Duravit constuctione.

Physick and surgery.

Booke of Horne Layes, and the hows of nature.

Dr. Smellie's Foure Books, and the hows of nature.
COLUMBIA
THE
COLLEGE
EARLY HISTORY
OF
FREEMASONRY
IN
ENGLAND.

BY

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&c. &c. &c.

"In his hand he bore that singular abacus."—IVANHOE

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THIS LITTLE VOLUME

IS INSCRIBED,

A SLIGHT TESTIMONY OF FRIENDSHIP FROM

THE AUTHOR.

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"God alone is gracious and powerful! Thanks be to our gracious God, Father of heaven and of earth, and of all things that in them is, that he has vouchsafed to give power unto men!"

So commences one of the ancient constitutions of Masonry; and can we be censured for opening our task in the same spirit? An institution which has incontrovertibly in its present form maintained a fair reputation for three centuries, is not likely to suggest any reflection worthy of condemnation. Listen, then, ye mysterious sons of Adam, to the outpourings of one who has not the felicity of numbering himself a member of your fraternity, and who has never yet had a glance beyond the confines of your mighty arcana—

"— more wonderful
Than that which by creation first brought forth
Light out of darkness!"
After the sun had descended down the seventh age from Adam, before the flood of Noah, there was born unto Methusael, the son of Mehujael, a man called Lamech, who took unto himself two wives; the name of the one was Adah, and the name of the other Zillah. Now Adah, his first wife, bare two sons, the one named Jabal and the other Jubal. Jabal was the inventor of geometry, and the first who built houses of stone and timber; and Jubal was the inventor of music and of harmony. Zillah, his second wife, bare Tubalcain, the instructor of every artificer in brass and iron; and a daughter called Naamah, who was the first founder of the weaver's craft.

All these had knowledge from above that the Almighty would take vengeance for sin, either by fire or by water, so great was the wickedness of the world. So they reasoned among themselves how they might preserve the knowledge of the sciences they had found; and Jabal said that there were two different kinds of stones, of such virtue that one would not burn, and the other would not sink,—the one called marble, and the other latres. They then agreed to write all the sciences that

* In the Charter of Freemasonry we are told, that "the seven liberal sciences are all but one science—that is to say, Geometry."
they had found on these two stones, Jabal having offered to accomplish this; and therefore may we say that he was the most learned in science, for he accomplished the alpha and the omega.

Water was the chosen instrument of destruction, but the two pillars of science remained in triumphant security. Hermes, the son of Shem, was the fortunate discoverer of one of them. After this the craft of Masonry flourished, and Nimrod was one of the earliest and most munificent patrons of the art. Abraham, the son of Terah, was a wise man and a great clerk, and he was skilled in all the seven sciences, and he taught the Egyptians the science of grammar. Euclid was the pupil of Abraham, and in his time the river Nile overflowed so far that many of the dwellings of the people of Egypt were destroyed. Euclid instructed them in the art of making mighty walls and ditches to stop the progress of the water, and by geometry measured out the land and divided it into partitions, so that each man might ascertain his own property. It was Euclid who gave Masonry the name of geometry. In his days it came to pass that the sovereign and lords of the realm had gotten many sons unlawfully by other men's wives, insomuch that the land was grievously burdened with them. A council was called, but
no reasonable remedy was proposed. The king then ordered a proclamation to be made throughout his realms, that high rewards should be given to any man who would devise a proper method for maintaining the children. Euclid dispelled the difficulty. He thus addressed the king: "My noble sovereign, if I may have order and government of these lords' sons, I will teach them the seven liberal sciences, whereby they may live honestly like gentlemen, provided that you will grant me power over them by virtue of your royal commission." This request was immediately complied with, and Euclid established a Lodge of Masons.*

So far the ancient legend, which is found with occasional variations in the histories of the constitutions of Freemasonry. I have introduced it here as a preface to the very singular and curious English poem which follows, and which would have been quite unintelligible without it.

The poem alluded to is on the constitutions of Freemasonry, and is taken from a duodecimo manuscript on vellum, written not later than the

latter part of the fourteenth century, preserved in the Old Royal Library at the British Museum. (Bib. Reg. 17 A, I. ff. 32.) Casley,* by some strange oversight, in the only catalogue we at present possess, has entitled it “a poem of moral duties;” and, although he gives the Latin title correctly, yet the real contents of this singular document were quite unknown, until I pointed them out in an essay “on the Introduction of Freemasonry into England,” read before the Society of Antiquaries, during the session of 1838-9. I believe I am right in stating that this is the earliest document yet brought to light connected with the progress of Freemasonry in Great Britain.

* The MS. formerly belonged to Charles Theyer, a well known collector of the seventeenth century, and is No. 146 in his collection, as described in Bernard's Catalogus Manuscriptorum Angliae, p. 200, col. 2. It was from this catalogue that Casley took his erroneous description, evidently being puzzled with the manuscript itself, for his own work is for the most part very carefully executed. I ought to add that the Anglo-Saxon letter ȝ has been used in the following edition of the poem, instead of the middle-age character now generally employed.
A POEM
ON THE
CONSTITUTIONS OF MASONRY.

Hic incipiunt constituciones artis Gemetrie secundum Euclydem.

Whose wol bothe wel rede and loke,
He may fynde wryte yn olde boke
Of grete lordys, and eke ladyysse,
That hade mony chyldryn y-fere y-wisse;
And hade no centys to fynde hem wyth,
Nowther yn towne ny felde ny fryth:
A counsell togeder they cowthe hem take,
To ordeyne for these chyldryn sake,
How they myght best lede here lyfe
Withoute grete desese, care, and stryfe;
And most for the multytude that was comynge,
Of here chyldryn after here gyndyng.
... sende thenne after grete clerkys,
To techyn hem thenne gode werkys;
And pray-we hem for oure lordys sake
To oure chyldryn sum werke to make,
That they myght gete here lyvyng therby,
Bothe wel and onestlyche ful sycurly.
Yn that tyme, throgh good gemetry,
Thys onest craft of good masonry
Constitutions of Masonry.

