





*Revenables.*

QUATUOR CORONATORUM  
ANTIGRAPHA.

**Masonic Reprints**

OF THE

Lodge Quatuor Coronati, No. 2076, London.



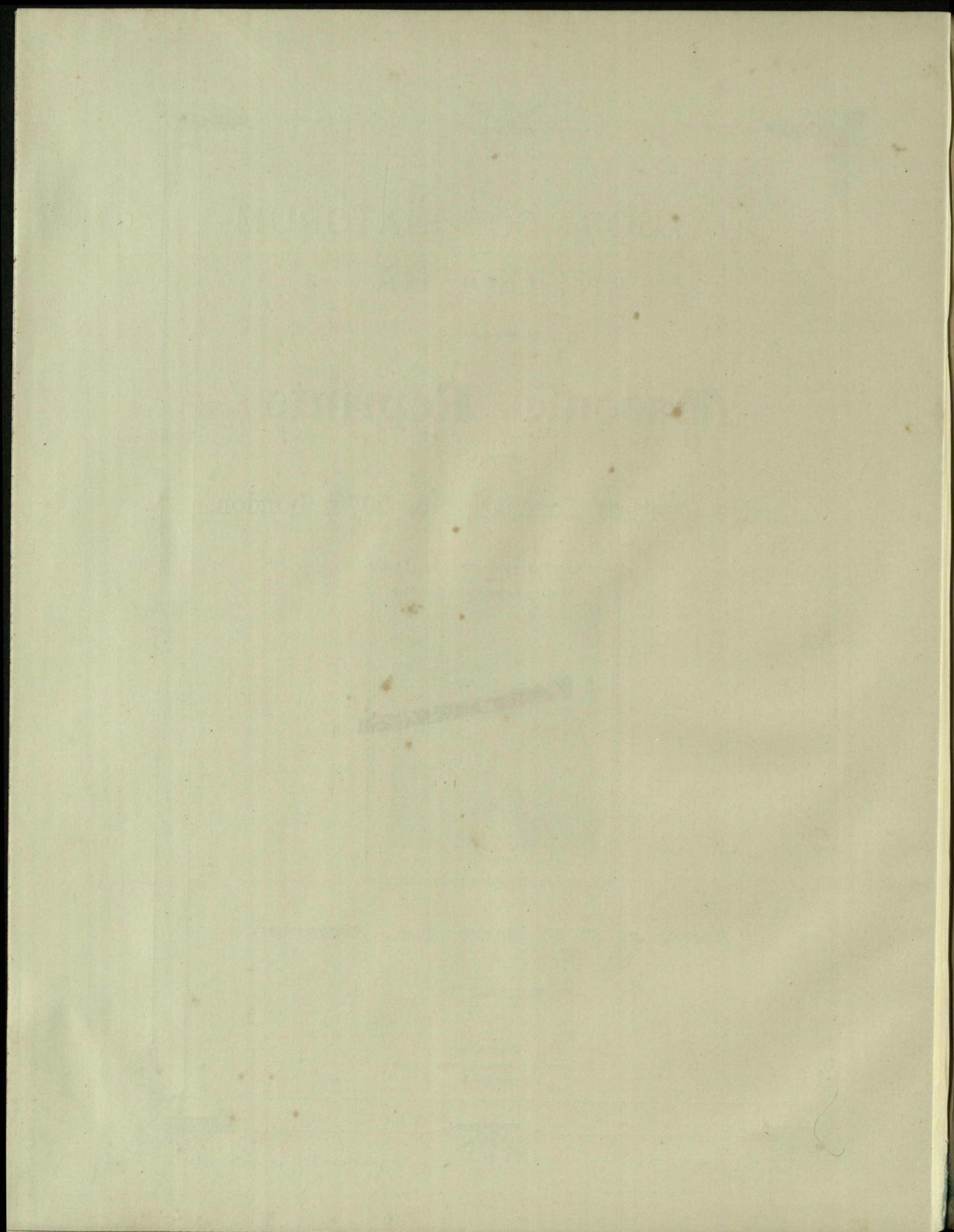
**EDITED BY G. W. SPETH, P.M., SECRETARY.**

**VOLUME VI.**

**Margate:**

PRINTED AT "KEBLE'S GAZETTE" OFFICE  
MDCCCXCV.







VOLUME VI.

TABLE OF CONTENTS.

**PART I.**

1. Facsimile of the "Inigo Jones MS." (*Prov. G. L. of Worcester*).
2. Introduction.

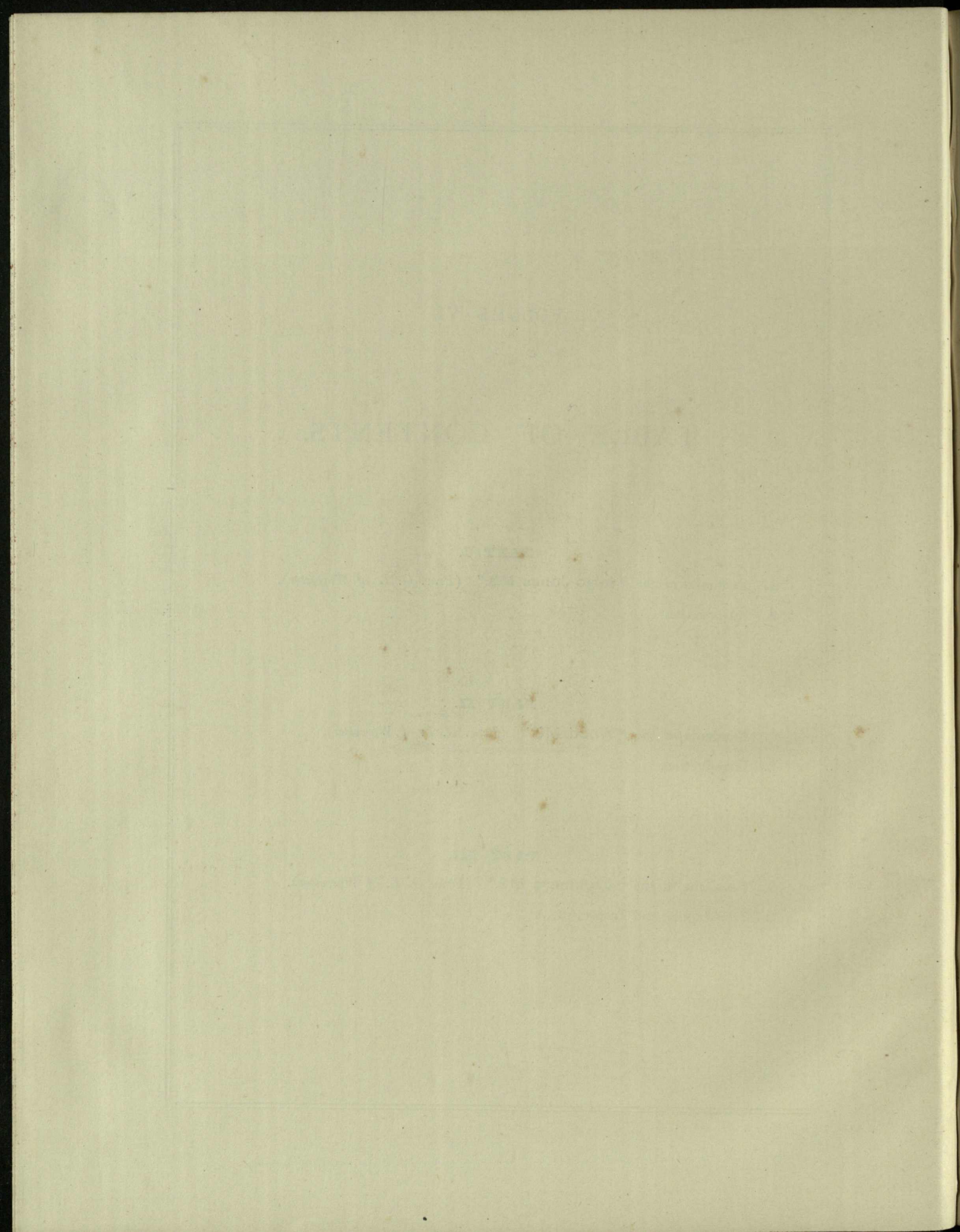
**PART II.**

1. Facsimile of the "Wood MS." (*Prov. G. L. of Worcester*).
2. Introduction.

**PART III.**

1. Facsimile of the "Lechmere MS." (*Prov. G. L. of Worcester*).
2. Introduction and Transcript.





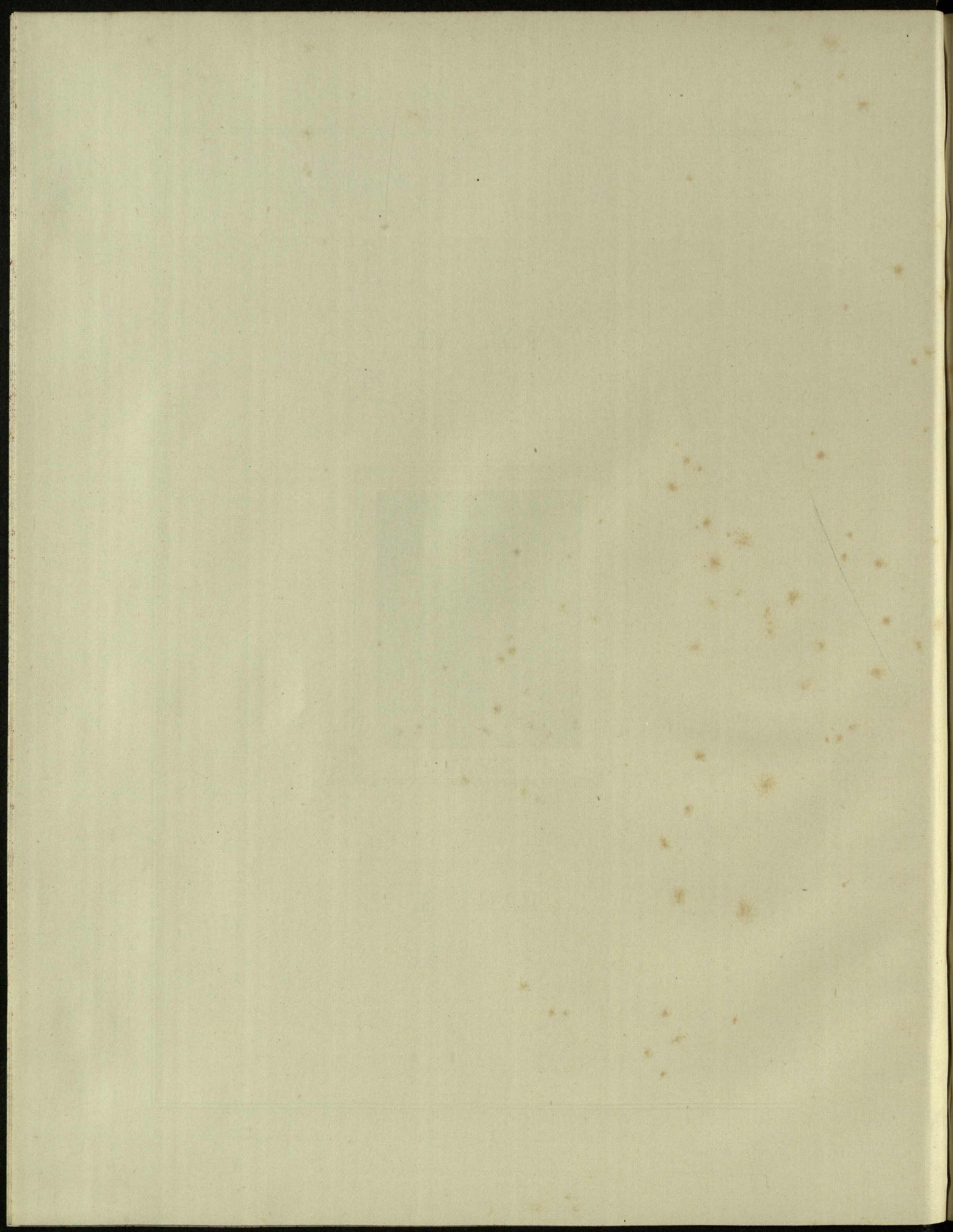


VOL. VI.



PART I.







THE INIGO JONES MANUSCRIPT.

---

INTRODUCTION.

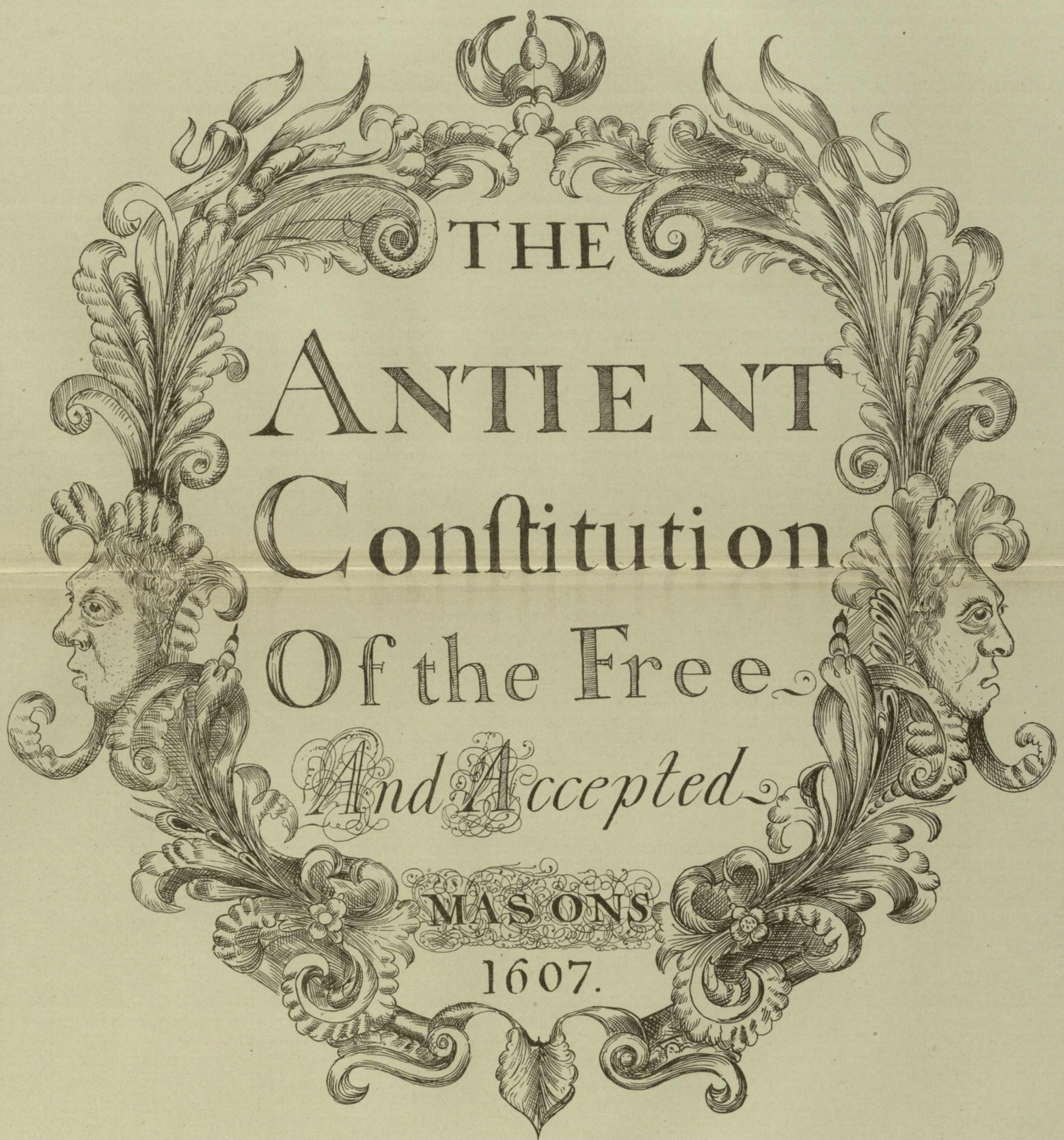




Inigo Iones Delin.

MDCVII.









**T**HE MIGHT  
of the **FATHER** of **HEAVEN**, and the **Wisdō**  
of the **Glorious SON**, through the **Grace** and  
**Goodness** of the **HOLY GHOST**, three **Per-**  
**sons** and **One GOD**; **Be** with us and **Give** us  
**Grace** so to **Govern** us here in our **Living**, that  
we may come to his **Bliss** that never shall have  
**Ending. AMEN.**



**G**OOD BRETHREN  
and **FELLOWS**, Our *Purpose* is to tell you how  
and in what manner this **Worthy Craft** of **MASON-**  
**RY**, was begun; And afterward; how it was kept  
and **Encouraged** by **Worthy KINGS** and *Prin-*  
*ces*; and by many other **Worthy Men**.

**AND ALSO** to those that be here; **We**  
will **Charge** by the **Charges** that belongeth to **Every**  
**FREE MASON** to keep; **FOR** in good **Faith**, If  
they take **Good heed** to it, it's worth, to be well kept;  
**FOR MASONRY** is a **Worthy Craft**, and a *Curious*  
**SCIENCE**, and **One** of the **LIBERAL**  
*Sciences.*



**T**HE Names of the Seven liberall  
Sciences are these.

I. **G**RAMMAR, and that teacheth  
a Man to Speak and write truly.

II. **R**HETORICK, and that teacheth a Man to  
Speak fair, and in soft terms.

III. **L**OGICK, and that teacheth a Man to dis-  
cern truth from falsehood.

IV. **A**RITHMETICK, which teacheth a  
Man to Reckon, and Count all manner of Numbers.

V. **G**EOMETRY, and that teacheth a Man  
the Mete and Measure of the Earth, and of all other  
things; which SCIENCE is Called MASÖRY.

VI. **M**USICK, which Gives a Man Skill of  
Singing, teaching him the ART of Composition; &  
playing upon Diverse Instruments, as the ORGAN  
and HARP methodically.

