

"LODGE OF HOPE MS." (N)*(About A.D. 1680.)*

THE Constitutions Articles which are to be observed and fulfilled by all those who are made free by the Rt Worl, M^{rs}. Fellowes and Brethren of Free Masons at any Lodge or Assemblie.

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

Good Brethren and fellowes our purpose is to relate unto you how, and in what manner the Craft of Masonry was at the first begun and afterwards how it was found out by mighty Kings and whereby Princes and many other worshipful men and also to them that be heare will declare the charge that belongs to every true Mason to keep; for in good faith if you take heed thereunto, it is well worthy to be kept for a worthy craft, and a curious science for their be Seaven liberal Sciences of the which it is one of these following

The first is Gramer that teacheth a man to speake, the Second is Logicke yt teacheth to decerne the truth from falshood. The Third is Rhetorick that teacheth to speake and in Subtilly tearms: The fourth is Music that teacheth the art of Song and the Voice of Organs and Harps; The fifth is Aretmaticke that teacheth to account and reckon all maners of Numbers. The Sixth is Geometry that teacheth to measure ye Earth and other things of which Science is Masonry, The Seaventh and last is called Astrology or Astronomy that teacheth to know the course of the Sun and Moon & other Ornaments of the Heavens.

The Seaven liberal Sciences which be all by one Science viz: Geometry it teacheth Mett and Measure ponderation and weight of all manner of things in the Earth and there is noe man worketh by any Craft but he worketh by some Measure, and all is Geometry Craftsmen and Merchants depend upon this Science & Especially plowmen and tillers of ground both for Corne and Seed and Vines and plants flowers & other fruite of the Earth, for neither Gramer nor Astronomy nor any of the rest doe find a man one Measure without Geomtry, Wherefore that Science is most worthy that findeth all other; how that this Science was first begun I shall tell you

Before Nohas flood was a man called Lamech had two wives the name of the one was Adah and the other Sella as it is written in Genises 4th Chapter; by the first wife Adah, he begott four Sonnes the one was called Jaball, and the other Juball, and by the other wife he had a Sonn called Tuball Cain and a daughter called Naamah and these children found the beginning of all Crafts and Sciencs in the world, thus Jabell was the elder and found out Geometry, and parted flocks of Sheep and Lambs in the field, and first wrought house of Stone & tree as it is written in the chapter aforesaid v. 21. and his brother Juball found out Musicke of Song Harps and Organs, and the third brother found out the Smith Craft as

of Iron or Steel and there Sister found out the Craft of weaving, these children did know that God would take Vengeance for Sin, either by fire or water wherefore they wrote the Sciences, which they had invented in two pillars of Stone, that they might be found after the flood, the one stone is called Marble which cannot burne with fire, and the other Stone is called Laternus that will not drowne in water.

The great Hermerinus that was Sonne unto Guz and Guz was Sonn unto Ham which was son unto Noah, the Second Sonne Hermerinus was after called Hermes the father of Wisdome, and he found out the two pillars of Stone, and the Sciences written therein he taught, and at the buildinge of the Tower of Babilon was called Nembroth. Nemrod was a Mason and loved well the Craft, and it is said by the Masters of the Stone y^t when the City of Nineve and other Cityes should be builded Nembroth the King of Babilon sent their Sixty Masons, att the desire of the King of Nineve his Couzen and when they went forth he gave them a charge on this manner viz—That they should be true, and to love one another ; and that they should serve truely the lord for his payment that he might have worship by sending of them unto him, and other things he gave them in Charge and this was the first time that the Masons had any charge of their Craft, Moreover when Abraham and Sarah his Wife went into Egypt, and there they taught the Seaven Sciences to the Egyptians. They had a worthy Scholer called Euclides and served right well ; and was Master of all the Seaven Sciences, and it befell in his dayes that the Lords and States in the Land had soe many Sonnes that they had begotten some by their wives and some by other Ladies of the realme (for that land was holden a plenished generation) and noe living competent for there said children wherefore they were sore troubled in minde, in what sort to puid for them : And the King of that land made a great Counsell and a parliament to know how they may find there children, and he could noe way that was good ; bnt caused a proclamation to be made through the realme if their were any man could informe them that he should come to him, and he should be rewarded for his travell ; and hold himselfe well pleased, after the cry or proclamation was made, came the worthy clarke Euclides, and said to the king and all the great lords if you will give me your children to govern and teach honestly as gentlemen should under condition that you will grant them and me a Commission that I have to rule honestly, as that Science ought to be used and ruled ; and the King granted anon, and sealed a Commission and then the worthy Doctor took the lords sonns and taught them the Science of Geometry for to worke in Stones all manner of worthy work that did belong to Castles and all manner of Courts Temples, and all manner of Churches, with all other buildings, and he gave them a Charge in this manner, First that they should be true to the King and the Lord whom they served and they should be true one to another and they should call each other fellow and not servant, nor knave nor any other foul name and they should ordaine one of the wisest of them to be Master of the lords work, and neither for low nor great livings, nor riches to lett any that had little understanding to be Master of the lords worke ; whereby y^e lord should be evil served, and they should call the governor of the work the Master of the work whilest they wrought with him, many other Charges which were long to relate, and to all other charges he made y^m to swear the great oath. that men used to swear at that time, and ordained them reasonable payment that they might live by it honestly, and also that they should come and assemble themselves, and have Councill in the Art of Geometrey governed their ; and that worthy Master gave it that name & was called Masonry in this land, long after the Children of Israel were come into the land of Beliel, it is now called amongst us y^e Countrey of Jerusalem. King

