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*Trac. Similie. fol 4. Add. MS  
No 23, 198. Mus Brit.*

**T**honkyd be god  
our glozious  
fadir and fou  
der and former of heuen  
and of erthe and of all  
thyngis that in hym is  
that he wolde fochelauē of  
his glozious god hed for to  
make somony thyngis of di  
uers vertu for mankynd.  
for he made all<sup>r</sup> thyngis for  
to be abedient <sup>vj</sup> loget to man  
for all<sup>r</sup> thyngis that ten comel  
tible of holfome nature he

Bodleian Library, Oxford, under  
6 & 7. Will. IV.

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 Domatic 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 Tynne Encampment, and Grand Organist to the Grand Conclave of Masonic Knights Templar of England and Wales; S.P.R. †, Invicta Chapter, 180.]  
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 Habers, Esq., P. S. G. D.**

**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.

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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<sup>d</sup> 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,  
Euston Road, N.W.  
June, 1861.

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xix

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**H**onkyd 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 ; [10]  
 for He made all things for  
 to be obedient and subject to man,  
 for all things that are comes-  
 tible of wholesome nature he

ordeyned hit for manys susty  
 nañs. And all so he hath yif  
 to man wittys and conyng  
 of dyd's thynngys and craft-  
 tys by the whiche we may  
 trauayle in this worlde to [20]  
 gete w<sup>o</sup> our luyng to make  
 diuers thynngys 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 suste-  
nance. 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 plea-  
sure, 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 Gometry [30]  
 firste be ganne and who w<sup>d</sup>  
 þe founders therof and of  
 othur craftis mo as hit is no  
 tid in þ̄ bybill and in othur  
 stories. 

 **F**OU and in what ma  
 ner þat this worthy  
 sciens of Gometry be gan **I**  
 wole tell you as **I** sayde bi  
 fore. ye schall vnderstonde [40]  
 þ̄ þ̄ 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.

**H**ow and in what man-  
ner that this worthy  
science of geometry began, I  
will tell you, as I said be-  
fore. 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 ryzthfully 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 þ̄ fals and comenly it is  
 tellid art or soph'stry. The fourth  
 ys callid arismetrik þ̄ whiche [60]  
 techith a man the crafte of  
 nowmbers for to rekyn and  
 to make a count<sup>o</sup> of all th̄yge  
 The fiste Gemetry the which  
 techith a man all the mett<sup>o</sup>  
 and mesu<sup>r</sup>s and ponderacōn  
 of wyghtis of all man<sup>s</sup> craft<sup>o</sup>  
 The. vi. is musik<sup>o</sup> 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]

trompe 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.



Wre entent is princi  
 pally to trete of fyrst  
 fundacion of þ̄ worthe scȳs  
 of Gemetry and we were [80]  
 þ̄ founders þ̄ of as I seyde  
 by fore ther ben vij liberall  
 scȳens 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.

**O**ur 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<sup>r</sup> a geo ḡ qñ R ter  
 a latine & metron quod ē [90]  
 mensura. Vñ Gometria. i.  
 mensur terre uel terraꝝ.  
 that is to say in englishe that  
 Gometria is R leyd of geo þ is  
 in gru. erthe, and metron þ is  
 to sey mesure. And thus is þ  
 nam of Gometria cōpobnyd  
 and is leyd the mesur of þ erthe

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 carth.

[Fol. 7 b.]



Ervile ye not that **M**seyd that all scient lyuē [100]  
 all only by the sciens of Gometry. ffor there is none artificie-  
 all ne honcrafte that is wrozth  
 by manys hond bot hit is  
 wrouzght by Gometry. and a  
 notabull cause. for if a man  
 worche w̄ his hondis he wor  
 chyth w̄ sume mard tole and  
**P**is none instrument of ma-  
 teriall thingis in this worlde [110]  
 but hit come of **P** kynde of  
 erthe and to erthe hit wole

**M**arvel 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

D

Mervile ye not that X  
 leyd that all scientiye [100]  
 all only by the sciens of Gemy-  
 try. for there is none artifici-  
 all ne honeraste that is wroght  
 by manys hond bot hit is  
 wrougth by Gemytry. and a  
 notabull cause. for if a man  
 worche w<sup>th</sup> his hondis he wor-  
 cheth w<sup>th</sup> sume man<sup>r</sup> tole and  
 þ is none instrument of ma-  
 teriall thinges in this worlde  
 bot hit come of þ kno-  
 erthe and to erthe

**M**arvel ye not that I  
 said that all sciences live, [100]

all only, by the science of geome-  
 try, for there is none [of them] artifi-

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 no instrument, of ma-

al thin

it come

to

here- [120]

at

turne a pen. and ther is nō  
 instrument þ̄ is to sey a tole  
 to wirche sō but hit hath  
 some p̄rporcion more or lasse  
 And proporcion is mesure  
 the tole er the instrument  
 is erthe. And Gemetry is  
 said the mesure of erth' **Wher** [120]  
 fore I may sey þ̄ men lyuen  
 all by Gemetry. ffor all  
 men here in this worlde lyue  
 by þ̄ labour of her hondys.



