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FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD. MSS., 18,851,  
CIRCA. 1500 A.D.

EDITED BY G. W. SPETH, P.M., SECRETARY.

VOLUME II.

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VOLUME II.

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VOL. II.

FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD. MSS., 18,851,  
CIRCA, 1500 A.D.

PART I.







THE MATTHEW COOKE MANUSCRIPT.

ADD. MS., 23,198.

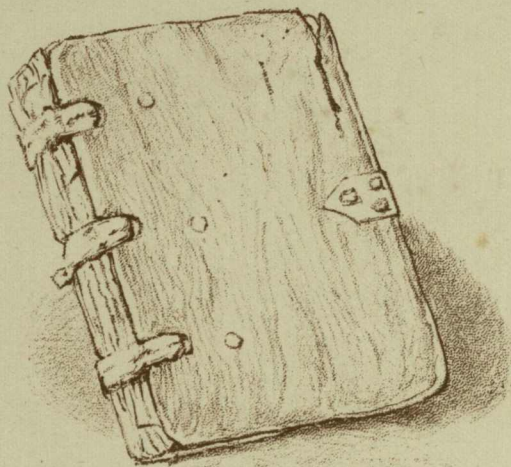
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A COMMENTARY THEREON.





ADDITIONAL MS., 23,198.







**T**honkyd be god  
 our glorious  
 fadir and fon-  
 der and former of heuen  
 and of erthe. and of all  
 thyngis that in hym is  
 that he wolde fochesaue of  
 his glorious god hed for to  
 make somony thyngis of di-  
 uers vertu for mankynd.  
 For he made all thyngis for  
 to be abedient & soget to man.  
 For all thyngis that ben comel-  
 tible of holsome nature he

ordeyned hit for manys susty-  
 nauns. And all so he hath yift  
 to man wittys and conyng  
 of dyuis thyngys and craft-  
 tys by the whiche we may  
 trauaile in this worlde to  
 gete w<sup>t</sup> our lyuyng to make  
 diuers thingys to goddis ple-  
 sans and also for our ese and  
 profyt. The whiche thingis  
 if I scholde reherse hem hit  
 were to longe to telle and to  
 wryte. wherfor I wolle leue.  
 but I schall schewe you some

**T**honkyd be god  
 our glorious  
 fadir and foun-  
 der and former of heuen  
 and of erthe, and of alle  
 thyngis that in hym is  
 that he wolde fochesaue of  
 his glorious god hed for to  
 make so many thyngis of di-  
 uers vertu for mankynd. 10  
 For he made alle thyngis for  
 to be abedient & soget to man.  
 For alle thyngis that ben comes-  
 tible of holsome nature he

ordeyned hit for manys susty-  
 nauns. And all so he hath yift  
 to man wittys and conyng  
 of dyuers thyngys and craft-  
 tys by the whiche we may  
 trauaile in this worlde to  
 gete w<sup>t</sup> our lyuyng to make  
 diuers thingys to goddis ple-  
 sans and also for our ese and  
 profyt. The whiche thingis  
 if I scholde reherse hem hit  
 were to longe to telle and to  
 wryte, wherfor I wolle leue,  
 but I schalle schewe you some 20



that is to sey ho and in what  
wyse the sciens of Gometry  
firste beganne and who  
ye founders therof and of  
othur craftis mo as hit is no-  
tid in þ bybill and in othur  
stories.

**N**OW and in what ma-  
ner þat this worthy  
sciens of Gometry began I  
wole tell you as I sayde bi-  
fore. ye schall vnderstonde  
þ þ ben. viij. liberal sciens  
by the wiche viij. all sciens

and craftis in the world were  
furste founde. and in especiall  
for he is causer of all. þ is to  
sey þ sciens of Gometry of all  
other þ be. the whiche. viij. sci-  
ens ben called thus. as for þ  
firste þ is called fundament  
of sciens his name is gramme  
he techith a man rythfully to  
speke and to write truly. The  
secunde is rethorik. and he te-  
chith a man to speke formabe-  
ly and fayre. The thrid is  
dioletic and þ sciens techith

that is to sey ho and in what  
wyse the sciens of Gometry  
firste beganne and whome  
the founders therof and of  
othur craftis mo as hit is no-  
tid in the bybille and in othur  
stories.

**N**OW and in what ma-  
ner that this worthy  
sciens of Gometry began I  
wole telle you as I sayde bi-  
fore, ye schalle vnderstonde  
that ther ben. VII. liberal sciens  
by the wiche VII. alle sciens

30

40

and craftis in the worlde were  
furste founde. and in especialle  
for he is causer of alle. that is to  
sey the sciens of Gometry of alle  
other that be. the whiche. VII. sci-  
ens ben called thus. as for the  
firste that is called fundament  
of sciens his name is grammer 50  
he techith a man rythfully to  
speke and to write truly. The  
secunde is rethorik. and he te-  
chith a man to speke formabe-  
ly and fayre. The thrid is  
dioleticus. and that sciens techith




a man to discerne the trowthe  
fro þ̄ fals and comenly it is  
tellig art or sophistry. The fourth  
ys callid arismetrik þ̄ whiche  
techith a man the crafte of  
nowmbers for to rekyn and  
to make a count of all thyng.  
The fiftte Gemetry the whiche  
techith a man all the mett  
and mesur̄s and ponderacon  
of wyghtis of all man craft.  
The .vi. is musik that techith  
a man the crafte of song in  
notys of voyes and organ &

a man to discerne the trowthe  
fro the fals and comenly it is  
tellig art or sophistry. The fourth  
ys callid arismetrik the whiche 60  
techith a man the crafte of  
nowmbers for to rekyn and  
to make a countis of alle thyng.  
The fiftte Gemetry the whiche  
techith a man alle the mettis  
and mesur̄s and ponderacion  
of wyghtis of alle maner craftis.  
The .vi. is musikus that techith  
a man the crafte of songe in  
notys of voyes and organe & 70

trompe and harp and of all  
othir pteynnyng to hem. The  
.vii. is astronomy that techith  
man þ̄ cours of the sonne  
and of þ̄ moune and of oth  
sterrys & planetys of heuen.

**O**ure entent is princi  
pally to trete of fyrst  
fundacion of þ̄ worthe scyēs  
of Gemetry and we were  
þ̄ founders þ̄ of as I seyde  
by fore ther ben .vii. liberal  
scyens þ̄ is to sey .vii. sciens or  
craftys that ben fre in hem


trompe and harp and of alle  
othir perteynyng to hem. The  
.vii. is astronomy that techith  
man the cours of the sonne  
and of the moune and of other  
sterrys & planetys of heuen.


 Oure entent is princi -  
pally to trete of fyrst  
fundacion of the worthe scyens  
of Gemetry and we were 80  
the founders therof as I seyde  
by fore ther ben .vii. liberal  
scyens that is to sey .vii. sciens or  
craftys that ben fre in hem



selfe the whiche vij. lyuen  
 onle by Gemetry. And Ge-  
 metry is as moche to sey  
 as the mesure of the erth  
*Et sic dicitur a geo g<sup>e</sup> q<sup>d</sup> r<sup>e</sup> ter*  
*a latine & metron quod e*  
*mensura. Un Gemetria. i.*  
*mensura terre uel terrarum.*  
 that ys to sey in englishe that  
 Gemetria is I seyde of geo þ is  
 in gru. erthe. and metron þ is  
 to sey mesure. And thus is þ  
 nam of Gemetria compovnyd  
 and is seyde the mesure of þ erth

selfe the whiche vij. lyuen  
 onle by Gemetry. And Ge-  
 metry is as moche to sey  
 as the mesure of the erth  
*Et sic dicitur a geo ge quin R ter*  
*a latine & metrona quod est* 90  
*mensura. Una Gemetria. in.*  
*mensura terre uel terrarum.*  
 that ys to sey in englishe that  
 Gemetria is I seyde of geo that is  
 in gru. erthe. and metrona that is  
 to sey mesure. And thus is this  
 nam of Gemetria compovnyd  
 and is seyde the mesure of the erthe


 Ervile ye not that I  
 seyde that all sciens lyue  
 all only by the sciens of Geme-  
 try. For ther is none artifice:  
 alle ne honcraste that is wroght  
 by manys hond bot hit is  
 wrougth by Gemetry. and a  
 notabull cause. for if a man  
 worche w<sup>th</sup> his hondis he wor-  
 chyth w<sup>th</sup> summe man<sup>r</sup> tole and  
 þ is none instrument of ma-  
 teriall thyngis in this worlde  
 but hit come of þ kynde of  
 erthe and to erthe hit wole


 Ervile ye not that I  
 seyde that alle sciens lyuen 100  
 alle only by the sciens of Geme-  
 try. For ther is none artifice =  
 alle ne honcraste that is wroghte  
 by manys hond bot hit is  
 wrougth by Gemetry, and a  
 notabulle cause, for if a man  
 worche with his hondis he wor-  
 chyth with summe maner tole and  
 ther is none instrument of ma-  
 terialle thyngis in this worlde. 110  
 but hit come of the kynde of  
 erthe and to erthe hit wole



turne a pen. and ther is no  
instrument  $\bar{p}$  is to sey a tole  
to wirthe  $\bar{n}$  but hit hath  
some  $\bar{p}$ or<sup>2</sup>cion more or lasse  
And proporaon is mesure  
the tole or the instrument  
is erthe. And Gemetry is  
said the mesure of erth<sup>h</sup> wher  
fore I may sey  $\bar{p}$  men lyuen  
all by Gemetrye. For all  
men here in this worlde lyue  
by  $\bar{p}$  labour of her hondys

**M**ony mo p<sup>o</sup>bacions I  
wole telle yow why  $\bar{p}$

Gemetry is the sciens  $\bar{p}$  all re-  
sonable men lyue by. but I  
leue hit at  $\bar{p}$  tyme for  $\bar{p}$  loge  
p<sup>o</sup>celle of wrytyng. And now  
I wolle p<sup>o</sup>cede forthe on m<sup>e</sup> ma-  
ter. ye schull vnderstonde  $\bar{p}$   
amonge all  $\bar{p}$  craftys of ye  
worlde of mannes crafte  
masonry hath the moste no-  
tabilite and moste pte of  $\bar{p}$   
sciens Gemetry as hit is  
notid and seyde in storiall  
as in the bybyll and in the  
mast<sup>r</sup> of stories. And in poli-

crónico

turne a pen. and ther is non  
instrument that is to sey a tole  
to wirthe with but hit hath  
some  $\bar{p}$ or<sup>o</sup>cion more or lasse.  
And proporcion is mesure  
the tole or the instrument  
is erthe. And Gemetry is  
said the mesure of erthe where = 120  
fore I may sey that men lyuen  
alle by Gemetrye. For alle  
men here in this worlde lyue  
by the labour of here hondys.

**M**ony mo probacions I  
wole telle yow why that

Gemetry is the sciens that alle re-  
sonable menn lyue by. but I  
leue hit at this tyme for the longe  
processe of wrytyng. And now 130  
I wolle procede forthe on m<sup>e</sup> ma-  
tere. ye schulle vnderstonde that  
amonge alle the craftys of the  
worlde of mannes crafte  
masonry hath the moste no-  
tabilite and moste parte of this  
sciens Gemetry as hit is  
notid and seyde in storielle  
as in the bybylle and in the  
master of stories. And in poli = 140

crónico



a cronycle puyd and in the  
 stozies þ̄ is named Beda.  
 De Imagine mundi & Isodor  
 ethomolegiar. cy ethodius  
 epus & martir. And oth  
 meny mo leyð þ̄ masony is  
 principall of Gemetry as  
 me thenkyth hit may well  
 be sayd for hit was þ̄ fyrste  
 that was foundon as hit is  
 notid in the bybyll in þ̄ first  
 boke of Genesis in the .iiij.  
 chapt. And also all the doc-  
 tours aforseyde acordeth þ̄ to

And hūme of hem seythe hit  
 more openly and playnly  
 ryzt as hit seithe in the by  
 bull Genesis. ~~~~~  
**A** Dam is line linyalle  
 lone descendyng dōm  
 the vij age of adam byfore  
 noes flode þ̄ was a man þ̄  
 was depyd lameth the  
 whiche hadde ij wyffes þ̄  
 on hyght ada & a nother  
 sella by the fyrst wyffe pat  
 hyght ada be gate. ij. sonys  
 þ̄ one hyght jobell and the oþ

a cronycle preuyd and in the  
 stories that is named Beda.  
 De Imagine mundi & Isodorus  
 ethomolegiarum. Methodius  
 episcopus & martiris. And other  
 meny mo seyð that masony is  
 principalle of Gemetry as  
 me thenkyth hit may welle  
 be sayd for hit was the fyrste  
 that was foundon as hit is 150  
 notid in the bybylle in the firste  
 boke of Genesis in the .iiij.  
 chapter. And also alle the doc-  
 tours aforseyde acordeth therto

And summe of hem seythe hit  
 more openly and playnly  
 ryzt as hit seithe in the by-  
 bulle Genesis. ~~~~~  
**A** Dam is line linyalle  
 lone descendyng dōne 160  
 the vij. age of adam byfore  
 noes flode ther was a mann that  
 was clepyd lameth, the  
 whiche hadde ij. wyffes the  
 on hyght ada & a nother  
 sella by the fyrst wyffe that  
 hyght ada be gate. ij. sonys  
 that one hyght Jobelle and the other



hight juball. The elder sone  
 jobell he was the first man  
 þe en found gemetry and  
 masonry. and he mad how-  
 his & namyd in þe bybull.  
**Pater habitancium in tento-**  
**ris atq; pastor** That is to  
 sey fader of men dwellyng  
 in tentis þe is dwellyng  
 how his. A. he was caym is  
 mast mason and gouernoz  
 of all his werkys whan  
 he mede þe Cite of Enoch  
 that was the firste Cite

that was the firste Cite þat  
 eu was made and þe made  
 Kayme Adam is sone. and  
 yaf to his owne sone Enoch  
 and yaff the Cite the nāe  
 of his sone and kallyd hit  
 Enoch. and now hit is  
 callyd Effraym and þe wa  
 sciens of Gemetry and ma-  
 sonri fyrst occupied and  
 cotrenyd for a sciens and  
 for a crafte and so we may  
 sey þe hit was cause & fun-  
 dacion of all craftys and

hight juballe. The elder sone  
 jobelle he was the first mann 170  
 that euer found gemetry and  
 masonry. and he mad how-  
 sis & namyd in the bybulle.  
 Pater habitancium in tento-  
 ris atque pastorum That is to  
 sey fader of men dwellyng  
 in tentis that is dwellyng  
 howsis. A. he was caym is  
 master mason and gouernor  
 of alle his werkys whan 180  
 he mede the Cite of Enoche  
 that was the firste Cite

that was the first Cite that  
 euer was made and that made  
 Kayme Adam is sone. and  
 yaf to his owne sone Enoche  
 and yaff the Cite the name  
 of his sone and kallyd hit  
 Enoche. and now hit is  
 callyd Effraym and ther was 190  
 sciens of Gemetry and ma-  
 sonri fyrst occupied and  
 contrenyd for a sciens and  
 for a crafte and so we may  
 sey that hit was cause & fun-  
 dacion of alle craftys and



sciens. And also þ man  
Jobell was callid **Pater**  
**Pastorum**

**T**he mast of stories  
seith and beda de yma-  
gyne mūdi policonicon &  
other mo seyn that he wa  
pe first that made deytelson  
of lond þ eury man myght  
knowe his owne grovnde  
and labour thet on as for  
his owne. And also he de  
ptid flockys of schepe þ  
eury man myght know h

owne schepe and so we may  
sey that he was the first  
founder of þ sciens. And his  
brother juball. or tuball  
was founder of mylyke &  
song as pictogoras seyth  
in policonycon and the  
same seythe ylodour in his  
ethemolegys in the .vj. boke  
there he seyth that he was  
þ first foundere of mylyke  
and song and of organ &  
trompe and he founde pat  
sciens by the sowne of pon

**deracion**

sciens. And also this mann  
Jobelle was callid Pater  
Pastorum ~

**T**He master of stories 200  
seith and beda de yma-  
gyne mundi policonicon &  
other mo seyn that he was  
the first that made deperceson  
of lond that euery man myght  
knowe his owne grovnde  
and laboure there on as for  
his owne. And also he de-  
partid flockys of schepe that  
euery man myght know his 210

owne schepe and so we may  
sey that he was the first  
founder of that sciens. And his  
brother juballe. or tuballe  
was ffounder of mysyke &  
song as pictogoras seyth  
in policonycon and the  
same seythe ysodourus in his  
ethemolegijs in the .vj. boke  
there he seyth that he was 220  
the first foundere of Mysyke  
and songe and of organ &  
trompe and he founde that  
sciens by the sowne of pon-

deracion



of his brotheris hamers þ  
was tubalcaym.

**S**othely as þ bybull  
seyth in the chapitre  
þ is to sey the. iij. of Genesi  
þ he seyth lameth gate apun  
his other wiffe þ hight sella  
a sone & a doct<sup>r</sup> þ names of  
thē were clepid tubalcaym  
þ was þ sone. & his doghter  
hight neema & as the poli-  
cronycon seyth þ some men  
sey þ sche was noes wyffe  
weþ h<sup>t</sup> be so of no we afferme  
hit not.

of his brotheris hamers that  
was tubalcaym ~

**S**othely as the bybulle  
seyth in the chapitre  
that is to sey the iij. of Genesis  
that he seyth lameth gate apun 230  
his other wiffe that hight sella  
a sone & a doct<sup>r</sup> the names of  
them were clepid tubalcaym  
that was the sone. & his doghter  
hight neema & as the poli-  
cronycon seyth that some men  
sey that sche was noes wyffe  
whether h<sup>t</sup> be so other no we afferme

hit not

**E** schull vnderstonde  
þ þis sone tubalcaym  
was founder of smythis  
crafte and of oþ craft<sup>s</sup> of  
metell þ is to sey of eyron  
of brasle of golde & of silu  
as some docturs seyn. & his  
syst<sup>r</sup> neema was fynder of  
weuiscraft. for by fore þ time  
was no cloth weuyn but  
they did spynne yerne and  
knytte hit & made hē such<sup>e</sup>  
clothyng as they couthe  
but as þ woman neema

**E** schulle vnderstonde  
that this sonne tubalcaym 240  
was founder of smythis  
crafte and of other craftys of  
metelle that is to sey of eyron  
of brasse of golde & of siluer  
as some docturs seyn. & his  
syster neema was fynder of  
weuiscraft. for byfore that time  
was no cloth weuyn but  
they did spynne yerne and  
knytte hit & made hem suche 250  
clothyng as they couthe  
but as that womann neema



founde þæt craft of weuyng  
 & þfore hit was **k**alled wo-  
 menys craft. and pes. m.  
 brothern a forseyd had know-  
 lyche þæt god wold take ven-  
 gans for synne of by fyre  
 or water and they had gret  
 care how they myzt do to  
 save þæt sciens that þey founde  
 and þey toke her consell  
 to gedyr & by all her witte  
 þey seyde þæt wer. ij. man of  
 stonn ofliche vertu þæt þæt one  
 wolde neuþ brenne & þæt ston

is callyd marbyll. & þæt of ston  
 þæt wolk not synke in water  
 þæt stone is namyd lacerus. and  
 so þey deuysyd to wryte all  
 þæt sciens þæt þey had founde in  
 this. ij. stonys if þæt god wold  
 take vengans by fyre þæt  
 marbyll scholde not brenne  
 And yf god sende vengans  
 by water. þæt þæt of. scholde not  
 droune. & so þey prayed h  
 elder brother jobell þæt wold  
 make. ij. pillers of pes. ij.  
 stones þæt is to sey of marbll

founde that craft of weuyng  
 & therfore hit was kalled wo-  
 menys craft. and thes iij.  
 brothern aforseyd had know-  
 lyche that god wolde take ven-  
 gans for synne other by fyre  
 or watire and they had grete  
 care how they myzt do to 260  
 saue the sciens that they founde  
 and they toke her conselle  
 to gedyr & by alle here witte  
 they seyde that were ij. maner of  
 stonn of suche vertu that the one  
 wolde neuer brenne & that stone

is callyd marbylle. & that other ston  
 that wolle not synke in water. &  
 that stone is namyd lacerus. and  
 so they deuysyd to wryte alle 270  
 the sciens that they had ffounde in  
 this ij. stonys if that god wolde  
 take vengans by fyre that the  
 marbylle scholde not brenne  
 And yf god sende vengans  
 by water. that the other scholde not  
 droune. & so they prayed her  
 elder brother Jobelle that wold  
 make ij. pillers of thes ij.  
 stones that is to sey of marbll 280



and of latus and þ̄ he wold  
write in the .ij. pylers all  
þ̄ sciens & crafft þ̄ all þey  
had founde. and so he did.  
and þ̄for we may sey þ̄  
he was most conyng in  
sciens for he fyrst bygan  
& pformed the end by for  
noes flode.

**E**ndly knowyng of  
þ̄ venganns þ̄ god  
wold sende whether hit  
scholde be bi fyre or bi wat  
the bretherne hadde hit no

by a man of a pphery they  
wist þ̄ god wold send one þ̄  
of. and þ̄for thei wroten  
her sciens in þ̄ .ij. pilers  
of stone. And summe men sey  
þ̄ þey wroten in þ̄ stonis  
all þ̄ .vij. sciens. but as  
þey in here mynde þ̄ a ven-  
ganns scholde come. And  
so hit was þ̄ god sende ven-  
ganns so þ̄ þ̄ come suche  
a flode pat all þ̄ worl was  
drowned. and all men we  
dede þ̄ in saue .vij. psonis

and of lacerus and that he wolde  
write in the .ij. pylers alle  
the sciens & crafft that alle they  
had founde. and so he did.  
and therfor we may sey that  
he was most connyng in  
sciens for he fyrst bygan  
& performed the end by for  
noes flode.

**E**ndly knowyng of 290  
that venganns that god  
wolde sende whether hit  
scholde be bi fyre or by water  
the bretherne hadde hit not

by a maner of a prophecy they  
wist that god wold send one ther  
of. and therfor thei wroten  
here sciens in the .ij. pilers  
of stone. And summe men sey  
that they wroten in the stonis 300  
alle the .vij. sciens. but as  
they in here mynde that a ven-  
ganns sholde come. And  
so hit was that god sende ven-  
ganns so that ther come suche  
a flode that alle the worl was  
drowned. and alle men were  
dede therin saue .vij. personis



**A**nd þ was noe and his  
 wyffe. and his. iij. sonys &  
 here wyffes. of whiche. iij.  
 sones all þ world cam of.  
 and here namys were na-  
 myd in this man. **Sem. Cam.**  
**& Japhet.** And þ flode was  
 kallyd noes flode for he &  
 his children were sayd þ  
 in. And aft this flode many  
 yeres as þ cronycle telleth  
 thes. ij. pillers were founde  
 & as þ polycronicon seyth þ  
 a grete clerke þ called puto-  
 goras

And that was noe and his  
 wyffe. and his iij. sonys & 310  
 here wyffes. of whiche iij.  
 sones alle the worlde cam of.  
 and here namys were na-  
 myd in this maner. **Sem. Cam.**  
 & Japhet. And this flode was  
 kallyd noes flode for he &  
 his children were sayd ther-  
 in. And after this flode many  
 yeres as the cronycle telleth  
 thes ij. pillers were founde 320  
 & as the polycronicon seyth that  
 a grete clerke that called puto-  
 goras

fonde þ one and hermes þ  
 philisophre fonde þ other. &  
 thei thought forthe þ sciens þ  
 thei fonde þ y wryten ~  
**E**very cronycle and sto-  
 riall and meny other  
 clerkys and the bybull in pna-  
 pill wittenes of the makynge  
 of the toure of babilon and hit  
 is wryten in þ bibull **Genes**  
**Cap. X.** hwo þ Cam noes  
 sone gate nembrothe and he  
 wax a myghty man apn þ  
 erthe and he wax a strong

fonde that one and hermes the  
 philisophre fonde that other. &  
 thei thought forthe the sciens that  
 thei fonde ther y wryten ~

**E**very cronycle and sto-  
 rialle and meny other  
 clerkys and the bybulle in princi-  
 pale wittenes of the makynge 330  
 of the toure of babilon and hit  
 is wryten in the bibulle Genesis  
 Cap<sup>o</sup> X<sup>o</sup>. hwo that Cam noes  
 sone gate nembrothe and he  
 wax a myghty man apn the  
 erthe and he wax a stronge



man like a Gyant and he was  
 a grete kyng. and the bygyn-  
 yng of his kyngdom was  
 trew kyngdō of babilon and  
 arach. and archad. & calan &  
 the lond of lennare And this  
 same <sup>Cam</sup> Nembroth be gan<sup>the</sup> towre  
 of babilon and he taught and  
 he taught to his werkemen þe  
 crafte of mesuri and he had  
 w<sup>t</sup> hē mony masonrys mo pā  
 xl. thousand. and he louyd &  
 chersched them well. and hit  
 is wryten in policonicon and

in þe mast<sup>r</sup> of stozies and in  
 othe<sup>r</sup> stozies mo. and þa part<sup>r</sup>  
 mytnes bybull in the same  
 x. chapt<sup>r</sup> wher<sup>e</sup> he seyth þa  
 sure þe was nye kynne to  
<sup>Nembroth</sup> Cam yede out of þe londe of  
 senare and he bylled the Cite  
 Nunybe and plateas and of  
 mo þus he seyth. De terra illa  
 i. de lennare egressus est asur<sup>us</sup>  
 & edificauit Nunyben & pla-  
 teas ciuitat<sup>is</sup> & cale & iesu q<sup>uo</sup>q<sup>ue</sup>  
 int<sup>er</sup> nunyben & hec ē Ciuitas  
 magna. ~~~~~

man like a Gyant and he was  
 a grete kyng. and the bygyn-  
 ynge of his kyngdom was  
 trew kyngdom of babilon and 340  
 arach. and archad. & calan &  
 the lond of sennare. And this  
 same <sup>Cam</sup> Nembroth be gan<sup>the</sup> towre  
 of babilon and he taught and  
 he taught to his werkemen the  
 crafte of mesuri and he had  
 with hym mony masonys mo than  
 xl. thousand. and he louyd &  
 chersched them welle. and hit  
 is wryten in policonicon and 350

in the master of stories and in  
 othere stories mo. and this a parte  
 mytnes bybulle in the same  
 X. chapter where he seyth that a-  
 sure that was nye kynne to  
<sup>Nembroth</sup> Cam yede out of the londe of  
 senare and he bylled the Cite  
 Nunyve and plateas and other  
 mo thus he seyth ~ De terra illa  
 i. de sennare egressus est asure 360  
 & edificauit Nunyven & pla-  
 teas ciuitate & cale & iesu quoque  
 inter nunyven & hec est Ciuitas  
 magna ~



**R**eson wolde þæt we schold  
telle opunly how & in  
what maner that þe charges  
of masoncraft was fyrst fou-  
dyd & ho yat fyrste þe name  
to hit of masonri. and ye  
schyll know well þæt hit told  
and wriiten in policroycon &  
in methodus epus and martir  
þæt alur þæt was a worthy lord  
of sennare sende to nembroth  
þæt kyng to sende hē malons  
and workemen of craft þæt myght  
helpe hym to make his cite

þæt he was in wyll to make.  
And nembroth sende hē xxx.  
C. of malons. And whan þey  
scholde go & sende hē forth. he  
callyd hem by for hē and seyde  
to hem ye most go to my co-  
lyn asure to helpe hē to bilde  
a cyte but loke þæt ye be well  
gouynyd and I schall yeue  
yow a charge profitable for  
yon & me.

