

Cooke Manuscript with translation - ca 1390-1450  
The Matthew Cooke Manuscript with translation

Transcribed and reformatted by Gary L. Heinmiller, OMHDS

Next to the Regius the oldest manuscript is that known as the Cooke. It was published by R. Spencer, London, 1861 and was edited by Mr. Matthew Cooke, hence his name. In the British Museum's catalogue it is listed as "Additional M.S. 23,198", and has been dated by Hughan at 1450 or thereabouts, an estimate in which most of the specialists have concurred. Dr. Begemann believed the document to have been "compiled and written in the southeastern portion of the western Midlands, say, in Gloucestershire or Oxfordshire, possibly also in southeast Worcestershire or southwest Warwickshire. The 'Book of Charges' which forms the second part of the document is certainly of the 14th century, the historical or first part, of quite the beginning of the 15th." (A.Q.C. IX, page 18) The Cooke MS. was most certainly in the hands of Mr. George Payne, when in his second term as Grand Master in 1720 he compiled the "General Regulations", and which Anderson included in his own version of the "Constitutions" published in 1723. Anderson himself evidently made use of lines 901-960 of the MS.

The Lodge Quatuor Coronati reprinted the Cooke in facsimile in Vol. II of its Antigrapha in 1890, and included therewith a Commentary by George William Speth which is, in my own amateur opinion, an even more brilliant piece of work than Gould's Commentary on the Regius. Some of Speth's conclusions are of permanent value. I paraphrase his findings in my own words:

The M.S. is a transcript of a yet older document and was written by a Mason. There were several versions of the Charges to a Mason in circulation at the time. The MS. is in two parts, the former of which is an attempt at a history of the Craft, the latter of which is a version of the Charges. Of this portion Speth writes that it is "far and away the earliest, best and purest version of the 'Old Charges' which we possess." The MS. mentions nine "articles", and these evidently were legal enforcements at the time; the nine "points" given were probably not legally binding but were morally so. "Congregations" of Masons were held here and there but no "General Assembly" (or "Grand Lodge"); Grand Masters existed in fact but not in name and presided at one meeting of a congregation only. "Many of our present usages may be traced in their original form to this manuscript."

Reprinted from an editorial by Bro. H.L. Haywood in the September 1923 edition of The Builder

Original	'Translation'
<p>Thonkyd be god[Fol. 4] our glorious ffadir and foJun] der and former of heuen and of erthe and of all thygis that in hym is that he wolde foches aue of his glorius god hed for to make  s o mony thyngis of d uers vertu for mankynd.[10] ffor he mader all thyngis for to be abedient &amp;  s oget to man ffor all thyngis that ben come s  tible of hol s ome nature he ordeyned hit for manys  s usty[Fol.4 b.] na n s. And all to be hath yif to man wittys and cony n g of dy ver s thyngys and craft tys by the whiche we may trauayle in this worlde to [20] gete  wit  our lyuyg to make diuers thingys to goddis ple  s ans and also for our e s e and profyt. The whiche thingis if I  s cholde reher s e hem hit wre to longe to telle and to wryte. Wherfor I woll leue. but I  s chall  s chew you  s ome that is to  s ey ho and in what[Fol. 5] wyse the  s ciens of Gemetry[30] fir s te be ganne and who  wer  the founders therof and of othur craftis mo as hit is no tid in  the  bybill and in othur  s tories. HOw and in what ma ner  th at this worthy  s ciens of Gemetry be gan I wole tell you as I sayde bi fore. ye  s chall undirstonde[40]  that   ther  ben vi i   liberall  s ciens by the whiche vi i  all  s ciens and craftis in the world were[Fol. 5 b.] fyr s te founde. and in espociall</p>	<p>Thanked be God, our glorius father and found- er and former of Heaven and of earth and of all things that in him is, that he would vouchsafe, of his glorious God-head, for to make so many things of di vers virtue for mankind; for He made all things for to be obedient and subject to man, for all things that are comes tible of wholesome nature he 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 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 say how, and in what wise, the science of <b>Geometry</b> 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 <b>geometry</b> began, I will tell you, as I said be- fore. Ye shall understand that there be 7 liberal sciences, by the which 7 all sciences and crafts, in the world, were first found, and in espwciall</p>

for he is causer of all. [that] is to sey [the] |s|ciens of Gemetry of all other that be. the whiche vijij sciens ben called thus. as for the fir|s|t [that] is called fundament of sciens his name is gra|mm|er|[50] he techith a man ry|g|thfully to |s|peke and to write truly. The |s|econde is rethorik. and he techith a man to |s|peke formably and fayre. The thrid is dioletic|us|. and [that] |s|ciens techith a man to discerne the trowthe[Fol. 6] fro [the] fals and comenly it is tellid art or |s|oph|'stry. The fourth ys callid ar|s|metryk [the] whiche[60] techeth a man the crafte of nowmbers for to rekyn and to make a coun|t| of all th|y|ge The ffte Gemetry the which techith a man all the met|t| and me|s|u|r|s and ponderat|o|n of wy|g|htis of all mans craft| The. vi. is mus|k| that techith a man the crafte of |s|ong in notys of voys and organ &[70] trompe and harp and of all[Fol. 6 b.] othur |p|teynyng to hem. The vijij is a|s|tronomy that techith man [the] cours of the |s|onne and of [the] moune and of ot|her| |s|t|errys & planetys of heuen. OWR entent is princially to trete of fyrst fundacion of [the] worthe |s|cy|en|s of Gemetry and we were[80] [the] founders [ther] of as I seyde by fore there ben vijij liberal |s|cyens [that] is to |s|lay vijij |s|ciens or craftys that ben fre in hem selfe the whiche vijij. lyuen[Fol. 7.] only by Gemetry. And Gemetry is as moche to |s|ey as the me|s|ure of the erth Et sic dicit|t| a geo |g|e |q|ui|n |R| ter a latine & metro|n| quod |e|[90] men|s|ura. U|na| Gemetria. i. mens|u|r| terre uel terra|rum|. that is to |s|lay in englishe that Gemetria is |s|eyd of geo [that] is in gru. erthe, and metro|n| [that] is to |s|ey me|s|ure. And thus is [this] nam of Gemetria c|o|m|pounyd as is|s|eyd the me|s|ur of [the] erthe. MErvile ye not that I |s|eyd that all |s|ciens lyu|e|[100] all only by the |s|ciens of Gemetry. ffor there is none artificil| all ne honcrafte that is wrou|g|th by manys hond bot hit is wrou|g|ght by Gemetry. and a notabull cau|s|e. for if a man worche [wit] his hondis he workyth [wit] so|m|e ma|n|ner| tole and [ther] is none in|s|trument of ma|terial| thingis in this worlde[110] but hit come of [the] kynde of erthe and to erthe hit wole turne a yen. and ther is n|one|[Fol. 8.] in|s|trument [that] is to |s|lay a tole to wirche [wit] but hit hath some p|ro|p|o|r|cion more or la|s|s|e And some porporcion is me|s|ure

