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Grand Lodge No.1 Manuscript.

The mighte of the father of heaven and the wysedome of the glorious soonne through the giace & the goodnes of the holly ghoste y^t been three psons & one god be wth vs at o^r beginning And give vs grace so to gou'ne vs here in o^r lyving that wee maye come to his blisse that neu' shall have ending. Amen

Good bretheren and fellowes our purpose is to tell yow howe & in what mann' wise this woorthy crafte of Massonrie was begon & afterwards howe yt was kept by woorthy kings & prynces & by many other woorshipfull men & also to those that been heire we will charge by the chard gs that longith to eu'y trewe Masson to keepe, for in good faithe and they take good heed to yt yt is woorthy to be well kepte, ffor yt is a woorthy craft & a Curious science, for their been seaven liberall Sciences of the w^{ch} seaven yt is one of them And the names of the seaven Sciences been these, ffirst is Gramm' and that teacheth A man to speake trewly and to wryte trewly. The Second is Rethoricque and that teacheth a man to speake faier in sutfcle tearmes And the thirde is Dialecticke and that teacheth A man to decerne or knowe trought from false. And the fourth is Arsemstricke and that teacheth A mann to recken & to coumpt all mann' of numbers And the fyfte is Geometrey And that teacheth a man the mett & measure of earth and all other things, the which Science is called geometrey. And the vjth Science is called Musicke & that teacheth a man the Crafte of song and vice of tonge and Orgaine Harpe & Trompe. And the vijth science is called Astronomie And that teacheth A mann to knowe the course of the Soonne & the Mone and of the Starrs. These be the vij liberall Sciences. The w^h vij be all found by one scyence that is to saye geometrey, and this maye A manne prove that the Science of the worlde is found by Geometrey, ffor geometrey teacheth A man to measure, ponderacon & weight of all mann' thing on earthe, for there is no man that woorketh any crafte, but he woorketh 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 these martchants and all Craftsmen and all other of the vj Sciences and especially the Ploweman and the Tillers of all mann' of graine and seeds Yyne planters and setters of other fructs. ffor by Gramm' nor Arsemetricke nor Astronomy nor none of all the other vi can no man fynde mett nor measure wthout Geometrey Wherfore methincketh that the Science of geometrey is moste woorthey that fyndith all other &c.

How that this woorthye Science was fyrste begon I shall you tell Before Noes ffludd their was A man that was called Lameth as yt was wrytten in the Byble in the fourth chapt' of genesis, And this Lameth had twoe wyves & the one wyfe heighte Adaa and the other heighte Sella by this first wyfe Adaa he gat twoe Soonnes and the one heighte Jabell, and the other heighte Juball and by the other wyfe Sella he begat a soonne & a daughter and theis iij or Children found the beginning of all the Crafts in the worlde and this eldest soonne Jabell found the Crafte of Geometrey and he deputed flocke of sheepe and lands in the feild & ifrste wraught A house of stone & tree as yt is noted in the Chapter abovesaid And his broother Juball founde the Crafte of Musicke, song of toonge, harp and orgain And the third Broother Tubalcain found Smight Crafte of golde sylu' and Copper yron & steele, And the Daughter founde the Crafte of weaving And these Children knewe well that god would take vengeance for synne ether by fyer or water. Wherfore they wrytten their Science y^t they had found in ij pyllers of stone that

they might be found after noes ffludd And the ane stone was Marble for that will not burne wth any fyer And the other stone was Called Laterns for that woulde not drown in any water , Our Intent is to tell yo^w treuly howe & in what mann' these Stones weare found that these sciens were wrytten in the greate Hermarines that was Cubyes soonne the w^{ch} Cubye was Semms soonne that was Noes soonne this same Hermarines was aft^rward called Hernes the father of wysdome he found one of the ij pyllers of stone and found the science wrytten therein And he taught yt to other men, and at the making of the Tower of Babilon their was Massonrey made muche of And the kyng of Babylon that heichte Nemroth was A masson himself and loved well the Crafte as yt said wth maist^{rs} of stories And when the Cittie of Nynyvie & other Cities of the Est shoulde be made Nembroth the Kyng of Babylon sent thith^r fortie Massons at the Rogacon of the kyng of Nynyvie his Cossen And when he sent them forth he gaue them A chardge on this manner that they should be trwe one to another & that they should live truely together and that they should sve their Lorde truely for their paie so that their m^r maye haue woorship and all y^t long to him and other moe Chardges he gaue them And this was the first tyme that eu' any Masson had any chardge of his Crafte.