**M**ony mo p̄bacions 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

Gemetry 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<sup>r</sup> on me ma-  
 ter. ye schall vnderstonde þ̄  
 amonge all þ̄ craftys of þ̄  
 worlde of mannes craste  
 masonry hath the molste no-  
 tabilitie and molste p̄te of þ̄  
 sciens Gemetry as hit is  
 notid and leyd in storiall  
 as in the bybyll and in the  
 mast<sup>er</sup> 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<sup>o</sup>nyd and in the  
 stories þ̄ is named Beda.  
 de Imagine mūdi & Isodor<sup>o</sup>  
 ethomologiaꝝ. Methodius  
 epus & martir<sup>o</sup>. And oth<sup>r</sup>  
 meny mo seyð 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<sup>r</sup>. 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



am is line linyalle  
 lone descendyng down' [160]  
 the vij age of adam byfore  
 noes flode þ was a mañ þ  
 was clepyd lameth the  
 whiche hadde ij wyffes þ  
 on hyght ada & a nother  
 sella by the fyrst wyffe þat  
 hyght ada<sup>h</sup>e gate ij sonys  
 þ one hyght Jobel and the oþ

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

**A**

dam'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

E

hight juball. The elder sone  
 Jobell he was the first man [170]  
 þe w<sup>o</sup> sounð gemetry and  
 masonry. and he made how  
 sis & namyd in þe bybull  
 Pat<sup>o</sup> habitanciū in tento-  
 ris atq; pastor. That is to  
 sey fader of men dwellyng  
 in tentis þe is dwellyng  
 howsis. A. he was Cayin is  
 mast<sup>o</sup> mason and gowd<sup>o</sup>nor  
 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 habitantium 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 sone. ād  
 þat to his owne sone Enoch  
 and þat the Cpte the nāe  
 of his sone and kallyd hit  
 Enoch. and now hit is  
 callyd Effraym and þ̄ wa<sup>s</sup> [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 Past̄

Pastor & ○○○○○○○○○○○○○○○○○○○

**H**e mast̄ of stories [200]

leith and beda de yma  
 gyne mūdi policronicon &  
 other mo seyn that he wa<sup>s</sup>  
 he first that made depecelon  
 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<sup>s</sup> [210]

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

**T**he 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 Juball. or tuball  
 was founder of mylyke &  
 long as pictogoras seyth  
 in policronycon and the  
 same seythe ylodour in his  
 ethemolegijs in the vj. boke  
 there he seythe that he was [220]  
 þ first foundere of mylyke  
 and longe and of organ &  
 trompe and he sounde 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

F

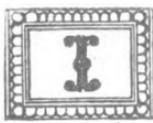
of his brotheris hamers þ  
was tubalcaym. (OOOOOOOOOOOO)



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  
cronycon seyth þ some men  
sey þ sche was noes wyffe  
weþ h<sup>t</sup> be so of þ no we afferme  
hitt nott

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

**S**oothly 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.



Ichull' vnderstond  
 þ' his sone tubalcaym [240]  
 was founder of smythis  
 crafte and of oþ' craft' of  
 meteil þ' is to sey of eyron  
 of brasse of golde & of silu  
 as some docturs seyn & his  
 lyst' neema was fynder of  
 weid'craft. for by fore þ' time  
 was no cloth weyn but  
 they did spynne yerne and  
 knytte hit & made hē suche [250]  
 clothyng as they couthe  
 but as þ' woman neema

**Y**e 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<sup>o</sup>  
 to gedyr & by all her witt  
 þey seyde þ̄ were. ij man<sup>o</sup> of  
 stonn of suche v̄tu þ̄ þ̄ one  
 wolde neu<sup>o</sup> 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 stoñ  
 þ̄ woll not synke in wat̄. &  
 þ̄ stone is nampd lacus. and  
 so þey deuplyd to wryte all [270]  
 þ̄ sciens þ̄ þey had ffounde in  
 this ij stonys if þ̄ god wold<sup>o</sup>  
 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 h̄  
 elder brother jobell þ̄ wold  
 make ij. pillers of þes. ij.  
 stones þ̄ is to sey of marb̄ [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 all̄  
 þ̄ sciens & craft̄ þ̄ all̄ þey  
 had founde. and so he did  
 and þ̄ for we may sey þ̄  
 he was most conynḡ in  
 sciens for he fyrst bygan  
 & p̄formed the end by for  
 noes flode. ○○○○○○○○○○○○○○○○○○○



**K**ndly knowyng of [290]  
 þ̄ venganns 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.

**K**indly 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 pphery 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. vij. 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,

by a man of a pphery 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. vij 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  
 dede þ̄ in saue. viii

by a number of the world. For  
 with him, God would see the  
 of, and therefore they were  
 their sciences, in the manner  
 of stone, and some of them  
 that they were in the stones  
 all the 7 sciences, and as  
 they [had] in their minds, and as

geance should come. And  
 so it was that God sent yea-  
 geance so that there came such

good that the world was

ned, and were

rein, and sois,

And þ was noe and his  
 wyffe. and his iij. sonys & [310]  
 here wyffes. of whiche. iij  
 sones aʒ þ world cam of.  
 and here namys were na  
 myd in this man. Sem. Cam.  
 & Japhet. And Þ flode was  
 kalled noes flode ffor he &  
 his children were sauʒd þ  
 in. And aʒ this flode many  
 peres as þ cronycle telleth  
 thes. ij. pillers were sounde [320]  
 & as þ polycronicon seyth þ  
 a grete clerke þ 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 tought forthe þ̄ sciens þ̄  
 thei sonde þ̄ y wryten. 000000



very cronycle and sto  
 riall and meny other  
 clerkys and the bybull in p'nei  
 pall wittenes of the makynge<sup>r</sup> [330]  
 of the toure of babilon and hit  
 is wryten in þ̄ bibull Genes<sup>r</sup>  
 Cap<sup>o</sup> x<sup>o</sup>. 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.