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, 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 discern the truth from the false, and commonly it is called art or sophistry. The fourth is called arithmetic, the which 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 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 the foundes thereof, as I said before. There are 7 liberal sciences, that is to say, 7 sciences, or crafts, that are free in themselves, the which 7 live only by **geometry**. And geometry 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 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 comounded and is said [to be] the measure of the earth. Marvel ye not that I said, that all sciences live all only, by the science of geometry, for there is none [of them] artificial. 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 worketh with some manner [of] tool, and there is none instrument, of material things, in this world but it come[s] of the kind of earth, and to earth it will 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 tole er the in|s|trment  
 is erthe. And Gemetry is  
 |s|aid the me|s|ure of erth|e| Whe|re|  
 fore I may |s|ey |that| men lyuen  
 all by Gemetry. ffor all  
 men here in this worlde lyue  
 by |the| labour of her hondys.  
 MOny mo pbacions I  
 wole telle yow why |that|  
 Gemetry is the |s|ciens |that| all re[Fol. 8 b.]  
 sonable m|e|n lyue by. but I  
 leue hit at |this| tyme for |the| l|o|ge  
 |pro|ce|s|s|e of wrytyng. And now[130]  
 I woll|prp|cede forthe|r| on me ma  
 ter. ye |s|chall under|s|tonde |that|  
 amonge all |the| craftys of |the|  
 worlde of mannes crafte  
 ma|s|onry hath the mo|s|te no  
 tabilitie and mo|s|te |par|te of |this|  
 |s|ciens Gemetry as hit is  
 notid and |s|eyd in |s|toriall  
 as in the bybyll and in the  
 ma|s|t|er| of |s|tories. And in poli/cronico[140]  
 a cronycle |pri|nyd and in the[Fol. 9.]  
 |s|tories |that| is named Beda  
 De Imagine m|un|di & Isodo|rus|  
 ethomologia|rum|. Methodius  
 epus & marti|rus|. And ot|her|  
 meny mo |s|eyd |that| ma|s|on|ry| is  
 principall of Gemetry as  
 me thenkyth hit may well  
 be |s|ayd for hit was |the| first  
 that was foundon as hit is [150]  
 notid in the bybull in |the| first  
 boke of Genesis in the iii|j|  
 chap|ter|. And all|s|o all the doc  
 tours afor|s|ayde acordeth |ther| to  
 And |s|u|me of hem |s|eythe hit[Fol. 9. b.]  
 more openly and playnly  
 ry|g|t as his |s|eithe in the by  
 bull Gene|s|is  
 ADam is line linyalle  
 |s|one de|s|cendyng doun|e|[160]  
 the vi|j| age of adam byfore  
 noes flode |ther| was a ma|n| |that|  
 was clepyd lameth the  
 whiche hadde i|j| wyffes |the|  
 on hyght ada & a nother  
 |s|ella by the fyr|s|t wyffe |th|at  
 hyght ada |he| be gate i|j| |s|onys  
 |that| one hyght Jobel and the o|ther|  
 height juball. The elder |s|one[Fol 10.]  
 Jobell he was the fists ma|n| [170]  
 |that| e|ver| found gemetry and  
 ma|s|onry. and he made how  
 |s|is & namyd in |the| bybull  
 Pa|ter| habitanc|um| in tento|-|  
 ris at|que| pasto|rum| That is to  
 |s|ay fader of men dwellyng  
 in tentis |that| is dwellyng  
 how|s|is. A. he was Cayin is  
 ma|s|t|er| ma|s|on and go|ver|nor  
 of all his werkys whan[180]  
 he made |the| Cite of Enoch  
 that was the fir|s|te Cite  
 that was the fir|s|t Cite |th|at[Fol. 10 b.]  
 e|ver| was made and |that| made  
 Kayme Adam is |s|one. |an|d  
 yaf to his owne |s|one. Enoch  
 and yaff the Cyte the n|am|e  
 of his |s|one and kallyd hit  
 Enoch. and now hit is  
 callyd Effraym and |ther| wa|s|[190]

the tool, or the instrument,  
 is earth. And **geometry** is  
 said [to be] the measure of [the] earth, Where-  
 fore, I may say that men live  
 all by **geometry**, for all  
 men here in this world live  
 by the labour of their hands.  
 Many more probations I  
 will tell you, why that  
 geometry is the science that all rea-  
 sonable men live by, but I  
 leave it, at this time, for the long  
 process of writing. And now  
 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 notabil-  
 ity 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  
 a chronicle printed, and in the  
 histories that is named Bede.  
 "De Imagine Mundi;" et Isodorus  
 "Ethomolegiarum." Methodius,  
 Episcopus et Martiris, and others,  
 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  
 noted in the Bible, in the first  
 book of Genesis in the 4th  
 chapter; and also all the doc-  
 tors aforesaid accordeth thereto,  
 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  
 the 7th age of Adam before  
 Noah's flood, there was a man that  
 was named Lamech the  
 which had 2 wives, the  
 one hight Adah, and another  
 Zillah; by the first wife, that  
 hight Adah, he begat 2 sons  
 that one hight Jabal, and the other  
 hight Jubal. The elder son,  
 Jabal, he was the first man  
 that ever found geometry and  
 masonry, and he made houses,  
 and [is] named in the Bible  
 "Pater habitancium in tento-  
 ris atque pastorum," that is to  
 say, father of men dwelling  
 in tents, that is, dwelling  
 houses. And he was Cain's  
 master mason, and governor  
 of all his works, when  
 he made the city of Enoch,  
 that was the first city;  
 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

|s|ciens of Gemetry and ma  
 |s|onri fyr|s|t occupied and  
 c|on|trenyd for a |s|ciens and  
 for a crafte and |s|o we may  
 |s|ey |t|hat| hit was cav|s|e & f|un|  
 dacion of all craftys and  
 |s|ciens. And al|s|o |t|his| ma|n|[Fol. 11.]  
 Jobell was called Pa|ter|  
 Pasto|rum|  
 THe mas|ter| of |s|tories[200]  
 |s|eith and beda de yma  
 gyna m|un|di policronicon &  
 other mo |s|eyn that he wa|s|  
 |t|he| first that made de|per|ce|s|on  
 of lond |t|hat| e|ver|y man myght  
 knowe his owne grounde  
 and labou|re| the|re| on as for  
 his owne. And also he de  
 |par|tid flockes of |s|chepe |t|hat|  
 e|ver|y man myght know hi|s|[210]  
 owne |s|chepe and |s|o we may[Fol. 11 b.]  
 |s|ey that he was the fir|s|t  
 founder of |t|hat| |s|ciens. And his  
 brother Juball. or tuball  
 was founder of my|s|yke &  
 |s|ong as pictogoras |s|eyth  
 in policronycon and the  
 |s|ame |s|eythe ylodou|re| in his  
 ethemologi|i| in the v|i| boke  
 there he |s|eythe that he was[220]  
 |t|he| fir|s|t foundere of my|s|yke  
 and |s|ong and of organ &  
 trompe and he founde |t|hat|  
 |s|ciens by the |s|oune of pon|deracion  
 of his brotheris hamers |t|hat|[Fol. 12.]  
 was tubalcaym.  
 SOthely as |t|he| bybull  
 |s|eyth in the chapitre  
 |t|hat| is to |s|ey the iiii| of Gene|s|'  
 |t|hat| he |s|eyth lameth gate apon[230]  
 his other wiffe |t|hat| height |s|ella  
 a |s|one & a do|ou|c|ter| |t|he| names of  
 th|em| were clepid tubalcaym  
 |t|hat| was |t|he| |s|one. & his doghter  
 hight neema & as the poli  
 cronicon |s|eyth |t|hat| |s|ome men  
 |s|ey |t|hat| |s|che was noes wyffe  
 we|ther| h|it| be |s|o o|ther| no we afferme/ hit nott  
 YE |s|chul|le| under|s|tonde  
 |t|hat| |t|his| |s|one tubalcaym[240]  
 was founder of |s|mythis  
 craft and o|ther| craft of  
 meteil |t|hat| is to |s|ey of eyron  
 of braffe of golde & of |s|i|l|ver|  
 as |s|ome docturs |s|eyn & his  
 |s|ys|ter| neema was fynder of  
 we|ver|s|craft. for by fore |t|hat| time  
 was no cloth weuyn but  
 they did spynne yerne and  
 knytte hit & made h|em| |s|uch|e|[250]  
 clothyng as they couthe  
 but as |t|he| woman neema  
 founde |t|he| craft of weuyng[Fol. 13.]  
 & |t|her|fore hit was kalled wo  
 menys craft. and |t|hes| iiii|  
 brotheryn afore|s|ayd had know  
 lyche |t|hat| god wold take ven  
 gans for |s|ynne o|ther| by fyre  
 or watir and they had gre|ter|  
 care how they my|s|t do to[260]  
 |s|aue |t|he| |s|ciens that |t|hey fo|un|de  
 and |t|hey toke her con|s|ell|le|  
 to gedyr & by all her wit|ts|