Moreover when Abraham and Sara his wyfe went into Egipt and there he taught the vij Sciens vnto the Egiptians & he had A woorthy scholler that heichte Ewckled & he Learned right well and was A m^r of all the vij sciens & in his daies yt 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 thee Realme for that Land ys A hott Land & plenteous of gen'acon & they had no competent Lyvelehod to fynd their children wherefore they made muche care, and then the Kyng of the Land made a greate counsell and A parleament to wytt howe they maye fynde their children honestly as gentleme and they could fynd no mann' godd waye And then did they through all the Realme that yf there weare any man that could enforme the that he should come vnto them and he shoulde be so rewarded for his travell that he shoulde holde him well pleased After that this crye was made then came this woorthy clarke Ewklad and said to the kyng and to all his greate Lords if ye will take me yo^r children to gou'ne and to teache them one of vij sciens wherwth they maye Lyve honestly as gentleme should vnder A condition, that ye will grant me and them that I maye haue power to rule the after the mann' that the scyence ought to be ruled. And that the kyng and all his couzell graunted anon, and assayed the Comission And then this woorthy tooke to him these Lordes soonnes and taught them this Science of geometrey, in practticke for to woorke in stones all mann' of woorthy woorke that longith to buylding Churches, Temples, Castles, Towers and Manners, and all other mann' of buylding And he gave them A Chardge on this mann'

The ffirst ns that then shouldbe Be trewe to the king and to the Lordse that they serve And that they should love well together & be trewe eche one to other and that they should calle eache other his ffellowe or els his broother and not his servant nor his knave nor none other foule name And that thei shoulde trwly deserue their paye of the Lorde or the m^r that they serve and they shoulde ordeinge the wysest of them to be m^r of the woorke and nether for love nor Lynadge ne ryches nor ffavour to sett another that hath litle conning to be m^r of the Lords woorke wherby the Lorde should be evill served And they asshamed And also that they should call ye gou'ner of the woorke m^r in the Tyme that they woorke wth him And other many mo Chardgs that are long to tell And to all theis Chardgs he made them sweare a greate othe that men vsed in that tyme and ordeyned for them reasonable paye that they might lyve honestly by, And also that they should come and assemble together eu'y yere once howe they might woorke

best to serve their Lorde for his proffitt and to their owen woorship and to Correct wth in themselves him that had trespassed against the Crafte and thus was the Crafte grownded there And that woorthy Clarke Ewcklod gaue yt the name of geometrie, and nowe in is called through all this Land Massonrey sythen long after when the childre of Israeli weare come into the Land of Behest that is nowe called among vs the conntrie of Jerusalem King David began the Temple that is Called Templu Domi and is Named wth vs the Temple of Jerusalem And this same King David lovid well Massons and churished muche and gave them good paye and he gave the Chardges and the mann's as he had learned in Eagipt given by Ewckled And other Chardges moe that ye shall heare aft^rward And after the Decease of the King David Salomo that was King Davids soonne pformed out the Temple that his ffath^r had begon And he sent for Massons into Dyus Countries and dyus Lands and gath'd them together so that he had iij^{xx} Thousand of woorkemen that weare woorkers of stone and weare all Named Massons And he Chose of them iij Thousand that weare ordeyned to be maisters and Grou'ners of his woorke.

And further more theare was a kyng of another reigue that me called Iram and he Loved well king Salomon and he gave him Tymber to his woorke and had A soonne that height Aynone and he was a m^r, of geometrey And was cheife maist^r of all his Massons and was m^r of all his graving & Carving and all other mann' of massonrye that belongith to the Temple And this Is wytnessed in the Byble in the iij booke of the Kyngs the iij^{de} Chapter and the Sallomon confirmed both Chardgs and the mann's that his ffath^r had give to Massons And thus was that ' woorthy Crafte of Massonrey Confirmed in the Countrey of Jerusalem And in many other Kyngdomes Curious Craftes men walked aboute full wyde in Dyus Countries soome to Learne more Crafte and conning & some to teache them th had but litle conning and so yt befell that . their was on' Curious Masson that height Naymus grecus that had byn at the making of