Wes ordeynt and made yn thys manere,
Y-cownterfetyd of thys clerkys y-fere;
At these lordys prayers they countrefetyd gemetry,
And gaf hyt the name of masonry—
Far the moste oneste craft of alle.
These lordys chyldryn therto dede falle,
To lurne of hym the craft of gemetry,
The wheche he made ful curysly;
Throggh sadrys prayers and modrys also,
Thys onest craft he putte hem to;
He that lernoed best and were of oneste,
And passud hys felows yn curyste,
Gef yn that craft he dede hym passe,
Het schulde have more worschepe then the lasse.
Thys grete clerkys name wes clept Euclyde,
Hys name hyt spradde ful wondur wyde;
Geth thy grete clerke more ordeynt he
To hym that was herre yn thyd degre,
That he schulde teche the symplyst of wytte
Yn that onest craft to be parfytte;
And so ouchon schulle techyn othur,
And love togeder as syster and brothur.
Forthermore get that ordeynt he,
Mayster y-callud so schulde he be,
So that he were most y-worschepepede,
Thenne sculde he be so y-clepede;
But mason schulde never won other calle,
Withynne the craft amongus hem alle,
Ny soget, ny servand, my dere brother,
Thught he be not so perfyt as ys another;
Uchon sculle calle other felows by cuthe,  
For cause they come of ladyes burthe.  
On thys maner throg good wytte of gemetry,  
Bygan surst the craft of masonry:  
The clerk Euclyle on thys wyse hyt fonde,  
Thys craft of gemetry yn Egypte londe;  
Yn Egypte he tawghte hyt ful wyde,  
Yn dyvers londe on every syde,  
Mony erys afterwarde y understonde  
eger that the craft com ynto thys londe,—  
Thys craft com ynto Englund as y gow say,  
Yn tyme of good kyngc Adelstonus day,—  
He made tho bothe halle and eke bowre,  
And hye templus of gret honowre,  
To sportyn hym yn bothe day and nyth,  
An to worschepe hys God with alle hys myyth.  
Thys goode lorde loved thys craft ful wel,  
And proposud to strenthyn hyt every del;  
For dyvers defawtys that yn the craft he fonde,  
He sende aboute ynto the londe  
After alle the masonus of the crafte,  
To come to hym ful evene strangte,  
For to amende these defautys alle  
By good consel, gef hyt myyth falle.  
A semble thenne he cowthe let make  
Of dyvers lordis, yn here state,  
Dukys, erlys, and barnes also,  
Knythys, sqwyers, and mony mo,  
And the grete burges of that syte,  
They were ther alle yn here degré;
These were ther uchon algate,
To ordeyne for these masonus a state;
Ther they sow\o{g}ton, by here wytte,
How they my\o{g}thyn governe hytte:
Fyftene artyculus they ther sow\o{g}ton,
And fyftene poynys ther they wro\o{g}ton.

\textit{Hic incipit articulus primus.}

The surste artycul of thys gemytry:—
The mayster mason moste be ful securly
Bothe stedefast, trusty, and trwe,
Hyt shal hym never thenne arewe;
And pay thy felows after the coste,
As vytylys goth thenne, wel thou woste;
And pay them trwly, apon thy fay,
What that they deserven may;
And to her hure take no more,
But what that they mowe serve fore;
And spare, nowther for love ny drede,
Of nowther partys to take no mede;
Of lord ny felow whether he be,
Of hem thou take no maner of fe;
And as a jugge stonde upry\o{g}th,
And thenne thou dost to bothe good ry\o{g}th,
And trwly do thys whersever thou gost,
Thy worschep, thy profyt, hyt schal be most.

\textit{Articulus secundus.}

The secunde artycul of good masonry,
As \o{g}e mowe hyt here hyr specealy,
That every mayster, that ys a mason,
Most ben at the generale congregacyon,
So that he hyt resonably y-tolde
Where that the semblé schal be holde;
And to that semblé he most nede gon,
But he have a resenabul skwsacyon,
Or but he be unboxom to that craft,
Or with falssehed ys over raff,
Or ellus sekenes hath hym so stronge,
That he may not come hem amonge;
That ys a skwsacyon, good and abulle,
To that semblé withoute fabulle.

Articulus tercius.

The thrydde artycul forsothe hyt ysse,
That the mayster take to no prentyse,
But he have good severans to dwelle
Seven ger with hym, as y gow telle,
Hys craft to lurne, that ys profytable;
Withynne lasse he may not ben able
To lordys profyt, ny to his owne,
As ge mowe knowe by good resowne.

Articulus quartus.

The fowrthe artycul thys moste be,
That the mayster hym wel be-se,
That he no bondemon prentyys make,
Ny for no covetyse do hym take;
For the lord that he ys bonde to,
May fache the pretes whersever he go.
CONSTITUTIONS OF MASONRY.

\[\text{gef yn the logge he were y-take,}\]
\[\text{Muche desese hyt myȝth ther make,}\]
\[\text{And suche case hyt myȝth befall,}\]
\[\text{That hyt myȝth greve summe or alle.}\]
\[\text{For alle the masonus that ben there,}\]
\[\text{Wol stonde togedur hol y-fere,}\]
\[\text{gef suche won yn that craft schulde dwelle,}\]
\[\text{Of dyvers desesys ãe myȝth telle;}\]
\[\text{For more ãese thenne, and of honesté,}\]
\[\text{Take a prentes of herre degré ;}\]
\[\text{By olde tyme wryten y-fynde,}\]
\[\text{That the prentes schulde be of gentyl kynde;}\]
\[\text{And so sumtyme grete lordys blod}\]
\[\text{Toke thys gemetry that ys ful good.}\]