VII. **A**STRONOMY, which teacheth a Man  
to know the Course of Sun, Moon and Starrs.



**N**OTE I pray you, that these Seven are contain'd under Geometry, for it teacheth Mett and Measure, *Ponderation* and Weight, for Every thing in and upon the whole Earth for you to know; That every Crafts man, work's by Measure. He <sup>t</sup>y. buys or sells, is by weight or Measure. Husbandmen, Navigators, Planters and all of them use GEOMETRY; for neither GRAMMAR, LOGICK nor any other of the said Sciences, can Sublist without GEOMETRY; ergo, most Worthy and Honourable.

**Y**OU ask me how this Science was Invented, My Answer is this: That before the Generall Deluge, which is commonly Called NOAH'S Flood, there was a Man called LAMECH, as you may read in *IV: Chapter* of Genesis; who had two Wives, the One called ADA, the other ZILLA; By ADA, he begat two SONS, IABAL and IUBAL, by ZILLA, he had One SON called TUBALL and a Daughter called *Naamah*: These four Children found the begining of all Crafts in the World: IABAL found out GEOMETRY, and he Divided Flocks of Sheep, He first built a House of Stone and Timber.

**H**IS Brother IUBAL found the ART



**A**RT of MUSICK He was the Father of all such as Handle the Harp and Organ.

**T**UBAL-CAIN was the Instructor of Every Artificer in Brasse and Iron, And the Daughter found out the ART of Weaving.

**T**HESE Children knew well that GOD would take Vengeance for SIN either by Fire or Water; Wherefore they Wrote their SCIENCES that they had found in Two Pillars, that they might be found after NOAH'S Flood.

**O**NE of the Pillars was Marble, for that will not Burn with any Fire, And the other Stone was Laternes for that will not drown with any Water.

**O**UR Intent next is to Tell you Truly, how and in What manner these STONES were found whereon these SCIENCES were Written.

**T**HE Great HERMES (Surnamed TRISMAGISTUS, or three times Great) Being both King, Priest and Philosopher, (in EGYPT) He found One of them, and Lived in the Year of the World Two Thousand and Seventy Six, in the Reign of NINUS, and some think him to be Grandson to CUSH



Anno Mundi.  
MDCCCX.

**C**USH, which was **G**randson to **NOAH**, he was the first that began to **L**eave off **A**strology. To **A**d-  
mire the other **W**onders of *Nature*; **H**e proved, there was but **O**ne **G**OD, **C**reator of all **T**hings, **H**e **D**ivided the **D**ay into **T**welve **H**ours. **H**e is also thought to be the first who **D**ivided the **Z**ODIACK into **T**welve **S**IGNES, **H**e was to **O**SYRIS **K**ing of **E**GYPT; And is said to have **I**nvented **O**rdinary **W**riting, and **H**ieroglyphiks, the first **L**aws of the **E**gyptians; And **D**ivers *Sciences*, and **T**aught them unto other **M**en.

**A**ND at the **B**uilding of *Babylon* **M**a-  
sonry was much made of; And the **K**ing of *Babylon*  
the **M**ighty **N**IMROD, was a *Mason* himselfe, ~  
**A**s it's reported by **A**ntient **H**istories, And when the  
**C**ity of **N**INEVE, and **O**ther **C**ities of the **E**ast,  
were to be **B**uilt, **N**IMROD the **K**ing of *Ba-*  
*bylon* **S**ent thither *Masons* at the request of the  
**K**ing of **N**INEVE his **C**ousin; And when he  
sent them forth, **H**e gave them a **C**HARGE in  
this **M**anner.

**T**HAT they should be true to one ano-  
ther, and **L**ove truly together; And that they should serve  
the **L**ord truly for their **P**ay, so, that their *Master* might  
have **H**onour, and all that belong unto him, And ~  
Severall ~



**S**everall other Charges He gave them; And this was the First Time that Ever any MASON had any Charge of his CRAFT.

**M**OREOVER when ABRAHAM and SARAH his Wife, went into EGYPT, and there taught the Seven *Sciences* to the EGYPTIANS; He had a Worthy SCHOLLAR whose Name was \**Euclýde*, and He learned right well, and became a Great Master of the Seven *Sciences*; And in His Days, It Befell, That the Lords and the Estates of the Realm, had so many Sons; And they had no Competent Livelyhood to find their Children.

**W**HEREFORE they took Councell together with the King of the Land, How they might find their Children Honestly as Gentlemen, But could find no Manner of Good way, And then Did they Proclaime through all the Land, that if there were any Man, that could Inform them, that he should be well rewarded for his Travell, And that he should hold him well pleased.

**A**FTER this CRY was made; then came the worthy CLARK EUCLYDE, and said to the King and the LORDS.



**I**F YEA will Give me Your Children to Govern, I will Teach them One of the Seven SCIENCES, whereby they may live *and* Honestly, as Gentlemen should; Under Condition, that Yea will Grant them, and That I may have *and* Power to Rule them after the manner that Science ought to be Ruled, And that the King and the Councell Grant Anon and Seale his Commisſion, And then this Worthy *Clark* EUCLIDE took to him theſe Lord's Sons, and taught them the SCIENCE of GEOMETRY, in Practick, for to Work in STONE, all manner of worthy Work, that belongeth to Building of CHURCHES, TEMPLES, TOWERS, CASTLES; And all other manner of Buildings; And He gave them a Charge in this Manner.

**F**IRST that they ſhould be true to the King, and to the Lord, that they Serve; and To the Fellowship whereof they are Admitted; And ſo that they ſhould Love and be true to one another; And that they ſhould Call Each other his Fellow, or Elſe BROTHER; and not his Servant or Knaue, nor no other foul Name; And that they ſhould truly deſerve their Pay of the Lord; Or the Maſter of the Work, that they Serve.

THAT



**T**HAT they should Ordain the **W**isest of them to be the **M**ASTER of the **W**ork; And neither for **L**ove nor **L**ynage, **R**iches nor **F**avour, to **S**ett another, that hath but little **C**unning, to be **M**aster of the **L**ord's **W**ork; whereby the **L**ord should be ~ **E**vil **S**erved, and they **A**shamed; And **A**lso, that they should **C**all the **G**overnour of the **W**ork ~ **M**ASTER in the time that they work with him.

**A**ND many other **C**harges **H**e gave them, that are too long to tell, And to all these **C**harges **H**e made them **S**wear a great **O**ath, that **M**en **U**sed at that time.

**A**ND **H**e Ordain'd for them, a reasonable **P**ay, whereby they may live honestly; And ~ **A**lso that they should come and **A**ssemble ~ together every **Y**ear **O**nce, to consult how they might **W**ork best to serve the **L**ORD, for his profit, And to their **O**wn **C**redit, And to **C**orrect within themselves, him that had trespassed ~ against the **C**RAFT.

**A**ND thus was the **C**raft **G**rounded ~ there, And that **W**ORTHY **C**larke **E**UCLEDE, **G**ave it the **N**ame of **G**EOME'TRY; And now **I**t's call'd through all the **L**AND **M**ASONRY.

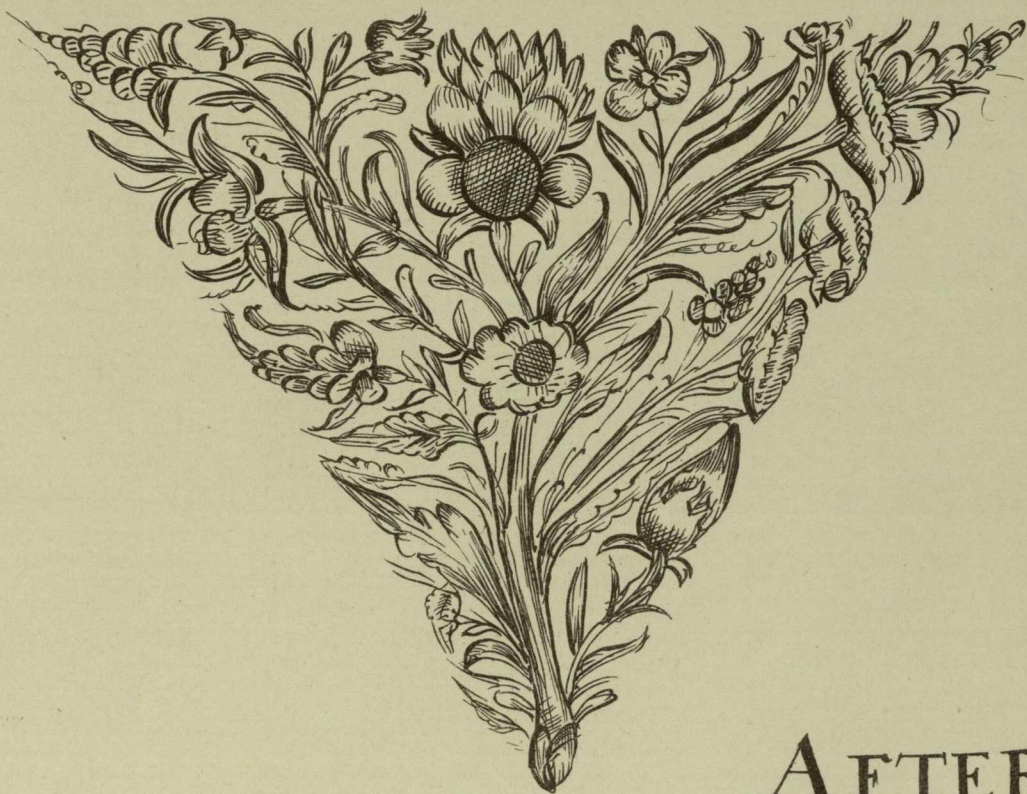
SITHENSE



Anno Mundi.  
 \* MMCCCLXXIV.  
 2. Sam<sup>11</sup>. v. VI.

**S**ITHENCE Long time after when the  
 Children of ISRAEL<sup>\*</sup> were come into the Land  
 of the IEBUSITES which is now call'd IERU-  
 SALEM King DAVID began the Temple,  
 that is call'd (TEMPLUM DOMINI) with  
 us the TEMPLE of IERUSALEM, alias  
 the TEMPLE of the LORD.

**T**HE same King DAVID Loved  
 MASONS and Cherished them, and gave y<sup>m</sup>  
 Good Pay. And he gave them the Charges in man-  
 ner as they were given in EGYPT, by  
 EUCLYDE; and other Charges more, as you  
 shall Hear afterwards.



AFTER



**A**FTER the decease of King  
**DAVID.**

1 Kings  
7 Chap:  
13 Verse.

**S**OLOMON sent to **HIRAM**  
King of **TYRE** for one who was a Cunning Work-  
man (called **HIRAM ABIF**) the Son of a woman  
of the Line of *Naphtali* and of **Urias** the Israelite. &c.

**S**OLOMON to **HIRAM** the  
King.

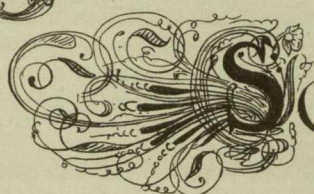
**K**NOW thou that my Father having a will to  
Build a Temple to God, Hath been withdrawn from  
the Performance thereof by the Continual warrs and  
Troubles he hath had; for he never took rest, before he  
Either defeated his Enemies, or made them tributaries unto  
him. **F**OR mine own part I thank **GOD** for the peace  
which I possess; And for that, by the means thereof, I have  
opportunity (according to mine Own desire) to Build a  
Temple unto **GOD**; for he it is that Foretold my Fa-  
ther, that his House should be Builded during my Reigne,  
**F**OR which Cause, I Pray you, send me some one of your  
Skilfullest men with my Servants to the wood *Libanus*,  
to Hew down Trees in that place; for the **MACEDONI-  
ANS** are more Skilfull in Hewing and preparing  
Timber, than our People are; And I will pay the  
Cleavers of wood according to your **D**irection.

**HIRAM** ~





HIRAM UNTO KING



SOLOMON.



**T**HOU hast Cause to thank **GOD**; in <sup>t</sup>y.  
 he had delivered thy Father's Kingdom into thy  
 hands; **T**O thee I say, who art a **M**an, wise &  
 full of **V**ertue; for which cause, Since no news  
 can come unto me more gracious, nor **O**ffice of  
**L**ove more esteemed than this, **I** will accomplish all  
 that thou requestest: for after **I** have caused a great  
 quantity of **C**edar & **C**yprus wood to be cut down, **I**  
 will send it thee by sea, by my servants; whom **I**  
 will command (and furnish with **C**onvenient **V**essels  
 of **B**urthen) to the end they may deliver the same  
 in what place of thy **K**ingdome it shall best please  
 thee; that afterwards, thy **S**ubjects may *Transport*  
 them to *Jerusalem*. **Y**OU shall provide to furnish  
 us with **C**ORNE, whereof we stand in need, be-  
 cause we **I**nhabit an **I**land.



**S**OLOMON King David's *Son*  
 to finish the **T**EMPLE that his Father had be-  
 gun, sent for **M**ASONS into divers Countries,  
 and gathered them together, so that he had **F**ourscore  
 thousand **W**orkmen that were workers of **S**TONE,  
 and were all named **M**ASONS, and he chose three  
 thousand



**T**HOUSAND of them to be Masters & Governours of his work.

**A**ND **HIRAM** King of *Tyre* sent his servants unto **SOLOMON**, for he was ever a Lover of King *David*; And he sent *Solomon* Timber and workmen to help forward the Building of the *Temple*; And he sent one that was Named **HIRAM**\* **ABIF** a widows Son of the Line of *Nephtali*; He was a Master of *Geometry*, and was of all his **Masons**, **Carvers**, **Ingravers** and workmen, and **Castors** of **Brass** and all other **Metalls** that were used about the **Temple**.

first of Kings.  
\*  
VII. XIV.

**K**ING **S**OLOMON confirmed both the Charges and manners, that his Father had given to **MASONS**. thus was the worthy work of **MASONRY** Confirmed in *Jerusalem*, and many other Kingdoms. And he finished y<sup>e</sup> **Temple** Anno Mundi **MMM**.

**C**URIOUS Craftsmen walked about full wide in divers Countries; some to Learn more Craft and Cunning, others to teach them that had but little Cunning.

Anno Mundi.

\*  
MMMCCCCXXI

**A**ND at the Destruction of the **FIRST** *Temple*



*Temple* by NEBUCHADNEZAR,  
after it had stood ccccxxx.years.

\*  
MMMDXXII. **T**HE SECOND *Temple* Began  
in the Reign of SYRUS LXX Years after  
the Destruction, it being hindred; It was XLVI  
Years in Building and was finished in Darius  
his reign.\*

MMMDCCCXIII. **I**N the Reign of *Ptolmie* and *Cleopatra*,  
ONIAS built a Iewish *Temple* in *Egypt*, in  
the place Called *Bubastis*, and Called after his  
own Name.

\*  
MMMDCCCCXLII. **T**HE *Tower* of *Straton* (alias *Cæsaria*)  
built by HEROD in *Palistine*, and many other Cu-  
rious works of Marble, As the *Temple* of *Cæsar* A-  
grippa to his Memory, in the Coutry called *Lenodoras*  
near to a place called *Panion*.

\*  
MMMDCCCCXLVI. **H**E also pulled down the second *Temple*,  
that was finished in DARIUS his reign, and appoi-  
ted one Thousand Carriages to draw ston, to y place;  
And chose out Ten Thousand Cunning and expert  
workmen, to hew, and mould Stone; And One  
Thousand he chose out and Cloathed, and made  
them Masters and Ruler, of the work; And  
built

Anno Mundi.



\*  
MMMDCCCXIV.

built a New <sup>\*</sup>Temple on the Foundation, which  
**SOLOMON** had laid, not inferior to <sup>ḡ</sup>first;  
And was finished Nine years before the birth  
\*  
MMMDCCCCLVI. of our **SAVIOR**.

**A**<sup>r</sup>**FTER** the birth of our *Saviour*,  
*Aururiagus* being King of Britain, *Claudius*  
the Emperor came over with an Army; and fear-  
ing to be overthrow, made a League with him;  
and gave him his Daughter in marriage; and  
that he should hold his Kingdom of Romans, and  
so the Emperor thē returned. **IN** the Year XLIII.

Anno Christi XLIII.

after the birth of **CHRIST**, *Masons* came  
into England, and built a goodly *Monastery* near  
unto *Glaffenbury*, with many **CASTLES**  
and **TOWERS**.

**T**<sup>h</sup>**HIS** sumptuous Art of **GEOME**  
**TRY**; it being profest by Emperors, Kings, &  
Popes, Cardinals and Princes innumerable, who  
have all of them left us the Permanient Monu-  
ments of it in their severall places of their  
Dominions; Nor will this I presume be deny-  
ed, when well considered, that Renowned Ex-  
ample the **TRAJAN COLLUM**;  
it being one of the most superb Remainers  
of the Romans Magnificence, to be now seen  
standing;

Anno Christi CXVII.



**S**tanding; And which has more Immortallized the Emperor **TRAJAN**, than all the **PENS** of **Historians**. it was **Erected** to him, by the *Senate* and **People** of **Rome**; In memory of those **Great** services he had rendred the **Country**, and to the end, the memory of it might remain to all succeeding **Ages**; and continue so long as the very **Empire** it selfe.

Anno Chisti .

CCC.

**AND** in **Saint ALBANES** time, the **King** of *England* that was a *Pagan*, Did wall y<sup>e</sup> **Town** that was called *Verulum*; And **Saint ALBAN** was a worthy **Knight**, and **Steward** of the **Kings Household**; and had got the **Government** of y<sup>e</sup> **Realm**, and also the **Town walls**, and **Loved Masons** well and cherished them much, and he made their **Pay** Right good, standing as the **Realm** then did; for he gave them two **Shillings** per week, and three pence to their **Chear**—For before that time through all the **Land**, a **MASON** had but a **Penny** a day and his meat, untill **Saint ALBAN** mended it.

**AND** he got them a **CHARTER** of y<sup>e</sup> **King** for to hold a **Councell** Yearly. and gave it the **Name** of an **Assembly**; and was thereat himselfe, and helped to make **MASON**, and gave them charges as yea shall have afterwards.

It



**I**T happened presently after the Martyrdō of S<sup>t</sup>. *Alban*, who is truly termed England's *Proto* Martyr; that a Certain King Invaded the Land and destroyed most of the Natives by fire and sword. That the SCIENCES of *Masonry*, was much decayed, untill the Reign of

Anno Domini DXCVI.