**E**very 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 bygyn  
 yng<sup>d</sup> of his kyngdom was  
 trew kyngdō of babilon and [340]  
 arach. and archad. & calan &  
 the lond of lennare. And this  
 same <sup>Cam</sup> ~~sem~~broth be gan<sup>h</sup>etowre  
 of babilon ~~and he taught~~ and  
 he taught to his werkemen þ<sup>r</sup>  
 craste 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 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.”



**R**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 epūs 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

þ̄ 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 þ̄ ye be well  
 gownyd and I schall yeue  
 yob a charge pfitable for  
 you & me.


 When ye come to þ̄ lord [390]  
 loke þ̄ 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.

**W**hen ye come to that lord [390]  
look that ye be true to

him like as ye would be to

I

me. and truly do your labour  
 and craft and takyt reson=  
 abull your mede þ̄for 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 selke. þ̄ I may haue  
 worchyppe and thonke for  
 me sendyng and techyng  
 you the crafte. and þey rel  
cepyd

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<sup>r</sup> and here lorde. and  
 wente forthe to asure. &  
 bilde the cite of nunybe in [410]  
 þ̄ counte 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<sup>r</sup> þ̄ craft  
 of masonry was fyrst pfer  
 ryd & chargyd hit for a sciēs.



**E**lders þ̄ wer<sup>t</sup> 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.

**E**lders 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<sup>o</sup> Capitlo Genes<sup>n</sup>  
 he tellith how þ̄ abrahā com to [430]  
 the lond of Canan and ovr  
 lord aperyd to h̄y and seyð I  
 schall geue this lond to þi  
 seed. but þ̄ syll a grete hungy

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

•

[Fol. 19 b.]

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 byde 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 egypcyans þ̄ sciens of  
 Gemetry. And this worthy  
 clerke Enclidnis was his  
 clerke and lerned of hym.  
 And he yauē 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 ocupied bifor hit had [450]  
no name of gemetry. But  
hit is leyd of plodour Ethe  
mologiar̄ in þ̄ v. boke. Ethe  
mologiar̄ Cap<sup>o</sup> p'mo. leyth  
þ̄ Enclyde was on of þ̄ first  
foundars of Gemetry &  
he gaue 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 Semet'  
 mesured þ londe and dep  
 tyd hit in dyws ptys. &  
 made ewy man to close his [470]  
 alone 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

**T**hen 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 lyfode  
 cōpotente & abull for to fynd  
 hem selfe and here children  
 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 coupe 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<sup>o</sup> sony  
 in gownnans & I schall tech<sup>f</sup>  
 hem suche a sciens þ<sup>t</sup> they  
 schall lyue ther by jentel  
 manly vnder condicion þ<sup>t</sup>  
 ye woll be swore to me to  
 p<sup>f</sup>fourme the gownnans þ<sup>t</sup>  
 I schall sette you too and  
 hem bothe and the kyng  
 of þ<sup>e</sup> londe and all þ<sup>e</sup> lordys [500]  
 by one assent graūtyd þ<sup>e</sup> too.



**B**eson wolde þ<sup>t</sup> eu<sup>e</sup>y mā  
 woulde graunt to þ<sup>e</sup>  
 thyng þ<sup>t</sup> were p<sup>f</sup>etable to h<sup>i</sup>

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.

**R** eason 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 wyllle &  
 he taught to hem the craft  
 masonry and gaf 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 makyng  
 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 [510]  
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;

And þ̄ this worthye clerke  
 gaf hit name and taught [520]  
 hitt the lordis sonys of þ̄  
 londe þ̄ he had in his techig  
 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<sup>o</sup>  
 sonys. And also he þ̄ wer<sup>o</sup>  
 most of cōnyng schold be [530]  
 gow<sup>n</sup>nour of þ̄ werke and  
 scholde be callyd maist<sup>r</sup> &

and there this worthy clerk  
gave it name, and taught [520]  
it the lords' sons of the  
land that he had in his teaching.  
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 [530]  
governor of the work, and  
should be called master, and

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.

**W**hat tyme þ̄ þ̄ chil  
 dren of isrl dwellid [540]  
 i egypte they lernyd þ̄  
 craft of masonry. And  
 asturward þey were  
 dryuen out 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.

**W**hat 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 ocupied & 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 b̄tull in þ̄  
 iij boke of Regu in Vcio  
 Regū Cap<sup>o</sup> quinto. That  
 Salomon had iij. score  
 thowfand 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]

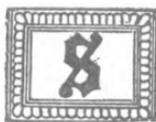
M

[Fol 24.]

his werke. And þ̄ kyngi<sup>s</sup>  
 lone of Tyry was ma<sup>ist</sup>l<sup>s</sup>  
 masen. And other cron<sup>y</sup>  
 clos hit is leyd & in olde  
 bokys of masonry that  
 Salomon cōfirmed þ̄ char  
 gys þ̄ dauid his fadir had  
 yeue to masons. And salo  
 mon hym self taught hē  
 here maners but lityll [570]  
 differans fro the maners  
 that now ben vlyd. And fro  
 thens þ̄ 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 [570] difference from the manners that now are used. And from thence this worthy science was brought into France

And in to many of regiōs



Untyme 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.

