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The
History and Articles of Masonry;

(Now first published from a MS. in the British Museum.)

DEDICATED, BY PERMISSION, TO

THE W. BRO. JOHN HAVERS, Esq., P.S.G.D.,

President of the Board of General Purposes,

BY THE EDITOR,

MATTHEW COOKE,

[Secretary of the Globe Lodge (No. 23); S.D. of the Egyptian Lodge (No. 29); Member of the Royal Union Lodge (No. 536); Hon. Member of the Florence Nightingale Lodge (No. 1008); and of the Homer Lodge, Smyrna (No. 1108); Member of the Florence Nightingale Mark Lodge (No. 10); Comp. of the Domatia Chapter (No. 206); Scribe E. of the St. James's Union Chapter (No. 211); the Royal Union Chapter (No. 536); and of the Polish National Chapter (No. 778); K.T. of the Kemys Tynte Encampment, and Grand Organist to the Grand Conclave of Masonic Knights Templar of England and Wales; S.P.R. †, Invicta Chapter, 18^o.]

Music Master to the Royal Freemasons' School for Female Children; Member of the Newspaper Press Fund; late Editor of "The Clerical Directory;" and formerly one of the Children of Her Majesty's Chapels Royal.

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TO

The W. Bro. John Babers, Esq., M.S.G.E.

DEAR SIR AND BROTHER,

When I first sought permission to dedicate this work to you, my request was received in the kindest manner, and you even went so far as to suggest the propriety of my seeking some more influential brother, under whose auspices it might appear; but, considering that I was about to solicit the patronage of my brethren of the Craft for this work, I knew of no one in our Order more widely known, or justly esteemed, than yourself, and

having prevailed upon you to allow me to inscribe your name on my title-page, permit me, thus publicly, to offer you my warmest thanks. I was also guided by other considerations. I felt that the work, though small in size, should go forth to the world under the influence of the name of a patron who was known to be a scholar and a gentleman. Of the former I was well satisfied from many sources, and of the latter I was as fully sensible from your ancient and honourable lineage; added to which, I am under considerable obligation to you for facilities and assistance rendered to me in several literary enquiries. For these reasons, I have much pleasure in dedicating the following sheets to you, and beg you will consider them as an humble testimony of respect and esteem, from

Yours truly and fraternally,

MATTHEW COOKE.

78, George Street,
Euston Road, London, N.W.
July, 1861.

PREFACE.

By permission of the Trustees of the British Museum, the following little work has been allowed to be copied, and published, in its entire form. The original is to be found amongst the Additional Manuscripts in that National Collection, and is numbered 23,198.

Judging from the character of the hand-writing and the form of contractions employed by the scribe, it was most probably written in the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.

By whom, or for whom, it was originally penned there is no means of ascertaining; but, from the style, it may be conjectured to have belonged to some Master of the Craft, and to have been used in assemblies of Masons as a text book of the traditional history, and laws, of the fraternity.

In confirmation of this opinion a correspondent, in the "Notes and Queries" department of *THE FREEMASONS' MAGAZINE*, of December 8th, 1860, page 447, says:—

"Whereupon the King (Athelstan) caused a roll or book to be made, which declared how this science was first invented, afterwards preserved and augmented, with the utility and true intent thereof, which roll or book he commanded to be read and plainly recited when a man was to be made a Freemason."

This the writer quotes from a MS. dated 1600, but does not say where it is to be found. He states,—

"In reference to the above, Dr. Rawlinson, upwards of 120 years ago, adds, 'One of these rolls I have seen in the possession of Mr. Baker, a carpenter in Moorfields.'"

The before mentioned correspondent then makes the following query:—

"Is anything known of the early history of the MS. preparing for the press by Bro. Matthew Cooke? It would appear to be the identical one alluded to by Dr. R., Mrs. Caroline Baker, from whom the British Museum purchased the MS., being doubtless a descendant of this Mr. Baker."

Whether these conjectures are wide or near the mark must be left to every one to decide for himself; they are

inserted here because there is an air of probability about them, but in no way is it intended to offer them as more than plausible suggestions.

The following description of the original MS. may be interesting to many readers:—

It is written on vellum, is in a good state of preservation, and is protected by its original binding of two oak covers, at a former period secured by a clasp, the ends of which only remain. Its height is $4\frac{3}{8}$ inches, by $3\frac{3}{8}$ inches in width.

On the first folio, which is fastened down to the inside of the wood cover, are three portions of writing by modern hands. The first has been considerably obliterated, but the word "war" is still visible. The second, quite legible, is "William K." The third, in the neat hand of Sir Frederick Madden, Knt., Keeper of the MSS. in the British Museum, shows how it came into the library of that institution by a memoranda stating it was "Purch^d of Mrs. Caroline Baker, 14th Oct., 1859."

On fol. 2 is written, in a large bold hand, "Jno. Fenn, 1786," and engrossed across the leaf, is "Printing in Germany, 1548. In England, 1471, Robert Crowe,

MDCCLXXXI." There is also the British Museum press mark, "199 g," in pencil.

The verso fol. 2 is stamped with an impression of the Museum book mark.

On fol. 3 is the number of the MS., viz., 23,198, inscribed by the Museum officer whose duty it is to number the books. There is also, in the same bold hand as that of Jno. Fenn's name on fol. 2, "The Seven Sciences. Geometry. A History of Masonry. Its Articles, Points, &c."

The verso of fol. 3 is blank, and the MS. itself commences on fol. 4.

The book extends over 34 folios, i.e., 68 pages, and concludes on fol. 38, six lines down.

Fol. 39 again bears the Museum stamp, after which a leaf of the vellum has been cut out, or the side of a smaller leaf left, so that the binding threads should retain a firm hold. It has also been written upon, but the words are obliterated by rubbing; yet there are still sufficient marks left to enable any one to distinguish the name "William K." in a diamond-shaped border.

Fol. 39 b. has some traces of writing, but they are

wholly illegible, and the same holds good with regard to fol. 40, which latter is fastened down to the wooden cover at the end.

In a work like this, literal accuracy is of the greatest importance, and such has been the aim of the present publication. It is, as nearly as the difference between MS. and print would allow, a faithful reproduction of the original. To render it such, the contractions have had to be specially engraved for the purpose, and to this cause must be attributed the delay which has occurred in its appearance. To keep as near the MS. as possible, it has been set line for line, and folio for folio, with the original, and, although in prose, the lines have been numbered, as in poetry, for facility of reference.

THE HISTORY AND ARTICLES OF MASONRY are not put forward as entirely new to Freemasons. Various versions of them are to be found in our public libraries, and, during the last hundred and fifty years, in print. The Editor's friend, J. O. Halliwell, Esq., printed a POEM ON MASONRY, which has the same common features, and sets forth much of the same history; but, until the present book appeared, there was no prose work of such undoubted

antiquity, known to be in existence, on the subject. It is this special circumstance that called forth the present publication, and that the same might go out to the world as near as possible to the original, has been one of the chief reasons for introducing it in its existing form.

It was originally intended to have added a Glossary of obsolete words, but the modernised spelling and the few notes appended, will, it is believed, entirely supersede the use of it.

It must be plainly understood that the Editor is in no way responsible for the view of Masonry here given. Much that occurs in the following pages has been long obsolete; still, the principles of the Craft in those early days are mainly our own at the present time; and if this little book induces any brother Mason to take up the search for like valuable testimonies to the antiquity of our Order, the labours of such will be nowhere more warmly hailed than by

THE EDITOR.

78, George Street,
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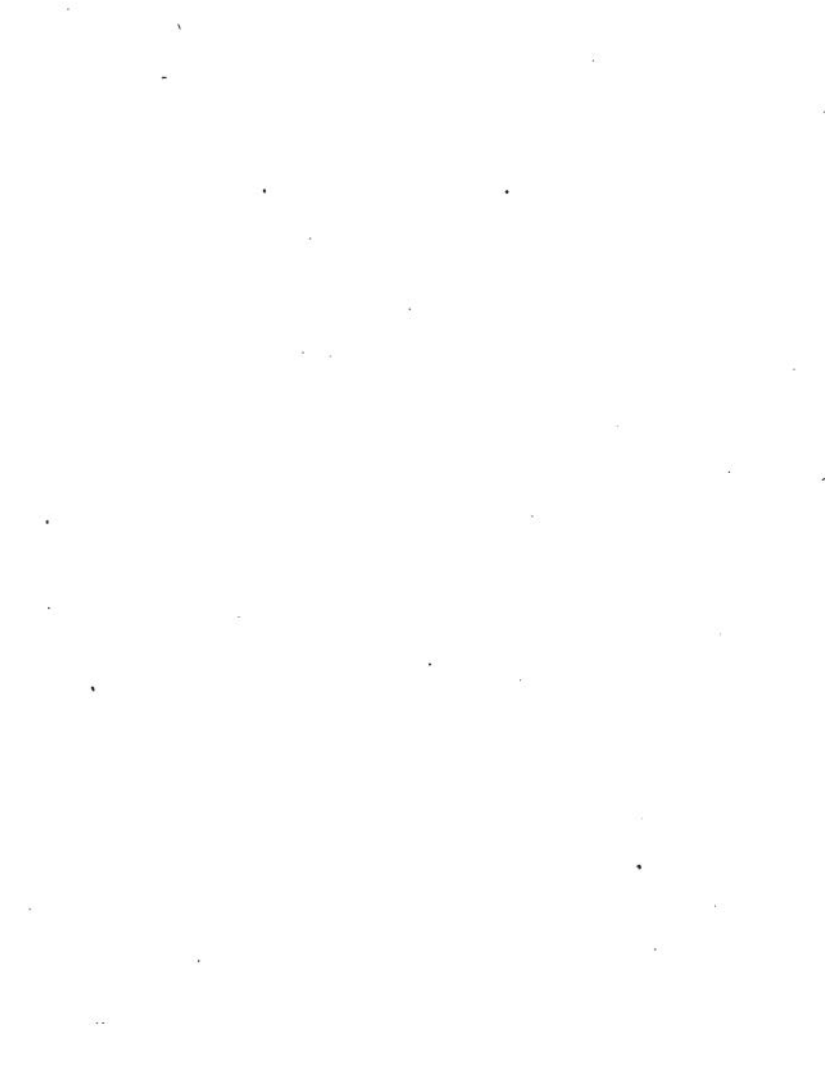
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Thonkyd be god
our glorious
ffadir and fou

der and former of heuen
and of erthe and of all
thyngis that in hym is
that he wolde foche laue of
his glorious god hed for to
make so mony thyngis of di
uers vertu for mankynd.