\textit{Articulus quintus.}

\[\text{The fyfthe artycul ys swythe good,}\]
\[\text{So that the prentes be of lawful blod;}\]
\[\text{The mayster schal not, for no vantage,}\]
\[\text{Make no prentes that ys outrage;}\]
\[\text{Hyt ys to mene, as ãe mowe here,}\]
\[\text{That he have hys lymes hole alle y-fere;}\]
\[\text{To the craft hyt were gret schame,}\]
\[\text{To make an halt mon and a lame,}\]
\[\text{For an unparfyt mon of suche blod,}\]
\[\text{Schulde do the craft but lytul good.}\]
\[\text{Thus ãe mowe knowe everychon,}\]
\[\text{The craft wolde have a myȝhty mon;}\]
\[\text{A maymed mon he hath no myȝht,}\]
\[\text{ãe mowe hyt knowe longe ãer nyȝht.}\]
**Articulus sextus.**

The syxte arytcul be mowe not mysse,
That the mayster do the lord no pregedysse;
To take of the lord, for hyse prentyse,
Also muche as hys felows don yn alle vyse.
For yn that craft, they ben ful parfyt,
So ys not he, be mowe sen hyt;
Also hyt were ægeynus good reson,
To take hys hure, as hys felows don;
Thys same arytcul yn thys casse,
Juggythe the prentes to take lasse
Thenne hys felows, that ben ful perfyt,
Yn dyvers maters come qwyte hyt;
The mayster may his prentes so enforce,
That hys hure may crese ful gurne,
And ær hys terme come to an ende,
Hys hure may ful wel amende.  

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**Articulus septimus.**

The seveth arytcul that ys now here,
Ful wel wol telle gow alle y-fere,
That no mayster, for favour ny drede,
Schal no thef nowther clothe ny fede; 180
Theves he schal herberon never won,
Ny hym that hath y-quellude a mon,
Ny thylke that hath a febul name,
Lest hyt wolde turne the craft to schame.

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**Articulus octavus.**

The eghte arytcul schewet gow so,
That the mayster may hyt wel do;
CONSTITUTIONS OF MASONRY.

3ef that he have any mon of crafte,
And bé not also perfty as he aúgte,
He may hym change sone anon,
And take for hym a perftyur mon,
Suche a mon throge rechelasehepe,
Myght do the craft schert worschepe.

Articulus nonus.

The nynthe artycul schewet ful welle,
That the mayster be bothe wyse and felle;
That no werke he undurtake,
But he conne bôthe hyt ende and make;
And that hyt be to the lordes profyt also,
And to hys craft, whersoever he go;
And that the grond be wel y-take,
That hyt nowther fle ny grake.

Articulus decimus.

The thenthe artycul ys for to knowe,
Amonge the craft, to hye and lowe,
Ther schal no mayster supplante other,
But be togeder as systur and brother,
Yn thys curyus craft alle and som,
That longuth to a maystur mason;
Ny he schal not supplante non other mon,
That hath y-take a werke hym uppon,
Yn peyne therof that ys so stronge,
That peyseth no lasse thenne ten ponge;
But 3ef that he be gulty y-fonde,
That toke furst the werke on honde,
For no mon yn masonry,
Schal not supplante othur securly;
But gew that hyt be so y-wrogth,
That hyt turne the werke to nogth,
Thenne may a mason that werk crave,
To the lorde profyt hyt for to save;
Yn suche a case but hyt do falle,
Ther schal no mason medul withalle;
Forsothe he that begynnyth the gronde,
And he be a mason, good and sonde,
He hath hyt sycurly yn hys mynde
To brynge the werke to ful good ende.

Articulus undecimus.

The eleventhe artycul y telle the,
That he ys bothe fayr and fre;
For he techyt by hys myth,
That no mason schulde worche be nyth,
But gew hyt be yn practesying of wytte,
Gew that y cowthe amende hytte.

Articulus duodecimus.

The twelfthe artycul ys of hye honesté,
To gevvery mason, whersever he be;
He schal not hys felows werk deprave,
Gew that he wol hys honesté save;
With honest wordes he hyt comende,
By the wytte that God the dede sende;
But hyt amende by al that thou may,
Bytwynne gev ow bothe withoute nay.
CONSTITUTIONS OF MASONRY.

Articulus xiiijns.
The threttene artycul, so God me save,
Ys, gef that the mayster a prentes have,
Enterlyche thenne that he hym teche,
And meserable poyntes that he hym reche,
That he the craft abelyche may conne,
Whersever he go undur the sonne.

Articulus xiiiijns.
The fowrtene artycul, by good reson,
Scheweth the mayster hōw he schal don;
He schal no prentes to hym take,
But dyvers curys he have to make,
That he may, withynne hys terme,
Of hym dyvers poyntes may lurne.

Articulus quindecimus.
The fyftene artycul maketh an ende,
For to the mayster he ys a frende;
To lere hym so, that for no mon,
No fals manentans he take hym apon,
Ny maynteine hys felows yn here synne,
For no good that he myȝth wynne;
Ny no fals sware sofre hem to make,
For drede of here sowles sake;
Lest hyt wolde turne the craft to schame,
And hymself to mechul blame.

Plures constituciones.
At thys semblé were poyntes y-ordeynt mo,
Of grete lordys and maystrys also,
A POEM ON THE
That whose wol conne thys craft and com to astate,
He most love wel God, and Holy Churche algate,
And his mayster also, that he ys wyth,
Wherever he go, yn fylde or fryth;
And thy felows thou love also,
For that thy craft wol that thou do.

Secundus punctus.
The secunde poynt, as y gow say,
That the mason worche apon the werk day,
Also trwly, as he con or may,
To deserve hys huyre for the halyday,
And trwly to labrun on hys dede,
Wel deserve to have hys mede.