**S**ometime 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  
 malons & cherschid them  
 and gaf hem chargys and  
 mandys at his devise þ̄ which<sup>e</sup>  
 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 thynge 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 Englonde  
 and he cōwtyd seynt Albon  
 to cristendome. And seynt  
 Albon lobyd well masons  
 and he gaf hem fyrst her  
 charges & maners fyrst  
 in Englonde. And he ordey-  
 ned cōuenient to pay [610]  
 for þ̄ trauayle. And aft̄  
 þ̄ was a worthy kyng  
 in Englonde 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 wyft well þ̄ hand craft  
 had the practyke of þ̄ sci  
 ens of Gometry fo well  
 as masons wherefore he [620]  
 drewe hym<sup>to</sup> cōsell and ler  
 nyd practyke of þ̄ sciens  
 to his specularyf. For of spec  
 ularyf he was a maſt<sup>r</sup>  
 and he lobyd well ma  
 ſonry and maſons. And  
 he bicome a maſon hym  
 ſelfe. And he gaf hem charge<sup>s</sup>  
 and names as hit is now  
 vſyd id Englonde. and in [630]

he wist well that hand-craft  
had the practice of the sci-  
ence of geometry so well  
as masons, wherefore he [620]  
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 [630]

othere countries. And he ordeyned þ̄ þey schulde haue resonabull pay. And purchesed a fre patent of þ̄ k̄yng that they schulde make a ssembly whan thei sawe resonably tyme a cū to gedir to her<sup>d</sup> 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<sup>d</sup>

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 [640] book of our charges, wherefore I leave it at this time.

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

maloury 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 wyle  
 maisters of þ̄ worthe sci  
 ens of Gometry þ̄ P̄ thorou  
 here wylsdomē schold ordey  
 | 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 [650] 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

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  
 lonry. 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<sup>r</sup>  
 Englet ordeynet thei were  
 passing of conyng schold  
 be passing honoured. And  
 ded to call þ̄ cōnyng<sup>r</sup> maist<sup>r</sup>  
 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. Newþelesse þei cō  
 maundid þ̄ thei þ̄ were lasse  
 of witte schold not be callyd  
 seruant<sup>r</sup> ner logett 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 cunning  
masters, of the which [680]  
were called masters, of nobility  
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 maner was þ  
 forsayde art begunne in þ  
 lond of Egypte bi þ forsayd [690]  
 maist<sup>r</sup> Englat & so hit went  
 fro lond to londe and fro k<sup>yn</sup>g  
 dome to kyngdome aft<sup>r</sup> þ ma-  
 ny yeris in þ tyme of kyng  
 adhelstone wiche was sum  
 tyme kyng of Englonde bi  
 his couंसell<sup>r</sup> and other gret<sup>t</sup>  
 lordys of þ lond bi cōyn  
 assent for grete defabt y  
 fennde among<sup>t</sup> masons 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 councillors, and other greater  
lords of the land, by common  
assent, for great default  
found among masons, they [700]

ordeyned a certayne reule  
 a mongys hom on tyme of  
 þ̄ yere or in iij yere as nede  
 were to þ̄ kynge and gret  
 lordys of þ̄ londe and all þ̄  
 comente fro poynce to poyce  
 and fro coūtre to coūtre  
 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 ransakyd whether thei be  
 abull and kunnynge to þ<sup>e</sup> p  
 fyte of þ<sup>e</sup> lordys hem to serue  
 and to þ<sup>e</sup> honour of þ<sup>e</sup> forsaïd  
 art and more ow they schulde  
 receyue here charge þ<sup>e</sup> they [720]  
 schuld well and trewly dis  
 pende þ<sup>e</sup> goodys of here lordis  
 and as well þ<sup>e</sup> lowist as þ<sup>e</sup>  
 hiest for they ben her lordys  
 for þ<sup>e</sup> tyme of whom þei take  
 here pay for here cerbyce  
 and for here trauayle. The  
 firste article ys this þ<sup>e</sup> 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

[Fol 3c.]

maist<sup>r</sup> of his art schulde be  
 wyfse and trewe to þ<sup>r</sup> lord þ<sup>r</sup> 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<sup>r</sup> þ<sup>r</sup>  
 derthe of korne & bytaylor in þ<sup>r</sup>  
 cōntry no fauour to stondyng  
 for eu<sup>er</sup>y man to be rewardyd  
 aft<sup>r</sup> his trauayle. The sec<sup>nd</sup>  
 article is this þ<sup>r</sup> eu<sup>er</sup>y maist<sup>r</sup> [740]  
 of þ<sup>r</sup> art schulde be warned  
 by fore to cum to his cogregat<sup>n</sup>

