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

Thonkyd be god
our glorious
fadir and fou
der and former of heuen
and of erthe and of all
thyngis that in hym is
that he wolde sochelaue of
his glorious god hed for to
make somony thyngis of di
uers vertu for mankynd.
for he made all thyngis for
to be abedient & loget to man
for all thyngis that ten comel
tible of holfome nature he

Bodleian Library, Oxford, under
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The
History and Articles of Masonry;

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

DEDICATED, BY PERMISSION, TO

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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. 411); the Royal Union Chapter (No. 536); and of the Polish National Chapter (No. 778); K.T. of the Kemys Tynte Encampment, and Grand Organist to the Grand Conclave of Masonic Knights Templar of England and Wales; S.P.R. ✕, Invicta Chapter, 189.]

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

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TO

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

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 $3\frac{1}{8}$ inches in width.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE EDITOR.

78, George Street,
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our glorious
ffadir and fou

der and former of heuen
and of erthe and of all
thyngis that in hym is
that he wolde fochelaue 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




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 to our lyuyng to make
diuers thingys to goddis ple
sans and also for our ese and
profyt. The whiche thingis
if I scholde reherse hem hit
were to longe to telle and to
wryte. Wherefor 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 wth
 þe founders therof and of
 othur craftis mo as hit is no
 tid in þ^e bybill and in othur
 stories. 

 **E**U 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]
 þ^e þ^e ben vij liberall sciens
 by the whiche vij all sciens

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

How and in what 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 sci
 ens ben called thus. as for þ̄
 fyrste þ̄ is called fundament
 of sciens his name is graū [50]
 he techith a man ryzthfully to
 speke and to write truly. The
 secunde is rethorik. and he te
 chith a man to speke formabe
 ly and fayre. The thrid is
 dioletic. and 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^o of all th̄ge
 The fiste Gemetry the which
 techith a man all the mett^o
 and mesu^rs and pondera^cōn
 of wyghtis of all man^s craft^o
 The. vi. is musik^o that techith
 a man the crafte of song in
 notys of voys 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]

troupe 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 oth
 sterryys & planetys of heuen.



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

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

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


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

Et sic dicitur a geo ḡ qñ & ter
 a latine & metron quod ē [90]

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


that is to say in englishe that
 Gometria is & leyd of geo þ̄ is
 in gru. erthe, and metron þ̄ is
 to sey mesure. And thus is þ̄
 nam of Gometria cōpobnyd
 and is leyd the mesur of þ̄ 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.

 Ervile ye not that I
 seyð that all scientiye [100]
 all only by the sciens of Gemy-
 try. for there is none artifi-
 all ne honcrafte that is wrozt
 by manys hond bot hit is
 wrouzght by Gemytry. and a
 notabull cause. for if a man
 worche w his hondis he wor-
 chyth w sume mard tole and
 þis none instrument of ma-
 teriall thingis in this worlde [110]
 but hit come of þ kynde of
 erthe and to erthe hit wole

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

D

 Ervile ye not that I
 leyde that all sciens lyue [100]
 all only by the sciens of GEME-
 try. for there is none artifici-
 all ne honerafte that is wroȝth
 by manys hond bot hit is
 wrouȝht by Gometry. and a
 notabull cause. for if a man
 worche wth his hondis he wor-
 chȝth wth sume man^r tole and
 þ^e is none instrument of ma-
 teriall thynges in this worlde
 but hit come of þ^e kyngdom
 erthe and to erthe

Marvel ye not that I
said that all sciences live, [100]

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

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 p̄p̄orcion more or laſſe
 And proporcion is meſure
 the tole er the inſtrument
 is erthe. And Gometry is
 ſaid the meſure of erth^r **W**her^r [120]
 fore I may ſey þ̄ men lyuen
 all by Gometry. ffor all
 men here in this worlde lyue
 by þ̄ labour of her hondys.