[10]

ffor he made all thyngis for
to be abedient & loget to man
ffor all thyngis that ben comel
tible of hollsome nature he


T

hanked be God,
 our glorious
 father and found-
 er and former of Heaven
 and of earth and of all
 things that in him is,
 that he would vouchsafe, of
 his glorious God-head, for to
 make so many things of di-
 vers virtue for mankind ;
 for He made all things for
 to be obedient and subject to man,
 for all things that are comes-
 tible of wholesome nature he

[10]

ordeyned hit for manys lusty
 nans. And all so he hath yif
 to man wittys and conyng
 of dyuers thyngys and craft-
 tys by the whiche we may
 trauayle in this worlde to
 gete to our lyuyng to make
 diuers thingys to goddis ple-
 sans and also for our ese and
 profyt. The whiche thingis
 if I scholde reherse hem hit
 were to longe to telle and to
 wryte. Wherfor I woll leue.
 but I schall schewe you some

ordained it for mans sustenance. And also he hath given to man wits and cunning of divers things, and crafts, by the which we may travel in this world to [20] get with our living to make divers things to God's pleasure, and also for our ease and profit. The which things if I should rehearse them it were too long to tell, and to write. Wherefore I will leave (them), but I shall shew you some,

that is to sey ho and in what
 wyle the sciens of Gemetry [30]
 firste be ganne and who w^o
 þe founders therof and of
 othur craftis mo as hit is no
 tid in þ bybill and in othur
 stories. 



K and in what ma
 ner þat this worthy
 sciens of Gemetry be gan I
 wole tell you as I sayde bi
 fore. ye schall vnderstonde [40]
 þ þ ben vij liberall sciens
 by the whiche vij all sciens

that is to say how, and in what wise, the science of Geometry [30] first began, and who were the founders thereof, and of other crafts more, as it is noted in the Bible and in other stories.

How and in what manner that this worthy science of geometry began, I will tell you, as I said before. Ye shall understand [40] that there be 7 liberal sciences, by the which 7 all sciences


and craftis in the world were fyrste founde. and in especiall for he is causer of all. þ̄ is to sey þ̄ sciens of Gometry of all other þ̄ be. the whiche vji sciens ben called thus. as for þ̄ fyrste þ̄ is called fundament of sciens his name is gram̄ [50] he techith a man ryztfully to speke and to write truly. The secunde is rethorik. and he techith a man to speke formably and fayre. The thrid is dioletic. and þ̄ sciens techith

and crafts, in the world, were first found, and in especial for he is causer of all, that is to say the science of geometry of all other that be, the which 7 sciences are called thus. As for the first, that is called [the] fundament of science, his name is grammar, [50] he teacheth a man rightfully to speak and to write truly. The second is rhetoric, and he teacheth a man to speak formably and fair. The third is dialecticus, and that science teacheth

a man to discerne the trowthe
 fro þ' fals and comenly it is
 tellid art or soph'stry. The fourth
 ys callid arismetrik þ' whiche [60]
 techith a man the crafte of
 nowmbers for to rekyn and
 to make a count^o of all thýge
 The fífte Gemetry the which
 techith a man all the mett^o
 and mesur's and ponderacōn
 of wyghtis of all man's craft^o
 The. vi. is musik^o that techith
 a man the crafte of song in
 notys of voyes and organ & [70]

a man to discern the truth
from the false, and commonly it is
called art or sophistry. The fourth
is called arithmetic, the which [60]
teacheth a man the craft of
numbers, for to reckon and
to make account of all things.
The fifth [is] geometry, the which
teacheth a man all the metcon,
and measures, and ponderacion,
of weights of all mans craft.
The 6th is music, that teacheth
a man the craft of song, in
notes of voice and organ, and [70]

tronpe and harp and of all
 othur pteynnyng to hem. The
 vij is astronomy that techith
 man þ̄ cours of the sonne
 and of þ̄ moune and of oth̄
 sterrys & planetys of heuen.

 We entent is princi
 pally to trete of fyrst
 fundacion of þ̄ worthe scyē
 of Gometry and we were [80]
 þ̄ founders þ̄ of as I seyde
 by fore ther ben vij liberall
 scyens þ̄ is to sey vij sciens or
 craftys that ben fre in hem

trumpet, and harp, and of all others pertaining to them. The 7th is astronomy, that teacheth man the course of the sun, and of the moon, and of other stars and planets of heaven.

Our intent is principally to treat of [the] first foundation of the worthy science of geometry, and we were [80] the founders thereof, as I said before. There are 7 liberal sciences, that is to say, 7 sciences, or crafts, that are free in them-

selfe the whiche vij. lyuen
 onle by Gometry. And Ge
 metry is as moche to sey
 as the mesure of the erth

Et sic dicit^r a geo ḡ qn Ḥ ter
 a latine & metron quod ē [90]

mensura. Vñ Gometria. i.
 mensur terre uel terraꝝ.

that is to say in englische that
 Gometria is Ḥ seyð of geo Ḥ is
 in gru. erthe, and metron Ḥ is
 to sey mesure. And thus is Ḥ
 nam of Gometria cōpobnyð
 and is seyð the mesur of Ḥ erth^e.

selves, the which 7 live
 only by geometry. And geo-
 metry is as much to say
 as the measure of the earth,
 “Et sic dicitur a geo ge quin R ter
 a latin et metron quod est [90]
 mensura. Una Geometria in
 mensura terra vel terrarum,”
 that is to say in English, that
 gemetria is, I said, of geo that is
 in gru, earth, and metron, that is
 to say measure, and thus is this
 name of Gemetria compounded
 and is said [to be] the measure of the earth.

Mervile ye not that I
 seyde that all sciens lyuē [100]
 all only by the sciens of G^eme-
 try, ffor there is none artifici-
 all ne honcraste that is wrozt
 by manys hond bot hit is
 wrouzght by G^emetry, and a
 notabull cause, for if a man
 worche w^o his hondis he wor-
 chyth w^o sume man^d tole and
 þ^e is none instrument of ma-
 teri^all thingis in this worlde [110]
 but hit come of þ^e kynde of
 erthe and to erthe hit wole

Marvel ye not that I
 said that all sciences live, [100]
 all only, by the science of geome-
 try, for there is none [of them] artifici-
 al. No handicraft that is wrought
 by mans hand but it is
 wrought by geometry, and a
 notable cause, for if a man
 work with his hands he wor-
 keth with some manner [of] tool, and
 there is none instrument, of ma-
 terial things, in this world [110]
 but it come[s] of the kind of
 earth, and to earth it will

turne a yen. and ther is no
 instrument þ̄ is to sey a tole
 to wirche w̄ but hit hath
 some p̄rporcion more or lasse
 And proporcion is mesure
 the tole er the instrument
 is erthe. And Gometry is
 said the mesure of erthⁿ **Wher** [120]
 fore I may sey þ̄ men lyuen
 all by Gometry. ffor all
 men here in this worlde lyue
 by þ̄ labour of her hondys.

Mony mo pbacions I
 wole telle yow why þ̄

turn again, and there is none
 instrument, that is to say a tool
 to work with, but it hath
 some proportion, more or less.
 And proportion is measure,
 the tool, or the instrument,
 is earth. And geometry is
 said [to be] the measure of [the] earth, Where- [120]
 fore, I may say that, men live
 all by geometry, for all
 men here in this world live
 by the labour of their hands.

M any more probations I
 will tell you, why that

Gometry is the sciens þ̄ all re-
 sonable mēn lyue by. but I
 leue hit at þ̄ tyme for þ̄ lōge
 p̄cesse of wrytyng. And now [130]
 I woll p̄cede forthe^r on me ma-
 ter. ye schall vnderstonde þ̄
 amonge all þ̄ craftys of þ̄
 worlde of mannes crafte
 masonry hath the molte no-
 tabilitie and molte p̄te of þ̄
 sciens Gometry as hit is
 notid and leyd in storiall
 as in the bybyll and in the
 mast^{er} of stories. And in poli [140]
cronico

geometry is the science that all reasonable men live by, but I leave it, at this time, for the long process of writing. And now [130] I will proceed further on my matter. Ye shall understand that among all the crafts of the world, of man's craft, masonry hath the most notability and most part of this science, geometry, as it is noted and said in history, as in the Bible, and in the master of history. And in [the] *Policronicon*, [140]

a cronycle p^onyd and in the
 stories þ̄ is named Beda.
 De Kmage mudi & Isodor^o
 ethomologiaꝝ. Methodius
 epus & martir^o. And oth^o
 meny mo leyd þ̄ masonly is
 principall of Gemetry as
 me thenkyth hit may well
 be sayd for hit was þ̄ fyrste
 that was foundon as hit is [150]
 notid in the bybull in þ̄ first
 boke of Genesis in the iiii
 chap^o. And also all the doc
 tours aforlayde acordeth þ̄ to

a chronicle printed, and in the histories that is named Bede.

“*De Imagine Mundi;*” et Isidorus

“*Ethimologiarum.*” **Methodius,**

Episcopus et Martiris, and other,

many more, said that masonry is

principal of geometry, as

me thinketh it may well

be said, for it was the first

that was founded, as it is


[150]


noted in the Bible, in the first

book of Genesis in the 4th

chapter; and also all the doc-

tors aforesaid accordeth thereto,

And sūme of hem seythe hit
 more openly and playnly
 ryzt as hit seithe in the by
 bull Genesis 

 Dam is line linyalle
 lone descendyng down' [160]
 the vij age of adam byfore
 noes flode þ̄ was a mañ þ̄
 was clepyd lameth the
 whiche hadde ij wyffes þ̄
 on hyght ada & a nother
 sella by the fyrst wyffe þat
 hyght ada^{be} the gate ij sonys
 þ̄ one hyght Jobel and the oþ̄

and some of them saith it more openly, and plainly, right as it saith in the Bible, Genesis.

