

“PAPWORTH’S MS.” (T)

(About A.D. 1714.)

IN GOD IS ALL OUR TRUST

The might of the Father of Heaven with the wisdom of his blessed Son through the grace of God & goodness of the Holy Ghost y<sup>t</sup> be three persons in one Godhead be with us at our beginning & give grace so to govern us here in this life living, that we may come to his Bliss that never shall have ending. Amen.

Good Brethren & Fellows Our purpose is to tell you how & in what manner this worthy Craft of Masonry was begun & afterwards how it was founded by worthy Kings & Princes & many other worshipfull men & also to them that that be here we will declare the Charges that belong to every true Mason to keep for in good truth if y<sup>t</sup> you take good heed it is well worthy to be kept well for a worthy Craft & curious Science. For there are Seven liberal Sciences of the which Seven it is one of them, & the names of the Seven be these. The first Gramar, and that teacheth a man to Speak truly & write truly, and the second is Rhetorick, & that teacheth a man to speak fair & in sublime terms, & y<sup>e</sup> third is Logick & that teacheth a man to discern truth from falshood, and the fourth is Arithmetick and that teacheth a man to reckon & account all manner of Numbers, And the fifth is Geometry and that teacheth met & measure of either & so all other things, of the web Science is annexed Masonry, And the Sixth Science is called Musick and y<sup>t</sup> teacheth a man Song and voice of tongue & Organ Harp & Trumpet And the Seventh Science is called Astronomy and that teacheth a man to know the course of the Sun of the Moon & of the Starrs. These be the Seven liberal Sciences, the which seven be all founded by one that is Geometry and this may a man prove that the Science of the work is founded by Geometry for Geometry teacheth met & measure ponderation & weight of all manner of things on earth; for their is no man that worketh any Craft but he worketh by some met or measure nor no man that bieth & selleth, but he byeth & getteth by some met or measure or byeth by some weight, and all this is Geometry, and these Merchants and all Crafts & all other of these Seven Sciences & especialy the Plowman & Tillers of all manner of Grain & seeds, vine flowers, & setters of other fruit. For in Gramar nor Rhetorick nor Astronomy nor in any other of all the Seven liberal Sciences can no man finde met or measure without Geometry wherefore we think that this Science of Geometry is most worthy & foundeth to all others.

How that these worthy Sciences was first begun I shall you tell. Before Noahs Flood there was a man called Iamech as it is written in the Bible in y<sup>e</sup> 4 Chapter of Genesis & this Iamech had 2 wives, the name of the one was Adah & the other was Zillah, by this wife Adah he got 2 Sonns and the one he named Jabel & the other Tubal, and by the other wife Zillah he begat a Son and a Daughter, and these 4 Children founded the beginning of all the Crafts in the World, & his eldest Son Jabel founded the Craft of Geometry, he had flocks of Sheep & lands in the fields, & first wrought in hewing of Stone and tree as it is noted in the Chapter

above said, and his brother Jubal founded y<sup>e</sup> Craft of Musick song and tongue Harp & Organ, & the third brother Tubal Cain founded the Craft called Smith Craft of Gold silver Copper, Iron & brass & steel & y<sup>e</sup> Daughter found the Craft of Weaving.

And these Children knew well y<sup>t</sup> God would take vengeance for Sin either by fire or water wherefore they did write the Sciences they had found in two Pillars of Stone that they might be found after Noah's flood, and the one Stone was Marble for it would not burn with fire, and the other Stone was called Latirnes & y<sup>t</sup> would not drown with water. Our intent is to tell you how these Stones was found in which the Sciences was written.

The great Hermes was Cub his Son, y<sup>e</sup> web Cub was him that was Noah's Son. These Harmarines was afterwards called Hermes the Father of wise men. He found one of the 2 Pillars of Stone and he found the Sciences written therein and he taught it to other men. And at the making of the Tower of of Babilon there was Masonry made much of, & the hight Nimrod was a Mason himself & loved well the Craft as it is said with Masters of Histories, And when the city of Ninive & other Cities of the East should be made, Nimrod of Babel sent thither 60 Ma-sons at the Rogation of the King of Ninive his Cosin & when he sent them forth he gave them a Charge in this manner that they should be true to each other that they should love truely together & y<sup>t</sup> they should serve their Lord for their pay so their Master might have worship & all that belong to him & other more Charges he gave them, and this was the first time that ever Mason had any Charge of his Craft.