[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  
 sciences, and also this man,  
 Jaball, was called "pater  
 pastorum."  
 The master of stories  
 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  
 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  
 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 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  
 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.  
 Ye shall understand  
 that this son Tubal Cain  
 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  
 clothing as they could,  
 but as the woman Naamah  
 found the craft of weaving,  
 and therefore it was called wo-  
 men's 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  
 save the sciences that they [had] found,  
 and they took their counsel  
 together and, by all their witts,

|th|ey |s|eyde |that| were. |ij| ma|ner| of  
 |s|tonn of |s|uche |ver|tu |that| |the| one  
 wolde ne|ver| brenne & |that| |s|to|ne|  
 is callyd marbyll. & |that| o|ther| sto|ne|  
 |that| woll not |s|ynke in wa|ter|. &  
 |that| stone is named la|tr|us. and  
 |s|o |th|ey deuy|s|yed to wryte all|[270]  
 |the| |s|ciens |that| |th|ey had ffounde in  
 this |ij| |s|tonys if |that| god wol|de|  
 take vengns by fyre |that| |the|  
 marbyll |s|cholde not bren|ne|  
 And yf god |s|ende vengans  
 by wa|ter| |that| |th|e o|ther| |s|cholde not  
 droune. & so |th|ey prayed |ther|  
 elder brother jobell |that| wold  
 make |ij|. pillers of |thes|. |ij|  
 |s|tones |that| is to |s|ey of marb|y|l|[280]  
 and of la|tr|us and |that| he wold|[Fol. 14.]  
 write in the |ij|. pylers all|l|  
 |the| |s|ciens & craf|ts| |that| all|l| |th|ey  
 had founde. and |s|o he did  
 and |ther|for we may |s|ey |that|  
 he was mo|s|t co|nn|yng in  
 |s|ciens for he fyr|s|t bygan  
 & |per|formed the end by for  
 noes flode.  
 KYndly knowyng of|[290]  
 |that| venganns |that| god  
 wolde |s|end whether hit  
 |s|cholde be bi fyre or by wa|ter|  
 the bretherne hadde hit n|ot|  
 by a ma|ner| of a |pro|phecy they|[Fol. 14 b.]  
 wi|s|t |that| god wold |s|end one |ther|  
 of. and |ther| for thei wryten  
 he|re| |s|ciens in |the|. |ij|. pilers  
 of |s|tone. And |s|u|me men |s|ey  
 |that| |th|ey wryten in |the|. |s|tonis|[300]  
 all |th|e. |vij| |s|ciens. but as  
 |th|ey in here mynde |that| a ven  
 ganns |s|cholde come. And  
 to hit was |that| god |s|entd ven  
 ganns |s|o |that| |ther| come |s|uche  
 a flode |th|at alle|l| |the| worl was  
 drowned. and alle|l| men w|er|  
 dede |ther| in |s|laue. |viii|. |per|sonis  
 And |that| was noe and his|[Fol. 15.]  
 wyffe. and his |ij|. sonys &|[310]  
 here wyffes. of whiche. |ij|  
 sones all|l| |the| world cam of.  
 and here namys were na  
 myd in this ma|ner|. Sem. Cam.  
 & Japhet. And |this| flode was  
 kalled noes flode ffor he &  
 his children were |s|auyed |ther|  
 in. And af|ter| this flode many  
 yeres as |the| cronycle telleth  
 thes. |ij| pillers were founde|[320]  
 & as |the| polycronicon |s|eyth |that|  
 a grete clerke |that| callede puto|l|goras  
 |f|onde |that| one and hermes |the|  
 philisophre fonde |that| other. &  
 thei thought forthe |the| |s|ciens |that|  
 thei fonde |ther| y wryten.  
 Every cronycle and |s|to  
 rial and meny other  
 clerkys and the bybull in |pri|nci  
 pall wittenes of the makyn|ge|[330]  
 of the toure of babilon and hit  
 is wryten in |the| bibull Gene|sis|  
 Cap|ter| |x| wo |that| Cam noes  
 |s|one gate nembrothe and he  
 war a myghty man apon |the|  
 erthe and he war a stron|ge|

they said that [there] were 2 manner of  
 stone[s] of such virtue that the one  
 would never burn, and that stone  
 is called marble, and that the other stone  
 that will not sink in water and  
 that stone is named latres, and  
 so they devised to write all  
 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  
 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 before  
 Noah's flood.  
 Kindly knowing of  
 that vengeance, that God  
 would send, whether it  
 should be by fire, or by water,  
 the brethren had it not  
 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  
 all the 7 science[s], but as  
 they [had] in their mind[s] that a ven-  
 geance should come. And  
 so it was that God sent ven-  
 geance so that there came such  
 a flood that all the world was  
 drowned, and all men were  
 dead therein, save 8 persons,  
 And that was Noah, and his  
 wife, and his three sons, and  
 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,  
 and as the Pilicronicon saith, that  
 a great clerk that [was] called Pythag/oras  
 found that one, and Hermes, the  
 philosopher, found that other, and  
 they taught forth the sciences that  
 they found therein written.  
 Every chronicle, and his-  
 tory, and many other  
 clerks, and the Bible in princi-  
 pal, 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