Adam's line lineal
son, descending down [160]

the 7th age of Adam before Noah's flood, there was a man that was named Lamech the which had 2 wives, the one hight Adah, and another Zillah; by the first wife, that hight Adah, he begat 2 sons that one hight Jabal, and the other

hight juball. The elder sone
 Jobell he was the first man [170]
 þe w found gemetry and
 masonry, and he made how
 sis & namyd in þe bybull
 Pat^o habitanciū in tento=
 ris atqz pastor. That is to
 sey fader of men dwellyng
 in tentis þe is dwellyng
 howsis. A. he was Capin is
 mast^r mason and gownor
 of all his werkys whan [180]
 he made þe Cite of Enoch
 that was the firste Cite

hight Jubal. The elder son,
Jabal, he was the first man [170]
that ever found geometry and
masonry, and he made houses,
and [is] named in the Bible
“Pater habitancium in tento-
ris atque pastorum,” that is to
say, father of men dwelling
in tents, that is, dwelling
houses. And he was Cain’s
master mason, and governor
of all his works, when [180]
he made the city of Enoch,
that was the first city :

that was the first Cite þat
 eW was made and þ̄ made
 Kayme Adam is lone. ād
 pas to his owne lone Enoch
 and pass the Cyte the nāe
 of his lone and kallyd hit
 Enoch. and now hit is
 callyd Effraym and þ̄ wa^s [190]
 sciens of Gemetry and ma
 sonri fyrst occupied and
 cōtrenyd for a sciens and
 for a crafte and so we may
 sey þ̄ hit was cable & fū
 dacion of all craftys and

that was the first city that
ever was made, and that made
Cain, Adam's son, and
gave to his own son Enoch,
and gave the city the name
of his son, and called it
Enoch. And now it is
called Ephraim, and there was [190]
[the] science of Geometry, and ma-
sonry, first occupied, and
contrenid, for a science and
for a craft, and so we may
say that it was [the] cause and foun-
dation of all crafts, and

sciens. And also þ̄ mañ
 Jobell was callid Þat̄

Þastoꝝ



He mast̄ of stories [200]

leith and beda de yma
 gyne mūdi policronicon &
 other mo leyn that he wa^s
 þe first that made depeceson
 of lond þ̄ ewy man myght
 knowe his owne grobnde
 and labour̄ ther̄ on as for
 his owne. And also he de
 ptid flockes of schepe þ̄
 ewy man myght know hi^s [210]

sciences, and also this man,
 Jaball, was called "pater
 pastorum."

The master of stories [200]
 saith, and Bede, *De Im-*
agine Mundi, [the] *Policronicon*, and
 other more say that he was
 the first that made depercession
 of land, that every man might
 know his own ground,
 and labour thereon, as for
 his own. And also he de-
 parted flocks of sheep, that
 every man might know his [210]

owne schepe and so we may
 sey that he was the first
 founder of þ sciens. And his
 brother Tuball. or tuball
 was founder of mylyke &
 long as pictogoras seyth
 in policronycon and the
 same seythe ylodour in his
 ethemolegijs in the vij. boke
 there he seythe that he was [220]
 þ first foundere of mylyke
 and longe and of organ &
 trompe and he founde þat
 sciens by the sowne of pon
deracion

own sheep, and so we may say that he was the first founder of that science. And his brother Jubal, or Tubal, was [the] founder of music and song, as Pythagoras saith in [the] *Policronicon* and the same saith Isodore in his *Ethemologies*, in the 6th book, there he saith that he was

[220]

the first founder of music, and song, and of organ and trumpet, and he found that science by the sound of pon-

deration

of his brotheris hamers þ
 was tubalcaym. ○○○○○○○○○○○○




Sthely as þ bybull
 seyth in the chapitre
 þ is to sey the iiii of Genes'
 þ he seyth lameth gate apon [230]
 his other wiffe þ hight sella
 a sone & a docht þ names of
 thē were clepid tubalcaym
 þ was þ sone. & his doghter
 hight neema & as the poli
 cronycron seyth þ some men
 sey þ sche was noes wyffe
 weþ h^t be so oþ no we afferme
 | hitt nott

of his brother's hammers, that
was Tubal Cain.

Soothly as the Bible
saith in the chapter,
that is to say, the 4th of Genesis,
that he saith Lamech begot upon [230]
his other wife, that hight Zillah,
a son, and a daughter, the names of
them were called Tubal Cain,
that was the son, and his daughter [was]
called Naamah, and as the *Poli-
cronicon* saith, that some men
say that she was Noah's wife:
whether it be so, or no, we affirm

it not.


 E schull^r vnderstonda
 þ̄ þis sone tubalcaym [240]
 was founder of smythis
 crafte and of oþ^r craft^o of
 meteil þ̄ is to sey of eyron
 of brasse of golde & of silw
 as some docturs seyn & his
 syst^r neema was fynder of
 wevscraft. for by fore þ̄ time
 was no cloth weuyn but
 they did spynne yerne and
 knytte hit & made hē such^e [250]
 clothynge as they couthe
 but as þ̄ woman neema

Ye shall understand
that this son Tubal Cain [240]
was [the] founder of smiths'
craft, and of other crafts of
metal, that is to say, of iron,
of brass, of gold, and of silver,
as some doctors say, and his
sister Naamah was finder of
weavers-craft, for before that time
was no cloth woven, but
they did spin yarn and
knit it, and made them such [250]
clothing as they could,
but as the woman Naamah

founde þ̄ craft of weuyng
 & þ̄fore hit was kalled wo
 menys craft. and þes iij
 brothern aforelayd had know
 lyche þ̄ god wold take ven
 gans for synne oþ̄ by fyre
 or watir and they had gret
 care how they myzt do to [260]
 saue þ̄ sciens that þey foude
 and þey toke her consell^o
 to gedyr & by all her witt
 þey seyde þ̄ were. ij man^o of
 stonn of suche vtu þ̄ þ̄ one
 wolde new brenne & þ̄ ston

found the craft of weaving,
and therefore it was called wo-
mens' craft, and these 3
brethren, aforesaid, had know-
ledge that God would take ven-
geance for sin, either by fire,
or water, and they had greater
care how they might do to [260]
save the sciences that they [had] found,
and they took their counsel
together and, by all their witts,
they said that [there] were 2 manner of
stone[s] of such virtue that the one
would never burn, and that stone

is callyd marbyll. & þ̄ oþ̄ ston̄
 þ̄ woll not synke in wat̄. &
 þ̄ stone is namyd lacus. and
 so þey deuplyd to wryte all [270]
 þ̄ sciens þ̄ þey had ffounde in
 this ij stonys if þ̄ god wold^o
 take bengans by fyre þ̄ þ̄
 marbyll scholde not brenne
 And yf god sende bengans
 by wat̄ þ̄ þe oþ̄ scholde not
 droune. & so þey prayed w̄
 elder brother jobell þ̄ wold
 make ij. pillers of þes. ij.
 stones þ̄ is to sey of marbH [280]

is called marble, and that other stone
that will not sink in water and
that stone is named latres, and
so they devised to write all [270]
the sciences that they had found in
these 2 stones, [so that] if that God would
take vengeance, by fire, that the
marble should not burn.

And if God sent vengeance,
by water, that the other should not
drown, and so they prayed their
elder brother Jabal that [he] would
make 2 pillars of these 2
stones, that is to say of marble [280]

and of lacus and þ̄ he wold
 write in the ij. pylers all
 þ̄ sciens & craft̄ þ̄ all̄ þey
 had founde. and so he did
 and þ̄ for we may sey þ̄
 he was most coñynḡ in
 sciens for he fyrst bygan
 & p̄formed the end by for
 noes flode. ○○○○○○○○○○○○○○○○○○○



Þ̄ndly knowyng of [290]
 þ̄ benganns þ̄ god
 wolde sende whether hit
 scholde be bi fyre or bi wat̄
 the bretherne hadde hit nō

and of latres, and that he would
 write in the 2 pillars all
 the science[s], and crafts, that all they
 had found, and so he did
 and, therefore, we may say that
 he was most cunning in
 science, for he first began
 and performed the end before
 Noah's flood.

Kindly knowing of [290]
 that vengeance, that God
 would send, whether it
 should be by fire, or by water,
 the brethren had it not

by a man of a pphcey they
 wist þ̄ god wold send one þ̄
 of. and þ̄ for thei writen
 her sciens in þ̄. ij. pilers
 of stone. And sūme men sey
 þ̄ þey writen in þ̄ stonis [300]
 all þe. viij. sciens. but as
 þey in here mynde þ̄ a ven
 ganns scholde come. And
 so hit was þ̄ god send ven
 ganns so þ̄ þ̄ come suche
 a flode þat all' þ̄ worl was
 drowned. and all' men we
 dede þ̄ in saue. viij. psonis

by a manner of a prophecy, they
wist that God would send one there-
of, and therefore they wrote
their science[s] in the 2 pillars
of stone, and some men say
that they wrote in the stones [300]
all the 7 science[s], but as
they [had] in their mind[s] that a ven-
geance should come. And
so it was that God sent ven-
geance so that there came such
a flood that all the world was
drowned, and all men were
dead therein, save 8 persons,

And **H** was noe and his
 wyffe. and his iij. sonys & [310]
 here wyffes. of whiche. iij
 sones att **H** world cam of.
 and here namys were na
 myd in this man. **Sem. Cam.**
 & **Japhet.** And **P** flode was
 kalled noes flode ffor he &
 his children were sauyd **H**
 in. And aft^r this flode many
 yeres as **H** cronycle telleth
 thes. ij. pillers were founde [320]
 & as **H** polycronicon scyth **H**
 a grete clerke **H** called puto=
goras

And that was Noah, and his
 wife, and his three sons, and [310]
 their wives, of which 3
 sons all the world came of,
 and their names were na-
 med in this manner, Shem, Ham,
 and Japhet. And this flood was
 called Noah's flood, for he, and
 his children, were saved there-
 in. And after this flood many
 years, as the chronicle telleth,
 these 2 pillars were found, [320]
 and as the *Policronicon* saith, that
 a great clerk that [was] called Pythag-

oras.

sonde þ̄ one and hermes þ̄
 philisophre sonde þ̄ other. &
 thei taught forthe þ̄ sciens þ̄
 thei sonde þ̄ y wryten. 000000

Every cronycle and sto
 riall and meny other
 clerkys and the bybull in p'nei
 pall wittenes of the makynge^r [330]
 of the toure of babilon and hit
 is wryten in þ̄ bibull Genes^r
 Cap^o x^o. wo þ̄ Cam noes
 sone gate nembrothe and he
 wax a myghty man apon þ̄
 erthe and he wax a strong

found that one, and Hermes, the philosopher, found that other, and they taught forth the sciences that they found therein written.