**E**THELBERT King of *Kent*, Gregory the *First* Surnamed *Magnus*, sent into the Isle of *Britaine* a *Monk* with other Learned Men, to Preach the Christian Faith, for this Natio as yet, had not fully received it. this said *Ethelbert*, built a Church in *Canterbury* and Dedicated it to S<sup>t</sup>. *Peter*, and S<sup>t</sup>. *Paul*; and is supposed to have built, or restored the Church of S<sup>t</sup>. *Pauls* in *London*: he also built the Church of S<sup>t</sup>. *Andrews* in *Rochester*

Anno Domini.

\*  
DCXXX.

**S**IBERT King of the *East Saxons* by perswasions of **A**THELBERT King of *Kent*, having received the Chistian faith; built the Monastery at *Westminster*, to the Honour of God, and S<sup>t</sup>. *Peter*.

\*  
DCCCXCV.

**S**IGEBERT King of the *East Angles* began to Erect the University of *Cambridge*.

*Athelestane*



**A**THELSTANE began his Reign he was a Man beloved of all Men, he had geat devotion towards the Churches, as appeared in the Building, adorning and Endowing of Monasterys. He built one at Wilton in the Diocels of Salis-bury; another at Michelney in Somersetshire: besides these; there were few famous Monasteries in this Realm, but that he adorned the same, either with some new piece of Building, Jewells<sup>Books</sup>, or Portions of Lands. he geatly Enriched the Church of York.

**E**DWYN Brother to King Athelstane Loved MASONS much more than his Brother did, and was a great Practizer of GEOMETRY, and drew himselfe to Commune and talk with MASONS, to Learn the CRAFT, and afterward for the Love that he had to MASONS, and to the CRAFT He was made a Mason, and got of his Brother a CHARTER, and Commission, to hold an Assembly; where they would within the Realm once a Year; to correct within themselves, faults and trespasses, that were done within the CRAFT, and he held an Assembly him-selfe at YORK; and there made MASONS and gave them Charges, and taught the manner; and Commanded that Rule to be kept for ever after; and gave them the CHARTER, and



**A**ND COMMISSION to keep;  
 and made an Ordinance that it should be renewed from King to King. **AND** when the *Assembly* was gathered together, he made a **CRY**, that all **Old MASONS**, and young, that had any writing or understanding of the **Charges**, and manners that were made before in the **Land**, or in any other; <sup>t</sup>y they should bring and shew them. **AND** it was proved there were found some in **French**, some in **Greek**, some in **English**, and some in other **Languages**; and they were all to one Intent and purpose; and he made a **Book** thereof, how the **Craft** was founded; and he himselfe commanded, that it should be read or told, when any **MASON** should be made, and for to give him his **Charges**; And from that **Day** untill this time, manners of **MASONS** have been kept in that form, as well as men might govern it.

**F**URTHERMORE at divers *Assemblies* certain **Charges** have been made, and ordained, by the best advice of *Masters* and **FELLOWS**.

**E**VERY **Man** that is a **Mason**, take right good heed to these **Charges**. And if any man find himselfe **Guilty** in any of these **Charges**, he ought  
 to



**T**O Amend, and pray to **GOD**, for his grace; especially you that are to be Charged. Take good heed that yea may keep this Charge right well; for it is a geat perrill for a **Man** to forswear himself upon a **Book**.

**T**HE FIRST CHARGE IS, THIS, That yea be true **Men** to **God**, and **HOLY CHURCH**.

**S**ECOND, THAT yea Use no **HERESY**, wilful; or run into **Innovations**, but be yea wise **Men**, and discreet in **Every** thing.

**T**HIRD; That yea be not disloyall; nor **Confederates** in treasonable plotts; But if yea hear of any treachery against the **Government**, yea ought to discover it, if yea cannot otherwise prevent it.

**F**OURTH; That yea be true to one another, (that is to say) to **Every MASON** of the *Craft* of **MASONRY**, that be **MASONS** allowed, yea shall do to them, as yea would they should doe unto you.

**F**IFTH; that yea keep all the **Councell** of your **Fellows** truly, be it in **Lodge** or in **Chamber**,  
and



And all other Councells that ought to be kept,  
by the way of Brotherhood.

**S**IXTH; that no *Mason* shall be  
a thief, or Conceal any such unjust Action, so  
far forth as he may wit or know.

**S**EVENTH; that every Allowed  
*Mason* shall be true to the Lord or *Master*  
whom he serves, and shall serve him faithfully  
to his Advantage.

**E**IGHTH; that yea shall Call  
such *Mason* your *FELLOW* or *Brother*,  
neither shall you use to him any scurilous Language.

**N**INETH; that yea shall not desire  
any unlawfull Communication with yo<sup>r</sup> fellows  
Wife; nor cast a wanton Eye upon his Daughter,  
with desire to defile her; nor his Maid servant  
or any wife put him to dishonour.

**T**ENTH; that you Pay truly and ho  
nestly for your Meat and Drink wherever you Board;  
that the Craft be not Slandered thereby.

**T**HESE be the Charges in Generall y<sup>e</sup>  
belongs



**B**ELONGS to Every free *Ma-*  
*son* to be kept, both by *Masters* and *FELLOWS*.

**R**EHEARSE I will other char-  
 ges in singuler **FOR MASTERS** and *Fellows*.

**F**IRST, That no *Masters* or *Fellow*  
 shall take upon him any **L**ord's work nor any other  
**M**an's work unless he know himself **A**ble and  
 sufficient to performe the same, so that the **C**raft  
 have no stand, nor disworship thereby, but the  
**L**ord may be well and truely served.

**S**ECOND, that no **M**aster take no  
 work, but that he take it reasonably, so that the  
**L**ord may be well served, and the **M**aster get  
**S**ufficiently, to live handsomly and honestly,  
 and to pay his *Fellows* truely their pay, as the  
 manner is.

**T**HIRD, that no *M*aster nor *Fellow*  
 shall supplant any other of their work, (that is to say)  
 if another hath taken worke in hand, or stand *M*as-  
 ter for any **L**ord's work; he shall not deale under-  
 hand, to mischiefe or undermine him, to put him out,  
**E**xcept he be unable of **C**unning, to performe y<sup>e</sup> work.

FOURTH,



**F**OURTH, that no *Master* nor *Fellow* shall take any Apprentice but for the full term of seven Years; And that the Apprentice be Able of Birth (that is to say) free borne, and whole of Limbs, as a Man ought to be.

**F**FIFTH, that no *Master* nor *Fellow*, take any Allowance or bribe of any *Man*, that is to be made a *Mason*, without the Assent, Consēt, and Councell of his *Fellows*; and that he, that is to be made a **MASON**, be able in all manner of degrees (that is to say) free borne; Come of good kindred, true, and no *Bōdman*, and that he have his Right Limbs, as a Man ought to have

**S**SIXTH, That no *Master* nor *Fellow* take an Apprentice unless he hath sufficient Occupation to set him at work. Nay to set three of his *Fellows*, or two at least at work.

**S**EVENTH, That no *Master* or *Fellow* shall take no *Mans* work to Task, that Used, or was wont to Iourney work.

**E**EIGHTH, That Every *Master* shall give pay to his *Fellows* according as they deserve so that he be not deceived by false workmen.

NINETH



**N**INETH, That no Man slander another behind his back to make him loose his good Name, and thereby also make him suffer in his way of Living.

**T**ENETH, That no *Fellow* within the Lodge, or without; Misanswer, or give another reproachfull Language, without some reasonable Cause.

**E**LVENTH, That every *Mason* shall Reverence his Elder, and put him in workship.

**T**WELFTH, That no *Mason* shall be a Common player at Hazard, or at Dice, or at Cards nor any other unlawfull Game whereby the Craft might be slandered.

**T**HIRTEENTH, That no *Mason* shall be a Common Leecher, nor Pandar, or Baud whereby the *Craft* might be slandered.

**F**OURTEENTH, That no *Fellow* go into the City or Town in Night time, without he hath some one or other with him to bear



**B**EAR Witness that he was in honest places.

**FIFTEENTH**, That Every *Master* and *Fellow*, shall come to the Assembly, if that be within Fifty Miles about him, if he hath any warning, And if he hath Trespased against the Craft, then abide the Award of the *Masters* and *Fellows*, and make satisfaction accordingly, if they are able; But if not Submit to their reasonable Award; Then they shall go to Common Law.

**SIXTEENTH**, That no *Master* or *Fellow* make any Mould or Square, or Rule to Mould Stones with all; but such as are allowed by the *Fraternity*.

**SEVENTEENTH**, That every *Mason* shall Receive and Cherish strange *Fellows*, when they Come over the Country, and set thē at work if they will as the manner is (t<sup>y</sup> is to say) if he hath Mould Stones in his place, or else he shall refresh him with money to Carry him to the next Lodge.

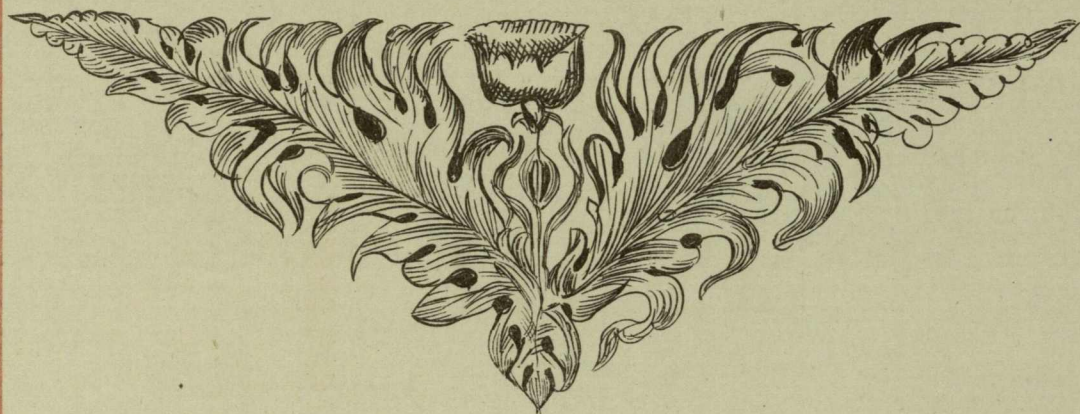
**EIGHTEENTH**, That every *Mason* shall truly serve the LORD for his pay; And every *Master* shall truly make an

End



**E**ND of his work; be it Talk or Journey—  
If he have his Demand, and all he ought to  
have.

**T**HESE Charges—  
that we have now Rehearsed—  
unto you and all other that belong  
to *Masons* Yea shall keep—So—  
Help you **GOD**, and the  
*Itallidom*



**FINIS**









## The Inigo Jones Manuscript.



THE Inigo Jones Manuscript of the Old Constitutions is a remarkably handsome one. It is in book-form, sumptuously bound in red morocco, tooled inside and out, and measuring 15in. by 9½in. The paper is half an inch less each way. The first leaf is pasted down on the marbled end sheet, then we have a blank sheet, following this the frontispiece, the title, 25 pages of the manuscript proper each written on one side of the leaf only, and finally 20 blank leaves, the last of which is again pasted down on the marbled end sheet. At some time or other two blank pages have been cut out.

The last page, backed by the marbled end-sheet, shows two rows of needle holes, as though a ribbon some eleven inches long by two and a half inches wide had been stitched to the page. This has evidently been done after binding, as the holes go right through the marbled paper. Bro. Rylands, in pointing out this peculiarity, presumes the ribbon carried a seal, "a similar arrangement to that found in some of the Regulations of the Order of the Garter. This added to the careful manner in which the text is written, to say nothing of the handsome scarlet binding, would seem to point out that it was prepared under authority for some special purpose: it might be for some distinguished Lodge, or some royal or noble person." As regards the beauty of the writing, the accompanying facsimile will leave no doubt in the mind of any brother.

Furthermore, this manuscript is remarkable as having given rise to more discussion respecting its authenticity and age, than any other of the numerous versions known to us.

It will be noticed that the manuscript is dated 1607 on the title page, and the frontispiece is inscribed "Inigo Jones Delin. MDCVII." Bro. Woodford reproduced the text in the *Masonic Magazine* for July, 1881, and remarks, "It is, we apprehend, pretty certain that it did belong to Inigo Jones. It is of date 1607." This at once raised two questions, or rather three: did it belong to Inigo Jones? did he draw the frontispiece? is the given date correct? to all of which a consensus of opinion seems to answer in the negative. Inigo Jones was born in 1573, was sent to study in Italy, and returned to England in 1605, from which time to his death at the age of 80, in 1653, he was the associate of the noblest and best in this country. Were the book therefore the work of his hands, the date would be a fitting one, and it might be suggested that he had prepared the book for some one of his noble or princely patrons. But there is a



great deal to be urged against this view of the matter. A reference to the frontispiece will show that, although the figures are well and boldly drawn, the perspective of the stones, the pedestal, and the fallen fragment of a fluted column, is so wretchedly bad that it is impossible to believe it the production of so skilled an artist and architect as Inigo Jones. The writing also is scarcely of so early a period; Mr. F. C. Price, who has prepared the facsimile for us, is distinctly of opinion that 1760 would be a more approximate date. These are the arguments which strike everyone at the first glance, but the text itself is also capable of furnishing a clue, and on this subject much has been written. It is impossible in this place to reproduce all the arguments *pro* and *con*, the reader must be referred to the articles by Dr. Begemann in the *Freemason*, July 9th and 16th, 1887, to the letter by Bro. W. H. Rylands in the *Freemasons' Chronicle*, November 5th of the same year, to Dr. Begemann's contribution to our *Transactions*, Vol. I., pp. 152-161, and to the remarks of Bro. W. J. Hugban in his lately published "*Old Charges of British Freemasons*," pp. 132-137.

Omitting in this place minor points (which would lead us too far, but none of which can be safely left out of consideration in forming a final judgment), there are two distinctive features in this manuscript.

The principal one is the introduction of the two letters which passed between Solomon and Hiram of Tyre, and which are only found in the members of the Spencer family, viz., the Spencer, Dodd, Cole, and Jones MSS. The wording of these is identical with that of Josephus, as given in the translations by Dr. Thomas Lodge, 1602, 1609, 1620, 1632, 1640, 1655, 1670. But they contain a peculiar error, the word "Sidonians" has been rendered "Macedonians." Begemann discovered that this same error occurs in Lodge's edition of 1670, whence he argued that the date of the MS. could not be earlier. But Rylands pointed out that although the 1640 edition gave the *correct* word "Sidonians," the subsequent one of 1655, (of whose existence Bro. Begemann was at the time unaware) was also wrong in this word, and that consequently the date might be put back to 1655. He even argues that inasmuch as an editor corrected (?) Sidonians to Macedonians in 1655, a transcriber from the edition even of 1602 might have done the same thing, which is of course possible but hardly likely.

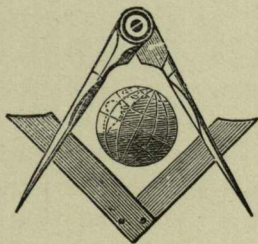
The other point is that the Inigo Jones Manuscript gives the name of the architect of the Temple as Hiram Abiff, a name only found in other MSS. which admittedly date subsequent to 1722. Dr. Begemann thinks this was done to bolster up the third degree which had only been invented in 1724, previous to which the name of Hiram Abiff was unknown to Masonic lore. But here he assumes two premises which many of us are not prepared to admit, for the name might easily have been known before the degree came into use, and the degree in a less developed form, some of us think, is much more ancient than 1724, or even 1717. It will therefore be seen that "the quarrel is a very pretty quarrel as it stands," and that all we can at present affirm, with any probability of being safe, is that the present manuscript cannot date before 1655, though the greater part of it may have been, and probably was, copied from a much older document. Bro. Begemann's dictum that the MS. is an impudent forgery of a date subsequent to 1726, appears somewhat too strong. But even if we assume the earlier date of 1655, it is



evident that the document could never have belonged to Inigo Jones, who died two years before that, and still less could it be in his handwriting. Bro. Rylands has suggested that the transcriber of the manuscript may have had before him a plate by Inigo Jones, and have thought it an appropriate adornment of the book he was preparing with such care, and that he copied it, which, if he were a better scribe than draftsman, might account for the bad perspective. Whether the original plate was signed or not, the copyist would add the name of the designer, and would naturally also add the words "delin.," whereas, if signed by Jones himself, we should expect to read "fecit." This is, of course, quite possible. He would also add the date of the volume or series of sketches from which he had copied the plate, and the whole may have been an after-thought. I am myself inclined to think so for the following reason. A glance at the title will show that the date 1607 is squeezed in, that there is not so much space between it and the line above as between all the other lines. And an inspection of the original reveals what could not have been shown on the facsimile without considerable additional expense, viz., that the ink of the date is of a different colour to the rest of the design. My suggestion is therefore that having prefaced his book, which was already completed, with a copy of a drawing by Inigo Jones, the transcriber added the date on the title to agree with the date of the drawing, finding that there was just room to do it. The picture was evidently done with a brush, and I even fancy that the date on the title was done with a brush, although the rest was written with a very finely pointed pen.

The manuscript was sold by Messrs. Puttick and Simpson, London, 12th November, 1879, fell into the hands of Messrs. Pickering and Co., formerly in Piccadilly, now of the Haymarket, and was purchased from them by our late brother, Rev. A. F. A. Woodford. At his death it was once more sold by auction, this time to Bro. George Kenning, from whom it was purchased by Bro. George Taylor, of Kidderminster, and by him made over to the Worcester Masonic Library, in whose custody it now remains.

The Inigo Jones Manuscript falls into the Spencer Family of these documents, and has only once been previously published in full, by Bro. Woodford in the *Masonic Magazine* for July, 1881. Bro. Hughan describes it in his "Old Charges" second edition, and gives a photographic reduced facsimile of page ix. Ours is the first complete or full-sized facsimile.