Tercius punctus.
The thrydde poynt most be severele,
With the prentes knowe hyt wele,
Hys mayster cownsel he kepe and close,
And hys felows by hys goode purpose;
The prevetyse of the chamber telle he no mon,
Ny yn the logge whatsoever they donn;
Whatsoever thou heryst, or syste hem do,
Telle hyt no mon, whersever thou go;
The conwsel of halle, and geke of bowre,
Kepe hyt wel to gret honowre,
Lest hyt wolde torne thyself to blame,
And brynge the craft ynto gret schame.
**Quartus punctus.**

The fowrthe poynt techyth us als,
That no mon to hys craft be false;
Errour he schal maynteine nonn
Aȝeynus the craft, but let hyt gonn;
Ny no pregedysse he schal not do
To hys mayster, ny hys felows als;
And thâth the prentes be under awe,
ȝet he wolde have the same lawe.

**Quintus punctus.**

The syfthe poynt ys, withoute nay,
That whenne the mason taketh his pay
Of the mayster, y-ordent to hym,
Ful mekely y-take so most hyt byn;
ȝet most the mayster, by good resonn,
Warne hem lawfully byfore nonn,
ȝet he nulle okepye hem no more,
As he hath y-donn ther byfore;
Aȝeynus thys ordyr he may not stryve,
ȝet he thenke wel for to thrype.

**Sextus punctus.**

The syxte poynt ys ful ȝef to knowe,
Bothe to hye, and eke to lowe,
For suche case hyt myȝth befall,
Amonge the masonus, summe or alle,
Throwgh envye, or dedly hate,
Ofte aryseth ful gret debate;
Thenne owyth the mason, gef that he may,
Putte hem bothe undur a day;
But loveday get schul they make nonn,
Tyl that the werke day be clene a-gonn,
Apon the holyday ge mowe wel take
Leyser y-nowggh loveday to make,
Lest that hyt wolde the werke day,
Latte here werke for suche a fray;
To suche ende thenne that ge hem drawe,
That they stonde wel yn Goddes lawe.

Septimus punctus.

The seventhe poyn he may wel mene,
Of wel longe lyf that God us lene,
As hyt dyscryeth wel openly,
Thou schal not by thy maystres wyf ly,
Ny by thy felows, yn no maner wyse,
Lest the craft wolde the despyse;
Ny by thy felows concubyne,
No more thou woldest he dede by thyne.
The peyne therof het hyt be ser,
That he be prentes ful seven ger,
Gef he forfete yn eny of hem,
So y-chasted thenne most he ben;
Ful mekele care my th ther begynne,
For suche a fowle dedely synne.

Octavus punctus.

The eghte poyn, he may be sure,
Gef thou hast y-taken any cure;
CONSTITUTIONS OF MASONRY.

Under thy mayster thou be trwe,
For that poynt thou schal never arewe ;
A trwe medyater thou most nede be
To thy mayster, and thy felows fre ;
Do trwly al . . . . that thou myȝth,
To both partyes, and that ys good ryȝth.

Nonus punctus.

The nynthe poynt we schul hym calle,
That he be stwarde of oure halle,
ȝef that ȝe ben yn chambur y-fere,
Uchon serve other, with mylde chere ;
Jentul felows, ȝe moste hyt knowe,
For to be stwardus alle o rowe,
Weke after weke, withoute dowte,
Stwardus to ben so alle abowte ;
Lovelyche to serven uchon othur,
As thawgh they were syster and brother ;
Ther schal never won on other costage,
Fre hymself to no vantage,
But every mon schal be lyche fre
Yn that costage, so moste hyt be;
Loke that thou pay wele every mon algate,
That thou hast y-bowȝht any vytayles ate,
That no cravynge be y-mad to the,
Ny to thy felows, yn no degre,
To mon or to wommon, whether he be,
Pay hem wel and trwly, for that wol we ;
Therof on thy felow trwe record thou take,
For that good pay as thou dost make,
Lest hyt wolde thy felowe schame,
And brynge thyself ynto gret blame.
Get good acowntes he most make
Of suche godes as he hath y-take,
Of thy felows goodes that thou hast spende,
Wher, and how, and to what ende;
Suche acowntes thou most come to,
Whenne thy felows wollen that thou do.

Decimus punctus.

The tenthe poynt presentyth wel god lyf,
To lyven withoute care and stryf;
For and the mason lyve amyssse,
And yn hys werk be false y-wysse,
And throwȝ suche a false skewssasyon
May slingndren hys felows oute reson,
Throwȝ false slingnder of suche lame
May make the craft kachone blame.

Gef he do the craft suche vylany,
Do hym no favour thenne securly,
Ny maynteine not hym yn wyked lyf,
Lest hyt wolde turne to care and stryf;
But get hym ge schul not delayme,
But that ge schullen hym constrayne,
For to apere whersevor ge wylle,
Whar that ge wolen lowde or stylle;
To the nexte semblé ge schul hym calle,
To apere byfore hys felows alle,
And but gef he wyl byfore hem pere,
The craft he moste nede forswere;
He schal thenne be chasted after the lawe
That was y-founded by olde dawe.

**Punctus undecimus.**

The eleventhe poynt ys of good dyscrecyoun,
As ye mowe knowe by good resoun;
A mason, and he thys craft wel con,
That sygth hys felow hewen on a ston,—
And ys yn poynt to spylle that ston,
Amende hyt sone, gef that thou con,
And teche hym thenne hyt to amende,
That the . . . werke be not y-schende.
And teche hym esely hyt to amende,
Wyth fayre wordes, that God the hath lende,
For hys sake that sytte above,
With swete wordes noresche hym love.

