

Orders to be Observed and Performed by
the Company of Masons.

The might of the Father of Heaven, with the Might of
his Son, and the goodness of the Holy Ghost be with us & our
Beginning, and send us good Life, that we may come to his Blessed
Kingdome that never shall have End. Amen.

Good Brethren & Fellows, our purpose is to tell you here
the worthy Science of Masonry first begun. I shall tell you; Before
Noah's flood, there was a man called Lamech, as you may read in the
Fourth Chapter of Geneses. This Man had two Wives, the Name of
the one was Adah, the Name of the other was Zillah. by the first
Wife Adah, he begott two Sons, the Name of the one was Jabal, the
other was called Jubal; And by the other wife Zillah, he had a Son
& a Daughter. The Sons name was Tubal-Kain. The Daughters name
was Naamah. These four Children found out the beginning of all the
Crafts of the World. First, Jabal found out the Craft of Geometry
and they kept flocks of Sheep and Lambs in the fould, and were the first
that wrought Houses of Stone & Trees, as it is written in the Chapter
abovesaid. Jubal the Second Son found out the Craft of Musick and
Songs, & Harps, & Organs. Tubal-Kain found out the Craft of Smiths
of Gold & Silver, Iron & Steel. Naamah the Daughter found out the Craft
of weaving. And these four Children knew well that God would take
vengeance of the World for Sin either by Fire or Water, & they writ the
Sciences they had found out on two Pillars of Stone, that they might be found
out after the Flood or Fire. The one of the Stones was called Marble be-
cause it would not burn. The other was called Lather stone, because it would
not drown with Water. The Names of the Seven Liberal Sciences are these
First Grammer, which teacheth a Man to speak & write truly, Second
Logick, which teacheth a man to discern Truth from falsehood. The Third
Rhetorick which teacheth to speak fair & in subtil terms. The Fourth
Arithmetick which teacheth to recount all kind of numbers & to cast accounts.

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The Fifth Geometry which Contains Rules for Measur^e & Measure, Pe-
= ducative & Weight for all Manner of Things, for without Geometry noe
Merchant can buy or Sell, nor noe other Craft can be without Meas^{ur}e or We
= sure that Contains Geometry, which is now called Masonry. The Six
= Science is Musick which Teacheth to Sing & Play on Harp & Organ &
other Instruments. And the Seaveⁿth is called Astronomy, & it Teach
= eth a Man to have judgement of Stars, & of the Skies & of the Planets.

And these were the Seaven Liberal Sciences. Our intent is to Show
you in what Manner these Stones were found on which these Sciences were
Written. In the Great Armeria, Harmerine who was the Son of Cush,
which Cush was the Son of Ham, who was the Son of Noah; the Said
Harmerine was after called Hermes the Father of Arts, dome, he found out
one of the Pillars of Stone, and found the Sciences thereon Written, which he
Taught to other Men, and at the building of the Tower of Babylon, there
were Masons first Made. Nimrod the King was made a Mason, & he loved
the Craft of Masonry very well (as it is recorded in Histories) And when the
City of Nineveh, & other Cities of the East were builded, Nimrod the
King of Babel sent thither Sixty Masons at the request of Nimerah
his Cozen, and when he had sent them out, he gave a charge to every one that
they should be true each to other, and that they should live truly together. And
that they should serve their Lord & Maister truly for their pay, & that the
maister should have all that was belonging unto him, and others under him.

More charges he gave them, which was the first time that ever Mason had any
charge in his Craft. Moreover, when Abraham & Sarah went down into
Egypt, he taught there the Liberal Sciences. He had a worthy Clark whose
name was Euclid, & right well he knew the Seaven Liberal Sciences, for it
was in his days, that the Lord & States of the Realm, had soe many Sons, that
they had begotten, some by their Wives, some by other Ladys of the Land which
was full & plentious of Generation that they had noe Competent living to keep
their Children Withall, wherefore they made Much Moan, & the King made a
Proclamation (viz^t) that if there were any Man that should Enform the King &
& Council which way they might live honestly like Gentlemen, that he should
then come unto them, and he should be well rewarded for his Pains & travell.

After the Proclamation was made, came the worthy Clark Euclid & came
unto the King & Lords; If you will let me have the Children to Govern, I
shall teach them one of the Liberal Sciences wherewith they shall live honest
as Gentlemen should doe, upon Condition that you will grant me & them a
Commission

Commission, & that I may have Power to Rule them as they should be ruled.
after the Manner of the Sciences. Then the King Sealed the Commission and the
worthy Clark took unto him the Ladys Sons, & taught them the art of Geometry in
Practice to build Churches, Castles, Towers & Mannors, of all Sorts of
Buildings & he gave them a Charge, as followeth.