Every chronicle, and history, and many other clerks, and the Bible in principal, witnesses of the making of the tower of Babel, and it is written in the Bible, Genesis Chapter x., how that Ham, Noah's son, begot Nimrod, and he waxed a mighty man upon the earth, and he waxed a strong

[330]

man like a Gyant and he wā
 a grete kyng. and the byggn
 yng of his kyngdom was
 trew kyngdō of babilon and [340]
 arach. and archad. & calan &
 the lond of lennare. And this
 same ^{Cam} ~~Rembroth~~ be gan^hetowre
 of babilon ~~and he taught~~ and
 he taught to his werkemen þ
 crafte of mesuri and he had
 tō h̄y mony masonys mo þā
 xl. þousand. and he louyd &
 cheresched them well. and hit
 is wryten in policronicon and [350]

man, like a giant, and he was
a great king. And the begin-
ning of his kingdom was [that of the]
true kingdom of Babylon, and [340]
Arach, and Archad, and Calan, and
the land of Sennare. And this
same Nimrod began the tower
of Babylon . . . and
he taught to his workmen the
craft of measures, and he had
with him many masons, more than
40 thousand. And he loved and
cherished them well. And it
is written in [the] *Policronicon*, and [350]

in þ̄ mast^{er} of stories and in
 other stories mo. and þ̄ a part
 wytnes bybull in the same
 x. chapt^{er} wher^e he seyth þ̄ a
 sure þ̄ was nye kynne to
^{Sembrotke} ~~Sam~~ pede ow^{er} of þ̄ londe of
 senare and he bylled the Cite
 Nunybe and plateas and of
 mo þus he seyth. De tra illa
 & de lennare egressus est asur^{us} [360]
 & edificauit Nunyben & pla-
 teas ciuitat^{em} & cale & Jesu q^o qz
 int^{us} nunyben & hec ē Ciuitas
 magna. ○○


in the master of stories, and in other stories more, and this in part witnesseth [the] Bible, in the same x. chapter [of Genesis,] where he saith that Asur, that was nigh [of] kin to Nimrod, [and] went out of the land of Senare and he built the city [of] Nineveh, and Plateas, and other more, thus he saith “ de tra illa et de Sennare egressus est Asur, [360] et edificavit Nineven et Plateas civitatem et Cale et Jesu quoque, inter Nineven et hoc est Civitas magna.”



Elon wolde þ̄ we schold
 telle opunly how & in
 what maner that þ̄ charges
 of masoncraft was fyrst fou
 dyd & ho gaf fyrste þ̄ name
 to hit of masonri. and ye [370]
 schyll knaw well þ̄ hit told
 and writen in policronicon &
 in methodus ep̄us and marþ̄
 þ̄ asur þ̄ was a worthy lord
 of lennare sende to nembroth
 þ̄ kynge to sende h̄y masons
 and workemen of craft þ̄ myght
 helpe hym to make his Cite

R
 eason would that we should
 tell openly how, and in
 what manner, that the charges
 of mason-craft was first found-
 ed and who gave first the name
 to it of masonry. And ye [370]
 shall know well that it [is] told
 and written in [the] *Policronicon* and
 in *Methodius episcopus* and *Martyrus*
 that *Asur*, that was a worthy lord
 of *Sennare*, sent to *Nimrod*
 the king, to send him masons
 and workmen of craft that might
 help him to make his city

þ he was in wyll to make.
 And nembroth sende h̄y xxx [380]
 C. of masons. And whan þey
 scholde go & sende h̄e forth. he
 callyd hem by for h̄y and seyde
 to hem ye most go to my co
 syn asure to helpe h̄y to bilde
 a cyte but loke þ ye be well
 gownyd and I schall yeue
 yob a charge pfitable for
 you & me.


 When ye come to þ lord [390]
 loke þ ye be trewe to
 hym lyke as ye wold be to

that he was in will to make.

And Nimrod sent him 30 [380]

hundred of masons. And when they should go and [he should] send them forth he called them before him and said to them—"Ye must go to my cousin Asur, to help him to build a city; but look [to it] that ye be well governed, and I shall give you a charge profitable for you and me.

When ye come to that lord [390]
look that ye be true to


him like as ye would be to

me. and truly do your labour
 and craft and takyt reson=
 abull your mede þ̄ for as ye
 may deserue and also þ̄ ye
 loue to gedyr as ye were
 breþeryn and holde to gedyr
 truly. & he þ̄ hath most cōn̄g
 teche hit to hys felaw and [400]
 louke ye go wne you ayenst
 your lord and a monge
 your selfe. þ̄ I may haue
 worchyppe and thonke for
 me sendyng and techyng
 you the crafte. and þey rel

ceuyd

me, and truly do your labour
and craft, and take reason-
able your meed therefore as ye
may deserve, and also that ye
love together as ye were
brethren, and hold together
truly; and he that hath most cunning
teach it to his fellow; and [400]
look ye govern you against
your lord and among
yourselves, that I may have
worship and thanks for
my sending, and teaching,
you the craft." And they re-
ceived

the charge of h̄y þ̄ was here
 maist^r and here lorde. and
 wente forthe to asure. &
 bilde the cite of nunybe in [410]
 þ̄ countē of plateas and of
 Cites mo þ̄ men call cale
 and Jesen þ̄ is a gret Cite
 bi twene Cale and nunybe
 And in this man^r þ̄ craft
 of masonry was fyrst pfer
 ryd & chargyd hit for a sciēs.

lders þ̄ wer^e bi for us
 of malons had these
 charges wryten to hem as [420]

the charge of him that was their
master and their lord, and
went forth to Asur, and
built the city of Nineveh, in [410]
the country of Plateas, and other
cities more that men call Cale
and Jesen, that is a great city
between Cale and Nineveh.
And in this manner the craft
of masonry was first prefer-
red and charged it for a science.

Elders that were before us,
of masons, had these
charges written to them as [420]

we haue now in ovr char
 gys of þ̄ story of Enclidnis
 as we haue seyn hem writē
 in latyn & in Frensche bothe
 but ho þ̄ Enclyd come to ge-
 metry reson wolde we
 scholde telle yow as hit is
 notid in the hybull & in other
 stories. In xij^o Capitlo Genesⁿ
 he tellith how þ̄ abrahā com to [430]
 the lond of Canan and ovr
 lord aperyd to h̄y and seyð &
 schall geue this lond to þi
 seed. but þ̄ syll a grete hungʒ

we have now in our charges of the story of Euclid, as we have seen them written in Latin and in French both; but how **that** Euclid came to [the knowledge of] geometry reason would we should tell you as it is noted in the Bible and in other stories. In the twelfth chapter of Genesis he telleth how that Abraham came to [430] the Land of Canaan, and our Lord appeared to him and said, I shall give this land to thy seed; but there fell a great hunger

•

in þ̄ lond. And abraham toke
 sara his wiff to him and
 yed in to Egypte in pylgre=
 mage whyle þ̄ hunger du
 red he wolde hyde þ̄. And A
 brahā as þ̄ cronycull seyth [440]
 he was a wyle man and a
 grete clerke. And cobthe all
 þ̄ vij sciens. and taughte
 the eggyccyans þ̄ sciens of
 Gemetry. And this worthy
 clerke Enclidnis was his
 clerke and lerned of hym.
 And he yaued þ̄ firste name

in that land, and Abraham took Sarah, his wife, with him and went into Egypt in pilgrimage, [and] while the hunger [en]dured he would bide there. And Abraham, as the chronicle saith, [440] he was a wise man and a great clerk, and couthe all the 7 science[s] and taught the Egyptians the science of geometry. And this worthy clerk, Euclid, was his clerk and learned of him. And he gave the first name

of Gemetry all be þ̄ hit
was occupied bifor hit had [450]
no name of gemetry. But
hit is leyd of ylodour Ethe
mologiar̄ in þ̄ v. boke. Ethe
mologiar̄ Cap^o p'mo. leyth
þ̄ Enclýde was on of þ̄ first
foundars of Gemetry &
he yaued hit name. for ī
his tyme ther was a wa
ter in þ̄ lond of Egypt þ̄
is callyd Nilo and hit flowid [460]
so ferre in to þ̄ londe þ̄ men
myght not dwelle þ̄ in ○○○○○○

of geometry, all be that it
was occupied before it had [450]
no name of geometry. But
it is said of Isodour, *Ethe-*
mologiarum in the 5th book *Ethe-*
mologiarum, capitolo primo, saith
that Euclid was one of the first
founders of geometry, and
he gave it [that] name, for in
his time that was a wa-
ter in that land of Egypt that
is called [the] Nile, and it flowed [460]
so far into the land that men
might not dwell therein.



Then this worthi
 clerke Enclide taught
 hem to make grete wallys
 and diches to holde owt þ
 watyr. and he by Gemet'
 mesured þ londe and dep
 tyd hit in dyws ptyes. &
 made euþy man to close his [470]
 awone pte to walles and
 diches and þen hit be cāe
 a plentuos cōuntre of all
 man of freute and of yong
 peple of men and women
 that þ was so myche pepull

Then this worthy
clerk, Euclid, taught
them to make great walls
and ditches to holde out the
water; and he, by geometry,
measured the land, and depar-
ted it in divers parts, and
made every man to close his
own part with walls and
ditches, and then it became
a plenteous country of all
manner of fruit and of young
people, of men and women,
that there was so much people

[470]

of yonge frute þ̄ they couth'
 not well lyue. And þ̄ lordys
 of the countre drew hem to
 gedyr and made a counsell [480]
 how they myght helpe her
 childeryn þ̄ had no lyflode
 cōpotente & abull for to fynd
 hem selfe and here childron
 for þey had so many, and
 a mong hem all in counsell
 was þ̄ worthy clerke Encli
 dnis and when he saw þat
 all they couþe not brynge
 a bout this mater, he seyð [490]

of young fruit that they could
not well live. And the lords
of the country drew them [selves] to-
gether and made a council [480]
how they might help their
children that had no livelihood,
competent and able, for to find
themselves and their children
for they had so many. And
among them all in council
was this worthy clerk Euclid,
and when he saw that
all they could not bring
about this matter he said [490]

to hem woll ye take y^o son^y
 in gownnans & I schall tech^e
 hem suche a sciens þ^t they
 schall lyue ther by jentel
 manly vnder condicion þ^t
 ye wyl be swore to me to
 pfourme the gownnans þ^t
 I schall sette you too and
 hem bothe and the kyng
 of þ^t londe and all þ^t lordys [500]
 by one assent graūtyd þ^t too.



Esou wolde þ^t eu^ey mā
 woulde graunt to þ^t
 thyng þ^t were psetable to hī

to them—"Will ye take your sons
 in governance, and I shall teach
 them such a science that they
 shall live thereby gentle-
 manly, under condition that
 ye will be sworn to me to
 perform the governance that
 I shall set you to and
 them both." And the king
 of the land and all the lords, [500]
 by one assent, granted thereto.