Sallomons Temple & he came into ffrance and there he taught the Science of massonrey to men of ffrance And there was one of the Regall lyne of ffrance that height 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 to vppon him the Chardges & y^e mann's. And afterward by the grace of god he was elect to be Kyng of ffrance. And when he was in his Estate he tooke Massons and did healp to make men Massons y^t weare none & sett them A. woorke and gave them bothe the Chargs & mann's and good paye that he had learned of other Massons And confirmed them A Charter from yere to yere to holde their assembly wheare they woulde, And churrish them right muche And thus came the Crafte into ffrance.. **Englande** in all this season stode voyde of any chardge of Massonrie vntill S^t Albons tyrne and in his dayes the kyng of Ingland that was a paynym he did wall thee towne aboute that is called S^t Albons And S^t Albon was A woorthy knyght & stewarde of the kyngs housholde and had the gou'ment of thee Realme & also of thee towne walls and loved Massons well And chirished them muche and he made their paye right good (standing as the Realme did) for gave them ij^s vj^d a weeke & three pence to their cheire for before that tyme throwe the Land A masson toke but A peny a daye and his meate vntill S^t Albone amended yt and gaue them A chart of thee Kyng & his Counsell for to houlde A gen'all counsell And gaue yt the Name of An Assembye And was thereat him self and healed for to make Massons and gaue the Chardges as yee shall heare afterwarde righte sone.

After the decease of Sannite there came diu's wares into England of dyn's nacons so that the good rule of massory was destroyed vntill the tyme of knigte Athelston that was A woorthy kyng of England & brought all this land into rest and

peace and buylded many greate workes of Abyes and Toweres and many other buyldings And Loved well Massons And had A soonne that height Edwin and he loved Massons muche more then his ffather did And he was A greate practyzer of Geometrey and he drewe him muche to taulke comen wth massons to learne of them the Crafte And afterward for Love that he had to Massons and to the Crafte he was made A Masson And he gat of the kyng his ffather A Charter and A Comission to houlde eu'y yere a ssembly once A yere wheare they woulde wth in thee realme of England And to Correct wth in them self faults and Trespasses that weare done wth in the Crafte And he held himself an assembly at Yorke & there he made massons and gaue them chargs and taught them manners, and comaunded that rule to be kept for eu' after And gaue them the Charter and the comission to keepe, and made an ordynance that yt should be renewed from kyng to kyng. And when the assembly was gathered together he made a crye that all olde Massons & yong that had any wryting or vnderstanding of the chardges and the mann's that weare made before in this land or in any other y^t they shoul bring and shewe them fourthe. And when yt was prooved their were founde some in ffreanche some in Greeke and some in english and some in other langags and they weare found all to one intent And he made A booke there of howe the Crafte was founded. And he himself bade and comaunded that yt should be redd or told when any masson should be made And for to give his Chardge and from th daie vntill this tyme mann's of massons haue byn kept in that forme as well as men might gou'ne yt &c. fffurthermore at dyu's assembly Certain Chardgs haue byn made and ordeyned by the best advise of m^{rs} & fellowes Tunc Vnus ex Senioribus tenent libru & ille vel ill apposuerut manus sub libru t tu'c pracepta deberent legi &c.

Every man that is A mason take right good heede to these chardgs yf that any mann fynde him self gyltye in any of these chardgs that he amend him self agaynste god. and especially ye that are to be charged take, good heede that ye maye keepe these chargs right well, for yt is great prill A mann to forswear himself vpon A booke. The fyrst Chardge ys this That ye shall bee trewe men to god and holly Churche and you vse no Errour nor heresy by yo^r vnd^rstanding or discreacon but be yee discreet men or wyse men in eache thing, And also that ye should be true leage men to the king of England wthoute treason or any other falshoode and that ye knowe no treason nor treachery but yf ye amend yt preevylie if yo maye or els warne the kyng or his counsell thereof And also ye shall be true Eache on' to another That is to saye to euy Masson of the Crafte of Massonry that be massons allowed, ye shall do vnto them as ye would that they shoulde doe vnto yo^w And also that ye kepe all the counsells of yo^r ffellowes truely be yt in Lodge or in Chamber And all other Counsells that ought to be kept by the waye of Massonhoode And also that no Masson shall be A theeve or otherwise as far fourth as ye maye wytt or knowe. And also that ye shall be true eache one to oth^r And to the Lord or m^r that ye serve And truly to see his pffits & his vantadge, and Also yo^w shall call Massons yo^r ffellowes or brythren and none other foule names And also ye shall not take yo^r ffellowes weif in vyllany, nor desyre vngodly his daughter nor his servant nor put him to no diswoorship And also that ye paye trewly for his meate and dryncke there wheare you goe to boorde And also ye shall doe no vyllany in that place where yo^w goe to boorde wherby the Crafte might be sklaundred These be thee Chardges in gen'all that longith to eu'y true Masson to keepe both m^{rs} and ffellowes.

