

“GRAND LODGE MS.” (F)

A.D. 1632.

**T**he mightie of the Father of heaben and ye wysdome of ye glorious Sonne through ye grace and ye goodnesse of ye holy ghost yt bee three psons in one God, be wh us at or beginning and give us grace so to govne us here in or lyving that wee may come to his bliss that never shall have ending. Amen.

**Good brethren and fellowes** our purpose is to tell you howe & in what mann wise this woorthy crafti of massonrie was begun and afterwards howe yt was kept by woorthy Kings and Prynces & by many other worshipfull men and also to those that bee heire we will chardge ye by the chardges that longith to evy free masson to keepe, for in good faithe, and they take good heed to yt, yt is woorthy to be well kepte, for yt is a woorthy Crafte and a curious science, for their bee seavin liberall sciences of ye wh seavin yt is one of them, and ye names of ye seavin sciences be these.

The first is Grammr and that teacheth a man to speake trewly and to write trewly. The second is Rhetoricke and that teacheth a man to speake faier in subtyll terms. And the third is Dialecticke and that teacheth a man to deserne or knowe trueth from falsehoode. And the fourth is Arithmeticke, and that teaches a man to reken and to compt all mann of numbers. And fyfte is Geometrey and that teacheth a man the mett and measure of earth and all other things. The which science is called Geometrey. And the sixth science is called Musicke, and that teacheth a man the crafte of song and voice of tongue and organe, harpe and trompe. And the seavinth science is called Astronomie, and that teacheth a man to knowe the course of the Sunne & of the Mone and of the Starrs.

These be the vii liberall Sciences, the wh vii be all found by one Science, that is to saye Geometrey. And this maye a manne prove that the Science of the worlde is found by Geometrey, for Geometrey teaches a man to measure, ponderation, or weight of all mann of things on earthe, for there is no mann that woorketh any crafte but he woorks by some mett or by some measure. Nor no man buyeth or sellith but by some measure or some weight, and all this is Geometrey, and all these marchants and all Crafts men, and all other of the vi Sciences, and especially the plowman and the tillers of all mann of graine and seeds vynesplanters, and setters of other fruits, for by Grammr nor Arthmeticke nor Astronomy nor none of all the vi Sciences can no man fynde mett nor measure whout Geometrey. Wherefore we thinketh that the Science of Geometrey is most woorthey that findeth all others.

**How this woorthe Science** was fyrstle begun I shall tellyn. Before Noe's fludd their was a man that was called Lamech, as yt was wrytten in the Byble in the fourth chap. of genesis. And this Lamech had two wyves, the one wyfe height Adaa, and the other height Sella. By his first wyfe Adaa he gat twoe Soones, and the one heighte Jabell and the other Juball, and by the other wyfe

Sella, he begat a son and a daughter, and these iiij children found the beginning of all the Crafts in the worlde. And this elder soonne Jabell found the Craft of Geometrey and he depts flocke of sheepe and lande in the field, and firste wrought houses of stone and tree (as y<sup>t</sup> is noted in the chapter abovesaid.) And his brother Juball found the Craft of Musicke, Song of tongue, harp and orgain. And the third brother Tubalcain found Smights Crafte of gold silvr and copper, yron and steele. And the daughter found the Craft of Weaving. And these Children knew well that God woulde take vengeance for synne ether by fyre or water, wherefore they wrytten their Sciences y<sup>t</sup> they had found in ij pyllers of stone that they might be found after Noe's fludd. And the one stone was marble, for that will not burne with any fyre, and the other stone was called Latres for that woulde not drown in water.

Our intent is to tell you treuly howe and in what mann these stones were found that these Sciences were wrytten in. The great Hermarines that was Cubys Sonne the w<sup>b</sup> Cubye was Semms Sonne, that was Noe's soonne. This same Hermarines was afterward called Hermes the father of Wisdome, he found one of the ij pyllers of stone and found the Science wrytten thereon, and he tauhgt y<sup>t</sup> to other men. And at the making of the tower of Babilon there was Massonry made muche of. And the Kyng of Babylon that heichte Nemroth was a Masson himself and loved well the Craft as y<sup>t</sup> was said with masters of stories. And when the Citte of Nynyvie and other cities of the Est should be made Nembroth King of Babylon sent thither fortie Massons at the request of the Kyng of Nynyvie his cussin, and when he sent them forth he gave them a chardge in this mann. That they should be true one to another, and that they should live truely together, and that they should serve their Lord truely for their paye so that their Mr. may have woorship and all y<sup>t</sup> long to him, and other moe chardges he gave them and this was the first tyme that evr any Masson had any chardge of his Crafte.

