

Si then longe after when
the children of Israel were come into
the land of Canaan that is now called
amongest us the countie of Iherusalem
kinge David began the temple that is
called Templum Domini and is named
with us the temple of Iherusalem And
his same kinge David loved well
Masons and cherished them much
and gave them good pay And he
gave the charges and the maners as
he had learned in Egypte given by
Fulwile

THE WILSON MS.

THE BOOKE OF CONSTITUTIONS.

THE Might of the Father of Heaven, and the Wisdome of the glorious Sone, through the Grace and Goodnes of the Holy Ghost, y^t bene three Psons and one God, be wth us at our Begininge, and geve us Grace soe to govern us heerein our Livinge, that wee may come to his Blisse that never shall have Endinge. Amen.



GOOD BRETHREN, and Fellowes, our purpose is to tell you howe and in what Maner wyse this worthy Craft of Masonrye was begoon, and afterwarde how it was kept by worthy Kings and Princes and by many other worshopfull Men, And also to those that bee heere wee will charge by the charges that longeth to every Free-Mason to keepe. For in good faith and they take good heede to it, it is woorthy to bee well kepte, for it is a woorthy Craft and a curious Science. For theie by seaven Liberall Sciences, of which seaven it is one of them. And the Names of the seaven Sciences be theis:—The first is Grammar, and that teacheth a Man to speake trulie and to write truelie. The second is Rhetorick, and that teacheth a Man to speake faire in softe Termes. The therde is Dialectick, or Logique, and that teacheth a Man for to deserne or knowe Truth from Falshood. And the forth is Arithmetick, which teacheth a Man to recon and to counte all Manner of Number. The fifth is Geometrie, and that teacheth a Man the Mete and Measure of Earth and of all other Things, the w^{ch} Science is called Masonrie. And the sixt Science is called Musicke, and that teacheth a Man the Craft of Songe, and Voice of Tongue and Organ, Harpe and Trumpe. And the viith Science

Science is called Astronomy, and that teacheth a Man to knowe the Course of the Sonne, of the Moone, and of the Starres. These bee the seaven liborall Sciences. The wth seaven bee all found by one Science, that is to say Geometrie. And this may a Man prove, that all the Science of the World is founde by Geometrie, for Geometrie teacheth a Man Measure, Ponderation, and Waight of all Manner of Things on Earth. For there is noe Man that worketh any Craft but he worketh by some Mete or Measure [nor noe Man buyeth or selleth but by some Measure] or some Waight. And all this is Geometrie And these Marchaunts, Craftsmen, and all other of the vii Sciences, and especially the Plowman and the Tillers of all Manner of Graine and Seedes, Vine-Planters and Setters of other Fruites, are hereby directed for by Grammar, nor Astronomy, ne by any other of all the vii Sciences noe Man findeth Mett or Measure without Geometrie. Wherefore me thinketh that the Science of Geometrie is most woorthy y^t findeth all other.

How this worthy Science was first begoone I shall tell you. Before Noes Floude there was a Man that was called Lameth, as it is written in the Bible in the iiiith Chapter of Genesis. And this Lameth had two Wives—the one Wyfe hight Ada and the other Sella. By his first Wyfe, Ada, hee gott twoe Sonnes—the one hight Jabell, the other Juball ; and by the other Wyfe, Sella, hee gatt a Sonne and a Daughter. And theis fower Children found the Beginninge of all the Crafts in the World. And the elder Sonne, Jabell, found the Craft of Geometry, and hee Flockes of Sheepe and Land in the Fielde, and furst wrought a Houses of Stone and Tree, as it is noted in the Chapter above said. And his Brother Juball found the Crafte of Musick, Song of Tonge, Harpe, and Organ. And the thirde Brother, Tuballcayn, found Smith's Crafte of Gould, Silver, Copper, Yron, and Steele. And the Daghter found the Crafte of Weaving. And theis Children knew well that God woulde doe Vengeance for Sinne eyther by Fyer or Water. Wherefore they wrott their Sciences
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that they hadd found in two Pillers of Stone, that they might be found after Noes Floude. And the one was Marble, for that woulde not burne with anie Fire. And the other Stone was called Laternes, for that woulde not drowne in any Water. Our intent is to tell you truly how and in y^t Maner theis Stones were found where in theis Sciences were written. The greate Hermarines that was Cubies Sonne, the which Cube was Sems Sonne that was Noes Sonne—Theis same Hermarines was afterwards called Hermes the Father of Wisdome—hee found one of the Pillers of Stone, and founde the Sciences written therein, and he taught it to other Men. And att the makeing of the Tower of Babilon there was Masonrie made much of. And the King of Babilon, y^t hight Nemrod, was a Mason himselfe, as it is said with Maisters of Histories. And when the Cittie of Ninivie and other Citties of the East shoulde bee made, Nemrod the Kinge of Babilon sente thither Masons at the Request of the Kinge of Nynivie his Cozen. And when he sent them forth he gave them a Charge in this Manner: That they shoulde bee true one to another, And that they shoulde love trulie togeather, And that they shoulde serve the Lord truly for their Paye, so that y^{er} M^r may have Worshipp and all that longe to him. And othermoe Charges he gave them; and this was the first time that ever any Mason had any Charge of his Crafte.