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 dewly but yf thei  
 may allcused 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 excused 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 vij yer at þ̄ lest. by  
 caus̄ whi suche as ben w̄ 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 mact̄ for no p̄fyte 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 tak<sup>e</sup>  
 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 pauent<sup>v</sup> wold help  
hym and debate for h̄, and  
theroff manlaughte myzt.  
ryse 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 mast<sup>v</sup>  
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 ñ 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 mast<sup>r</sup> for no coue  
 tyle nex<sup>t</sup> p̄fite take no p̄n  
 tis to teche þ̄ is vn̄p̄fite þ̄  
 is to sey habynge 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<sup>r</sup> be  
 y founde wittyngly or help [800]  
 or p̄cure to be maynten<sup>d</sup> &  
 susteyn<sup>d</sup> any comyn nyztwal  
 ker to robbe bi the whiche  
 maner of nyztwalkynge  
 thei may not fulfyll þ̄ day<sup>s</sup>  
 werke and traueyll thorow  
 þ̄ cōdicion her<sup>e</sup> 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  
 vnp̄fite to þ̄ p̄fite of his lord  
 The ix. article is this þat  
 no maist̄ schall supplant  
 a nother for hit is leyd in þ̄  
 art of masonry 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 diuys  
 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 mast̄  
 and his felowis as his aȝe  
 brotheryn. The secunde poynt  
 he most fulfyller his dayes  
 werke truly þ̄ he takyth for [840]

This council is made by di-  
 vers lords and masters of  
 divers provinces and divers  
 congregations of masonry [830]  
 and it is, to wit, that who that  
 coveteth for to come to the  
 state of the [a]foresaid art it be-  
 hoveth 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 [840]

his pay. The. iiij. þ̄ he can  
 hele the counsell of his felow<sup>s</sup>  
 in logge and in chambere  
 and in ewy place þ̄ as ma<sup>l</sup>os  
 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 yent 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 mekely

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<sup>r</sup> to be done and þ<sup>t</sup>  
 he fulfyllle the accepcons  
 of trauayle and of his rest  
 y ordeyned and sette bi þ<sup>t</sup>  
 maist<sup>r</sup>. The. vij. poynt yf [860]  
 eny discorde schall be bitwe  
 ne hym & his felows he  
 schall a bey hym mekely &  
 be styllle at þ<sup>t</sup> byddyng of  
 his maist<sup>r</sup> or of þ<sup>t</sup> wardeyne  
 of his maist<sup>r</sup> in his maist<sup>r</sup>'s  
 absens to þ<sup>t</sup> holy day fo-  
 lowyng and þ<sup>t</sup> 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. vij. poynt þ̄ he covet  
 not þ̄ wyfe ne þ̄ doughter  
 of his masters noþ̄ of his  
 felawes but yf hit be in ma-  
 ryage nor holde cōcubines  
 for dyscord þ̄ myzt fall a  
 monges them. The. viij.  
 poynt yf hit be falle hym [880]  
 ffor to be wardeyne vndyr  
 his mast̄r 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 mar-  
 riage, nor hold concubines,  
 for discord that might fall a-  
 mongst them. The 8th

Point,—If it befall him

[880]

for to be warden under  
 his master, that he be true mean

bitwene his mast<sup>r</sup> & his  
 felawes and þ̄ he be hely in  
 the absence of his mast<sup>r</sup> to  
 þ̄ honor of his mast<sup>r</sup> and p=  
 fit to þ̄ lorde þ̄ he serueth  
 The. ix. poynt yf he be wyser  
 and sotellere þan his felawe  
 worchyng w̄ hym in his [890]  
 logge or in eny other place  
 and he pleyue hit þ̄ he schold  
 lese the stone þ̄ he worchyt a=  
 pon for defawte of cōnyng  
 and can teche hym and a  
 mende þ̄ 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 pro-  
 fit 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 up-  
 on, for default of cunning,  
 and can teach him and a-  
 mend the stone, he shall in-

[890]

form

s

hym and helpe hī þ̄ the more  
 loue may encrese among hē  
 and þ̄ þ̄ werke of þ̄ lorde be not [900]  
 lost. **W**han the mast<sup>r</sup> and þ̄ fe  
 lawes be for warned ben y  
 come to suche cōgregacōns  
 if nede be þ̄ Schereffe of þ̄  
 countre or the mayer of þ̄  
 Cyte or alderman of þ̄ town<sup>e</sup>  
 in wyche the cōgregacōs ys  
 holdē schall be felaw and so  
 ciat to þ̄ mast<sup>r</sup> 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 Shériff 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 congrega-  
tion, 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 chargyd bi fore beth charged in þ̄is manere that schold neuer be theuys nor þ̄euys meynteners and þ̄ schuld tryuly fulfyll her̄ dayes werke and trauayle for her̄ pay that þ̄ey schull take of here lord and trewe a count<sup>o</sup> yeue 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

[920]

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 [920] 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

schall be trewe to the kynge  
 of englond and to the renie  
 and that they kepe w<sup>th</sup> all þ<sup>e</sup>  
 myzt and all the articles  
 a for sayd. **Ak<sup>th</sup>** that hit schall [93<sup>o</sup>]  
 be enqueryd if ony mast<sup>r</sup> 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<sup>e</sup>  
**Therefore** hit is to wyte if  
 eny mast<sup>r</sup> or felawe that is  
 warnyd bisore 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 [930]  
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

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  
 þ̄ Schwefe of þ̄ countre ī þ̄ which  
 he may be founde worchyng  
 he schall p'son hī & take all  
 his godys ī to þ̄ kynges hond [950]  
 tyll his g̃ce be g̃ntyd hī & y sche  
 wed for þ̄ cause p̄ncipally wh̄  
 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

[Fol 38.]

that as well the lowist as  
as the hiest schuld be well  
and trewely y seruyd in  
his art biforelayd thorow  
owt all the kyngdom of  
Englond. Amen so mote  
hit be  [960]

---

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.