**V**hen ye come to þæt lord  
loke þæt ye be trewe to  
hym lyke as ye wolde be to

**R**eson wolde that we scholde  
telle opunly how & in  
what maner that the charges  
of masoncraft was first foun-  
dyd & ho yat fyrste the name  
to hit of masonri. and ye 370  
schyll know well that hit told  
and wriiten in policroycon &  
in methodus episcopus and martiris  
that asure that was a worthy lord  
of sennare sende to nembroth  
the kyng to sende hym masones  
and workemen of craft that myght  
helpe hym to make his cite

that he was in wyll to make.  
And nembroth sende hym xxx. 380  
C. of masons. And whan they  
scholde go & sende hem forth. he  
callyd hem by for hym and seyde  
to hem ye most go to my co-  
lyn asure to helpe hym to bilde  
a cyte but loke that ye be well  
gouernyd and I schalle yeue  
yow a charge profitable for  
yow & me.

**V**hen ye come to that lord 390  
loke that ye be trewe to  
hym lyke as ye wolde be to



me. and truly do your labour  
 and craft and takyt resou-  
 abull your mede þfor as ye  
 may deserue and also þ ye  
 loue to gedyr as ye were  
 breperyn and holde to gedyr  
 truly. & he þ hath most cōnyg<sup>t</sup>  
 teche hit to hys felaw and  
 louke ye goune you a yenst  
 yowr lord and amonge  
 your selfe. þ I may haue  
 worchyppe and thonke for  
 me sendyng and techyng  
 you the crafte. and þey rel  
 ceuyd

the charge of h<sup>e</sup> þ was here  
 maist<sup>r</sup> and here lorde. and  
 wente forth to asure. &  
 bilde the cite of nynyve in  
 þ counte of plateas and of  
 Cites mo þ men call<sup>e</sup> cale  
 and jesen þ is a gret cite  
 bi twene Cale and Nynyve  
 And in this man þ craft  
 of masonry was fyrst pfer  
 ryd & charged hit for a sciens.  
**E**lders þ wet bi for us  
 of malons had these  
 charges wryten to hem as

me. and truly do your labour  
 and craft and takyt resou-  
 abulle your mede therfor as ye  
 may deserue and also that ye  
 loue to gedyr as ye were  
 bretheryn and holde to gedyr  
 truly. & he that hath most connyng 400  
 teche hit to hys felaw and  
 louke ye gouerne you ayenst  
 your lord and amonge  
 your selfe. that I may haue  
 worchyppe and thonke for  
 me sendyng and techyng  
 you the crafte. and they res-  
 ceuyd

the charge of hym that was here  
 maister and here lorde. and  
 wente forth to asure. &  
 bilde the cite of nynyve in 410  
 the countre of plateas and other  
 Cites mo that men calle  
 and jesen that is a gret Cite  
 bi twene Cale and Nynyve  
 And in this maner the crafte  
 of masonry was fyrst prefer-  
 ryd & charged hit for a sciens.  
**E**lders that were bi for us  
 of masons had these  
 chargys wryten to hem as 420



we haue now in oure char-  
gys of þe story of **Euclidnis**  
as we haue seyn hem writē  
in latyn & in frensche bothe  
but ho þe **Enclyd** come to ge-  
metrye reson wolde we  
scholde telle yow as hit ys  
notid in the bybull & in othere  
stories. **In. xij. Capitlo Genes.**  
he tellith how þe **abrahā** com to  
the lond of **Canan** and oure  
lord aperyd to hym and seyde  
I schall geue this lond to þi  
seed. but þe fyll a grete hungre

in þe lond. **And** **abraham** toke  
**sara** his wiff w<sup>th</sup> hym and  
yed in to **Egypte** in pylgre-  
mage whyle þe hunger dū-  
red he wolde byde þe. **And** **A-**  
**brahā** as þe cronyculle seyth  
he was a wyse man and a  
grete clerke. **And** covthe all  
þe vij. sciens. and taughte  
the egyptians þe sciens of  
**Gemetry**. **And** this worthy  
clerke **Euclidnis** was his  
clerke and lerned of hym.  
**And** he yaued þe firste name

we haue now in oure char-  
gys of the story of **Euclidnis**  
as we haue seyn hem written  
in latyn & in frensche bothe  
but ho that **Enclyd** come to ge-  
metrye reson wolde we  
scholde telle yow as hit ys  
notid in the bybulle. & in othere  
stories. **In. xij. Capitlo Genesis**  
he tellith how that **abraham** com to 430  
the londe of **Canan** and oure  
lord aperyd to hym and seyde I  
schalle geue this lond to thi  
seed. but ther fyll a grete hunger

in that londe. **And** **abraham** toke  
**sara** his wiff with him and  
yed into **Egypte** in pylgre-  
mage whyle the hungere du-  
red he wolde byde ther. **And** **A-**  
**braham** as the cronyculle seyth 440  
he was a wyse man and a  
grete clerke. **And** covthe alle  
the vij. sciens. and taughte  
the egyptians the sciens of  
**Gemetry**. **And** this worthy  
clerke **Euclidnis** was his  
clerke and lerned of hym.  
**And** he yaued the firste name



of Gemetry all be þ hit  
 was occupied bifor hit had  
 no name of gemetry. But  
 hit is leyd of ylodour Ethe-  
 mologiaz in þ v. boke. *Ethe-*  
*mologia Cap pmo* seyth  
 þ Enclide was on of þ first  
 foundars of Gemetry &  
 he yaued hit name. For i  
 his tyme ther was a wa-  
 ter in þ lond of Egypt þ  
 is calld Nilo. and hit flowid  
 so ferre in to þ lond þ men  
 myght not dwelle þ in a

**E**hen this worthi  
 clerke Enclide taught  
 hem to make grete wallys  
 and diches to holde owt þ  
 watyr. and he by Gemet-  
 mesured þ lond and dep-  
 tyd hit in dyuers ptes. &  
 made euy man to close his  
 alme pte wth walles and  
 diches and þen hit becom  
 a plentuous countre of all  
 man of freute and of yong  
 peple of men and women  
 that þ was so myche pepull

of Gemetry alle be that hit  
 was occupied bifor hit had 450  
 no name of gemetry. But  
 hit is seyde of ysodourus Ethe-  
 mologiarum in the v. boke. Ethe-  
 mologiarum Capitolo primo. seyth  
 that Euclide was on of the firste  
 foundars of Gemetry &  
 he yaued hit name. For in  
 his tyme there was a wa-  
 ter in that lond of Egypt that  
 is calld Nilo. and hit flowid 460  
 so ferre in to the lond that men  
 myght not dwelle therein ~

**E**hen this worthi  
 clerke Enclide taught  
 hem to make grete wallys  
 and diches to holde owt the  
 watyr. and he by Gemetry  
 mesured the lond and depar-  
 tyd hit in dyuers partys. &  
 made euery man to close his 470  
 awne parte with walles and  
 diches and then hit became  
 a plentuous countre of alle  
 maner of freute and of yonge  
 peple of men and women  
 that ther was so myche pepulle



of younge frute þ̄ they couthe  
 not well lyue. And þ̄ lordys  
 of the cowntre drew hem to  
 gedyr and made a conncell  
 how they myght helpe her  
 childeryn þ̄ had no lyfode  
 comptente & abull for to fynd  
 hem selfe and here childron  
 for pey had so many. and  
 among hem all in counsell  
 was þ̄ worthy clerke Encli-  
 dnis and when he saw pat  
 all they coue not brynge  
 a bout this mater. he seyde

to hem wolk ye take yō song  
 in gouernans & I schall tech  
 hem suche a sciens þ̄ they  
 schyll lyue ther by jentel-  
 manly vndyr condicion þ̄  
 ye wyl be swore to me to  
 pfourme the gouernans þ̄  
 I schall sette you too and  
 hem bothe and the kyng  
 of þ̄ londe and all þ̄ lordys  
 by one assent graunted þ̄ too.  
**R** Eison wolde þ̄ euery mā  
 wolde graunte to þ̄  
 thyng were pfectable to hi

of younge frute that they couthe  
 not welle lyue. And the lordys  
 of the cowntre drew hem to =  
 gedyr and made a conncelle 480  
 how they myght helpe here  
 childeryn that had no lyfode  
 compotente & abulle for to fynde  
 hem selfe and here childron  
 for they had so many. and  
 among hem alle in councele  
 was this worthy clerke Encli-  
 dnis and when he sawe that  
 alle they couthe not brynge  
 a bout this mater. he seyde 490

to hem wolle ye take your songys  
 in gouernans & I schalle teche  
 hem suche a sciens that they  
 schylle lyue ther by jentel-  
 manly vndyr condicion that  
 ye wylle be swore to me to  
 perfourme the gouernans that  
 I schalle sette you too and  
 hem bothe and the kyng  
 of the londe and alle the lordys 500  
 by one assent grauntyd thertoo.  
**R** Eison wolde that euery man  
 wolde graunte to that  
 thyng that were profetable to him



self. and they toke here sonys to enclide to goune hem at his owne wyll & he taught to hem the craft masonry and gaf hit the name of Gemetry by cause of þe ptyng of þe grounde þe he had taught to þe peple in the time of þe makynge of þe wallys and diche as for sayd to clawse out þe water. & Isodor seyth in his Ethemologies þe Enclide callith the craft Gemetrya

And þe this worthy clerke gaf hit name and taught hit the lordis sonys of þe londe þe he had in his teching And he gaf hē a charge þe they scholde calle here eche other ffelowe & no nother. Wise by cause þe they were all of one crafte & of one gentylle berthe bore & lordis sonys. And also he þe most of connyng schold be gouinour of þe werke and scholde be callyd maister &

self. and they toke here sonys to enclide to gouerne hem at his owne wyll & he taught to hem the crafte masonry and gaf hit the name of Gemetry by cause 510 of the partyng of the grounde that he had taught to the peple in the time of the makynge of the wallys and diche as for sayd to clawse out the water. & Isodor seyth in his Ethemologies that Enclide callith the craft Gemetrya

And ther this worthy clerke gaf hit name and taught 520 hit the lordis sonys of the londe that he had in his teching And he gaf hem a charge that they scholde calle here eche other ffelowe & no nother. wise by cause that they were alle of one crafte & of one gentylle berthe bore & lordis sonys. And also he that were most of connyng schold be 530 gouernour of the werke and scholde be callyd maister &



other chargys mo þ̄ ben  
 wryten in þ̄ boke of char-  
 gys. And so they wrought  
 w̄ lordys of þ̄ londe & made  
 citeis and tounys castelis  
 & templeis and lordis placis.  
**V**hat tyme þ̄ þ̄ chil-  
 dren of isrl̄ dwellid  
 i egypte they lernyd þ̄  
 craft of masonry. And  
 asturward þey were  
 dryuen out of egypte þey  
 come in to þ̄ londe of bihest  
 and is now callyd ierlm̄

and hit was occupied & char-  
 gys y holde. And þ̄ makynge  
 of salomonis tempulle þ̄  
 kyng<sup>1</sup> Dauid began. kyng<sup>1</sup>  
 dauid louyd well masons  
 and he gaf hem ryzt nye  
 as þey be now. And at þ̄  
 makynge of þ̄ temple in  
 salomonis tyme as hit  
 is seyd in þ̄ bibulle in þ̄  
 iij boke of **Regū in t̄cio**  
**Regū. Cap. quinto.** That  
 Salomon had. iij. score  
 thousand masons at

othere chargys mo that ben  
 wryten in the boke of char-  
 gys. And so they wrought  
 with lordys of the londe & made  
 citeis and tounys castelis  
 & templeis and lordis placis.

**V**hat tyme that the chil-  
 dren of isrl̄ dwellid 540  
 in egypte they lernyd the  
 craft of masonry. And  
 asturward they were  
 dryuen out of Egypte they  
 come into the londe of bihest  
 and is now callyd ierlem

and hit was occupied & char-  
 gys y holde. And the makynge  
 of salomonis tempulle that  
 kyng<sup>1</sup> Dauid began. kyng<sup>1</sup> 550  
 dauid louyd welle masons  
 and he gaf hem ryzt nye  
 as they be now. And at the  
 makynge of the temple in  
 salomonis tyme as hit  
 is seyd in the bibulle in the  
 iij. boke of Regum in terciop  
 Regum. Capitolo quinto. That  
 Salomon had. iij. score  
 thousand masons at 560



his werke. And þ<sup>e</sup> kyngs  
sone of Tyrry was mast<sup>r</sup>  
malen. And other<sup>e</sup> crounys  
clous hit is seyd & in olde  
bokys of masonry that  
Salomon confirmed þ<sup>e</sup> char-  
gys þ<sup>e</sup> dauid his fadir had  
yeue to malons. And salo-  
mon hym self taught hē  
here maners but lityll  
defferans fro the maners  
that now ben vlyd. And fro  
thens þ<sup>e</sup> worthy sciens  
was brought i to fraunce

his werke. And the kyngis  
sone of Tyrry was his master  
masen. And in othere crounys  
cleos hit is seyd & in olde  
bokys of masonry that  
Salomon confirmed the char-  
gys that dauid his fadir had  
yeue to masons. And salo-  
mon hym self taught hem  
here maners but litylle 570  
defferans fro the maners  
that now ben vsyd. And fro  
thens this worthy sciens  
was brought in to fraunce

And in to many of regiōs  
**S**umtyme ther was  
a worthy kyng in  
ffraunce þ<sup>e</sup> was clepyd Ca-  
rolus secundus þ<sup>e</sup> ys to sey  
Charles þ<sup>e</sup> secunde. And þ<sup>e</sup>  
Charlys was elyte kyng  
of ffraunce by the grace of  
god & by lynage also. And  
summe men sey þ<sup>e</sup> he was  
elite by fortune þ<sup>e</sup> whiche  
is fals as by crounycle he  
was of þ<sup>e</sup> kynges blode  
Ryal. And þ<sup>e</sup> same kyng

And in to many other regions  
**S**umtyme ther was  
a worthy kyng in  
ffraunce that was clepyd Ca-  
rolus secundus that ys to sey.  
Charles the secunde. And this 580  
Charlys was elyte kyng  
of ffraunce by the grace of  
god & by lynage also. And  
summe men sey that he was  
elite by fortune the whiche  
is fals as by crounycle he  
was of the kyngys blode  
Ryal. And this same kyng



Charlys was a mason  
 bi for þ he was kyng. And  
 aft þ he was kyng he louyd  
 malons & cheischid them  
 and gaf hem charges and  
 manys at his devise þ which  
 hi ben yet vled in fraunce  
 and he ordeynyd that þey  
 scholde haue a semly onys  
 in þ yere and come and  
 speke to gedyr and for to be  
 reuled by masters & felows  
 of all thynges amysle.

**A**nd sonne aft þ come

seynt ad habell in to Englonde  
 and he conuertyd seynt Albon  
 to cristendome. And seynt  
 Albon louyd well malons  
 and he gaf hem fyrst her  
 charges & maners fyrst  
 in Englonde. And he or-  
 deyned conuenient to pay  
 for þ trauayle And aft  
 þ was a worthy kyng  
 in Englonde þ was callyd  
 Athelstone and his yong-  
 est sone louyd well the  
 sciens of Gometry. and

Charlys was a mason  
 bi for<sup>e</sup> that he was kynge. And 590  
 after that he was kynge he louyd  
 masons & cherschid them  
 and gaf hem chargys and  
 manerys at his devise the whiche  
 sum ben yet vled in fraunce  
 and he ordeynyd that they  
 scholde haue a semly onys  
 in the yere and come and  
 speke to gedyr and for to be  
 reuled by masters & felows 600  
 of alle thyngys amysse.

**A**Nd sonne after that come

seynt ad habelle in to Englonde  
 and he conuertyd seynt Albon  
 to cristendome. And seynt  
 Albon louyd welle masons  
 and he gaf hem fyrst here  
 charges & maners fyrst  
 in Englonde. And he or-  
 deyned conuenient to pay 610  
 for ther trauayle And after  
 that was a worthy kynge  
 in Englonde that was callyd  
 Athelstone and his yong-  
 est sone louyd welle the  
 sciens of Gometry. and



he wylt well þ hand craft  
had the pratyke of þ sci-  
ens of Gemetry so well  
as masons wherefore he  
drew hym to sell and ler-  
nyd pratyke of þ sciens  
to his speculatyf. For of spec-  
ulatyfe he was a mast<sup>r</sup>  
and he lovyd well ma-  
sonry. and masons. And  
he bcome a mason hym-  
selfe. And he gaf hem charge  
and names as hit is now  
vlyd in Englonde. and in

othere countres. And he  
ordeyned þ þey schulde have  
resonabull pay. And pur-  
cheled a fre patent of þ kyng  
that they schulde make a  
sembly whan they sawe re-  
sonably tyme a cum to gedir to  
her counsell of þ whiche  
charges manors & semble  
as is write and taught i þ  
boke of our charges wher-  
for I leue hit at this tyme.  
**G**ood men for this  
cause and þ maner

he wylt well that hand craft  
had the pratyke of the sci-  
ens of Gemetry so well  
as masons wherefore he 620  
drew hym to conselle and ler-  
nyd pratyke of that sciens  
to his speculatyf. For of spec-  
ulatyfe he was a master  
and he lovyd well ma-  
sonry. and masons. And  
he bcome a mason hym-  
selfe. And he gaf hem charge  
and names as hit is now  
vlyd in Englonde. and in 630

othere countres. And he  
ordeyned that they schulde have  
resonabulle pay. And pur-  
chesed a fre patent of the kyng  
that they schulde make a  
sembly whan they sawe re-  
sonably tyme a cum to gedir to  
here counsell of the whiche  
charges manors & semble  
as is write and taught in the 640  
boke of oure charges wher-  
for I leue hit at this tyme.

**G**ood men for this  
cause and this maner



masonry toke firste begyn-  
 nyng. hit befylle lityme  
 þæt grete lordis had not so  
 grete possessions þæt they  
 myghte not a vaunce here  
 fre bigeton childeryn for  
 pey had so many. Therfore  
 they toke counsell howe pey  
 myzt here childeryn abauce  
 and ordeyn hem onestly to  
 lyue. And sende aft wyse  
 maisters of þæt worthe sci-  
 ens of Gometry þæt þæt thorow  
 here wysdome schold ordeyn

me

hem sū honest lyuyng.  
 Then on of them þæt had þæt  
 name wiche was callyd.  
 Englet þæt was most sotell  
 & wise founder ordeyned  
 and art and callyd hit ma-  
 sonry. and so w<sup>th</sup> his art ho-  
 nestly he thozt þæt childeren  
 of grete lordis bi þæt pray-  
 er of þæt fathers and þæt fre  
 wille of here children. þæt  
 wiche when thei taught w<sup>th</sup>  
 hie Cure bi a serteyn tym  
 pey were not all jlyke ab

lulle

masonry toke firste begyn-  
 nyng. hit befylle sumtyme  
 that grete lordis had not so  
 grete possessions that they  
 myghte not a vaunce here  
 fre bigeton childeryn for 650  
 they had so many. Therefore  
 they toke counsell howe they  
 myzt here childeryn avaunce  
 and ordeyne hem onestly to  
 lyue. And sende after wyse  
 maisters of the worthe sci-  
 ens of Gometry that ther thorow  
 here wysdome schold ordeyn

ne

hem sum honest lyuyng.  
 Then on of them that had the 660  
 name wiche was callyd.  
 Englet that was most sotelle  
 & wise founder ordeyned  
 and art and callyd hit ma-  
 sonry. and so with his art ho-  
 nestly he thozt the childeren  
 of grete lordis bi the pray-  
 er of the fathers and the fre  
 wille of here children. the  
 wiche when thei taught with 670  
 hie Cure bi a serteyn tym<sup>e</sup>  
 they were not alle jlike ab-

lulle



for to take of þ̄ forseyde art  
 wherfore þ̄ forsayde maist<sup>r</sup>  
 Englet ordeyned thei were  
 passyng of conyngt schold  
 be passyngt honoured. And  
 ded to call þ̄ conyngt maist<sup>r</sup>  
 for to enforme þ̄ lasse of cō  
 nyng masters of þ̄ wiche  
 were callyd masters of no  
 bilitie of witte and conyngt  
 of þ̄ art. Neuerthelesse þei cō  
 maundid þ̄ thei þ̄ were lasse  
 of witte schold not be callyd  
 seruant<sup>r</sup> ner sogett<sup>r</sup> but felā

for nobilitie of here gentylle  
 blode. In this maner was þ̄  
 forsayde art begunne. In þ̄  
 londe of Egepte bi þ̄ forsayd  
 maist<sup>r</sup> Englat & so hit went  
 fro lond to londe and fro kyng  
 dome to kyngdome aft<sup>r</sup> þ̄ ma  
 ny yeris in þ̄ tyme of kyngt  
 adhelstone wiche was sum  
 tyme kyng of Englonde bi  
 his counsell and othei greet  
~~tyll~~ lordys of þ̄ lond bi cōyn  
 assent for grete defavt<sup>r</sup> y  
 founde amongt malons þei

for to take of the forseyde art  
 wherfore the forsayde maister  
 Englet ordeyned thei were  
 passyng of connyng schold  
 be passyng honoured. And  
 ded to calle the connyng maister  
 for to enforme the lasse of con  
 nyng masters of the wiche 680  
 were callyd masters of no  
 bilitie of witte and connyng  
 of that art. Neuerthelesse thei com  
 maundid that thei that were lasse  
 of witte schold not be callyd  
 seruante ner sogette but felāus

for nobilitie of here gentylle  
 blode. In this maner was the  
 forsayde art begunne. In the  
 londe of Egypte bi the forsayd 690  
 maister Englat & so hit went  
 fro londe to londe and fro kyng  
 dome to kyngdome after that ma  
 ny yeris in the tyme of kyng  
 adhelstone wiche was sum  
 tyme kyng of Englonde bi  
 his counselle and othere grete  
~~tyll~~ lordys of the londe bi cōyn  
 assent for grete defavt<sup>r</sup> y  
 founde amonge masons thei 700



ordeyned a certayne reule  
a monges hom on tyme of  
þe yere or in .iiij. yere as nede  
were to þe kyng and gret  
lordys of þe londe and all þe  
comente fro pryncce to pryncce  
and fro countre to countre  
congregacions scholde be made  
bi maisters of all maisters  
masons and felaws in the  
forsayd art. And so at suche  
congregacions they þe mad  
masters schold be examned  
of þe articuls after writen. &

be ransakyd whether thei be  
abill and kunning to þe  
fyte of þe lordys hem to serue  
and to þe honour of þe forsaide  
art and more on they schulde  
receyue here charge þe they  
schulde well and trewly dis-  
pende þe goodys of here lordis  
and as well þe lowist as þe  
hiest for they ben her lordys  
for þe tyme of whom þei take  
here pay for here cervice  
and for here trauayle. The  
fyrste article ys this þe

ordeyned a certayne reule  
a mongys hom on tyme of  
the yere or in .iiij. yere as nede  
were to the kyng and gret  
lordys of the londe and alle the  
comente fro pryncce to pryncce  
and fro countre to countre  
congregacions scholde be made  
bi maisters of alle maisters  
Masons and felaws in the 710  
forsayde art. And so at suche  
congregacions they that be mad  
masters schold be examned  
of the articuls after writen. &

be ransakyd whether thei be  
abulle and kunninge to the pro-  
fyte of the lordys hem to serue  
and to the honour of the forsaide  
art and more ouer they schulde  
receyue here charge that they 720  
schulde welle and trewly dis-  
pende the goodys of here lordis  
and that as welle the lowist as the  
hiest for they ben her lordys  
for the tyme of whom thei take  
here pay for here cervice  
and for here trauayle. The  
fyrste article ys this that every