**Punctus duodecimus.**

The twelthe poynt ys of gret ryolté,
Ther as the semblé y-holde schal be,
Ther schul be maystrys and felows also,
And other grete lorde mony mo;
Ther schal be the scherf of that contré,
And also the meyr of that syté,
Knyghtes and sqwyers [ther sch]ul be,
And other aldermen, as ye schul se;
Suche ordnance as they maken there,
They schul maynté hyt hol y-sfere
A¿eynus that mon, whatsever he be,
That longuth to the craft bothe fayr and fre.
\textit{A poem on the}

\textit{\textit{xiiij} punctus.}

The threntethe poynt ys to us ful luf,
He schal swere never to be no thef,
Ny soker hym yn hys fals craft,
For no good that he hath byraft,
And thou mowe hyt knowe or syn,
Nowther for hys good, ny for hys kyn.

\textit{\textit{xiiij} punctus.}

The fowrtethe poynt ys ful good lawe
To hym that wold ben under awe ;
A good trwe othe he most ther swere
To hys mayster and hys felows that ben there ;
He most be stedefast and trwe also,
To alle thys ordynance, whersever he go,
And to hys lyge lord the kynge,
To be trwe to hym, over alle thynge.
And alle these poyntes hyr before
To hem tliou most nede be y-swore,
And alle schul swere the same ogth
Of the masonus, ben they luf, ben they loght,
To alle these poyntes hyr byfore
That hath ben ordeynt by ful good lore.
And they schul enquere every monn
On his party, as wyl as he conn,
\textit{\textit{gef} any mon mowe be y-fownde guilty}
\textit{Yn any of these poyntes spesyaly,
And whad he be, let hym be sough,
And to the semblé let hym be browght.

Quindecimus punctus.
The fyftethe poynt ys of ful good lore,
For hem that schul ben ther y-swore,
Suche ordynance at the semblé was layd
Of grete lorde and maystres byforessayd,
For thylke that ben unbuxom y-wyse
Agyynus the ordynance that there ysse
Of these artyculus, that were y-mened there,
Of grete lorde and masonus al y-fer.
And gef they ben y-preved opunly
Byfore that semblé, by an by,
And for here gultes no mendys wol make,
Thenne most they nede the craft forsake;
And so masonus craft they schul refuse,
And swere hyt never more for to use.
But gef that they wol mendys make,
Agayn to the craft they schul never take;
And gef that they nul not do so,
The scherif schal come hem sone to,
And putte here bodyes yn duppe prison,
For the trespasse that they hav y-don,
And take here goodes and here catelle
Ynto the kynges bond, every delle,
And lete hem dwelle there ful stille,
Tyl hyt be oure lege kynges wylle.
A POEM ON THE

Alia ordinacio artis gemetricæ.
They ordent ther a semblé to be y-holde
Every gær, whersever they wolde,
To amende the defautes, gær any where fonde
Amonge the craft withynne the londe;
Uche gær or thrydde gær hyt schuld be holde,
Yn every place whersever they wolde;
Tyme and place most be ordeynt also,
Yn what place they schul semble to.
Alle the men of craft ther they most ben,
And other grete lordes, as gær mowe sen,
To mende the fautes that buth ther y-spoke,
gær that eny of hem ben thenne y-broke.
Ther they schullen ben alle y-swore,
That longuth to thyss craftes lore,
To kepe these statutes everychon,
That ben y-ordeynt by kynge Aldelston;
These statutes that y have hyr y-fonde
Ychulle they ben holde through my londe,
For the worsché of my rygolté,
That y have by my dygnyté.
Also at every semblé that gær holde,
That gær come to gowre lyge kynge bolde,
Bysechynge hym of hys hye grace,
To stonde with gow yn every place,
To conferme the statutes of kynge Adelston,
That he ordeynt to thyss craft by good reson.

Ars quatuor coronatorum.
Pray we now to God almyght,
And to hys swete moder Mary bryght,
CONSTITUTIONS OF MASONRY.

That we mowe kepe these artyculus here,
And these poyntes wel al y-fere,
As dede these holy martyres fowre,
That yn thys craft were of gret honoure;
They were as gode masonus as on erthe schul go;
Gravers and ymage-makers they were also.
For they were werkemen of the beste,
The emperour hade to hem gret luste;
He wylned of hem a ymage to make,
That mowgh be worscheped for hys sake;
Suche mawmetys he hade yn hys dawe,
To turne the pepul from Crystus lawe.
But they were stedefast yn Cristes lay,
And to here craft withouten nay;
They loved wel God and alle hys lore,
And weren yn hys serves ever more.
Trwe men they were yn that dawe,
And lyved wel y Goddus lawe;
They thogght no mawmetys for to make,
For no good that they myght take—
To levyn on that mawmetys for here God,
They nolde do so, thawg he were wod,
For they nolde not forsake here trw fay,
An byleve on hys falssse lay.
The emperour let take hem sone annon,
And putte hem ynto a dep presonn;
The sarre he penest hem yn that plase,
The more yoye wes to hem of Cristus grace.
Thenne when he sye no nother won,
To dethe he lette hem thanne gon;
Whose wol of here lyf get mor knowe,
By the bok he may hyt schowe,
In the legent of scanctorum,
The names of quatuor coronatorum.
Here fest wol be withoute nay,
After Alle Halwen the eyght day.

As mony here as y do rede,
That mony ðeres after, for gret drede
That Noees flod wes alle y-ronne,
The tower of Babloyne wes begonne,
Also playne werke of lyme and ston,
As any mon schulde loke uppon;
So long and brod hyt was begonne,
Seven myle the hegghe schadweth the sonne.
Kyng Nabogodonosor let hyt make,
To gret strenthe for monus sake,
Thaggh suche a flod agayn schulde come,
Over the werke hyt schulde not nome;
For they hadde so bye pride, with strange bost,
Alle that werke thersore was y-lost—
An angeles smot hem so with dyveres speche,
That never won wyster what other schuld reche.
Mony eres after, the goode clerk Euclyde
Tagghte the craft of gemetře wonder wyde,
So he dede that tyme other also,
Of dyvers craftes mony mo.
Through bye grace of Crist yn heven,
He commensed yn the syens seven;
Gramatica ys the furste syens y-wyssse,
Dialetica the secunde so have y-blysse,
CONSTITUTIONS OF MASONRY.