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THE FIGURES REFER TO THE LINES OF THE TEXT.

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### 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, "Quanquam apud Herodotum, patrem historiæ \* \* \* \* sunt innumerabiles fabulæ."—*De Legg* 1. 1.

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### 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 futher notices consult Ames' and Herbert's *Typographical Antiquities*, by Dr. Dibdin, vol. i., pp. 133—152.

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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 Carthagená, 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 646, 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.

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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 *Poly-cronicon*, 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 sonnes on Ada. Jabell yt. was fader of them yt. woned in tentes & in paulyons. 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 weuyngcrafte. ¶. Josephus. Caym gadred rychesse vyolently by strength, & made men to be lechours & theues & tourned symple lyuynge of men to fyndyng of mesures and weyghtes, he ordeyned markes and boundes of feldes 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 buyldynge, 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 lames, and yonge from the olde. ¶. Petrus. Tubalcayn founde fyrst snythcs crafte. Tuball hadde grete lykyngc 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 founde 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 founde fyrste the resonance of acorde in musyke by wyghtes, but Pyctagoras founde yt. therof loke within ye thyrde boke of Pyctagoras."

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E.

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

See previous note D.

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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 trauallye and studye, he closed them in two grete pylers made of marble and of brent tyle. In a pyle of marble for water, and in a pyle of tyle for fyre. For it should be sauved by that maner to helpe of mankynde. Men sayth that the pyle 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."

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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.

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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.

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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.

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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 Grsnd 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 clerklly 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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# INDEX.

THE FIGURES REFER TO THE LINES OF THE TEXT EXCEPT WHERE OTHERWISE INDICATED.

## A.

Abraham, his flight into Egypt	...	...	...	...	435
———— taught the Egyptians geometry	...	...	...	...	443
———— the promise to	...	...	...	...	430
Abraham's wisdom	...	...	...	...	441
Adah, Lamech's wife	...	...	...	...	185
Adam's son Lamech	...	...	...	...	160
Adhabel (St.) [ <i>See Note I.</i> ]	...	...	...	...	606
Alban (St.) first gave charges in England [ <i>See Note I.</i> ]	...	...	...	...	607
Aldermen to assist at congregations	...	...	...	...	906
Apprentices of bond blood not to be taken	...	...	...	...	765
———— why not to be taken	...	...	...	...	768
———— not to be paid more than they deserve	...	...	...	...	782
———— taken for less than seven years	...	...	...	...	757
———— who are maimed not to be taken	...	...	...	...	793
Arach [ <i>See Note G.</i> ]	...	...	...	...	341
Archad [ <i>See Note G.</i> ]	...	...	...	...	341
Arithmetic, its teaching...	...	...	...	...	60

Article, I. ....	728
— II. ....	740
— III. ....	756
— IV. ....	764
— V. ....	782
— VI. ....	792
— VII. ....	799
— VIII. ....	809
— IX. ....	817
Articles, Masters to be examined in ...	713
— the, examination as to their being kept ...	931
Assembly, manner of, referred to ...	639
Astronomy, its teaching... ..	73
Asur, a kinsman of Nimrod's ...	354
— built Nineveh, &c. ...	358
— sent to Nimrod for Masons ...	374
Athelstan (King) ... ..	614
— ordained congregations ... ..	701
Athelstan's son gave charges ... ..	628
— a speculative Mason [See Note K.] ... ..	624
— purchased a patent of the king ... ..	633
B.	
Babel, Tower of, began by Nimrod ... ..	344
— where spoken of ... ..	327
Babylon, Nimrod's kingdom ... ..	340
Bede (Venerable), "De Imagine Mundi" ... ..	142
— quoted ... ..	201
Beginning of Geometry ... ..	30, 38
Behest, the land of ... ..	545
Bible, the, and Geometry ... ..	138
— Masonry ... ..	150
Book of charges referred to ... ..	534

## C.

Cain, builder of Enoch ... ..	182
Cain's Master Mason ... ..	178
Calan [ <i>See Note E.</i> ] ... ..	341
Canaan, Abraham's arrival in the land of	430
the famine in ... ..	438
Charge given to the Egyptians by Euclid ... ..	523
Masons by Nimrod ... ..	384
new men ... ..	913
Charges, Book of, referred to ... ..	534, 641
confirmed by Solomon ... ..	566
first given in England by St. Alban ... ..	607
given at Jerusalem ... ..	547
by King Athelstan's son ... ..	628
to Masons by Charles II. of France ... ..	593
King David ... ..	552
in Latin and French, referred to ... ..	424
of Mason-craft, how first given ... ..	367
what kind should be given to Masters ... ..	720
written to old Masons [ <i>See Note J.</i> ] ... ..	418
Charles II. (of France) a Mason ... ..	589
gave Masons charges ... ..	593
Concubines not to be held by Masons ... ..	877
Congregations, every Master to be warned of them ... ..	740
for what ordained ... ..	951
of Masons ordained ... ..	701
penalty for not attending them ... ..	943
when Masters may be excused attending them ... ..	753
who shall assist at ... ..	904
Crafts, all founded on Geometry ... ..	195
given by God to man ... ..	18
or, the liberal sciences ... ..	83