Reason would that every man
 would grant to that
 thing that were profitable to him-

self, and they toke here so
 nys to enclide to gowne
 hem at his owne wylle &
 he taught to hem the craft
 masonry and yaf hit þe
 name of Gometry by cable [510]
 of þ̄ p̄tyng of þ̄ grounde þ̄
 he had taught to þ̄ peple
 in the time of þ̄ makynge
 of þ̄ wallys and diches a
 for sayd to clawse out þ̄
 watyr. & Klodor seyth in his
 Ethemologies þ̄ Enclide
 callith the craft Gometrya

self, and they took their sons
to Euclid to govern
them at his own will, and
he taught to them the craft,
masonry, and gave it the
name of geometry, because
of the parting of the ground that
he had taught to the people,
in the time of the making
of the walls and ditches a-
foresaid, to close out the
water, and Isodore saith, in his
Ethemologies, that Euclid
calleth the craft geometry ;

[510]

And þ̄ this worthye clerke
 gaf hit name and taught [520]
 hitt the lordis sonys of þ̄
 londe þ̄ he had in his teching
 And he gaf hē a charge þ̄
 they scholde calle here eche
 other ffelowe & no nother
 wise by cable þ̄ they were
 all of one crafte & of one
 gentyll berthe bore & lord^o
 sonys. And also he þ̄ wex^o
 most of cōnyng schold be [530]
 gownour of þ̄ werke and
 scholde be callyd maist^r &

and there this worthy clerk
gave it name, and taught
it the lords' sons of the
land that he had in his teaching.

[520]

And he gave them a charge that
they should call here each
other fellow, and no other-
wise, because that they were
all of one craft, and of one
gentle birth born, and lords'
sons. And also he that were
most of cunning should be
governor of the work, and
should be called master, and

[530]

other charges mo þ̄ ben
 wryten in þ̄ boke of char
 gys. And so they wrought
 to lordys of þ̄ lond & made
 cities and tounys castelis
 & templis and lordis placis.

What tyme þ̄ þ̄ chil
 dren of isrl dwellid [540]
 i egypte they lernyd þ̄
 craft of masonry. And
 afturward þey were
 dryuen ont of Egypte þey
 come in to þ̄ lond of bihest
 and is now callyd ierl'm

other charges more that are
written in the book of charges.
And so they wrought
with lords of the land, and made
cities and towns, castles
and temples, and lords' palaces.

What time that the children of Israel dwelt [540]
in Egypt they learned the
craft of masonry. And
afterward, [when] they were
driven out of Egypt, they
came into the land of behest,
and is now called Jerusalem,

and hit was occupied & char
 gys y holde. And þ̄ makyng
 of salomonis tempull þ̄
 Kyng Dauid be gan. k̄yng [550]
 dauid louyd well masons
 and he gaf hem ryzt nye
 as þey be nowe. And at þ̄
 makyng of þ̄ temple in
 salomonis tyme as hit
 is seyð in þ̄ bibull in þ̄
 iij boke of Regu in Vcio
 Regū Cap^o quinto. That
 Salomon had iij. score
 thowland masons at [560]

and it was occupied and charges there held. And the making of Solomon's temple that king David began. (King David loved well masons, and he gave them right nigh as they be now.) And at the making of the temple in Solomon's time as it is said in the Bible, in the 3rd book of Regum in tercio Regum capitulo quinto, that Solomon had 4 score thousand masons at

[550]

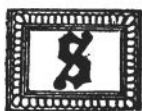
[560]

his werke. And þ^e kyngi^s
 lone of Tyry was ^{his} maste^r
 mafen. And other cronyclos
 hit is leyd & in olde bokys
 of masonry that Salomon
 cōfirmed þ^e charys þ^e dauid
 his fadir had yeue to
 malons. And salomon hym
 self taught hē here maners
 but lityll [570]
 differans fro the maners
 that now ben vlyd. And fro
 thens þ^e worthy sciens was
 brought ī to fraunce

his work. And the king's son, of Tyre, was his master mason. And [in] other chronicles it is said, and in old books of masonry, that Solomon confirmed the charges that David, his father, had given to masons. And Solomon himself taught them there manners [with] but little difference from the manners that now are used. And from thence this worthy science was brought into France

[570]

And in to many of regiōs



At tyme ther wā
 a worthye kyng in
 ffrauns þ̄ was clepyd Ca
 rolus s'cdūs þ̄ ys to sey
 Charlys þ̄ secunde. And þ̄ [580]
 Charlys was elyte kyng
 of ffrauns by the grace of
 god & by lynage also. And
 sume men sey þ̄ he was
 elite by fortune þ̄ whiche
 is fals as by cronycle he
 was of þ̄ kynges blode
 Royal. And þ̄ same kyng

and into many other regions.

Sometime there was
a worthy king in
France that was called Ca-
rolus secundus, that is to say,
Charles the Second, and this
Charles was elected king
of France, by the grace of
God and by lineage also. And
some men say that he was
elected by fortune, the which
is false, as by [the] chronicle he
was of the king's blood
royal. And this same King,

[580]

Charlys was a mason
 bi for þ̄ he was kyng. And [590]
 aft̄ þ̄ he was kyng he louyd
 masons & chershid them
 and gaf hem chargys and
 manys at his devise þ̄ which̄
 sū ben yet bled in fraunce
 and he ordeynyd that þey
 scholde haue a semly onys
 in þ̄ yere and come and
 speke to gedyr and for to be
 reuled by masters & felows [600]
 of thynges a mylste.

A þ̄d sōne aft̄ þ̄ come

Charles, was a mason
before that he was king, and [590]
after that he was king he loved
masons and cherished them,
and gave them charges and
manners at his device, [of] the which
some are yet used in France ;
and he ordained that they
should have [an] assembly once
in the year, and come and
speak together, and for to be
ruled by masters and fellows [600]
of all things amiss.

And soon after that came

seynt ad habell in to Englund
 and he cōwtyd seynt Albon
 to cristendome. And seynt
 Albon lobyd well masons
 and he gaf hem fyrst her
 charges & maners fyrst
 in Englund. And he ordey-
 ned cōuenyent to pay [610]
 for þ̄ trauayle. And aft̄
 þ̄ was a worthy kynge
 in Englund þ̄ was callyd
 Athelstone and his yong-
 est sone lobyd well the
 sciens of Gometry. and

Saint Adhabell into England,
and converted Saint Alban
to Christianity. And Saint
Alban loved well masons,
and he gave them first their
charges and manners first
in England. And he or-
dained convenient [times] to pay [610]
for the travail. And after
that was a worthy king
in England that was called
Athelstan, and his young-
est son loved well the
science of geometry, and

he wyſt well þ̄ hand craft
 had the practyke of þ̄ ſci
 ens of Gometry ſo well
 as maſons wherefore he [620]
 drewe hym^{to} cōſell and ler
 nyd practyke of þ̄ ſciens
 to his ſpeculatyf. For of ſpec
 ulatyfe he was a maſt^r
 and he lobyd well ma
 ſonry and maſons. And
 he bicome a maſon hym
 ſelfe. And he gaf hem charge^s
 and names as hit is now
 uſyd id Englund. and in [630]

he wist well that hand-craft
had the practice of the sci-
ence of geometry so well
as masons, wherefore he
drew him to council and learn-
ed [the] practice of that science
to his speculative, for of specu-
lative he was a master,
and he loved well mason-
ry and masons. And
he became a mason him-
self, and he gave them charges
and names as it is now
used in England, and in

[620]

[630]

othere countries. And he ordeyned þ̄ þey schulde haue resonabull pay. And purchesed a fre patent of þ̄ k̄ng that they schulde make a ssembly whan thei sawe resonably tyme a cū to gedir to her^e counsell of þ̄ whiche Charges manors & semble as is write and taught ī þe [640] boke of our charges wher for I leue hit at this tyme.



God men for this cause and þ̄ mane

other countries. And he ordained that they should have reasonable pay and purchased a free patent of the king that they should make [an] assembly when they saw a reasonable time and come together to their councillors of the which charges, manners, and assembly, as it is written and taught in the book of our charges, wherefore I leave it at this time. [640]

Good men for this cause and this manner

masonry toke firste begyn-
 nyng. hit befyll sūtyme
 þ̄ grete lordis had not so
 grete possessions þ̄ they
 myghte not a vaunce here
 fre bigeton childeryn for [650]
 þey had so many. Therefore
 they toke counsell howe þey
 myzt here childeryn abānce
 and ordeyn hem onestly to
 lyue. And sende aft̄ wylle
 maisters of þ̄ worthe sci
 ens of Gometry þ̄ þ̄ thorou
 here wysdome schold ordeyn
 | ne

masonry took [its] first beginning. It befel sometime[s] that great lords had not so great possessions that they might not advance their free begotten children, for they had so many, therefore they took counsel how they might their children advance and ordain them honestly to live. And [they] sent after wise masters of the worthy science of geometry that they, through their wisdom, should ordain

[650]

hem sū honest luyng.

Then on of them þ̄ had þ̄ [660]

name whiche was callyd

Englet þ̄ was most sotell

& wise founder ordeyned

and art and callyd hit ma

sonry, and so to his art ho

nestly he thozt þ̄ childeren

of gret lordis bi þ̄ pray

er of þ̄ fathers and þ̄ fre

will of here children. þ̄

wiche when thei tauzt to [670]

hie Cure bi a serteyn tym

þey were not all ilyke ab

| ull

them some honest living.

Then one of them, that had the [660]

name which was called

Englet, that was most subtle

and wise founder, ordained

an art and called it Ma-

sonry, and so with his art, hon-

estly, he taught the children

of great lords, by the pray-

er of the fathers and the free-

will of their children, the

which when they [were] taught with [670]

high care, by a certain time,

they were not all alike able

for to take of þ̄ forleyde art
 Wherfore þ̄ forlayde maist^r
 Englet ordeynet thei were
 passing of conyng schold
 be passing honoured. And
 ded to call þ̄ cōnyng^r maist^r
 for to enforme þ̄ lasse of cō
 nyng masters of þ̄ wiche [680]
 were callyd masters of no
 bilite of witte and cōnyng
 of þ̄ art. Newhelesse þei cō
 maundid þ̄ thei þ̄ were lasse
 of witte schold not be callyd
 seruan^t ner sogett but felau

for to take of the [a]foresaid art
wherefore the [a]foresaid master,
Englet, ordained [that] they [who] were
passing of cunning should
be passing honored, and
ded to call the cunninger master
for to inform the less of cun-
ning masters, of the which [680]
were called masters, of no-
bility of wit and cunning
of that art. Nevertheless they com-
manded that they that were less
of wit should not be called
servant, nor subject, but fellow,

ffor nobilite of here gentyll
 blode. In this mane^r was þ
 forsayde art begunne in þ
 lond of Egypte bi þ forsayd [690]
 maist^r Englat & so hit went
 fro lond to londe and fro k̄ng
 dome to kyngdome aft^r þ ma-
 ny peris in þ tyme of kyng
 adhellstone wiche was sum
 tyme kyng of Englonde bi
 his couñsell^r and other gret^r
 lordys of þ lond bi cōyn
 assent for grete defabt y
 fennde among^r malons þei [700]

for nobility of their gentle
blood. In this manner was the
[a]foresaid art begun in the
land of Egypt, by the [a]foresaid [690]
master Englet, and so it went
from land to land, and from king-
dom to kingdom. After that, ma-
ny years, in the time of King-
Athelstan, which was some
time king of England, by
his counsellors, and other greater
lords of the land, by common
assent, for great default
found among masons, they [700]