Moreover when Abraham and Sarah his wife went into Egypt & there he taught the 7 Sciences to the Egyptians, and he had a worthy Schollar the hight Euclid & he learned right well & was a Master of all the 7 liberal Sciences, and in his days it befell that y<sup>e</sup> lords of y<sup>e</sup> States of y<sup>e</sup> Realm had many Sons y<sup>t</sup> they had gotten some by their wives & some by their Ladyes of that Realm, for y<sup>t</sup> land is a hot land & plenteous in generation & they had not a competent living to finde their Children & wherefore they had much care, & then the King of that land made a great Counsel & a Parliament to wit how they might find their Children honestly as Gentleman, & they could find no manner of good way, & then they did Cry through all the Realm that if there were any man that could informe them that he should come to them & he should be well rewarded for his travel that he should hold. After this Cry was made then came this worthy Clark Euclid & he said to the King & to all the great Lords if you will take me to your Children to govern & to teach them one of the Seven Sciences wherewith they may live honestly as Gentlemen should under condition that he will grant me & them a Comission that I may have power to Rule them after the manner that the Science ought to be ruled & the King & all his Counsel granted him & sealed their Comission and then this worthy Doctor took to him these Lords & taught the Science of Geometry in practice to worke in Stones all manner of worthy work that belongeth to buildings Churches & Temples Castles & Towers Mannors & all other manner of Buildings. And he gave them a Charge in this manner.

The first was that they should be true to their King & to the Lord that they owe & y<sup>t</sup> they should love well together & to be true each one to another & that they should call each one his fellow or else his brother and not his Servant or Knave, or any foul name, & that they should truely deserve their pay of their Lord or the Master y<sup>t</sup> they serve, & they should ordain the wisest of them to be Master of the work & neither for love nor great Linage, riches nor favour to set another y<sup>t</sup> hath little cunning for to be Master of the Lords work whereby the

Lord shall be evil served & they ashamed. And also that they should call ye Governor of the Work Master in the time that they work with him, and other many more Charges he made that it is too long to tell, and to all the Charges he made them to swear a great Oath that men used at that time & also ordained for them reasonable pay or wages that they might live honestly, And also that they should come & assemble together every year once how they might work best to serve the Lord for his profit & to their own worship & to correct within themselves him that had trespassed against the Craft, & thus was the Craft grounded there, And that worthy Mr Euclid gave it the name of Geometry and now it is called Masonry through out all the land. Sith long after when the Children of Israel did come into the land of the Behest that is now called amongst us the Country of Jerusalem David began the Temple of the Lord that is called Templum Domini which is called the Temple of Jerusalem & this King David loved well Masons & cherished them much & gave them good pay & he gave them the Charge & the manner as he had learned in Egypt Euclid gave them, and Charges more yt you shall hear afterwards, And after the decease of King David Solomon that was King Davids Son performed out the Temple yt his Father had begun and he sent after Masons into divers Countries of divers lands & gat them together so that he had 80 thousand workers of Stone & were all called Masons & he choosed out three thousand that were ordained to be Masters & Governors of his Works. And furthermore there was a King of another Region that men called Hiram & he loved well King Solomon and he gave him cunning men to work, & had a son that was called Benaim & he was a Master of Geometry & was Master of all his Masons and Carving and of all other manner of Works belonging to the Temple and this is witnessed in the Book of Kings called Libro Regum Cap. 30.

This Solomon gave Orders Charges & Manners that his Father had gotten of the Masons & thus was this worthy Craft Confirmed in the Country of Jerusalem, & in many other Kingdoms curious Craftsmen were sent full wide into divers Countries some because of learning more Craft & Cunning, & some to teach those that have little Cunning & it befell that there was one cunning Mason that hight Nimus Graneus that had been at the making of Solomons Temple, & he came into France & there he taught the Science of Masonry to men of France. And there was one a Regalian of France that hight Charles of Merten & he was a man that loved well such Craft & Nimus Graneus that is above said & he learned of him the Craft & took upon him ye Charge & manner & afterwards was elected to be King of France & when he was in his estate he took Masons & did undertake to make men Masons that were none & gave them both the Charge & manner how to pay as he had learned of other Masons & confirmed them a Charter from year to year, & to hold their Assembly where they would & cherrished them much, & thus came the Craft into France. England all this time stood void for any charge of Masonry untill St. Albans time & in his time the King of England was a Pagan, about that yt is called St. Albans, & St. Alban was a worthy Knight and Steward of the King & of his Household & had Government of his Realm & also of making the Town walls & loved well Masons & cherrished them right much & he made their pay right good standing as the Realm did for he gave them 2 Shillings & Six pence a week & three pence for their nuncions and before yt time throughout all the land a Mason took but a penny a day untill St. Alban amended it & gave them a a Charge of the King & of his Counsell for to hold a general Assembly or Counsel & gave it the name of Assembly & thereat he was himselfe & helped to make Masons, and gave them the Art as you shall heare afterwards. Right soon after the decease of St. Alban there came divers warrs into England