First, that they should be true to their King & other Lords to whom they served
& ordained the wisest of them to be Maisters of the Work, & charged them that
neither for Love nor Money, honor, Riches or favour, they should let any be Maisters
of the Work who had but small Cunning in the Craft, whereby the King or Lord
whom they served should be a Loser, or the Lodge ashamed, and also that they
should call the Maister Governour of the Work Doe King as it loseth & be govern-
ed by him, and Work with him, and be ruled by him. Many more Charges he gave
unto them, which were too long to sett down here. And to all these Charges he made
them swear a great Oath which was then in Use; and ordained for them a large
Pay & reasonable that they might live honestly, and also he ordained that they
should assemble together once every Year to determine how they should work
best to serve the Lord for his Profit, and their own Credit, and correct within
themselves those who had trespassed against the Craft. And this was the
Craft first grounded, and the worthy Clark gave it the name of Geometry
and now through the World it is called Masonry. Long after the Children
of Israel went down into the Land of Promise that is called Palestine,
King David began the Temple of Hierusalem, & this King David loved
Masonry well, he gave them Charges & Manners as he had learned of the Egyptians
that was given them by Euclid, and others Charges which we shall mention af-
terwards. After the death of King David, Solomon Davids Son formed out
the Temple which his Father had begun, he sent for Masons out of diverse
Counties of the Land, gathering them together, soe that he had at one time Eighty
Thousand workers of Stone, and they were all called Masons, besides the Lords
that Solomon had appointed & Workmen three thousand & three hundred that
were ordained to be Monitors & Governours of the Work, as you may read in
the first of Kings Chapter the 5th Ver: 16. Hiram King of Tyrus loved
King Solomon, and he gave him Timber to his Work. And Solomon confirm-
ed both the Charges & Manners which his Father had given. And this was the
Craft of Masonry at that time in the Country, & men walked into diverse Counties
to learn more Craft & Cuning, & it chanced that there was a Cuning man named
Mannius

Mannius Gracus who was at the building of Solomons Temple, he came into France, & one of the Governours of Kingly race named Charles Martel loved such a Craft who went to this Mannius Gracus & learned of him this Craft, Chace & Manners, after which by the Will of God he was Elected King of France. after Election he took Masons, & helped to Make Masons, & Set them to Work giving them good Pay, & Charges as he had learned of other Masons, & Confirmed a Charter from year to year to hold an Assembly where they would. Thus came the Craft into France England at that time stood void as for any Charge concerning Masons untill Saint Albans time, & in his time the King of England who was a Pagan did wall the Town now called S. Albons. S. Albon was a worthy Knight & Steward of the Kings household, Governour of the Realme & overseer of the erecting of the Walls of the Town, a lover of Masonry & a cherish of Masons; he made their pay right, as the Realme stood then. he gave three & sixpence a week to each Mason & threepence for their Noon Finches. And always before that time Mason through all the Realm had noe more than a Penny a Day & night untill S. Albon mended it. He got a Charter from the King & Council to hold a generall assembly to Make Masons, and gave the Charge as you shall hear afterwards.

Soon after the Martyrdom of S. Albon, workmen came soe fast over into England, that the good Rule of Masonry was almost destroyed untill the time of Athelston a worthy King of England, who brought the Land to Peace & builded many great works of Abbies, Castles, Towns & Mannors & many other building he loved Masonry more than his Father did, he was a Practitioner of Geometry & drew himself much to talke & Commune wth Masons & to learn of them the Craft & afterwards for the love he bore to Masons and to the Craft, he was made Mason. He got of his Father a Charter & a Commishon to hold an Assembly Once Every year in what Part of the Realm they would to correct in themselves the trespasses & Faults that were committed in the Craft. He held an Assembly at York, & made Masons, & gave them Charges, & learned them Manners, & Comanded that Rule to be kept ever after, and took then the Commishon & Charter to keep himself, & made Oronances that it should be renewed from King to King. And when the Assembly was gathered, he Made Proclamation that any Old or young Mason that had any understanding of the Craft & Manners should appear there. and there were Some in Latine Some in Greek, Some in French, Some in English & Some in other Languages, and their intent was all one. hereby he did Make known how the Craft was found out, & he Enjoynd & Comanded it should be learned where any Masons were to be Made and to give him his Charge, and from that time to this in what Manner the Masons are Made, & he Ordained a Charge by the Advice of the Maisters & Fellows, as followeth. (viz.)