man like a Gyant and he w|as|[Fol. 16.]  
a grete Kyng. and the bygyn  
yn|ge| of his kyngdom was  
trew kyngd|om| of babilon and [340]  
arach. and archad. & talan &  
the lond if |s|ennare. And this  
same CamNemroth be gan |the| towre  
of babilon and he taught and  
he taught to his werkemwn |the|  
crafte of ma|s|uri and he had  
|wit| h|ym| mony ma|s|onys mo |th|an|  
|x| |th|ou|s|and. and he louyd &  
chere|s|ched them well. and hit  
is wryten in policronicon and [350]  
in |the| mas|ter| of |s|tories and in  
other |s|tories mo. and |this| a part  
wytnes bybull in the |s|ame  
|x|. chap|ter| he |s|eyth |that| a  
|s|ure |that| was nye kynne to  
CamNembrothe yede owt of |the| londe of  
|s|enare and he bylled the Cie  
Nunyvve and plateas and o|ther|  
mo |th|us he |s|eyth. De tra illa  
& de |s|ennare egressus est a|s|u|re|[360]  
& edificavit Nunyven & pla-|  
teas ciuiya|te| & cale & Jesu q|o|q|z|  
in|ter| nunyven & hec |est| Ciuita|s|  
magna.  
RE|s|on wolde |that| we |s|chold|[Fol. 17.]  
tell opunly how & in  
what ma|ner| that |the| charges  
of ma|s|oncraft was fyr|s|t fo|un|  
dyd & ho yaf fir|s|t |the| name  
to hit of ma|s|onri and ye|[370]  
|s|chyll know well |that| hit told  
and wryten in policronicon &  
in methodus ep|iscopu|s and mar|ter|  
|that| a|s|ur |that| was a worthy lord  
of |s|ennare |s|ende to nembroth  
|the| kyng to |s|ende h|ym| ma|s|ons  
and workemen of craft |that| myght  
helpe hym to make his Cite  
|that| he was in wyl to make.[Fol. 17 b.]  
And nembroth |s|ende h|ym| |xxx|[380]  
C. of masons. And whan |th|ey  
|s|cholde go & |s|ende h|em| forth. he  
callyd hem by for h|ym| and |s|eyd  
to hem ye mo|s|t go to my co  
|s|yn a|s|ure to helpe h|ym| to bilde  
a cyte but loke |that| ye be well  
go|uer|nyd and I |s|chall yeue  
yov a charge |pro|fitable for  
you & me.  
WHen ye come to |that| lord|[390]  
loke |that| ye be trewe to  
hym lyke as ye wolde be to  
me. and truly do your labour|[Fol. 18.]  
and craft and takyt re|s|on|-|  
abull your mede |ther|for as ye  
may de|s|erue and all|s|o |that| ye  
loue to gedyr as ye were  
bre|th|eryn and holde to gedyr  
truly. & he |that| hath most c|on|yn|g  
teche hit to hys felaw and|[400]  
louke ye go|uer|ne you ayen|s|t  
yowr lord and a monge  
yowr selfe. |that| I may haue  
worchyppe and thonke for  
me |s|endyng and techyng  
you the crafte. and |th|ey re|s|/ceyuyd  
the charge of h|ym| |that| was here|[Fol. 18 b.]  
mai|s|ter| and here lorde. and  
wente forthe to a|s|ure. &

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  
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  
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, this he saith "de tra illa  
et de Sennare egressus est Asur,  
et edificavit Nineven et Plateas  
civitatum et Cale et Jesu quoque,  
inter Nineven et hoec est Civitas  
magna."  
Reason 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  
of it of masonry. And ye  
shall know well that it [is] told  
and written in [the] Policronicon and  
in Methodius episcopus and Martyrus  
that Asure, 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  
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  
look that ye be true to  
him like as ye would be to  
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  
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 him that was their  
master and their lord, and  
went forth to Asur, and

bilde the cite of nunyve in[410]  
 [the] count[r]e of plateas and o[ther]  
 Cites mo [that] men call cale  
 and Jesen [that] is a gret Cite  
 bi twene Cale and nunyve  
 And in this ma[n]er [the] craft  
 of ma[s]onry was fyr[s]t [pre]fer  
 ryd & chargyd hit for a [s]ci[en]s.  
 ELders [that] we[re] bi for us  
 of ma[s]ons had te[s]e  
 charges wryten to hem as[420]  
 we haue now in owr char[Fol. 19.]  
 gys of [the] [s]tory of Enclidnis  
 as we haue [s]eyn hem writ[en]  
 in latyn & in Fre[s]nche bothe  
 but ho [that] Enclyd come to ge[-]  
 metry re[s]on wolde we  
 [s]cholde telle yow as hit is  
 notid in the hybull & in other  
 [s]tories. In [xii] Capit[or] Gene[s]is  
 he tellith how [that] abrah[am] com to[430]  
 the lond of Canan and owre  
 lord aperyd to h[ym] and [s]leyd I  
 [s]hall geue this lond to [thi]  
 [s]eed. but [ther] [s]yll a grete hun[ger]  
 in [that] lond. And abraham toke[Fol. 19 b.]  
 [s]ara his wiff [wit] him and  
 yed in to Egypte in pylgre[-]  
 mage whyle [the] hunger du  
 red he wolde hyde [ther]. And A  
 brah[am] as [the] cronycull [s]eyth[440]  
 he was a wys[e] man and a  
 grete clerk. And covthe all  
 [the]vij] [s]ciens. and taughte  
 the egypeyans [the] [s]ciens of  
 Gemetry. And this worthy  
 clerk Enclidnis was his  
 clerke and lerned of hym.  
 And he yaue [the] fir[s]te name  
 of Gemetry all be [that] hit[Fol. 20.]  
 was ocupied bifor hit had[450]  
 no name of gemetry. But  
 hit is [s]leyd of ylodour Ethe  
 mologia[rum] in [the] v. boke. Ethe  
 mologia[rum] Capitulo p[ri]mo. [s]eyth  
 [that] Enclide was on of [the] fir[s]t  
 founders of Gemetry &  
 he yaue hit name. ffor [in]  
 his tyme ther was a wa  
 ter in [that] lond of Egypt [that]  
 is callyd Nilo and hit flowid[460]  
 [so] ferre in to [the] londe [that] men  
 myght not dwelle [ther]in  
 Then this worthi  
 clerke Enclide taught  
 hem to make grete wallys  
 and diches to holde owt [the]  
 watyr. and he by Gemet'  
 me[s]ured [the] londe and de[par]  
 tyd hit in dy[ver]s [par]tys. &  
 mad e[ver]ly man to clo[s]e his [470]  
 awne [par]te [wit] walles and  
 diches an [the]en hit be c[am]e  
 a plentuos c[on]t[re] of all  
 ma[n]er of freute and of yon[ge]  
 peple of men and women  
 that [ther] was [s]o myche pepull  
 of yonge frute [that] they couth'  
 not well lyue. And [the] lordys  
 of the countre drew hem to  
 gedyr and made a counsell[480]  
 how they myght helpe her  
 childeryn [that] had no lyfode

built the city of Ninevah, in  
 the country of Plateas, and other  
 cities more than 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  
 we have now in our char-  
 ges 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  
 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 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,  
 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 **geometry**, all be that it  
 was occupied before it had  
 no name of **geometry**. But  
 it is said of Isodour, Ethe-  
 mologiarum, in the 5th booke Ethe-  
 mologiarum, capitulo 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- [there]  
 ter in that land of Egypt that  
 is called [the] Nile, and it flowed  
 so far into the land that men  
 might not dwell therein.  
 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 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  
 of young fruit that they could  
 not well live. And the lords  
 of the country drew them [selves] to-  
 gether and made a council  
 how they might help their  
 children that had no livelihood,