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

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

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

a cronycle p^onyd and in the
 stories þ̄ is named Beda.
 de Imagine mūdi & Isodor^o
 ethomologiaꝝ. Methodius
 epus & martir^o. And oth^{er}
 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 iiij
 chap^{er}. And also all the doc
 tours aforseyde acordeth þ̄ to

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

“*De Imagine Mundi;*” et *Isidorus*

“*Ethimologiarum.*” *Methodius,*

Episcopus et Martiris, and other,

many more, said that masonry is principal of geometry, as

me thinketh it may well

be said, for it was the first

that was founded, as it is

[150]

noted in the Bible, in the first

book of Genesis in the 4th

chapter; and also all the doc-

tors aforesaid accordeth thereto,

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



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

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

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

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

E

hight juball. The elder sone
 Jobell he was the first man [170]
 þe w sound gemetry and
 masonry. and he made how
 sis & namyd in þe bybull
 Pat^o 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^o mason and gowd^o 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 Enock,
that was the first city :

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

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

sciens. And also þ̄ mān

Jobell was callid Þat̄

Pastor & ○○○○○○○○○○○○○○○○○○○

Þe mast̄ of stories [200]

seith and beda de yma

gyne mūdi polīcronīcon &

other mo seyn that he wa^s

þe first that made depcelon

of lond þ̄ ewy man myght

knowe hīs owne grobnde

and labour̄ ther̄ on as for

hīs owne. And also he de

ptid flockes of schepe þ̄

ewy man myght know hīs [210]

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

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

owne schepe and so we may
 sey that he was the first
 founder of þ̄ sciens. And his
 brother Tuball. or tuball
 was founder of mysyke &
 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]
 þ̄ first foundere of mysyke
 and longe and of organ &
 trompe and he sounde þ̄at
 sciens by the sowne of pon
deracion

own sheep, and so we may
 say that he was the first
 founder of that science. And his
 brother Jubal, or Tubal,
 was [the] founder of music and
 song, as Pythagoras saith
 in [the] *Policronicon* and the
 same saith Isodore in his
Ethemologies, in the 6th book,
 there he saith that he was [220]
 the first founder of music,
 and song, and of organ and
 trumpet, and he found that
 science by the sound of pon-
deration

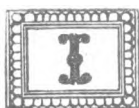
of his brotheris hamers þ
was tubalcaym. (OOOOOOOOOOOO)



Sothely 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 dobtþ 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 h̄t be so oþ̄ no we afferme
hitt nott

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

Soothly as the Bible
saith in the chapter,
that is to say, the 4th of Genesis,
that he saith Lamech begot upon [230]
his other wife, that hight Zillah,
a son, and a daughter, the names of
them were called Tubal Cain,
that was the son, and his daughter [was]
called Naamah, and as the *Poli-*
cronicon saith, that some men
say that she was Noah's wife:
whether it be so, or no, we affirm
it not.



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]
 clothynge as they couthe
 but as þ' woman neema

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


founde þ̄ craft of weuyng
 & þ̄fore hit was kalled wo
 menys craft. and þes iij
 brotheryn aforeseyd had know
 lyche þ̄ god wold take ven
 gans for synne oþ̄ by fyre
 or watir and they had gret
 care how they myzt do to [260]
 saue þ̄ sciens that þey foude
 and þey toke her consell^o
 to gedyr & by all her witt
 þey seyde þ̄ were. ij man^o of
 stonn of suche v̄tu þ̄ þ̄ one
 wolde neuw 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. & þ̃ oþ̃ stoñ
 þ̃ woll not synke in wat̃. &
 þ̃ stone is nampd lacus. and
 so þey deuylyd to wryte all [270]
 þ̃ sciens þ̃ þey had ffounde in
 this ij stonys if þ̃ god wold⁹
 take bengans by fyre þ̃ þ̃
 marbyll scholde not brenne
 And yf god sende bengans
 by wat̃ þ̃ þe oþ̃ scholde not
 droune. & so þey prayed h̃
 elder brother jobell þ̃ wold
 make ij. pillers of þes. ij.
 stones þ̃ is to sey of marb̃ [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 þ̃ he wold
 write in the ij. pylers all̃
 þ̃ sciens & craft̃ þ̃ all̃ þey
 had founde. and so he did
 and þ̃for we may sey þ̃
 he was most conyng̃ in
 sciens for he fyrst bygan
 & p̃formed the end by for
 noes flode. 



