

## The Melrose No. 2 Manuscript 1674

### “ CHARGE.

“ WITH ye might of ye father of Heaven with ye wisdom of Ye glorious sone, and through ye Goodness of ye holy Ghost that be thrie persons in one Godhead, be with us at our beginning and give us grace as to Instruct us heir in our beginning that we may come to his bless that never shall have an end Amen. All Brethren and fellows our purpose is to teach you and what maid ye science of Masonrie to begin and after found out by worthie King PRIAMUS and by many other Worshipfull men, also to these that be heir present we will Declare ye charge for every treu mason to Keip in faith which is worthie to be keipit in masonrie for a worthie sienc. For ther is VII. Liberall siences, of ye which ye names of them be these, Ye first is GRAMMAR and that teacheth a man to speake truely and write truely. Ye second is RHETORICK and that teacheth a man to speake fair in some terms. Ye third is LOGICK and that teacheth a man to Deserne truth from falsehood. Ye fourth is ARITHMETICK and that teacheth a man to reckon all kind of numbers. Ye fifth is GEOMETRIE that teacheth a man to mette the height breadth lenth and thickness of all things. The sixth is MUSICK that teacheth any man the siencie of sound of voice tounge, organ, harp, and trumpett. The seventh, ASTRONOMIE that teaches a man to know, ye course of ye sun ye moon and starrs. These be ye sevin liberall sciences the which seven be all found by ye science that is Geometrie, and a man may prove that all ye sciences in ye world was found out be Geometrie for Geometrie teaches a man to mett misur pounds ratiat and weight of all things in ye earth for there is no man that worketh any science, but he worketh by some weight or measur and no man that buyeth or selleth but by some weight and measur, and all this is GEOMETRIE, these merchants and all other Chrystian men and all other ye 7 sciences, and especialie plowmen and tillers of ye ground for all manner of grains seeds and vines and for all sotters, sowers and planters of other fruits, for by Grammar, neither Astronomie nor none of the Seven Liberall sciences can no man find, met, or misure wt out GEOMETRIE therefore ye science was first begun

\* *Vide* “ History of Freemasonry in Roxburghshire,” &c., by Bro. W. Fred Vernon (London, 1893), page 51.

before Noah's flood. Ther was a man call LAMECH as it is written in the fourth Chapter of Genesies verse 19 Lamech took unto him two wyffes, ye name of ye one was ADAH and ye name of the other was Zillah verse 20 and Adah bare Jaball: he was the father of such as dwell in tents and of such as have cattell, verse 21 and his brother's name was Tuball, he was the father of such as handle ye harpe and organe, verse 22 and Zillah shee also bare TUBALL CAIN and Instructur of every artificer in Brase and Iron and ye sister of Tuball Cain was Naamah, and thes four children found found ye beginning of all science in ye world, and ye elder sone Jaball found out Geometrie and he parted, flocks of sheip and lands in ye fields and first wrought houses of stone and it is noted in ye chapter forsaid that his brother TUBALL found ye scienc of musick, tounge, song, organe and harpe, The third brother TUBALL CAIN found the scienc of Gold and Silver, Copper, Irone and Steill and ye Daughter NAAMAH found the scienc of weiving, and these children knew weill that God wold take vengeance for sine either by fyre or watter, therefore they wrot Ye Sciens they had, in two pillers of stone that they might be found after Noah's flood, ye one stone was MARBLE for it would not burne with fyre, ye other is called Latterus for it wold sinke in no watter. Our Intent is to tell you how, and in what manner these stones was found, that these sciences was written in. Great HERMINES that was \*[Cubes son] ye which \*[Cube] was Shems sone, he was Noahs sone. This same HERMINES afterwards called HERMES ye father of wisse men, he found ye two pillars of stone and ye sciences written on them, and he taught to other men at ye building of ye Towre of Babylon, them was Massons much mad of and ye King of babylon height Menbroke was a masson himself and loved weill ye science as it is with all ye Masters of that art, and when ye Cittie of\* [Nineve] and other Citties in ye East should be mad, Membroke King of Babylon sent 21 masons together at ye \*[request] of ye King of NINEVEH his Cusin, and when he sent them forthe, he gave them charge on this manner, that they should be treu, on to another, and that they should live treully together and that they sould serve ther Lord treuly for ther pay, so that ther Master may have worshipe and all that love him. Another charge he gave unto them and this was ye first tyme that ever Massons had charge of this science. Moreover when ABRAHAM and Sarah his wyff went into Egypt, and ther he taught ye VII siences ty the Egipcianes, he had a worthie scholar

\* Blank in original, but filled in from another MS.