## D.

David (King) gave charges to Masons... ..	552
Dedication to the W. Bro. John Havers, Esq. ... ..	iii
Dialectics, its teaching ... ..	56
Disputes, how to be settled ... ..	860
Duty of a Warden ... ..	890

## E.

Egypt, Abraham and Sarah's flight into ... ..	435
—— divided by Euclid ... ..	468
—— made plentiful by Euclid ... ..	473
Egyptians, the, take advice of Euclid ... ..	499
Englet begun the art in Egypt... ..	689
—— ordained an art and called it Masonry [See Note L.] ... ..	663
Enoch, from whence named ... ..	187
—— now Ephraim ... ..	190
—— the first city ... ..	181
—— the science of Geometry first used there ... ..	191
Ephraim, formerly Enoch ... ..	190
Euclid, Abraham's clerk [See Note H.] ... ..	446
—— called Masonry Geometry ... ..	510
—— divided the land of Egypt by Geometry ... ..	468
—— made Egypt plentiful ... ..	473
—— named a science Geometry ... ..	467
—— taught the Egyptians to keep out the Nile ... ..	464
—— teaches the Egyptians geometry ... ..	510
—————— Masonry ... ..	508
Euclid's advice to the Egyptians ... ..	491
—— charge to the Egyptians ... ..	523
Every Mason to fulfil his day's work ... ..	839
Examination of Masters and fellows as to keeping the articles ... ..	931

## F.

Fac-Simile of the original MS. ... ..	Facing Title
---------------------------------------	--------------

Fellows, where so first called ... ..	525
— why so called ... ..	686
Flocks partitioned by Jabal ... ..	209
Flood, the... ..	306
Founders of Geometry ... ..	34, 80
French, and Latin, Charges referred to [See Note J.] ... ..	424

G.

Genesis, iv. chap. alluded to ... ..	152
— quoted ... ..	229
— x. chap. quoted ... ..	354
— xi. chap. quoted... ..	429
Geometry and Masonry founded by Jabal ... ..	170
— the Bible ... ..	138
— by whom so first called ... ..	448
— called so by Euclid ... ..	510
— defined... ..	86
— derivation of ... ..	86
— how it first began ... ..	30
— its founders ... ..	34, 80
— teaching ... ..	64
— Masonry its principal part ... ..	146
— men live by ... ..	121
— the beginning of all science ... ..	45
— parent of all handicraft... ..	103
God, thanked for his gifts . ... ..	1
God's vengeance for sin ... ..	257
— known to Lamech's sons ... ..	290
Grammar, its teaching ... ..	50

H.

Ham ... ..	314
Ham's son, Nimrod, his greatness ... ..	334

Y

Hele and conceal ... ..	842
Hermes found one pillar after the flood ... ..	322
—— taught the sciences he found on one pillar ... ..	324
Hiram Abiff, Solomon's Master Mason ... ..	562
How disputes are to be settled ... ..	860
—— Masons shall take their pay ... ..	853

## I.

Imperfect Masons to give place to perfect ones ... ..	813
Isidore (St.) "Etymologies" quoted [See Note C.] ... ..	143, 218, 452
Israelites, the, learned Masonry in Egypt ... ..	540

## J.

Jabal, Cain's Master Mason ... ..	178
—— called "pater pastorum" ... ..	198
—— Jubal, and Tubal Cain's counsel ... ..	262
—— Lamech's son by Adah ... ..	168
—— most cunning in science ... ..	286
—— the first builder of tents ... ..	176
—— founder of Geometry and Masonry ... ..	170
—— wrote the sciences in two pillars ... ..	284
Jabal's partition of land and flocks ... ..	205
—— two pillars ... ..	278
Japhet ... ..	315
Jubal, how he discovered music ... ..	223
—— Jubal and Tubal Cain's counsel ... ..	262
—— Lamech's son by Adah ... ..	169
—— the founder of music ... ..	214

## L.

Lamech, Adam's son ... ..	160
Lamech's two wives ... ..	163
Land partitioned by Jabal ... ..	205

Latin, and French, charges referred to [ <i>See</i> Note J.] ... ..	424
Latres ... ..	268
Liberal sciences, their number ... ..	41, 82

## M.

Maimed apprentices not to be taken ... ..	793
Marble ... ..	267
Mason-Craft, how the charges were first given ... ..	367
Masonry and Geometry founded by Jabal ... ..	170
the Bible ... ..	150
begun in Egypt by Englet ... ..	689
brought into France ... ..	575
called Geometry by Euclid ... ..	510
first preferred ... ..	415
used as a science at Enock ... ..	191
founded by Englet ... ..	663
its beginning ... ..	645
learned by the Israelites ... ..	540
taught to the Egyptians by Euclid ... ..	508
the most notable craft ... ..	135
principal part of Geometry ... ..	146
to be sustained in honour ... ..	850
who gave it first the name ... ..	369
Masons built Nineveh, &c. ... ..	410
charged to call each other Fellow ... ..	525
duty to God and the church ... ..	834
his master and fellows ... ..	836
not to covet their masters' wives ... ..	873
hold concubines ... ..	877
number of Nimrods ... ..	347
Old, had the charges written ... ..	418
taught by Nimrod ... ..	345
taught by Solomon ... ..	568