ordeyned a certayne reule
 a mongys homi on tyme of
 þ̄ yere or in iij yere as nede
 were to þ̄ kyng and gret
 lordys of þ̄ londe and all þ̄
 comente fro poynce to poyce
 and fro coūntre to coūntre
 cōgregacions scholde be made
 by maisters of all maist̄s
 malons and felaus in the [710]
 forsayd art. And so at suche
 cōgregacōns they þ̄ be mad
 masters schold be examined
 of þ̄ articuls aft̄ writen. &

ordained a certain rule
amongst them : one time of
the year, or in 3 years as need
were to the king and great
lords of the land, and all the
comonalty, from province to province,
and from country to country,
congregations should be made,
by masters, of all masters,
masons, and fellows in the [710]
[a]foresaid art, and so, at such
congregations, they that be made
masters should be examined,
of the articles after written, and

be ranlakyd whether thei be
 abull and kunnyng to þ̄ p
 fyte of þ̄ lordys hem to serue
 and to þ̄ honour of þ̄ forsaïd
 art and more ow they schulde
 receyue here charge þ̄ they [720]
 schuld well and trewly dis
 pende þ̄ goodys of here lordis
 and as well þ̄ lowist as þ̄
 hiest for they ben her lordys
 for þ̄ tyme of whom þei take
 here pay for here cerbyce
 and for here trauayle. The
 firste article ys this þ̄ ewy

be ransacked whether they be
able and cunning to the pro-
fit of the lords [having] them to serve
and to the honour of the [a]foresaid
art. And, moreover, they should
receive their charge that they [720]
should well and truly dis-
pend the goods of their lords,
as well the lowest as the
highest, for they be their lords,
for the time, of whom they take
their pay for their service
and for their travail. The
first Article is this,—That every

maist^r of his art schulde be
 wyfse and trewe to þ^r lord þ^r he [730]
 seruyth dispendyng his godis
 trule as he wolde his awne
 were dispendyd. and not yefe
 more pay to no mason than
 he wot he may diserue aft^r þ^r
 derthe of korne & bytaylor in þ^r
 cōntry no fauour to stondyng
 for eu^{er}y man to be rewardyd
 aft^r his trauayle. The sec^ond
 article is this þ^r eu^{er}y mast^r [740]
 of þ^r art schulde be warned
 by fore to cum to his cogregat^on

master of this art should be
wise and true to the lord that he [730]
serveth, dispending his goods
truly as he would his own
were dispensed, and not give
more pay to no mason than
he wot he may deserve, after the
dearth of corn and victual in the
country, no favour withstanding,
for every man to be rewarded
after his travail. The second
Article is this,—That every master [740]
of this art should be warned,
before, to come to his congregation,

ꝑ thei com dewoly but yf thei
 may allcusyd bi sume man
 cause. But newlesse if þey
 be founde rebell at suche cō
 gregacions or faulty in eny
 man harme of here lordys
 and reprene of this art thei
 schulde not be excusyd in no [750]
 maner out take þell of dethe
 and thow they be in þell of
 dethe they schall warne ꝑ
 maistꝛ ꝑ is pryncipall of ꝑ
 gederyng of his dessele. ꝑ
 article is this ꝑ no maistꝛ

that they come duly, but if they
may [be] excused by some manner [of]
cause. But, nevertheless, if they
be found rebel[lious] at such con-
gregations, or faulty in any
manner [of] harm of their lords,
and reproof of this art, they
should not be excused in no [750]
manner [with]out taking peril of death,
and though they be in peril
of death, they shall warn the
master that is principal of the
gathering of his decease. The
[third] Article is this,—That no master

take noprentes for lasse terme
 than viij yer at þ̄ lest. by
 caus̄ whī suche as ben sō i
 lasse terme may not p̄fitely [760]
 come to his art. nor abull
 to serue truly his lorde to
 take as a mason schulde
 take. The iiij article is þ̄
 þ̄ no mast̄ for no plyte take
 no prentis for to be lernyd
 that is bore of bonde blode
 fore bi cause of his lorde to
 whom he is bonde woll tak̄
 hym as he well may fro [770]

take no [ap]prentice for [a] less term
 than 7 year[s] at the least, be-
 cause such as be within [a]
 less term may not, profitably, [760]
 come to his art nor able
 to serve, truly, his lord [and] to
 take as a mason should
 take. The 4th Article is this,—
 That no master, for no profit, take
 no [ap]prentice, for to be learned,
 that is born of bond blood,
 for, because of his lord, to
 whom he is bond, will take
 him as he well may, from [770]

his art & lede hym to h̄ out
of his logge or out of his
place þ̄ he worchyth in for
his felaus ꝑauentʷ wold help
hym and debate for h̄. and
theroff manlaughte myzt.
ryle hit is forbede. And also
for a nother cause of his art
hit toke begynnynge of grete
lordis children frely beget̄ [780]
as hit is jseyd bi for. The
v. article is thys þ̄ no mastʷ
yef more to his prentis in
tyme of his prentishode for

his art and lead him, with him, out
of his lodge, or out of his
place, that he worketh in, for
his fellows, peradventure, would help
him and debate for him, and
thereof manslaughter might
[a]rise, it is forbid[den.] And also
for another cause of his art,
it took beginning of great
lords' children, freely begotten, [780]
as it is said before. The
5th Article is this,—That no master
give more to his [ap]prentice in
time of his [ap]prenticehood, for

no pphite to be take than he
 note well he may differue
 of þ̄ lorde þ̄ he seruith ^{or} n̄ not
 so moche þ̄ þ̄ lorde of þ̄ place
 þ̄ he is taught inne may
 haue sum p̄fite bi his te= [790]
 chyng. The vij. article is
 this þ̄ no malt^v for no coue
 tyle nex^v p̄fite take no p̄n
 tis to teche þ̄ is vn̄p̄fite þ̄
 is to sey habvng eny māy
 for þ̄ whiche he may not
 trewely worche as hym
 ought for to do. The vij.

no profit to be take[n], than he
 note[s] well he may deserve
 of the lord that he serveth, nor not
 so much that the lord, of the place
 that he is taught in, may
 have some profit by his teach- [790]
 ing. The 6th Article is
 this,—That no master for no coveteous-
 ness, nor profit, take no [ap]pren-
 tice to teach that is imperfect, that
 is to say, having any maim
 for the which he may not
 truly work as he
 ought for to do. The 7th

article is this þ̄ no maist^r be
 y founde wittingly or help [800]
 or p̄cure to be maynteny^d &
 susteyn^d any comyn nyztwal
 ker to robbe bi the whiche
 mane^r of nyztwalkynge
 thei may not fulfyll þ̄ day^s
 werke and traueyll thorow
 þ̄ cōdicion her^e felaus myzt
 be made wrowthe. The viij.
 article is this þ̄ yf hit befall
 þ̄ any mason þ̄ be p̄fyte and [810]
 cōnyng come for to seche
 werke and fynde any vn̄pfit

Article is this,—That no master be
 found wittingly, or help [800]
 or procure, to be [a] maintainer and
 sustainer [of] any common night-wal-
 ker to rob, by the which
 manner of night-walking
 they may not fulfil their day's
 work and travail, [and] through
 the condition their fellows might
 be made wroth. The 8th

Article is this,—That if it befall
 that any mason that be perfect, and [810]
 cunning, come for to seek
 work and find an imperfect,

and unkunnyng worchyng
 þ̄ maist̄ of þ̄ place schall re
 ceve þ̄ p̄fite and do a wey þ̄
 vn̄p̄fite to þ̄ p̄fite of his lord

The ix. article is this þat
 no maist̄ schall supplant
 a nother for hit is seyð in þ̄
 art of maloury þ̄ no man [820]
 scholde make ende so well
 of werke bigonne bi a no
 ther to þ̄ p̄fite of his lorde
 as he bigan hit for to end
 hit bi his maters or to whōe
 he scheweth his maters.

and uncunning working,
the master of the place shall receive the perfect, and do away the imperfect, to the profit of his lord.

The 9th Article is this,—That

no master shall supplant

another for it is said, in the

art of masonry, that no man

[820]

should make end so well

of work begun by ano-

ther, to the profit of his lord,

as he [that] began it, for to end

it by his matters, or to whom

he sheweth his matters.

This councell ys made bi dy
 uers lordis & maisters of
 dyvers pbynces and diu^s
 cōgregacions of masonry [830]
 and hit is to wyte þ̄ who þ̄
 cobetyth for to come to the
 state of þ̄ forleyd art hit be
 hobeth hem fyrst p̄ncypally
 to god and holy chyrche &
 all halowis and his mast^r
 and his felowis as his a^we
 brotheryn. The secunde poynt
 he most fulfyllle his dayes
 werke truly þ̄ he takyth for [840]

This council is made by divers lords and masters of divers provinces and divers congregations of masonry and it is, to wit, that who that coveteth for to come to the state of the [a]foresaid art it behoveth them first, principally, to God and holy church, and all-halows, and his master and his fellows as his own brethren. The second Point,— He must fulfil his day's work truly that he taketh for

[830]

[840]

his pay. The. iiij. þ̄ he can
 hele the counsell of his felow^s
 in logge and in chambere
 and in ewy place þ̄ as maſos
 beth. The iiij. poynt þ̄ he be
 no diſſeyber of þ̄ forſeyd art
 ne do no p̄iudice ne ſuſteyne
 none articles ayenſt þ̄ art
 ne a yenſt none of þ̄ art
 but he ſchall ſuſteyne hit [850]
 in all honobre in as moche
 as he may. The. v. poynt
 whan he ſchall take his
 pay þ̄ he take hit mekelv

his pay. The 3rd [Point],—That he can
hele the counsel of his fellows
in lodge, and in chamber,
and in every place there as Masons
be. The 4th Point,—That he be
no deceiver of the [a]foresaid art,
nor do no prejudice, nor sustain
no articles, against the art,
nor against none of the art,
but he shall sustain it [850]
in all honour, inasmuch
as he may. The 5th Point,—
When he shall take his
pay, that he take it meekly,

as the tyme ys ordeynyd bi
 the maist^r to be done and þ^t
 he fulfyllle the accepcons
 of trauayle and of his rest
 y ordeyned and sette bi þ^t
 maist^r. The. vij. poynt yf [860]
 eny discorde schall be bitwe
 ne hym & his felows he
 schall a bey hym mekely &
 be styllle at þ^t byddyng of
 his maist^r or of þ^t wardeyne
 of his maist^r in his maist^r's
 absens to þ^t holy day fo-
 lowyng and þ^t he accorde

as the time is ordained by
the master to be done, and that
he fulfil the acceptations
of travail, and of rest,
ordained and set by the
master. The 6th Point,—If
any discord shall be be-
tween him and his fellows he
shall obey him meekly, and
be still at the bidding of
his master, or of the warden
of his master, in his master's
absence, to the holy-day follow-
ing, and that he accord

[860]

then at þ̄ dispocion of his
 felaus and not vpon þ̄ wer [870]
 keday for lettyng of here
 werke and p̄fyte of his lord
 The. viij. poynt þ̄ he cobet
 not þ̄ wyfe ne þ̄ doughter
 of his masters noþ̄ of his
 felaws but yf hit be in ma-
 ryage nor holde cōcubines
 for dyscord þ̄ myzt fall a
 monges them. The. viij.
 poynt yf hit befalle hym [880]
 ffor to be wardeyne vndyr
 his mast̄ þ̄ he be trewe mene

then at the disposition of his fellows, and not upon the work-day for letting of their work and profit of his lord.