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EUCLYDE and he learned right weill and was a Master of the sevin Liberal sciencs and in his dayes it beffell that the Lords and states of the Realm had so many sones, that they had some by y<sup>r</sup> wyffes and some by other Ladyes of the Land, for that Land is a hoot and plentiful land of generation, and the had no competent living for their children, wherefore they had much caire, and then the King made a far Counsell and parliament to know how they might provid y<sup>r</sup> children honestly like Gentlemen, and they could find no maner of way and they did make a proclamation throughout all ye land, if y<sup>r</sup> wer any man y<sup>t</sup> could informe them, that they should come to them and he should be rewarded for his Travell, after that this proclamation was maid then cam this worthie clerk Euclýde and said to ye King and to all his great Lords if that they may live honestly as gentlemen under condition, that you wil grant me commission that I may have power to rule them after ye maner of ye scienc, and ye King and all his Lords granted and sealed his Comision, and then ye worthie Doctor took to him his Lords sones and taught them ye scienc, GEOMETRIE in practise for to work in stoncs all manner of worthie works that belongeth to buildings as tempels, castels and toures, and he gave them a charg in his manner. The first was that they should be true to ye King and to ye Lord that they serve, and that they should love on another, & y<sup>t</sup> they should call one another brother or fellow & not his servant nor slave nor by any uncomely name & that they should Duly Descerve y<sup>r</sup> pay of their Lord and Master, and that they should ordain the wisest of them to be over y<sup>re</sup> Lord's work, whereby y<sup>re</sup> Lord might be weill served and they commended, and also y<sup>t</sup> they should call the goverignour of y<sup>r</sup> work Master so long as the served him, and many other more y<sup>t</sup> wer too long to recite, and to all thes charges they maid them sweare a great oath, y<sup>t</sup> men used to swear in those dayes, and ordained them a reasonable pay that they might live honestly & also y<sup>t</sup> they should assemble together onc in ye yeir, y<sup>t</sup> they might serve y<sup>r</sup> Lord for his profit and y<sup>r</sup> owne worship, and to keip count w<sup>t</sup> in themselues, for him y<sup>t</sup> hath trespassed against ye scienc, and thus was ye science groundit y<sup>r</sup> and that worthie Master EUCLYD, gave it the name of GEOMETRIE, and now it is called throughout all the land Massonrie, long after ye children of Israll cam out of ye Land of Egept y<sup>t</sup> is called among us ye contrey of Tarkyn and the same King DAVID loved Massons weill chirished them and gave them good pay and he gave them charge as he had learned in egypt by artificers and other charges more y<sup>t</sup> you shall hear afterwards. and after ye

desyce of King David, Solomon his son performed ye Temple  
y<sup>t</sup> his father had begun, and he sent for Massons into Divers  
Contreyes and gathered them together, so that he had fourscore  
thousand workers of ston & were all named massons, and he chuse  
out of them 4000 that wer ordained to be Masters of his work. and  
furthemor ther was a King of another Land called HIRAM, he loved  
King Solomon, and gave him timber for his work, and he had a son  
y<sup>t</sup> was a Master of Geometrie, and he was cheuse M<sup>r</sup> of all ye  
Massons, and he was M<sup>r</sup> of all carving and he was Master of all  
manner of Massonrie, that belonged to the Tempell and this is  
witnessed in the Byble I Kings 5th Chapter and this same Solomon  
confirmed both Charges and manners that his father had given to  
massons, and thus that worthie SCIENCE of Masonrie is confirmed in  
ye country of Hiram, and in many other Contreyes, and these crafts-  
men walked about in Divers Contreyes some by use of learning mor  
knowledge, and some to teach them that had but litell, and it befell  
that y<sup>r</sup> was a curious masson called NAMIOS that had been at ye  
building of SOLOMON'S TEMPLE, and come into Franc & there he  
taught ye scienc of Massonrie to french men, and there was of  
regallyne of france that height CHARLES MARTELL he was a man  
y<sup>t</sup> loved weill such a scienc and he Drew to this Namois Greitius  
abovesaid, and learned ye scienc and Laid upon him ye Charge and  
ye maners and afterward by ye grace of God was elected to be KING  
of FRANC, and when he was in this state he tooke meassons and maid  
massons that wer none and set them in worke and gave them both  
the charg, manners, and good pay, as he had learned of other masons  
and confirmed them a Chartor from year to yeare and should assemble  
wher they would, he cherished much and so came this science of  
MASSONRIE into FRANC and England, in all this time there was no  
charge of Massonrie knowin in England till saint Albons tyme, and  
in his tyme ye King of England was a pagon and he did wall ye tower  
that is called Sanot Albans. And Sanot Albons was a worthie  
Knight and Stewart of ye Kings House and had goveranc of all ye  
realm & also of ye building of ye tower walls and loved weill the  
massons and Cherished much & made y<sup>r</sup> pay right good for he gave  
them ii<sup>s</sup> vi<sup>d</sup> in the weike and to others that were none he gave iij<sup>d</sup> in  
ye weike and befor that tyme throughout all ye land, a mason had  
but a penny a day and his meat untill Sanot Albons amended it, and  
got them a CHARTOR from the kings general counsall to assemble  
together and was y<sup>r</sup> himself, and maid masons and gave them  
y<sup>re</sup> charge as you shall heirafter heare. Right after the Decease of