c|om|potente & abull for to fyn|de|  
 hem selfe and here childron  
 for |th|ey had |s|o many. And  
 a mong hem all in counsell  
 was |th|is worthy clerke Encli  
 dnis and when he |s|a|we| |th|at  
 all they cou|th|e not btyng  
 a bout this mater. he |s|eyd|[490]  
 to hem woll ye take y|our| |s|on|ys|[Fol. 21 b.]  
 in go|uer|nanns & I |s|chall tec|he|  
 hen |s|luce a sciens |th|at| they  
 |s|chall iyue ther by |j|entel  
 manly vnder condicion |th|at|  
 ye wyl be |s|wore to me to  
 |per|fourme the go|uer|na|nn|s |th|at|  
 I |s|chall |s|ette you too and  
 hem bothe and the kyng  
 of |th|e| londe and all |th|e| lordys|[500]  
 by one a|ss|ent gra|un|tyd |th|er| too.  
 REson wolde |th|at| e|uer|ly m|an|  
 woulde graunte to |th|at|  
 thyng |th|at| were |pro|fetable to h|im|  
 |s|elf. and they toke here |s|o|[Fol 22.]  
 nys to enclide to go|uer|ne  
 hem at his owne wylle &  
 he taught to hem the craft  
 masonry and yaf hit |th|e|  
 name of Gemetry by cav|s|e|[510]  
 of |th|e| |par|tyng of |th|e| grounde |th|at|  
 he had taught to |th|e| peple  
 in the time of |th|e| makyng  
 of |th|e| wallys and diches a  
 for |s|ayd to claw|s|e out |th|e|  
 watyr. & I|s|odor |s|eyth in his  
 Ethemologies |th|at| Enclide  
 callith the craft Gemetrya  
 And |th|er| this worthy clerke|[Fol. 22 b.]  
 yaf hit name and taught|[520]  
 hitt the lordis |s|on|ys of |th|e|  
 londe |th|at| he had in his tech|in|g  
 And he yaf h|em| a charge |th|at|  
 they scholde calle here eche  
 other ffelowe & no nother  
 wise by cav|s|e |th|at| they were  
 all of one crafte & of one  
 gentyll berthe bore & |or|ds'|  
 |s|on|ys. And also he |th|at| we|re|  
 most of c|on|nyng scholde be|[530]  
 go|uer|nour of |th|e| werke and  
 scholde be callyd mais|ter| &  
 other charges mo |th|at| ben|[Fol. 23.]  
 wryten in |th|e| boke of char  
 gys. And |s|o they wrought  
 |with| lordys of |th|e| lond & made  
 cities and tounys ca|s|telis  
 & templis and lordis placis.  
 WHat tyme |th|at| |th|e| chil  
 dren of i|s|rl dwellid|[540]  
 |in| egypte they lernyd |th|e|  
 craft of masonry. And  
 afturward |th|ey were  
 dryuen ont of Egypte |th|ey  
 come in to |th|e| lond of bihest  
 and is now callyd ier|e|lm  
 and hit was ocupied & char|[Fol. 23 b.]  
 gys y holde. And |th|e| mak|yn|g  
 of |s|alomonis tempull |th|at|  
 Kyng Daud be gan. k|yn|g|[550]  
 dauid louyd well ma|s|ons  
 and he yaf hem ry|g|t nye  
 as |th|ey be nowe. And at |th|e|  
 makyng of |th|e| temple in  
 |s|alomonis tyme as hit

competent and able, for to find  
 themselves and their children  
 for thy 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  
 to them-"Will ye take your sons  
 in governance, and I shall teach  
 them such 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,  
 by one assent, granted thereto.  
 Reason would that every man  
 would grant to that  
 thing that were profitable to him-  
 self, and they took their sons  
 to Euclid to govern  
 them at his own will, and  
 he taught to them the craft,  
 masonry, and gave it the  
 name of **geometry**, because  
 of the parting of the ground that  
 he had taught to the people,  
 in the time of the making  
 of the walls and ditches a-  
 foresaid, to close out the  
 water, and Isodore saith, in his  
 Ethemologies, that Euclid  
 calleth the craft **geometry**;  
 and there was this worthy clerk  
 gave it name, and taught  
 it the lords' sons of the  
 land that he had in his teaching.  
 And he gave them a charge that  
 they should call here each  
 other fellow, and no other-  
 wise, because that they were  
 all of one craft, and of one  
 gentle birth born, and lords'  
 sons. And also he that were  
 most of cunning should be  
 governor of the work, and  
 should be called master, and  
 other charges more that are  
 written in the book of char-  
 ges. And so they wrought  
 with lords of the land, and made  
 cities and towns, castles  
 and temples, and lords' palaces.  
 What time that the chil-  
 dren of Israel dwelt  
 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 it was occupied and char-  
 ges there hel. And the making  
 of Solomon's temple that  
 king David began. (King  
 David loved well masons,  
 and he gave them right nigh  
 as they be now.) And at the  
 making of the temple in  
 Solomon's time as it

is seyd in [the] bibull in [the]  
 iij| boke of Regu in [ter]cio  
 Reglum| Cap[itolo] quinto. That  
 Salomon had iij|i|. score  
 thow[s]and masons at[560]  
 his werke. And [the] kyngi[s][Fol 24.]  
 [s]one of Tyry was [his] ma[s]|ter|  
 ma[s]en. And other crony  
 clos hit is [s]eyd & in olde  
 bokys of ma[s]onry that  
 Salomon c|on|firmed [the] char  
 gys [that] dauid has fadir had  
 yeue to ma[s]ons. And [s]alo  
 mon hym [s]elf taught h|em|  
 here maners byt lityl[570]  
 differans fro the maners  
 that now ben u[s]yd. And fro  
 thens [this] worthy [s]ciens  
 was brought |in| fraunce  
 And in to many o[ther] regi|on[s][Fol. 24 b.]  
 SUmtyme ther w[as]  
 a worthye kyng in  
 ffrauns [that] was clepyd Ca  
 rolus [s]c|undu[s] [that] ys to [s]ey  
 Charlys [the] [s]ecunde. And [this][580]  
 Charlys was elyte kyng  
 of ffrauns by the grace of  
 god & by lynage also. And  
 [s]u|mm|e men [s]ey [that] he was  
 elite by fortune |[the] whiche  
 is fals as by cronycle he  
 was of [the] kynges blode  
 Royal. And [this] [s]lame kyng  
 Charlys was a ma[s]on[Fol. 25.]  
 bi for [that] he was kyng. And[590]  
 af[ter] [that] he was kyng he louyd  
 ma[s]ons & cher[s]chid them  
 and yaf hem chargys and  
 ma|ner|ys at his deu|s|e [the] which|e|  
 [s]||um| ben yet u[s]ed in fraunce  
 and he ordeynyd that [th]ey  
 [s]cholde haue a [s]emly onys  
 in [the] yere and come and  
 [s]peke to gedyr and for to be  
 reuled by ma[s]ters & felows[600]  
 of thynges a my|ss|e.  
 AND [s]||oo|ne af[ter] [that] come  
 [s]eynt ad habell in to Englon[d][Fol. 25 b.]  
 and he c|on|uer|tyd [s]eynt Albon  
 to cristendome. And [s]eynt  
 Albon lovyd well ma[s]ons  
 and he yaf hem fyr[s]t he|re|  
 charges & maners fyr[s]t  
 in Englon[d]. And he or  
 deynd c|on|uenyent to pay[610]  
 for [the] trauayle. And af[ter]  
 [theat] was a worthy kyn|ge|  
 in Englon[d] [that] was callyd  
 Athelstone and his yong  
 est [s]one lovyd well the  
 [s]ciens of Gemetry. and  
 he wys|t| well[that] hand craft[Fol. 26.]  
 had the practyke of [the] [s]ci  
 ens of Gemetry to well  
 as masons wherefore he[620]  
 drewe hym [to] c|on|sell and ler  
 nyd practyke of [that] [s]ciens  
 to his [s]peculatyf. For of [s]pec  
 culatyfe he was a ma[s]ter|  
 and he lovyd well ma  
 [s]onry and ma[s]ons. And  
 he bicom a mason hym  
 [s]elfe. And he yaf hem charges|

is said in te Bible, in the  
 3rd book of Regum in tercio  
 Regum capitulo quinto, that  
 Solomon had 4 score  
 thousand masons at  
 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 [their ?]  
 difference from the manners  
 that now are used. And from  
 thence this worthy science  
 was brought into France  
 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,  
 Charles, was a mason  
 before that he was king, and  
 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  
 of all things amiss.  
 And soon after that came  
 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  
 for the travail. And after  
 that was a worthy king  
 in England that was called  
 Athelstan, and his young  
 est son loved well the  
 science of **geometry**, and  
 he wist well that hand-craft  
 had the practice of the sci  
 ence of **geometry** so well  
 as masons, wherefore he  
 drew him to council and learn  
 ed [the] practice of that science  
 to his speculative, for of specu  
 lative he was a master,  
 and he loved well mason  
 ry and masons. And  
 he became a mason him  
 self, and he gave them charges