David begun the temple of Jerusalem which is called with them Temple of Diana and the same King David love Masons well and cherished them and gave them payment, he gave them the Charges and manners, as he had it out of Egypt given by Euclides and other charges which you shall hear afterward, and after the death of King David, Solomon his Son performed the Temple that his father had begun and sent divers Masons of divers land, and gathered them together so that their was Eighty thousand Workers of Stone & they were named Masons and he had three thousand three hundred of them which were ordained to be Masters and governors of the work and their was a King called Hiram, and he loved King Solomon and he gave him timber for his worke, and he had a Son named Amon & he was Master of Geometry and was the Master of all his workmen (or Masons) and Master of all his graven and carved works and to all other masonry that belonged to the temple as it is written in the Bible 1 Kings fifth Chap: and the same Solomon confirmed both the charges and manners that his father had given Masons: and thus the worthy Craft of Masonry was first confirmed in the country of Jerusalem and in many other kingdoms glorious craftsmen walked abroad because of learning more craft, and others to teach their craft; and soe it came to passe that the curious Mason named Minus Goventis (or Grevis) that had been at the building of Solomons Temple and in France he taught y^e Craft of Masonry to men in France, and their was one of y^e royall line of France that was called Charles Martell he loved Minus Goventis well because of his craft, and he tooke upon him y^e charges and manners and afterwards by the grace of God he was to be elected King of France, and when he was in his realme he took to him many Masons their & Manners and he ordered them good payment which he had learned of other Masons, and he confirmed them a Charter to hold from yeare to yeare & cherished them much and thus came the Craft into France. *England* all this while stood voyde of Masons untill the time of St. Albone and in his time the King of England was a pagan and builded the town y^t is now called St. Albons after that in Albons time was a worthy K^{nt} & he was chief Steward with the King and had ruling of the realme, & also of making the Towne wall and he loved Masons well and cherished them much and he made their payment right standing as the realme did require for he gave them every week iiis. vid. to their double payment or wages, before y^t time through all that land, a Mason took but a penny a day and afterwards St. Albone amended it much and gott them a Charter from y^e King and Counsell and gave it the name of an assemblee, and theirat he was himself and made Masons and gave them a Charge as you shall hear afterwards—Right soon after the death of St. Albone came great warrs into Inghland through divers natione Soe y^t good rule of Masonry could not be used untill that Athelstone who was a worthy King in England who brought the land into great peace, and builded many great buildings of Abeys and Castles and many other great buildings, and he loved Masons very much And he had a Sonn was Hoderine and he loved Masons much more than his father, for he was full of practise in Geometry wherefore he drew himself to Common Masons, and to learn their Craft and afterwards for love he had to Masons and the Craft he was made Mason himself and he gott of his father the king a Charter and Commission to hold every yeare an Assembly where they would within the realme and correct within themselves faults and trespases that was done within the Craft, and he made himself an Assembly at **Hocke** and there he made Masons and gave y^m charges and taught them manners of Masons and comanded that rule should be kept ever after and to them he gave y^e Charter and Commission to keep and make ordinance, that it should be ruled from King to king when his Assembly was charged he made a Cry that all Masons

that had any writing or understanding of the craft, that were made before in his land that they should shew y^m forth, and their was some in french, and some in greek and latin, and some in English and other languages, and the intent thei^rof was found, and he comanded a booke thei^rof to be made how the craft was first found and comanded y^t it should be redd' and told where any Mason should be made, and to give him his Charge, and from that time Masons have kept in this forme, and order as well as men might govern it, and furthermore at private Assemblies their have been added to it divers Charges more and more by the Master and fellows advices.

Tunc unus ex Senioribus teneat librum et ille vel illi ponant manus supra librum et tunc precepti debeat legi, viz :

Every man that is a Mason take heed to this Charge if you find yourselves guilty of any of these that you amend again and especially you that is to be charged take you heed y^t you may keep the Charge, for it is a great perill for a man to foresware himselfe on a Booke.