Sainot Albons, there came into England, Divers Warrs of Divers Countreys for that cause the rule of Massonrie was Detested unto ye tyme of KING Athelstons dayes that was a worthie King of Inland and brought this land in rest and peace, and buildit many great works of Saint Albons tour, and many other buildings and loved masons weill, and he had a son named EDWINE and he loved masons much mor then his father. he was a great practiser in Geometrie and gave himself to talk much w<sup>t</sup> masons, and has maid massons himself and for the love he had to science, and to the masons, he gatt of his father ye King a Charter or Commission y<sup>t</sup> they should assemble every year wher they wold within the Realme of Inland to correct such trespases as was committed in ye scienc. and he Did hold his assembly at York and there he maid masons and gave charge and taught them ye maners and commanded that order to be kept and maid an ordinanc that they should be ruled by ye King & when ye assemblie was gathered together he made proclamation, that all masons old or young y<sup>t</sup> had any writings or understanding of the charge or the maners, that were made in the land or any other, that they should show y<sup>m</sup> fourth, and when it was provided, there was some in French, some in Greek, some in Inland, and some in other languages, and ye Intent of them was found all on, and he did mak a book thereof, and how ye scienc was found and he commandid y<sup>t</sup> should be red when any mason was made, and to give them his charge and from y<sup>t</sup> tyme to this present, ye manners of masons to be kept in that forme as men might keep & govern. and furthermor att certain assemblies y<sup>re</sup> hath been ordained certain charges by the best advice of Masters and fellows. *Tunc unus majoribus tenet Libra et ille vel illi ponare manus super Librum et tunc precepta debent Legi.* Every man that is a mason take good head to this charge, for if any find any man guilty, in any of thes charges that he amend it—against God and that he may take good head, to keep this charge right weill for to swear a man upon a book is a great perill and charge. The first charge is y<sup>t</sup> they be treu to God, and ye Holy CHURCH and that he use neither errour nor heresie, be discreet and wysse men, and also be you true to ye KING OF INGLAND w<sup>t</sup> out, treason or any other falshood but if they amended they may or else warn ye King of Inland or the counsall also you shall be treu one to another that is to say every mason of ye scienc of masonrie, they that be mason allowed yea should Doe to them as you wold they should Doe unto you and also you shall keep treuly

all counsell allowed, yea shall be of the Lodge, and of the Chamber, and other counsell that ought to be keipit in the way of masonrie and that no mason use any\* by there felows also far as they Doe know and also that you shall be treu to your Lord and Master, that yea serve and treuly see his proeffitt & advantage and also y<sup>t</sup> you shall call masons your brothers or fellows, and no other name, also you shall not take your fellows wyfe in villany, or wrongly Desyre his Daughter nor his servant, nor putt him to no Dispraise, and also that you pay treuly for all your meat and Drink when you goe abroad, whereby the scienc might be stained. These charges belongeth to every treu masone generally to be keipit, now will I Rehearse other charges singular for M<sup>r</sup> and fellows, first that no master shall take upon him and Lords works except he be able to perform it, so that the scienc be not slandered y<sup>r</sup> by, but the Lord may be weill served with his own good. And the master so live honestly & treuly and to pay his fellows their Deutie after the manner of the sceinc, and also that no M<sup>r</sup> nor fellow supplant on other of his mark (Silecit) if he have taken a worke and stand for M<sup>r</sup> in any Lords worke yea shall not putt him him out, except he be unable of knowledge to end ye work, and also that no master nor fellow shall take a prentise w<sup>t</sup> in ye terme of vii years, and y<sup>t</sup> he be able, y<sup>t</sup> is free borne and wholle of his limes, as a man ought to be, and also y<sup>t</sup> no M<sup>r</sup> nor fellow take no low men to be maid mason w<sup>t</sup> out the consent of his felous, at ye least vi or vii yeares, and he y<sup>t</sup> shall be maid masone be able in all Degrees (y<sup>t</sup> is to say) frie-borne and of a good kinrid & trew and no bond man, and also that non take no prentise except he have sufficient occasion to occupy 2 or 3 of his fellowes at the least, and also y<sup>t</sup> no M<sup>r</sup> nor fellow tak no Lords worke by task which had wont to goe by jorney. also y<sup>r</sup> every M shall give to his fellow his payment as he doth Deserve, as y<sup>t</sup> he be not deceived by no false work. Also y<sup>t</sup> non slander on another behind his backe to make him lose his good name, or his goods, also that no fellow w<sup>t</sup> in the Lodge or w<sup>t</sup> out may sweare either ungodly or reprehensible w<sup>t</sup> out reasonable cause and y<sup>t</sup> every mason reverence his elder and put him to worshipe, and also y<sup>t</sup> yea shall Doe no villany w<sup>t</sup> in wher yea goe to boarde nor use no Lecherie, nor buy no Land whereby the scienc may be slandered, also y<sup>t</sup> no man goe into ye toune in the night tyme, whereas a Lodge of fellows be, unlesse he have a fellow w<sup>t</sup> him, y<sup>t</sup> he may

