured."

117—Y. R. I. reads " for them from the King."

118— ,, reads " ye name of Assembly."

119— ,, reads " was himself & helped to."

120— ,, reads " St Albone." This should be " St. Albans."

121—has the same curious reading.

122—" Athelstane."

123—Y. R. I. reads " who."

124—" King of England."

125—Refer to Gould's History, *re* Edwin.

126—Y. R. I. reads " Delighted much to talk & commune."

127— ,, reads " of ye King his father."

128—" Assembly."

129—Y. R. I. reads " and to correct."

130— ,, reads " defaults & trespasses."

131— ,, reads " yt all old."

132—" Made." Refers to Charges.

133—Y. R. I. leaves out the word " in," making possibly another meaning.

134— ,, reads " there found some."

135— ,, reads " found all out."

136— ,, reads " was founded."

137— ,, has " yt " in place of " they."

138— ,, reads " and from yt Day."

139— ,, reads " at divrse ASsemblyes an adition of certaine things."

140—After "fellows" the Y. R. I. interpolates "*Tunc unus ex senioribus teneat Librum et ille vel illi poniat vel poniant manus supr Librum et tunc precepta deberent Legi*," and then continues "every man."

In the N. C. R., over the word man, will be noted a peculiar mark like an O; it appears to me that this and similar marks were signs by which to distinguish where each of the two separate Writers left off, thereby further favouring the idea that two Scribes worked at the copy, one reading while the other wrote and vice versâ. The phonetic North Country dialect also supports this view.

I am unable to say if Y. R. I. from "*Tunc* to *Legi*" is an interpolation, or if the Scribes, who copied the N. C. R., omitted the Latin intentionally or accidentally. The above specimen of Latin is worth preserving.

141—Y. R. I. reads "Right good heed."

142— ,, reads "true man to god."

143—"Heresy."

144—Y. R. I. reads "or discreet and wise mens teaching."

145—"Liege man."

146—Y. R. I. reads "or any other falsehood."

147—"Know."

148—Y. R. I. reads "treason or treachery."

149—"Warn" may be read.

150—Y. R. I. reads "declareing."

151— ,, reads "and yt yu keep truly all ye Counsell."

152— ,, reads "use no theeverie."

153— ,, reads "ye Lord or Master you serve and truly see."

154—Both Y. R. I. and N. C. R. have "any 'other' foul names."

155—Y. R. I. reads "in villany" in place of "in evill any."

156— ,, reads "or whereby it may receive disgrace."

157—"Mrs"=Masters. Y. R. I. reads "that belongeth every Mason to keep." N. C. R. "has Fre Mason." Bro. Speth will be glad to take a note of Fre Mason.

158—Y. R. I. leaves out the "I" and reads "now come for to rehearse certaine of ye charges singularly for Mastrs & Fellows viz."

159— ,, reads "and finish."

160—Y. R. I. reads "truly and sufficiently."

161—"Rattes"=Rates.

162—Y. R. I. reads "and 'Ye' Master."

163— ,, reads "and yet Such Aprntice." "Yt" would read better than yet.

164—"Descended."

165—Y. R. I. reads "whereon to employ."

166—"Fellows"=Journeymen.

167-8—Y. R. I. reads "put any to take any Lords work yt was wont to work Journey work." Journey work or jorney work, that is to say the work of a journeyman. In many of these old statutes journeymen are distinctly forbidden to take contracts.

169— ,, leaves out "these," and reads "And also."

170— ,, reads "either his good name or worldly riches."

171— ,, reads "shall mis-answer or reprove unlawfully another without cause."

172—"Oldest brother," presumably "Brother of the Craft." Y. R. I. reads "Elder Brother." The term is still in use in the Antient Fraternity of the Trinity Brethren, who have Elder Brethren; clearly these Elder Brethren are Officers of the Lodge. In old Scottish Masonic Records occurs the expression eldest Apprentice.

173—Y. R. I. reads "or games."

174— ,, reads "slandered & disgraced."

175— ,, reads "yt he 'was' in honest &c."

176— ,, reads "and also ytt every."

177— ,, reads "if it be within : I : mile about him if he have any warning of ye same." The : I : being clearly a mistake for L.

178— ,, reads "Mastrs and fellows there." A very important difference.

179—"to make accord"=to agree. Y. R. I. reads "to make them accord if they can or may."

180—"Layer," he who puts hewn or square stone down in its place, but is not able to carve or cut it.

181—Both Y. R. I. and N. C. R. have "Set," to set, or to set on, is to give a task.

182—"Mould Stones"=Carved Stones.

183—"Exercise," in the old sense of give work to, employ. Y. R. I. has "cherish."

184—Y. R. I. reads "necesityes."

185— ,, reads "until he come to the next lodge." Is this the Threepence Nonefinch? Possibly Nonefinch was the sum of money customarily given to journeymen when out of work, being Idle Money.

186— ,, reads "performe."

187— ,, reads "sleightily."

188— ,, reads "Mr (=Master) shall truly finish."

189— ,, reads "by tax or jorney viz by Measure or by dayes." Tax clearly means as taxed by an expert, and torney appears to be misspelled for journey work or day work.

190— ,, reads "we have now."

191— ,, reads "belongeth to Masons."

192— ,, adds "Amen."

193— ,, reads "probably A Secret or an Art."

194—"to wife"=Marry.

195—"Deans be then." I read this "Therefore, you that will marry take care, Do (take care) and be then married." Another reading is "Wherewith take care you that would wise(ly) do," reading wise instead of wife.

196—Probably "'which' or 'that' I adore" in the original.

197—"And Ould" stands for "an Old." Ould being the North Country pronunciation of Old.

198—"for why we know." I read this "for why '?', we know &c."

199—"Lik"=like.

200—"Hard," North Country pronunciation for "heard."

201—"mus"=must.

202—The lowest part of the Roll has unfortunately been torn off in the manner shown by the Reproduction; probably this is an additional declaration of keeping these Charges similar to the last four lines preceeding the Poem.

As regards the Poem, I am much inclined to think that this is the form of oath as recited to the Candidate. We have other old forms of Poetic Ritual, and particularly obligations in doggerel rhyme, extant to the present day. The last few lines would probably be repeated by the Candidate.

As Y. R. I. makes no mention of this Poetry or additional Charges, it may be presumed that they were not regularly commited to writing but remembered until our Scribe duly noted them.

The Editor thinks it unnecessary to draw attention to historical and other errors, as the reader will be fully acquainted with the data and can draw his own conclusions.

FD. F. SCHNITGER, VIII°,
LIBRARIAN AND EDITOR.

"*Nec Aspera Terrent.*"

CENTRAL MASONIC HALL,
SHAKESPEARE STREET, NEWCASTLE-UPON-TYNE,
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