**Moreover when Abraham** and Sara his wife went into Egypt and there taught the vij Sciences unto the Egyptians and he had a woorthy scholler that height Ewkled and he learned right well and was a Mr. of all the vij Sciences.

And in his daies y<sup>t</sup> befell that the Lords and the Estats of the realme had so many soonnes that they had gotten, some by their wyves and some by other ladies of the Realme, for that land ys a hot land and plenteous of generation.

And they had no competent lyvelyhood to find their children, wherefore they made muche care. And then the Kyng of the land made a Greate Counsell and a Parliament, viz. howe might fynde their children honestly as gentlemen, and they could find no mann good wages, and then did they throughe all the realme that yf there weare any man that could enforme them that he should come unto them, and he should be so rewarded for his travell that y<sup>t</sup> should holde him well pleased. After that this cry was made then came this worthy Clarke Ewkled and said to the King and to all his great Lords, if y<sup>e</sup> will take me yor children to govrn and to teach them one of the vij Sciences wherewith they maye lyve honestly as gentlemen should, under a condition that you will grant me and them that I maye have power to rule them after the mann that the Scyence ought to be ruled. And that the Kynge and all his Consell granted anon, and seayled the comission. And then this woorthy tooke to him these Lordes Sonnes and taught them this Science of Geometrey in practicke for to worke in stones all mann of woorthy worke that longth to buylding Churches, Temples, Castles, Towers, and Mannors and all other mann of buylding, and he gave them a charge on this mann.

**The first ys that they should be true** to the Kyng and to the Lords that they serve, and that they should live well together, and be trewe evy one to other, and that they should calle evy other his Fellowe or els his Brother and not his servant nor his knave nor none other foule name.

And that thei should truly deserve their pay of the Lorde or the Mr. that they serve, and they should ordeinge the wysest of them to be Mr. of the woorke, and neither for love nor lynage nor riches nor favour, to sett another that has little conning to be Mr. of the Lordes woorke wherby the lorde should be evile served and they ashamed. And also that they should call ye Govner of the woorke Mr. in the tyme that they woorke w<sup>h</sup> him. And other many mo Chardgs that are long to tell.

And to all these chardges he made them swear a great othe that men used in that tyme, and ordeyned for them reasonable paye that they might lyve honestly by. And also that they should come and assemble together evy yere once, howe they might woorke best to serve their Lorde for his proffitt and to their own worship, and to correct w<sup>h</sup>in themselves him that had trespassed against the Crafte.

And thus was the Crafte governed there. And that woorthy Clarke Ewkled gave yt the name of Geometrie, and nowe it is called through all this land Massonrey.

Sythen long after when the children of Israele weare come into the land of Behest, that is nowe called among us the Countrie of Jerusalem, King David began the Temple that is called Templi Dom, and is named with us the Temple of Jerusalem.

And this same King David loved well Massons, and cherished much, and gave them good paye, and he gave the chardges and the mannrns as he had learned in Egipt given by Eukled, and other chardges moe that ye shall heare afterward.

And after the deceass of the King David Sallomon that was King Davids Soonne performed out the Temple that his Father had begun. And he sent for Massons into dyvrs countries and dyvrs lands and gathered them together, so that he had four score thousand workmen that were workers of stone and weare all named Massons, and he chose of them three thousand that weare ordeyned to be Maisters and Govners of his woorke. And furthermore theare was a Kinge of another reigne that men called Iram and he loved well King Sallomon and he gave him tyMBER to his woorke. And he had a soone that height Aynone and he was a Mr. of Geometrey and was chief maister of all his Massons and was Mr. of all his Graving and Carving and all other mann of Massonreye that belongeth to the Temple. And this is wytnessed in the Byble in the iij of Kyngs and thirde chapter.

And the Sallomon confirmed both Chardges and Mann that his Father had given to Massons. And thus was that woorthy Crafte of Massonry confirmed in the country of Jerusalem, and in many other Kingdoms.