and names as hit is now  
 vsyd id Englonde. and in[630]  
 othere countries. And he[Fol. 26 b.]  
 ordyned [that] [they] [schulde] haue  
 re[son]abull pay. And pur  
 cha[s]ed a fre patent of [the] k[ing]  
 that they [schoude] make a  
 [semble] when they [saw] re[-]  
 [sonably] tyme a [c]u[er] to gedir to  
 he[re] counsell[er] of [the] whiche  
 Charges manors & [semble]  
 as is write and taught [in] [the][640]  
 boke of our charges wher  
 for I leue hit at this tyme.  
 GOod men for this  
 cau[s]e and [this] man[er]  
 ma[s]onry toke fir[s]te begyn[-][Fol. 27.]  
 nyng. hit befyll [s]um[tyme]  
 [that] grete lordis had not [s]o  
 grete po[s]s[e]s[s]ions [that] they  
 myghte not a vau[n]ce here  
 fre bigeton childeryn for[650]  
 [they] had so many. Therefore  
 they toke coun[s]ell howe [they]  
 my[ght] here childeryn ava[n]ce  
 and ordeyn hem one[s]tly to  
 lyue. And [s]ende af[ter] wy[s]e  
 mail[s]ters of [the] worthy [s]ci  
 ens of Gemetry [that] [they] thorou  
 here wy[s]dome [schold] ordeyn/ne  
 hem [s]um[one] honest lyuyng[Fol. 27 b.]  
 Then on of them [that] had [the][660]  
 name whiche was callyd  
 Englet [that] was most [s]otell  
 & wi[s]e founder ordeyned  
 and art and callyd hit ma  
 [s]onry. and so [with] his art ho  
 nestly he tho[ught] [the] children  
 of get lordis bi [the] pray  
 er of [the] fathers and [the] fre  
 will of here children. [the]  
 wiche when they tau[ght] [with][670]  
 hie Cure bi a [s]erteyn ty[me]  
 [they] were not all ilyke ab[ou]ll  
 for to take of [the] for[s]eyde art[Fol. 28.]  
 Wherefore [the] for[s]ayde mail[s]ter  
 Englet ordeynet they were  
 pa[s]s[ing] of conyng [schold]  
 be pa[s]s[ing] honoured. And  
 ded to call [the] c[on]nyn[ger] mai[s]ter  
 for to enforme [the] la[s]s[er] of c[on]  
 nyng ma[s]ters of [the] wiche[680]  
 were callyd ma[s]ters of no  
 bilite of witte and c[on]nyng  
 of [that] art. Ne[ver] [the] [s]e [the] c[on]  
 maundid [that] they [that] were la[s]s[er]  
 of witte [schold] not be callyd  
 [s]eruan[ter] ner [s]ogett but felau  
 ffor nobilite of here gentyll[Fol. 28 b.]  
 n[ode]. In this ma[n]er was [the]  
 for[s]ayde art begunne [in] [the]  
 lond of Egypte by [the] for[s]ayde[690]  
 mail[s]ter Englat & so hit went  
 fro lond to londe and fro k[ing]  
 dome to kyngdome af[ter] [that] ma[-]  
 ny yeris in [the] tyme of kyng  
 adhel[s]tone wiche was [s]um  
 tyme kyng of Englonde bi  
 his co[n]n[se]ll[er] and other gre[ter]  
 lordys of [the] lond bi c[on]nyn  
 a[s]sent for grete defaut y  
 fennde amon[ger] ma[s]ons [the][700]  
 ordeyned a certayne reule[Fol. 29.]

and names as it is now  
 used in England, and in  
 other countries. And he  
 ordained that they shouuld 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 which  
 charges, manners, and assembly,  
 as it is written and taught in the  
 book of our charges, wherefore  
 I leave it at this time.  
 Good men for this  
 cause and this manner  
 masonry took [its] first begin  
 ning. It befel sometime[s]  
 that great lords had not so  
 great possessions that they  
 might not advance their  
 free begotten children, for  
 that 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 sci  
 ence of **geometry** that they, through  
 their wisdom, should ordain  
 them some honest living.  
 Then one of them, that had the  
 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  
 high care, by a certain time,  
 they were not all alike able  
 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 honoured, and  
 ded to call the cunninger master  
 for to inform the less of cun  
 ning masters, of the which  
 were called masters, of no  
 bility of wit and cunning  
 of that art. Nevertheless they com  
 manded that they that were less  
 of wit should not be called  
 servant, nor subject, but fellow,  
 for nobility of their gentle  
 blood. In this manner was the  
 [a]foresaid art begun in the  
 land of Egypt, by the [a]foresaid  
 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  
 ordained a certain rule

a mongys hom on tyme of  
 [the] yere or in iiij yere as nede  
 were to [the] kyn[g] and gret  
 lordys of [the] londe and all [the]  
 comente fro [pr]oynce to [pr]oynce  
 and fro co[u]ntry to co[u]ntry  
 c[on]gregacions [s]cholde be made  
 by mai[st]ers of all mai[st]er[s]  
 ma[st]ons and felaus in the[710]  
 for[s]ayd art. And [s]o at [s]uche  
 c[on]gregac[i]ons they [that] be mad  
 ma[st]ers [s]chold be examined  
 of [the] articuls af[ter] writen. &  
 be ran[s]akyd whether thei be[Fol. 29 b.]  
 abull and kunnyn[g] to [the] [pr]  
 fyte of [the] lordys hem to serue  
 and to [the] honour of [the] for[s]aid  
 art and more o[ue]r they [s]chulde  
 receyue here charge [that] they[720]  
 [s]chuld well and trewly di[s]  
 pende [the] goodys of here lordis  
 and as well [the] lowi[s]t as [the]  
 hie[s]t for they ben her lordys  
 for [the] tyme of whom [h]ei take  
 here pay for here ceryue  
 and for here trauayle. The  
 fir[s]te article ys this [that] e[ue]rly  
 mai[st]er of [th]is art [s]chulde be  
 wy[s]se and trewe to [the] lord [that] he[730]  
 [s]eruyth di[s]pendyng his godis  
 trule as he wolde his awne  
 were di[s]pendyd. and not yefe  
 more pay to no ma[st]on than  
 he wot he may di[s]erue af[ter] [the]  
 derthe of korne & vytayl in [the]  
 co[n]try no fauour [with] stondlyg  
 for e[ue]rly ma[n] to be rewardyd  
 af[ter] his trauayle. The se[c]nd  
 article is this [that] e[ue]rly ma[st]er[740]  
 of [th]is art [s]cholde be warned  
 by fore to cum to his cogrega[i]t  
 [that] thei com dewly but yf thei[Fol. 30 b.]  
 may a[s]cu[s]yd by [s]ume ma[n]er  
 cause. But ne[ue]rle[s]e if [th]ey  
 be founde rebell at [s]uche c[on]  
 gregacions or faulty in any  
 ma[n]er harme of here lordys  
 and repreue of this art thei  
 [s]chulde not be excu[s]yd in no[750]  
 ma[n]er out take [per]ill of dethe  
 and thow they be in [per]yll of  
 dethe they [s]call warne [the]  
 mai[st]er [that] is princypall of [the]  
 gederyng of his de[s]cease. [the]  
 article is this [that] no ma[st]er  
 take noprentes for la[s]se terme[Fol. 31.]  
 than viij yer at [the] le[s]t. by  
 caus[e] whi [s]uche as ben [with] ij  
 la[s]se terme may not [pro]fitely[760]  
 come to his art. nor abull  
 to serue truly his lorde to  
 take as a mason [s]chulde  
 take. The iiij article is [this]  
 [that] no ma[st]er for no [pro]fyte take  
 no prentis for to be lernyd  
 that is bore of bonde blode  
 fore bi cau[s]e of his lorde to  
 whom he is bonde woll tak[e]  
 hym as he well may fro[770]  
 his art & lede hym [with] h[im] out  
 of his logge or out of his  
 place [that] he worchyth in for  
 his felaus [per]aue[n]ter wold help