Moreover when Abraham and Sara his Wife went into Egipt, and there taught the seaven Sciences to the Egiptions, he had a woorthy Schollar that hight Euclide, and he learned right well and was a Maister of the vii Sciences. And in his Daies it befell that the Lordes and the Estates of the Realme had so many Sonnes that they had gotten, some by their Wives and some by other Ladies of the Realme, for that Land is a hot Land and plenteous of Generation. And they had no competente Livelihode to finde their Children, wherefore they tooke mutch Care. And then the Kinge of the Lande made a greate Counsell and a Parliam^t to witt how they maight finde

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Children honestly as Gentlemen, and they coulde finde noe good Mañer of Waie. And then did they proclaime throghe all the Realme, that if there were any Man that coulde enforme them, that he shoulde come unto them and he shoulde bee soe rewarded for his Travell, that hee shoulde hold him well pleased. A fter that this Crye was made, then came this woorthy Clarke Euclide, and said to the Kinge and to all his greate Lords, If ye will take mee your Children to governe, will teache them one of the seaven Sciences wherewith they may live honestly as Gentlemen shoulde, under a Conclucion that yee woulde graunte me them that I may have Power to rule them after the Mañer that the Science ought to bee ruled. And that the Kinge and all his Counsell graunted anon and sealed the Commission. And then this woorthy Clerke tooke to him theis Lordes Sonnes, and taught them the Science of Geometrie in Practicke for to woorke in Stones all Manner of woorthie Woorke that belongeth to buildinge Churches, Temples, Castles, Towers, and Mamcours, and all other Buildings; and he gave them a Charge in this Mañer.

The first is that they should be true to the Kinge and to the Lorde that they serve. And that they shoulde love well together, and bee true eache to other. And they shoulde call eache other his Fellowe or else his Brother, and not his Servante, nor his Knave, nor none other fowle Name, and that they shoulde trulie deserve their Pay of the Lorde or the Maister of the Woorke that they serve, and that they shoulde ordaine the wisest of them to bee Maister of the Woorke, and neyther for Love nor Lynage, Riches or Favour, to sett another that hath little Cunninge to be Maister of the Lordes Woorke, whereby the Lorde should bee evill served and they ashamed. And alsoe that they should call the Gouvernor of the Woorke Maister in the Time that they woorke with him. And other manie moe Charges which are to longe to tell. And to all theis Charges he made them swere a greate Oath that Men used in that Time; and ordained for them reasonable Paye whereby they might live honestly. And also that they should
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come and assemble together every Yeare once, how they might worke best to serve their Lorde for his Proffitt and to their owne Woorship. And to correct within themselves him that had trespassed against the Craft. And thus was the Craft grounded there. And that woorthy Clerk Euclide gave it the Name of Geometry, and now it is called throughe all this Land, Masonrie.

Sithen longe after, when the Children of Israell were come into the Lande of Behest that is now called amongst us the Countrie of Jerusalem, Kinge David began the Temple that is called Templum Domini, and is named with us the Temple of Jerusalem. And this same Kinge David loved well Masons, and cherished them much, and gave them good Pay. And he gave the Charges and the Mañers as he had learned in Agipte given by Euclide and other Charges moe which yee shall here afterwarde. And after the Decease of Kinge David, Soloman, that was Kinge David's Soone, performed out the Temple that his Father had begoone; and hee sent for Masons into divers Countries and Lands and gathered them together, soe that he had fower score thousand Workemen that were Woorkers of Stones, and were all named Masons. And hee chose of them three thousand that were ordained to be Maisters and Governors of his Woorke.