Andly knowyng of [290]
 þ̃ benganns þ̃ god
 wolde sende whether hit
 scholde be bi fyre or bi wat̃
 the bretherne hadde hit nō

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

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

by a man of a pphery they
 wist þ̃ god wold send one þ̃
 of, and þ̃ for thei writen
 her sciens in þ̃. ij. pilers
 of stone. And sume men sey
 þ̃ þey writen in þ̃ stonis [300]
 all þe. viij sciens. but as
 þey in here mynde þ̃ a ven
 ganns scholde come. And
 so hit was þ̃ god send ven
 ganns so þ̃ þ̃ come suche
 a flode þat all' þ̃ worl was
 drowned. and all' men we
 dede þ̃ 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 pphcey they
wist þ̄ god wold send one þ̄
of. and þ̄ for thei writen
her sciens in þ̄. ij. pilers
of stone. And sūme men sey
þ̄ þey writen in þ̄ stonis [300]
all þe. 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 machine of the century. At
with fine tool would ~~be~~ ~~be~~
of, and therefore ~~lay~~ ~~stone~~
their science is ~~in~~ ~~the~~ ~~stone~~
of stone, and ~~some~~ ~~more~~ ~~say~~
that they were in the stone
all the 7 sciences ~~is~~, ~~and~~ ~~as~~
they [had] in their ~~hands~~ ~~the~~ ~~stone~~

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

Good that would wise

ned, WETTER

rein 150000.

And þ was noe and his
 wyffe. and his iiij. sonys & [310]
 here wyffes. of whiche. iiij
 sones aft 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 sauyd þ
 in. And aft this flode many
 peres as þ cronycle telleth
 thes. ij. pillers were sounde [320]
 & as þ polycronicon scyth 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 taught forthe þ̄ sciens þ̄
 thei sonde þ̄ y wryten. 000000



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

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

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

[330]

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

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


in þ̄ mast^{er} of stories and in
 other stories mo. and þ̄ a part
 wytnes bybull in the same
 x. chap^{ter} wher^e he seyth þ̄ a
 lure þ̄ was nye kynne to
 Cam^{Rembrothe} pede owt of þ̄ londe of
 senare and he bylled the Cite
 Runybe and plateas and oþ^{er}
 mo þus he seyth. De tra illa
 & de senare egressus est asur^{us} [360]
 & edificauit Runyben & pla-
 teas ciuitat^{is} & cale & Jesu q^{uo}q^{ue}
 int^o Runyben & hec ē Ciuita^{as}
 magna.

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



Elon wolde þ̃ we schold
 telle opunly how & in
 what maner that þ̃ charges
 of masoncraft was fyrst fou
 dyd & ho gaf fyrste þ̃ name
 to hit of masonri. and ye [370]
 schyll know well þ̃ hit told
 and writen in policronicon &
 in methodus epūs and mar
 þ̃ asur þ̃ was a worthy lord
 of lennare sende to nembroth
 þ̃ kynge to sende h̃y masons
 and workemen of craft þ̃ 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 seyð
 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
 yow 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 cou-
sin Asur, to help him to build
a city; but look [to it] that ye be well
governed, and I shall give
you a charge profitable for
you and me.

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

him like as ye would be to

I

me. and truly do your labour
 and craft and takyt reson-
 abull your mede þfor as ye
 may deserue and also þ ye
 loue to gedyr as ye were
 breþeryn and holde to gedyr
 truly. & he þ hath most cōn̄g
 teche hit to hys felaw and [400]
 louke ye go wne you apenst
 your lord and a monge
 your selfe. þ 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 h̄p þ̄ was here
 maist^r and here lorde. and
 wente forth to asure. &
 bilde the cite of nynybe in [410]
 þ̄ counte of plateas and oþ
 Cites mo þ̄ men call cale
 and Jesen þ̄ is a gret Cite
 bi twene Cale and nynybe
 And in this man^r þ̄ craft
 of masonry was fyrst pfer
 ryd & chargyd hit for a sciēs.



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

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

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

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

•

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

in that land, and Abraham took
 Sarah, his wife, with him and
 went into Egypt in pilgrim-
 age, [and] while the hunger [en]dur-
 ed he would bide there. And A-
 braham, 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 þ̃ hit
 was ocupied bifor hit had [450]
 no name of gemetry. But
 hit is leyd of plodour Ethe
 mologiar in þ̃ v. boke. Ethe
 mologiar Cap^o p'mo. leyth
 þ̃ Enclyde was on of þ̃ first
 foundars of Gemetry &
 he gaue hit name. for i
 his tyme ther was a wa
 ter in þ̃ lond of Egypt þ̃
 is callyd Nilo and hit flowid [460]
 so ferre in to þ̃ londe þ̃ men
 myght not dwelle þ̃ in oooooo

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.