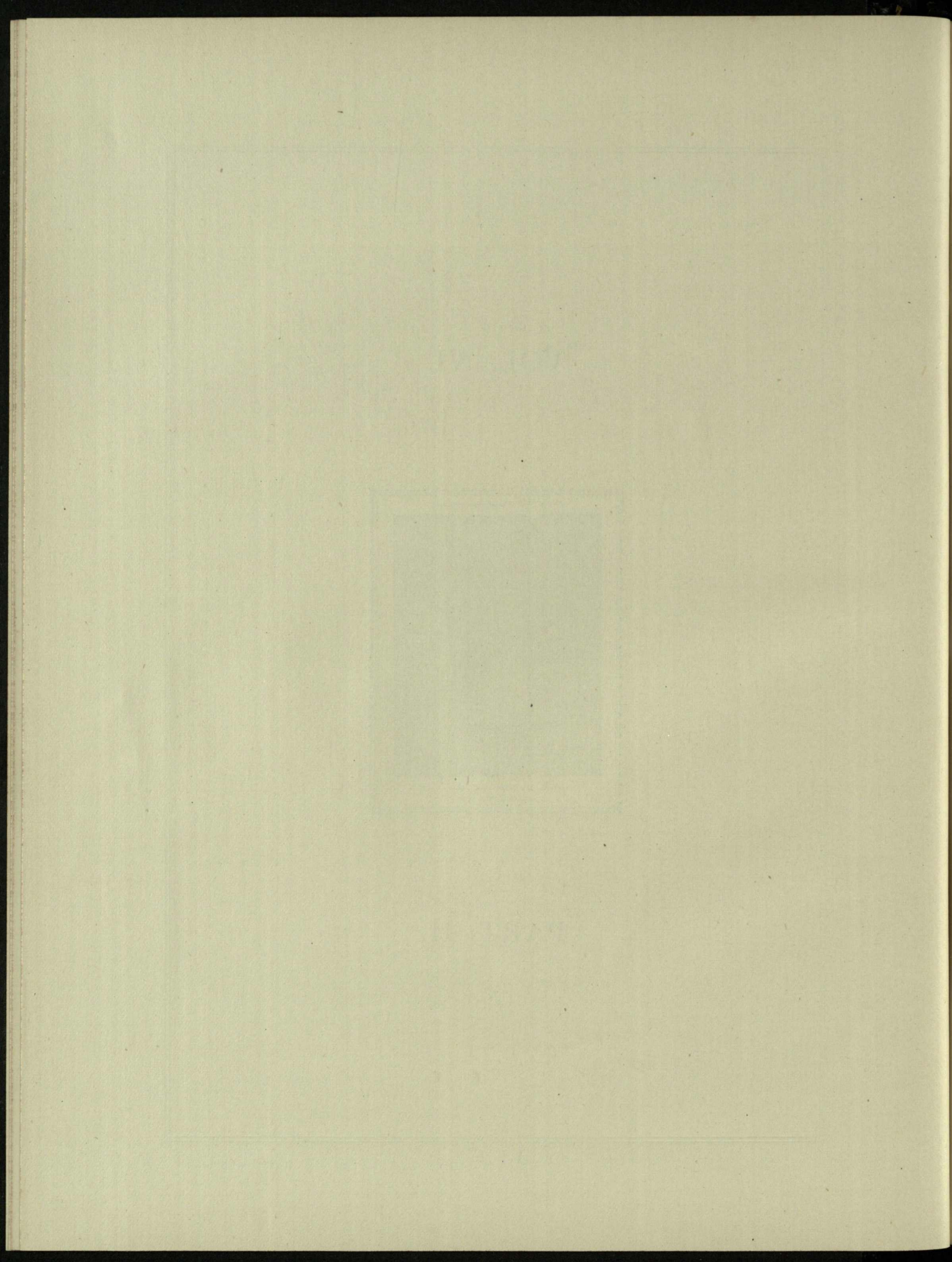


VOL. VI.



PART II.







THE WOOD MANUSCRIPT.

---

INTRODUCTION.







# THE

## Constitutiones ⁊ ~. of Masonrye

Wherein is breifely declared, the first  
foundation of diuers Sciences, And  
principally the Science of  
Masonrye  
With diuers good Rules, orders  
and precepts, Necessarye  
to be obserued of all  
Masons

Psalme. 127.

Except the Lord doe build the house:  
his Labour is but losse that buildes it.

Newlye Translated  
by  
J. Whytestones  
for  
John Sargensonne.  
1610.

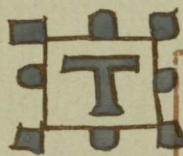






# THE CONSTITVTIONES of Masonrye .~.

follio .i.



**T**HE mighte of the father of heaven, with the wisdom of the glorious Sonne; through the grace of the holie ghoste three persons and one god be with vs at our beginninge, and giue vs grace to governe vs here in this life, that we may come to his bliss that never shall haue end. Good brethren and fellowes, our purpose is to declare to you, how and in what manner this worthie Science of Masonrie was begun, and afterwards how it was founded by worthie ~ Ringes and princes & diuers other worshipfull men. And also to them that be heare, wee will declare the charges that belongeth to every true Mason to keepe. Therefore take good heede; it is well worthie to be well kept for a good Crafte and curious Science, for there be .7. liberal Scyences, of the which this is one of them. And theis be their names hereafter followinge.

Masonry first  
founded.

Gramer

The first is Gramer which teacheth a man to ~  
Speake trulie, and to write trulie.

The .7. liberal  
Scyences

Rethorick

The second is Rethoricke, which teacheth a man to ~  
Speake faire in subtile termes

Logicke

The third is Logicke, which teacheth a man to discerne  
or know truth from falsehood.

Arithmetick

The fourth is Arithmetick which teacheth a man to Recon  
and account all manner of numbers.

Geometrye

The fift is called Geometrye which teacheth a man to  
Meate and Measure the Earth, and all other thinges  
The which Science is also called Masonrie.

Musick

The sixte Science is called Musick which teacheth a man  
the craft of songe and voyce of tongue, organ, Harpe  
and Trumpett.

Astronomie

The seauenth Science is called Astronomie which ~  
teacheth a man to know the course of the son and  
Moone and



# The Constitutiones of Masonrye

Moone and Starrs.

These be the 7. liberrall Sciences, the which are all found by one Science, (that is to say) by Geometrie.

The 7 sciences  
founded by  
Geometrie.

For it is knowne that all Mett and Measures Ponderacons and waights of all maner of thinges in earth, for there is no man that worketh any Crafte, but he worketh by some Mett or Measure, Nor no man that buyeth or selleth, but by some measure or some waight, but all is don by Geometrie.

Thus Marchantes and crafts men and all other of the seven Sciences, and especiallie the Ploughman, and tiller of all maner of groundes. Or Deedes or Letters of others fruites.

For Gramer, nor Arithmetick, nor Astronomie, nor any of all the other 7 sciences, can any man find Meyt or Measure without Geometrie.

Wherefore we thinke that the Science of Geometrie is moste worthiest, that findeth all other sciences.

Geometry the  
most worthiest  
of all the 7 sciences

How this worthie Science was first began we shall you tell

Before Noes flood, there was a man that was called Lamech as it is written in the Bible, in the 4 Chapter of Genesis.

This Lamech had two wiues, the one called Ada, and the other called Zilla.

Lamech his two  
wiues Ada and  
Zilla. Lamech his  
children Ada  
his wife, and  
Zilla his other  
wife.

Jabal and  
Jubal.

By the first wife, he begat two sonnes the one called Jabal, and the other Jubal: And by his other wife he gat a sonne and a daughter. These 4 Children found the beginninge of all the crafts in the world.

Jabal 1

The eldest sonne Jabal found the Craft of Geometry. And he devided the flockes of Sheepe, and Landes in the feild, And first wrought houses of stones and of trees as it is noted in

Geometry first  
founded.  
Houses of stone  
and of timber  
first builded.

Jubal 2.

And his brother Jubal found the Craft of Musick, Songe of Fongue, Harpe, and organ

The

Musick and  
singing first  
founded.



# The Constitutiones of Masonrye.

follio. 2.

Tubalkaine 3

The third brother Tubalkaine founde the craft of Smithes of golde, silver, Copper, Brasre, Iron & Steele.

Smithes crafte first founded

Xaamah 4.

And his sister Xaamah, founde the crafte of weavinge These 4 children knew well that god would take vengeance for sinne either by water or by fyer.

Weaving first founded.

Wherefore they wrote the Sciences which they had found, in two Pillers of Stone, that the Sciences might be found after Noahes Floode.

One of the pillers of stone was of Marble which would not burne with any fier

Marble will not burne.

or Tile stone

And the other pillar of stone was of the stone called Laterus, which would not disolve, sinke or be drowned in any water.

Laterus Stone will not sinke in water.

Our intent is to declare unto you truly. how and in what manner these Pillers of Stone (before declared) were first founde wherin the sciences (before mentioned) were written

Hermerius

The great Hermerius the which was Cush his son the which Cush was Sem his sonne the which Sem was Noah his sonne

Hermes the father of the wise men

The said Hermerius was after wards called Hermes who was the father of the wise men

The which said Hermer founded one of the saide Pillers of stone, in the which stone he found the Sciences written.

one of the Pillers of Stone first founded.

And the said Hermes taught the said Sciences unto men at the makinge or buildinge of the Tower of Babilon. thus was the Science of Masonrie first found and very much esteemed.

Geometrie or Masonry Musick Singinge Smithes craft and weavinge first taught unto men.

The.



# The Constitutiones of Masonrye

<p>King Nemrod</p>	<p>The King of Babilon whose name was Nemrod was a Mason himselfe, and loved the Science of Masonrye as is declared by the Maisters of the Histories that when the citie of Nynivey and other citiees of the East should be builded Nemrod the King of Babilon sent thither 60. Masons at the Rogation of the King of Nynivey. his cosen.</p>	<p>Nemrod - King of Babilon a Mason.</p>
<p>60. Masons</p>	<p>And when the King of Babilon sent the 60. Masons forth he gaue them a charge one this manner which was as followeth.</p>	<p>Masons great charges or orders.</p>
<p>Nemrod King of Babilon gaue Masons first charge</p>	<p>1. first that they should be true echoe one to other, 2. Secondly that they loue truly together. 3. Thirdly that they should serue their Lord trulie for his pay, that the King of Babilon might receiue homage for sending them to the King of Nynivey. Divers other charges the King of Babilon gaue vnto the said Masons This was the first tyme that ever any Mason had any charge concerninge his Sciene.</p>	
<p>Abraham and Sarah his wife their Journey Euclid a worthy Scholler.</p>	<p>Moreover when Abraham and Sarah his wife went into Egypte there he taught the 7. Sciences to the Egyptians And Abraham had there a worthie Scholler called Euclid who was singuler well learned, and was a Maister of all the 7. Sciences In his dayes the Lords and States of the Realme had so manie somers whom they had gotten, some by their wiues and some by other Ladies of the Realme, for that Land is a hotte Land, and replenished with generation, so that they had not competent livinge to maintayne their children withall. Wherefore they made much care (And then the King of that Land held a great Councell and Parliament) to enquire how they might finde their children but they could find no good way</p>	<p>Abraham taught the 7. Sciences to the Egyptians. Euclid Maister of the 7. Sciences Egypt a plentifulfull contry for generation. A Parliament holden in Egypt.</p>
<p>maintaine foode scarce in Egypt.</p>	<p>Then</p>	



# The Constitutiones of Masonrye

Folio. 3.

A proclamation

Then proclamation was made made throughout all the Lande and Realme which was, That if there were anye man that could informe them, that he should come vnto the Kinge, and he should be so well rewarded for his travell as he should be well pleased.

After this Proclamation was made, then came this wor-  
thie scholler Euclid, who said vnto the King and to all his  
great Lords of the Realme, yf you will let me haue your  
Children to governe and to teach the 7 sciences where =  
with they might liue like Gentlemen.

Upon condition that the Kinge and his Counsell would  
graunt him a Commission, that he might haue power  
and authoritie to rule them, after the manner, that the  
Science ought to be ruled.

Euclid his  
Commission

Then the Kinge and all his Councell graunted him a  
Commission and sealed it.

And then this worthy Docter Euclide took these Lords sons  
and taught them the science of Geometrie by practise to  
worke in stones, all manner of worthe workes that belong-  
ed to the buildinge of Churches, Temples, Courtes, Castells  
Towers, Mammors, and all manner of other Buildinges.

Euclide taught  
the Egyptians  
the Science of  
Geometrie or  
Masonrie.

Then he gaue to them straight Charge on this manner follow-  
inge.

orders or  
precepts.

1 First that they should be true to the Kinge, and to the  
Lords whome they serued

2 That they should loue well together.

3 That they should be true ~~in~~ eche one to other.

4 That they should call eche other his fellow, and not his servant  
ne his knaue, nor any other evill name.

Euclide his  
straight charge  
he gaue to the  
Masons in  
Egipte.

That



# The Constitutiones of Masonrie.

Charge. 5. That that they should truly serue their Lord or Maister for their paye, whome they serued,

6. That they should ordaine, appointe, and chose the wisest of them to be the Maister of the Lords worke, and no other, neither for loue, Lyneage, riches nor fauour to ordaine or appoynt another (that hath little Cumminge or experience) to be Maister of their Lords worke, whereby their Lord should be euill serued and themselves ashamed.

7. That they should call their governoure of their worke their Maister, duringe the tyme that they worke with him.

Masons to assemble & hold a counsell in their science once everye yeare.

8. That they should assemble once everye yeare to devise how they should worke best to serue their Lorde for his profett, and their worship or creditte.

9. That they should correcte him that hath trespassed against the science.

Masons sworn to 9 charges or articles before recited.

Divers other moe Charges Euclid gaue them which would be to tedious to recite.

And to all these 9 Charges he made them to sweare a great oathe, which men ysed to sweare in those dayes.

And he ordayned for them reasonable wages by which they might honestly liue.

Thus was the Science of Geometrye grounded ~ whereby that worthie Scholler and excellent Mason Euclid gaue it the name of Geometrye, and now it is called throughout all the Realme Masonrye.

Sithence longe after when the children of Hrael were come into the Land behest, which now is called amonge vs the contrye of Ierusalem.

The wisest Masons must be elected ~ Maisters of their worke.

Masons ~ Maister

To haue a counsell held in their science.

Masons wages first ordayned

Geometrye now called Masonrye

finis



# The Constitutiones of Masonrie.

follio. 4.

King David began to builde the Temple of Jerusalem that now is with them Templum domini, and is named with vs the Temple of Jerusalem.

King David began to build the Temple of Jerusalem

The same tyme King David loued Masons well, and cherished them much, and gaue them good pay, and he gaue them the Charges, as they had in Egipte giuen them by Euclid

Other Charges moe he gaue them, which hereafter followeth After the decease of King David. Solomon who was King David his sonne performed the finishinge of the Temple which David his father had begun to builde.

Salomon finished the buildinge of the Temple of Jerusalem.

And then Salomon sent for workemen into diuers Contries and lands, and gathered them together so that he had 80000 workemen of stones, who weare all named Masons and 70000. who bare burdēns 3600 to be Maisters and Governours of his worke.

80000 hewers of stones. -  
70000. bearers of burdēns  
3600, over = seers.

There was a Kinge of a Nothian Region, called Fram, who loved well Kinge Salomon, and gaue him Tymber to finishe his worke

Fram Kinge.

The same Fram had a sonne called Aymon who was Master of Geometrie, and chiefe Maister of all his Masons, and was Maister of all his gravinge, and Carvinge worke, and of all other manner Masonrie worke that belonged to the Temple, as is mentioned in the Bible in the fourth Booke of the Kinges, and in the third Chapter.

Aymon Maister of the Masons, and of the Gravinge and Carvinge work belonging to the Temple.

The said Kinge Salomon confirmed both the Charges that his father King David had given to Masons, and thus was that worthe science of Masonrye confirmed in the Contrie of Jerusalem and in diuers other Kingdomes:

Then



# The Constitutiones of Masonrie

folio. 5.

Then curious worke men waskeinge about into diuers  
Countries some because of learninge more experi-  
=ence in their science and some to teach their  
Science to others.

Curious work  
men seeke for  
more experience.

So it befell that there was one curious Mason called  
Naymus Grecus who had bene at the buildinge  
of Sallomons Temple, came into Fraunce and there  
he taught the science of Masonrie to men  
of Fraunce.

And there was one of Regall lyne of Fraunce  
Charles Marrill who loved well the science  
of Masonry.

Charles Marrill  
loved Masonrie

Then came to him; the said Naymus Grecus  
and taught him the science of Masonrie  
+ and tooke vpon him the + Charges.

+ orders

Afterwardes by the grace of god he was elected to  
be kinge of Fraunce.

Naymus ~  
Grecus ~  
taught ~  
Charles Marill  
Charles Marill  
king of France

He being in his estate he tooke to him many Masons  
and he made many men Masons, that were  
not before, and sette them on worke.

Masons made  
by the kinge

+ orders

+ wages

Masons are to  
hold theire  
Councell where  
they will.

He gaue them both + Charges, and manners, and  
good + paye which he had learned of other Masons.

The said Kinge of France confirmed the Masons  
a Charter from yeere to yeare, to hold there  
Semblic, or Councell, cherished them much.

Charles Marill  
king of France  
confirmed a  
Charter to the  
Masons.

Thus the science of Masonry came first into France  
and England, and from his time, vnto the time of  
Albon, it stood voyd for any Charges of Masonrye.  
In



# The Constitutiones of Masonrie.

follio. 5.

The King of  
England a  
Pagan.

In Albones tyme, the King of England who was a Pagan

Saint Albons  
towne first  
walled.

walled a towne called, Saint Albones.  
The said Albion was a worthie knight, and was cheife  
Steward of the Kings Realme, and also of the buildinge of  
the Towne walles of Saint Albones.

The said Albion loved Masons well and cherished them much  
Also the said Albion made the Masons wages three shillings  
and six pence a weeke standinge or continuallye (as  
the Realme did then) for their duable wages.

Albion gave Masons  
first standinge  
wages 3<sup>s</sup>. 6<sup>d</sup>.  
a weeke.

Before Albions  
tyme a Mason  
tooke but a peny  
a day meate  
and drinke.