Maist<sup>r</sup> of this art schulde be  
 wysse and trewe to þ<sup>e</sup> lord þ<sup>e</sup> he  
 seruyth dispendyng his godis  
 trule as he wolde his arne  
 were dispendyd. and not yefe  
 moze pay to no mason than  
 he wot he may diserue aft<sup>r</sup> þ<sup>e</sup>  
 derthe of korne & vytayl<sup>n</sup> in þ<sup>e</sup>  
 contrey no fauour w<sup>th</sup>stondyng  
 for eu<sup>e</sup>y man to be rewardeyd  
 aft<sup>r</sup> his trauayle. The sec<sup>nd</sup>  
 article is this þ<sup>e</sup> eu<sup>e</sup>y maist<sup>r</sup>  
 of þ<sup>e</sup> art schulde be warned  
 by fore to cum to his congregac<sup>n</sup>

þ<sup>e</sup> thei com dewly but yf þei  
 may assculyd bi sume man  
 cause. But ne<sup>th</sup>lesse if þey  
 be founde rebell at such<sup>e</sup> co-  
 gregacions or fauty in eny  
 man harme of here lordys  
 and repreue of this art thei  
 schulde not be excusyd in no  
 mane out take þell of dethe  
 and thow they be in þell of  
 dethe they schall warne þ<sup>e</sup>  
 maist<sup>r</sup> þ<sup>e</sup> is pryncipall of þ<sup>e</sup>  
 gederyng of his desse. þ<sup>e</sup>  
 article is this þ<sup>e</sup> no maist<sup>r</sup>

Maister of this art schulde be  
 wysse and trewe to the lord that he 730  
 seruyth dispendyng his godis  
 trule as he wolde his arne  
 were dispendyd. and not yefe  
 more pay to no mason than  
 he wot he may diserue after the  
 derthe of korne & vytaile in the  
 countrey no fauour withstondyng  
 for euery mann to be rewardeyd  
 after his trauayle. The second  
 article is this that euery master 740  
 of this art scholde be warned  
 by fore to cum to his congregacion

that thei com dewly but yf thei  
 may asscusyd bi sume maner  
 cause. But neuerlesse if they  
 be founde rebelle at suche con-  
 gregacions or fauty in eny  
 maner harme of here lordys  
 and repreue of this art thei  
 schulde not be excusyd in no 750  
 manere out take perelle of dethe  
 and thow they be in perylle of  
 dethe they schalle warne the  
 maister that is pryncipalle of the  
 gederynge of his desse. The  
 article is this that no master



take no pntes for lasse terme  
 than viij yer at y<sup>e</sup> lest. by  
 caus<sup>e</sup> whi<sup>e</sup> suche as ben w<sup>i</sup>  
 lasse terme may not pfitely  
 come to his art. nor abull<sup>e</sup>  
 to serue truly his lorde to  
 take as a mason schulde  
 take. The.iiij. article is y<sup>e</sup>  
 y<sup>e</sup> no mast<sup>r</sup> for no pfyte take  
 no prentis for to be lernyd  
 that is bore of bonde blode  
 for bi cause of his lorde to  
 Whom he is bonde woll<sup>e</sup> tak<sup>e</sup>  
 hym as he well may fro

his art & lede hym w<sup>i</sup> h<sup>e</sup> out  
 of his logge or out of his l<sup>e</sup>  
 place y<sup>e</sup> he worchyth in for  
 his felaus pauent<sup>r</sup> wolde hel<sup>p</sup>  
 hym and debate for h<sup>e</sup> and  
 theroff man slaughter myzt  
 ryse hit is forbede. And also  
 for a nother cause of his art  
 hit toke benynnyng<sup>e</sup> of grete  
 lordis children frely begety<sup>e</sup>  
 as hit is jseyd bi for. The  
 v. article is thys y<sup>e</sup> no mast<sup>r</sup>  
 yef more to his prentis in  
 tyme of his prentishode for

take no prentes for lasse terme  
 than viij. yer at the lest. by  
 caus<sup>e</sup> whi<sup>e</sup> suche as ben within  
 lasse terme may not profitely 760  
 come to his art. nor abulle  
 to serue truly his lorde to  
 take as a mason schulde  
 take. The.iiij. article is this  
 that no master for no profyte take  
 no prentis for to be lernyd  
 that is bore of bonde blode  
 for bi cause of his lorde to  
 whom he is bonde wolle take  
 hym as he welle may fro 770

his art & lede hym with hym out  
 of his logge or out of his  
 place that he worchyth in for  
 his felaus perauenter<sup>e</sup> wolde helpe  
 hym and debate for hym. and  
 theroff manslaught<sup>r</sup> myzt  
 ryse hit is forbede. And also  
 for a nother cause of his art  
 hit toke benynnyng<sup>e</sup> of grete  
 lordis children frely begetyn 780  
 as hit is jseyd bi for. The  
 v. article is thys that no master  
 yef more to his prentis in  
 tyme of his prentishode for



no pphite to be take than he  
wote well he may disserue  
of p<sup>r</sup> lorde p<sup>r</sup> he seruith n<sup>t</sup> not  
so moche p<sup>r</sup> p<sup>r</sup> lorde of p<sup>r</sup> place  
p<sup>r</sup> he is taught j<sup>n</sup>ne may  
haue sum p<sup>r</sup>fyte bi his te-  
chyng<sup>t</sup>. The .vi. article is  
this p<sup>r</sup> no ma<sup>r</sup> for no coue-  
tyse n<sup>r</sup> p<sup>r</sup>fyte take no p<sup>r</sup>n-  
tis to teche p<sup>r</sup> is vn<sup>r</sup>fyte p<sup>r</sup>  
is to sey havyng<sup>t</sup> eny may<sup>r</sup>  
for p<sup>r</sup> whiche he may not ~  
trewely worche as hym ~  
ought for to do. The .vij. ~

article is this p<sup>r</sup> no ma<sup>r</sup> be  
p<sup>r</sup> founde wittingly or help  
or p<sup>r</sup> cure to be maynteyn<sup>t</sup> &  
susteyn<sup>t</sup> any comyn nyztwal-  
ker to robbe bi the whiche  
maner of nyztwalkyng<sup>t</sup> ~  
thei may not fulfyll<sup>t</sup> p<sup>r</sup> day<sup>s</sup>  
werke and traueyll thorow  
p<sup>r</sup> condicion her<sup>t</sup> felaus myzt  
be made wrowthe. The .viij.  
article is this p<sup>r</sup> yf hit befall<sup>t</sup>  
p<sup>r</sup> any mason p<sup>r</sup> be p<sup>r</sup>fyte and  
connyng<sup>t</sup> come for to seche  
werke and fynde any vn<sup>r</sup>fit<sup>t</sup>

no prophite to be take than he  
wote welle he may disserue  
of the lorde that he seruith n<sup>t</sup> not  
so moche that the lorde of the place  
that he is taught j<sup>n</sup>ne may  
haue sum profyte bi his te- 790  
chyng<sup>e</sup>. The .vi. article is  
this that no master for no coue-  
tyse nere profyte take no pren-  
tis to teche that is vnprofyte that  
is to sey havyng eny maym<sup>r</sup>  
for the whiche he may not ~  
trewely worche as hym ~  
ought for to do. The .vij. ~

article is this that no maister be  
p<sup>r</sup> founde wittingly or help 800  
or procure to be mayntene &  
susteyne any comyn nyztwal-  
ker to robbe bi the whiche  
maner of nyztwalkyng<sup>e</sup>  
thei may not fulfyll<sup>e</sup> ther days  
werke and traueyll thorow  
the condicion here felaus myzt  
be made wrowthe. The .viij.  
article is this that yf hit befulle  
that any mason that be p<sup>r</sup>fyte and 810  
connyng<sup>e</sup> come for to seche  
werke and fynde any vn<sup>r</sup>perfyte



and vnkunnyng<sup>h</sup> worchyng<sup>h</sup>  
þ<sup>e</sup> maist<sup>r</sup> of þ<sup>e</sup> place schall<sup>e</sup> re-  
ceyue þ<sup>e</sup> p<sup>r</sup>fitte and do a wey þ<sup>e</sup>  
vnp<sup>r</sup>fitte to þ<sup>e</sup> p<sup>r</sup>fitte of his lord<sup>e</sup>  
The .ix. article is this pat<sup>r</sup>  
no maist<sup>r</sup> schall<sup>e</sup> supplant<sup>e</sup>  
a nother for hit is leyd in þ<sup>e</sup>  
art of masonry þ<sup>e</sup> no man  
scholde make ende so well<sup>e</sup>  
of werke bigonne bi a no-  
ther to þ<sup>e</sup> p<sup>r</sup>fitte of his lord<sup>e</sup>  
as he bigan hit for to end  
hit bi his maters or to whome  
he scheweth his maters<sup>h</sup>

This councell<sup>e</sup> ys made bi dy-  
uers lordys & maisters of  
dyvers p<sup>r</sup>ovinces and di<sup>r</sup>is  
cōgregacions of masonry  
And hit is to wyte þ<sup>e</sup> who þ<sup>e</sup>  
covetyth for to come to the  
state of þ<sup>e</sup> forseyd art hit be-  
hoveth hym fyrst p<sup>r</sup>incipally  
to god and holy chyrche &  
all<sup>e</sup> haloddis and his maist<sup>r</sup>  
and his felowis as his all<sup>e</sup>  
brotheren. The secunde poynt  
he most fulfille his dayes  
werke truly þ<sup>e</sup> he takyth for

and vnkunnyng worchyng  
the master of the place schalle re-  
ceyue the p<sup>r</sup>fitte and do a wey the  
vnp<sup>r</sup>fitte to the p<sup>r</sup>ofitte of his lorde.  
The ix. article is this that  
no maister schalle supplant  
a nother for hit is seyde in the  
art of masonry that no man 820  
scholde make ende so well<sup>e</sup>  
of werke bigonne bi a no-  
ther to the p<sup>r</sup>ofitte of his lorde  
as he bigan hit for to end  
hit bi his maters or to whome  
he scheweth his maters.

This counsell<sup>e</sup> ys made bi dy-  
uers lordys & maisters of  
dyvers p<sup>r</sup>ovinces and diuers  
congregacions of masonry 830  
And hit is to wyte that who that  
covetyth for to come to the  
state of the forseyd art hit be-  
hoveth hym fyrst p<sup>r</sup>incipally  
to god and holy chyrche &  
alle halowis and his master  
and his felowis as his awne  
brotheren. The secunde poynt  
he most fulfille his dayes  
werke truly that he takyth for 840



that as well<sup>l</sup> the lowist as  
as ~~h~~ the hiest schuld be well<sup>l</sup>  
and trewely y seruyd in  
his art biforesayd thorow  
out all the kyngdom of  
Englond. Amen so mote  
hit be ~

*that as welle the lowist as  
as ~~h~~ the hiest schulde be welle  
and trewely y-seruyd in  
his art biforesayd thorow  
out alle the kyngdom<sup>e</sup> of  
Englond. Amen so mote  
hit be ~*









## THE MATTHEW COOKE, MS.

(Add. MS. 23,198, Brit. Museum.)



THIS Manuscript (of which a facsimile and transcript are prefixed) consists of forty folios of vellum,  $4\frac{3}{8}$  inches high and  $3\frac{3}{8}$  inches wide, of which the first three and the last two were originally blank. They are now defaced with writing, in a great measure illegible. On the first folio, however, is the name of "William K;" and again on folio 39. On folio 2 is written "Jno. Fenn, 1786," and we shall probably not err in assuming that these are the names of former owners of the manuscript. On folio 3, in the same handwriting as Jno. Fenn, is written "The Seven Sciences. Geometry. A History of Masonry. Its Articles, Points, etc.," being a very succinct index to the contents. Folio 2 also gives us as much of the history of the document as is known, for in the hand-

writing of Sir Frederick Madden, at that time keeper of the manuscripts, we read "Purch<sup>d</sup>. of Mrs. Caroline Baker, 14th Oct., 1859." The book is still bound in its two oak covers, and on each is the remains of a clasp, the hinged portion being missing.

There can be very little doubt that this was one of the manuscripts known to and utilized by Dr. Anderson, when he compiled the first Book of Constitutions in 1723; it certainly was known to prominent members of Grand Lodge in 1728, or five years later; for the Woodford MS. (now in possession of the Lodge), which is a copy of it, bears an inscription to the effect that it was made in 1728, by Wm. Reid, Grand Secretary, for Wm. Cowper, "Clerk of the Parliaments," who himself had been a Grand Secretary. It was, however, first brought prominently before the Craft by Bro. Matthew Cooke, who in 1861 edited a reproduction of it which was published by the late Mr. R. Spencer. This the only time it has been reprinted, and the execution is by no means perfect. The first page is given, as a frontispiece, in *facsimile*; but even this will not bear close inspection. The manuscript is then more or less successfully imitated in black-letter *type*, and contains not a few mis-readings. It would be ungracious to insist too much on these points, because the benefit conferred by Brothers Spencer and Cooke on the literature of the Craft was considerable and worthy of commendation. One error must, however, be noted, as it is of importance. At line 140 the editor has given us "And in policronico a cronycle *p'nyd*," and translated the last word *printed*; whereas it should be *p'nyd* or *preuyd*, i.e., *proved*, trustworthy. This error probably induced Bro. Cooke to ascribe the MS. to the "latter portion of the 15th century," as Caxton's edition of Policronicon was printed in 1482. It was admittedly the reason why Findel<sup>1</sup> concurred in this date, and subsequent writers have followed his lead.

Mr. E. A. Bond, late the principal librarian of the British Museum, gave it as his opinion that it was not later than the "first half of the 15th century."

Bro. Findel also made another very curious and even careless error. The MS. was purchased by the Museum from Mrs. Caroline Baker. In 1730 *circa*, Dr. Rawlinson wrote, "One of these rolls I have seen in the possession of Mr. Baker, a carpenter in Moorfields." Bro. Findel immediately jumped to the conclusion that this was the same manuscript, and called it the "Cooke-Baker document." But firstly, folio 2 would lead us to infer that in 1786 it belonged to Jno. Fenn, so that it is necessary to presume that 56 years after Rawlinson saw it, it passed out of Baker's possession, and then 75 years after that, was retransferred to a Mrs. Baker; and secondly, Rawlinson's document was a *roll* or scroll, and this is a book.

In concluding this description of its appearance and history, I will only add that the accompanying *facsimile* is the work of Mr. F. Compton Price, and will bear the most rigorous inspection and comparison with the original, whilst the sketch on the title page gives a very fair idea of its present outward aspect.

<sup>1</sup> History of Freemasonry, p. 31, London, 1869.





## COMMENTARY.



ALTHOUGH the mere verbiage of the document presents so few difficulties that a glossary would appear scarcely necessary and almost an insult to the reader, and has therefore been omitted, yet the total absence of punctuation, the evidently inadvertent omission of a word here and there, and the faultiness of its grammatical construction, render it a difficult task to read intelligently. I have therefore ventured to give it here in in a modernised form, preserving strictly that which I believe it was the intention of the writer to convey. This plan will, I think, enable the reader to grasp its true meaning with great readiness, and to note, for comparison with other documents of a similar nature to be produced in future volumes of this series, certain peculiarities of much significance.

The presence of the facsimile and transcript will enable the reader at all times to decide whether I have made undue inferences, and to correct my presentation by his own sounder judgment. Those of my readers who are fortunate enough to possess Bro. Hughan's "Old Charges of British Freemasons (1872)," which gives full transcripts of eleven of these documents, will be able to institute this interesting comparison at once: while the inclusion of two of them in the present Volume of Reprints will partially answer the same purpose.

**T**HANKED be God, our glorious Father, the founder and creator of heaven and earth, and of all things that therein are, for that he has vouchsafed, of his glorious Godhead, to make so many things of manifold virtue for the use of mankind. For he made all things to be subject and obedient to man. All things eatable of a wholesome nature he ordained for man's sustenance. And moreover, he hath given to man wit and the knowledge of divers things and handicrafts, by the which we may labour in this world, in order to therewith get our livelihood, and fashion many objects, pleasant in the sight of God, to our own ease and profit. To rehearse all these matters here were too long in the writing or telling, I will therefore refrain; but I will nevertheless tell you some; for instance, how and in what manner the Science of Geometry was first invented, and who were the founders both thereof and of several other crafts, as is declared in the Bible and other histories.

How, and in what manner this worthy Science of Geometry took its rise, I will tell you, as I said before. You must know that there are seven liberal sciences, from which seven all other sciences and crafts in the world sprung; but especially is Geometry the first cause of all the other sciences, whatsoever they be.

These seven sciences are as follows:—

The first, which is called the foundation of all science, is grammar, which teacheth to write and speak correctly.

The second is rhetoric, which teaches us to speak elegantly.<sup>1</sup>

The third is dialectic, which teaches us to discern the true from the false, and it is usually called art or sophistry (logic).

The fourth is arithmetic, which instructs us in the science of numbers, to reckon, and to make accounts.

The fifth is Geometry, which teaches us all about mensuration, measures and weights, of all kinds of handicrafts.

The sixth is music, and that teaches the art of singing by notation for the voice, on the organ, trumpet, and harp, and of all things pertaining thereto.

The seventh is astronomy, which teaches us the course of the sun and of the moon and of the other stars and planets of heaven.

Our intent is to treat chiefly of the first foundation of Geometry and who<sup>2</sup> were the founders thereof. As I said before, there are seven liberal sciences, that is to say, seven

<sup>1</sup> *Formabely and fayre*, i.e., formally, according to form, and fair.

<sup>2</sup> We, evidently a misreading for *whowee*.



sciences or crafts that are free<sup>1</sup> in themselves, the which seven exist only through Geometry. And Geometry may be described as earth-mensuration, for Geometry is derived from *geo*, which is in Greek "earth," and *metrona*, or a measure. Thus is the word Geometry compounded and signifies the measure of the earth.

Marvel not because I said that all sciences exist only through the science of Geometry. For there is no art or handicraft wrought by man's hands that is not wrought by Geometry which is a chief factor (*notabulle cause*) thereof. For if a man work with his hands he employs some sort of tool, and there is no instrument of any material in this world which is not formed of some sort of earth (ore) and to earth it will return. And there is no instrument or tool to work with that has not some proportion, more or less. And proportion is measure, and the instrument or tool is earth. And Geometry is earth-mensuration, therefore I affirm that all men live by Geometry. For all men here in this world live by the labour of their hands.

Many more proofs could I give you that Geometry is the science by which all reasoning men live, but I refrain at this time, because the writing of it were a long process.

And now I will enter further into the matter. You must know that among all the crafts followed by man in this world, Masonry has the greatest renown and the largest share of this science of Geometry, as is stated in history, such as the Bible, and the Master of History,<sup>2</sup> and in the Policronicon, a well authenticated (or trustworthy) chronicle,<sup>3</sup> and in the history called Beda De Imagine Mundi, and Isodorus Ethomolegiarum Methodius Episcopus & Martiris. And many others say that Masonry is the chief part of Geometry, and so methinks it may well be said, for it was the first founded, as is stated in the Bible in the first book of Genesis and the fourth chapter. And moreover all the learned authors<sup>4</sup> above cited agree thereto. And some of them affirm it more openly and plainly, precisely as in Genesis in the Bible.

Before Noah's Flood, by direct male descent from Adam,<sup>5</sup> in the seventh generation, there lived a man called Lamech, who had two wives, called<sup>6</sup> Adah and Zillah. By the first wife, Adah, he begat two sons, Jabal and Jubal. The elder son Jabal was the first man that ever discovered geometry and masonry, and he made houses, and is called in the Bible the father of all men who dwell in tents or dwelling houses. And he was Cain's master mason and governor of the works when he built the city of Enoch, which was the first city ever made and was built by Cain, Adam's son, who gave it to his own son Enoch, and gave the city the name of his son and called it Enoch, and now it is known as Ephraim. And at that place was the Science of Geometry and Masonry first prosecuted and contrived as a science and as a handi-craft. And so we may well say that it is the first cause and foundation of all crafts and sciences. And also this man Jabel was called the father of shepherds.

The Master of History says, and Beda De Imagine Mundi, and the Policronicon and many others more say, that he was the first that made partition<sup>7</sup> of lands, in order that every man might know his own land and labour thereon for himself. And also he divided<sup>8</sup> flocks of sheep, that every man might know his own sheep, and so we may say that he was the inventor of that science.

And his brother Jubal or Tubal was the inventor of music and song, as Pythagoras states in Polycronicon, and the same says Isodorous. In his Ethemolegiis in the 6th book he says that he was the first founder of music and song, and of the organ and trumpet; and he discovered that science by the sound of the weights of his brother's, Tubal-Cain's, hammers.

And of a truth, as the Bible says, that is to say, in the fourth Chapter of Genesis, Lamech begat by his other wife Zillah a son and a daughter, and their names Tubal Cain, that was the son, and the daughter was called Naamah. And according to the Policronicon, some men say that she was Noah's wife; but whether this be so or not, we will not affirm.

Ye must know that this son Tubal Cain was the founder of the smith's craft and of other handicrafts dealing with metals, such as iron, brass, gold and silver as some learned writers say; and his sister Naamah discovered the craft of weaving, for before her time no cloth was woven, but they span yarn and knit it and made such clothing as they could. And as this woman Naamah invented the craft of weaving it was called woman's-craft.

And these four brethren knew that God would take vengeance for sin, either by fire or water. And they were much concerned how to save the sciences they had discovered, and they took counsel together and exercised all their wits. And they said there were two kinds of stone of such virtue that the one would not burn, called marble, and the other named "Lacerus" would not sink in water. And so they devised to write all the sciences they had found on

<sup>1</sup> This is the only document to my knowledge that applies the term "free" to the seven liberal sciences. If Masonry was a free (a liberal) science, were its professors therefore free-masons?

<sup>2</sup> Herodotus.

<sup>3</sup> *cronycle preuyd.*

<sup>4</sup> *doctours.*

<sup>5</sup> *Adam his line lineal son descending.*

<sup>6</sup> *hyght.*

<sup>7</sup> *deperceson.*

<sup>8</sup> *departid.*



these two stones, so that if God took vengeance by fire the marble would not burn, and if by water the other would not drown, and they besought their elder brother Jabal to make two pillars of these two stones, that is of marble and of "Lacerus," and to write on the two pillars all the sciences and crafts which they had found and he did so. And therefore we may say that he was the wisest in science, for he first began and carried out their purpose before Noah's flood.

Fortunately knowing of the vengeance that God would send, the brethren knew not<sup>1</sup> whether it would be by fire or water. They knew by a sort of prophecy that God would send one or the other, and therefore they wrote their sciences on the two pillars of stone. And some men say that they wrote on the stones all the seven sciences, but [this I affirm not].<sup>2</sup> As they had it in mind that a vengeance would come, so it befell that God did send vengeance, and there came such a flood that all the world was drowned and all men died save only eight persons. These were Noah and his wife and his three sons and their wives, of which sons all the world is descended, and they were named in this wise, Shem, Ham and Japhet. And this flood is called Noah's Flood, for he and his children were saved therein. And many years after the flood, according to the chronicle, these two pillars were found, and the chronicle says that a great clerk, Pythagoras, found the one, and Hermes the philosopher found the other, and they taught the sciences that they found written thereon.