When 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 ptyes. &
 made ewy man to close his [470]
 alone pte to walles and
 diches and þen hit be cāe
 a plentuous cōuntre of all
 man of freute and of yong
 peple of men and women
 that þ was so myche pepull

Then this worthy
clerk, Euclid, taught

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

[470.]

of yonge frute þ̄ they couth'
 not well lyue. And þ̄ lordys
 of the countre drew hem to
 gedyr and made a counsell [480]
 how they myght helpe her
 childeryn þ̄ had no 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 couþe not brynge
 a bout this mater. he seyð [490]

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

to hem woll ye take yō sonȝ
 in gownnans & I schall tech
 hem suche a sciens þ̄ they
 schall lyue ther by jentel
 manly vnder condicion þ̄
 ye wyll be swore to me to
 p̄fourme the gownaṅs þ̄
 I schall sette you too and
 hem bothe and the kyng
 of þ̄ londe and all þ̄ lordys [500]
 by one assent graūtyd þ̄ too.



Beson wolde þ̄ ewy mā
 woulde graunt to þ̄
 thyng þ̄ were p̄fetable to hī

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

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

L

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 þ̃ ptyng of þ̃ grounde þ̃
 he had taught to þ̃ peple
 in the time of þ̃ makynge
 of þ̃ wallys and diche a
 for sayd to clawse out þ̃
 watyr. & Klodor seyth in his
 Ethemologies þ̃ 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
callesh the craft geometry;

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

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


[520]

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

most of cunning should be
governor of the work, and
should be called master, and

[530]

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

 That 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.

What time that the children of Israel dwelt [540]

in Egypt they learned the
 craft of masonry. And
 afterward, [when] they were
 driven out of Egypt, they
 came into the land of behest,
 and is now called Jerusalem,

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

and it was occupied and charges there held. And the making of Solomon's temple that king David began. (King [550] 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 [560]

■

his werke. And þ kyngi^s
 lone of Tyry was m^{his}alt^o
 masen. And other cronyn
 clos hit is leyð & in olde
 bokys of masonry that
 Salomon cōfirmed þ char
 gys þ 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 þ worthy sciens
 was brought ī to fraunce

his work. And the king's
son, of Tyre, was his master
mason. And [in] other chroni-
cles it is said, and in old
books of masonry, that
Solomon confirmed the char-
ges that David, his father, had
given to masons. And Solo-
mon 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 oþ regiōs



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

and into many other regions.

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

[580]

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

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 Gemytry. 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

N

he wylt well þ̄ hand craft
 had the practyke of þ̄ sci
 ens of Gometry so well
 as masons wherefore he [620]
 drewe hym^{to} cōsell and ler
 nyd practyke of þ̄ sciens
 to his speculatyf. For of spec
 ulatyfe he was a mast^r
 and he lobbyd well ma
 sonry and masons. And
 he bicome a mason hym
 selfe. And he gaf hem charge^s
 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 reasonably tyme a cū to gedir to her^e counsell of þ̄ whiche Charges manors & semble as is write and taught ī þe [640] boke of our charges wher for I leue hit at this tyme.



God men for this cause and þ̄ mane^e

other countries. And he
ordained that they should have
reasonable pay and purchas-
ed a free patent of the king
that they should make [an] assem-
bly when they saw a reason-
able 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.

Good men for this
cause and this manner

maloury toke firste begyn-
 nyng. hit besyll 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. Therfore
 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 wysdome 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 þ̃ had þ̃ [660]
 name whiche was callyd
 Englet þ̃ was most sotell
 & wise founder ordeyned
 and art and callyd hit ma
 sonry. and so to his art ho
 nestly he thozt þ̃ childeren
 of gret lordis bi þ̃ pray
 er of þ̃ fathers and þ̃ fre
 will of here children. þ̃
 wiche when thei tauzt to [670]
 hie Cure bi a serteyn tym
 þey were not all ilke ab
 | ull

them some honest living.