[870]

The 7th Point,—That he covet not the wife, nor the daughter, of his masters, neither of his fellows, but if it be in marriage, nor hold concubines, for discord that might fall amongst them. The 8th

Point,—If it befall him for to be warden under

[880]

his master, that he be true mean

bitwene his mast^r & his
 felaws and þ^t he be hely in
 the absence of his mast^r to
 þ^t honor of his mast^r and p=
 fit to þ^t lorde þ^t he serueth
 The. ix. poynt yf he be wyser
 and sotellere þan his felawe
 worchyng wth hym in his [890]
 logge or in eny other place
 and he pleyue hit þ^t he schold
 lese the stone þ^t he worchyt a=
 pon for defawte of cōnyng
 and can teche hym and a
 mendre þ^t stone he schall en
 | forme

between his master and his fellows, and that he be busy in the absence of his master to the honour of his master and profit of the lord that he serveth.

The 9th Point,—If he be wiser, and subtler than his fellow working with him in his lodge, or any other place, and he perceive it that he should leave the stone that he worketh upon, for default of cunning, and can teach him and amend the stone, he shall in-

[890]

form

hym and helpe hī þ̄ the more
 loue may encrese among hē
 and þ̄ þ̄ werke of þ̄ lordē be not [900]
 lost. **W**han the maſt^r and þ̄ fe
 lawes be for warned ben y
 come to ſuche cōgregacōns
 if nede be þ̄ Scheriffe of þ̄
 countre or the mayer of þ̄
 Cyte or alderman of þ̄ town^e
 in wyche the cōgregacōs ys
 holdē ſhall be felaw and so
 ciat to þ̄ maſt^r of the cōgre
 gacion in helpe of h̄ȳ ayenst re [910]
 belles and v̄beryng þ̄ ryzt

him and help him, that the more
love may increase among them,
and that the work of the lord be not [900]
lost. When the master and the fel-
lows be forewarned [and] are
come to such congregations,
if need be, the Sherif of the
Country, or the Mayor of the
City, or Alderman of the Town,
in which the congregations is
holden, shall be fellow, and [as] soci-
ate, to the master of the congre-
gation, in help of him, against re- [910]
bels and [for the] up-bearing the right

of the reme. At þ̄ fyrst begynnyng new men þ̄ new wex charged bi fore beth charged in þ̄is manere that schold neuer be theuys nor þ̄euys meynteners and þ̄ schuld truely fulfyll her daves werke and trauayle for her pay that þ̄ey schull take of here lord and trewe a countyeue to here felaus in th̄y gys þ̄ be to be a countyd of hem and to here and hem loue as hem selfe and they

of the realm. At the first beginning new men, that never were charged before, be charged in this manner,—That [they] should never be thieves, nor thieves' maintainers, and that [they] should truly fulfil their day's work, and travail, for their pay that they shall take of their lord, and [a] true account give to their fellows, in things that be to be accounted of them, and to hear, and them love as themselves. And they

[920]


schall be trewe to the kynge
 of englond and to the reue
 and that they kepe wth all þ^e
 myzt and all the articles
 a for sayd. **A**nd that hit schall [98^o]
 be enqueryd if ony mast^r or
 felaw that is y warnyd haue
 y broke ony article be forsayd
 the whiche if they haue done
 hit schall be de termyned þ^e
Therefore hit is to wyte if
 eny mast^r or felawe that is
 warnyd bifore to come to
 suche cōgregacōns and be

shall be true to the King
of England, and to the realm,
and that they keep, with all their
might, and all the Articles
aforesaid. After that it shall
be enquired if any master, or
fellow, that is warned, have
broke[n] any Article beforesaid,
the which, if they have done,
it shall be determined there.
Therefore, it is to wit, if
any master, or fellow, that is
warned before to come to
such congregations and be

[930]

rebell and woll not come or [940]
 els haue trespassed a yent
 any article beforlayd if hit
 may be p'uyd he schall for=
 swere his masonri and schal
 no more vse his craft. The
 whiche if he p'sume for to do
 þ Schēse of þ countre i þ which
 he may be founde worchynge
 he schall p'son hi & take all
 his godys i to þ kynges hond [950]
 tyll his g'te be g'ntyd hi & y sche
 wed for þ cause p'ncipally wh
 þes cōgregacōns ben y ordeyned

rebell[ious], and will not come, or [940]
else have trespassed against
any Article beforesaid, if it
may be proved, he shall for-
swear his Masonry and shall
no more use his craft; the
which, if he presume for to do,
the Sheriff of the Country, in the which
he may be found working,
he shall [im]prison him and take all
his goods into the king's hand [950]
till his grace be granted him and shew-
ed. For this cause, principally, where
these congregations ordained

that as well the lowist as
as the hiest schuld be well
and trewely y seruyd in
his art biforeshyd thorow
owt all the kyngdom of
Englond. Amen so mote
hit be 



that as well the lowest, as
the highest, should be well
and truly served in
his art, beforesaid, through-
out all the kingdom of
England. AMEN: So
MOTE IT BE.

[960]





NOTES.

THE FIGURES REFER TO THE LINES OF THE TEXT.

A.

[140.] *The master of History.*

Herodotus was frequently termed by old writers "the Father of History," and the reference here made is to him. Cicero says, "Quonquam apud Herodotum, patrem historiæ * * * * sunt innumerabiles fabulæ."—*De Legg* 1. 1.

B.

[140.] *The Polycronycon.*

This was a book bearing the following title: *The Polycronycon; conteynyng the Berynges and Dedes of many Tymes, in eyght Books, &c.* Imprinted by William Caxton. Fol. Lond. 1482. This celebrated chronicle, or history, was compiled in Latin by Ranulph Higden, a Benedictine of St. Werburg's Monastery, now Chester Cathedral, who died about 1360, and was the text book of a number of subsequent similar productions. It is styled Polycronycon, as the author himself informs us, from its comprehending the transactions of many ages, and is divided into eight books, &c.

It was translated into English by one Trevisa, Vicar of the parish of Berkely, and Caxton partly re-wrote it. For further notices consult Ames' and Herbert's *Typographical Antiquities*, by Dr. Dibdin, vol. i., pp. 133—152.

C.

[143.] *De Imagine Mundi; et Isidorus, &c.*

It is totally out of the question to pretend to give the *ipsissima verba* of these quotations. The writer appears to have taken them second-hand, or from memory; and it has therefore been deemed more useful to the student to give some account of the authors quoted. The *Poly-cronycon* quotes largely from SS. Isidore and Methodius, as well as Josephus; extracts from all of which will be seen in a subsequent note.

St. Isidore of Seville was born about the year A.D. 570, at Carthage, and educated by his brother, Leander, Bishop of Seville, whom he succeeded in 601. He was the oracle of Spain during thirty-five years and died in 636, leaving the following works:—Twenty books of *Origines or Etymologies*; a *Chronicle*, ending at the year 626, useful for the history of the Goths, Vandals, and Suevi; *Commentaries on the Historical Books of the Old Testament*; a *Treatise on Ecclesiastical Writers*; a *Rule for the Monastery of Honori*; a *Treatise on Ecclesiastical Offices*. He was also the author of the Mozarabic, or ancient Spanish Liturgy. His works have been printed in folio, at Paris, in 1601, Cologne, 1617, and Madrid, in 1778. They were also issued in seven vols. 4to. at Rome,

1797—1803. For further particulars see Alban Butler's *Lives of the Saints*, 2 vols. 8vo. Dublin, 1833—8; and the *Acta Sanctorum* of the Bollandists, 57 vols. fol. Antwerp and Brussels, 1643—1853.

Methodius, Bishop and Martyr, flourished towards the close of the third, and in the early part of the fourth century. He was, according to St. Jerome, Bishop of Olympus, in Lycia, and afterwards of Tyre. Socrates also says that he was Bishop of Olympus. Suidas calls him Bishop of Olympus, in Lycia, or of Patara, and afterwards of Tyre. Eusebius has made no mention of Methodius in his *Ecclesiastical History*; which silence has been ascribed, not without probability, to his resentment against Methodius for having written with severity against Origen, of whom Eusebius was a great admirer. Some say that he suffered under Decius or Valerian, but this opinion is inconsistent with his having written against Porphyry, who did not publish his books against the Christians till about the year A.D. 270. The other opinion, with which St. Jerome concurred, was that Methodius had the honour of Martyrdom at the end of the last, or Diocletian's, persecution, A.D. 311 or 312. Epiphanius calls Methodius "a blessed man," and he also gives him the character of "a learned or eloquent man, and a zealous defender of the truth." St. Jerome likewise gives him the title of "the most eloquent Martyr Methodius." He wrote a work against Porphyry; of this there is nothing now remaining but a few fragments. *The Banquet of Ten Virgins, or of Chastity*; there are large extracts from this work in Photius, and it may be found entire in Combefis's *Actuarium*. *The Book of Resurrection*; this was written against Origen.

Extracts from it are given by Photius, and Epiphanius has transcribed a considerable portion of it into his work about Heresies. *Concerning the Pythoness*; of this, which was likewise written against Origen, nothing now remains. *Commentaries on Genesis and the Canticles* are lost. In Photius there are large extracts from his treatise *On Free Will, or The Origin of Evil*; and also extracts from another work of Methodius written against Origen, and entitled, *Of the Creatures*, which is not mentioned by St. Jerome. Theodoret has quoted a passage of Methodius out of a piece entitled, *A Discourse of Martyrs*, of which there is nothing else remaining; neither have we any part of a dialogue called *Xeno*, which is noticed by Socrates. There are also some other pieces extant ascribed to him, such as *A Homily concerning Simeon and Anna*, another upon *Our Saviour's Entrance into Jerusalem*, a work entitled *Revelations*, and a Chronicle. A Latin version of the *Revelations*, above mentioned, is inserted in the 3rd vol. of *Bibliotheca Patristica*, and in 1644 Father Combefis published, in folio, at Paris, all the works and fragments of Methodius which could then be met with in Greek or Latin. This publication was enriched by many notes.