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,  
 congregacions should be made,  
 by masters, of all masters,  
 masons, and fellows in the  
 [a]foresaid art, and so, at such  
 congregacions, they that be made  
 masters should be examined,  
 of the articles after written, and  
 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  
 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  
 master of this art should be  
 wise and true to the lord that he  
 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  
 of this art should be warned,  
 before, to come to his congregation,  
 that they come duly, but if they  
 may [be] excused by some manner [of]  
 cause. But, nevertheless, if they  
 be found rebell[ious] at such con-  
 gregacions, or faulty in any  
 manner [of] harm of their lords,  
 and reproof of this art, they  
 should not be excused in no  
 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 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,  
 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  
 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

hym and debte for h|ym|. and  
 thereof man|s|laughter my|g|t  
 ry|s|e hit is forbede. And also  
 for a nother cau|s|e of his art  
 hit toke begynnyng of grete  
 lordis children frely beget|yn|[780]  
 as hit is |i|seyd bi for. The  
 v. article is thys |that| no ma|s|ter|  
 yef more to his prentis in  
 tyme of his prenti|s|hode for  
 no |pro|phite to be take than he[Fol 32.]  
 note well he may di|s|serue  
 of |the| lorde |that| he |s|eruith |nor| not  
 |s|o moche |that| |the| lorde of |the| place  
 |that| he is taught |i|nne may  
 haue |s|um |pro|fyte bi his tel|-[790]  
 chyng. The vi|. article is  
 this |that| no ma|s|ter| for no coue  
 ty|s|e ne|r| |pro|fite take no |p|re|n  
 tis to teche |that| is un|per|fyte |that|  
 is to |s|ey havyng eny ma|ym|  
 for |the| whiche he may not  
 trewely worche as hym  
 ought for to do. The vii|. article  
 is this |that| np ma|s|ter| be[Fol. 32 b.]  
 y founde wittyngly or help[800]  
 or |pro|cure to be maynte|ner| &  
 |s|u|s|tey|ner| any comyn ny|g|twal  
 ker to robbe bi the whiche  
 ma|ner| of ny|g|twalkin|g|  
 thei may not fulfill |ther| day|s|  
 werke and traueyell thorow  
 |the|c|on|dicion he|r| felaus my|g|t  
 be made wrowthe. The viii|. article  
 is this |that| yf hit befall  
 |that| any ma|s|on |that| be |per|fyte and[810]  
 c|on|nyng come for to |s|eche  
 werke and fynde any vn|per|fit  
 and vnkunnyng worchyng[Fol. 33.]  
 |the| ma|s|ter| of |the| place |s|chall re  
 ceuyue |the| |per|fite and do a wey |the|  
 vn|per|fite to |the| |pro|fite of his lord  
 The ix. article is this |that|  
 no ma|s|ter| |s|chall supplant  
 a nother for hit is |s|eyd in |the|  
 art of ma|s|onry |that| no man[820]  
 |s|cholde make ende |s|o well  
 of werke bigonne bi a no  
 ther to |the| |pro|fite of his lorde  
 as he bigan hit for to end  
 hit bi his maters or to wh|om|e  
 he |s|cheweth his maters.  
 This counsell ys made bi dy[Fol. 33 b.]  
 uers lordis & ma|s|ters of  
 dyvers |pro|vynces and di|uer|s  
 c|on|gregacions of ma|s|onry[830]  
 and hit is to wyte |that| who |that|  
 covetyth for to come to the  
 |s|tate of |that| for|s|eyd art hit be  
 hoveth hem fyrst |pri|ncypally  
 to god and holy chyrche &  
 all halowis and his mas|ter|  
 and his felowis as his a|wn|e  
 brotheryn. The |s|econde poynt  
 he mo|s|t fulfille his dayes  
 werke truly |that| he takyth for[840]  
 his pay. The. iij|. |poynt| he can[Fol. 34.]  
 hele the counsell of his felo|ws|  
 in logge and in chambere  
 and in e|uer|y place |ther| as ma|s|on|s|  
 beth. The iiij|. poynt |that| he be  
 no di|s|seyver of |the| for|s|eyd art  
 ne do no |pre|judice ne |s|u|s|teyne

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,  
 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 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 of his teach-  
 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,--That no master be  
 found wittingly, or help  
 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  
 cunning, come for to seek  
 work and find an imperfect  
 and uncunning working,  
 the master of the place shall re-  
 ceive 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  
 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 council is made by di-  
 vers lords and masters of  
 divers provinces and divers  
 congregations of masonry  
 and it is, to wit, that who that  
 coveteth for to come to the  
 state of the [a]foresaid art it 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  
 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

none articles ayen|s|t |the| art  
 ne a yen|s|t none of |the| art  
 but he |s|chall |s|u|s|teyne hit[850]  
 in all honovre in as moche  
 as he may. The. v. poynt  
 whan he schall take his  
 pay |that| he take hit mekely  
 as the tyme ys ordeynyd bi[Fol. 34 b.]  
 the mai|s|ter to be done and |that|  
 he fulfille the accepacions  
 of trauayle and of his re|s|t  
 y ordeyned and |s|ette by |the|  
 mai|s|ter. The. vi|. poynt yf[860]  
 eny di|s|corde |s|chall be bitwe  
 ne hym & his felows he  
 |s|chall a bey hym mekely &  
 be style at |the| byddyng of  
 his ma|s|ter or of |the| wardeyne  
 of his ma|s|ter in his ma|s|ter|s  
 absens to |the| holy day fo|-  
 lowyng and |that| he accorde  
 then at |the| di|s|pocion of his  
 felaus and not upon |the| wer[870]  
 keday for lettyng of here  
 werke and |pro|fyte of his lord  
 The. vii|. poynt |that| he covet  
 not |the| wyfe ne |the| daughter  
 of his ma|s|ters no|ther| of his  
 felaws but yf hit be in ma|-  
 tuge nor holde c|on|cubines  
 for dy|s|cord |that| my|g|t fall a  
 monges them. The. viii|  
 poynt yf hit befalle hym[880]  
 ffor to be wardeyne vndyr  
 his ma|s|ter |that| he be trewe mene  
 bitwene his ma|s|ter & his[Fol. 35 b.]  
 felaws and |that| he be be|s|y in  
 the ab|s|ence of his ma|s|ter to  
 |the| honor of his ma|s|ter and |pro|f|-  
 fit to |the| lorde |that| he |s|erueth  
 The. ix. poynt yf he be wy|s|er  
 and |s|otellere |th|an his felawe  
 worchyng |with| hym in his[890]  
 logge or in eny other place  
 and he |per|s|eyue hit |that| he |s|chold  
 lefe the stone |that| he worchyt a|-  
 pon for defawte of c|on|nyng  
 and can teche hym and a  
 mende |the| |s|tone he |s|chall en/forme  
 hym and helpe h|im| |that| the more  
 loue may encre|s|e among h|em|  
 and |that| |the| werke of |the| lorde be not[900]  
 lo|s|t. Whan the ma|s|ter and |the| fe  
 lawes be for warned ben y  
 come to |s|uche c|on|gregac|on|ns  
 if nede be |the| Schereffe of |the|  
 countre or the mayer of |the|  
 Cyte or alderman of |the| town|e|  
 in wyche the c|on|gregac|on|s ys  
 hold|en| |s|chall be felaw and so  
 ciat to |the| ma|s|ter of the c|on|gre  
 gacion in helpe of h|ym| ayenst re[910]  
 belles and vpberyng |the| ry|g|t  
 of the reme. At |the| fyrst beg|yn|n[Fol. 36 b.]  
 nyng new men |that| ne|uer| we|re|  
 charged bi fore beth charged  
 in |th|is manere that |s|chold  
 neuer be theuys nor |th|euys  
 meynteners and |that| |s|chuld  
 truly fulfyll he|re| dayes  
 werke and trauayle for he|re|  
 pay that |th|ey |s|chull take of[920]  
 here lord and trewe a coun|t|