out of divers Nations so that the good Rule of Masonry was destroyed untill the time of King Athelston that was a worthy King of England & brought this land into rest & builded many great Works as Abbies & Towers and all other manner of buildings, & loved well Masons, And he had a son yt hight Edwin & he loved Masons much more then his father & was a great practiser in Geometry & he drew to Masons & loved much to talk and comune with them & to learn of them the Craft he was made a Mason & he gat of the King his Father a Charter & Comission to hold every year one Assembly wheresoever they would within the Realm of England and to correct within themselves defaults & the Trespasses that were done within the Craft, & he held himself an Assembly at **Bork** & there he made Masons and gave them Charges & taught them ye Manner and comanded that rule to be kept ever after & took them the Charter & Comission to keep and made Ordinances yt it should be renewed from King to King & when the Assembly was gathered together he made a Cry yt all old Masons & young that had any writing or understanding of the Mannors & Charges that were made before in this Land or in any other that they should shew them forth & wheu it was proved there was tound some in French & some in Greek & some in other Languages & the intent of them was found all one, and he made a Book thereof how the Craft was founded And he himself bad and Comanded that it should be read or told yt when any Mason should be made for to give his Charges and from that day to this time the Manner of Masons have been kept in that form as men might govern it Furthermore at divers Assemblies hath been put & ordained certain Charges by the best advice of Masters & Fellows.

Tunc unus ex senioribus tenet Librum ut ille illi ponant manus super Librum & tunc præcepta deberent legi.

Every Mason that is a Mason take right good heed to these Charges if any man find himself guilty in any of these Charges against God that he amend, & principally ye yt that are to be charged take good that ye may keep these Charges right well for it is a great perill for a man to forswear himself upon a Book.

### **THE FIRST CHARGE.**

That he or thou shall be true man to God & and to the holy Church & yt he use neither Error nor heresy to your understanding or discreet or wise mens teaching.

And also that he shall be true leige-man to the King of England without treason or treachery but that ye amend it privately if ye may, or else tell the King or his Counsel.

And also ye shall be true one to another yt is to say to every Mason of the Craft of Masonry yt be Masons allowed ye shall do to them as you would they should do to you.

And also that ye keep truly all the Counsel of the Lodg & of the Chamber & all other Counsel yt ought to be kept by way of Mason-hood.

And also yt no Mason be theivish or a Thief but as far forth as he may use honestly his wit or knowledge.

And also you shall be true to the Lord or to the Master you serve & truly see his profit and advantage.

And also you shall call Masons yr Brethren or else yr Fellows but no other foul name.

And also you shall not take in villany your Fellows wife nor desire ungodly his daughter nor his Servant nor put him to disworship.

And also y<sup>t</sup> y<sup>e</sup> pay truely for y<sup>r</sup> meat & your drink where you go to board.

And also that you do no Villany in that place where you go to board whereby the Craft may be slandered.

These be the Charges in generall that belong to every true Mason to be kept both Masters & Fellows.

**Rehearse** in general other Charges for Masters & Fellows.

First that no Mason shall take upon him any Lords work or other mens work but that he knoweth himself able & sufficient of cunning to performe the same Lords work so that y<sup>e</sup> Craft have no slander nor disworship but that the Lord may be well served & truely.

And also that no Master take any work but that he take it reasonably so that the Lord may be truely served with his own good & the Master to live honestly & to pay his fellows truely as the manner is.

And also that no Master nor fellow shall supplant others of their work y<sup>t</sup> is to say y<sup>t</sup> he hath taken a work or else stand Master of the Lords work ye shall not put him to work unless he be abie of cunning to perform or end the same work.

And also that no Master nor Fellow take no Prentis within the term of seven years & the Prentis be able of Birth free born & of limbs whole as a man ought to be.

And that no Master nor Fellow take no allowance to make any Mason without the assent and consent of his Fellows six or else seven at the least, & he that shall be made Mason be able in all manner of degrees that is to say free born & of good kindred & true & no bondman & also that he have his right limbs as a man ought to have.

And also that no Mason shall take any Prentis unless he have sufficient occupation for to occupy one or two or three fellows at the least.

And also that no Master nor Fellows put no Lords work to texen y<sup>t</sup> was wont to go to Jornay.

And also that Every Master shall give pay to his Fellows but as he may deserve so y<sup>t</sup> he may not be decoyed by false workmen.

And also y<sup>t</sup> none shall slander another behind his back to loose his good name or else his worldly riches.

And also that no Fellow within the Lodge or or without misanswer another ungodly or ribaldry without a cause.

And also that every Mason shall reverence his elder and put him to worship.

And also y<sup>t</sup> no Mason shal be no comon Player at hazard or at y<sup>e</sup> Dice nor no unlawful game whereby the Craft might be slandered.

And also y<sup>t</sup> no fellow go into the Tavern on nights there that is a lodg of Fellows without he have a Fellow with him y<sup>t</sup> he may bear witness that he was in honest play.

And also y<sup>t</sup> every Mason & Fellow shall come to y<sup>e</sup> Association if it be within 5 miles about him if he have any warning & if he have trespassed against the Craft shall stand there at y<sup>e</sup> award of Master & Fellows, & to make them accord if they may & if they may not accord then to go to y<sup>e</sup> common law.†

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*Certified by Mr. Wyatt Papworth to be a true copy, March, 1872.*

† Remainder is lost.