Before which time throughout the Land a Mason tooke but  
a penny a daye and meate and drinke vntill that St Albion  
mended their wages, and gave them a Charter from the  
King and his Counsell, to hold a generall Councell, &  
gave it the name of an Assemblie, and thereat he was  
himselfe, and gave them Charges and Orders to be ob-  
served amongst them as hereafter followeth.

St Albion was  
himselfe at the  
Masons assembly

warre in ~  
England by  
divers Nations

Presentlye after the death of St Albion there insued ~  
divers warrs within the Realme of England throughout  
divers Nations, so that the good science of Masonry was  
destroyed, vnto the tyme of Kinge Adellstone his dayes  
who was a worthie Kinge in England, and subdued the  
Land, and governed it in peace.

Adellstone Kinge  
of England subdued  
the Land in peace

Kinge Adellston  
built Abbeyes  
and Castells

The same Kinge Adellstone builded many great workes, as  
Abbeyes Castells towers and divers other buildings.  
he loved Masons well.

The said Kinge Adellstone had a sonne called Edwyn, who  
loued Masons much more then his father, wherefore his  
father perswaded him to comune with Masons (because  
he was a great practiser in Geometrie) and to learne  
of them their science.

Edwyn Kinge  
Adellston his son  
was made a ~  
Mason

Afterward for loue he had to Masons and to their  
science was made Mason himselfe.

The



# The Constitutiones of Masonrie

The aforesaid Edwin obtained of Kinge Adelston his father a Charter, and a Comission to hold everye yeare an Assemblie or Councell, whearesoever ~ himselfe with the Masones would, within the Realme of England, to ordayne and make statutes within themselves, and to correcte trespasses, which weare Comytted by any man within their e'scyence.

And the said Edwin held a Semblie or Counsell himselfe at Yorke and theare he made Masones and gave them Charges, and taught them the order of ~ Masones, and commaunded them that those orders should be holden for ever after.

And then the said Edwin delivered to the Masons the said Charters and Comissions and made ordinances that should be observed and kepte from Kinge to Kinge to be renewed.

When this Semblie was gathered together, the saye ~ Edwin, caused proclamation to be made which was as followeth.

If theare be any old or young Masons that hath any writings or vnderstandinge of the Charges or Orders that weare made before in this Land or in any other Land that they should shewe ~ them forth.

Masons orders found in frenche, Greeke, English, and other languages.

And then theare was found some writings in ~ frenche, some in Greeke and in English, and some in other Languages, and the intent of them was found all one.

Then

King Adelston granted a Charter and Comission to his son Edwin.

Edwyn held a semblie or Counsell at Yorke

Masons Charter and Comission to be renewed from King to King

A proclamation



# The Constitutiones of Masonrye

Folio .6.

orders of  
Masonrie  
well observed

Then the said Edwyn caused a Booke of orders to be made for the Masons, and how the Science was founded, who commanded that the said booke should be read when any Mason should be made, and by the said booke to giue and declare vnto him Charges and Orders, and from that day vnto this day and tyme, the orders of Masonrye hath bene observed and kept, and in that forme and maner governed as the Science required. . .

Edwyn made  
a booke of the  
Masons orders.

Furthermore at diuers Assemblies or Counsels holden by the Masons, there hath ben added diuers Charges or Orders more, by the best advise of Charters to be observed amonge the Masons.

Masons  
advised by  
Charters

Tunc unus ex senioribus teneat librum, et tunc precepta debeat legi. That is to saye, then one of the Elders holdeth the booke, and then the precepts ought to be read

Masons  
Orders read

Therefore let everie man that is a Mason take heede that he obserue, performe, fullfill and keep theis Charges and Orders, yf he find himselfe guiltie in any one of them that he amend and reforme himselfe therein, for it is a great offence to god, for a man to forswear himselfe.

† Rule

- The first order to be observed by the Masons, as followeth
- 1 That they shalbe true to god, and his holy Church.
  - 2 That they committ no Error, nor heresie in their vnderstanding or interpretinge the Scriptures.
  - 3 That they shalbe true subiects to their prince, nor conspire, or comytt any maner of treason against their prince, and Counsell, or state of the Realme neither that they the said Masons nor any one or some of them shall

Masons must  
be true to god

Masons must  
be true to  
their Prince



# The Constitutiones of Masonrie.

Shall knowe any Traytor or Treason intended to be conspired against their Prince, his Crowne and dignitie, or Councell, and state of the Realme, but that he or his, or they shall forth with presently reveale y<sup>e</sup> same.

4 That they be true <sup>everie</sup> one to another (that is to say) that everie Maister, Gouvernor, and fellowe of the science of Masonrie, who are Masons allowed, that they doe to their Maister, Gouvernor or Overseers of their science, as they would they should doe to them.

5 That every Mason keepe secret any good directions in their science given by their Maister, or gouvernor of their science, whether whether it be in their Lodginge, or in their Chamber, and also that they keepe secret all other Counsells which ought to be kept Concerninge their science.

6 That no Mason committe any fellonie

7 That everie Mason be true to their Lord or Maister whom they shall serue, and truely to serue him in his proffitt and advantage.

8 That everie Mason doe call one another Bretheren and fellowes: and not any other euill name.

9 That no Mason covet nor desire, his brothers, or fellowes ~ wife, his Daughter or his Maide servant Contrarie to the 7<sup>th</sup> Commaundement.

Exodus c<sup>h</sup>. 20.

10 That every Mason doe iustlye and trulie paye for their byett and Lodginge, where soeuer they sojourne or bource.

11 That no Mason commit any thefte, or felonye within or without the house wherein they shall sojourne or bource where by their science might be disgraced or discredited

Gouvernor or  
Mason,

These are the 11. specall Charges, or Rules, or Orders, which every  
Mason ought iustly and truely to obserue, performe fullfill  
and keepe.

Heare

The Masons  
must be subiect  
and ruled by  
the Maister  
and gouvernor  
Created in their  
science.

Masons must be  
secret in their  
science

Masons must  
agree as brethren  
ought to doe

Masons truth  
and true  
dealinge, a  
creditt or grace  
to their science



# The Constitutiones of Masonrie

follio. 7.

Here followeth Divers other Charges Rules or Orders to be observed performed fullfilled and kept by the Masters Governours, and Apprentices of the Science of Masonry.

Orders for  
Masters  
Governours and  
Apprentices

for wante of  
skill one Master  
or brother may  
take anothers  
work to doe.

Masons ~  
Apprentices  
must be of good  
birth and sound  
of lymmes

1 First that no Maister shall take vppon him any Lords worke neither any other Mans worke, except he knowe himselve well able, and sufficiente in estate, and experience, or skill to performe the same, so that the Lorde maye be well and trulie served to the credit of their Science.

2 That no Maister of Masonrye take any manner of worke, excepte he take it at a reasonable Rate whereby the Lorde may be well and trulie served with his owne goods, and that the Maister of the work may thereby be well able truly to pay his fellows their wages, and himselve may liue thereby honestly to mainetaine his familie as the science requireth.

3 That no Maister or brother of the sciene of Masonrye doe take, or put any Maister or brother of his science out of any manner of worke which he hath taken before to doe, except the Maister of the science finde him not able or sufficiente of skill or experience to performe or finishe it.

4 That no Maister or brother of the Science of Masonry shall take any one apprentice for any lesse terme then 7 yeares, and that he be one that is not base of birth, but righte and sounde of his lymmes,

Masons must be skilfull to performe such worke as they undertake.

Masons must take their work at such rates as they may sufficient lie pay wages & maintaine themselves and their families.

No Maister or brother must dismis him that hath taken any work before excepted the first cannot finish it

Masons cann take no Apprentices for less terme then 7 yeares.

That



# The Constitutiones of Masonrye

5. That no Mason take any allowance<sup>tt</sup> to be made  
Mason without the assent or consent of .6 or 7.  
of his bretheren of the said Science.
- 6 That he that is to be made Mason be well able, and  
of good degree (that is to say) that he be of good  
birth, true, free borne, and no bondman, that  
he be righe and sounde of his lymmes as a  
man ought to bee.
- 7 That no man take any Prentice, except he haue  
sufficient worke ynough to employe one, twoe  
or three fellows vppon, at the leaste.
- 8 That no Maister nor brother of the science of  
Masonrye put any Lords or other mans worke  
to taske which was wonte to be Journey work.
- 9 That every Maister shall giue no more wages to  
any of their bretheren then they shall deserue  
that the Maister of the worke be not deceaued  
with false workemen
- 10 That no Mason or brother of the science doe  
slander one another behinde their backes  
wherby they might cause one another to lose their  
good names or worldly substance to their hindrance
- 11 That none of the bretheren of the science of  
Masonry, within the place or house where they  
loage, or without, shall vse any manner of vngodly speech  
-es, one to another, whereby quarrels might arise, except  
there be reasonable cause.
- 12 That everye Mason shall reverence and yeeld  
worshippe to their elder, or Governoure.

That

man  
No ~~Mason~~ can  
be made a ~  
Mason with-  
out Consent

He that is to  
be made a  
Mason must  
be of good  
birth &c.

Masons must  
giue their  
bretheren  
wages accordin  
g to their desert

Masons must not  
slander one  
another.

Masons must  
be of good  
behaviour

Masons must  
be humble.



# The Constitutiones of Masonrye

follio . 8 .

- 13 That no Mason shall vse to play at any unlawfull games wheareby theyre science should be discredited
- 14 That no Mason shalle vse any Ribalde talke, whearby the science might receiue disgrace, or discredite.
- 15 That no Mason walke abroad in the night from his lodg- inge except one or two of his bretheren or fellowes goe with him, that they may testifie that he was in no euill companie.
- 16 That every Maister and their bretheren shall come to the Assembly of the Masons if it be holden within so Miles compass of his or their dwellinge if he or they haue any warninge sufficient, at which assembly, whosoever hath trespassed against his brother, of his science, that then they shall stand and abide such an awarde as their Maister and bretheren shall there determine and sett downe to make them accord and agree, yf they cannot make an accord or agreement betweene them, then to leaue them to goe to the comon lawe.
- 17 That no Mason shall make any Mowlds or Squyers or Rules for any Laver.
- 18 That no Mason sett any Laver on worke within the lodge or without to haue Mowld stones, with any Mowlds of his owne makinge
- 19 That every Mason shall receaue and cherish strangers Masons, who travell abroad into divers Contries to seeke for worke and to sett them on worke accordinge as their science requireth (that is to say) yf he haue Mowld stones readie he shall sett him in worke a fortnight at the leaste and paye him his wages truly, and yf there be no stones to sett the strange Masons on worke then the saide Maister of the science

Masons no Gamesters.

Masons Civility

Masons regard to their tymes and credit

Masons generally upon warninge must meete at their Assembly.

Masons care to make vnyty betweene their bretheren.

Masons must sett strangers of their science on worke if they be any



## The Constitutiones of Masonrye

Science of Masonrie shall releiue the stranger Mason  
with money to bringe him to the next Lodge

Masons must  
releuietheir  
poore brethren  
strangers

- 20 That everye Mason make an end of any manner  
of worke which he hath taken to doe, be it taske or  
Journey worke and finish it if he may be well  
assured of his paye, which he ought to haue by  
agreement.

Masons must  
finish that  
worke they  
haue begon.

These 20 Precepts, Rules, or Orders and everye  
one of the other precepts or orders before in this  
present booke prescribed which belongeth to  
the science of Masonrye, whatsoever Everye  
Mason shall well and truly obserue, performe  
fullfill and keepe to his or their power so  
god him helpe.

The conclusion  
to the Masons.

Finis.



# The Constitutiones of Masonrye.

## THE Table of all the principall things contayned in this Booke

The first Number betokeneth  
the Leafe.

The second Number representeth  
the Page.

A

	Folio	Page
Arithmetick what it teacheth	1	1
Astronomy what it teacheth	1	1
Abraham & Sarah his wife theire Journey	2	2
Assembly once a yeare is holden	3	2
Abraham his scholler Euclid	3	2
Albon knight builded the walles of St Albons	5	1
Albon first gaue Masons wages	5	1
Albon gaue Masons Counsell first the name of Assembly	5	1
Assembly first named	5	1
Adelstorne Kinge of England	5	1
Adelstone first builder of Abbeyes	5	1
Abbeys first builded	5	1
Adelston his son Edwyn a Mason	5	1
Adelston gaue his son Edwyn a Charter	5	2



# The Table

	follio	Page
Ada Lamech his wife	1	2
Aymon Maister of Geometrie	4	1
Assembly holden at York	5	2
Assemblies advised by Charters	6	1
Apprentices of the science of Masonrie	7	1
Apprentices for 7 yeares	7	1
Apprentices who must take them	7	2
Assembly generall	7	2
Accord & agreement betweene Masons	8	1
<b>B</b>		
Bible 4 of Genesis declareth how Masonry was first founde	1	2
Brasse work first begon & found	2	1
Babylon first builded	2	1
Buildinge of stone first found	3	1
Bearers of Burdens	4	1
Bookes of Masons Orders	6	1
Bookes of Orders read to Masons	6	1
Birth what Masons must be of	7	2
Borne free, Masons must be	7	2
Bondmen Masons must not be	7	2
Bretheren trespass	8	1
<b>C</b>		
Copper worke first founde	2	1
Cush whose sonne he was	2	1
Citties of the East builded	2	2
Charges, orders or Rules given to Masons	2	2
Children first taught by Euclid	3	1



# The Table

fol<sup>o</sup> Page

Comission giuen to Euclid	3	1
Churches first builded	3	1
Courtes for Princes first builded	3	1
Charges precepts Rules Orders giuen generall	3	1
Councell or Assemblye	3	2
Carvinge workes	4	1
Curious workmen	4	2
Curious Masons	4	2
Charter confirmed	4	2
Charles Marrell Kinge of Fraunce	4	2
Charges or Orders stode voyde for a tyme	4	2
Chapter from Albon	5	1
Councell or Assembly generall	5	1
Charges or Orders generall	5	1
Castells first builded	5	1
Charters graunted by R. Adelson	5	2
Comission graunted by R. Adelson	5	2
Councell or Assemblye at Yorke	5	2
Charges or Orders shewed generall	5	2
Councells holden	6	1
Charges or Orders by Charters	6	1
Church Masons true to	6	1
Crowne & dignitie Masons true vnto	6	2
Councell & state of the Realme Masons true to	6	2
Charges or precepts for Masons ii	6	2
Charges or precepts 20 to be observed	7	1
Comon Lawe	8	1
<b>D</b>		
David & began to build Templum domini	4	1
Diett must be truly paid	6	2



# The Table

E

fol. Page

Egyptians first taught	2	2
Euclid a worthy scholler	2	2
Euclid Maister of the 7 sciences	2	2
Egypt a plentifulfull Contry of generation	2	2
Euclid taught Children	3	1
Euclid taught the Egyptians Masonry	3	1
Euclid gaue charge, Orders or precepts to Masons	3	1
Euclid gaue the Science the name of Geometry	3	2
Experience Masons seeke for	4	2
England subdued in peace	5	1
Edwyn & Adelstons sonne	5	2
Edwyn his Charter	5	2
Edwyn his Comission	5	2
Edwyn held an assembly at yorke	5	2
Edwyn gaue Masons a Charter and a Commission	5	2
Edwyn gaue proclamation to be made	5	2
Ebrev Orders or precepts found in writinge	5	2
English Orders or precepts found in writinge	5	2
Edwyn caused a booke of Orders to be made	6	1
Elders rede the booke of Orders to the Masons	6	1
Errors must not be in Masons	6	1
Elders must be revered	7	2
<p>F</p>		
Fellony must not be committed by Masons	6	2
<p>G</p>		
Grammer what it teacheth	1	1
Geometry what it teacheth	1	1
Geometry the worthiest science	1	2
Genesis 4 Chapter	1	2
Geometry first found	1	2
Goldsmiths craft first founde	2	1



# The Table

	Foll.	Page
Geometrye' grounded	3	2
Governors of Masonrye 3600	4	1
Graveinge worke	4	1
Greeke Orders found in writinge	5	2
Governors vide Overseers	6	2
Governors Orders	7	1
<b>H</b>		
Houses of stone first builded	1	2
Harpe Musick first found	1	2
Hermerius the great	2	1
Hermerius called Hermes	2	1
Hermerius taught the 7 Sciences	2	1
Histories declared	2	2
Hewers of stone 80000	4	1
Hebrew Orders found in writinge	5	2
Heresie Masons must not Comyt	6	1
<b>J</b>		
Jaball & Lamech his sons	1	2
Juball found Geometry first	1	2
Juball first found Musick	1	2
Iron work first founde	2	1
Jerusalem Temple began to be builded	4	1
Jram Kinge	4	1
Interpretinge the scripture	6	1
Journey work	7	2
<b>K</b>		
Kinge of Egipt held a Parliamen	3	1
Kinge of Egipt sealed a Comission	3	1



# The Table

## L

Logick what it teacheth  
 Lamech before Noahs flood  
 Lamech had 2 wives  
 Lat<sup>r</sup>us ston the efecte  
 Lord or Maister  
 Lords work  
 Loue  
 Lynage  
 Land behest  
 Labourers at the Temple of Jerusalem  
 Languages  
 Lodginge must be truly paid  
 Lyns found able  
 Layer  
 Layers set on work

M

Musick what it teacheth  
 Marchants vse Geometrye  
 Musick first found  
 Marble stone the efecte  
 Maisters of Histories  
 Masonrye beloved of Nemrod  
 Masons first Charge or Order  
 Masons 60 sent to Nynivey  
 Masons Assemblye once a yeare  
 Mannors first builded  
 Masons 80000  
 Maisters of the L work  
 Masonrye called Geometry  
 Maisters of Geometrie  
 Masons Orders confirmed

Fo Page

1	1
1	2
1	2
2	1
3	1
3	2
3	2
3	2
3	2
4	1
5	2
6	2
7	2
8	1
8	1
1	1
1	1
1	1
2	1
2	2
2	2
2	2
2	2
2	2
3	1
4	1
3	2
4	1
4	2
4	1