Rehearse I will other Chardgs singuler for m^{ra} & ffellowes ffirst that no m^r or ffellowe shall take vpon him any Lordes woorke nor any other mans woorke vnles he knowes himself able and sufficient of Conning to pforme the same so that their Crafte haue no slaunder or diswoorship therby, but y^t the lorde maye be well & truely served. Also that

no m^r take no woorke, but y^t he take yt reasonably so that the Lorde maye be well served wth his owne good and the m^r to lyve honest and to paye his fellowes treuly their paye as the mann' is. Also that no m^r nor fellowe shall not supplant any other of their woorke that is to saye, yf he haue taken A woorke in hand, or els stand m^r of the Lordes woorke he shall put him out, except he shall be vnabie of Conning to end the woorke **And also** that no m^{rs} or ffellowes take no prentice but for thee terme of vij yeres, and the prentice be able byrthe, that is to saye free borne, & hole of Lymes as A man ought to be. And also that no m^{rs} nor ffellowes take no allouance to be made masson wth assent & counsell of his fellowes. And that he take him for no lesse tyme then vj or vij yeres and that he w^{ch} shall be made a masson be able in all mann' degrees. that is to save free borne. come of good kvndred. true and no bondman And also that he

make a mason be here in an hallow degree, that is to saye hee come, come of good kyndes, true and he be comen here also that he haue his right lymys, as a ma' ought to haue. Also that no mason take any prentice vnles he haue sufficient occupacon for to sett him on or to sett iij of his fellowes or ij at the least on woorke And. also that no m^r nor ffellowe shall take no mans woorke to Taske that was woont to goe to Jorney A.lso that euery m^r shall give paye to his fellowes but as they deserve, so that hee be not deceived by falce woorkemen.

Also that noe mason sclander an other behynde his backe to make him lose his good name or his worldly goods also that , no fellowe wth in the Lodge or wthout myse answer another vngodly nor reprochefully without some reasonable cause Also that eu'y m^r shall reu'nce his elder and put him to woorship. And also that no mason shall be no comon player at hassard or at dyce nor at none oth vnlawfull playes wherby the Crafte might be slaundred And also that no mason shall vse no leachery nor be no baude wherby the Crafte might be slandred And also that no ffellowe goe into the Towne A nights tyme there as is A Lodge of ffellowes wthout that he 'haue A fellowe wth him that might beare him wyttnesse that he was in honest placs Also that eu'y m^r and fellowe shall come to the assembly i that it be withn fyftie myles aboute him, yf he haue any warning. And if he haue trespassed againste the Crafte then for to abyde the awarde of the m^{ra} & fellowes Also that eu'y m^r & fellowe that haue trespassed againste the Crafte shall stand there at the award of the m^{rs} and ffellowes to make him accorded if they can And if they maye not accorde them to goe to the Comon Lawe **Also that no m^r no** fellowe make no moule nor Squayer nor rule to no lay' nor sett no lay' wth in the logge nor wth out to hewe no moule stones. And als that eu'y mason receive & Chirrishe, staying ffellowes when they come ou' the Countryes . And sett them a worke if they will as the mann' is that is to saye if they haue mould stones in his place, or els hee shall refreshe him wth moony vnto thee next Logging. **Also that every** mason shall truely serve the Lorde for his paye and eu'y m^r truely to make annend of his woorke be yt Taske or Jorney if he haue yo^T Commaunds and that they ought for to haue.

These Charges that wee haue nowe rehearsed vnto yow all and all others that belong to Masons yee shall keepe. so healpe yo god and your hallydome, And by this booke in yo^r hande vnto yo^r power. **Amen Sobeit.**

Scriptum Anno Domini 1583 □

Die Decembris 25 □

[Endorsed.]

In the beginning was the Word ;

And the Word was with God.

And the Word was God.

Whose Sacred and universal Law

I will endeavour to observe '

So help me God .:.

Grand Lodge No. 1 Manuscript.

The mighte of the ffather of heaven and the wysedome of the glorious soonne through the grace & the goodnes of the holly ghoste y^a been thre psons & one god be wth vs at o^r beginning And give vs grace so to gou'ne vs here in o^r lyving that wee maye come to his blisse that neu' shall have ending. **Amen.**

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