One of the Eder's taking the Book that He, or She, who is to be Made free may impose, or lay his hands on, and then his Charge shall be read.

Every Man that is Mason take heed to your Charge. If any Man know himself guilty in any of these Crimes that himself hath Committed against God, or his Craft, and Principally let him take heed that he well & faithfully Observe his Charge, for it is a great Perill for a Man to Endanger his Soul by Perjury.

The Charge for all follovs.

You shall be true to Gods & Mans, to the Holy Church, and you shall use noe Heresie nor Error according to your Understanding nor by Wise Mens learning. You shall be a true Leige Man to the King Supreme Governour or Ruler without any Treason or Falshood or Conspiracy but to show it & amend it, or declare it to the King & Council, and alsoe that you be true Leige Man to the King & to One another (to witt) to Every Mason that hath taken his Pappers; you shall doe unto him, as you would he should doe unto you. Alsoe you shall keep truly all the Councell of Lodge or Chamber, and all Councell that ought to be kept by way of Masonhods, and alsoe that you be noe Thieves nor Thieffellows as far as you know. And alsoe that you shall call all Masons Brothers, or Fellows, & noe other foul name. And alsoe that you shall not defile your Fellows Wives by Calumnie or any other way. And alsoe that you shall not defile his Servant or put him to any discredit. and alsoe that you pay truly for your Meats & Drink where you Lodge or Table. Alsoe you shall doe noe Villany where you board, whereby the Craft may be Evell Spoken of or Slandered. These were the Charges in generall that belonged to a True Mason, Brother, Maister or Fellow.

Now will I rehears other things Singular for Masons, for Maisters and Fellows.

First that noe Mason undertake any Lord or Maisters Work nor any other mans, unless he know himself to be Maister of the Same Work soe that the Craft may have noe Slander or Evell report by him in soe doing, and that noe Maister or Fellow take any Work but at reasonable Pay, soe that the Lord or Maister whom he serves, may have sufficient Work for his Pay. & he to live honestly by it. And alsoe that he pay honestly his Fellows who he employes. Alsoe that noe
Maister

Maister or Fellow deprive others of their work they have taken, or
put them of it, unless they can render them Uncapable of the Work. Also
that noe Maister take any Apprentice under the Terme of Seaven
years, and that the Apprentice be able of Birth (viz.) free Born, Noe
Bastard, whole & sound of Limbs, as a Man ought to be. Also that
noe Maister take any to be made Mason without the Consent of Six or Seaven
Masons at the least, & that he that is to be soe made, be able, & in all degrees
free born & of a good kindred, true & honest free bondman or Bastard
and that he have his right Luminarys. And that noe Maister take any
Apprentice unless he have sufficient Occupation for two or three Fel-
lows at the least. Also that noe Maister or Fellow put his Lords Work
to Task, which was wont to be for Wages. & that Every Maister or
Fellow give pay to his Fellows as they deserve, that they be not deceived
by false Workmen. Also that noe Maister shall Stander another behind
his back to Make him lose his good Name or goods. Also that noe Mason
within the Lodge or without, being in Masons Orders, be ungodly. Also
that Every Maister reverence his Elders, and put them to work. Also
that noe Mason be a Common Player at Dice or any other unlawful
game whereby the Craft may be Standered. Also that noe Mason use
Lechery or be any Barre. Also that noe Maister or Fellow goe into
the Town without a Fellow goe with him that may bear Wittness that
he was in good Company. Also that Every Maister or Fellow come
unto the Assemblies if he be within fifty Miles of it, & have Warning
of it, and if he have transgressed against the Craft to abide the award of
Maister & Fellows to Make him accord & conform, & if he will not accord
to Compell him by Common Law. Also that noe Maister or Fellow to
make any Mould, Square or Rule to any Layer within the Lodge or
without Masons Orders to lay any Moulded Stones. Also that Every
Mason & Fellow shall Cherish Strangers who are Fellows, when they
come out of Strange Countrys, & sell them to work if they will work
and if he have noe work at the time when they come, he shall refresh them
with Money, directing them to the Next Lodge. And also that Every Maister
shall truly Make an End of his work which he hath undertaken to it
or journey. And here have you all the Commandos, and these that you
have heard rehearsed you shall truly observe & keep.

Soe help you God.

The Coat, Armour belonging to the Fraternity of
Masons is here de penciled being thus Blasoned (viz.)
The Field Sable on a Chivern a Pair of Compasses
betwixt three Castles Argent.