Curious craftes men walked about full wyde in dyvrs countries, some to learne more crafte and couninge, and some to teache them that had bvt little couning and so yt befell that their was a curious Masson that height Naymus Grecus that had byn at the making of Sallomon's Temple, and he came into France, and there he taught the science of Massonrey to men of France. And there was one of the Royall line of France that neight Charles Martell, and he was a man that loved well suche a Crafte and drewe to this Naymus Grecus and learned of him the

Crafte and—upon him the Charges and the Mannrs. And afterwards by the grace of God he was elect to be Kyng of France.

And when he was in his estate he tooke Massons and did healp to make men Massons y<sup>t</sup> weare non, and sett them to woorke, and gave them bothe the Chardge and mann and gave them good paye that he had learned of other Massons, and confirmed them a chapter from yere to yere to hold their Assembly where they woulde and Cherished them right muche and thus came the Craft into France.

**England** in all this season stode voyde of any chardge of Massonrie untill St. Albon's tyme, and in his dayes the Kyng of England that was a pagnyn he did wall thee towne aboute that is called St. Albons. And St. Albon was a woorthy Knyght and Steward to the Kyngs household and had the goument of thee Realme and also of thee towne walls, and loved Massons well and cherished them muche and he made their paye right good (standing as the Relme did) for gave them ijs and vid a weeke and three pence to their cheire, for before that tyme through all the Land a Mason toke but a peny a daye and his meat untill St. Albon amended y<sup>t</sup>

And he gave them a Charter of thee Kynge and his counsell for to houlde a Genrall Counsell and gave y<sup>t</sup> the name of an Assemblye, and was there at him selfe and healped for to make Massons, and gave the Chardges as yee shall heare afterwards.

Right soon after the decease of Saynte Albon thre came dyvers menes into England of dyers nations, so that the good rule of Massonry was destroyed untill the tyme of Knigte Athelstone that was a woorthy King of England, and brought all this Land into rest and peace, and buylded many greate workes of abeys and Towers and many other buyldings. And he loved well Massons, and had a sonne that height Edwin, and he loved Massons muche more than his Father did, and he was a greate practyser of Geometry, and he drew him muche to talke and comen w<sup>h</sup> massons to learne of them the Craft, and afterwards for love that he had to Massons and to the Craft he was made a Masson. And he got of the Kyng his father a Charter and a Comission to houlde evy yere Assembly once a yere where they woulde w<sup>h</sup>in thee Realme of England, and to correct within them faults and trespasses that were done w<sup>h</sup>in the Craft. And he held himselfe an Assembly at **Bork**, and there he made Massons and gave them charges and taught them, and commanded that rule to be kept for evr after, and gave them the Charter and the Commission to keepe and made an ordynance that y<sup>t</sup> should be renewed from Kyng to Kyng. and when the Assembly was gathered together he made a crye that all old Massons or young that had any wryting or understanding of the Chardges and the Mannrs, that were made before in this Land or in any other y<sup>t</sup> they should bring and shewe them. And when y<sup>t</sup> was proved, there was founde some in Freanche, some in Greeke and some in English, and some in other languages, and they were all to one intent. And he make a booke thereof howe ye Craft was founde, and he himselfe bade and commanded that y<sup>t</sup> should be redd or told when any Masson should be made, and for to give his Chardges.

And from that daye untill this tyme Mann of Masons have byn kept in that forme as well as men might govern y<sup>t</sup>. Furtharmore at dyrs Assemblies certain Chardges have byn made and ordeyned by the best advice of M<sup>rs</sup> and Fellowes. Tunc unus ex senioribus tenent librum, et ille vel illi opponunt manut sub libri, et tunc precepta deberent legi &. Every man that is a Masson take right good heed to those Charges yf that any fynde himselfe gylyt in any of these Chardges that

he may amend himself agaynste Gode. And especially ye that are to be chardged take good heede that yee keepe these Chardges right well for yt is great perill, a man to forsware himselfe upon a booke.

The fyrste Chardge ys this. That ye shall be trewe men to God and holly Churche, and that yee use nor error nor heresy by yr understanding or discretion, but be ye discreet men or wyse men in eache thing. And also that ye should be leidge men to the King of England, without treason or any other falsehood, and that ye knowe no treason nor treachery but yt ye amend freelye if you maye, or else warne the Kyng or his Counsell thereof.