Every chronicle and history and many other writers<sup>3</sup> and the Bible especially relate the building of the tower of Babel; and it is written in the Bible, Genesis, chap. x how that Ham, Noah's son, begat Nimrod, who grew a mighty man upon the earth and waxed strong, like unto a giant. He was a great king and the beginning of his kingdom was the kingdom of Babilon proper, and Erech and Accad and Calneh and the land of Shinar. And this same Ham began the tower of Babel and taught his workmen the Craft of Masonry,<sup>4</sup> and he had with him many masons, more than 40,000, and he loved and cherished them well. And it is written in Polycronicon, and in the Master of History, and in other histories, and beyond this the Bible witnesses in the same 10th chapter, as it is written, that Ashur who was of near kindred to Nimrod went forth from the land of Shinar and built the City of Nineveh and Plateas (*sic*) and many more. For it is written "De terra illa" [&c.]

It is but reasonable that we should plainly say how and in what manner the Charges of the Mason's Craft were first founded, and who first gave it the name of Masonry. And you must know that it is stated and written in the Polycronicon, and in Methodus Episcopus and Martiris that Ashur who was a worthy lord of Shinar sent to Nimrod the king to send him Masons and workmen of the Craft that they might help him make his city which he was minded to make. And Nimrod sent him 3000 masons. And as they were about to depart and go forth, he called them before him and said to them, "Ye must go to my cousin Ashur to help him build a city, but see to it, that ye be well governed, and I will give you a Charge that shall be to your and my profit.

"When you come to that lord, look that you be true to him, even as you would be to me, labour at your Craft honestly, and take a reasonable payment for it such as you may deserve. Love each other as though you were brothers and hold together staunchly. Let him that hath most skill teach his fellow, and be careful that your conduct amongst yourselves and towards your lord may be to my credit, that I may have thanks for sending you and teaching you the Craft." And they received the charge from him, being their lord and master, and went forth to Ashur and built the city of Nineveh in the country of Plateas (*sic*) and other cities also that are called Calah and Resen, which is a great city between Calah and Nineveh. And in this manner the Craft of Masonry was first instituted and charged as a science.

Elders<sup>5</sup> of Masons before our times<sup>6</sup> had these charges in writing as we have them now in our Charges of the story of Euclid, and as we have seen them written both in Latin and in French.

But it is only reasonable that we should tell you how Euclid came to the knowledge of Geometry, as stated in the Bible and in other histories. In the XIIth chapter of Genesis it is told how Abraham came to the land of Canaan and our Lord appeared unto him and said, "I will give this land to thy seed." But a great famine reigned in that land and Abraham took Sarah, his wife, with him and made a journey<sup>7</sup> into Egypt to abide there whilst the famine lasted. And Abraham, so says the chronicle, was a wise man and a learned.<sup>8</sup> And

<sup>1</sup> hadde hit not.

<sup>2</sup> I think the insertion of the above words is amply indicated. It makes sense which otherwise is very difficult to establish; it is justified by a similar remark at line 238; and it will be remembered that the brethren are not stated in the Bible to have discovered more than 4 crafts, of which only 3 are identical with some of the 7 liberal sciences; viz., geometry, arithmetic, and music.

<sup>3</sup> Clerkes

<sup>4</sup> Mesuri. i.e. mensuration.

<sup>5</sup> i.e., Chiefs, superiors, masters or foremen.

<sup>6</sup> "that were bi for us."

<sup>7</sup> pylgremage.

<sup>8</sup> grete clerke.



he knew<sup>1</sup> all the seven sciences and taught the Egyptians the science of Geometry. And this worthy clerk Euclid was his pupil and learned of him. And he first gave it the name of Geometry; although it was practised before his time, it had not acquired the name of Geometry. But it is said by Isodorus in the 5th Book and first Chapter of *Ethomolegiarium* that Euclid was one of the first founders of Geometry and gave it that name.

For in his time, the river of Egypt which is called the Nile so overflowed the land that no man could dwell therein. Then the worthy clerk Euclid taught them to make great walls and ditches to keep back the water, and by Geometry he measured the land and parcelled<sup>2</sup> it out into sections and caused every man to enclose his own portion with walls and ditches and thus it became a country abounding in all kinds of produce and of young people and of men and women: so that the youthful population<sup>3</sup> increased so much as to render earning a livelihood difficult. And the lords of the country drew together and took counsel how they might help their children who had no competent livelihood in order to provide for themselves and their children, for they had so many. And at the council amongst them was this worthy Clerk Euclid and when he saw that all of them could devise no remedy in the matter he said to them "Lay your orders upon your sons<sup>4</sup> and I will teach them a science by which they may live as gentlemen, under the condition that they shall be sworn to me to uphold the regulations that I shall lay upon them." And both they and the king of the country and all the lords agreed thereto with one consent.

It is but reasonable that every man should agree to that which tended to profit himself; and so they took their sons to Euclid to be ruled by him and he taught them the Craft of Masonry and gave it the name of Geometry on account of the parcelling out of the ground which he had taught the people at the time of making the walls and ditches, as aforesaid, to keep out the water. And Isodorus says in *Ethomologies* that Euclid called the craft Geometry.

And there this worthy clerk Euclid gave it a name and taught it to the lords' sons of that land whom he had as pupils.

And he gave them a charge. That they should call each other Fellow and no otherwise, they being all of one craft and of the same gentle birth, lords' sons. And also that the most skilful should be governor of the work and should be called master; and other charges besides, which are written in the Book of Charges. And so they worked for the lords of the land and built cities and towns, castles and temples and lords' palaces.

During the time that the children of Israel dwelt in Egypt they learned the craft of Masonry. And after they were driven out of Egypt they came into the promised land, which is now called Jerusalem, and they occupied that land and the charges were observed there. And [at] the making of Solomon's Temple which king David began, King David loved masons well, and gave them [wages] nearly as they are now. And at the making of the Temple in Solomon's time, as stated in the Bible in the third book of Kings and the fifth chapter, Solomon had four score thousand masons at work. And the son of the king of Tyre was his master mason. And in other chronicles and in old books of masonry, it is said that Solomon confirmed the charges that David his father had given to masons. And Solomon himself taught them their usages<sup>5</sup> differing but slightly from the customs now in use.

And from thence this worthy science was brought into France and into many other regions.

At one time there was a worthy king in France called Carolus Secundus, that is to say Charles the Second. And this Charles was elected king of France by the grace of God and also by right of descent.<sup>6</sup> And some men say he was elected by good fortune, which is false as by the chronicles he was of the blood royal. And this same king Charles was a mason before he became king. And after he was king he loved masons and cherished them and gave them charges and usages of his devising, of which some are yet in force in France; and he ordained that they should have an assembly once a year and come and speak together in order that the masters and fellows might regulate all things amiss.

And soon after that came St. Adhabelle into England and he converted St. Alban to Christianity. And St. Alban loved well masons and he was the first to give them charges and customs in England. And he ordained [wages] adequate to pay for their toil.

And after that there was a worthy king in England, called Athelstan, and his youngest son loved well the science of Geometry; and he knew well, as well as the masons themselves, that their handicraft was the practice of the science of Geometry. Therefore he drew to their councils (or took counsel, or lessons, of them) and learned the practical part of that science in addition to his theoretical (or book) knowledge.<sup>7</sup> For of the speculative part he was a master. And he loved well masonry and masons. And he became a mason himself. And he gave them charges and usages<sup>8</sup> such as are now customary in England and in

<sup>1</sup> couthe.

<sup>2</sup> departyd.

<sup>3</sup> Myche pepulle of younge frute.

<sup>4</sup> take your sonys in gouvernans.

<sup>5</sup> maners.

<sup>6</sup> lynage.

<sup>7</sup> speculatif.

<sup>8</sup> names, evidently a mistake for maners.



other countries. And he ordained that they should have reasonable pay. And he purchased a free patent of the king that they might hold an assembly at what time they thought reasonable and come together to consult. Of the which charges, usages and assembly it is written and taught in our Book of Charges; wherefore I leave it for the present.

Good men! for this cause and in this way Masonry first arose. It befell, once upon a time, that great lords had so many free begotten children<sup>1</sup> that their possessions were not extensive enough to provide for their future. Therefore they took counsel how to provide for their children and find them an honest livelihood. And they sent for wise masters of the worthy science of Geometry, that through their wisdom they might provide them with some honest living. Then one of them that was called Euclid, a most subtil and wise inventor<sup>2</sup> regulated [that science] and art and called it Masonry. And so in this art of his he honestly taught the children of great lords according to the desire of the fathers and the free consent of their children. And having taught them with great care for a certain time, they were not all alike capable of exercising the said art, wherefore the said master Euclid ordained that those that surpassed the others in skill should be honoured above the others. And [commanded] to call the more skilful "master" and for [him] to instruct the less skilful. The which masters were called masters of nobility, of knowledge and skill in that art. Nevertheless they commanded that they that were of less knowledge should not be called servants or subjects, but fellows, on account of the nobility of their gentle blood. In this manner was the aforesaid art begun in the land of Egypt by the aforesaid master Euclid, and so it spread from country to country and from kingdom to kingdom.

Many years after, in the time of king Athelstan, sometime king of England, by common assent of his Council and other great lords of the land on account of great defects found amongst masons, a certain rule was ordained for them.

Once a year or every three years as might appear needful to the king and great lords of the land and all the community, congregations should be called by the masters from country to country and from province to province of all masters, masons and fellows in the said art. And at such congregations those that are made masters shall be examined in the articles hereafter written and be ransacked whether they be able and skilful in order to serve the lords to their profit and to the honour of the aforesaid art. And moreover they shall be charged to well and truly expend the goods of their lords, as well of the lowest as of the highest; for those are their lords for the time being of whom they take their pay in recompense of their service and toil.

The first article is this. That every master of this art should be wise, and true to the lord who employs him, expending his goods carefully as he would his own were expended; and not give more pay to any mason than he knows him to have earned, according to the dearth (or scarcity, and therefore price) of corn and victuals in the country, and this without favouritism, for every man is to be rewarded according to his work.

The second article is this. That every master of the art shall be warned beforehand to come to his congregation, in order that he may duly come there, unless he may [be] excused for some cause or other. But if he be found [*i.e.*, accused of being] rebellious at such congregation, or at fault in any way to his employer's harm or the reproach<sup>3</sup> of this art, he shall not be excused unless he be in peril of death.<sup>4</sup> And though he be in peril of death, yet must he give notice of his illness<sup>5</sup> to the master who is the president<sup>6</sup> of the gathering.

The [third] article is this. That no master take no apprentice for a shorter term than seven years at least, for the reason that such as have been bound a shorter time can not adequately learn their art, nor be able to truly serve their employer and earn the pay that a mason should.

The fourth article is this. That no master shall for any reward take as an apprentice a bondsman born, because his lord to whom he is a bondsman might take him, as he is entitled to, from his art and carry him away with him from out the Lodge, or out of the place he is working in. And because his fellows peradventure might help him and take his part, and thence manslaughter might arise; therefore it is forbidden. And there is another reason; because his art was begun by the freely begotten children of great lords, as aforesaid.

The fifth article is this. That no master shall pay more to his apprentice during the time of his apprenticeship, whatever profit he may take thereby, than he well knows him to have deserved of the lord that employs him; and not even quite so much, in order that the lord of the works where he is taught may have some profit by his being taught there.

The sixth article is this. That no master from covetousness or for gain shall accept an apprentice that is unprofitable; that is, having any maim (or defect) by reason of which he is incapable of doing a mason's proper work.

<sup>1</sup> *i.e.*, legitimate, not born of concubines or bondwomen.

<sup>3</sup> *repreue*, *i.e.* reproof.

<sup>4</sup> *i.e.*, sick unto death.

<sup>5</sup> *dessese*, *i.e.*, dis-ease.

<sup>2</sup> *founder*.

<sup>6</sup> *pryncipalle*.



The seventh article is this. That no master shall knowingly help or cause to be maintained and sustained any common nightwalker robber by which nightwalking they may be rendered incapable<sup>1</sup> of doing a fair day's work and toil: a condition of things by which their fellows might be made wrath.

The eighth article is this. Should it befall that a perfect and skilful mason come and apply for work and find one working who is incompetent and unskilful, the master of the place shall discharge the incompetent and engage the skilful one, to the advantage of the employer.

The ninth article is this. That no master shall supplant another. For it is said in the art of masonry that no man can so well complete a work, to the advantage of the lord, begun by another, as he who began it intending to end it<sup>2</sup> in accordance with his own plans, or [he] to whom he shows his plans.<sup>3</sup>

These regulations following were made by the lords (employers) and masters of divers provinces and divers congregations of masonry.

[First point] To wit: whosoever desires to become a mason,<sup>4</sup> it behoves him before all things to [love] God and the holy Church and all the Saints; and his master and fellows as his own brothers.

The second point. He must give a fair day's work for his pay.

The third [point]. He shall hele the counsel of his fellows in lodge and in chamber, and wherever masons meet.

The fourth point. He shall be no traitor to the art and do it no harm, nor conform to any enactments<sup>5</sup> against the art nor against the members thereof: but he shall maintain it in all honour to the best of his ability.

The fifth point. When he receives his pay he shall take it without murmuring, as may be arranged at the time by the master; and he shall fulfil the agreement regarding the hours of work and rest, as ordained and set by the master.

The sixth point. In case of disagreement between him and his fellows, he shall unquestioningly obey the master and be silent thereon at the bidding of his master, or of his master's warden in his master's absence, until the next following holiday and shall then settle the matter according to the verdict of his fellows; and not upon a work-day because of the hindrance<sup>6</sup> to the work and to the lord's interests.

The seventh point. He shall not covet the wife nor the daughter of his master or of his fellows unless it be in marriage, neither shall he hold concubines, on account of the discord this might create amongst them.

The eighth point. Should it befall him to be his master's warden, he shall be a true mediator<sup>7</sup> between his master and his fellows: and he shall be active in his master's absence, to the honour of his master and the profit of the lord who employs him.

The ninth point. If he be more wise and skilful than his fellow working with him in the Lodge or in any other place, and he perceive that for want of skill<sup>8</sup> he is about to spoil the stone upon which he is working and can teach him to improve the stone, he shall instruct and help him; so that love may increase the more amongst them and the work of his employer be not lost.

When the master and fellows, being forewarned, are come to such congregations, the sheriff of the country, or the mayor of the city, or alderman of the town in which the congregation is held, shall if need be, be fellow and associate of the master of the congregation, to help him against disobedient members<sup>9</sup> to maintain the rights of the realm.

And at the commencement of the proceedings, new men who have never been charged before are to be charged in this manner. Ye shall never be thieves nor thieves' maintainers, and shall do a fair day's work and toil for your pay that you take of the lord, and shall render true accounts to your fellows in all matters which should be accounted for to them, and love them as yourselves. And ye shall be true to the king of England and to the realm: and that ye keep with all your might and [power] all the aforesaid articles.<sup>10</sup>

After that an enquiry shall be held whether any master or fellow summoned to the meeting, have broken any of the beforesaid articles, which, if they have done, it shall be then and there adjudicated upon.

Therefore be it known; if any master or fellow being forewarned to come to the congregation, be contumacious<sup>11</sup> and appear not; or having trespassed against any of the aforesaid articles shall be convicted; he shall forswear his masonry and shall no longer exercise the craft. And if he presume so to do, the sheriff of the country in which he may be found

<sup>1</sup> probably through want of rest.

<sup>2</sup> for to end hit.

<sup>3</sup> maters.

<sup>4</sup> to come to the state of the forseyd art.

<sup>5</sup> articles. For my reasons for holding articles to be equivalent to legal enactments, see *post*.

<sup>6</sup> *lettyng*, i.e., prevention, hindrance.

<sup>7</sup> mene.

<sup>8</sup> *defawte of connyng*.

<sup>9</sup> *rebelles*.

<sup>10</sup> Notice that, the sheriff being present, thus constituting it a legal meeting, the articles only, and not the points, are mentioned.

<sup>11</sup> *rebelle*.



at work shall put him in prison and take all his goods for the use of the king, until his (the king's) grace be granted and showed him.

For this cause chiefly were these congregations ordained; that the lowest as well as the highest might be well and truly served in the aforesaid art throughout all the kingdom of England.

Amen, so mote it be.

The inferences derivable from a close examination of the MS. are of a highly interesting and, in some cases, of a rather startling nature.

The first point to be noted is, that the Add. MS. 23,198, is not an original document, but a transcript. It contains many orthographical and clerical errors which we should scarcely expect to find committed by a writer, if putting his own ideas on paper, but which are of constant occurrence in the case of a clerk copying from a document before him.

At line	80	we find we	for	whowe (who)
"	118	" er	"	or
"	190	" ad	"	and
"	343	" Nembroth	"	Cain (corrected by the scribe)
"	496	" ye	"	they
"	629	" names	"	maners
"	666	" thoȝt	"	taugt
"	779	" benynynge	"	begynynge
"	892	" perseyne	"	perseyue (perceive)

Most of these indicate the carelessness of a scribe copying mechanically and without attending to the sense of his words. Other orthographical errors I have taken no notice of, but there are many, some of which are noted in the paraphrase.

There are omissions, which tell more strongly still, as an author would naturally read over his work every now and then as he proceeds, and thus discover and rectify them, whereas a transcriber would go on, in blissful ignorance of having made a hash of the sense. Some instances are

line	371	after	hit	insert	is
"	548	"	and	"	at
"	663	"	ordeyned	"	(probably) that science, for at present the and conjoins nothing
"	755	"	The	"	third
"	835	"	to	"	love

Line 183 is a replica of line 182 and how this arose is evident. The clerk copied as far as "Cite that" and then looking to his original took up his next sentence at the first *that* instead of the second: a very frequent error of copyists. At line 344 he discovered a somewhat similar mistake and rectified it by erasure of the redundant words. The insertion of the word *tylle*, subsequently erased, at line 698 is curious, for it does not really occur in the MS. until line 950, where it is placed in exactly the same position on the page. Did the wind turn over several pages of the original? Some such accident seems the only plausible explanation of its insertion; but it is quite evident that the compiler himself would not have written it, for it is impossible to imagine any combination of words to succeed it which would make sense with those preceding.

The fact that the MS. is a copy, is perhaps more curious than important, because, although it points to the existence of an earlier original, this may not have preceded the instrument under consideration by many years. On the other hand it might be of much earlier date; but, inasmuch as the copyist would naturally, and unconsciously even, modernize the spelling, we can scarcely expect to decide that question by an examination of the version before us.

The original compiler was evidently anxious to exhibit his learning, as the constant reference to classic authorities indicates. This may be the effect of the pretensions of a literary quack or the harmless vanity of a really erudite man; but in any case, the author must have been of considerably better education than even a favourable specimen of a mediæval stonemason. Under these circumstances it is interesting and even important to gather from the MS. that he was himself a member of the Craft. The passages on which I base this conclusion are (line 418) "Elders that were bi for us of masons,"—implying that the writer was himself a mason and an elder of the craft; (line 421) "We have now in *oure* chargys;" (line 423), "We have seyn hem [*i.e.* the charges] written in latyn and in Frensche bothe;" as it is scarcely to be presumed that a stranger to the Craft would have had access to so many copies. And again in lines 640-1, "taught in the boke of *oure* charges." Throughout the writer identifies himself with his audience, that is, the members of the Craft,



and nowhere do I find the least indication to the contrary. He himself employs the term "speculative," and I shall, further on, consider in what sense he applied the word; but I think he fairly complies with the present definition of a "speculative mason."

Those who are tolerably acquainted with a few of the many known versions of the Manuscript Constitutions of Masons, will, on reading through the Matthew Cooke MS., at once recognize that down to line 638 the writer does not diverge in any great measure from the beaten track. But at this point, just where he should begin the rehearsal of the Athelstan Charges, he remarks—and the words are pregnant with great importance—"Of the whiche charges manors & semble as is write and taught in the boke of oure charges wher for I leue hit at this tyme." These concluding words distinctly imply that, not at this, but at some other time he will rehearse them.

At line 643 he begins afresh with the Euclid legend (omitting all the previous history) and in a condensed narrative carries us over the former ground to the point at which he left off, and then redeems his promise by reciting the full charges. This duplication of a part of the traditional history cannot fail to arrest our attention; and I shall show presently that we have here two distinct manuscripts, and that the first 642 lines only are the composition of the author; whilst the version from line 643 to the end, line 960, is of much older date.

The question at once arises, "who conjoined these two manuscripts: the author of the first, or the copyist?" The answer is equally ready. Not the copyist but the author himself, because had he broken off at line 642 he would have failed in his implied promise and left his story incomplete, nay, wanting its most important feature.

I shall now attempt to prove that this document consists of two distinct manuscripts and that the latter is the earlier. Inasmuch as they have both passed through the hands of a later transcriber, who, as I have already said, would inadvertently modernise the orthography; we should not look for any great and palpable difference between them. Yet even under these disadvantageous circumstances, some slight indications may perhaps exist. To properly pursue this line of research would require a more intimate acquaintance with early English writings than I can claim; but even to my inexperienced eyes, the verbiage of the second MS. appears rather more archaic than that of the first. It certainly gave me more trouble to construe, and that is a pretty good test. Again in the first 642 lines the Anglo-Saxon guttural *g*, written *ȝ*, only occurs four times; in the last 318 it recurs nine times, or nearly five times as often. In the first portion we have the word "*Felowe*"—in the latter it is written *Felau* eight times, *Felaw* twice, and *Felawe* thrice, and once only do we meet it as *Felows*. But there exists a still more convincing proof, to be referred to later, and which to my mind decides the question.

That the two parts are not by the same author is very obvious. To begin with, there is the difference of style. The one is diffused, the other curt, and even meagre. The first is interlarded with latin, and peppered with quotations and references to authorities, profane and divine; revealing at least a cultured, if somewhat pedantic, mind. The author attempts to argue and prove every point, and from line 81 to 130 we have a very curious sample of schoolman's logic. In plain words it amounts to this. Every craft works with tools. Every tool is made of some kind of earth or ore, and has some proportion or measure. Geometry means earth-mensuration. Therefore every craft is indebted to Geometry. And he winds up by stating that he could produce further proof of his proposition did time and space permit. Note also his attempt, at lines 580-588, to rebut previous writers and to prove that Charles Martel was no usurper. Now of this learned pedantry we find no trace in the second portion. We have not even a single reference to the Bible, much less to the classics. It is a plain straight-forward unvarnished tale, beginning abruptly with "Good men," and going to the pith of the matter, from which it never deviates, at once.

Then the author is very addicted to a particular form of address. The usual style in these MS. Constitutions is "Our intent is to tell you truly," and one instance of this is found at line 80. But at lines 40, 132, and 239 our author uses a phrase much more in consonance with his apparent character; "Ye schulle vnderstonde," which at line 371 he varies to "Ye schylle know welle." Of this phrase no sign is to be found in the second manuscript.

Another of his favourite words is "reasonable." We find it at lines 128, 633, and 637 in place of reasoning, fair, and fitting respectively. At line 395 he employs it very curiously, "takyt resonabulle your mede," meaning, as all the MS. Constitutions enable us to say, take your pay thankfully, without murmuring. The second portion uses the word "mekely" to render the same idea. And at lines 365, 426, and 502 we have the expression "Reason wolde that," signifying, it is but reasonable that. But in the whole of the second portion the word reason or reasonable does not occur once.

In the first portion the general gathering of the Masons is called "semly" and "semble" (lines 597, 639). This word is not once used in the second portion, but instead thereof we have, at lines 708, 712, 742, 830, 907, 939, and 953, "congregacion."



Our author mentions Euclid several times, thrice as Enclidnis, once each as Enclyd and Encljde, and thrice as Enclide. The substitution of n for u I attribute to the ignorance of the transcriber and the similarity of these two letters in old manuscripts. This word is therefore sufficiently correct to be the production of our learned brother. But in the second manuscript it is given as Englet and Englat (lines 662, 675, 691), a form which our author could not possibly have used, although it is found in other documents of the Craft. In the first portion he is invariably described as "that worthy clerk" (464, 487, 519), in the latter as "maister."

It is impossible to avoid the conclusion that we have in this document two distinct compilations; and further, that if the second was tacked on to the first by the author thereof, the second must necessarily have pre-existed, and is therefore of earlier date. That the writer knew of an earlier version of the Craft-legend is evident. I have already quoted lines 418-424, which assert that the story and charges of Euclid were possessed by former "Elders of Masons." At lines 534 and 641 he again alludes to the "Boke of Chargys." Taking these three passages together we learn the contents of this book of charges. It narrated the history of Euclid, and recited the charges of that worthy, and it dealt with the assembly ordered by Athelstan, and the charges and usages of the masons of that day. Now I am very desirous that my readers should refer to all these passages and carefully study the document as a whole, for it is a remarkable fact that nowhere does he indicate that the Boke of *Chargys* contained any thing else. Only one passage at first appears to contradict this position and that is at lines 565-8, where he states that "old bokys of masonry" attest the fact that Solomon confirmed the charges of David. But our author here does not speak of *the* book, but of old books generally; still less is it the book of *Charges*, but books of *masonry*; probably works of architecture, if the books existed at all except in his imagination. Personally, I do not believe they did, otherwise he would have quoted the titles in full, and been only too glad of the opportunity to air his erudition. I believe we have here the earliest accurate description of the contents of the original Constitutions of the operative masons.