Then one of them, that had the [660]

name which was called

Englet, that was most subtle

and wise founder, ordained

an art and called it Ma-

sonry, and so with his art, hon-

estly, he taught the children

of great lords, by the pray-

er of the fathers and the free-

will of their children, the

which when they [were] taught with [670]

high care, by a certain time,

they were not all alike able

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

for to take of the [a]foresaid art
wherefore the [a]foresaid master,
Englet, ordained [that] they [who] were
passing of cunning should
be passing honored, and
ded to call the cunninger master
for to inform the less of cunning
masters, of the which [680]
were called masters, of nobility
of wit and cunning
of that art. Nevertheless they commanded
that they that were less
of wit should not be called
servant, nor subject, but fellow,

ffor nobilitie of here gentyll
 blode. In this maner^r was þ
 forsayde art begunne in þ
 lond of Egypte bi þ forsayd [690]
 maist^r Englat & so hit went
 fro lond to londe and fro kȳg
 dome to kyngdome aft^r þ ma-
 ny yeris in þ tyme of kyng
 adhelstone wiche was sum
 tyme kynge of Englonde bi
 his couñsell^r and other gret^r
 lordys of þ lond bi cōyn
 assent for grete defaūt y
 fennde among^r 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 kyng and gret
 lordys of þ̄ londe and all þ̄
 comente fro poynce to poynce
 and fro coūtre to coūtre
 cōgregacions scholde be made
 by maisters of all maist̄s
 masons 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^e p
fytte of þ^e lordys hem to serue
and to þ^e honour of þ^e forsaide
art and more ow they schulde
receyue here charge þ^e they [720]
schuld well and trewly dis
pende þ^e goodys of here lordis
and as well þ^e lowist as þ^e
hiest for they ben her lordys
for þ^e tyme of whom þei take
here pay for here cerbyce
and for here trauayle. The
firste article ys this þ^e 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

P

maist^r of his art schulde be
 wyse and trewe to þ^r lord þ^r he [730]
 scrupth dispendyng his godis
 trule as he wolde his awne
 were dispendyd. and not yese
 more pay to no mason than
 he wot he may deserue aft^r þ^r
 derthe of korne & bytaye in þ^r
 cōntry no fauour to stondyng
 for eu^y mā to be rewardyd
 aft^r his trauayle. The secūd
 article is this þ^r eu^y maist^r [740]
 of þ^r art schulde be warned
 by fore to cum to his cogregatⁿ

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,

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

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 þ^s lest. by
 caus^s whi^t suche as ben wth i
 lasse terme may not pfitely [760]
 come to his art. nor abull
 to serue truly his lorde to
 take as a mason schulde
 take. The iiij article is þ^t
 þ^t no mact^h for no pfyte 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^e
 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 pauentth wold help
 hym and debate for h̄, and
 theroff manslaughter myzt.
 rple hit is forbede. And also
 for a nother cause of his art
 hit toke begynnynge of grete
 lordis children frely begeth [780]
 as hit is jseyd bi for. The
 v. article is thys þ̄ no mastth
 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 if 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^r for no coue
 tise nex^t p̄fite take no p̄n
 tis to teche þ̄ is vn̄p̄fite þ̄
 is to ley habynge eny māy
 for þ̄ whiche he may not
 trewely worche as hym
 ought for to do. The viij.

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

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

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 worchynge
 þ̃ maist̃ of þ̃ place schall re
 ceue þ̃ p̃fite and do a wey þ̃
 vñp̃fite to þ̃ p̃fite of his lord
 The ix. article is this þat
 no maist̃ schall supplant
 a nother for hit is leyd in þ̃
 art of masonry þ̃ no man [820]
 scholde make ende so well
 of werke bigonne bi a no
 ther to þ̃ p̃fite 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
 hovyeth hem fyrst p̄ncypally
 to god and holy chyrche &
 all halowis and his mast̄
 and his felowis as his aȝe
 brothern. The secunde poynt
 he most fulfyllen 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^s
 in logge and in chambere
 and in ewy place þ̄ as mas^sos
 beth. The. iiij. poynt þ̄ he be
 no disseyber of þ̄ forseyd art
 ne do no p̄iudice ne susteyne
 none articles ayenst þ̄ art
 ne a yenst none of þ̄ art
 but he schall susteyne hit [850]
 in all honobre in as moche
 as he may. The. v. poynt
 whan he schall take his
 pay þ̄ he take hit 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^r to be done and þ^t
 he fultylle the accepcons
 of trauayle and of his rest
 y ordeyned and sette bi þ^t
 maist^r. The. vij. poynt yf [860]
 eny discorde schall be bitwe
 ne hym & his felows he
 schall a bey hym mekely &
 be styll at þ^t byddyng of
 his maist^r or of þ^t wardeyne
 of his maist^r in his maist^rs
 absens to þ^t holy day fo-
 lowyng and þ^t he accorde