D.

[159.] *Adam's line lineal, &c.*

The narrative here, and for some pages following in the MSS., is a paraphrase of the history given in the *Polychronycon*, and the following extract will bear out the

difficulty alluded to, in a former note, of citing the exact parallel passages. The quotation is from *liber secundus*, *cap. v.*, in which it states,—

“Caym Adams fyrste sone begate Enoch, he gate Irad, he gate Manayell, he gate Matusale, he gate Lameth. this Lameth toke twey wyves. Ada & Sella gate tweyne sones on Ada. Jabell yt. was fader of them yt. woned in tentes & in pauyllons. And tuball yt. was fader of organystre & of harpers. And Lameth gate on Sella Tubalcayn yt. was a smith worchyng with hamer, and his sister Noema, she found fyrst weuyng craft. ¶. Josephus. Caym gadred rychesse vyolently by strength, & made men to be lechours & theues & tourned symple lyuyng of men to fyndyng of mesures and weyghtes, he ordeyned markes and boundes of felde and of londes and buylde a Cyte & walled it, for he full soore drade them that he had greued. ¶. Ysydorus, lib. xv. cap. secundo. Men were fyrst naked and vnarmed, not syker agaynst bestes, nouthur agaynst men to defende and kepe them fro colde and fro hete, that by besynesse of kynde wytte, they bethought them of buyldyng, therefore they buylde them small cootes and cabans and keuered them with smale twygges and with rede, that theyr lyfe myght be the more saue. ¶. Petrus capitulo xxvii. Lameth the seuenth from Adam and most shrewe, was the fyrste yt brought in bygame, and soo spouse breche agaynst the lawe of God and of kynde, and agaynst Goddes owne dome. ¶. Josephus. Jabell ordeyned fyrst flockes of beestes and marks to know one from another. And departed kyddes from lambes, and yonge from the olde. ¶. Petrus. Tubalcayn founde fyrst smythes craft. Tuball hadde grete lykyng to here the

hamers sowne. And he fonde proporcions and acorde of melodye by weyght of the hamers. And soo he vsed them moche in the acorde of melodye, but he was not fynder of the Instrumentes of musyke. For they were fonde longe afterwarde. ¶ R. Here wyse men tellen that thoughe Tuball vsed fyrst musyke for his pleasure, whyle he was an herde and kept beestes, for all that was not he that fonde fyrste the resonne of acorde in musyke by wyghtes, but Pycthagoras fonde yt. therof loke within ye thyrde boke of Pycthagoras."

E.

[246.] *Naamah was finder of weavers-craft, &c.*

See previous note D.

F.

[253.] *Had knowledge that God would take vengeance, &c.*

The *Polycronycon* thus notices this tradition:—

"¶ Josephus. That tyme men wyste as Adam had sayde, that they sholde be destroyed by fyre or elles by water. Therefore bookes that they hadde made by grete trauaylle and studye, he closed them in two grete pylers made of marble and of brent tyle. In a pyler of marble for water, and in a pyler of tyle for fyre. For it should be saued by that maner to helpe of mankynde. Men sayth that the pyler of stone escaped the floode, and yet is in Syrya."—*Liber secundus*, fol. lxij.

This may be seen in any modern edition of Josephus's

work on *The Antiquities of the Jews*, Book I. Chap. II. Section iii.

In *The Freemasons Quarterly Review* for 1834, page 335, there is a description of the Vatican Library. The writer tells us that there are eight columns, and Seth is represented upon the second column, with his children; underneath are these words:—"Filu Seth columnis daubus rerum celestium disciplinam inscripserunt." The Sons of Seth wrote the knowledge of things celestial upon two columns.

In the same library there are several fragments of a work entitled *The Testament of Adam*, or, as it is sometimes called, *The Apocalypse of Adam*, written in Syriac about the IX. century. One portion of it shows that the tradition is an oriental one and may be added here, thus:—"And I, Seth, I have written this testament; and after the death of my father Adam we shall bury him, I and my brother, on the East of Paradise, in face of the city of Enoch, the first which was built upon earth. And the angels and the virtues of heaven shall attend his funeral, because he was created in the image of God. And the sun and the moon shall be darkened, and there shall be darkness for seven days. And we sealed his testament, and placed it in the *Cavern of Treasures*, where it has remained until this day, with the treasures which Adam took with him from Paradise—gold, myrrh, and frankincense."

G.

[341.] *Arach and Archad and Calan, &c.*

In Nott and Gliddon's *Types of Mankind*, 4to. London,

1854, is a chapter on the "Hebrew Nomenclature, in the X. Chapter of Genesis." Accompanying this is a "Genealogical Tableau" of the same chapter, and there we find the four cities of Babylon, Erech, Akkad, and Chalne, in the land of Shinar, out of which Nimrod is said to have gone forth to Ashur (Assyria) and built Nineveh, Rehoboth, Calah, and Resen. The Ethnological doctrine being that the majority of the names found in that chapter are those of *places* and not *persons*. The curious reader will do well to consult, in addition, Ainsworth's *Annotations on The Pentateuch*, 8vo., Glasgow, 1843; and Kitto's *Pictorial Bible*, 4to., Lond. 1847.

. H.

[425—451.] *How that Euclid came to geometry, &c.*

The Editor begs he may not be held responsible for the chronology which makes Euclid and Abraham contemporaries.

I.

[603.] *Saint Adhabell into England, &c.*

There is no trace to be found of any such person as Saint Adhabell. The story of St. Alban's conversion is told in this manner. He was a pagan when the edicts of the Roman Emperors were vigorously put into execution against the Christians in Britain. A certain clergyman, called by some writers Amphibalus sought, by flight, to escape the fury of his persecutors and St. Alban offered

him a shelter, was converted to Christianity by him, suffered death for the faith, and has ever since been considered the proto-martyr of Britain. Whether the Saint Adhabell of the text and Amphibalus were one and the same person must be decided by every one for himself. To those desiring more knowledge on this point, it is recommended to refer to the *Britannia Sancta*, 4to, Lond. 1745; and Alban Butler's *Lives of the Saints*, vol. I., under the date of June the 22nd.

J.

[534, *et passim*.] *Written in the Book of Charges.*

In the present book there are several references to the old charges, see Index, *vide* "Charges." Of these there are many versions. In the Rev. Bro. Dr. James Anderson's *History and Constitutions*, 2nd edit., 4to., London, 1738, page 65, he thus writes of them:—"Athelstan, the eldest son, succeeded tho' only the son of a concubine, and at first left the Craft to the care of his brother Edwin, called in some copies his *son*; for in all the old copies it is written to this purpose, viz. :—

" 'That tho' the antient records of the brotherhood in England were most of them destroy'd or lost in the wars with the Danes, who burnt the monasteries where the records were kept; yet King Athelstan (the Grandson of King Alfred), the first anointed King of England, who translated the Holy Bible into the Saxon language, when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France and elsewhere, whom he appointed overseers thereof: they brought with them the Charges and Regulations of the foreign lodges, and prevail'd with the King to increase the wages.

“That Prince Edwin, the King’s brother, being taught geometry and Masonry, for the love he had to the said craft, and to the honourable principles whereon it is grounded, purchased a Free-Charter of King Athelstan, his brother, for the Free Masons having among themselves a correction, or a power and freedom to regulate themselves, to amend what might happen amiss, and to hold a yearly communication in a general assembly.

“That accordingly Prince Edwin summon’d all the Free and Accepted Masons in the realm, to meet him in a congregation at York, who came and formed the Grand Lodge under him as their Grand Master, A.D. 926.

“That they brought with them many old writings and records of the craft, some in Greek, some in Latin, some in French, and other languages; and from the contents thereof, they fram’d the Constitutions of the English lodges, and made a law for themselves, to preserve and observe the same in all time coming, &c., &c.”

In the same edition, page 71, Bro. Anderson states as follows :—

“The constitutions were now meliorated; for an old Record imports, that in the glorious Reign of King Edward iii. when Lodges were many and frequent, the Grand Master with his Wardens, at the head of the Grand Lodge, with consent of the Lords of the Realm, then generally Free Masons, ordain’d,

“That for the future, at the Making or Admission of a Brother, the constitutions shall be read, and the charges hereunto annexed.

“That Master Masons, or Masters of Work, shall be examined whether they be able of cunning to serve their respective Lords, as well the Highest as the Lowest, to the Honour and Worship of the foresaid Art, and to the profit of their Lords; for they be their Lords that employ and pay them for their Travel.

“That when the Master and Wardens preside in a lodge, the Sheriff, if need be, or the Mayor, or the Alderman (if a Brother) where the Chapter is held, shall be sociate to the Master, in help of him against Rebels, and for upholding the Rights of the Realm.

“That Enter’d Prentices at their making shall be charged not to be Thieves, nor Thieves Maintainers. That the Fellow Crafts shall

travel honestly for their Pay, and love their Fellows as themselves; and, That all shall be true to the King, to the Realm, and to the Lodge.

“That if any of the Fraternity should be fractious, mutinous, or disobedient to the Grsd Master's orders, and after proper Admonitions should persist in his Rebellion, he shall forfeit all his claim to the Rights, Benefits, and Privileges of a true and faithful Brother, &c. Concluding with, Amen, So mote it be.”

K.

[621—4.] *And learned the practice of that science to his speculative, for of speculative he was a master, &c.*

This is to the free and accepted, or speculative, Mason the most important testimony. It asserts that the youngest son of King Athelstan learned practical Masonry in *addition* to speculative Masonry, for of that he was a master. No book or writing so early as the present has yet been discovered in which speculative Masonry is mentioned, and certainly none has gone so far as to acknowledge a Master of such Craft. If it is only for these lines the value of this little book to Freemasons is incalculable.

After writing the above, a friend, not a brother, but one of the most learned men on the subject of Masonry, put the following question:—“Are you so sure that speculative Masonry is Freemasonry? May it not be the art of designing, speculative being tantamount to contemplative, amongst the older authors, in fact what we should now call an architect?”

Every Freemason can resolve this for himself.

L.

[660—2.] *Then one of them, that had the name which was called Englet, &c.*

Englet as a name is nowhere to be found. Who he was is a mystery, unless we may presume that it is a clerkly error for Euclid. In the text we find Euclid's name transformed into Enclid and Enclidnis, and it was not an uncommon thing for scribes to change the spelling, and even the appearance, of proper names at the time when the original was written. This explanation must be taken for what it is worth, as no better conjecture can be given.

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