At the end of his manuscript, as already shown, he refrains from reciting the charges of Athelstan (or his son) for "*this tyme*"; evidently implying that he will give them later. And at the very next line he began to fulfil his promise, not by copying these charges out of the book, but by attaching to his manuscript the full text of a pre-existing document which was ready to his hand. That such was the case is, I think, now quite clear; and I almost venture to assume that he did not even take the trouble to re-write it, but simply tacked it on, or bound it up with his own. Otherwise he would scarcely have repeated the Euclid and Athelstan legends, all the more as the latter differs slightly from his own version; and being an educated man, he would not have contented himself with copying, but have left his personal impress on the document and assimilated its style to his own.

If my arguments thus far have obtained the concurrence of the reader, he will be by this time prepared for my next assertion, viz., that the second portion of Add. MS., 23,198 is neither more nor less than "the Boke of Chargys" itself. It agrees with the description contained in the body of the document, it conforms in every particular to what we should expect such a manuscript to be, it is curt, business-like, to the point; no portion of it is missing in the subsequent old Manuscript Constitutions, and finally, the most natural course for the author to pursue *was* to make use of "the boke of Chargys." I do not wish to assert that this MS. is the original book, or a copy of it, faithful in every particular, or even very much older than the first portion of the manuscript. It is probably not more than 50 or 60 years earlier than the author's time; but I do affirm that it is evidently the book in use among the masons of some particular part of the kingdom when and where our author was associating with them. And further than this, it is undoubtedly the purest, least altered copy of these Constitutions that has at present come down to us, and therefore the most valuable; far exceeding in intrinsic value the metrical version of it preserved to us in the Regius MS., No. 17, A.1; because less altered by poetical license. With two exceptions I believe it to be in all probability the exact counterpart of the first and original "Constitution." These are, first, the outer garb of language, which between, say the 12th and 15th centuries, altered very considerably; and secondly, it is possible that the original version began with king Athelstan, and that the legend of Euclid represents the first of a long series of embellishments applied throughout the ages to the laws of the Craft.

The Matthew Cooke MS., taken as a whole, consists then of a commentary, preceding a version of the "Old Charges." Subsequent rolls of the Constitutions make this commentary a part of the "Book" itself. Brother Gould is therefore right in placing this MS. apart from the others, because it is, as it were, an example of the transition state of this class of documents, and yet (as I hope to show), not their forerunner: but he is wrong in classing it with the Regius MS., from which it differs much more widely. Strike out from the manuscript the repetition of the Euclid and Athelstan histories (some 52 lines only), and it at



once becomes a typical "roll of the Constitutions." But deprive it of the preliminary commentary, and it assumes its proper place, as the head of all the old Constitutions, the earliest, purest, and most important yet discovered.

I cannot help comparing our author to Dr. James Anderson, some 300 years later. Both found ready to their hands old documents, and each set to work to improve upon his originals; but with this difference: the one was enjoined to "digest" the old records into a method more befitting a new state of affairs, whilst his predecessor had probably no other motive than the honour of his craft and the instruction and pleasure of his fellows. Neither do I believe that he was the *first* embellisher, because somebody else had *perhaps* previously added the Euclid legend, and many copies of this version must have been in existence, for we see that the versifier of the Regius MS. had such an arrangement before him also, and in our author's days it formed an integral part of the "Boke;" and because, as I shall show, our author's own additions were evidently not all original and are *not* the source of more recent additions of the same tenour. The fashion of his time, and for 300 years afterwards, was to refine on the Craft-legend; he followed the stream, but by some accident was diverted into a backwater, and never reached the ocean, and what is absolutely original in his composition was never handed down and found no imitator.

Let me explain my position clearly. If the version under consideration had served as the basis for subsequent manuscripts, we should expect to find, in one or all of these every feature of the original, together with more or fewer further accretions. If in all subsequent manuscripts we find certain curious and important particulars missing, then these manuscripts do not derive, even indirectly, from the Matthew Cooke MS. If we find that the later versions and the Matthew Cooke MS. have, in spite of this, certain other features in common, we must assume that these are in both cases derived from a pre-existing common original. And such is really the case.<sup>1</sup> I will first point out some very remarkable passages which are not reproduced in later versions, but which are of such a nature that we can hardly imagine their being voluntarily omitted, knowing as we do that the tendency has always been to add more and more.

These are, the first 26 lines, dilating on the goodness of God; the definition of Geometry and its derivation (86-98); the schoolman's logic already referred to (99-125)<sup>2</sup>; the ingenious theory that Jubal discovered the *science* or theory of music from the ring and weight combined of his brother's hammers, the suggestion of a really scientific mind; the possibility of Naamah being Noah's wife (237); the description of the art of making clothing before Naamah's time (247-251); the fact that the brothers petitioned Jabal to make the pillars (287-280), and that it was he alone who wrote on them, thereby proving himself the most scientific of all the brothers (284-289); the suggestion that he wrote not only the four crafts but all the seven sciences (299-301); that Pythagoras found one of the pillars (322-3); the geographical description of Nimrod's kingdom (238-342); the defence of Charles Martel's legitimacy (584-9); the mention of St. Adhabelle (603)<sup>3</sup>; that Athelstan's son was a theoretical geometer or speculative mason before joining the Craft (624); and, finally, his references to classical authorities. As far as my recollection goes, not one of these points is treated of in the mediæval versions of the "Old Charges," and therefore I say that our author has not served as a model to subsequent writers.

On the other hand, much of the legendary lore in the Add. MS. 23,198 *was* embodied in later writings of the Craft, which proves that at least one contemporaneous or previous writer, from whom, or from whose congeners subsequent compilers copied, was known to our author. This gives us the measure of the amplification which the craft-legend had already undergone at that date. Amongst these must be reckoned the enumeration of the seven liberal sciences [also treated of in the Regius MS.]: the story of Lamech's children; of Noah's flood; of the tower of Babel (ascribed by the Regius MS. to Nebuchadnezzar and very shortly related), of Nimrod and Nineveh, Nimrod's charges, of Abraham in Egypt, of his pupil Euclid, of the straits to which the Egyptians were reduced by the plenitude of their fruitfulness (also given in the Regius MS.), Euclid's charges, David and Solomon's temple, of Charles Martel, of St. Alban, and of Athelstan's son. These additions to the original charges were evidently not known to the versifier of the Regius MS. with the exception of the three noted. Here we must suppose one of two causes. Either they were first added between the dates of the two documents, or more probably they took their rise in a district near our author and remote from the poet, to whose neighbourhood they had not yet

<sup>1</sup> I except, of course, one or two MSS. of the 18th century, which are avowedly copied from the Matthew Cooke MS. For instance, the Woodford MS., now in the possession of the Lodge.

<sup>2</sup> Other MSS. dilate on the superiority of Geometry, it is true, but not quite on the same grounds.

<sup>3</sup> This Saint is quite unknown. Dr. Plot laughs at Masons for their legend of St. Amphibalus, so some MS. or other must have contained the latter name. Are these two saints connected? The transcriber might possibly be answerable for the confusion.



percolated. But, according to my argument they must at some spot of England have been the common property of the Craft even before our author's time.

One further supposition may possibly be formulated. I think we may assume that that province or district which had so early elaborated to such an extent the original "Boke of Chargys," was ahead of all others, and that what was not current there was probably evolved at a later period of our history. To this class of additions belong Naymus Grecus, the assertion that St. Alban was a steward of the king's household, the name (Edwin) of Athelstan's son, the story that it was this Edwin who compiled the book of Charges, and the assigning to York the honour of being the seat of the first assembly. But this is only an inference, based upon less convincing premises than my other assertions; for it is quite possible that the York legend was current in that province much earlier and only found acceptance elsewhere gradually. But in any case we find by far the major part of the "Constitutions" as they descended to us in later documents, already the common property of at least one section of the Craft, at the date of the Add. MS. 23,198.

To put the matter concisely. We have three documents before us,—the Regius poem—the Cooke MS.—and a typical roll of the Constitutions,—of which the poem is acknowledged to be the oldest. We have also four classes of events mentioned, as follows

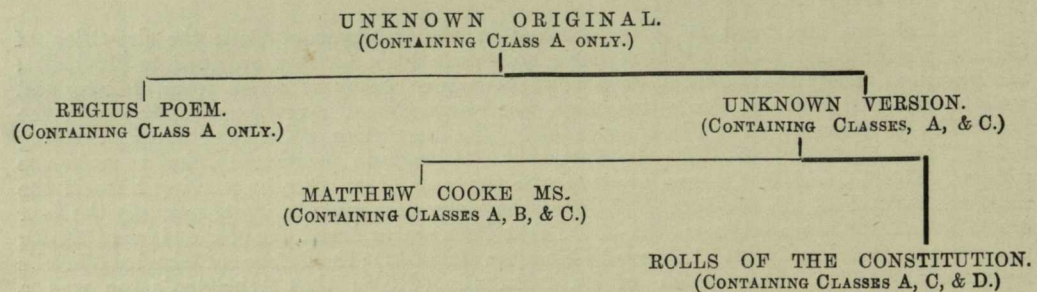
Class A is contained in all three documents, pointing to an earlier common original.

Class B is found *only* in the Cooke MS.—consequently these details are the compilation of the author of this instrument, and moreover, he has not served as a pattern for the later rolls.

Class C is contained in the Cooke MS., and in the Rolls, but not in the Regius. Therefore the original of the Cooke may have served the later scribes, but not the earlier versifier, pointing to a divergence of readings before the date of the poem.

Class D is found in the Rolls only, and is therefore of more recent date than the Cooke MS.

A Table would show it thus:—



Many minor deductions follow from a minute study of the manuscript, but I will content myself by calling attention to one passage only; before passing to the consideration of the "Boke of Chargys" itself. At line 621 we read that Athelstan's son "lerynd practyke of that sciens to his speculatyf. For of speculatyf he was a master." In other words, he was a speculative mason. But we must be careful not to misunderstand the phrase or to jump to a hasty conclusion. To day a speculative mason is one who has been initiated into the rites of Freemasonry, even if not a mason by profession. It is put into sharp contrast with "operative," and the assumption is, that only in rare instances is a Freemason an operative mason or in the least interested in real masonry. The original meaning of "speculative" is hardly appreciated in our common use of the term. It was not so at the time of the revival in 1717 and for years after. At that time whole lodges were largely recruited from the ranks of operative masonry, and these members were operative Freemasons. The brothers of other professions admitted to their rites were speculative Freemasons, that is, they were Freemasons who were acquainted with the art in a speculative manner only, theoretically and by study; and old orations sufficiently demonstrate that all were expected (whether seriously or not) to make themselves theoretically acquainted with the science of Geometry and the practise of architecture. That this expectation was never (or rarely) seriously entertained, is beside the question; it was announced and the fiction covered and explained the use of the term speculative. But it is obvious that one could be a speculative mason, but not an accepted and speculative Freemason, without joining the fraternity; the means of architectural study existed outside the Lodge. This is exactly the position which our author assigns to Athelstan's son. Theoretically and by study, or *speculatively*, the prince had acquired a masterly knowledge of geometry and architecture, and for the sake of becoming practically acquainted with its application, he consorted with the masons and was



made a mason himself. We thus see that in the 15th and again in the 18th century Masonic documents use the word in precisely the same sense; but the curious part is that intervening manuscripts reveal no trace of its usage. And yet, I believe, it was handed down amongst the masons, and not re-introduced fortuitously by Anderson or his co-temporaries, for the following reasons.

The original meaning of the word was the opposite of operative or practical; viz., *theoretical*, and as such we find it again used in the early years of the 18th century. Brother Gould, with his usual thoroughness, has collected nine examples of the use of the word in the intervening centuries, in many cases contrasted with the words *operative* and *practical*.<sup>1</sup> Of these, seven are directly connected with Geometry. Nevertheless, all this time the word was gradually losing its primitive significance of theoretical, until at this moment only a very correct writer would think of so applying it. It is no longer theoretical as opposed to practical, but intimates a process of inductive reasoning, an arguing from the known to the unknown. Thus a speculative merchant is one who forecasts the future of goods or prices from his knowledge of their present conditions, and stakes his fortunes on the result. A scientific speculation is a theory of unknown conditions based upon known facts. And in the centuries intervening, we see from Shakespeare, who uses the word as synonymous with thought or intelligence, that its primary meaning of theory opposed to practise had generally ceased to obtain

"Thou hast no speculation in those eyes  
Which thou dost glare with."

Presuming that the masons in 1717 had to *find* or coin a word to express a non-operative mason, I cannot believe that they would have selected one to be used in a sense already practically obsolete; the coincidence would be truly remarkable. They would possibly have fallen back upon "theoretical," if left to themselves; but under the guidance of Dr. Anderson, I should expect to see introduced the old Scottish Masonic expression "geomatic." And no where else do we find "speculative" so used, except in Masonry: no other trade can produce a parallel. The amateur florist, the scientific agriculturist, the theoretical mathematician, the experimental chemist, as opposed to the gardener, farmer, accountant, or manufacturing chemist, do not, and never have, called themselves speculative. In spite of the failure of documentary evidence, I therefore believe that the Masons handed this word down amongst themselves, and that it is a genuine relic of antiquity.

We now come to the consideration of the second portion, or Boke of Chargys. That it did not at that time exist in one copy only, is proved by an examination of the first portion of the Regius MS. The versifier in that case must have had before him an almost identical document, for after making allowances for the redundancy of a poetic paraphrase, we shall find that these two MSS. are absolutely one and the same, except in certain particulars, which prove that the version given in Add. MS. 23,198 is of greater antiquity and therefore purer than that utilised by the poet, although the poem is earlier in date than the Matthew Cooke MS.

In both documents the introductory history consists only of the recital of the dearth of a suitable profession in Egypt, the intervention of Euclid, his charges, the arrival of the Craft in England in Athelstan's days (no mention is made of his son), and his charges, which are given at length and comprise the rest of the manuscript. Even peculiar expressions are preserved in the poem. Compare line 667, "bi the prayer of the fathers," with line 29 of the poem, "Throgh fadrys prayers and modrys also." And again, line 685 *et seq.*, "Schold not be callyd seruante ner sogette but felaus," with line 49, "Ny soget, ny servand."

With a comparison of the Articles and points my theory appears, but only momentarily so, in danger, because the poem recites fifteen of each and the prose version only nine. A more critical inspection reveals the fact that the additional clauses are such as would be necessitated by the extra experience gained in the lapse of years, and therefore proves the original of the poem to be a more recent version than that of the Cooke MS. Comparing the Articles in both versions we discover that,—

1. The master shall faithfully serve the lord, and not pay his workmen more than the price of victuals justifies;
  2. That a master duly summoned shall not absent himself from the "congregation" without good excuse;
  3. The prentice to be bound for seven years;
  4. The prentice to be of free birth;
  7. To harbour no thieves; and
  8. To prefer the skilled workman to the less skilled;
- are practically the same, and often word for word identical.

<sup>1</sup> History of Freemasonry, II., p. 247.



Article 5 of the prose version, not to pay the apprentice more than he fairly earns, is No. 6 in the Poem; and Article 6, to reject maimed candidates, is No. 5 of the Poem. The reason of this precept is given; because he could not do a fair day's work; and the Add. MS., or the oldest version, limits the "maim" expressly to causes which might incapacitate him in his work. In view of the absurd requirement which some Grand Lodges set up, that a candidate should be absolutely perfect, this "old landmark" is worthy of attention.

No. 9, no master shall supplant another, because obviously not so fitted to complete the work satisfactorily, is No. 10 of the Poem.

There remain Nos. 9, 11, 12, 13, 14, and 15 of the Poem to account for.

9. A master shall be proficient and be careful in laying his foundations. The first proviso may be gathered from the preamble to the charges in the prose version, and the second looks like an after enactment, the result of sorrowful experience.

11. Not to work at night: 12. Not to run down a fellow's work: 13. To complete the education of his apprentice: 14. To take no apprentice unless he have work to set him upon: and 15, not to take the part of his workmen when they are at fault, are all clearly later enactments, suggested by past occurrences and complaints that had been made. They prove that the rhymed version is from a later original than the prose.

Now let us turn our attention to the points.

1. To love God, the Church and ones fellow.
2. To give a fair day's work for the master's wage.
3. The mason must keep his master's and fellows' counsel.
4. And be faithful to the Craft.
5. And take his pay "mekely": *the master shall give timely warning that a man's services are no longer required.*
6. The settlement of disputes are to be remitted to a Holy or non-working day.
7. A mason shall not improperly desire his fellow's or master's wife, daughter, or concubine.

8. The warden shall be a true mediator between master and man.

All these are identical in both versions with the following slight exceptions. The italicised portion of No. 5 is found in the poem only and clearly points to a want which experience had shown to need a remedy. In No. 7 the prose version forbids concubinage, the rhymed one only prohibits unlawfully desiring a fellow's concubine. And in No. 8 the poem does not mention the warden by his title, but refers to him as having a "cure" or charge from his master.

No. 9 of the Cooke MS., that a more skilled craftsman should instruct the less skilled and avoid the possible waste of material, is the same as 11 of the Poem.

In the poem six further points are enumerated: but in the Add. MS. there follows after the 9th point a recapitulation or summary, and this contains five of these points. Thus No. 9 will be found practically at lines 921-5; 12 at 901-12; 13 at 915-17; 14 at 926-35; and 15 at 936-52. They therefore contain nothing new and with the exception of No. 9 are not points at all, as I shall show later on. No. 10, that no mason slander his fellow, is not provided for in the prose version except inferentially at line 925, "and hem love as hem selfe."

This portion of the poem concludes with a clause entitled "*Alia ordinacio artis gemetriæ.*" This, with the exception of the last ten lines, in which Athelstan is apparently made to recite the very words of the charter in his own person, are however given in the preamble to Athelstan's charges of the prose version. We thus see that the poem contains nothing enumerated by the Cooke MS., except the additional articles already commented on, whilst every enactment and detail of the prose version is contained in the poem. This alone speaks strongly for the superior antiquity of the original on which the prose version is founded.

My comments have already run to such a length that I must not stop to point out the remarkable similarity in expression and verbiage between the two versions. Let the student, however, collate the two manuscripts, article for article, and point for point, and he will see how faithfully the poet has done his work. Even through the ornate garb of rhyme and rhythm, and in spite of the liberties thus rendered imperative, we are enabled clearly and certainly to identify the original text.

We are now arrived at the consideration of a most interesting question; the essential difference between the articles and the points. I shall content myself with referring to the later MS.: but will premise that the same arguments would apply to the Poem; the results to be deduced from either are identical.

Beginning at line 696 we read, that in Athelstan's time, by his counsel and that of the lords of the realm, by common assent, a rule was established for the masons. That, as might appear advisable to the king and his lords and the community in general, an assembly should be held every year or third year by the masters and fellows, at one place or another as might be needful. It then provides for the procedure at these congregations and recites



the ARTICLES. Nowhere does it state that the masters assisted to formulate these articles, on the contrary, it states the rule (or rules) was made for them by the king and his lords. The articles were therefore a legal enactment, and the preamble and original nine probably contain the original clauses of Athelstan's charter, or, at least, of the charter which the masons, rightly or wrongly, ascribed to him. That these might be extended at future assemblies (as the Poem would lead us to suppose was done) is probable, because the chief representative of the king, in the province in which the assembly was held, was to be associated with the presiding master.

On the other hand, when we come to the points, line 827, we are no longer told that they were made at one time, but at divers times, in divers places, evidently as experience proved their necessity; and not by the King and his Council, but by employers (lords) and masters. They therefore had not the effect of law but were simple trade regulations. And the clauses themselves justify this inference in a remarkable manner. Every one of the nine *articles* is a political enactment, conducive to the welfare of the state, a police regulation, so to speak: and the six additional ones of the poem come under the same definition. Every one of the nine points is calculated for the good of the Craft or of the masters, and affects the state and employers only remotely. The addition to point 5 in the Poem is in favour of the workman; as are the added portions of Nos. 9 and 10.

At line 901 of the *prose* version, after point 9, the procedure to be observed at the assembly is continued, and the following lines contain the remaining four points of the *Poem*. Analogy would therefore lead us to infer that they are rather to be classed as legal enactments or *articles*, and this they are most evidently.

Point 12 provides that the provincial authorities shall render aid and assistance to the president, a proviso beyond the power of a mere trade assembly to lay down; 13, that no dishonest craftsman shall be employed; 14, that the masons shall swear to obey the ordinances, and to be liegemen to the king, and 15 establishes a correctional police to enforce the ordinance and articles. The *poet* was clearly wrong in calling these *points*: but neither are they *additional* articles, because the Boke of Chargys shows them to have been enacted in the first instance.

It has been generally assumed by Masonic writers of the old school that the Constitutions point to one general yearly assembly for the whole country, and that its place of meeting was York. The wording of this, the earliest Book of Charges, confutes this view. The assembly was to be held as necessity might arise when and where required, once a year or every third year as "nede were," and from province to province and country to country. That it was not held at any stated time or place is proved by the necessity of "warning" the masters and fellows (hence our "summons"); and line 742 speaks of "his" congregation, implying that there were different meetings for the different districts, otherwise the words would have been "the" congregation. In later documents a limit of distance is given, a mason living beyond the radius being excused, evidently a more recent enactment (comparable to our cable-tow), forced upon the Craft by experience. The distance varies from 5 miles to 100, and we can easily imagine that this arose from the great disparity in the extent of the districts controlled from one centre; or even, perhaps, the districts may have been extended as facilities of travel increased and roads improved.

This MS. also incidentally mentions a small and inevitable circumstance, curiously omitted in other and later MSS., viz., that the meeting was *presided* over by a master: "the maister that is pryncipalle of the gederynge," (line 754). He was virtually the Grand Master, for the time being, although the title did not really arise until 1717.

The meeting being duly assembled and graced by the presence of the Mayor, Alderman, or Sheriff, became invested with legal powers (901-912).

The FIRST business was to charge men that had never been charged before (912-14). It is impossible to read this otherwise than that apprentices who had served their time were here declared free of the craft, master workmen, admitted into the fellowship. In the 1723 Constitutions, Grand Lodge takes the place of these assemblies, and it was ordained that only at Grand Lodge should masons be received fellows and masters.

At the END of the meeting an enquiry was made (930), and this custom still obtains.

Many of the articles and points still find their counterparts in our present usages, but these are so obvious that I may be excused from pointing them out. It may be, however, convenient to summarize for easy reference the conclusions I have attempted to enforce. They are

1. The Add. MS. 23,198 is a copy of a pre-existing document, a transcript.
2. The compiler was himself a fellow-mason.
3. The compilation consists of two distinct documents,
  - a. The compiler's commentary;
  - b. A pre-existing document, tacked on in its integrity to the former, by the compiler himself.



*The Matthew Cooke MS.*

4. The second part is the oldest and purest version yet come to light of the Book of Charges, or manuscript "Constitutions of Masonry."
5. This Book of Charges had already been enlarged and commented on by previous writers, and our author, to a certain defined extent, copied these.
6. He added further illustrations of his own.
7. His version has not served as the original of any other manuscript known to us.
8. Naymus Grecus, some of the particulars connected with St. Alban, Edwin's authorship of the Book, and the York legend, are of more recent origin.
9. The *preservation* of the word "speculative," in its present Masonic use, is to be ascribed to the Masons themselves alone.
10. At the date of this Manuscript there were several copies of the Book of Charges, identical with this one, in circulation.
11. The articles are legal enactments and had force as such.
12. The points are mere internal arrangements, of no strict legal value, yet enforced on all masons by the ordinary laws of guild life.
13. There was no one general assembly for the whole kingdom, but "congregations" were held when and where required.
14. That a Grand Master existed in fact, though not known by that name, and for the duration of each assembly only.
15. That the freedom of the Craft was conferred at these meetings only; and
16. That many of our present usages may be traced in their original form in this Manuscript.

G. W. SPETH, P.M., SECRETARY.





VOL. II.

FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD MSS., 18,851,  
CIRCA, 1500 A.D.

PART II.







THE LANSDOWNE MANUSCRIPT.

No. 98, Art. 48, f. 276 b.