as the time is ordained by
the master to be done, and that
he fulfil the acceptations
of travail, and of rest,
ordained and set by the
master. The 6th Point,—If [860]
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

then at þ̄ dispocion of his
 felaus and not vpon þ̄ wer [870]
 keday for lettyng of here
 werke and p̄f̄te of his lord
 The. viij. poynt þ̄ he covet
 not þ̄ wyfe ne þ̄ doughter
 of his masters noþ̄ of his
 felaws but yf hit be in ma-
 ryage nor holde cōcubines
 for dyscōrd þ̄ myȝt fall a
 monges them. The. viiij.
 poynt yf hit befallē 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- [870]
day for letting of their
work and profit of his lord.

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^r & his
 felawes and þ̄ he be hely in
 the absence of his mast^r to
 þ̄ honor of his mast^r and p=
 fit to þ̄ lorde þ̄ he serueth
 The. ix. poynt yf he be wyser
 and sotellere þan his felawe
 worchyng wth hym in his [890]
 logge or in eny other place
 and he pleyue hit 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 [890]

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-

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^r 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^e
 in wyche the cōgregacōs ys
 holdē schall be felaw and so
 ciat to þ̄ mast^r of the cōgre
 gacion in helpe of h̄ȳ ayenst re [910]
 belles and vpberyng 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 congre-
gation, in help of him, against re- [910]
bels and [for the] up-bearing the right

of the reme. At þ̄ fyrst begg
 nyng new men þ̄ new wex
 chargyd bi fore beth charged
 in þ̄is manere that schold
 neuer be theuys nor þeuys
 meynteners and þ̄ schuld
 tryuly fulfyll her̄ dayes
 werke and trauayle for her̄
 pay that þey schull take of
 here lord and trewe a count⁹
 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 wth all þ^e
 myzt and all the articles
 a for sayd. **Akth** that hit schall [93⁰]
 be enquerpd if ony mast^r or
 felaw that is y warnyd haue
 y broke ony article be forsayd
 the whiche if they haue done
 hit schall be de termyned þ^e
 Therefore hit is to wyte if
 eny mast^r or felawe that is
 warnyd 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 beforseyd 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 i þ̄ which
 he may be founde worchynge
 he schall p'son hi & take all
 his godys i to þ̄ kynges hond [950]
 tyll his g'ce be g'ntyd hi & y sche
 wed for þ̄ cause p'ncipally 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

T

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.

THE FIGURES REFER TO THE LINES OF THE TEXT.

A.

[140.] *The master of History.*

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

B.

[140.] *The Polycronycon.*

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

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

C.

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

It is totally out of the question to pretend to give the *ipsissima verba* of these quotations. The writer appears to have taken them second-hand, or from memory ; and it has therefore been deemed more useful to the student to give some account of the authors quoted. The *Polyconycon* 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 Carthagenæ, 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.

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 sones 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 weuynghe crafte. ¶. 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 lambes, and yonge from the olde. ¶. Petrus. Tubalcayn founde fyrst snythes crafte. Tuball hadde grete lykyng to here the

hamers sowne. And he fonde proporcions and acorde of melodye by weyght of the hamers. And soo he vsed them moche in the acorde of melodye, but he was not fynder of the Instrumentes of musyke. For they were 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 accorde in musyke by wyghtes, but Pyctagoras founde yt. therof loke within ye thyrde boke of Pyctagoras."

E.

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

See previous note D.

F.

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

The *Polycronycon* thus notices this tradition :—

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

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

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

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

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

G.

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

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

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

H.

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

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

I.

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

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

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

J.

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

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

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

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

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

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

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

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

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

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

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

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

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

“That if any of the Fraternity should be fractious, mutinous, or disobedient to the 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 clerkly error for Euclid. In the text we find Euclid's name transformed into Enclid and Enclidnis, and it was not an uncommon thing for scribes to change the spelling, and even the appearance, of proper names at the time when the original was written. This explanation must be taken for what it is worth, as no better conjecture can be given.

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