Rethorica the thrydde, withoute nay,
Musica ys the fowrth, as y gow say,
Astromia ys the v, by my snowte,
Arsmetica the vi, withoute dowte,
Gemetria the seventh the maketh an ende,
For he ys bothe meke and hende.
Gramer forsothe ys the rote,
Whose wyl lurne on the boke;
But art passeth yn hys degre,
As the fryte doth the rote of the tre;
Rethoryk metryth with orne speche amonge,
And musyke hyt ys a swete songe,
Astronomy nombreth, my dere brother,
Arsmetyk scheweth won thyng that ys another,
Gemetré the seventh the syens hyt ysse,
That con deperte falsched from trewthe y-wys.
These ben the syens seven,
Whose useth hem wel, he may han heven.
Now dere chyldren, by gowre wytte,
Pride and covetyse that ge leven hytte,
And taketh hede to goode dyscrecyon,
And to good norter whersever ge com.
Now y pray gow take good hede,
For thys ge most kenne nede,
But muche more ge moste wyten,
Thenne ge fynden hyr y-wryten.
Gef the sayle theerto wytte,
Pray to God to sende the hytte;
For Crist hymself, he techet ous
That holy churche ys Goddes kous,
That ys y-mad for nothynge ellus
But for to pray yn, as the bok tellus;
Ther the pepul schal gedur ynne,
To pray and wepe for here synne.
Loke thou come not to churche late,
For to speke harlotry by the gate;
Thenne to churche when thou dost fare,
Have yn thy mynde ever mare
To worschepe thy lord God bothe day and nyght,
With alle thy wyttes, and eke thy nyght.
To the churche dore when thou dost come,
Of that holy water ther sum thow nome,
For every drope thou felust ther
Qwenchet a venyal synne, be thou ser.
But forst thou most do down thy hode,
For byse love that dyed on the rode.
Into the churche when thou dost gon,
Pulle uppe thy herte to Crist, anon!
Uppon the rode thou loke uppe then,
And knele down fayre on bothe thy knen;
Then prayed to hym so hyr to worsche,
After the lawe of holy churche,
For to kepe the comandementes ten,
That God gaf to alle men;
And pray to hym with mylde steven
To kepe the from the synnes seven,
That thou hyr mowe, yn thy lyve,
Kepe the wel from care and stryve.
Forthermore he grante the grace,
In heven blyssse to han a place:
In holy churche lef nyse wordes
Of lewed speche, and fowl wordes,
And putte away alle vanyté,
And say thy pater noster and thyn ave;
Loke also thou make no bere,
But ay to be yn thy prayere,
gef thou wolt not thyselfe pray,
Latte non other mon by no way.
In that place nowther sytte ny stonde,
But knele fayr down on the gronde,
And, when the Gospel me rede schal,
Fayre thou stonde up fro the wal,
And blesse the fayre, gef that thou conne,
When gloria tibi is begonne;
And when the gospel ys y-donn,
Agayn thou myght knele adown—
On bothe thy knen down thou falle,
For hyse love that bowght us alle;
And when thou herest the belle ryce
To that holy sakerynge,
Knele ge most, bothe gynge and olde,
And bothe gor hondes fayr upholde,
And say thanne yn thy manere,
Fayr and softe withoute bere,
"Jhesu Lord, welcom thou be,
Yn forme of bred, as y the se,
Now Jhesu, for thyn holy name,
Schulde me from synne and schame;
Schryff and hosel thou grant me bo,
gef that y schal hennus go,
And very contrycyon of my synne,
That y never, Lord, dye therynne;
And as thou were of a mayde y-bore,
Sofre me never to be y-lore;
But when y schal hennus wende,
Grante me the blysse withoute ende;
Amen! amen! so mot hyt be,
Now, swete lady, pray for me."
Thus thou myght say, or sum other thynge,
When thou knelust at the sakerynge.
For covetyse after good, spare thou nought
To worschepe hym that alle hath wroght;
For glad may a mon that day ben,
That onus yn the day may hym sen,
Hyt ys so muche worthe, withoute nay,
The vertu therof no mon telle may;
But so meche good doth that syht,
As seynt Austyn telluth ful ryht,
That day thos syst Goddus body,
Thou schalt have these, ful securly,
Mete and drynke at thy nede,
Non that day schal the gnuede.
Ydul othes, an wordes bo,
God forgiveth the also,
Soden deth that ylke day,
The dar not drede by no way;
Also that day y the plyht,
Thou schalt not lese thy eye syht,
And uche fote that thou gost then,
That holy syht for to sen,
CONSTITUTIONS OF MASONRY.

They schul be told to stonde yn stede,
When thou hast therto gret nede;
That messongere, the angele Gabryelle,
Wol kepe hem to the ful welle.
From thyss mater now y may passe,
To telle mo medys of the masse:
To churche come get, geth thou may,
And here thy masse uche day;
geth thou mowe not come to churche,
Wher that ever thou dooste worche,
When thou herest to masse knylyl,
Pray to God, with herte style,
To geve the part of that servyse,
That yn churche ther don yse.