# Here Begineth The True Order Of Masonrie

The might of the Father of the Heavens The Wisdom of the Glorious Son, And the goodness of the Holy Ghost three persons and one God be with us now and ever Amen

Good Brethren and Fellows our purpose is to show you how and in what manner this Noble and Worthy Craft of Masonry was first founded and begun. And afterwards how it was confirmed by worthy Kings and Princes, and by many other Worshipfull men. And also to all those that be here, Wee munde to show you the Charge that belongs to every true Mason to keep. for in good faith if you take good heed it is well worthy to be kept for it is a worthy Craft and curious Science, There be Seaven liberall Sciencies of the which the Noble Craft of Masonry is one, And the Seaven be these, The first is Gramer and that teacheth a man to spell and write truly, The second is Rethorick and that teacheth a man to speake faire and Subtill, The third is Lodgick and that teacheth a man to find the true from the false, The fourth is Arithmatick and teacheth a man to reckon and Account all manner of Numbers, The fifth is Geometry and that teacheth a man to measure of Earth and of all things of the which this Science is called Geometry, The sixth is called Musick, and that teacheth a man to sing with Voyce and Tongue and Organ Harp and Trump, The seventh is called Astronemy and that teacheth a man to know the Course of the Sunn and the Moone and the Starrs, These be the Seaven liberall Sciencies of the which all be founded by one which is Geometry, and thus a man may prove that all the Seaven Sciences be founded by Geometrie for it teacheth a man to measure ponderation weight on all things on Earth, for there is no Workman that worketh any Craft but he worketh by some Measure or measure, And every man that buyeth or selleth they buy or sell by some weight or Measure, And all this is Geometry, And the Merchants and all other Crafts men of the Seaven Sciences, And the Plowmen and Tillers of the Earth and Sowers of all manner of Graines Seeds and Vine plants, And Sotters of all manner of Fruites: for Gramer or Arithmatick nor Astronemy nor none of



all the Seaven Sciencies can no man finde Most or Measure in without Geometry wherefore mo think that the said Science of Geometry is most worthy, And all the other be founded by it, But how this worthy Science and Craft was first founded and begun I shall tell you before Noys flood there was a man which was called Sameth as it is written in the Bible in the 4<sup>th</sup> Chapter of Genesis, And this Sameth had 2. Wives the one called Ada the other called Solla. by the first Wife Ada he begat a Sonne and a Daughter And those 4 Children found the beginning of all those Crafts and Sciences in the World, for the Eldest Sonne Gabell found the Craft of Geometry and he fed flocks of Sheep and Lambs in the fields: And first wrought houses of Stone and he and his Brother Tuball found the Crafts of Musick song of mouth harp and Organ and all other Instruments, the third Brother Tubalcan found the Smith Craft of Gold and Silver Iron and Copper and Steel, And the Daughter found the Craft of Weaving and those Children know well that God would take vengeance for sin either by fire or Water, wherefore they wrought the Sciences they had founded in 2. Pillars of Stone that they might be found afterwards, and the one Stone was called Marble for that would not burne in the fire, And the other Stone was called Lathrus and that would not be drowned with water; Our Intent is to tell you how and in what manner the Stone was found that those Sciences was written on the Herminerus that was Cubt his Sonne, the which Cubt. Semet. Sonne the which Sonne was Noaths Sonne this same Herminerus was afterwards called Armes the father of the Wisemen he found one of the 2. Pillars of Stone and found the Science written thereon and he taught it to others And at the making of the Tower of Babilon, was Masonrie first made there much of, and the King of Babilon called Nemroth who was a Mason himselfe and loved well the rest as is said with the Masters of Stories; And when the City of Nineve or the City of the East Port should have bin made Nemroth the King of Babilon sent thither Sixty Masons of his Region to the King of Nineve his Son, And when he sent them forth he gave them a Charge in this manner. The first was that they should be true to their King Lord or Master that they served and that they should Ordaine the most wise and running man to be Master of the King or Lords works that was amongst them, and neither for Love Riches nor favour to sett another that had little Cunning to be Master of that Work whereby the Lord should be ill served And the Science ill defamed.



**Secondly** that they should call the Govern<sup>r</sup>: of the Works Master all the tyme they wrought with him and  
other many more Charges that were to long to write, and for the keeping of all those charges he made them swear  
a great Oath which men used at that tyme, And ordeined for them reasonable pay that they might live with  
honestie, and also he gave them in Charge that they should Assembl together every Yeare once to see how they  
might Work best to serve the King or Lord for their profit and their owne Workship, And also that they  
should Errort within themselves those that had Expasped against the Sitons or Craft, And thus was this  
Noble Craft first Grounded there, And the worthy M<sup>r</sup>: Euclides gave it the name of Geomety, And how it  
is called throughout all the World Masonrie long after when the Children of Israel were come into the Land  
Berrest which is now called the Cuntrey of Jerusalem where King David began the Temple that is now called  
Temple Dei, and is named with us the Temple of Jerusalem, and the same King David found Masons there right  
well and gave them good pay, and he gave the Charges and Mannors that he learned in Egypt which were given by  
that worthy Doctor Euclid and other more charges that you shall hear after wards; And after the decess of  
King David, then Reigned Soluman that was King Davids Sonne and he performed out the Temple that  
his father had begun and he sent after Masons into Diverse Cuntreys and into Diverse Lands and he gathered  
them together so that he had 24000 Workers of Stone and were all named MASONS and he Chose out of them  
3000 and were all Ordeined to be Masters Rulers and Governors of his works, and then was there a King of another  
Region which men called Iram and he loved well King Soluman and gave him Embex to his Work and he  
had a Sonne that was called a Man that was Master of Geomety, and was theife Master of all his Masonrie &  
of all his Graving Carving and all other Masonry that belongeth to the Temple, this is Witnessed in the holy Bible  
(in Lib<sup>r</sup> Regum quarto et tertio) and this same Soluman confirmed both the Charges and the Mannors which  
his father had given, And thus was the worthy Craft of Masonrie confirmed in that Cuntrey of Jerusalem  
And many other Regions and Kingdoms men walked into Diverse Cuntreys some because of Learning to  
learn more Cunnig, And some to teach them that had but little Cunnig And so it befell that there was  
A curious man named Namas Greecious who had been at the making of Solumans Temple And he  
came from thence into France and there he taught the Science of Masonrie to men of that Land and



so there was one of the Royall Line of France called Charles Marshall and he was a man that loved well the said Craft and took upon him the Rules and Mannors and after that **By the Grace of God**, he was elect to be the King of France and when he was in his Estate he helpe to make those Masons that were now, and set them on Work and gave them Charges and Mannors and good pay as he had learned of other Masons, and confirmed them a Charter from year to year to hold their Assembly when they would and cherished them right well, and thus came this Noble Craft into France and England, in that season stood void as foraging Charge of Masons untill St. Albans and St. Albans was a worthy Knight and Steward to the King of his household and had Government of his Realm and also of the making of the Walls of the said Town, and he loved well Masons and cherished them much and made them pay right good for he gave them  $iijs. vi.$  a week &  $iijs.$  before that time all the Land a Mason took but one penny a day and his Meate till St. Albans mended it and he got them a Charter of the King and his Council for to hold a Generall Council and gave it to name Assembly Therat was he himselfe and did help to make Masons and gave them Charges as you shall heare afterwards, soon after the dooing of St. Albans there came Divers Wars into England out of Divers Nations so that the good rule of Masons was disherid and put downe untill the tyme of King Edulston in his tyme there was a worthy King in England that brought this Land into good rest and he builded many great workes and buildings, therefore he loved well Masons for he had a sonne called Edwin the which loved Masons much more then his father did and he was soe prattized in Geometry that he delighted much to come and talk with Masons and to learn of them the Craft, and after for the love he had to Masons and to the Craft, he was made Master at Windsor and he got of the King his father a Charter and Commission once every year to have Assembly within his Realm where they would within England and to correct within themselves faults and Excesses that were done as Touching the Craft, and he held them an Assembly at York and there he made Masters and gave them Charges and taught them the Mannors, and Comands the same to be kept over afterwards And took them the Charter and Commission to keep their Assembly, and Ordained that it should be renewed from King to King, and when the Assembly were gathered together he



madd a Cry that all old Masons or young that had any Writings or Understanding of the Charges and manners that were made before their Landes whosoever they were made Masters that they should show from forth, there were found some in French, some in Greek some in Hebrew and some in English, and some in other Languages, and when they were read and over soon well the intent of them was understood to be all one, and then he caused a Book to be made thereof how this worthy Craft of MASONRY was first founded and he himselfe Comanded, and ~~then~~ also then caused that it should be read at any tyme when it should happen any Mason or Masons to be made to give him or them their Charges, and from that tyme untill this Day Manners of Masons have been kept in this Manner and forme as well as Men might Govern it and furthermore at diverse Assemblies have been put and Ordained diverse Charges by the best advice of Masters and follows (Tunc unus ex senioribus contat Librum et ille ponet manum suam super Librum) Every man that is a Mason take good heed to these Charges, If any man finde himselfe guilty in any of these Charges we pray that he may amend himselfe or principally for dread of GOD you that be charged take good heed that you keep all these Charges well for it is a great perill to a man to forswear himselfe upon a booke.

The First Charge is that you shall be true to GOD and holy Church and to use no Error or Heresie you understanding and by wise mens teaching. also that you shall be true Loige men to the King of England without Treason or any fals hood and that you know no Treason or Treachery but that ye amend and give knowledge thereof to the King or his Councill also that ye shall be true to one another (that is to say) every Mason of the Craft that is Mason alloweth you shall doe <sup>to</sup> him as you would be done to yo<sup>r</sup> selfe.

Secondly and ye shall keep truly all the Councill of the Lodge or of the Chamber, and all the Councill of the Lodge that ought to be kept by the way of Masonhood also that you be no thieves nor thieves to yo<sup>r</sup> knowledge. also that you shall be true to the King Lord or Master that you serve and truly to see and works for his advantage also you shall call all Masons yo<sup>r</sup> fellows or yo<sup>r</sup> Brethren and no other name: Forwerthly also you shall not take yo<sup>r</sup> fellows wife in Villeny nor deflowre his Daughter or servant nor put him to dishonour also you shall pay truly for yo<sup>r</sup> meat or drink whosoever you goe to Table or Board whereby the Craft or Priory may be slandered. These be the Charges Councill that belong to every true Masons both Masters and Follows.



Now I will rehearse other Charges single for Masons Allowed

First that noo Mason take on him noo Lords works nor other mans but if he know himselfe well able to performe the work soo that the Craft have noo Slander.

Secondly also that noo Master take work but that he take reasonable pay for it soo that the Lord may be truly served, and the Master to live honestly and to pay his fellows truly also that no Master - or fellow suplant others of their works (that is to say) if he have taken a work or else stands Master of a work that he shall not put him out without he be unable of Cunnings to make an end of his Works, also that noo Master nor fellow shall take noo Apprentice for less then seven years and that the apprentice be able of Birth that is free borne and of Limbs whole as a man ought to be and that noo Mason or fellow take no allowance to be maid Mason without the Assent of his fellows at the least six or seven, that he that be maid be able in all degrees that is free borne and of a good Kindred true and no bondsmen and that he have his right Limbs as a man ought to have.

Thirdly also that a Master take noo Apprentice without he have Outprow sufficient to Outprow two or three Fellows at least.

Fourthly also that noo Master or fellow put away Lords works to Task that ought to be Journey works -  
Fifthly also that every Master give pay to his fellows and Servants as they may deserve so that he be not defamed with false working.

Sixthly also that noo Slander another behind his back to make him lose his good name,

Seventhly that noo fellow in the house or abroad answer another Ungodly or reprovably without cause

Eighthly also that every Master Mason reverence his order also that a Mason be no Common player at the Dice - Cards or hazard nor at any other Unlawfull playes through the which the Sturnd and craft may be dishonored



Ninethly also that no Mason use no Lettery nor have been abroad whereby the Craft may be Dishonored or Standerd.

Tenthly also that no fellow goe into the Towne by night except he have a fellow with him who may bear record that he was in an honest place.

Eleventhly also that every Master and fellow shall come to the Assembly if it be within 50 Miles of him if he have any warning and if he have transgressed against the Craft to abide the awards of Master and fellows.

Twelvethly also that every Master Mason and fellow that have transgressed against the Craft shall stand in sorrow of other Masters and fellows to make him amend and if they cannot accord to goe to the Common Law.

Thirteenthly also that a Master or fellow make not a Mould Stone square nor rule to no Town nor sett no Town work within the Lodge nor without to no Mould Stone ~ ~

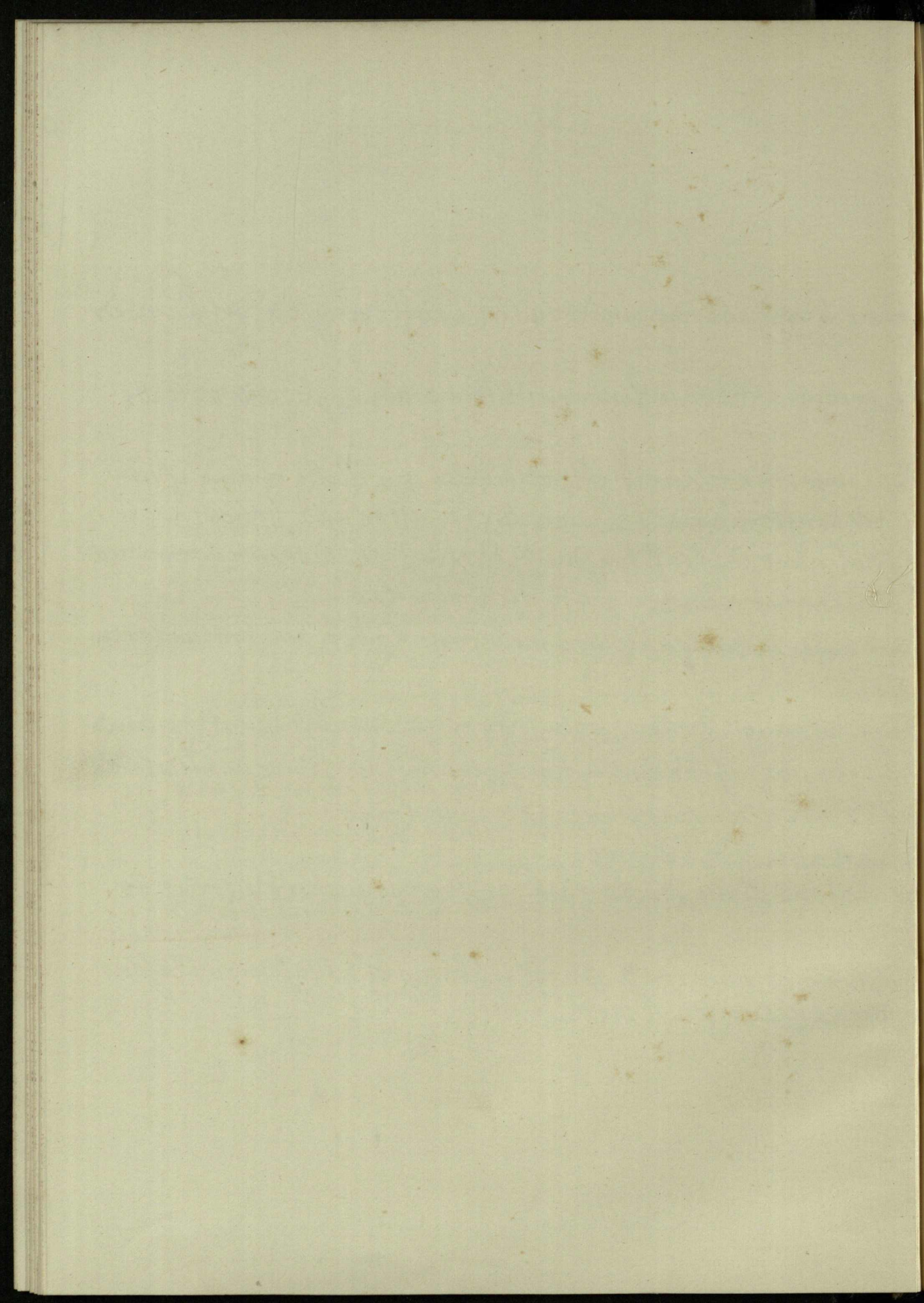
Fourteenthly also that every Mason receive or receive Strangers Follows when they come over the Country and sett them on work if they will work as the Manner is (that is to say) if the Mason have any Mould Stone in his place on works and if he have none the Mason shall refresh him with money unto the next Lodge.

Fifteenthly also that every Mason shall truly serve his Master for his pay.

Sixteenthly also that every Master shall truly make an end of his work fast or Journey whether soe it be.

These be all the Charges and Promises that ought to be read at the making of a Mason or Masons.  
The Almighty God who have you & me in his Keeping Amen









## THE LANSDOWNE MANUSCRIPT.



THIS MANUSCRIPT, a facsimile of which precedes these observations, is preserved in the British Museum. William Petty, Marquis of Lansdowne, (1784) left a large collection of books and manuscripts of which the printed portion was dispersed at his death. The Manuscripts, consisting of 1245 volumes, were purchased in 1807, by a parliamentary grant, for the sum of £4,925. This MS. is amongst the "Burghley Papers," believed to have been part of the collection made by Lord Burghley, Secretary of State, who died in 1598. Unless it has therefore been included by mistake, it would probably date from the last half of the 16th century, and the late Bro. Woodford was wont to describe it as "*circa* 1560." Mr. Bond, however, late chief librarian, British

Museum, sets it down at about 1600.

It is written on one side only of four sheets of stout paper measuring in inches,  $18\frac{1}{2}$  by 13,  $18\frac{1}{2}$  by 13,  $17\frac{1}{2}$  by 13, and  $14\frac{1}{2}$  by  $12\frac{1}{4}$ . The first three sheets are almost covered with writing, the fourth is rather more than half covered. We have therefore been obliged to divide the first three sheets in half to avoid folding. Our sheets, 1 & 2, 3 & 4, 5 & 6 respectively, are 1, 2, and 3 of the original.

The catalogue of the Lansdowne MSS. A.D. 1812, folio 190, contains the following description of this document, "No. 48, A very foolish legendary account of the original of the order of Freemasonry," in the handwriting, it is said, of Sir Henry Ellis.

Mr. Richard Sims, (MS. Department, British Museum) states that these "Orders" have never formed a Roll, but there are indications of the sheets having been stitched together at the top, and paper or vellum was used for additional protection.

The MS. has been twice printed: viz, in the "Freemasons' Magazine," February 24th, 1858, p. 348, and in Hughan's "Old Charges of British Freemasons," 1872. No facsimile of any portion of it has ever been given.

By Bro. Begemann it is classed as belonging to the "Grand Lodge Family," and gives its own name to the "Lansdowne Branch" of this family, its companions being the "Antiquity" and "Probity" MSS. In Bro. Gould's classification of these documents, according to their presumed value as legal evidence, it stands very low in the list, in class V.

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### HERE BEGINNETH THE TRUE ORDER OF MASONRIE.

**W**HE might of the *Father* of the *Heavens* The Wisdome of the Glorious Son, And the goodness of the *Holy Ghost* three persons and one *God* be with vs now and ever *Amen*.

**Good Bretheren** and *Fellows* our purpose is to shew you how and in what manner this *Noble* and *Worthy Craft* of *Masonry* was first founded and begun, And afterwards how it was confirmed by worthy *Kings* and *Princes* and by many other *Worshipfull* men, And also to all those that be heere, Wee minde to shew you the Charge that belongs to every *trew Mason* to keep for in good and ffaith if you take good heed it is well worthy to be kept for A worthy Craft and curious *Science*, *Srs* there be *Seaven Liberall Sciencies* of the which the *Noble Craft* of *Masonry* is one, And the *Seaven* be these, The first is *Gamar* and that teacheth A man to Spell and Write *trewly*, The Second is *Rethorick* and that teacheth A man to speake faire and Subtill, The third is *Lodgick* and that teacheth A man deserne the *trew* from the false, The ffourth is *Arethmatick* and teacheth A man to Reckon and Account all manner of Accompts, the fifth is *Geometry* and that teacheth A man and Measur of Earth



and of all things of the which this Science is called *Geometry*, The sixth is called *Musick*: and that teacheth A man to sing with *Voyce* and *Tongue* and *Organ* *Harp* and *Trump*, The Seaventh is called *Astronomy* and that teacheth A man to know the Course of the *Sunn* and the *Moone* and the *Starrs*, these be the *Seaven Liberall Sciencies* of the which all be founded by one which is *Geometry*, and thus a man may prove that all the *Seaven Sciencies* be founde by *Geometrie* for it Teacheth A man and Measure *Ponderation* weight on all things on *Earth*, ffor there is noe *Workman* that *Worketh* any *Craft* but he *worketh* by some *Mett* or *measure*, And every man that *buyeth* or *Selleth* they *buy* or *Sell* by some weight or *Measure*, And all this is *Geometry*, and the *Merchants* and all other *Craftsmen* of the *Seaven Sciencies*, and the *Plowmen* and *Tillers* of the *Earth* and *Sowers* of all manner of *Graines* *Seeds* and *Vine Plants*, And *Setters* of all manner of *ffruites*: ffor *Gramer* or *Arethmatick* nor *Astronomy* nor none of all the *Seaven Sciencies* can no man finde *Mett* or *Measure* in without *Geometry* wherefore methinks that the said Science of *Geometry* is most worthy, And all the other be founded by it, But how this worthy Science and *Craft* was first founded and begun I shall tell you before *Noyes* flood there was A man which was called *Lameth* as it is written in the Bible in the 4th Chapter of *Genesis*, And this *Lameth* had. 2. Wifes the one called *Ada* the other called *Sella*, by the first Wife *Ada* he begat a *Sonne* and a *Daughter* And these 4 Children found the begiining of all these *Crafts* and *Sciencies* in the *World*, ffor the Eldest *Sonne* *Gabell* found the *Craft* of *Geometry* and he fed flocks of *Sheep* and *Lambs* in the ffeild: And first wrought houses of *Stone* and he and his Brother *Tuball* found the *Crafts* of *Musick* song of mouth harp and and *Organs* and all other *Instruments*, The third Brother *Tubalican* found the *Smith Craft* of *Gold* and *Silver* *Iron* and *Copper* and *Steel*, And the *Daughter* found the *Craft* of *Webbing* and these Children knew well that *God* would take vengeance for *Sinn* either by *fire* or *Water*, wherefore they wrought the *Scyences* they had founded in. 2. *Pillars* of *Stone* that they might be found afterwards, and the one *Stone* was called *Marble* for that would not burne in the *ffire*, And the other *Stone* was called *Latherne* and that would not be drowned with *water*; Our Intent is to tell you how and in what manner these *Stones* was found that these *Sciencies* was written on the *Herminerus* that was *Cubb* his *Sonne*, The which *Cubb. Semet. Sonne* the which *Sonne* was *Noaths* *Sonne* this same *Herminerus* was afterwards called *Armes* the ffather of the *Wisemen* he found one of the 2 *Pillars* of *Stone* and found the Science written therein and he taught it to Others And at the making of the *Tower* of *Babilon*, was *Masonrie* first made there much of, and the *King* of *Babilon* called *Nemroth* who was a *Mason* himselfe and loved well the rest as is said with the *Masters* of *Stories*; And when the *City* of *Ninevey* or the *City* of the *East Port* should have bin made *Nemroth* the *King* of *Babilon* sent thither *Sixty Masons* of his *Region* to the *King* of *Ninevy* his *Cozen*, And when he sent them forth he gave them a *Charge* in this manner.

The first was that they should be true to their *King* *Lord* or *Master* that they served and that they should Ordaine the most wise and cunning man to be *Master* of the *King* or *Lords* worke that was amongst them, and neither for Love *Riches* nor favour to sett another that had little *Cunninge* to be *Master* of that *Worke* whereby the *Lord* should bee ill served And the *Science* ill Defamed.

(Here ends the first sheet of the Manuscript).