1 The first Article of your Charge is that you shall be true to **God and the Holy Church** that you use noe Heresie nor Eror to your understanding.

2 Alsoe you shatl be true leige men to the King without treason or falshood and that you shall know noe treason, but that you may amend it (if you may) or else warne y^e King or his Counsell of it.

3 Alsoe you shall be true one to another, Viz :—to every M^r and fellow of the Craft of Masonry y^t be Masons alowed, y^t you doe to them as you would they should doe to you, also that every Mason shall keep true lodge and Chamber ; and all other Counsell that ought to be kept by way of Masonry.

4 Alsoe you shall be true to y^e lord and Master, whom you serve and truly to seek his profite and advantage.

5 Alsoe you shall call Masons your fellows and brethren and noe other foule name neither shall you take your fellowes in Villany nor ungodlily his daughter or his wife in Villany.

6 Alsoe that you shall pay truely for your Table, and meat and drink where you goe to board.

7 Alsoe that you doe noe Villany in that house whereby y^e Craft may be slandered.

These be y^e charges in generall y^t every Mason should hold, both Masons and fellowes.

These Charges which belong onely to the Masters and fellowes.

1 That noe fellowe shall take any lords worke or other, but he know himself able and cunning to perform the same soe that y^e Craft have noe disworship but that y^e lord may be well and truly served.

2 Alsoe that noe Master take any worke but that he take it reasonably, soe that the lord may be served truely with his own goods, and the master to have honestly and pay his fellowes truly their pay as the manner of the craft doth require.

3 And alsoe that no master or fellow shall suplant others viz :—if he have taken any worke or stand master of a lords worke you shall not put him out if he can finish the worke.

4 Alsoe that noe Master or fellow shall take an aprentice to be allowed his aprentice but in seaven yeares, and your aprentice to be able of his birth, and of limbs as he ought to bee.

5 Alsoe, that noe master or fellow shall take any allowance to be made Mason, without the consent of his fellowes (five or six or least).

6 Alsoe, he that shall be made Mason, shall be free born, and of good kindred, and noe bondman, and shall have his right limbs, as a man ought to have.

7 That noe M^r shall put any lords work to task, that use to goe to Journey.

8 That noe M^r shall give a penny to his fellowes, but as he deserves it, soe that he be not deceived with false workemen.

9 Alsoe, that noe fellow shall slander another behind his back to make him lose his good name or his worldly goods, and alsoe that noe fellow within the lodge or without, may answer his fellow disrespectively without a reasonable cause.

10 Noe Mason shall play at hazard or other play, whereby they may be slandered.

11 Noe mason shall be a comon riball in litchery, to make his master to be slandered.

12 Noe fellow shall goe into the Towne in the night-time, where is a lodge of fellowes without a fellow with him, that he may bear him witness, that he was in an honest house or place.

13 That every Mason or fellow come to the assembly, if it be within five miles about him : if he have warninge, and their stand at the reward of the M^{rs} and fellowes.

14 Every Mason shall prefer his fellow, and put him to worship.

15 Every M^r and fellow if he have trespassed, shall stand at reward of Masters and fellowes if he or they may make them account, and if they may not accord then to goe to the comon assembly.

16 That noe Mason shall make any Mould square or rule to any rough layer.

17 Noe mason which is within a lodge or without, shall sett or lay, Mould, Sconder, without mould of his owne makeing.

18 Every Mason shall receive strange masons or fellowes when they come over the Countrey and set them in worke as the order is viz :—if he have Mold, Sconder to place, he shall sett him two weeks at the least in worke and give him his hire and if there be no Sconder, for him then to refresh him with money to bring him to the next lodge, and alsoe all masons shall be true to their work be it by taske or journey and truely make an end of their worke ; that they may have their pay as they ought to have it.

THE APPRENTICE CHARGE.

That he shall be true to god, and the Holy Church, the King his master and dame whom he shall serve.

That he shall not steall or pick away his Master or Dames goodes absent himselfe from their service, nor goe from them about his own pleasure by or by night without licence of them.

That he doe not comit Adultery or fornication in his master house with his wife daughter or servant.

He shall keep Counsell in all things spoken in lodge or chamber by Masons fellowes or free masons, and that he shall not keep any disobedient argument against any Mason nor disclose any secrett whereby any (difference) may arise amongst Masons or fellowes or apprentice, but (reverently) to behave himself to all free masons, being sworn brethren to his said Master.

He shall not use any carding, dicing or other unlawful games, haunt any Taverns or Alehouses their to waist any mans goodes without licence of his Master or some other free masons.

He Shall†

Examined and compared with the scroll this 7th day of March, 1872.

Wm. W. Barlow, W.M., 302.

† Here the parchment scroll is defaced, worn away with age, and torn off.