# The Table

	Fo.	Page
Masons 80000	4	1
Masonry confirmed	4	1
Masonry taught to French men	4	2
Masons made	4	2
Masons good paye	4	2
Masons Charter confirmed	4	2
Masonry first taught in France & England	4	2
Masons Order voyd for a tyme	4	2
Masons loved and cherished	5	1
Masons standinge wages	5	1
Masons wages in tyme past	5	1
Masonry destroyed	5	1
Masons Orders given at York	5	2
Masons Orders found in divers Languages	5	2
Masons booke of Orders made	6	1
Masons Assemblye holden	6	1
Masons advised by Charters	6	1
Masons Orders observed	6	1
Masons precepts read	6	1
Masons must not be forsworne	6	1
Masons must be true to god & his Church	6	1
Masons must not erre	6	1
Masons comitt no heresie	6	1
Masons true to their Prine	6	1
Masons true to the Crowne and State	6	1
Masons committ no treason	6	1
Masons subiect to their Governor	6	2
Masons true one to another	6	2
Masons secret in their science	6	2
Masons must not committ felonye	6	2



# The Table

Foll. Page

Masons true to their Lord	6	2
Masons must agree as bretheren	6	2
Masons must schewe desire	6	2
Masons must truly paye for their bound	6	2
Masons must obserue ii. precepts or Orders	6	2
Masons must finish their work	7	1
Masons must work as they may liue	7	1
Masons not sufficient may be dismissed	7	1
Masons Prentices must be of good birth	7	1
Masons cannot be made without consent	7	2
Masons made of what degree	7	2
Masons Apprentices not kept ydle	7	2
Masons must not make Forney work Taske	7	2
Masons not standers	7	2
Masons must pay fellows as they derue	7	2
Masons must be of good behaviur	7	2
Masons no Gamesters	8	1
Masons must be civill	8	1
Masons no night walkers	8	1
Masons keepe no evill companie	8	1
Masons must assemble vpon warninge	8	1
Masons make vnitie	8	1
Masons must make no moulds	8	1
Moulds who must make them	8	1
Masons who they must set on work	8	1
Masons must releiue strange Masons	8	2
Masons paid must finish their work	8	2



# The Table

	foll.	Page
<b>N</b>		
Xaamah found weavunge first	2	1
Noah his flood	2	1
Noah his somes	2	1
Nemrod K of Babilon a Mason	2	2
Nymvey builded	2	2
Nemrod sent 60 Masons	2	2
Nemrod's orders or precepts to the Masons	2	2
Naymus Gretus taught Masons in Fraunce	4	2
Naymus Gretus taught Charles Marrell	4	2
<b>O</b>		
Organ Musick first found	1	2
Orders given by Nemrod	2	2
Orders given by Euclid	3	1
Overseers of Masonrie worke 3600	4	1
Orders found written in divers languages	5	2
orders a booke made by Edwyn	6	1
Orders by advise of charters	6	1
Orders read to Masons	6	1
Orders given by Edwyn 11	6	1
Orders 20 to be observed	7	1
<b>P</b>		
Princes founded Masonry	1	1
Ponderacons what they be	1	2
Plow men	1	2
Pillers of stone founde	2	1
Parliament holden in Egypt	3	1
Proclamacon in Egypt	3	1
Proclamacon for orders	5	2



# The Table

**R**  
Rethorick what it teacheth  
Rules for Masons

**S**  
Sciēces 7  
Singinge first found  
Steele work first found  
Sen Noah his sonne  
Sallomon finished the building the Temple  
Sallomon quist to k Fram  
Sallomon & Davids sonne  
Sallomon confirmed orders  
Squyers for Masons

**T**  
Tubalkain Found Smiths Crafte first  
Temple of Jerusalem first builde  
Towers first builded  
Temple of Jerusalem began to be builded  
Temple of Jerusalem finished  
Tymber given to finish temple  
Towers builded by k Adelston  
Task work

**w**  
Wages geven to Masons

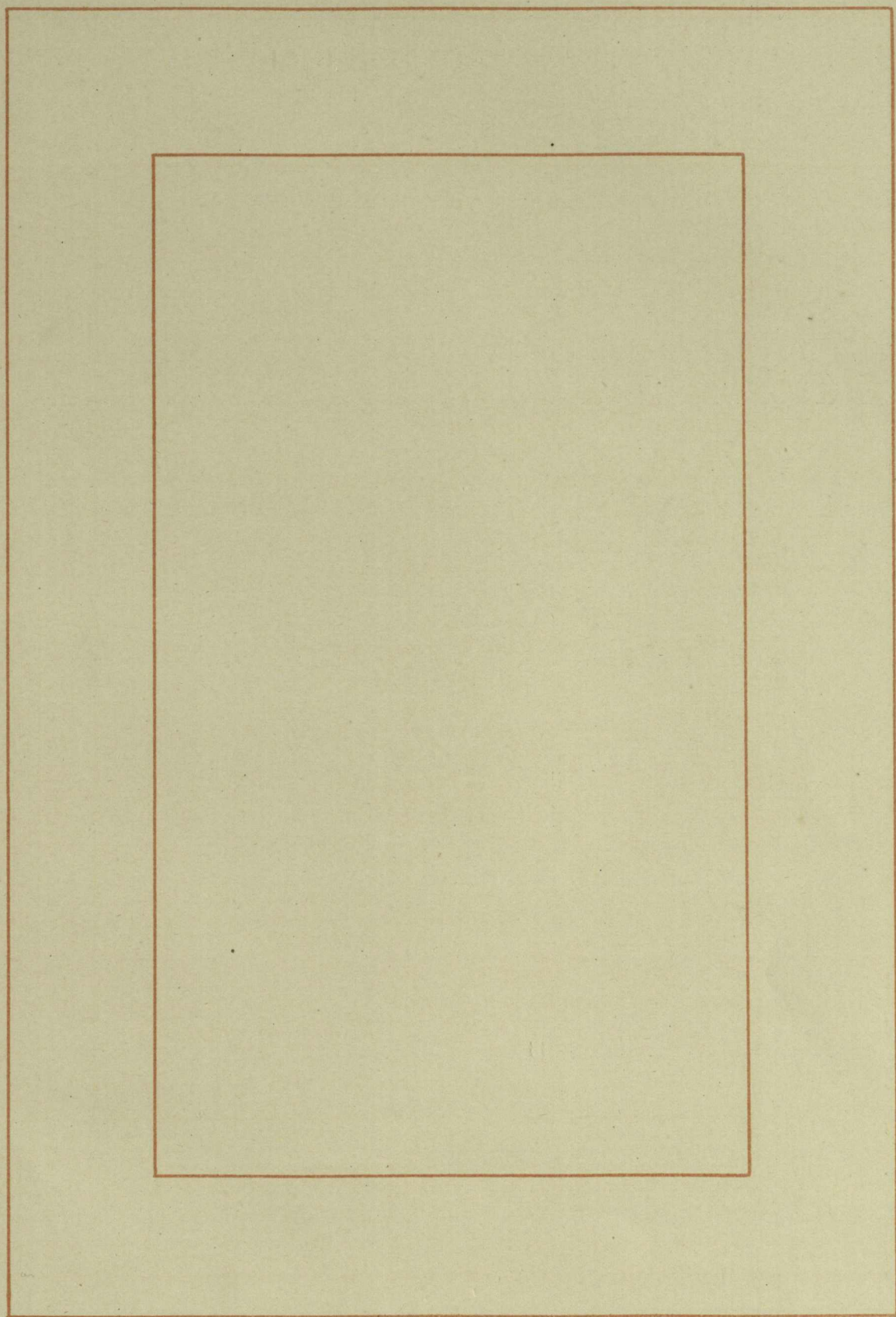
**Z**  
Zilla one of Zamechs wiues

Finis de Tabula.

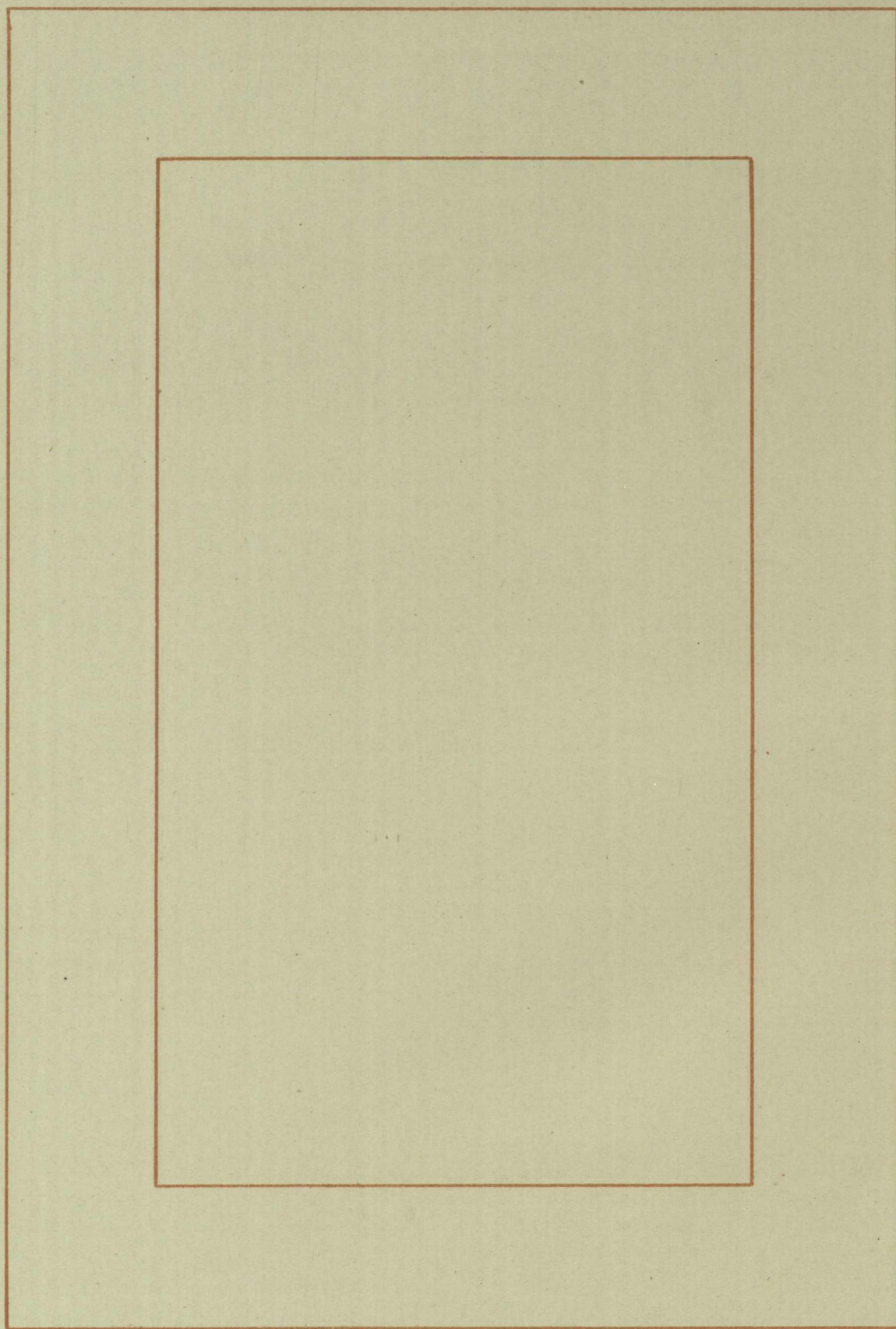
fo. Page

1	1
8	1
1	1
1	2
2	1
2	1
4	1
4	1
4	1
4	1
8	1
2	1
3	1
3	1
4	1
4	1
4	1
5	1
7	2
5	1
1	2

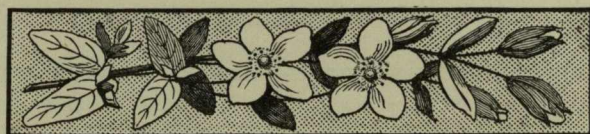












## The Wood Manuscript.

---



HIS is another sumptuous manuscript of the "Old Constitutions" in book form. It consists of eight strips of vellum, folded in folio, so as to give 16 leaves or 32 pages. Each page measures 9 inches by  $6\frac{3}{4}$  inches, and is surrounded by two red lines about an inch apart. Page 1 is the title, page 2 is blank, then follows the text of the manuscript proper from page 3 to 18 inclusive, pages 19 to 28 contain the index, and pages 29 to 32 are blank, the lower half of the last leaf having been cut off. It is handsomely bound in red morocco with bevelled edges.

It belonged to a Mr. Wood (hence its title), who had been its possessor for some twenty years, but it was previously owned by a family who could trace it for many years back. Mr. Wood parted with it to our lamented Bro. A. F. A. Woodford, at whose death it was sold, by public auction, to Bro. G. Kenning, from whom it was purchased by Bro. George Taylor, of Kidderminster, who surrendered it to the Worcester Masonic Library.

As will be gathered from the facsimile, it has been prepared with great care, and the date of 1610 which is found on the title has never been called in question. But the whole form of the document is calculated to raise a doubt as to its intended purpose. The presence of a title page, although not unknown to these documents, is very unusual, and would suggest that it was prepared for antiquarian purposes, not for use in a Lodge, in which case moreover the document would probably have taken roll form. The index is an absolutely unique feature, and would strengthen this supposition. But the words at the foot of the title, "Newlye Translated by J. Whytestones for John Sargensonne," have caused it to be suggested to me that the purpose of the manuscript was to serve as copy for a printer, and that Sargensonne was the intended publisher. I do not think however that this hypothesis can be sustained. If such had been the purpose of the document, surely the writer would have employed paper, as being much less costly than vellum. And although he might have rubricated one or two pages to show how the work was to be carried out, he would not have troubled to do so throughout the 32 pages. Moreover, the index, which at first sight favoured the suggestion, on closer inspection tends the other way, for if intended to be set up in type, the numbers of the pages would not have been filled in until the proof was before the reader. If intended for publication at all, it must have been proposed to produce it by engraved plates, in



ii.

*The Wood Manuscript.*

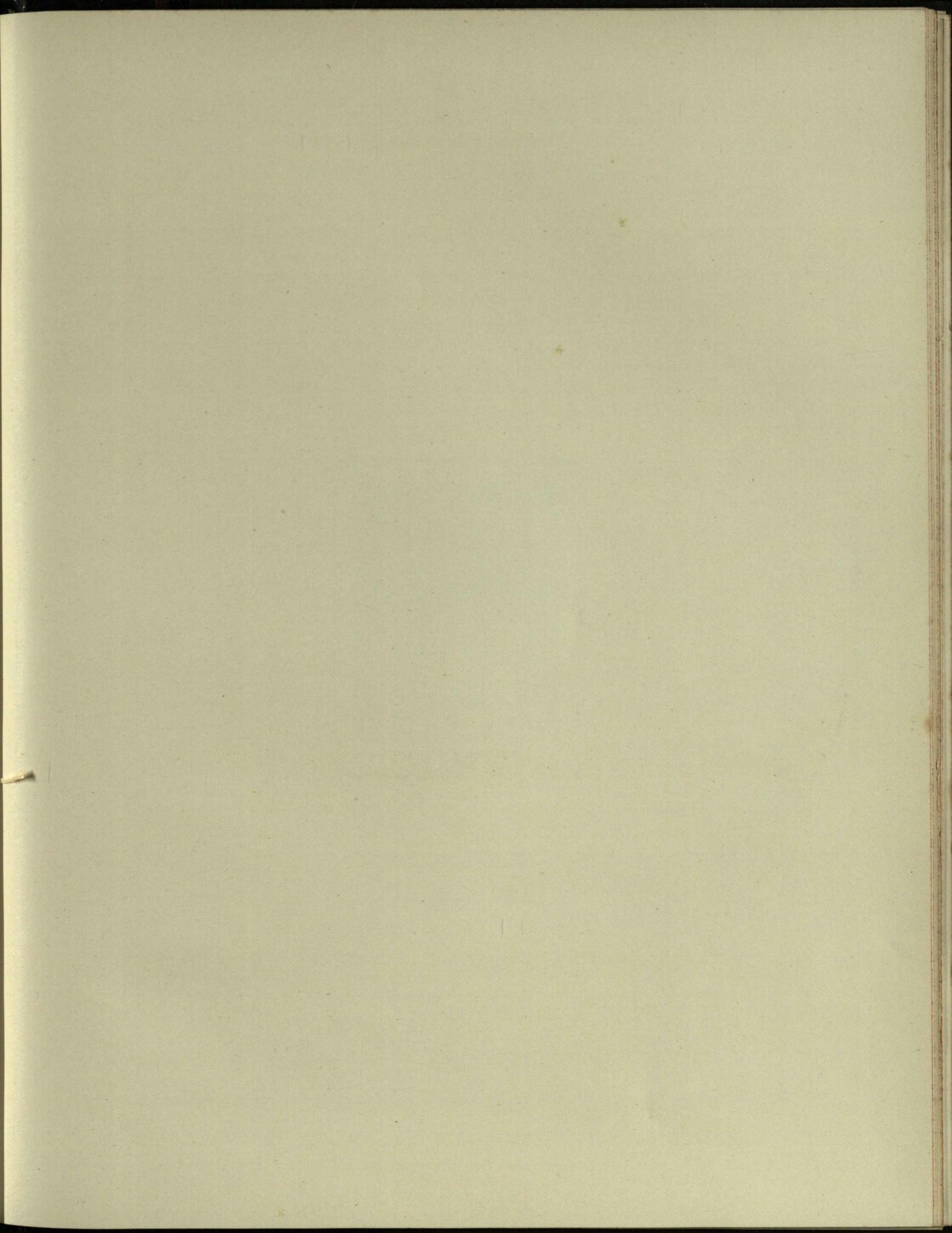
which case the reproduction might have been made line for line and page for page. But 1610 would have been a very early date for such a costly mode of publication, and it is difficult to imagine where a sufficient number of purchasers would have come from to justify the expense. And even then, paper would have been a more fitting medium than fine vellum. So I think the suggestion must be rejected, and we are reduced to the conclusion that John Sargensonne was a collector, an antiquary, of whom however, I have been able to learn nothing. "Translated" of course, only means "copied."

The Wood Manuscript of the Old Charges follows on the whole the text of the Grand Lodge Family; but, as it has peculiarities of its own which preclude its being placed in any distinct branch of this numerous family, it is ranged under the "Sundry Forms."