Scriptum per me Joannem Josephum Hwaddleston
Studiosum Lamspriugensis
Anno Domini 1730
Laus Deo semper.

Scriptum per me J

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The Mystery of Free Masonry Revealed, with the Form,
Manner & Admission thereunto. January the 4th
1730: 31.

Question: Are you a Mason?

Answer: I am

Q: How shall I know you are a Mason?

A: By Signs, Tokens & Points of my Entrance

Q: How were you made?

A: Neither Naked, nor clothed, Standing nor lying but in due form.

Q: Give me a Signe.

A: Every Square is a Signe. but the Most Solemne is the Right hand upon the left Breast the Arm hanging down a little extended from the Body.

Q: Give me a Letter. Ans: B: G: A: Z

when this is Asked you are to give the Letter B: the Answer with Day O.

Q: Give me Another. ^{you Answer} he replies: Z.

A: J. A. C. H. J. N. Alternative or Boaz.

N: B: Boaz & Jachin were two Pillars in Solomons Porch. 1 Kings vii. 21.

Q: To what lodge do you belong?

A: the Holy Lodge of S. John.

Q: How is it dated?

A: East & West, as all other Temples are.

Q: Where were you entered?

A: In a just & perfect Lodge.

Q: What makes a just & perfect Lodge?

A: A Master, two Wardens & four Fellows with Square, Compass & common Gudge.

N: B: one of them must be a Working Mason.

Q: Where were you made?

Ans: In the Valley of Jehosaphat, behind a Rush Bush, where a Dog was never heard to bark, nor a Cock to Crow, or else where.

Q: Where was the first Lodge kept?

A: In Solomons Porch. the Pillars were called Jachin & Boaz.

Q: How many Orders be there in Architecture?

A: There be five. Tuscan, Dorick, Ionick, Corinthian. Composite or Roman.

Note: There is not one Mason in a Hundred, that will be at the Expence
of Passing the Maisters Part, except it be for Interest.

Q: How were you Admited? or how were you Made?

A: When I came to the first Dore, a man with a Brown Sheet asked Me
if I had any Weapons? I answered No. upon which he let me pass by him into
a dark Entry; there two Wardens took me under each Arm & conducted me
out of Darkness into Light, passing thro' two Rows of the Brotherhood who stood
mute, to the upper end of the Room, from whence the Maister went down on one
Side of the Rows, and touching a young Brother on the Shoulder, said Who have
we here? to which he Answered a Gentleman who desires to be admited a Member
of this Society. Upon which he came up again & asked Me if I came there thro' my
own desire, or at the Request & Desire of another? I said my own. He then told me
if I would become a Brother of their Society, I must take the Oath Administr'd on
that Occasion; To which assenting, a Square was laid on the Ground in which they
made me kneel bare-kneet, and giving a Cord into my Right hand, I set the Point
to my left Breast, and my Left Arm hanging down. I took the Oath as follows.

I Promise in the Presence of Almighty God & this Worshipful Assembly
that I will conceal & not reveal the Secrets or Secrecy of Masons or Masonry what I know
now, or what I shall know hereafter: And that I will neither write them, teach them, Print them
nor Engrave them by any Letter or Character upon any thing Moveable or immoveable, and
I will neither speak them, rehearse them, or divulge them to Man, Woman or Child so long
they may be unlawfully known (unless to a Brother and that upon due Examination of
the Signes & Tokens of his Entrance) And if I fail of any of these, I promise to suffer
that my Urinal to be cut, my Tongue to be torn from the Roof of my Mouth, my Heart
to be pluck'd from my left Breast & buried in the Sands of the Sea where the Tide ebbes &
flows twice in Twenty four hours, my Bones to be dug up & buried to Ashes & then
scattered over those Seas where the four Winds blow that they may be dispersed, and there
to be no more Remembrance of Me. After which I was Cloathed.

N. B. The Cloathing is Putting on the Apron & Gloves.

Q: How was the Maister Cloathed?

A: In a Yellow Jacket & Blue pair of Breeches.

N. B. The Maister is not otherwise Cloathed then Common, the Question & Answer
are only Emblematical; the Yellow Jacket the Compasses; & the Blue Breeches, the Seal Point.

Q: What were you doing when the Oath was rendering?

A: I was kneeling bare kneed betwixt the Bible & the Square, taking the Solemn oath of a
Mason: N. B. There's a Bible put into the Right Hand, & a Square under the
Right Elbow.