Secondly that they should call the *Governo<sup>r</sup>* of the *Worke* *Master* all the tyme they wrought with him and other many more *Charges* that were to long to write, and for the keeping of all those charges he made them *Sware* a great *Oath* which men vsed at that time, And ordained for them reasonable pay that they might live with honestie, and also he gave them in *Charge* that they should Assemble togeather every *Yeare* once to see how they might *Worke* best to serve the *King* or *Lord* for their *proffitt* and their own *Workship*, And also that they should Correct within themselves those that had *Trespased* against the *Science* or *Craft*, And thus was this *Noble Craft* first Grounded there, and the worthy *Mr Ewclides* gave it the name of *Geometry*, And how it is called throughout all the *World* *Masonrie* Long after when the *Children* of *Israell* were come into the *Land Berhest* which is now called the *Countrie* of *Jerusalem* where *King David* begun the *Temple* that is now called *Templu Dei*, and is named with us the *Temple* of *Jerusalem*, and the same *King David* Loued *Masons* then right well and gave them good pay, and he gave the *Charges* and *Manners* that he learned in *Egipt* which were given by that worthy *Doctor Ewclid* and other more charges that you shall heare afterwards; And after the decease of *King David*, then Reigned *Solloman* that was *King Davids Sonne* and he performed out the *Temple* that his ffather had begun and he sent after *Masons* into *Diverse Countreys* and into *Diverse Lands* and he gathered them togeather so that he had 24000 *Workers* of *Stone* and were all named *Masons* and he Chosed out of them 3000 and were all Ordained to be *Masters* *Rulers* and *Governors* of his worke, and then was there a *King* of another *Region* which men called *Iram* and he loved well *King Solloman* and gave him *Timber* to his *Work* and he had a *Sonne* that was



called a Man that was Master of Geometry, and was cheife Master of all his Masonrie & of all his Graving Carving and all other Masonry that belonged to the Temple, this is Witnessed in the holy Bible (in *Libra Regium quarto et Tertio*) and this same *Solloman* Confirmed both the Charges and the Manners which his ffather had given, And thus was the worthy Craft of *Masonrie* Confirmed in that Countrey of Jerusalem And many other Regions and Kingdomes men walked into Diverse Countreys some because of Learning to learne more Cunning, And some to teach them that had but little Cunning And soe it befell that there was A Curious man named *Namas Greecious* who had beene at the makeing of *Sollomans* Temple And he came from thence into ffrance and there he taught the *Science of Masonrie* to men of that Land and so there was one of the Royall Line of ffrance called *Charles Marshall* and he was A man that loved well the said Craft and took vpon him the Rules And Manners and after that **By the Grace of God**, he was Elect to be the *King* of ffrance and when he was in his Estate he helped to make those Masons that were now, and sett them on Work and gave them Charges and Manners and good pay as he had Learned of other Masons, and Confirmed them a Charter from yeare to yeare to hold their Assembly when they would and Cherished them right well, and thus came this Noble Craft into ffrance and England, in that Season stood void as fforagine Charge of Masons vntill St Albanos and St Albanes was a worthy Knight and Steward to the King of his household and had Government of his Realme And also of the makeing of the Walls of the said Towne, and he loved well Masons and Cherished them much and made there pay right good for he gave them *iijs<sup>s</sup> vjd* a week and *iijs<sup>d</sup>* before that time all the Land a Mason took but one penny a day and his Meat till St Albones mended it and he gott them a Charter of the King and his Councell for to hold a Generall Councell and gave it to name Assembly. Thereat was he himselfe and did help to make *Masons* and gave them Charges as you shall heare afterwards, soone after the Decease of St Albones there came Diverse Warrs into England out of Diverse Nations so that the good rule of Masons was dishired and put down vntill the tyme of *King Adilston* in his tyme there was a worthy King in England that brought this Land into good rest and he builded many great workes and buildings, therefore he loved well Masons for he had a Sonne called *Edwin* the which Loved Masons much more then his ffather did and he was soe practized in Geometry that he delighted much to come and talke with Masons and to Learne of them the Craft, And after for the loue he had to Masons and to the Craft, he was made *Mason* at Windsor and he gott of the *King* his ffather A Charter and Comission once every Yeare to have Assembly within the Realme where they would within *England* and to Correct within themselves ffaults & Trespasses that weere done as Touching the Craft, and he held them an Assembly at *Yorke* and there he made *Masons* and gave them Charges and taught them the Manners, and Comands the same to be kept ever afterwards And tooke them the Charter and Comission to keep their Assembly, and Ordained that it should be renewed from *King* to *King*, and when the Assembly were gathered together he

*(Here ends the second sheet of the Manuscript).*

made a Cry that all old Masons or young that had any Writeings or Vnderstanding of the Charges and manners that weere made before their Lands wheresoever they were made *Masons* that they should shew them forth, there were found some in ffrench, some in Greek some in Hebrew, and some in English, and some in Other Languages, and when they were read and over seen well the intent of them was Vnderstood to be all one, and then he caused a Booke to be made thereof how this worthy Craft of *Masonrie* was first found and he himselfe Comanded, and also then caused that it should be read at any tyme when it should happen any Mason or Masons to be made to give him or them their Charges, and from that time vntill this Day Manners of Masons have been kept in this Manner and forme as well as Men might Governe it and ffurthermore at Diverse Assemblies have been put and Ordained diverse Charges by the best advice of *Masters* and ffellows (*Tunc vnus ex Senioribus tentat Librum et ille ponent manam Suam Super Librum*) Every man that is a Mason take good heed to these Charges, ff any man finde himselfe guilty in any of these Charges wee pray that he may amend himselfe or principally for dread of *God* you that be charged take good heed that you keep all these Charges well ffor it is a great perill to a man to forswear himselfe vpon a Booke.

*The First Charge* is that you shall be true to *God* and holy Church and to vse noe Error or Heresie you vnderstanding and by wise mens teaching, also that you shall be true Leige men to the *King* of England without Treason or any ffalshood and that you know noe Treason or treachery but that ye amend and give knowledge there of to the King or his Councell also that ye shall be true to one another (that is to say) every Mason of the Craft that is Mason allowed you shall doe to him as you would be done to yor selfe.

*Secondly* and ye shall keep truely all the Councell of the Lodge or of the Chamber, and all the Councell of the Lodge that ought to be kept by the way of Masonhood also that you be noe theefe nor theeves to yo<sup>r</sup> knowledge free that you shall be true to the *King* Lord or



*The Lansdowne Manuscript.*

Master that you serve and truly to see and worke for his advantage also you shall call all Masons yo<sup>r</sup> fellows or yo<sup>r</sup> Bretheren and noe other names: *Powerthly* also you shall not take yo<sup>r</sup> fellows wife in Villoney nor deflowre his Daughter or Servant nor put him to disworship also you shall pay truly for yo<sup>r</sup> meat or drinke wheresoever you goe to Table or Board whereby the Craft or Science may be Slandered, These be the 'charges Generall that belong to every true Masons both Masters and Fellows.

*Now I will rehearse other Charges single for Masons Allowed.*

*First* that noe Mason take on him noe Lords worke nor other mans but if he know himselfe well able to pforme the work soe that the Craft have noe Slander.

*Secondly* also that noe Master take worke but that he take reasonable pay for it soe that the Lord may be truly served and the Master to live honestly and to pay his fellows truly also that no Master or fellow suplant others of their worke (that is to say) if he have taken a worke or else stand Master of a Worke that he shall not put him out without he be vnable of Cunnings to make an end of his Worke, also that noe Master nor fellow shall take noe Prentice for lesse then Seaven yeares and that the prentice be able of Birth that is ffree borne and of Limbs whole as a Man ought to be and that noe Mason or fellow take no allowance to be maid Mason without the Assent of his fellows at the least Six or Seaven, that he that be maide be able in all degrees that is free borne and of a good Kindred true and no bondsman and that he have his right Limbes as a man ought to have.

*Thirdly* also that a Master take noe Prentice without he have Occupcon sufficient to Occupie two or three Fellows at least.

*Fourthly* also that noe Master or fellow put away Lords worke to Taske that ought to be Journey worke.

*Fifthly* also that every Master give pay to his fellows and Servants as they may deserve so that he be not defamed with false working.

*Sixthly* also that none Slander another behind his back to make him loose his good name,

*Seventhly* that noe fellow in the house or abroad answere another Vngodly or reprovably without cause.

*Eighthly* also that every Master Mason reverence his elder also that a Mason be no Coñon player at the Dice Cards or hazard nor at any other Vnlawfull playes through the which the Science and craft may be dishonerd.

*(End of the third sheet of the Manuscript.)*

*Ninethly* also that noe Mason vse no Lechery nor have been abroad whereby the Craft may be dishonored or Slandred.

*Tenthly* also that no fellow goe into the Towne by night except he have a fellow with him who may beare record that he was in an honest place.

*Eleventhly* also that every Master and fellow shall come to the Assembly if it be within 50 miles of him if he have any warning and if he have trespassed against the Craft to abide the award of Master and fellows.

*Twelfthly* also that every Master Mason and fellow that have trespass'd against the Craft shall stand in Correcon of other Masters and fellows to make him accord and if they cannot accord to goe to the Coñon Law.

*Thirteenthly* also that a Master or fellow make not a Moulde Stone Square nor rule to no Lowen nor Sett no Lowen worke within the Lodge nor without to no Mould Stone.

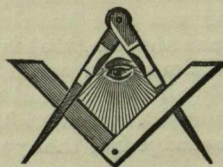
*Fourteenthly* also that every Mason receive or cherish Strange Fellows when they come over the Countrey and sett them on work if they will worke as the Manner is (that is to say) if the Mason have any Moulde Stone in his place on worke and if he have none the Mason shall refresh him with money vnto the next Lodge.

*Fifteenthly* also that every Mason shall truly serve his Master ffor his pay.

*Sixteenthly* also that every Master shall truly make an end of his worke taske or Journey whethersoe it be.

*These be all the Charges and Covenants that ought to be had read att the makeing of a Mason or Masons.*

*The Almighty God who have you & me in his keeping Amen.*





VOL. II.

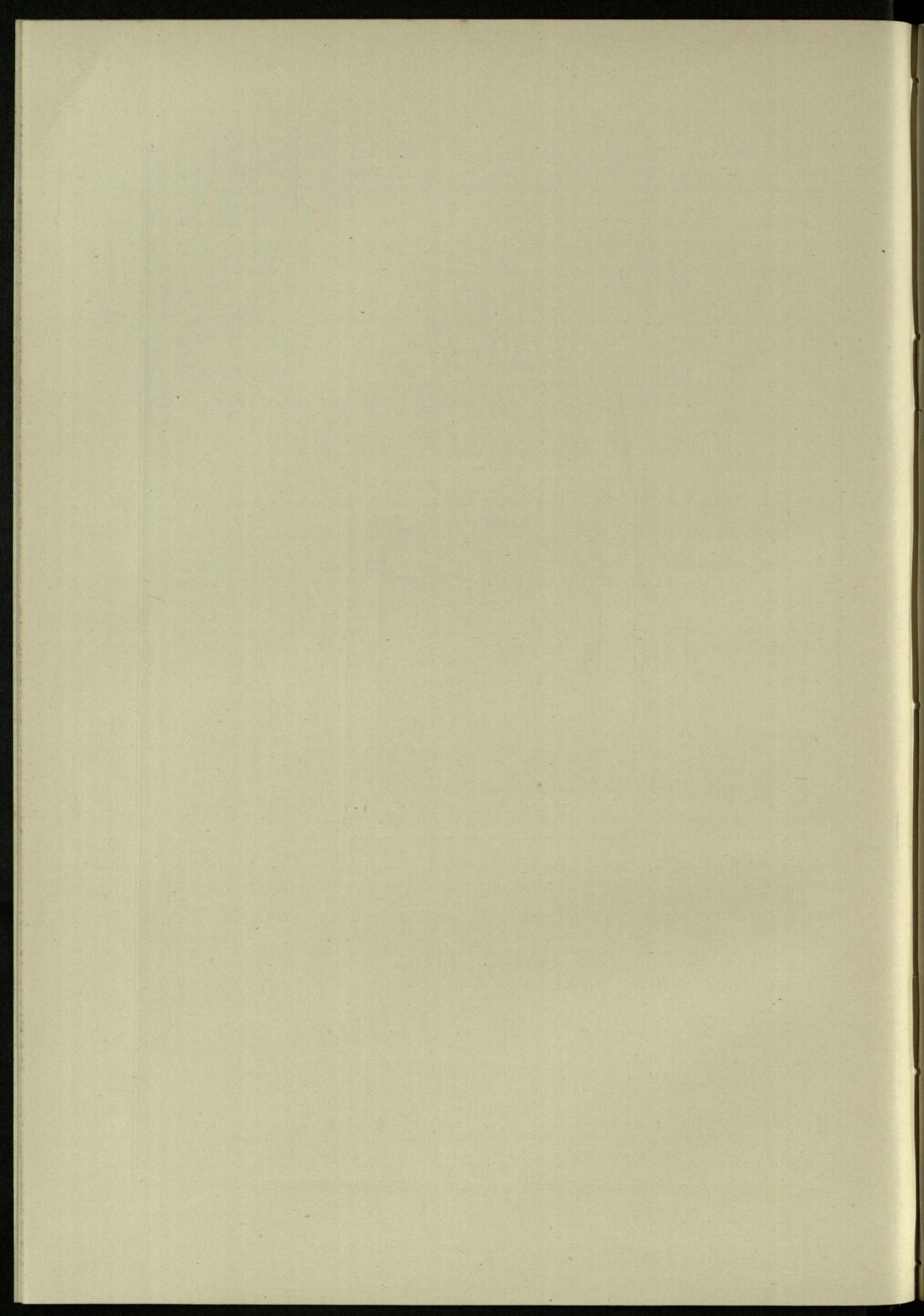
FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD MSS., 18,851,  
CIRCA, 1500 A.D.

PART III.







THE HARLEIAN, No. 1942, MANUSCRIPT







The almighty Father of heaven, with the wisdom  
of the glorious Sonne, through the goodness of  
the holy ghost, three persons in one godhead, &  
be with our beginning, & give us grace so to  
govern our lives, that we may come to his  
bliss that never shall have end Amen.

Good brethren & fellows.

Our purpose is to tell you how, & in what manner this  
craft of masonry was first begun, & afterwards how  
it was found by worthy Kings, and Princes, & many  
other wayes hurtfull to none, & to them that be  
here present, we will declare what doth  
belong to every free Mason to know, for in good  
faith, if you take heed therunto, It is worthy to  
be kept, being one of the seven liberal sciences  
which are these that followed.

1<sup>st</sup> Grammar that teacheth a man to speak truly,  
and write truly

2<sup>dy</sup>. Rhetorick that teacheth a man to speak  
faire, & in subtill formes.



formed:

3<sup>dy</sup>: Logick that teacheth a man to discern ~  
truth from fals-hoods.

4<sup>thly</sup>: Arithmatick that teacheth to attaine &  
reason all manner of numbers.

5<sup>ly</sup>: Geometry that teacheth met and measure  
of any thing, & from thence comes Masoury.

6<sup>ly</sup>: Musick that teacheth Song & voice

7<sup>ly</sup>: Astronomy that teacheth to know <sup>y</sup> the place  
of the Sunne, & moone, & other ornam<sup>ts</sup> of heaven.

Note I pray you that these are joined under  
geometry, for it teacheth met and measure,  
ponderation and weight of every thing in and  
upon the face of the whole earth; for you know  
every Craftsman works by measure, he or shee  
that buyeth or selleth, it is by weight or measure;  
husbandmen, navigators, and painters and all of  
them use geometry, for neither grammar, rhetoric,  
logicke, or any other of the said sciences can  
subsist without geometry Ergo, most worthy,  
laudable, and honorable:

If you ask me how this science was first  
invented



invented; my answer is this: That before <sup>the</sup> general deluge, which is commonly called Noah's flood, there was a man called Lamech, as you may read in the 4<sup>th</sup> of Genesis, who had two wives, the one called Adah, the other Zilla, by Adah he begot two sons Isabel and Jubal, by Zillah he had a son called Tubal and a daughter called Naamah, these four children found <sup>the</sup> beginning of all the craft in the world; Isabel found out Geometry, & he divided flocks of sheeps & lands; he first built a house of stone and timber; Jubal found out music; Tubal found out the Smiths trade or craft also of gold, silver, & copper, Iron, & steel; Naamah found out the craft of weaving; & these children knew that god would take vengeance for sinne, either by fire or water; wherefore they did write these sentences that they had found in two pillars of stone, that they might see forever, that god had taken vengeance; the one was of Marble, & would not burn, the other was of Saffers and would



would not drown in water, soe that the one  
would bee preserved and not consumed, if god  
would that any people should live upon the earth;  
It resteth now to tell you where these stones  
were found, where the said stones were  
written; After the said deluge, It pleased god  
that the great Hermasemus, whose name  
Lutium was, whoe was the sonne of Sem, whoe  
was the sonne of Noah; the said Hermasemus  
was afterwards called Hermes the father of  
wise men; hee found one of the two pillars  
of stone, hee found these stones written thereon  
hee taught them to other men; At the tower of  
Babel Masonry was much made on, for the  
King of Babylon, whoe was Memmoth was a  
mason, & builded the stone, & when the City of  
Nimrod, and other Cities of the East should  
bee builded Memmoth sent thither three score  
masons, at the desire of the King of Nimrod,  
And when they went forth, hee gave them  
charge after this manner

that



That they should bee true one to another that  
hee might haue worship by them in sending  
them to his Loe the King; hee also gaue  
them charge touching their stonnes; &  
it then was it, that any Mason has charge of  
his stonnes; Also Abraham and Sarah went  
into Egypt, & taught the Egyptians the seuer  
liberall stonnes, & hee had an Ingenious &  
Stollan called Eutides, whoe presently learned  
the said liberall stonnes; It happened in his  
dayes the Lordes and States of the Realme  
had soe many sonnes unlawfully begotten by  
other mens wives and Ladyes, that the land  
was burthens with them, hauing small means  
to mainteine them withall, the King vnder-  
standing thereof, raised a parliam<sup>t</sup> to bee  
called and summoned for redress, but being  
numberlesse, that noe good could bee done  
with them, hee raised <sup>it</sup> proclamation to bee  
made throughout the Realme; that if any  
man could devise any wayes how to mainteine  
them



them, to informe the King, & hee should bee  
well rewarded; whereupon Cutler came to  
the King, & said thus; My noble Sovereigne  
If I may have order and govern<sup>t</sup> of these Ides  
sommes, I will teach them the seven Liberal Sciences,  
whereby they may live honestly like gentlemen;  
provided that you will graunt mee power over them  
by vertue of your Commission, which was easily  
efforted, And the master Cutler gave them these  
following admonitions

1<sup>st</sup> to bee true to the King

2<sup>ly</sup> to the master they serve

3<sup>ly</sup> to bee true one to another

4<sup>th</sup> not to misfall one another, as friend or  
(Suth<sup>r</sup> like)

5<sup>ly</sup> to doo their work duely, that they may  
deserve their wages at their masters hands

6<sup>th</sup> to ordaine the wisest of them master, & their  
Lord and master of his work

7<sup>ly</sup> to have such reasonable wages, that the  
workmen may live honestly with credit.

8<sup>ly</sup>.



gly: to come and assemble once a year to take  
Counsell in their Craft. how they may work  
best to serve their Lord and master for his  
profit and their own credit and to correct  
such as have offended, Note that Masonry was  
heretofore termed Geometry, & since then the peo-  
ple of Israel came to the land of Canaan, which  
is now called Emond, which in the Country of Jeru-  
salem, King David began a Temple, which is now called  
the Temple of the Lord, or the Temple of Jerusalem  
and King David, loved Masons well, & cherished them  
and gave them good paym<sup>t</sup>. and did give them a charge,  
as Enticed have given them before in Egypt, &  
further as hereafter follows.

And after the death of King David Solomon his  
sonne finished the Temple, which his father began, &  
he sent for Masons of divers Lands, to the number  
of flower and twenty thousand, chosen and nominated  
masters and governors of the work, & there was  
another King of another Religion or Country  
called



talked Hiram, whoe loved well King Solomon, &  
hee gave him timber for his work, & hee had a  
some chun, & hee was Master of Geometry, & hee  
was thise master of all his Masons, of Carved work,  
and all other thier work of Masonry, that belongeth  
to the Temple, as appeareth by the Bible, in libro  
Regum Ep: 4<sup>th</sup>. & King Solomon confirmed all things  
concerning Masons, that David his Father had given  
in charge, & these Masons did travell diverse Countreys,  
Some to augment thier knowledge in the said Art,  
& to instruct others; And it happenes that a curious  
Mason talked Memon grotus, that had bene at the  
building Solomons Temple, came into Affraunt, &  
taught the Science of Masonry to the Affraunt men, &  
there was a King of Affraunt named Carolus  
Mortor, whoe loved greatly Masonry, whith sent  
for this said Memon Grotus, & heard of him the  
said Science, & became of the Affrauntity; -  
thereupon hee began greates works, & liberally  
did pay his workmen, & confirmed them a large -  
Barter



Charter and was yearly present at their assembly,  
which was a greater honour and encouragement to them,  
& thus turned the Stone into a frame; Masonry  
was unknown in England until St. Alban turned  
thither, who instructed the King in the said Stone  
of Masonry, & also in Divinity, who was a  
Pagan; he walked the town called St. Alban,  
he became in favour with the King, inasmuch  
that he was knighted, and made the Kings &  
their Stewards, & the Realm was governed by  
him under the King, & he greatly thrived and  
loved Masonry, and freely paid them their  
wages weekly, which was 3<sup>d</sup>. 6<sup>d</sup>. & wood; he  
purchased them a large Charter from the King,  
to hold a general assembly and Council yearly;  
he made many Masons, & gave them such Al-  
tharge, as is hereafter declared; It happens  
presently after the martyrdom of St. Alban, who  
is truly termed England's first Martyr, that a  
certain King invaded the land, & destroyed  
most part of the nation with fire & sword,  
that the Stone of Masonry was much delayed  
until.



untill the Reigne of King Athelston, which some writ  
Adelstone, whoe brought the land to peace and rest from the  
misulting Danes; hee began to build many abbeys, monasteries, &  
other religious houses, as also castles, & other fortresses for defence  
of his Realm; hee loved Masons more then his father; hee  
greatly studied Geometry, & sent into many lands, for men  
expert in the Science; hee gave them a very large  
Charter, to hold a yearly assembly to correct offenders in  
the sayd Science; & the King himselfe caused a generall  
assembly of all masons in the Realm at York, & there  
made many Masons, & gave them a doope charge for  
observacion of such Articles as belongeth to Masowry, and  
delivered them the said Charter to keepe; & when his  
assembly was gathered together, hee caused a try to bee  
made, that if any Mason of them had a writing that dis-  
conforme Masowry, or could informe the King, in any-  
thing, or matter, that was wanting in the said Science  
already delivered, that they, or hee, should deliver  
them to the King, or write them to him, And there  
were some in French, some in Greek, some in English,  
& other Languages; whereupon the King caused a book  
to bee made, which declared how the Science was  
first



first invented; & the utility thereof, which book he  
commended to bee read, and plainly declared, when  
a man was to bee made Mason, that hee might fully  
understand what Articles, Rules and orders, he was  
obliged to observe; & from that time untill this day,  
Masonry hath been much respected, and preserved,  
& divers new Articles hath been added to the sayd  
charges, by good advice and consent of the best Masons  
and Followers

Sunt unus ex senioribus tenet librum illi qui ~  
insurandum reddat et ponat manu libro vel sup-  
librum, dum Articulum et protopla sibi legantur

Say thus, by the way of exhortation, my loving and  
respectful friends, and brethren, I humbly beseech  
you, as you love yours soules sternall welfare, yor  
owne credit, & yours countreys good, bee very  
carefull in observation of these Articles that I am  
about to read to this Copon, for you are obliged  
to performe them as good as hee, soo hoping of yor care-  
fulness I will (by gods grace) begin the charges  
I am to admonish you to hono<sup>r</sup> gods, & his holy Church;  
that.



that you vs noe heresie or error in your understanding  
or discredit men teaching.

2ly: I am to admonish you, to bee true to our Sovereign  
Lord the King, committing noe treason, misprision of  
treason, or felony, & if any one shall commit treason, &  
you know of, you shall give notice to his Ma<sup>ty</sup>: his  
privy Counsellors, or some other that have commission  
to enquire thereof.

3ly: You shall bee true to your fellows & brethren  
of the Fraternity of Masonry, & doe to them as you would  
bee done unto.

4ly: If you shall receive and keep secret the officers  
and intimate parts of the Fraternity, not disclosing them  
to any but such as study, & use the same

5ly: You shall doe your work truly, & faithfully -  
endeavouring the profit and advantage of him, that  
is owner of the Sayd work

6ly: You shall call Masons fellows or brethren, with-  
out addition of theaw, or any other bad Language

7ly: You shall not take your neighbours wife, villain-  
(ously



villanously, nor his da nor his maye to vs longedly, -  
8ly: you shall not carnally lye with any woman, be-  
longing to the house wherem you are at table. /

9ly: you shall truly pay for your meate & drink  
wherem you are at table. /

10ly: you shall not undertake any mans work knowing  
yourselfe unable and unexpert to performe and  
effort the same. /

~~11ly~~ That noe appoynton or discredit bee imputed to  
the scribe, or to the L<sup>d</sup> or owner of the same work  
bee any wayes prouided. /

11ly you shall not take any work to doe at any excessive &  
unreasonable rates, or detour the owner thereof, but  
God as hee may bee truly and faithfully serued with  
his owne goods. /

12: You shall not supplant any of your fellows  
of their work (that is to say) If hee, or they, or any  
of them, haue taken any work vpon him, or them, or  
hee or they stand Masters of any Lords' or owners  
work, that you shall not put him or them out of, or  
from the sayd work, although you perceiue him or they  
unable to finish the se work.



work. /

14<sup>ly</sup>: You shall not take any apprentice to serve you in the Sayd Science of Masonry under the term of Seven yeares, nor any but such as are defended of good and honest parentage, that noe scandal may bee imputed to the Science of Masonry. /

15: You shall not take upon you to make any one mason without the privacy and consent of five or six of your fellowes, & none but such a one that is free borne, & whose parents live in good fame, & name, & that hath his right and gift himse, & personall of body to attend the Sayd Science

16: you shall not pay any of your fellowes more money, then hee, or they have deserved; that you be not deceived by false or by slight working, and the owner thereof much wronged. /

17: you shall not slander any of your fellowes ~ behinde their back to impair temporall estate or good name. /

18: you shall not without urgent cause answer yo<sup>r</sup>. fellow doggedly, or ungoddly, but as becometh a loving brother of the same Science. /



Strident: /

19: You shall duly reverence your fellow, that the bond of charity and mutuall Love may continue ~ steadfast and stable amongst you. /

20: you shall not (except in Christmas time) use any unlawfull games, as Cards, Dice, &c.