Forthermore get, y wol pow preche
To powre felows, hyt for to teche,
When thou comest byfore a Lorde,
Yn halle, yn bowre, or at the borde,
Hod or cappe that thou of de,
Geth thou come hym allynge to;
Twyes or thryes, withoute dowte,
To that lord thou moste lowte;
With thy ryght kne let hyt be do,
Thyn owne worschepe thou save so.
Holde of thy cappe, and hod also,
Tyl thou have leve hyt on to do.
Al the whyle thou spekeste with hym,
Fayre and lovelyche bere up thy chyn;
So after the norter of the boke,
Yn thys face lovely thou loke.
Fot and hond, thou kepe ful styyle
From clawyngne and tryppyngne, ys sckylle,
From spyttyngne and snyttyngne kepe the also,
By prevy avoydans let hyt go.
And gef that thou be wyse and felle,
Thou hast gret nede to governe the welle.
Ynto the halle when thou dost wende,
Amonge the gentele, good and hende,
Presume not to hye for nothynge,
For thyng hye blod, ny thy comynge,
Nowther to sytte, ny to lene,
That ys norther good and elene.
Let not thy cowntenans theryfore abate,
Forsote, good norter wol save thy state.
Fader and moder, whatsoever they be,
Wel ys the chyld that wel may the,
Yn halle, yn chamber, wher thou dost gon,
Gode maneres maken a mon.
To the nexte degré loke wysly,
To do hem reverans by and by;
Do hem gef no reverans al ogowe,
But gef that thou do hem knowe.
To the mete when thou art y-sette,
Fayre and onestelyche thou ete hytte;
Fyrst loke that thyng honden ben clene,
And that thy knyf be scharpe and kene,
And kette thy bred al at thy mete,
Ryght as hyt may be ther y-ete;
Gef thou sytte by a worthyour mon,
Then thy selven thou art won,
Sofre hym fyrst to toyche the mete, 740
ger thyself to hyt reche.

To the fayrest mossel thou myght not strike,
Thaght that thou do hyt wel lyke;
Kepe thyh hondes, fayr and wel,
From fowle smogynge of thy towel;
Theron thou schalt not thy nese snyte,
Ny at the mete thy tothe thou pyke;
To depe yn the coppe thou myght not synke,
Thagh thou have good wyl to drynke,
Lest thyh enyn wolde wattryn therby—
Then were hyt no curtesy.

Loke yn thy mowth ther be no mete,
When thou begynnyst to drynke or speke.
When thou syst any mon drynkynge,
That taketh hed to thy carpynge,
Sone anonn thou sese thy tale,
Whether he drynke wyn other ale.
Loke also thou scorne no mon,
Yn what degre thou syst hym gon;
Ny thou schalt no mon deprave,
\[\text{ze}f\] thou wolt thy worschepe save,
For suche worde myght ther outberste,
That myght make the sytte yn evel reste.
Close thy hond yn thy fyste,
And kepe the wel fro had-y-wyste.
Yn chamber, amonge the ladyes bryght,
Holde thy tongue and spende thy syght;
Law\[\text{ze}\] thou not with no gret cry,
Ny make no ragynge with nybody,
Play thou not but with thy peres,
Ny tel thou not al that thou heres,
Dyskever thou not thyne owne dede,
For no merye, ny for no mede;
With fayr speche thou myght have thy wylle,
With hyt thou myght thy selven spylle.
When thou metyst a worthy mon,
Cappe and hod thou holle not on;
Yn churche, yn chepyns, or yn the gate,
Do hym revera[n]s after hys state.
gef thou gost with a worthyor mon
Then thyselfen thou art won,
Let thy forther schuld sewe hys backe,
For that y . . . withoute lacke;
When he doth speke, holte the styyle,
When he hath don, sey for thy wylle,
Yn thy speche that thou befelle,
And what thou sayst avys the welle;
But byref thou not hym hys tale,
Nowther at the wyn, ny at the ale.
Cryst then of hys hye grace,
geve gow bothe wytte and space,
Wel thys boke to conne and rede,
Heven to have for gowre mede!
Amen! amen! so mot hyt be,
Say we so alle per charyté.
The foregoing poem proves the tradition to be at least as ancient as the close of the fourteenth century; and from l. 143, it would appear that the writer, who was most probably a priest, had access to some documents concerning the history of "the craft." Many writers, more zealous than cautious, place the date of the introduction of Freemasonry into England in the third century, but it need scarcely be said that there is not the slightest authority for any such belief.*

In the Gentleman's Magazine for 1753,† there is a reprint of a pamphlet, stated to have been published at Frankfort, in the year 1748, in an octavo volume of twelve pages. It is entitled, "Certayne questions, with awnsweres to the same, concernynge the mystery of Maconrye; wryttene by the hande of Kynge Henrye the Sixte of the name, and faythfullye copied by me Johan Leylande Antiquarius, by the command of his Highnesse,"—probably Henry the Eighth. This document was stated to have

* Lawrie's History of Freemasonry, 8vo. Edinb. 1804; Anderson's History; Desagulier's Constitutions; Smith's Use and Abuse of Freemasonry; Preston's Illustrations; L'Univers Maconique, &c.

† Vol. xxiii. p. 417. Reprinted in the Freemason's Magazine for the month of August, 1794. See also, Preston's Illustrations of Masonry, p. 110, and Dermott's Ahiman Rezon. This last tract I have not been able to obtain a sight of.
been copied by one Mr. Collins, from a MS. in the Bodleian Library, and to have been enclosed in a letter from John Locke, the celebrated metaphysician, to Thomas, Earl of Pembroke, dated May the 6th, 1696. It has been so frequently printed,* that I do not consider it necessary to insert it here; but it is singular that the circumstances attending its publication should have led no one to suspect its authenticity. I was at the pains of making a long search in the Bodleian Library last summer, in the hopes of finding the original, but without success. In fact, there can be little doubt that this celebrated and well-known document is a forgery!

In the first place, why should such a document have been printed abroad? Was it likely that it should have found its way to Frankfort, nearly half a century afterwards, and been published without any explanation of the source whence it was obtained? Again, the orthography is most grotesque, and too gross ever to have been penned either by Henry the Sixth or Leland, or both combined.