And Furthermore there was a Kinge of another Region that Men called Iram, and he loved well Kinge Soloman. And he gave him Timber to his Woorke. And had a Sonne that hight Aynon, and he was a Maister of Geometrie, and was chiefe Maister of all his Masons, and was Maister of his Gravinge and Carvinge and all other Manner of Masonrie that longeth to the Temple. And this is witnessed in the Bible, in the IIIth Booke of Kinges the thirde Chapter. And this same Solomon confirmed both Charges and Manners that his Father had given to Masons. And thus was that woorthy Craft of Masonrie confirmed in the Countrie of Jerusalem and manie other Kingdomes.

Curious Craftesmen walk full wyde in divers Countries
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for . . . more Craft and Cunnige and for . . . them that had but little Cunnige . . . befell that there was a curious Mason that hight Grecus, that had been at the woorkinge of Solomon's Temple. And he came into France, and there he taught the Science of Masonry to Men of France. And there was one of the regall Lyne of France that hight Charles Martell, and he was a Man that loved well such a Crafte, and drewe to this Grecus, and he learned of him the Crafte, and took upon him the Charges and the Mañers. And afterwards by the Grace of God he was electe to be Kinge of France. And when he was in his Estate he tooke Masons, and did helpe to make Men Masons that were none, and sett them a Worke and gave them . . . he had learned of other Masons. And conferred them a Charter from Yeare to Yeare to holde their Assemblie where they woulde, and cherished them righte much. And thus came the Craft into France.

England in all this Season stode voyde of any Charge of Masonrie untill St. Albans Time. And in his Dayes the Kinge of England that was a Paynim did wall the Towne aboute that was called St Albans. And St. Alban was a woorthie Knight and Steward of the King's Householde and had the Government of the Realme, and also Towne Walls, and loved Masons well and cherished them much, and he made their Pay right goode Standinge as the Realme did, for he gave them 2^s a weeke and iii^d to their Chearee, for before that Time throwe all the Land a Mason had but a Penny a Daie and his Meate untill St. Alban amended itt. And . . . them a Charter of the Kinge and his Counsaile for to . . . an gave itt the Name of an Assemblie, and was there att himselfe and helped for to make Masons, and gave them Charges as yee shall here afterwards right soone.

After the Death of St. Alban there came . . . into England of divers Nations, soe that the good Rule of Masonrie was destroyed untill the Time of Kinge Athelstone that was a woorthie Kinge of England, and brought all this Land into Rest and Peace; And
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builded manie greate Workes of Abbies other Buildings. And hee loved well Masons [and had a Sonne that hight Edwyn, and he loved Masons] much more than his Father did. And he was a greate Practizer of Geometrie. And he drue him much to commun and talke with Masons to learne of them the Craft. And afterward for love that hee had to Masons and to the Craft hee was made a Mason. And he gatt of the Kinge his Father a Charter of Commission to hold an Assembly where they would within the Realme once a Yeare, And to correct within themselves Faults and Trespasses that were done within the Crafte. And he held an Assemblie himselfe at Yorke, and there he made Masons and gave them Charges and taught them, and commanded that Rule to be kept for ever after. And gave them the Charter and Comission to keepe, and made an Ordinance that it shoulde be renued from Kinge to Ginge. And when the Assemblie was geathered togeather he made a Crie that all olde Masons and young that had any Writeing or Understanding of the Charges and Manners that was made before in this Lande or in any other, that they shoulde bring and shewe them furth. And when it was proved there were founde some in Frenck, some in Greeke, and some in English, and some in other Languages, and they were all to one Intente. And he made a Booke thereof howe the Craft was founded, and hee himselfe bid and commanded it shoulde be read or tolde when anie Mason shoulde be made and for to give him his Charges. And from that Daye untill this Time Manners of Masons have beene kept in that Forme as well as Men might governe it. Furthermore att divers Assemblies certaine Charges have been made and ordained by the best Advise of Maisters and Fellowes.

Tunc unus ex senioribz tenet Librū et ille vel illi apponunt Manus sup. Librū, et tunc Precepta debent legi.

Everie Man that is a Mason take right good Heede to theis Charges, and if any Man finde himselfe guiltie in any of theis Charges, That he amend
amend