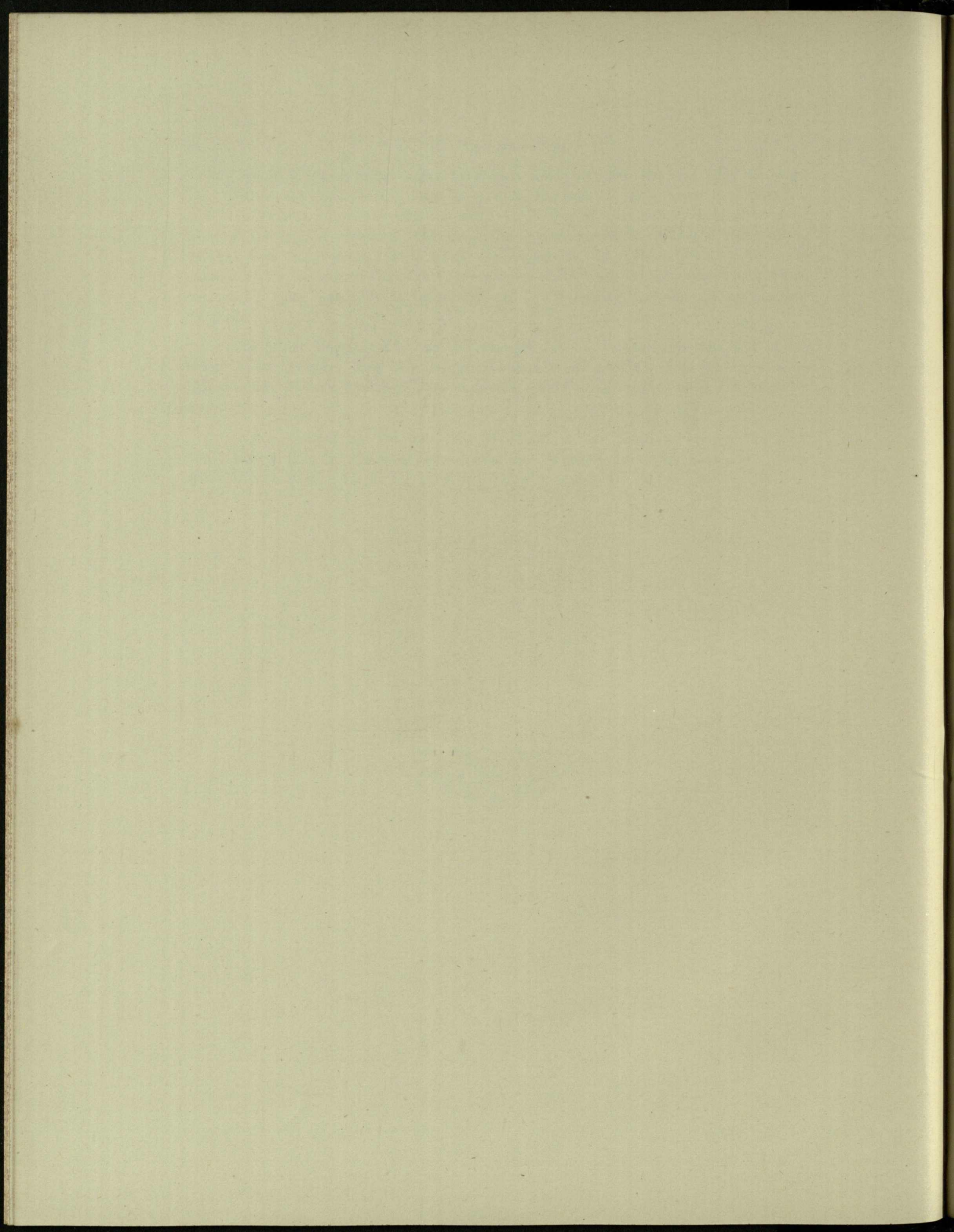
It was printed by the late Bro. Woodford in the *Masonic Magazine* for June 1881; and in his *Old Charges*, 2nd edition, Bro. Hughan has given a reduced photograph of one page. No portion of it has hitherto been given in full size facsimile.











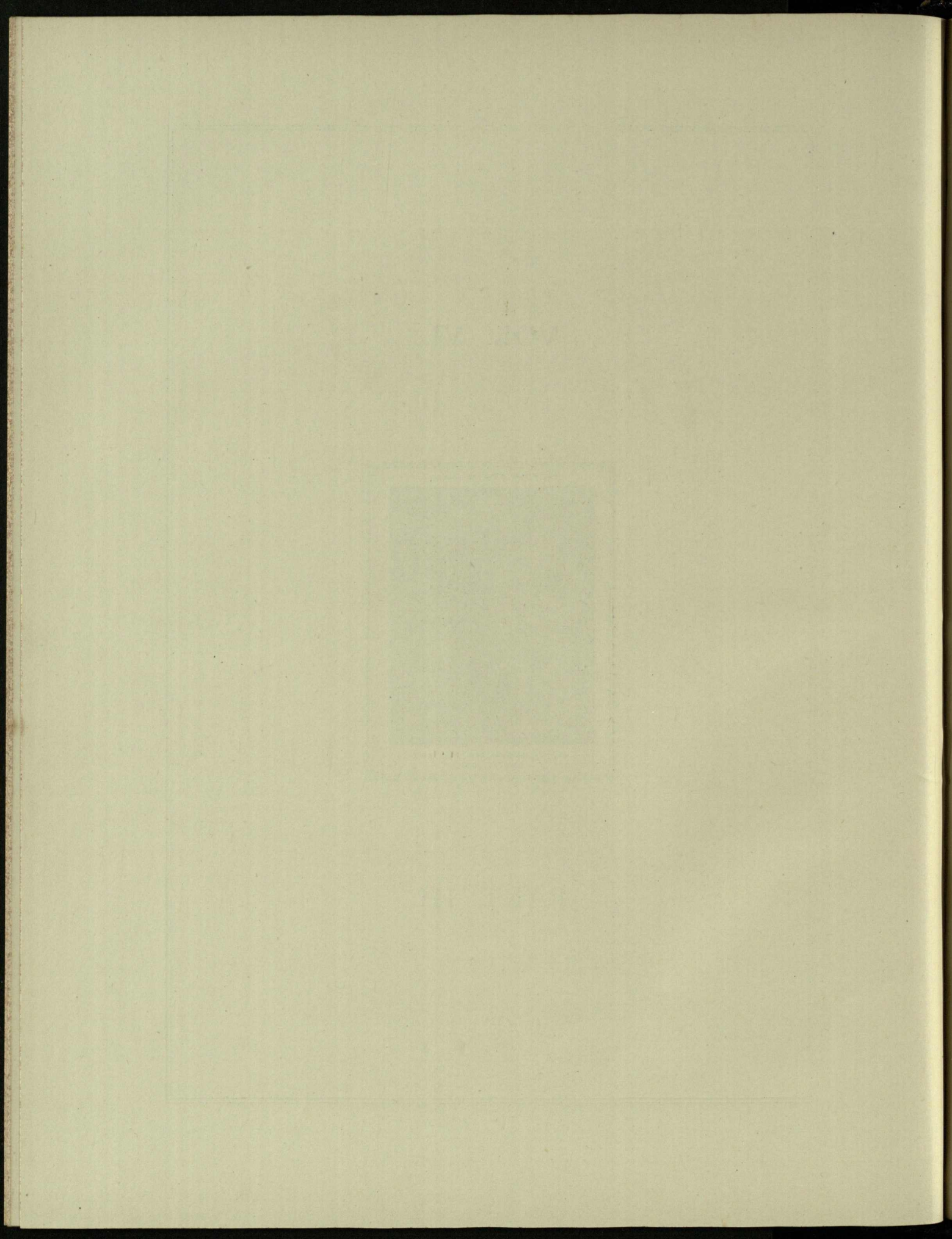


VOL. VI.



PART III.







THE LECHMERE MANUSCRIPT.

---

INTRODUCTION : TRANSCRIPT.



also working for sending them unto him, & payments  
gave her gave them; & this was y<sup>e</sup> first time y<sup>t</sup> any mason had  
any charge of his craft, moreover when Abraham & Sarah his  
wife, went into Egypt their wives taught y<sup>e</sup> scribes liborall  
sciences unto y<sup>e</sup> Egyptians, & her had a worthy scholar called Euzil  
& her learned right well, & was m<sup>e</sup> of all y<sup>e</sup> scribes liborall  
in his daies it becometh y<sup>e</sup> lordes & states of y<sup>e</sup> realme had so  
many scribes w<sup>ch</sup> they had bogot som by their wives & some  
by y<sup>e</sup> ladies of y<sup>e</sup> realme, for y<sup>e</sup> land is a holy land & a s<sup>o</sup>me  
generation & they had no scribes competent for their children  
wherefore they made m<sup>uch</sup> sorrow, & y<sup>e</sup> king of y<sup>e</sup> land made a  
great counsell & a parliament, to know how they myght find their  
children, & they could find no good wayes, & he caused a cry to  
be made thorough<sup>out</sup> y<sup>e</sup> realme, if there were any man y<sup>t</sup> could  
inform him y<sup>t</sup> he should com<sup>e</sup> unto him, & he should be  
well rewarded & he himselfe well paid, After this cry was  
made came this worthy Clarke Euzil, & said unto y<sup>e</sup> king  
& all his great lordes, if you will take me, your children to  
gouverne & teache them honestly as gentlemen should be. Under  
Condition y<sup>t</sup> you will graunt them & me a comission, y<sup>t</sup> for any  
hau<sup>e</sup> power to rule them honestly as y<sup>e</sup> scribes ought to be ruled  
& y<sup>e</sup> king & his counsell granted them a none & sealed y<sup>e</sup> comission &  
then y<sup>e</sup> worthy doctore took to him y<sup>e</sup> lordes scribes & taught them this  
science of geometrie in practise to worke m<sup>uch</sup> m<sup>uch</sup>, all manner of work  
the works y<sup>t</sup> belonged to building castles, all manner of courts, town  
houses & churches w<sup>ch</sup> all other buildings, & he gave them a charge  
this manner, first y<sup>t</sup> they should be true to y<sup>e</sup> king & y<sup>e</sup> lord they served  
& y<sup>t</sup> they should love one another & be true one to another, & y<sup>t</sup> they should  
call one another fellows & not servants nor his know nor any other foule  
names & y<sup>t</sup> they should truly serve their payment to y<sup>e</sup> lord y<sup>t</sup> they  
serve, & y<sup>t</sup> they should ordaine y<sup>e</sup> wisest of them to be m<sup>e</sup> of y<sup>e</sup> lord  
work, & neither for low nor great riches nor s<sup>o</sup>me to set another  
y<sup>t</sup> hath little during to be m<sup>e</sup> of y<sup>e</sup> lord work whereby he should  
be & bill forbe & they ashamed, & y<sup>t</sup> they should call y<sup>e</sup> governor of  
y<sup>e</sup> work m<sup>e</sup> of y<sup>e</sup> work whilst they worke w<sup>ch</sup> him, & many other  
charges w<sup>ch</sup> were to be done to all these charges he made  
them sweare y<sup>e</sup> greatest oathe mon used to sweare at y<sup>e</sup> time  
& ordained for them Reasonable payment y<sup>t</sup> they myght live  
by it honestly & also they should come & assemble their other  
y<sup>t</sup> they myght have counsell in their crafts



cast of  
into France  
a journey unto a man of France yt was named Charles  
Cartill, who loved well his craft & drew to him this maynung  
girding aboutsaide & learned of him y<sup>e</sup> craft & took y<sup>e</sup> charges  
& manors upon him, & afterwards by y<sup>e</sup> grace of god was  
elected to be king of France, & when hee was in his estate hee  
tooke to him many masons & made masons thaire yt was none  
& set them to worke & gave botz charges & manors & good  
paymont hee had, and for y<sup>e</sup> masons hee confirmed them a char  
ter from yeare to yeare so should thaire assemblye this same y<sup>e</sup>  
into France, And England all this season stood void until St Albans  
land builded y<sup>e</sup> town whiche is now called Saint Albans and soe  
in old times a worthy knight was steward to y<sup>e</sup> king & had y<sup>e</sup>  
governance of y<sup>e</sup> Realme, also making y<sup>e</sup> town hee called  
he loved well masons & cherished them & hee made thaire  
payment Ryght good, standing wages, as y<sup>e</sup> Realme did require  
for hee gave them 3-6 a week to thaire double wages  
before yt tyme thow all y<sup>e</sup> land a mason took but a peny  
day, & next to yt tyme yt St Albans amended it & gat  
them a Charter of y<sup>e</sup> king & his Councill & gave it y<sup>e</sup> name  
of Assemblye & there at hee was himselfe & made masons  
& gave them charges as you shall heare afterwards right  
wars into England & off St Albans thaire same great  
rule of masonry was destroyed, until y<sup>e</sup> tyme of king Athel  
stone yt was a worthy king in England, and he brought y<sup>e</sup>  
land unto rest & peace againe & hee builded many good  
worke and abbeyes and castles and many other dyvers  
buildings & he loved masons very well & hee had a sonne  
yt was named hee me and hee loved masons much more  
then his father for he was full practise in geometrie where  
fore he drew himselfe to comen w<sup>th</sup> masons & to learne  
of them thaire craft & afterwards for love hee had to ma  
sons & to y<sup>e</sup> craft hee was made mason himselfe & hee got

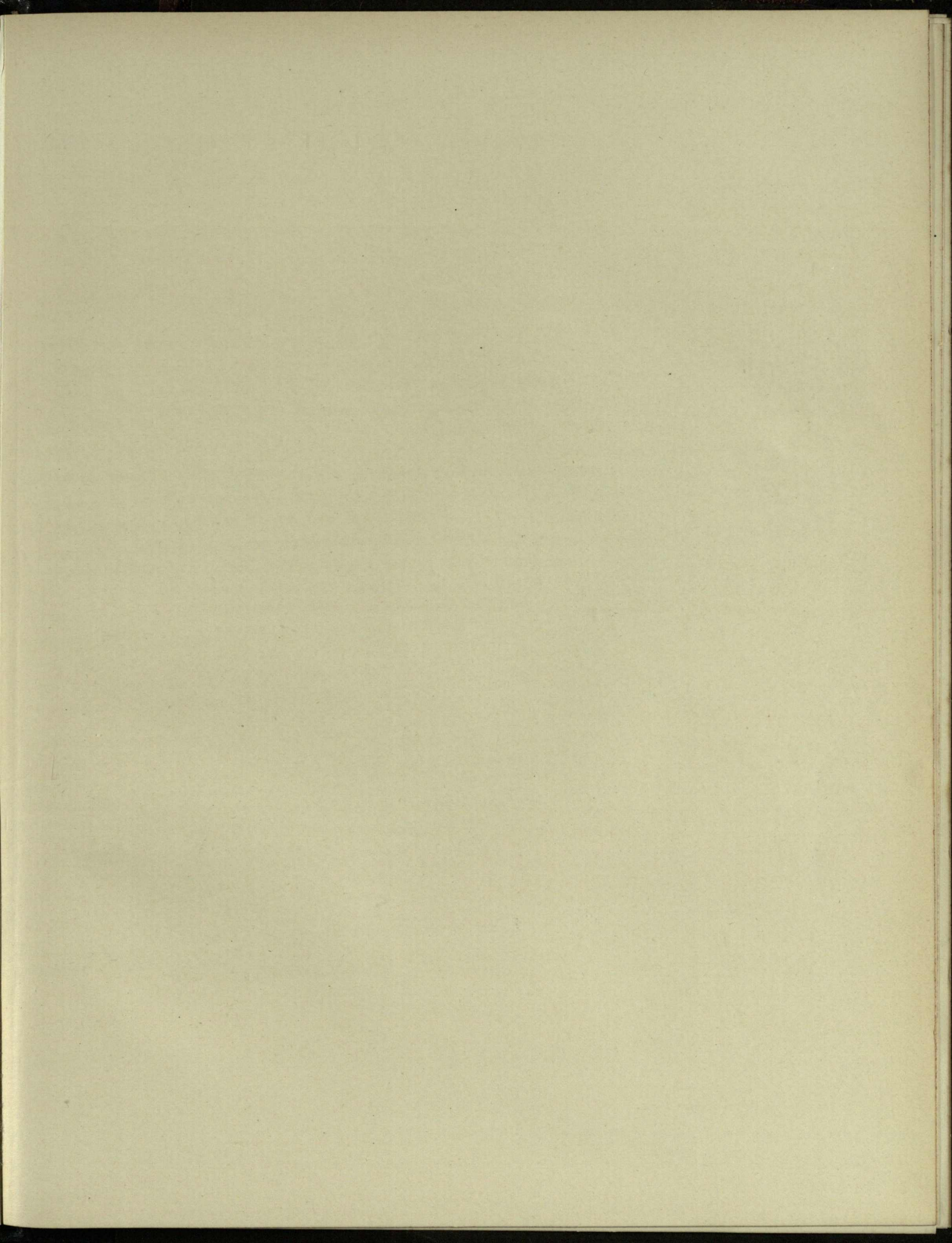


of his father y<sup>e</sup> King a Charter & a Comission to hold every year  
Assembly, whow they would w<sup>th</sup> in y<sup>e</sup> Realm & to correct w<sup>th</sup> in  
themselves Statutes & to pass if it were done w<sup>th</sup> in y<sup>e</sup> Craft  
& he hold himselfe assembly at y<sup>e</sup> Court & thow he made masons &  
gave them charges & taught to them y<sup>e</sup> maners of masons & com-  
manded y<sup>t</sup> Rule to be holden ever after, & to them toke y<sup>e</sup> Charter  
& Comission to keep ordinaries y<sup>t</sup> it should be ruled from King  
to King, when this Assembly was gathered to gether he made  
a Law y<sup>t</sup> all masons both old & young y<sup>t</sup> had any writing or Under-  
standing of y<sup>e</sup> Charges y<sup>t</sup> were made before in this Land or in  
any other Land y<sup>t</sup> they should shew them forth and thow was  
some in frenche some in greke some in English & some in other  
languages & y<sup>e</sup> intent thow was found & he commanded a booke to be  
made & how y<sup>e</sup> Craft was first made & found, & commanded y<sup>t</sup> it should  
be read & toold when any mason should be made & to glw him  
his Charges: & from y<sup>t</sup> untill this time masons have bene kept  
in y<sup>t</sup> sort & order as well as now might govern it, and further  
more at divers Assemblies hath bene put to & added certain  
Charges more & more by y<sup>e</sup> best advice of m<sup>e</sup> & followers