Masons to be imprisoned if they neglected the congregations ...	948
——— loyal ... ..	926
——— secret ... ..	842
——— help and teach each other ... ..	895
——— keep all the articles ... ..	928
——— sustain the art in all honour ... ..	850
——— wives and daughters not to be covered ... ..	873
Masters, who should be called so ... ..	532
——— and Fellows examined as to keeping the Articles ...	931
——— to rule at assemblies ... ..	600
——— apprentices to be taken for seven years ... ..	757
——— every one to be warned of a congregation ... ..	740
——— in sickness, to excuse themselves to the principal Master	753
——— not to maintain robbers ... ..	800
——— pay apprentices more than they deserve ... ..	782
——— supplant each other ... ..	817
——— take maimed apprentices ... ..	793
——— only excused by sickness from attending congregations ...	750
——— to be charged ... ..	720
——— examined in the articles ... ..	713
——— dispend their lord's goods truly ... ..	720
——— take no apprentice of bond blood ... ..	765
——— why so called ... ..	678
Mayors of cities to assist at congregations ... ..	905
Methodious quoted [ <i>See Note C.</i> ] ... ..	144, 373
Music founded by Jubal ... ..	214
——— how discovered ... ..	223
——— its teaching ... ..	68
N.	
Naamah, Lamech's daughter, by Zillah ... ..	236
——— said to be Noah's wife ... ..	237
——— the first weaver [ <i>See Notes D. and E.</i> ] ... ..	246

New made Masons not to be thieves ... ..	916
————— to give true accounts ... ..	921
Nimrod applied to by Asur for Masons ... ..	374
——— began the Tower of Babel ... ..	344
——— Ham's son, his greatness ... ..	334
——— sent 3000 Masons to Asur ... ..	380
——— what he taught Masons ... ..	345
Nimrod's charge to the Masons ... ..	384
——— kingdom ... ..	338
Nineveh, &c., built by Asur ... ..	358
————— Masons ... ..	410
Nile, the overflow of the ... ..	460
Noah and his family saved from the flood ... ..	309
Noah's reputed wife Naamah ... ..	237
——— sons ... ..	314
Notes, A. to L. ... ..	141 to 152
Number of Masons employed by Solomon ... ..	559

## P.

"Pater pastorum," Jabal's name ... ..	198
Pay, how to be taken ... ..	853
Penalty for not attending a congregation ... ..	943
Perfect Masons to be employed ... ..	810
Pillars, the, found after the flood ... ..	320
——— the one found by Hermes ... ..	323
————— Pythagoras ... ..	320
——— two, made by Jabal [See Note F.] ... ..	278
————— the Sciences written in them ... ..	282
Point II.... ... ..	839
——— III. ... ..	841
——— IV. ... ..	845
——— V. ... ..	853
——— VI. ... ..	860

Point VII. ... ..	873
—— VIII. ... ..	880
—— IX. ... ..	888
“Polycronycon,” The [See Notes B., D., & F.]	140, 201, 216, 236, 350, 372
Preface ... ..	v.
Proportion, defined ... ..	117
Pythagoras found one pillar after the flood ... ..	323
—— quoted ... ..	215
—— taught the Sciences he found on one pillar ... ..	324
Rhetoric, its teaching ... ..	53
Robbers not be maintained by Masters ... ..	800
S.	
Sarah, Abraham’s wife ... ..	436
Science, Jabal most cunning in ... ..	286
Sciences, the liberal ... ..	41
—— or crafts ... ..	83
—— their number ... ..	41, 82
—— not artificial ... ..	102
—— written on two pillars ... ..	282, 290
Secrecy incumbent on Masons ... ..	842
Sennare ... ..	342
Shem ... ..	314
Sheriffs of counties to assist at congregations ... ..	904
Smith’s work founded by Tubal Cain ... ..	240
Solomon (King) confirmed King David’s charges ... ..	566
—— number of his Masons ... ..	559
—— taught Masons ... ..	508
Solomon’s Master Mason ... ..	562
Sophistry, its teaching ... ..	56
Speculative Masonry known to Athelstan’s son [See Note K.] ... ..	624
St. Adhabel [See Note I.] ... ..	603
St. Alban first gave charges in England ... ..	607

St. Isidore's "Etymologies" [See Note C.] ... ..	143, 218, 452
Stone that would never burn ... ..	265
———— sink ... ..	268
Subscribers, List of ... ..	xii. to xix

## T.

Tents first built by Jabal ... ..	176
"The Master of History" [See Note A.] ... ..	140
Tools, whence they come ... ..	108
Tower of Babel, where spoken of ... ..	327
Tubal Cain, Lamech's son, by Zillah ... ..	233
———— the founder of smith's work ... ..	240
Tubal Cain's hammers and music ... ..	225
———— Jabal, and Jubal's counsel ... ..	262

## W.

Wages to be paid at the rate of corn ... ..	735
———— without favour ... ..	736
Warden, the, his duty ... ..	880
Weaving called women's craft ... ..	253
———— introduced by Naamah ... ..	246
Wit and cunning given to man... ..	16
Women's craft, or weaving, so called ... ..	253
Why concubines are not to be held by Masons ... ..	877
—— Masons should teach each other ... ..	898
—— Masters are not to supplant each other ... ..	819
—— Mayors and Aldermen should assist at congregations... ..	910

## Y.

Yearly assemblies ordained ... ..	596
-----------------------------------	-----

## Z.

Zillah, Lamech's wife ... ..	166
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