21: You shall not frequent any house of Bawdry ~ or be a pawnbro to any of your fellowes, or others, which wilbe a greates scandall to the strident; you shall not goe out to drink by night, or if occasion doe happen that you must goe, you shall not stay till past sight of the clocke having some of your fellowes, or one at the least, to beare you witness of the honest ~ place you were in, & your good behaviour to avoid scandall

22: You shall come to the yearly assembly, if you know where it is, being within some miles of the place of your abode, submitting yourselfe to your fellowes ~ whom you have served, to make satisfaction, or to defend by order of the Kings lawes.

23: You shall not make any mould square or rule



Rule to moulds stoned withall, but such as is allowed  
by the Fraternity. /

24: you shall set strangers at work, having  
Impleym<sup>t</sup> for them, at least, a fortnight, & truly pay  
them their wages, & if you want work for them,  
you shall relieve them with money to defray their  
reasonable charges to the next Lodge. /

25: you shall truly attende your work, & truly  
end the same, whether it be task or Journeywork,  
if you may have your wages and paym<sup>t</sup> truly accord-  
ing to the bargain made with the master, or  
owner thereof. /

These Articles and charges which I have referred  
to you, you shall well and truly observe & keep,  
to your power, God helpe you good, & the contents  
of this booke.



book<sup>e</sup> /

The new Articles. /

26: Noe person (of what degree soever) bee -  
accepted a free Mason, unless hee shall have a  
Lodge of five free Masons, at least, whereof one  
to bee a master, or warden, of that limit, or  
division, wherein such Lodge shall bee kept, & ano-  
-ther of the trade of free masonry. /

27: That noe person shall bee accepted a free  
Mason, but such as are of able body, honest parent-  
-age, good reputation, & observant of the Laws of  
the Land. /

28: That noe person hereafter bee accepted free  
Mason nor shall bee admitted into any Lodge or  
assembly untill hee hath brought a Certificate of the  
time of accept<sup>n</sup>, from the Lodge <sup>t</sup> accepted him,  
unto the Master of that Limit, & Division, where  
such Lodge was kept, which said master shall  
Enrolle the same in parchment, in a role to bee kept for  
that purpose, to give an acc<sup>t</sup> of all such acceptions  
at



At every generall Assembly. /

29: That every person whoe now is free Mason, shall bring to the Master a note of the time of his adoption to the end the same may be enrolled. in such priority of place of the person shall deserve, & to the end the whole company and fellows may the better know each other. /

30: That for the future the sayd Society, Company, & fraternity of free masons shalbe regulated, & governed by one Master, & Assembly, & Wardens, as the sayd Company shall thinke fit to choose, at every yearly generall Assembly

31: That no person shalbe accepted a free Mason or know the secrets of the sayd Society, until he hath first taken the oath of secrecy hereafter following

I. A. B. Doe in the presence of Almighty god, & my fellowes, & Brethren, here present, promise and declare, that I will not at any time, hereafter, by any Act or Circumstance whatsoever, Directly, or Indirectly, publish



Publiff, discover, reveals, or make known,  
any of the secrets, privileges, or counsells, of the  
fraternity or fellowship of Free masonry, which  
at this time, or any time hereafter, shall be  
made known unto mee, soe helps mee god, &  
the holy contents of this booke.

1: you shall truly honour god, & his holy Church,  
the King, your master, & Dame; you shall not  
absent yourselves, but with the Licence of both or  
one of them, from their service, by day or night.

2: you shall not purloyn, or steal, or be  
privy or accessory to the purloyning or stealing to  
the value of six pence, from them, or any of them

3: you shall not commit adultery or fornication in <sup>the</sup> the  
house of your master, with his wife, daughter  
or mayds. /

4: you shall not disclose your master or Dame  
their Counsell or secrets, which they have imputed  
to you, or what is to be revealed, spoken, or done,  
within the precincts of their house, by them or either  
of



of them, or any free Mason. /

6: You shall reverently behave yourself to all ~  
free masons, not using Cards, or Dice, or any other ~  
unlawfull games (Christmas Excepted)

7: You shall not haunt or frequent any Taverns, Alehouses, or  
such as goe into any of them except upon your masters, or  
Dames, their or any of their affairs, or without their or any  
of their Consent.

8: You shall not commit adultery or fornication in any mans  
house, where you shall be at table or at work.

9: You shall not marry or contract yourself to any ~  
woman during your Apprenticeship. /

10: You shall not steal any mans goods, but especially your  
says masters, or any of his fellow masons, or suffer  
any one to steal of their goods, but shall hinder the  
theft if you can, If you cannot, then you shall acquaint  
your says Master & his fellows presently. /

Amis





## THE HARLEIAN, NO. 1942, MANUSCRIPT.



THE Harleian Collection, made by Mr. Robert Harley, (afterwards Earl of Oxford and Mortimer,) consists of about 10,000 volumes of manuscripts, and more than 16,000 original rolls, charters, etc., the main tendency of which is to illustrate the history, laws, customs, and antiquities of England. In all this huge collection there are but two manuscripts relating to Freemasonry; one in volume 2054, and the one which we now give, in volume 1942.

The Manuscript consists of 20 pages of paper, measuring  $7\frac{1}{2}$  inches by  $5\frac{7}{8}$ : the writing almost entirely covering the page, so as to leave very small margins

The great point of interest is contained in the "New Articles," clauses 26 to 31. These are only to be met with elsewhere in the "Roberts' Version" of the MS. Constitutions, which first appeared in print in 1722. Judging by the nature of these articles Bro. Gould has been led to suggest that the MS. in question may have had its origin after, say, 1721; and that the Roberts' print is a modified copy of it. Dr. Begemann, however, contends that there is nothing in the nature of these clauses to betray Grand Lodge influence, that both documents are genuine, and of older origin than Bro. Gould is prepared to admit, and that, although belonging to the same family, neither is a direct copy from the other. Mr. Bond, judging as an expert in old MSS., and not from textual evidence, ascribes Harleian 1942 to the beginning of the 17th century. It will thus be seen that opinions differ considerably as to the age of this MS. We shall make no attempt to decide so delicate a point in this short introduction, but will only refer to the date of Harley's death, 1724, as tending slightly to support the views of those in favour of a pre-1722 origin.

This MS. is also one of the few that contain the "Apprentice Charge;" the remaining eight being the York MS. A.D. 1693; the Hope MS.; the Melrose, MS., A.D., 1674; the Colne, Gateshead, Wren, and Watson MSS.; and the Roberts printed version of 1722.

According to Dr. Begemann, the MS. is of the Roberts' Family (consisting of the Harleian, Roberts, and Rawlinson versions) an offshoot of the Sloane Family. Bro. Gould places it in class 5, thus according it little weight as legal evidence.

It has been printed in the "Freemasons' Quarterly Review" for 1836, p. 288, very carelessly; and again by Bro. Hughan (who dated it *circa* 1670) in his "Old Charges," 1872. No portion of it has ever been previously given in *facsimile*.





## THE HARLEIAN, NO. 1942, MANUSCRIPT.

**T**HE almighty ffather of heaven, with the wisdome of the glorious sonne, through the goodnes of the holy ghost, three persons in one godhead, bee with our begining, & giue vs grace soe to governe our Liues, that wee may come to his blisse that never shall haue end. Amen.

Good brethren and ffellows.

Our purpose is to tell you how, & in what manner this craft of masonry was first begun, & afterwards how it was found by worthy Kings, and Princes, & many other wayes hurtfull to none, & to them that bee here present, wee will declare what doeth belong to every free Mason to keepe; ffor in good faith, if you take heed therevnto, It is worthy to bee kept, being one of the seven liberall Sciences which are these that ffollowes.

1st Gramar that teacheth a man to speake truly, and write truly.

2ly: Rhetorick that teacheth a man to speake faire, & in subtile termes:

3dly: Logick that teacheth a man to discerne truth from falsehood.

4thly: Arithmatick that teacheth to accompt & reckon all manner of numbers.

5ly: Geometry that teacheth met and mesure of any thing, & from thence comes Masonry.

6ly: Musick that teacheth song voice

7ly: Astronomy that teacheth to know y<sup>e</sup> course of the sunne, & moone, & other ornam<sup>ts</sup> of heaven.

Note I pray you that these are Joind vnder geometry, for it teacheth mett and measure, ponderacon and weight of every thing in and vpon the face of the whole earth; ffor you know every Craftsman works by measure, hee or shee that buyeth or selleth, it is by weight or measure; husbandmen, navigators, and painters and all of them vse geometry, for neither gramar, rhetorick, lodgick, or any other of the said sciences can subsist without geometry Ergo, most worthy, laudable, and hono<sup>ble</sup>:

If you ask mee how this science was first invented; my answer is this: That before y<sup>e</sup> generall deluge, which is comonly calld Noahs flood, there was a man called Lemeck, as you may read in the 4th of Genesis, whoe had twoe wiues, the one called Adah, the other Zilla, by Adah hee begot twoe sones Isabell and Juball, by Zillah hee had a sonne called Tuball and a daughter called Naahmah, these fower children found y<sup>e</sup> begining of all the Craft in the world; Jabell found out Geometry, and hee divided flocks of sheepe & lands; hee first built a house of stone and timber: Juball found out musick; Tuball found out the Smyths trade or craft alsoe of gold, silver, Copper, Iron, & steele; Naahmah found out the craft of weaueing; and these children knew that god would take vengeance for sinne, either by fire or water; wherefore they did write these Sciences that they had found in twoe pillars of stone, that they might bee found after, that god had taken vengeance; the one was of Marble, & would not burne, the other was Latres and would not drowne in water, soe that the one would bee preserved and not consumed, if god would that any people should liue vpon the earth; It resteth now to tell you where these stones were found, wherein the sayd Sciences were written; After the sayd deluge, It pleased god that the greate Hermaxmes, whose sonne Lucium was, whoe was the sonne of Sem, whoe was the sonne of Noah; the sayd Hermaxmes was afterwards called Hermes the ffather of wise men; hee found one of the twoe pillars of stone, hee found these sciences written therein, hee taught them to other men; At the tower of Babell Masonry was much made on, ffor the King of Babylon, whoe was Memorth was A mason, and loued the science, & when the City of Ninneveh, and other Cittyes of the East should bee builded Nemorth sent thither threescore Masons, at the desire of the King of Ninneveh, And when they went forth, hee gaue them charge after this Manner



That they should bee true one to another, that hee might haue worship by them in sending them to his Cozen the King; hee alsoe gaue them charge concerning theire science; and then was it, that any Mason had charge of his science; Alsoe Abraham and Sarah went into Egypt, & taught the Egyptians the seven liberall Sciences, and hee had an Ingenious Schollar called Euclides, whose presantly learn'd the said liberall Sciences; It happend in his dayes the Lords and States of the Realme had soe many sones vnlawfully begotton by other mens wiues and Ladyes, that the land was burthend with them, haueing small meanes to mainteine them with all, the King vnderstanding thereof, caused a parliamt to bee called and summond for redress, but being numberless, that noe good could bee done with them, hee caused proclamacon to bee made throughout the Realme; that if any man could devise any course how to mainteine them, to informe the King, and hee should bee well rewarded; wherevpon Euclides came to the King, & said thus; my noble Sovereigne If I may haue order and governmt of these L<sup>ds</sup> sonnes, I will teach them the seven Liberall Sciences, whereby they may liue honestly like gentlemen; provided that you will graunt mee power over them by vertue of youre Commission, which was easily effected, And the Master Euclides gaue them these following admonicons.

1st to bee true to the King  
2ly to the master they serue  
3ly to bee true one to another  
4ly not to miscall one another, as knaue or such like  
5ly to doe theire work duely, that they may deserue their wages at their masters hands

6ly. to ordeine the wisest of them master, & their Lord and master of his work.

7ly: to haue such resonable wages, that the workmen may liue honestly with credit.

8ly: to come and assemble once a yeare to take Counsell in their Craft how they may work best to serue their Lord and master for his proffitt and their owne credit and to correct such as haue offended, Note that Masonry was heretofore termed Geometry, & since then the people of Israell came to the land of Behest, which is now called Emens, in the Country of Jerusalem, King David began a Temple, which is now calld the Temple of the Lord, or the Temple of Jerusalem and King David loued Masons well, & cherishd them and gaue them good paymt and did giue them a charge, as Euclides haue given them before in Egypt, & further as hereafter followes.

And after the death of King David Solomon his sonne finished the Temple, which his ffather began, hee sent for Masons of diuers Lands, to the number of fflower and twenty thousand, elected and nominated masters and governo<sup>r</sup>s of the work, & there was another King of another Religion or Country called Haram, whose loued well King Solomon, & hee gaue him timber for his work, and hee had a sonne Anon, & hee was Master of Geometry, & hee was cheife master of all his Masons, of Carved work, and all other their work of Masonry, that belongeth to the Temple, as appeareth by the Bible, in libro Regum Cap: 4<sup>to</sup>: & King Solomon confirmed all things concerning Masons, that David his ffather had giuen in charge, & these Masons did travell diuers Countrys, some to augment their knowledge in the said Art, & to instruct others; And it happend that a curious Mason called Memon grecus, that had bene at the building Solomons Temple, came into ffrance, & taught the Science of Masonry to the ffrrench men, & there was a King of ffrance named Carolus Morter, whose loved greatly Masonry, which sent for this said Memon Grecus, & learnd of him the sayd Science, & became of the ffraternity; therevpon hee began greate works, and liberally did pay his workmen, & confirmd them a large charter, and was yearly present at their assembly, which was a greate honour and encoragem<sup>t</sup> to them, and thus came the science into ffrance; Masonry was vnknowne in England vntill St. Alban came thither, whose instructed the King in the said Science of Masonry, As alsoe in Divinity, whose was a Pagan; hee walled the towne called St. Albans, hee became in fauour with the King, insomuch that hee was knighted and made the Kings cheife Steward, & the Realme was governd by him vnder the King, and hee greatly cherished and loued Masonry, and truly paid them their wages weekly, which was 3<sup>s</sup>. 6<sup>d</sup>. p weeke; hee purchased them a large Charter from the King, to hold a generall assembly and Counsell yearly; hee made many Masons, & gaue them such A charge, as is hereafter declared; It happend presantly after the martirdome of St. Alban, whose is truly termed Englands proto Martyr, that a certaine King invaded the land, & destroyd most part of the natives with fire & sword, that the science of Masonry was much decayd vntill the Reigne of King Athelstone, which some writ Adlestone, whose brought the land to peace and rest from the insulting Danes; hee began to build many abbeys, monastries, & other religious houses, as alsoe Castles, and other tresses for defence, of his Realme; hee loued Masons more then his ffather; hee greatly studyed Geometry, &



sent into many lands, for men expert in the Science; hee gaue them a very large Charter, to hold a yearely assembly to correct offenders in the sayd Science; & the King himselfe caused a generall assembly of all masons in the Realme at York, & there made many Masons, & gaue them a deepe charge for observacon of such Articles as belonge to Masonry, and deliverd them the said Charter to keepe; & when his assembly was gatherd together, hee caused a cry to bee made, that if any Mason of them had a writing that did concerne Masonry, or could Informe the King, in any thing, or matter, that was wanting in the said Science already deliverd, that they, or hee, should deliver them to the King, or write them to him, And there were some in ffrench, some in Greeke, some in English, & other Languages; wherevpon the King caused a book to bee made, which declared how the Science was first invented, & the vtility thereof, which book he comm<sup>d</sup>ed to bee read, and plainly declared, when a man was to bee made Mason, that hee might fully vnderstand what Articles, Rules and orders, he was obligd to obserue; & from that time vntill this day, Masonry hath been much respected, and preserued, & divers new Articles hath been added to the sayd charge, by good advice and consent of the best Masons and ffellowes.

Tunc vnus ex senioribus teneat librum illi qui iusiurandu reddat et ponat manu libro vel sup librum, dum Articulum et precepta sibi legantur.

Say thus, by the way of exhortacon, my loueing and respectiue freinds, and brethren, I humbly beseech you, as you loue youre souls eternall welfare, yo<sup>r</sup> owne credit, & youre cuntryes good, bee very carefull in observacon of these Articles that I am about to read to this Depont<sup>t</sup> for you are obliged to pforme them aswell as hee, soe hoping of yo<sup>r</sup> care herein I will (by gods grace,) begin the Charge.

I am to admonish you to hono<sup>r</sup> god, & and his holy Church; That you vse noe heresie or error in youre vnderstanding or discredit men teaching.

2<sup>v</sup>: I am to admonish you, to bee true to our Sovereigne Lorde the King, committing noe treason, misprision of treason, or ffelony, & if any one shall commit treason, yt you know of, you shall giue notice to his Ma<sup>tie</sup> his privy Counsellors, or some other that haue Commission to enquire thereof.

3<sup>v</sup>: You shalbee true to youre fellows & brethren of the Science of Masonry, & doe to them as you would bee done vnto.

4<sup>v</sup>: If you shall secure and keepe secret the obscure and intricate parts of the Science, not disclosing them to any but such as study, and vse the same

5<sup>v</sup>: You shall doe youre work truely, & faithfully endeavouring the proffit and advantage of him, that is owner of the sayd work

6<sup>v</sup>: You shall call Masons fellows or brethren, without addicon of knaue, or any other bad Language

7<sup>v</sup>: You shall not take youre neighbours wife villainously, nor his da nor his mayd to vse vngodlily

8<sup>v</sup>: You shall not carnally lye with any woman, belonging to the house wherein you are at table.

9<sup>v</sup>: You shall truely pay for youre meate & drink where you are at table.

10<sup>v</sup>: You shall not vndertake any mans work knowing yourselfe vnable and vnexpert to pforme and effect the same.

That noe aspercon or discredit bee imputed to the science, or the L<sup>d</sup> or owner of y<sup>e</sup> same work bee any wayes preiudiced.

11<sup>v</sup>: You shall not take any work to doe at any excessiue & vnresonable rates, or deceiue the owner thereof, but soe as hee may bee truely and faithfully served with his owne goods.

12: You shall not supplant any of youre fellows of their work (That is to say) If hee, or they, or any of them, haue taken any work vpon him, or them, or hee or they stands Masters of any Lords' or owners work, that you shall not put him or them out of, or from the sayd work, although you pceiue him or they vnable to finish the s<sup>d</sup> work.

14<sup>v</sup>: You shall not take any apprentice to serue you in the sayd Science of Masonry vnder the terme of seven yeares, nor any but such as are descended of good and honest parentage, that noe scandall may bee imputed to the Science of Masonry:

15: You shall not take vpon you to make any one Mason without the privity and consent of fve or six of youre fellowes, & none but such a one that is free borne, & whose parents liue in good fame, & name, & that hath his right and pfect limbs, & psonall of body to attend the sayd Science.



16: You shall not pay any of youre fellows more money, than hee, or they haue deserved; that you be not deceived by false or by slight working, and the owner thereof much wrongd.

17: You shall not slaunder any of youre fellows behind theire back to impaire temporall estate or good name.

18: You shall not without vrgent cause answer yo<sup>r</sup> fellow doggedly, or vngodlily, but as becometh a loneing brother of the same Science.

19: You shall duely reverence youre fellow, that the bond of charity and mutuall Loue may continue stedfast and stable amongst you.

20: You shall not (except in Christmas time) vse any vnlawfull games, as Cards, Dice, &c.

21: You shall not frequent any house of Bawdry or bee a pawnder to any of youre fellowes, or others, which wilbee a greate scandall to the Science; you shall not goe out to drink by night, or if occasion doe happen that you must goe, you shall not stay till past eight of the clock haueing some of youre fellows, or one at the least, to beare you witness of the honest place you were in, and youre good behaviour to avoid scandall.

22: You shall come to the yearely assembly, if you know where it is, being within tenne miles of the place of youre abode, submitting yourselfe to youre fellows wherein you haue erred, to make satisfacon, or to defend by order of the Kings lawes.

23: You shall not make any mould Square or Rule to mould stones withall, but such as is allowed by the ffraternity.

24: You shall set strangers at work, haueing Employ<sup>m</sup>t for them, at least, a fortnight, and truely pay them theire wages; & if you want work for them, you shall releine them with money to defray theire resonable charges to the next Lodge.

25: You shall truely attend youre work, & truely end the same, whether it bee task or Journey work; if you may haue youre wages and paymt truely according to the bargaine made with the Master, or owner thereof.

These Articles and charge which I haue rehersed to you, you shall well and truely obserue & keepe, to youre power, soe helpe your god, and the contents of this booke.

*The New Articles.*

26: Noe person (of what degree soever) bee accepted a free Mason, vnless hee shall haue A lodge of ffree Masons, at least, whereof one to bee a master, or warden, of that limitt, or deuision, wherein such Lodge shalbee kept, & another of the trade of ffree Masonry.

27: That noe pson shalbee accepted a ffree Mason, but such as are of able body, honest parentage, good reputacon, & observers of the Laws of the Land.

28: That noe pson hereafter bee accepted ffree Mason nor shalbee admitted into any Lodge or assembly vntill hee hath brought a Certificate of the time of accepcion, from the Lodge y<sup>t</sup> accepted him, vnto the Master of that Limit, & Deuision, where such Lodge was kept, which sayd Master shall Enrole the same in parchm<sup>t</sup>, in a role to bee kept for that purpose, to giue an acc<sup>t</sup> of all such acceptions At every generall Assembly.

29: That every person whoe now is free Mason, shall bring to the Master a note of the time of his acception to the end the same may bee enrolld in such priority of place of the pson shall deserue, & to the y<sup>e</sup> end the whole company and fellows may the better know each other.

30: That for the future the sayd Society, Company, & fraternity of ffree Masons shalbee regulated, & governd by one Master, & Assembly, & Wardens, as y<sup>e</sup> said Company shall think fit to choose, at every yearely generall Assembly

31: That noe pson shalbee accepted a ffree Mason or know the secrets of the sayd Society, vntill hee hath first taken the oath of secreecy hereafter following

I: A: B: Doe in the presence of Almighty god, & my ffellowes, and Brethren, here present, promise and declare, that I will not at any time, hereafter, by any Act or Circumstance whatsoever, Directly or Indirectly, Publish, discover, reveale, or make knowne, any of the secrets, priuiledges, or Counsells, of the ffraternity or fellowship of ffree Masonry, which at this time, or any time hereafter, shalbee made knowne vnto mee, soe help mee god, & the holy contents of this booke.

1: You shall truely honour god, & his holy Church, The King, youre master, & Dame, you shall not absent yourselfe; but with the Licence of both or one of them, from theire service by day or night.



2: You shall not purloyne, or steale, or bee privy or accessory to the purloynning or stealeing to the value of six pence, from them, or any of them

3: You shall not comit adultery or fornicacon in ye house of youre Master, with his wife, daughter or mayd.

4: You shall not disclose youre master or Dame theire Counsell or secrets, which they haue imputed to you, or what is to bee conceald, spoken, or done, within the precincts of theire house, by them, or either of them, or any ffree Mason.

6: You shall reverently behaue yourselfe to all ffree Masons, not vsing Cards, or Dice, or any other vnlawfull games (Christmas Excepted)

7: You shall not haunt or frequent any Taverns Alehouses, or such as goe into any of them except vpon your Masters, or Dame, theire or any of theire affaires, or without theire or any of their Consent.

8: You shall not comit adultery or ffornicacon in any mans house, where you shal-bee at table or at work.

9: You shall not marry or contract yourselfe to any woeman during youre Apprenticeshipp.

10: You shall not steale any mans goods, but espetially yo<sup>r</sup> sayd masters, or any of his ffellow Masons, or suffer any one to steale of theire goods, but shall hinder the ffellon if you can, If you cannot, then you shall acquaint youre sayd Master & his fellows presently.

FFINIS.