How followeth the worthy & godly oate of masons

Tu<sup>m</sup> Unus ex Senioribus tenuit librum et illi. Vell ille ponent  
vel ponet manum super librum et tunc protulit debent  
Legi, every man y<sup>t</sup> is mason take heed well of this Charge  
if you finde your selfe guilty of any of these y<sup>t</sup> you may amend  
you againe, & especially you y<sup>t</sup> are to be charged take good heed  
y<sup>t</sup> you may keep this Charge, for it is a great gill for a man  
1 to forswear himselfe upon a Booke, y<sup>e</sup> first Charge is y<sup>t</sup>  
you shalbe true man to god & y<sup>e</sup> holy Church & y<sup>t</sup> you use now  
verrow nor heresie by your understanding or by teaching of  
2 distrust men: & also you shalbe true <sup>men</sup> Leige to y<sup>e</sup> King w<sup>th</sup> out  
falshood, And y<sup>t</sup> you shal know noo treason but y<sup>t</sup> you amend  
3 it if you may or else warn y<sup>e</sup> King or his Council  
therof

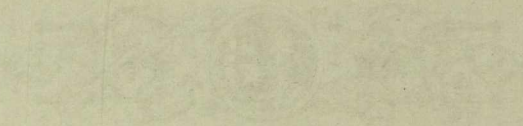






4 Also you shall know one to another it is to say every m<sup>r</sup> & fellow of y<sup>e</sup> craft of masonry yt be masons allowed yt you doo to them as you would  
5 they should doo to you, And also yt every mason purge true Countroll of Lodge & Chamber call other countroll yt ought to be kept by y<sup>e</sup> way  
6 of masonry, And also yt no mason shall be thiffe neither in Company as farforth as he may know, And also yt you shall know to goe lowe  
7 & m<sup>r</sup> you shall truly to see for his fit & advantage, And also yt you doo not villany in y<sup>e</sup> house whereby y<sup>e</sup> craft may be slandered  
8 thise be Charges in generall yt every mason should hold both m<sup>r</sup> & fellowes, 1 now I will Reserve other Charges in particular both  
for m<sup>r</sup> & fellowes first yt no mason shall take upon him any sort of worke nor other worke but yt he know himselfe able & willing to pforme y<sup>e</sup> same  
10 yt y<sup>e</sup> craft have no dishonour but yt y<sup>e</sup> lord may be well served and truly, 2 also yt no m<sup>r</sup> take any worke but yt he take it reasonably so yt y<sup>e</sup>  
lord may be truly served w<sup>th</sup> his owne good & y<sup>e</sup> m<sup>r</sup> to live honestly & pay his fellowes truly their pay as y<sup>e</sup> manner of y<sup>e</sup> craft doth require, 3 And also yt  
no m<sup>r</sup> & no fellow shall supplant others of thire worke yt is to say, if they have taken a worke out of a lord's worke you shall not put him  
out if he be able of doing to end y<sup>e</sup> worke, 4 Also yt m<sup>r</sup> nor fellow take no apprentice to be allowed his apprentice but for 7 years & yt y<sup>e</sup> apprentice be  
able of sixteene Cliffe as he ought to be, 5 And also yt no m<sup>r</sup> nor fellow take no allowance to be made mason w<sup>th</sup> out consent of his fellowes at y<sup>e</sup> least  
as a m<sup>r</sup> yt shall be made mason be able out all Lyons yt is to say yt he be free borne of a good kindred & no bound man & yt he have his right limbs  
fellowes but yt he may serve so yt he be not deceived by false workmen, 6 And also yt no fellow stand another falsly behind his back  
to make him lose his good name or his worldly good, 7 And also yt no fellow answer one another Ungodly in a lodge or w<sup>th</sup> out w<sup>th</sup> out  
now of a tale, 8 And also yt every mason should show his cliffe & put him to worship, 9 And also yt no mason shall be a common ribbald in his house to make  
to be, 10 And yt no fellow goe into y<sup>e</sup> tower by night there as is a lodge of fellowes w<sup>th</sup> out a fellow yt may be  
him witness yt he was in house, 11 And also yt no mason shall be a common ribbald in his house to make  
if they have any wating & to stand at guard of m<sup>r</sup> & fellowes, 12 And also yt no mason shall be a common ribbald in his house to make  
may not at any time stand at guard of m<sup>r</sup> & fellowes, 13 And also yt no mason shall be a common ribbald in his house to make  
any rough words to goe to com on care, 14 And also yt no mason shall be a common ribbald in his house to make  
stone w<sup>th</sup> no m<sup>r</sup> or fellow, 15 And also yt no mason shall be a common ribbald in his house to make  
a stranger when of his owne making, 16 And also yt no mason shall be a common ribbald in his house to make  
is or else to refuse some out of y<sup>e</sup> countrey, 17 And also yt no mason shall be a common ribbald in his house to make  
19 And also yt every mason shall show truly y<sup>e</sup> worke &  
make an end of y<sup>e</sup> worke be it task or journey thise  
Charge w<sup>th</sup> have we heard call other yt belong  
to masons you shall know, soe helpe you god &  
by this Booke to your power





THE UNIVERSITY OF CHICAGO

LIBRARY OF THE UNIVERSITY OF CHICAGO  
DIVISION OF THE PHYSICAL SCIENCES  
PHYSICS DEPARTMENT  
5734 S. UNIVERSITY AVE.  
CHICAGO, ILL. 60637

PHYSICS DEPARTMENT  
5734 S. UNIVERSITY AVE.  
CHICAGO, ILL. 60637





## The Lechmere Manuscript.



HIS manuscript, although written on strips of parchment can hardly be called a roll, for the three strips of which it consists are all sown together at one end and do not appear to have ever been arranged to form a continuous scroll. The first strip measures 10 inches in length by  $7\frac{3}{4}$  inches in width, and is incomplete at the upper end, (where it is cut in three steps), thus depriving us of all that portion which usually precedes the Nimrod Charges, and it ends with the Euclid Charges. The second strip is slightly damaged by damp at the top, is of the same width and  $17\frac{1}{2}$  inches long, and begins in the middle of the Charles Martel legend, so that a large hiatus occurs between the two strips. The third continues the second without break, but is of a most curious shape, as the piece of parchment is roughly triangular, beginning with a width of  $14\frac{1}{2}$  inches, and two inches from the top it commences to narrow, until it is finally only 4 inches wide, the total length being 7 inches.

The writing is by no means a beautiful specimen, and is very faded in parts, rendering it almost illegible, while, as will be seen by the facsimile, some of the corrections and interpolations are by another hand. The date is supposed to be the latter half of the 17th century.

The manuscript was purchased in London, in its present imperfect state, by the late Sir Edmund A. H. Lechmere, Bart., Grand Master of the Province of Worcester, and by him presented to the Worcester Masonic Library, in whose custody it remains.

It belongs to the Sloane Family of these documents, but, owing to certain peculiarities can hardly be included in either of the three branches into which this family is divided; Bro. Begemann has therefore placed it under "Sundry Forms."

The text of the manuscript has been once reproduced, in the *Masonic Monthly* for December 1882. No portion of it has ever been published in facsimile.







## The Tychmere Manuscript.

---

payments . . . . . [h]aue worship for sending them vnto him, & other [Cha]rges hee gaue them; & this was y<sup>e</sup> first time yt any mason had any Charge of his Craft, Moreouer when Abraham & Sarah his wife, went into Egypt theire were taught ye seven Liberall Sciences vnto ye Egiptians & hee had a worthy scholar called Euchild & hee Learned right well, & was m<sup>r</sup> of all y<sup>e</sup> seven Sciences, & in his daies it befell yt ye lords & states of ye Realme: had soe many soones w<sup>ch</sup> they had begot somes by theires wives & some by ye Ladies of ye Realme, for yt Land is A Holy Land & aplenyshed generation & they had noe Liueings competent for theire Children, wherefore they made much sorrow, & ye king of yt land made a great Councell & a parl<sup>mt</sup>, to know how they myght find theire Children, & they Could find noe good wayes & he Caused a Cry to be made through out ye Realme, if theire weare any man yt could informe him yt hee should Come vnto him, & hee should be well rewarded & hould himselfe well paid, After this Cry was made came this worthy Clarke Euchild, & said vnto ye king & all his great lords, if you will take mee, youre Children to gouerne & teach them honestly as gentlemen should bee: Vnder Condi<sup>con</sup> yt you will graunt them & mee A Com<sup>ision</sup>, yt I may haue power to rule them honestly as yt science ought to bee Ruled & ye king & his Councill granted them a none & seald yt Com<sup>ission</sup> & then yt worthy Doctor tooke to him ye Lords soones and taught them this science of geometrie in practise to worck misteries, all maner of worthy worcks yt belonged to building Castles, all maner of Courts temples & Churches w<sup>th</sup> all other buildings, & he gaue them a Chargeion this maner, first yt they should be true to ye king & ye lord they served & yt they should loue one another & be true one to another, & yt they should call one another fellows & not servant nor his knaue nor any other foule names & yt they should truly serue theire payment to ye lord yt they serue, & yt they should ordaine ye wisest of them to bee M<sup>r</sup> of ye lord worck, & neither for loue nor great Riches nor Liueing to set another yt hath Little Cuning to bee M<sup>r</sup> of ye lords worck whereby hee should be Evill served & they ashamed, & yt they should Call y<sup>e</sup> gouerner of ye worck m<sup>r</sup>, of y<sup>e</sup> worck whilst they worck w<sup>th</sup> him, & many other Charges w<sup>ch</sup> weare to lounge to tell, & to all theise Charges hee made them sweare y<sup>e</sup> greatest oath men Vsed to sweare at yt time & ordained for them Resonable payment yt they myght liue by it honestly & alsoe they should Come and Assemble theire other yt they myght haue Councill in theire Crafts.

. . . . . [ca]me into ffrance & . . . . . Craft of [ma]sonrie vnto ye man of france, yt was named Charles Martill, hee loued well his Craft & drew to him this naymus groecus abouesaide & learned of him ye Craft & tooke ye Charges &



maners vpon him, & afterwards by ye grace of god was Elected to be king of ffrance, & when hee was in his Estate hee tooke to him many masons & made masons theire yt was none & set them to worck & gaue both Charges & maners & good payment hee had, and for ye masons hee confirmed them a Charter from yeare to yeare to hould theire Assembly and thus Came ye science vnto ffrance, And England all this season stood void vntill St Albou Came into England and in his time ye king of England builded y<sup>e</sup> town w<sup>ch</sup> is now Called saint Albans and soe in Albans time a worthy knight was steward to ye king & had ye gouernance of ye Realme, & also makeing ye towne walles he loued well masons & Cherished them & hee made theire payment Ryght good, standing wages, as ye Realme did Require for hee gaue them 3<sup>s</sup>-6<sup>d</sup> a weecke to theire dowble wages before yt time throw all ye land a mason tooke but a peny day, & next to yt time yt St Albaines amended it & gat them a Charter of ye Kinge & his Councill & gaue it ye name of Assembly & there at hee was himselfe & made masons & gaue them Charges as you shall heare afterwards right soone after ye death of St<sup>e</sup> Albaines theire came great wars into England through divers Comotions soe yt good Rule of masonry was destroyed, vntill ye time of kinge Athelstone yt was a worthy kinge in England, and he brought ye land vnto Rest & peace againe & hee builded many good worcks and Abbeyes and Castles and many other divers buildings & he loued masons very well & hee had a soun yt was named hedwe [<sup>?</sup> or Ledwe] and hee loued masons much more then his father for he was full practise in geometrie wherefore he drew himselfe to Comune w<sup>th</sup> masons & to learne of them theire Craft & afterwards for loue hee had to masons and to ye Crafte he was made mason himselfe & hee got of his father ye kinge a Charter & a Comission to hould Euery yeare Assembly, where they would w<sup>th</sup>in ye Realme & to Corect w<sup>th</sup>in themselues statutes & trespasses if it were done w<sup>th</sup>in ye Craft & he held himselfe assembly at yorck & theire hee made masons & gaue them charges & taught to them ye maners of masons & commanded yt Rule to be houlden ever after, & to them tooke ye Charter & Comission to keepe & ordinances yt it should bee Ruled from kinge to kinge, when this Assembly was gathered to gether hee made a Cry yt all masons both ould & young yt had any writings or vnderstandinge of ye Charges yt were made before in this Land, or in any other land yt they should shew themforth and theire was some in french some in greecke some in English & some in other languages & ye intent theireof was foud & hee Comanded a boocke to be made & how ye Craft was first made & found, & Comanded yt it should be read & tould when any mason should be made & to giue him his Charges: & from yt vntill this time masons have beene kept in yt sort & order as well as men myght governe it, and furthermore at divers Assemblies hath beene put to & added certaine Charges more & more by ye best Advice of m<sup>rs</sup> & ffellowes

Here followeth the worthy & godly oearth of masons

Tunc vnus ex senioribus tenuit Librum et illi vell ille ponent vel ponet manum super librum et tunc precepta debent Legi, euery man yt is mason take heede well of this Charge if you finde yourselfe guilty of any of theise yt you may amend you againe. & especialy you yt are to be Charged take good heed yt you may kepe this Charge, for it is a great p<sup>i</sup>ll for a man 1 to forswear himselfe vpon a Boocke; ye first Charge is yt you shalbe true man to god & ye holy Church & yt you vse noe Error nor heresie by your vnderstanding or by teaching of 2 discreet men, Alsoe you shalbe



true Leige men to ye kinge w<sup>th</sup>out 3 falshood, And yt you shall know noe treson but yt you amend it if you may or Else warne ye kinge or his Councell thereof 4 Alsoe you shalbe true one to another yt is to say euery M<sup>r</sup> & fellow of ye Craft of masonry yt be masons allowed yt you doe to them as you would 5 they should doe to you, And alsoe yt eu<sup>y</sup> mason keepe true Councell of Lodge & Chamb<sup>r</sup> & all other Councells yt ought to be kept by ye way 6 of masonry, And alsoe yt noe mason shalbee cheiffe neither in Company as farforth as hee may know, And alsoe yt you shalbee true to ye lord 7 & M<sup>r</sup> you serue & truly to see for his p<sup>'</sup>fit & advantage, And alsoe yt you doe noe villany in ye house whereby ye Craft may be slandered 8 theise be Charges in generall yt eu<sup>y</sup> mason should hould both m<sup>rs</sup> & fellowes, now I will Rehearse other Charges in particular both for m<sup>rs</sup> & fellowes first yt noe master shall take vpon him any Lords worke nor other worck but yt hee know himselfe able & Cuning to p<sup>'</sup>forme ye same soe yt ye Craft haue noe disworship but yt ye lord may be well served & truly, 2 & Also yt noe m<sup>r</sup> take any worcke but yt he take it Resonably soe yt ye lord may be truly served w<sup>th</sup> his owne good & ye m<sup>r</sup> to liue honestly & pay his fellowes truly theire pay as ye maner of ye Craft doth require, 3 And alsoe yt noe m<sup>r</sup> nor fellow shall suplant others of theire worck yt is to say, if they haue taken a worcke or stand m<sup>r</sup> of a lords worck you shall not put him out if he be able of Cuning to end ye worck, 4 Alsoe yt m<sup>r</sup> nor fellow take noe aprentice to be allowed his prentice but for 7 years & yt ye aprentice be able of birth & life as he ought to be, 5 And alsoe yt noe m<sup>r</sup> nor fellow take noe allowance to be made mason w<sup>th</sup>out consent of his fellows at ye least 5 or 6 & yt he yt shalbe made mason be able ou<sup>r</sup> all Lyers yt is to say yt he be free borne & of a good kindred & noe bound man & yt he haue his right limbs as a man ought to haue, 6 And alsoe yt noe m<sup>r</sup> put Lords to taske yt is vsed to goe Iourney, 7 And also yt eu<sup>r</sup>ie mason shall giue noe pay to his fellows but as he may deserue soe yt he be not deceiued by false worckmen, 8 And also yt no fellow slander another falsly behind his backe to make him loose his good name or his wordly goods, 9 And also yt no fellow answere one another vngodly in a lodg or w<sup>th</sup>out w<sup>th</sup>out resonable cause, 10 and also yt eu<sup>r</sup>ie mason should p<sup>'</sup>fer his eldr & put him to worship, 11 And also yt no mason play at Hazards nor other play wherby they may be slandered, 12 And also yt no mason shalbe a Co<sup>m</sup>on Ribbald in Lecherie to make ye . raft to be slandered, 13 And yt no fellow goe into ye towne by nyght there as is a lodge of fellows w<sup>th</sup>out a fellow yt may beare him witnes yt he was in honest Co<sup>p</sup>any, 14 And also yt eu<sup>r</sup>ie m<sup>r</sup> & fellow come to ye assēby if it be w<sup>th</sup>in 50 miles about him & if he haue any wa<sup>r</sup>ing & to stand at Reward of m<sup>r</sup> & fellowes, 15 And also yt eu<sup>r</sup>ie m<sup>r</sup> and fellow if they haue trespassed shall stand at award of m<sup>r</sup> and fellowes to make them accord if they may & if they may not acords them to goe to co<sup>m</sup>on law, 16 and also yt no mason make mould square nor rule to any rough Lyers 17 and also yt no mason set no Layes w<sup>th</sup>in a Lodge or w<sup>th</sup>out to haue mould stones w<sup>th</sup> no moulds of his owne making, 18 and also yt euery mason shall cherish a stranger when they come ou<sup>r</sup> ye countrie & set them at worck as ye man<sup>r</sup> is or Else to Relife them w<sup>th</sup> some money to bring them to ye next lodge 19 And also yee shall & euery mason shall serue truly ye worck & make an End of your worck be it taske or Iourney theise Charge w<sup>ch</sup> I haue rehearsed & all other yt belongs to masons you shall keepe, soe helpe you god & by this Booke to youre power