\* Blank in original.

beare him witness y<sup>t</sup> he was in ane honest place, also y<sup>t</sup> every master or fellow that hath trespassed against ye scienc, shall stand at ye ward of his fellows, to make them agree if they can, if they cannot, they may goe to ye common law also y<sup>t</sup> no M<sup>r</sup> nor fellow shall mollest or swear, or mak any stryffe w<sup>t</sup> in the Lodge, or without amongst the hewin mould stons, also y<sup>t</sup> every M<sup>r</sup> or fellow shall come to ye assemblie if it be within 40 myles about him, if he have any warning & have trespassed against ye scienc, for to abide ye ward, of his M<sup>r</sup> and fellows, & also that every M<sup>r</sup> and fellow shall receive and chirishe strange masons when they come out of other countreys, and sett them in worke as ye manner is (Seilicet) mould stons when they com into this place, he shall refreshe them w<sup>t</sup> money into ye next Lodge, also y<sup>t</sup> every mason sall serve the Lord treuly for his pay, and every mason or M<sup>r</sup> treuly to make end of his work be it taske or jorney, and see y<sup>t</sup> ye have the covenant rehearsed and all other y<sup>t</sup> belong to masonrie. Ye charg was never given to any frie masone before this worthie clarke Euclid did give y<sup>m</sup> y<sup>r</sup> is no frie mason neither M<sup>r</sup> nor fellow y<sup>t</sup> ought to take any more prentises during his lifetyme but thrie, which prentises he must take for vii years (y<sup>t</sup> is to say) The first of them seven yeirs after he be frie mason, and then vii yeirs after his yeirs is expired to take another, and so ye next and y<sup>t</sup> he ought to take no more except he cause ane Lodge to be set and have the leave if all his masters and fellows, of ye set Lodge an y<sup>t</sup> ye prentice y<sup>t</sup> is so taken ar lawfully taken and they y<sup>t</sup> are otherways taken are not lawfully takin. They that are lawfully takin, after they come out of y<sup>r</sup> prentisschipe ought not to be name loses but they ought to be named frie men from their M<sup>r</sup> or fellows if they have their M<sup>rs</sup> Discharge and all other y<sup>t</sup> are not lawfully takin are to be namit Loses, y<sup>r</sup> ought neither M<sup>r</sup> nor fellows make no frie mason except one of his lawfull prentise nor he ought not to be made frie mason except he give in his (say) before ane sett Lodge to see what he can begin from ye ground and furnish to ye tope for staining of a noble scienc, Y<sup>r</sup> ought no frie mason neither M<sup>r</sup> nor fellow y<sup>t</sup> taketh his work by great to tak any Loses, if he can have any frie masons, or lawful taken prentises, & if he can have none of them, he may take as many as will serve his turne and he ought not to let y<sup>m</sup> know ye priviledge of ye compass Square, levell, and ye plum-rule but to sett out their plumbing to them, & let them work between y<sup>m</sup> w<sup>t</sup> a lyne, and ought not to let them know any more for putting down ye noble sienc and if there come any frie mason, he ought to displace one of ye Loses, and put

in his brother y<sup>t</sup> taketh worke or if y<sup>r</sup> com one of ye lawfull taken prentices likeways, and if he or neither have no work for them he ought to give them money, to bring them to ye next Lodge or next frie mason, also if any M<sup>r</sup> or fellow have any lawfull taken prentises Doe run away and doe come there to M<sup>r</sup> or fellow he shall sett him in worke till he can send his M<sup>r</sup> word of him, and also if he pay any wages he shall answer his M<sup>r</sup> and for ye performance of these covenant. We Do swear, so God us helpe and holy Dome and by the contents of this book to our power—fines.

“Extracted be me  
AM upon the 1.  
2 3 and 4 dayes  
of December anno  
MDCLXXIII.

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