* In addition to the reprints before mentioned, I may add the Life of Leland, where its authenticity is asserted. It may be as well to inform the reader, that a large mass of papers relating to the London Freemasons, extending from 1732 to 1750, may be found in the Bodleian Library, MS. Rawl. C. 136. Mr. Black possesses a minute-book of the Freemasons of Chester, of the commencement of the eighteenth century.
For instance, we have Peter Gowere, a Grecian, explained in a note by the fabricator—for who else could have solved it?—to be Pythagoras! As a whole, it is but a very clumsy attempt at deception, and is quite a parallel to the recently discovered one of the first Englishe Mercurie. Let us add that Freemasonry is not in any degree dishonoured by the rejection of this evidence from its history.

In the third year of the reign of Henry the Sixth, during that sovereign's minority, the following statute received the sanction of Parliament:

"First,—Whereas, by the yearly congregations and confederacies made by the Masons in their general chapiters assembled, the good course and effect of the statute of labourers be openly violated and broken, in subversion of the law, and to the great damage of all the commons: our said lord the King, willing in this case to provide remedy, by the advice and assent aforesaid, and at the special request of the said commons, hath ordained and established, That such chapiters and congregations shall not be hereafter held; and if any such be made, they that cause such chapiters and congregations to be assembled and holden, if they thereof be convict, shall be judged for felons; and that all the other masons that come to such chapiters and congregations, be punished by
imprisonment of their bodies, and make fine and
ransom at the will of the King."

Now this Act,* instead of dissolving this corpo-
ration, the "generalx chapitres assemblez," which
would in fact have acknowledged it as legal prior
to such dissolution, forbids all the chapters and
other congregations to be held, and declares all
persons assembling or holding such to be felons.
It appears to me from this, that very probably many
especial privileges were conferred by the Papal see
upon the trading fraternity of Freemasons which is
said to have existed in Europe during the middle
ages.† Further than this, that, upon the strength
of these privileges, the Freemasons had presumed
to invade the established law of the land, and arro-
gate to themselves an exclusive nomination of work-
men. On this supposition, we can account for the
violation of the statute of labourers alluded to in
this Act.‡

Dr. Plot, in his History of Staffordshire, men-
tions the statute of 3 Hen. VI., and asserts that it

* See "The Grand Mistery of Freemasons discovered," folio,
Lond. 1724, pp. 12.
‡ Lawrie (p. 95) asserts, that a Lodge of Freemasons was
formed at Canterbury, in the year 1429, with the Archbishop at
its head. He quotes a MS. register, but does not state where it
is to be found. I see no reason, however, to question his veracity.
was repealed by an act passed in 5 Eliz. cap. 4. This is not correct, but it is difficult to imagine how the mistake could have originated. In point of fact, this statute never was repealed,—at least, I have not been able to find any notice to that effect. There was, indeed, an act passed in 1548,* allowing Freemasons to practise their craft in any town in England, although not free of that town; but this of course refers to the company in its working form, and not to a benefit society, and in either case does not abrogate the former statute.

This last-mentioned statute is important as showing the recent use of the term freemason to those who practised the actual trade. In the year 1506, John Hylmer and William Vertue, freemasons, were engaged to "vaulte or doo to bee vawlted with free-stone the roof of the quere of the College Roiall of our Lady and Saint George, within the castell of Wyndsoe, according to the roof of the body of the said College."† A friend has sugges-

* Stat. 2 and 3, Edw. VI., cap. xv. § 3.
† I glean this information from an indenture dated 5 Jun. 21 Hen. VIII., copied from the original in the Archives of the Dean and Chapter of Windsor, by Ashmole, MS. Ashm. 1125, fol. 11, r°—12, r°. I am indebted for my knowledge of it to the kindness of my friend Mr. W. H. Black, whose readiness and liberality in assisting literary enquiries, I have more than once gratefully experienced. An illumination of masons in the act of
ted to me the possible connection between the terms *freemason* and *freestone*.

My collection of facts is now exhausted, and it has been a source of great regret to me, that I have not been able to obtain a more connected and certain train of evidence. The few isolated particulars I have brought together are, however, much more satisfactory than the generalities stated by former writers. How willingly should we exchange some of our documents on an overburdened subject for a few more on this—

Fortuna multis dat nimis, nulli satis.

The identity of the legend in the ancient poem with that in the modern constitutions, is a decisive argument in favour of the connexion between the old societies of masons, and the benefit clubs of the seventeenth century.* We have already seen that the modern system must be posterior to the 3rd of Edw. VI., and the earliest existing manuscript of the later constitutions belongs to the commence-

building may be seen in MS. Bib. Reg. 19. D. ij, fol. 68, v°, b, of the commencement of the fifteenth century: the master mason is superintending.

* The fact is that every trade had a company, and the regulations of the companies of masons in olden times were not very different from those of the others. I refer the reader to the statutes of the company of tilers at Coventry, in the fourteenth century, in MS. Harl. 6466.
ment of the seventeenth century. In defiance, then, of the creationist Freemasons of the present day, I am sure that every unprejudiced enquirer will admit that, in all probability, English freemasonry in its present state was not introduced before the close of the sixteenth century.

In concluding these brief memoranda, I am aware how much yet remains to be done, and how much may be done by a zealous investigator—one who is initiated in the mysteries of the craft, and who does not cling to the romantic ideas of its too willing votaries. Let him turn away for a moment from the mummmery which envelopes the real good, and take a rational view of the facts of the case. To me it appears scarcely credible that a body of men of all ranks and all professions, uniting in a circle of love and friendship, and aiming at the accomplishment of the summaum bonum of a Christian life, should so far forget their own acknowledged importance as to wish for proofs of a pedigree from Adam. Fronti nulla fides: surely the weight of a supposititious though splendid origin cannot raise the society in the estimation of the wise and good—

—— miserum est alienæ incumbere famæ,
Ne collapsa ruant subductis tecta columnis.
Stratus humili palmes viduas desiderat ulmos.
CAMBRIDGE:
PRINTED BY METCALFE AND PALMER.
Halliwell-Phillipps.

Freemasonry in England.