amend himselfe against God. And especially ye that are to be charged take good Heede that you maie keepe theis Charges right well, for it is a greate Perrill a Man to forsware himselfe upon a Booke. The first Charge is this: y^t yee shall bee true Men to God and Holy Church. And that ye use noe Error nor Heresie by your Understanding or Descretion, but bee ye discreate Men or wise Men in each Thing. And alsoe y^t yee shoulde bee leige Men to the Kinge of England without Treason or anie other Falshode, And that ye knowe noe Treason nor Treachirie, but you amende itt iff you maie, or else warne y^e Kinge or his Councell thereof. And alsoe yee shall bee true eache onto other, that is to saie to every Mason of the Crafte of Masonrie that be Masons allowed, yee shall doe unto them as you woulde that they shoulde doe unto you. And also that you keepe all the Councells of your Fellowes trulie, be it in Lodge or in Chamber, and all other Councells that ought to be kepte by the way of Brotherhood. And also that noe Mason shall be a Thiefe or farr forth as he may witt or knowe. And alsoe that yee [shall bee true eache unto other and to the Lorde or Maister] that ye serve, and truly to see to his Profitts and his Advantage. And alsoe ye shall call Masons your Fellowes or Bretheren and non other fowle Name. And alsoe ye shall not take your Fellowes Wyfe in Villaine, nor desire ungodlie his Daughter or his Servant, nor put him to noe Disworshipp. And alsoe that you paye trulie for your Meate and Drinke there where you goe to borde whereby y^e Crafte might bee slandred. Theis bee the Charges in generall that longeth to every true Mason to keepe, both Maisters and Fellowes.

Reherse I will other Charges in singuler for Maisters and Fellowes. First that noe Maister or Fellowe shall take uppon him any Lord's Woorke, nor any other Man's Woorke, unlesse he knowe himselfe able and sufficient of Cunnige to performe the same soe that the Crafte have noe Slander or Disworshipp thereby, but that the Lord maie bee well and truly served. Alsoe y^t noe Maister take noe Woorke but that hee take itt reasonably soe that the Lord may bee well

well served with his owne Good, and the Maister to live honestly and to paie his Fellowes trulie theer Pay as the Manner is. Alsoe that noe Maisters nor Fellowes shall not supplant anie other of their Woorke—that is to say, if he have taken a Woorke in hand, or else stand M^r of the Lord's Woorke, he shall not putt him out except hee bee unable of Cuninge to end the Woorke. And alsoe that noe Maister or Fellowe take noe Prentice but for the Terme of vii Yeares ; and that the Prentice bee able of Birth, (that is to say) free borne and hole of Limmes as a Man ought to bee. And also that noe Maisters nor Fellowes take noe Allowances to be made Mason wth the Asent and Councell of his Fellowes. And that hee take him for noe less time than Yeares, and that hee which shall bee made a Mason bee able in all Mañer of Degrees : that is to say, free borne, come of good Kindred, true and noe Bondman ; and alsoe that he have his right Limmes as a Man ought to have. Also that noe Man take any Aprentice unlesse hee have sufficient Occupacon for to sett him on, or to sett three of his Fellowes, or twoe att the least, on Woorke. And also that noe Maister or Fellowe shall take noe Man's Woorke to Taske that was wont to goe to Jornie. Alsoe that every Maister shall geve Pay to his Fellowes but as they deserve, soe that hee be not deceived by false Woorkemen. Also that noe Mason slander another behinde his Backe to make him losse his good Name or his worldlie Goods. Also that noe Fellowe within the Lodge or without misaunsweare another ungodlie or reprochfully without some reasonable Cause. Also that every [Mason shall reverence his Elder and put him to woorshipp. And also that noe] Mason shall bee common Player att Hazard or att Dice nor att any other unlawfull Playes whereby the Crafte might bee slandered. And alsoe that noe Mason shall use no Lechery nor bee noe Baude whereby the Crafte might bee slandered. And alsoe that noe Fellowe goe into the Towne night times of Fellowes withoute hee have a Fellowe with him that maie beare him wittnes that he was in honest Places. Also that every M^r and Fellowe shall come to the

the Assemblie if that he be within fifty Myles about him if hee have anie Warning. And if he have trespassed against the Crafte then for to abide the Award of the Maisters and Fellowes. Also that every Maister and Fellowe that have trespassed against the Crafte shall stand to the Awarde of the Maisters and Fellowes to make them accorded if they cann, and if they maie not accorde them, then to goe to the common Lawe. Also that noe Maister nor Fellowe make noe Moulde nor Square nor Rule to noe Layare, nor sett noe Layare within the Lodge nor without to heve noe moulde Stones. Also that everie Mason receive and cherish straunge Fellowes when they come over the Countries, and sett them a Woorke if they will, as the Manner is—that is to say if they have moulde Stones in his Place—or else hee shall refresh him with Money to the next Lodging. Also that everie Mason shall trulie serve the Lord for his Paie. And everie Maister truelie to make an Ende of his Woorke, bee it Taske or Iornie, if hee have his Demands and all that hee ought to have.

Thisis Chargs that wee have nowe rehersed unto you and all other that belonge to Masons yee shall keepe, soe helpe you God and your Hallidome.