And also ye shall be true eache one to another, that is to saye to evy Mason of the Craft of Massonry that be Massons allowed ye shall doe unto them as ye would that they should do unto you. And also that you keepe all the Counsell of yr Fellowes truely, be yt in Lodge or in Chamber, and all other counsell that ought to be kept by the waye of Masonhoode. And also that no Masson shall be a thiefe in compayne so far forth as he maye witt or knowe, and that he shall be true eache one to other, and to the Lord or Mr that he serve, and truely to see to his profits and to his vantadge.

And also you shall call Massons yr Fellowes or Brethren and none other foule names. And also you shall not take yr Fellowes weif in vyllany nor desyre ungodly his daughter, nor his servant put him to no diswoorship. And also that ye pay trewly for his meate and drynke there wheare you goe to boorde, and also ye shall doe no villany in that place where you goe to boorde, whereby the Crafte might be slandered. These be the Chardges in generall that longth to evy Freemason to keepe both Mr<sup>s</sup> and Fellowes.

**Rehearse,** I will other Chardges singular for Mr<sup>s</sup> and Fellowes. First that no Mr or Fellowe take upon him any Lords woorke, nor any other mans woorke unless he knowe himselfe able and sufficient of cunning to performe the same, so that their Craft have no slander or diswoorshippe therby, but that the Lord maye be well and truely served. And that no Mr take no worke, but yt he take yt reasonable, so that the Lorde maye be well served wh<sup>h</sup> his owne good, and the Mr to lyve honestly, and to paye his Fellowes trewly their paye as the mann. is. And also that no Mr nor Fellow shall not supplant any other of their woorke, that is to saye yf he have taken a worke in hand, or els stand Mr of the Lordes worke. He shall not put him out, except he shall be unable of cuning to end the work. **And also** that no Mr or Fellowe take no prentice but for thee terme of vij yeres, and the apprentice be able of byrthe, that is to saye free born and of lymes as a man ought to be. And also that no Mr nor Fellowes take no allowance to be made Masson, without Counsell of his Fellowes, and that he take him for no lesse tyme then vi or vij yeres, and that he which shall be made a Masson be able in all mann degrees, that is to saye free born, come of good kyndred, true and no bond man. And also that he have his right lymes a man ought to have.

Also that no man take any prentice unless he have sufficient occupation for to sett him on, or to sett iii of his Fellowes, or ii at the least on worke. And also that no Mr nor Fellowe shall take no mans woorke to taske that was wont to goe on journey. Also that every Mr shall give paye to his Fellowes, but as they deserve, so that he be not deceived with false workmen.

**Also that noe mason slander** any other behynde his back to make him lose his good name or his wordly goods. Also that no Fellow within the Lodge or

without mysanswer another ungodly nor reproachfully without reasonable cause. Also that evy shall Masson reverence his elder and put him to worship. And also that no masson shall be comon player at hassard or at dyce, nor at non other unlawfull playes wherby the Craft might be slandered.

And also that no Masson shall use no leachery nor be no baude wherby the Craft might be slandered. And also that no Fellowe goe into the towne a nighte tymes without there is a Lodge of Fellowes, without he have a fellow with him that he might beare him wytness that he was in honest place. Also that evy Mr and Fellowe shall come to the Assembly, that if that it be within fyftie mylles about him, yf he have any warning. And if he have trespassed against the Crafte then he to abyde the award of the Mr<sup>s</sup> and Fellowes. Also that evy Mr & Fellowe that have trespassed against the Crafte shall stand then to the award of the Mr<sup>s</sup> and Fellowee, to make them accord if they can, and if they may not accorde then to goe to the comon lawe.

Also that no Mr nor Fellowe make no mould nor square, nor rule to no layr, nor sett no layr within the Lodge nor without it to hew no moulde stones. And also that evy Mason receive and cherishe Fellowes when they come over the countreyes, and to sett them a worke, if they will, as the mann. is, that is to say if they have mould stones in his place, or els yee shall refreshe him with moony unto the next lodging.

Also that every Mason shall truely serve the Lodge for his paye, and evy Mr truly to make ane end of his worke be yt taske or journey, if he have his commands, and all that he ought to have.

"These Charges that we have now rehearsed unto y<sup>a</sup> all, and all others that belong to Masons, ye shall keepe, so healpe you God, and your halydome, and by this booke in yo<sup>r</sup> hands unto y<sup>r</sup> power. Amen. So be it.

Scriptum Anno domini 1132<sup>o</sup> Die Decembris 25<sup>o</sup>

(Transcribed from the original by W. J. Hughan.)