no articles, against the art,  
 nor against none of the art,  
 but he shall sustain it  
 in all honour, inasmuch  
 as he may. The 5th Point,--  
 When he shall take his  
 pay, that he take it meekly,  
 as the time is ordained by  
 the master to be done, and that  
 he fulfil the acceptations  
 of travail, and of rest,  
 ordained and set by the  
 master. The 6th Point,--If  
 any discord shall be be-  
 tween him and his fellows he  
 shall obey him meekly, and  
 be still at the bidding of  
 his master, or of the warden  
 of his master, in his master's  
 absence, to the holy-day follow-  
 ing, and that he accord  
 then at the disposition of his  
 fellows, anot upon the work-  
 day for letting of their  
 work and profit of his lord.  
 The 7th Point,--That he covet  
 not the wife, not 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  
 for to be warden under  
 his master, that he be true mean  
 between his master and his  
 fellows, and that he be busy in  
 the absence of his master to  
 the honour of his master and pro-  
 fit of the lord that he serveth.  
 The 9th Point,--If he be wiser,  
 and subtler than his fellow  
 working with him in his  
 lodge, or any other place,  
 and he perceive it that he should  
 leave the stone that he worketh up-  
 on, for default of cunning,  
 and can teach him and a-  
 mend the stone, he shall in-/form  
 him and help him, that the more  
 love may increase among them,  
 and that the work of the lord be not  
 lost. When the master and the fel-  
 lows be forewarned [and] are  
 come to such congregations,  
 if need be, the Sheriff 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-  
 bels and [for the] up-bearing the right  
 of the realm. At the first begin-  
 ning new men, that never were  
 charged before, be charged  
 in this manner,--That [they] should  
 never be thieves, nor thieves'  
 maintainers, and that [they] should  
 truly fulfil their day's  
 work, and travail, for their  
 pay that they shall take of  
 their lord, and [a] true account

yeue to here felaus in th|yn|  
gys |that| be to be a countyd of  
hem and to here and hem  
loue as hem |s|elfe and they  
|s|chall be trew to the kyng  
of england and to the reme  
and that they kepe |with| all |ther|  
my|g|t and all the articles  
a for |s|ayd. Af|ter| that hit |s|chall[930]  
be enqueryd if ony ma|s|ter| or  
felaw that is y warnyd haue  
y broke ony article be for|s|ayd  
the whiche if they haue done  
hit schall be de termyned |ther|. |  
Therefore hit is to wyte if  
eny ma|s|ter| or felawe that is  
warnyd bifore to come to  
|s|uche c|on|gregac|on|ns and be  
rebell and woll not come or[Fol. 37 b.]  
els haue tre|s|pa|s|s|ed a yen|s|t  
any article befor|s|ayd if hit  
may be |pro|uyd he |s|chall for|-|  
|s|were his ma|s|onri and |s|chal  
no more v|s|e his craft. The  
whiche if he |pre|s|ume for to do  
|the| Sc|her|efe of |the| countre |in| |the| which  
he may be founde worchyn|ge|  
he |s|chall |pri|s|on h|im| & take all  
his godys |in| to |the| kynges hond[950]  
tyll his |gra|ce be |gra|ntyd h|im| & y |s|che  
wed for |this| cau|s|e |pri|ncipally w|her|  
|th|es c|on|gregat|on|ns ben y ordeyned  
that as well the lowist as[Fol 38.]  
as the hie|s|t |s|chuld be well  
and trewely y |s|eruyd in  
his art bifore|s|ayd thorow  
owt all the kyngdom of  
Englond. Amen |s|o mote  
hit be[960]

give to their fellows, in things  
that be to be accounted of  
them, and to hear, and them  
love as themselves. And they  
shall be true to the King  
of England, and to the realm,  
and that they keep, with all their  
might, and all the Articles  
aforesaid. After that it shall  
be enquired if any master, or  
fellow, that is warned, have  
broke[n] any Article beforesaid,  
the which, if they have done,  
it shall be determined there.  
Therefore, it is to wit, if  
any master, or fellow, that is  
warned before to come to  
such congregations and be  
rebell[ious], and will not come, or  
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 which  
he may be found working,  
he shall [im]prison him and take all  
his goods into the king's hand  
till his grace be granted him and shew-  
ed. For this cause, principally, where  
these congregations ordained  
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.

Quatuor Coronatorum Antigrapha

Colophon

These texts are transcribed from: The History and Articles of Masonry; (Now first published from a MS. in the British Museum.), Dedicated, by permission, to, The W. Bro. John Havers, Esq., P.S.G.D., President of the Board of General Purposes, by the Editor, Matthew Cooke. London: Bro. Richard Spencer, 26 Great Queen Street, Lincoln's Inn Fields, W.C., and of the editor, 78, George Street, Euston Road, N.W., 1861. Printed by Bro. J.H. Gaball, at the office of "The Freemasons' Magazine," Salisbury Street, Strand, W.C. [163 pages plus 10 page

Preface and a list of subscribers.]  
he facsimile and sketch are the work of Mr. F. Compton Price, accompanying G.W. Speth's corrected version, as printed in Quatuor Coronatorum Antigrapha Vol. II, 1890. Additional notes: In both Speth's and Cooke's published editions line 899 has been numbered 900, so that there are in fact only 959 lines in the poem. Either this was an error, or both copyist chose to count the appended line at the bottom of Fol. 35 b. as a full line. If this was the case, it was inconsistent with the numbering of earlier appended lines. The original handlettered manuscript made use of a number of abbreviations and characters not found in current usage. These are highlighted in the text above with line brackets. Cooke had custom letters cut for his edition, some of which have been reproduced at <http://freemasonry.bc.ca/Writings/cookelegend.html>".

Additional notes

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 3/8 inches, by 3 3/8 inches in width. On the first folio, which is fastened down to the inside of the wood cover, are three portions of writing by modern hands. The first has been considerably obliterated, but the word "war" is still visible. The second, quite legible, is "William K." The third, in the neat hand of Sir Frederick Madden, Knt., Keeper of the MSS. in the British Museum, shows how it came into the library of that institution by a memoranda stating it was "Purchd 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, "199g," 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. 39b. 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. The History and Articles of Freemasonry 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.

Excerpted from the preface to the original 1861 edition.